

Part 1 – A Humble Petition

We've now come to the *fourteenth* chapter (Psalm 86) that is in the “Leviticus book” of the Psalms; and it's still part of the portion (chapters 84-89) that are concerning the ‘**Sanctuary in Relation to Yehovah**’ (instead of ‘to man’). And, let's remember that the **Psalms 84** had the subject/title of “***The Blessedness of Its Worshipers***”. And, it was a chapter that taught us how, even though we're *physically* far away from our Heavenly Father (just as the Psalmist was far away from the Tabernacle, in Jerusalem, when he wrote the Psalm), we *can* still be *spiritually* close to Him. For when we have God's Words (and Holy Spirit, which we receive when we believe in, and obey, Jesus Christ) in our heart (desires, emotions) and mind (thoughts) we *will* be blessed (happy) – both physically *and* spiritually. And, even though hard times will come upon those who faithfully serve Jesus Christ, it's *far* better to endure those trying times than to be friends with the world (the wicked and workers of iniquity). And that's because there's truly no other way to obtain peace of mind (and eternal life) than by following God's Word (and Holy Spirit) and *trusting* in Him with all our heart and mind. So thankfully, while we cannot see our Heavenly Father, we *can* be *spiritually* close to Him, through our faith in Jesus Christ (the Word of God), *because* His Word and Holy Spirit *dwell within us* (John 15:1-11) – leading, protecting and strengthening us through the ‘journey’ of this flesh life, so that, *one day* we'll be able to *physically* dwell in the Millennial Temple, serving our Lord and Savior, Jesus Christ *forevermore* (Rev 20:4-6).

And then the last chapter (**Psalms 85**) had the subject/title of “***Prayer for the Land of the Sanctuary***”. And it was a beautiful Psalm that truly taught the Gospel of Jesus Christ and prophesied of His First and Second Advents as well. And he did so simply through a prayer of asking for *complete* restoration for Israel. While the Psalmist declared that the Lord had brought back their captivity (meaning, their former state of prosperity; likely when David returned to rule after Absalom's rebellion had been put down) and forgiven them their sins, he recognized they still needed help to change from their sinful ways so they wouldn't return to folly. So, the Psalmist not only spoke of the essentials to salvation (sincere repentance and cleansing our corrupted heart and mind, so we don't return to sinning rebelliously); but he also prophesied of the immense prosperity that would come when truth and mercy ‘meet’ together – and when peace and righteousness kiss – which is what will happen when the true Jesus Christ returns and takes full control over all that is on (and under) earth, as well as in heaven. Jesus Christ *will* rule with *perfect* righteousness, mercy and truth; and the lasting effect that will have on the earth is *abundant* peace and prosperity.

And now we come to **Psalms 86**, which has yet a different subject/title than we've seen: “***Prayer in the Sanctuary***”. And, while we're told it's a Psalm (prayer actually) of David (which we'll see in a moment), we are again left in the dark as to exactly *when* this Psalm was written. Considering the text of the Psalm (his great distress) it was likely to be, either during his younger

years (when on the run from Saul), or his later years (during Absalom's rebellion). Since there's no reference to treachery in the Psalm (as some of his Psalms have), it's more likely that it was written during his younger years when he endured great trials from Saul's unjustly trying to kill him (for decades). But, without a doubt, it was written during a time of great distress for David, who was no stranger to hard times. And, as usual, while this Psalm undoubtedly had a historical fulfilment, it also is quite prophetic as well...

Psalm 86

1 A Prayer of David.

Now, usually, the Psalms begin by stating that this is a Psalm (and/or Song) by a certain person. And while this is clearly written by David, it is actually said to be a '**prayer**'. And this simply means **a hymn**; but it can also mean **supplications** (#8605). And while the end of Psalms 72 said "*The prayers of David the son of Jesse are ended*", we learned back then what this really means. And the key is within the word '**ended**' (in Ps 72:20, quoted above), for it means to **complete, prepare, consume** or even **accomplished** (#3615). So, the word 'accomplished' is really a better translation because, clearly, Psalm 72 was not the last Psalm of David. There will be many more that David wrote even further to this Psalm 86. The *Companion Bible* has an enlightening note on Ps 72:20's 'epilogue' (which is simply a concluding section of a musical composition) explaining that: *when this Psalm (Ps 72) is realized, all prophesy concerning Israel will be fulfilled*, according to Dan 9:24. So truly, Ps 72:20 wasn't saying that it was the last prayer David ever wrote, nor that it was the last Psalm written by David in the book of the Psalms (as some claim it to mean). What it really means is that – at the time that Psalm 72 is fulfilled by David's 'greater Son', Jesus Christ (when He returns) - everything in Psalm 72 (all prophesy concerning Israel) *will be fulfilled*. So, that's why we now see a Psalm (prayer actually) of David in this 'Leviticus book' of the Psalms.

