

Part 4 – Our Sun and Shield

In part 3 we learned of an important event that happened when the Psalmist (and those he was traveling with) was on his way back home (to Jerusalem). They had to cross over a dry valley called Baca, which actually means ‘weeping’. And (likely after they crossed over it) the Lord gave them so much rain that it filled that dry valley *so much* it seemed like a fountain of waters. This was incredibly refreshing (strengthening) to the weary travelers and gave the Psalmist confidence that he (and those with him) would be able to make it home. This rain, from the Lord, is symbolic of the ‘rain in due’ season (the ‘former’ and the ‘latter rain’) that God has promised those who love, fear and obey Him. And, just as the abundant rain filled the valley - giving them strength to finish the long journey - so too will the spiritual ‘latter rain’ (truth) give those of us living through the ‘great tribulation’ to make it through to Jesus Christ’s returns, without bowing a knee to the antichrist (Satan). Instead of being weak (from lack of food and water) the Lord (YHVH) promises to give us so much spiritual food (and living water) that we’ll only get *stronger* as the tribulation comes upon us. The purpose for this is, of course, so we can *remain on earth* and testify to the truth (Gospel of Jesus Christ) for the Lord (YHVH). And then we ended the last study with the Psalmist asking the Lord to hear his prayer. But he also ended the verse with a ‘selah’, which connected his request for an audience (vs 8) with the words of the prayer that he was about to speak (vs 9). And *that’s* what we’re now going to learn about...

Psalm 84

9 Behold, O God our shield, and look upon the face of thine anointed.

Now, the word ‘**behold**’ here actually means *to see* (literally or figuratively, #7200) and the word ‘**God**’ is ‘**Elohiym**’ (#430), which means *the Supreme God*, who is our *Creator*. ‘**Elohiym**’ (or ‘**Elohim**’) is God the Creator putting His omnipotence (‘**El**’) *into operation*. And then the word ‘**shield**’ does mean *a shield* (i.e. the small one or buckler) or, figuratively, *a protector* (#4043), which is certainly how it’s being used here. And Scriptures (Old and New Testaments) tell us that our faith in God’s Word (the truth) is what *spiritually* shields us from ‘*all the fiery darts of the wicked*’, which are lies and deception (Eph 6:16, Ps 91:4). And then the word ‘**look**’ means *to scan*, i.e. *look intently at*; by implication, *to regard with pleasure, favor or care* (#5027) the word ‘**anointed**’ means *anointed*; usually *a consecrated person* (as a king, priest, or saint) and, specifically, it refers to *the Messiah* (#4899). It comes from a word that means *to rub with oil*, i.e. *to anoint*; by implication, *to consecrate* (#4886). And that’s why the word ‘**Christ**’ means *anointed* as well (Greek #5547).

And truly, Jesus Christ *was* anointed by God (Mth 3:16; Lk 4:18; Acts 4:27). As Acts 10:38 directly says: *God anointed Jesus of Nazareth with the Holy Ghost and with power. But, we also* can be anointed by God. David was the anointed king of Israel, both physically *and* spiritually. For, when he was physically anointed with the oil of our people (olive oil), then *the Spirit of the*

LORD came upon David from that day forward (1 Sam 16:13). And, 2 Cor 1:21-22 tells us that: *he which stablisheth us with you in Christ, **and hath anointed us, is God**; Who hath also sealed us, and **given the earnest of the Spirit in our hearts***. However, the ‘measure’ (amount) of the Holy Spirit that was given to Jesus Christ was ‘in full’ (totally complete, Mth 3:16, Col 1:19, 2:9) while ours is only a ‘measure’ (*not* totally complete, *yet* – Eph 4:7, 13; Rom 12:3). That’s why Paul calls our ‘anointing’ the ‘earnest’ of the Holy Spirit (2 Cor 1:22, 5:5; Eph 1:14), which is why he said that...