Psalm 86

1 ... Bow down thine ear, O LORD, hear me: for I am poor and needy.

So, this prayer of David begins by him asking the Lord to bow down his ear. The word '**Lord**' here is God's Sacred name, **Yehovah** (#3068), which means (the) **self-Existent** or **Eternal**. And Yehovah is God *in covenant relation* to those whom He has created, which is why He first revealed His Sacred Name to Moses (Ex 3:14-15; 6:2-4), who then revealed it to the children of Israel (Ex 4:29-31) [<https://t.me/BibleStudyTruth/946>]. And the words '**bow down**' mean (in the context of this verse) **to stretch** or **spread out** (#5186). And the word '**hear**' means **to heed** or **pay attention** (#6030). So, David begins by asking that the Lord (Yehovah = YHVH) to not only hear what he's about to ask in this prayer, but also pay attention (heed) to his prayer. Essentially, this means he's also asking the Lord (YHVH) to *answer* his prayer as well. And then explains **why**: he's 'poor' and 'needy'. The word '**poor**' here means **depressed, in mind or circumstances**

(#6041); it's also been rendered as *afflicted, humble, lowly* and even *needy*. The *Companion Bible* notes suggests it should be rendered even as '**helpless**' (see notes on Prov 6:11) and the *Moffett Bible* renders it as '**weak**'. And then the word '**needy**' means, *in the sense of want (especially in feeling), destitute* (#34).

So, David's clearly having a hard time, both physically *and* spiritually. But, this prayer (and many other Psalms by him as well) shows that he is wise enough to know WHO to look for to get help. As Ps 113:7 says, the Lord *raiseth up the poor out of the dust, and lifteth the needy out of the dunghill*. Verse 8 even says that He'll *set him with princes, even with the princes of his people*. And this is exactly what happened to David. After he patiently endured many hard times (*for years*) - when he was being chased by Saul, who was trying to kill him for no just reason - the Lord *did* 'raise him up' and make him the king of Israel (after Saul was killed in battle). It was David's *sincere* faith in the Lord's ability to help him – *and* his *obedience* to the Lord – that caused the Lord (YHVH) to raise David up to be the king over all of Judah first, and then all of Israel (all twelve tribes). And this is quite *prophetical* of Jesus Christ as well. For, while the purpose of His First Advent was to teach people the truth (John 18:37) and then die for the sins of mankind (John 12:27), God rose Him up from the grave and gave Him power over *all* that's in heaven and earth (Matt 28:18). And this is a good type for us too. As Paul explained to the Phillipians...

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

*7 But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men:*

*8 And being found in fashion as a man, **he humbled himself**, and **became obedient unto death, even the death of the cross.***

*9 **Wherefore** God also hath highly exalted him, and given him a name which is above every name:*

*10 That at the name of Jesus every knee should bow, of things **in heaven**, and things **in earth**, and things **under the earth**;*

*11 And that **every** tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*
Phil 2:5-11

So, just as David – and then his 'son' (descendant) Jesus Christ – humbly endured the hard times, so too should we learn how to do so as well. For, *all that will live godly in Christ Jesus shall suffer persecution because evil men and seducers shall wax worse and worse, deceiving, and being deceived* (2 Tim 3:12-13). The bottom line is that: when we faithfully serve Jesus Christ, we automatically become the enemy of Satan *and* all who follow him (i.e. 'the world', James 4:4). But, if we humble ourselves to God *and serve him faithfully* (1 Pt 4:1-2), then He will exalt us 'in due time' (1 Peter 5:6), which refers to Jesus Christ's return. For, while Jesus Christ will

depose all the wicked ones (and workers of iniquity, Mth 7:21-24) when He returns (Isa 2:17, 24:22, Ps 37), He will then raise up His faithful servants by giving them authority (and eternal life) over all that's in heaven and earth; subject to Him only (Rev 20:4-6, 2 Thess 1:6-12; Ps 37). So, as Paul wrote to Titus, we should work to *deny ungodliness and worldly lusts and live righteously, and godly, in this present world all the while looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*. For Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:12-14). In other words, as we learn to faithfully serve the Lord (Jesus Christ), despite the hard times that come, ***we are truly learning how to be a part of Jesus' eternal government*** (the Body of Christ). It's the hard times that tests our soul and spirit *to the extreme*; helping us to see our faults and *learn to overcome them*. So, if we learn to **Turn Problems in Life into an Opportunity** [<https://t.me/BibleStudyDownload/356>], instead of moping about them, then we *will* be accepted by Jesus Christ when He returns to put down all rebellion and install His own righteous government. As Paul wrote in Heb 12:28: *Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear*.