*13 In whom ye also trusted, **after that ye heard the word of truth**, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise**,*

*14 **Which is the earnest of our inheritance until the redemption of the purchased possession**, unto the praise of his glory.*

Eph 1:13-14

The word ‘earnest’ here (and in 2 Cor 1:22 and 5:5) means *a pledge*, i.e. *part of the purchase-money or property given in advance as security for the rest* (#728). So, until we’re given eternal life (when our flesh body will be changed into an eternal one, like Jesus Christ has, Phil 3:21), we’ve been given the ‘earnest’ (a portion of the Holy Spirit) to help us conquer our flesh inclinations (and all evil spirits) so that we can faithfully serve God the rest of our life. Truly, **the only good ‘thing’ in us is the Word of God and the Holy Spirit**. That’s why God gives us His Holy Spirit when we sincerely believe in (and strive hard to obey) Jesus Christ. For *only* with the help of the Holy Spirit *can* we put off our ‘old man’ (the carnal mind, Rom 8:5-8) *which is corrupt according to the deceitful lusts* (Eph 2:22), and *not serve sin any longer* (Rom 6:6). Of course, we do this (putt off the ‘old man’) by *renewing in the spirit of our mind* (Eph 4:23) *through studying God’s Word* (Col 3:10). And that’s what creates within us the ‘new man’, which *is created* in the image of God’s (and Jesus’) *righteousness and true holiness* (Eph 4:24).

So, when this Psalmist asks God to look upon the face of His ‘anointed’ he’s simply referring to himself, for he *was* anointed (consecrated, chosen) to serve God in the way of (office of) a singer, or a musician, for the Tabernacle services. That truly is being ‘anointed’ to serve God, just as we today are anointed to serve God when the Holy Spirit gives us gifts to use to serve Him (1 Cor 12). So, the Psalmist is simply asking the Lord (again) to hear his prayer because he sincerely wants to be accepted by the Lord (YHVH) when he gets back home to Jerusalem. *Moffet’s* translation of this verse (Ps 84:9) helps us to understand what the Psalmist is saying here: “*God, our protector, look on us; welcome thy chosen to thy presence*” ...

Psalm 84

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

The *Companion Bible* has a note here explaining that the words ‘than a thousand’ are a figure of speech (*Ellipsis*, Apx 6), which is when a gap is *purposely* left in a sentence through the omission of some word, or words. So, what the Psalmist is really saying is that “*a day in thy courts is better than a thousand elsewhere*”. Now, the word ‘**courts**’ is simply referring to the area surrounding the Tabernacle of God (#2691), where the singers and musicians (of which this Psalmist was) played music to praise, and glorify, God when worshipping Him. And the word ‘**doorkeeper**’ actually means *to wait at the threshold* (#5605) and the word ‘**tent**’ does mean *tent* (#168) but it refers to the *habitations* of the ‘wicked’ which means *morally wrong* (#7562). And the *Companion Bible* even renders the ‘wicked’ as the ‘lawless’ ones, while *Moffett* renders it as ‘worldly men’.

So, the Psalmist is again explaining to God (#430 Elohyim) that he would rather sit at the threshold of His house (*hoping* to get in) than to dwell with the wicked ones of the world. You could even take this to mean that serving God in the lowliest (most humble) position possible is better than being a powerful leader amongst the wicked. Moses also had this attitude, as it is written...

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Heb 11:24-26

According to ‘worldly wisdom’ (James 3:14-16), Moses ‘had it all’. He had a very high position in the Egyptian government, which was one of the most (if not *the* most) powerful nations at that time. But, he chose to suffer affliction - by remaining faithful to his own people (and the *true* God, Yehovah) - than to enjoy the pleasures of sin *for a little while* (and our life in the flesh is only a ‘little while’, Ps 37:10, Ps 90:4, 2 Pt 3:8). So, he ‘esteemed’ (considered #2233) the ‘reproach’ (contumely or revilement #3680) of serving Jesus Christ (being faithful to the Lord, YHVH) better ‘riches’ than all the treasures in Egypt... which were *a lot* back then. Why? Because *he believed in God’s promises*. He *believed* that obeying the Lord (YHVH) brings *peace* of mind and *great* prosperity, even *eternal* life (Deut 30). So, the reason it’s better to serve God humbly than to be a ‘mighty’ person in the worldly ways is because - our Heavenly Father is the *only* one that gives us *eternal* life. You can have all the riches, power and prestige in the world but what good will that do you when you die? As Jesus pointed out...

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 8:36-38

In Matt 16:27 Jesus also pointed out that, when He returns, He'll 'reward every man according to his works'. So, those who have 'sold their soul' to the devil (to do wickedly) will truly end up with *nothing* once Jesus Christ returns. And those who die before Jesus returns will have the same fate, as the parable of Lazarus and the rich man also teaches us (Lk 16). And that's really what this Psalmist is relaying to us here. Being friends with the wicked (even Satan himself) is not worth losing your soul and spirit (your very *existence*) over. As James 4:4 says: *know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.* And John also cautions us...

*15 **Love not the world, neither the things that are in the world.** If any man love the world, the love of the Father is not in him.*

*16 For all that is in the world, the **lust of the flesh**, and the **lust of the eyes**, and the **pride of life**, is not of the Father, but is of the world.*

*17 And **the world passeth away**, and **the lust thereof**: but he that doeth the will of God abideth for ever.*

1 John 2:15-17

So, what's your very existence (soul and spirit) worth? Would you rather 'enjoy the pleasures of sin' for a season (the short time you are in a flesh body) and then not be able to live anymore (in any capacity)? While sin might seem fun at times, it truly only drags us down; both physically and spiritually. As Paul so beautifully summed it up...

20 For when ye were the servants of sin, ye were free from righteousness.

*21 What fruit had ye then in those things whereof ye are now ashamed? **for the end of those things is death.***

*22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end **everlasting life.***

*23 For **the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.*

Rom 6:20-23

Psalm 84

11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

After declaring how much better it is to serve the Lord (YHWH) than to serve sin (which enslaves us, even causing us to die spiritually), the Psalmist now declares that the “Lord God” is a ‘sun and shield’. The word ‘**God**’ here is again ‘**Elohiym**’ (#430), which means *the Supreme God*, who is our *Creator*. ‘**Elohiym**’ (or ‘**Elohim**’) is God the Creator putting His omnipotence (‘**El**’) into operation. And the word “**Lord**” here is again **Yehovah** (#3068), (the) *self-Existent* or *Eternal*. While ‘**Elohim**’ is God as the Creator of all things, **Yehovah** is *the same God in covenant relation to those whom He has created*. **Yehovah** is thus the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. He is *especially*, therefore, the God of *Israel*; and the God of those who are redeemed, and are thus now ‘in Christ’.

And notice that the Psalmist again says the Lord God (**Yehovah Elohiym**) is a ‘shield’, just as he did back in verse 9. And it’s the same word here too, which (as a refresher) means *a shield* (i.e. the small one or buckler) or, figuratively, *a protector* (#4043), which is certainly how it’s being used here. And Scriptures tell us that our faith in God’s Word (the *truth*) is what *spiritually* shields us from ‘*all the fiery darts of the wicked*’, which are lies and deception (Eph 6:16, Ps 91:4). But then he also calls the ‘Lord God’ a ‘**sun**’, which does mean *sun* or, figuratively, *a ray* (#8121). But, this is truly a figure of speech, which we are very familiar with: a *metaphor* and it’s the only time the ‘sun’ is used metaphorically in the Psalms... according to the *Companion Bible* notes). However, David does say, in Psalms 19:4-5, that *the sun is like a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race*. Since Jesus referred to himself as a bridegroom (Mth 9:15, 25:1-13) – and John the Baptist as well (John 3:29) – Psalms 19 certainly can be considered to be using a metaphor of the sun being likened to Jesus Christ as well; for Jesus is a bridegroom waiting for His wife (Rev 10:7-9). After all, a ‘metaphor’ is simply a *representation*: i.e. a declaration that one thing is (or represents) another. This differs from a ‘simile’ which *resembles something* and from a ‘hypocatastasis’, which *implies it* (apx 6, in the *Companion Bible*). And, in the great prophet Malachi, the ‘sun’ is also used as a metaphor for Jesus Christ...

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

*2 But unto you that fear my name shall the **Sun of righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Mal 4:1-3

So, the ‘sun’ represents the Messiah, which is Jesus Christ. For truly, He is the only righteous one there ever has been; meaning, that Jesus Christ is the only person who has ever lived in a flesh body without sinning (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5). And that is *to our benefit*,

because Jesus helps us (through the intercession of His Holy Spirit, Rom 8:26-34) to learn to be righteous to. And Jesus is likened to the sun simply because: as the sun lightens the day, so too does the Holy Spirit lighten *our* spirit *by* giving us *the truth* (Luke 1:79, 2:32; John 1:1-9, 8:12, 9:5; Acts 26:18, 26:23; 2 Cor 4:3-6; 2 Tim 1:10; 1 John 1:5-7; 1 John 2:8-10, etc.). In the Scriptures, *the Light is always likened to truth* (Ps 4:6, 18:28, 27:1, 36:9, 37:6, 119:105, 130, Prov 6:23, Isa 8:20, Dan 2:23, Hosea 6:5, Micah 7:8-9, Mth 5:14-16, Eph 5:8-14, 1 Thess 5:5, 1 Pt 2:9) *and darkness is always likened to lies* (Prov 2:13, 4:19, 20:20, Ecc 2:14). And God has separated the two through His Son, Jesus Christ, which is the Word of God (Acts 26:18, Isa 42:6-16, 60:1-4, John 1, Gen 1:2-5). And someone who cannot see truth is likened to a blind person who cannot see physical light (Ps 146:8, Ezek 12, Isa 29:18, 35:5, 43:8, 56:10, 59:10, Mth 11:5, 15:14, John 9:39-41, 2 Pt 1:9, Rev 3:17). Jesus also said, in John 8:12: ***I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*** And the Old Testament also uses the analogy of the light being the truth, and thus prophetic of Jesus Christ, in many places as well (Isa 2:2-5, 9:1-2, 10:17, 42:6, 49:6, 50:10-11, 51:4-5, 51:4-5, 58:10-11, 60:1-3; Hos 6:5, Mic 7:9, Hab 3:4, etc.). And so, when we have the Holy Spirit (Word of God) within us, *we will shine that light as well*, so others have the opportunity to repent and return to the *true* God (Matt 5:14-16, Eph 5:8-14, 1 Thess 5:5). [Learn more in the study on: **How do you walk in the light** <https://t.me/BestStudyBible/190>].

And that's really the point to the Psalmist likening the Lord (YHVH) to the 'sun', here in this Psalm. The 'Lord God' (Yehovah Elohyim) is the *only true* source of Light (truth, eternal life) and, therefore, He's the only one who *can* protect us (shield us) from *any* danger; even from lies *and* temptations to sin. And because Jesus Christ *is* God in the flesh [for documentation for this, check out this study: <https://t.me/BibleStudyTruth/1013>], He too is the only true source of the Light (truth). And *because* the Lord God is a sun (giver of light and thus life itself) and a shield (which protects us) it is He that gives 'grace' (kindness, favor #2580) and 'glory' (splendor, copiousness #3519) *to those who truly* worship Him. Indeed, He won't withhold (bar us from #4513) any good thing... to those who walk (live their life) '**uprightly**' which means *entire* (literally, figuratively or morally); also (as noun) **integrity, truth** (#8549). It's also been rendered as *without blemish, complete, full, perfect, sincerely* (-ity), *sound, without spot, undefiled, upright* (-ly) and *whole*. The *Companion Bible* also has a note on this saying that this is another figure of speech (*Tapeinosis*, apx 6) which means: ***every good thing, beyond all mention, will He give us.*** As it is written...

9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* [Isa 64:4]

10 ***But God hath revealed them unto us by his Spirit:*** *for the Spirit searcheth all things, yea, the deep things of God.*

1 Cor 2:9-10

Truly, there is *no greater joy* than the inner peace that the Holy Spirit gives us (Phil 4:7). For the Holy Spirit cleans our heart and fills the void (deep hole) inside our soul, which *nothing else can*. True happiness (and joy) *only* comes with being at peace with our Creator (our Heavenly Father); and, when we are at peace with Him, He gives us His Holy Spirit to comfort (2 Cor 1:3-4; John 14:16-48), strengthen (Phil 4:13; Col 1:4, Eph 3:16), protect (2 Thess 3:3, Phil 4:7) and guide (John 16:13, Ps 32:8, 48:14, 73:24) us our entire life – so long as we remain faithful to Him. As David so beautifully put it: *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore* (Ps 16:11) ...

Psalms 84

12 O LORD of hosts, blessed is the man that trusteth in thee.

Again, the Psalmist uses the ‘title’ of “Lord of hosts” to refer to our Heavenly Father, just as he did in verse 1, 3 and 8. So we now know that this ‘title’ denotes the God of Israel *as the Lord of all the hosts of heaven and earth*. This is a declaration that, while mankind worships many things as ‘gods’, there’s only one true God and that is *Yehovah* (#3068). And further to that, there’s only *one* way to live *forever*, and that’s through our (one and only) Savior, Jesus Christ. As 1 Tim 2:5 says, there is only *one God, and one mediator between God and men, the man Christ Jesus*. Moses declares this too in Deuteronomy 6 - right before he then told Israel they must love the LORD thy God with *all thine heart, and with all thy soul, and with all thy might* and have His Words *within* them – *if* they wanted to be blessed by Him (Deut 6:4-6). And God’s blessings also include the promise of eternal life IF we remain faithful to Him (and only Him).

So, the point is that: only those who trust in the *true* God (Yehovah) will be blessed. The word ‘**blessed**’ here is the same as it was back in verses 4-5. So, it *still* means *happiness* or, as an interjection, *how happy!* (#835). And the word ‘**trusteth**’ here means *to hide for refuge* and, figuratively, *to trust, be confident or sure* (#982). And this is why it’s so important to study God’s Word sincerely, diligently and consistently (2 Tim 2:15), *for ourselves*. Because if we don’t know God’s Word, then *we don’t know what to trust IN*. Trust in lies (traditions of man) *cannot* help us. Our Heavenly Father has given us many precious promises in His Word (2 Pt 1:4) and we cannot ‘claim’ them if we don’t *obey* them. And truly, *obeying* God’s Word IS how we ‘claim’ God’s promises. Because almost always, God’s promises are conditional. **IF** we obey Him, **then** He’ll bless us. And that’s why this Psalmist ends this Psalm by pointing out that, *only* those who *trust* in the ‘Lord of hosts’ will be blessed (happy). When we truly trust in God’s Word then we’ll obey Him and that is what brings blessings, even eternal life. And we’ll also not be afraid of what man will do to us when we obey the Lord (YHVH) (Psalm 118:6).

Further, we must also trust in our Heavenly Father to take care of us – not only to provide what we need (which He promises to do) but also to protect us from all evil (which He also promises to do). As Jesus taught us in Matt 6:24-34, we cannot serve (worship) God and ‘mammon’

(money, riches, wealth) at the same time. And Jesus also pointed out how well God takes care of His creation to prove that He is well able to take care of us. He might not (and probably won't) make us millionaires (for lots of money has a way of corrupting people's heart and mind, 1 Tim 6) but He'll, for sure, give us what we *need* and usually (if we're faithfully serving Him) He'll give us *much more than* we really need too. But the most important thing to seek is *the kingdom of God, and his righteousness* (Mth 6:33). And if we do that, He'll always give us what we need (again, usually much more than that too). But above all the physical things we need, the most precious promises God gives to us is protection (both physically and spiritually) and peace of mind, which is something that those who don't trust in Him can never have (Isa 48:22, 57:21). As 2 Thess 3:3 says, *the Lord is faithful, who shall stablish you, and keep you from evil*. Phil 4:6-7 also tells us that when we discipline our inner man not to worry – and take our concerns to our Heavenly Father in prayer (with thanksgiving) - then *the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*. The word 'keep' here means *to be a watcher in advance*, i.e. *to mount guard as a sentinel* (post spies at gates); figuratively, *to hem in, protect* (#5432). Romans 8:26-34 also explains this beautifully, as does the prophet Isaiah...

*3 Thou wilt keep him in **perfect peace**, whose mind is stayed on thee: because he trusteth in thee.*

*4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is **everlasting strength**:*
Isa 26:3-4

Now, this chapter also has a subscription and it's one we've seen before: *To the chief Musician*. So, we know by now that it means: 'to He that has the victory' or 'to He that gives the victory' – which, of course, is Jesus Christ (apx 64). And it is truly, *only through Jesus Christ*, that we're able to overcome our sinful (carnal) nature; *as well as* being able to overcome all evil spirits that are trying to get us to apostatize (rebel against the Most High God, Yehovah). And we'll even be able to have victory over the 'great tribulation' through Jesus Christ; which means He'll give us the strength and understanding not to bow a knee to the antichrist [which you can learn more about here: <https://t.me/BibleStudyDownload/345>]. So, if we continue to study God's Word – believe and *trust* in it - and strive to obey it (and the guidance of the Holy Spirit) *sincerely*, then we (through Jesus Christ) can indeed be 'overcomers'. And, just as this Psalmist most assuredly made it back to Jerusalem so he could praise, worship and serve the Lord (YHWH) again – so too will we *most* assuredly make the 'first resurrection' (Rev 20:4-6) IF we continue to faithfully seek, serve and trust in Yehovah (and Jesus Christ) for the rest of our life...

*3 **Blessed** is he that readeth, and they that hear the words of this prophecy, and **keep** those things which are written therein: for the time is at hand.*

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

*5 And from Jesus Christ, **who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood,*

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Rev 1:3-7

AMEN.