So, while this is a prayer of one (David) who was greatly persecuted, it also teaches *us* how to *overcome*! As Jesus told us in the book of Revelations, *he that overcometh shall not be hurt of the second death* (Rev 2:11). That 'second' death is the death of our soul and spirit, as Rev 20 warns us of. But Jesus also promises us: *he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star* (Rev 2:26-28). But that's not all! In Rev 3:12, Jesus also says that: *him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name*. And in verse 21 he also promises that: *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne* (Rev 3:21). These are awesome promises, beloved. And we must learn to claim them, through obedience (just as David and his 'greater son' Jesus Christ, did) **if** we want to inherit these precious promises. Otherwise, we'll hear Jesus say, *I never knew you: depart from me, ye that work iniquity* (Matt 7:23). And, *there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out* (Luke 13:27-28) ...

Psalms 86

2 Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

Now, after asking the Lord to hear, *and answer*, his prayer – and then explaining *why* he was asking for help – David asks the Lord to ‘preserve his soul’. Now, the word ‘preserve’ here is an important Hebrew word to learn and remember. For it’s used a lot in the Old Testament, *especially* in regards to how we need to protect our heart and mind from going after false gods and idols, so we don’t cut ourselves off from God’s protection and blessings. The Hebrew word ‘preserve’ is *shamar* (#8104); a primitive root that means *to hedge about* (*as with thorns*), i.e. *guard*; generally, *to protect, attend to*, etc. It’s also been translated as: *beward*, *be circumspect*, *take heed* (*toself*), *keep* (*-erself*), *mark*, *look narrowly*, *observe*, *preserve*, *regard*, *reserve*, *save* (*self*), *sure*, (*that lay*) *wait* (*for*), *watch* (*-man*). So, David is asking the Lord (YHVH) for help to ‘preserve’ (guard, protect, attend to and hedge about) his soul. In other words, he knows he needs help protecting his ‘soul’, which means *a breathing creature*, i.e. *animal of* (abstractly) *vitality*; used very widely in a literal, accommodated or figurative sense (bodily or mental) (#5315). So, in short, our soul is the essence of who we are, because it’s *the embodiment of our spirit*, which is our *spiritual body* that dwells *within* this flesh body. You can learn more about this in the special study on: **Body, Soul and Spirit Analogy** [<https://t.me/BibleStudyTruth/1017>]. You can also learn more about the word *shamar* (#8104) in the studies below...

Keep God’s Word Part 1 of 4 <https://t.me/BibleStudyGodsWord/465>

Keep God’s Word Part 2 of 4 <https://t.me/BibleStudyGodsWord/466>

Keep God’s Word Part 3 of 4 <https://t.me/BibleStudyGodsWord/467>

Keep God’s Word Part 4 of 4 <https://t.me/BibleStudyGodsWord/468>

And, while David surely knew it was *his* responsibility to guard his inner man from falling away to false gods and idols, he was in *such* a stressful, and trying situation(s), that he *really* needed strength and comfort *from our Heavenly Father*. For hard times – be it physical or spiritual – are truly trying on our inner man. They test our faith in God like nothing else. It’s easy to *say* we’ll never capitulate to peer pressures, but when they come, many people do. In other words, it’s easy to ‘talk the talk’ of following the Lord (and Jesus) but actually ‘walking the walk’ is much harder. So again, hard times is what tests us to see if we’re really sincere about following (and obeying) our Heavenly Father when hard times come upon us; or, if we’ll cave into political correctness and such. And some people also become very bitter, even angry at God when hard times come. This, of course, is the wrong response! But, until we’re tested, God (nor we) will really know just how strong our faith in Him really is. And that’s why hard times (and temptations) are truly a blessing. The hard times reveals where are weak spots are so we can change them. And, just as a storm makes a tree (or other plants) stronger, so too do hard times strengthen us IF we firm up our faith in God *and don’t let go of it*. Jesus also used the analogy of a house being on a Rock to explain how firm our faith in Him *must* be (Mth 7:23-27) so we don’t fall away from God when hard times (spiritually or physically) come.

And then, David also says something, in this 2nd verse (here in Ps 86), that seems hard to believe: he says that he is ‘holy’. But, the Scriptures declare that we are *all under sin* (Gal 3:22, Rom 3:9, 7:14), for *all have sinned, and come short of the glory of God* (Rom 3:23). And Isa 64:6 declares that *we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away*. So, how can David say that he is ‘holy’, when clearly, he wasn’t without sin. The answer lies with what the Hebrew word ‘holy’ *really* means. And it’s another example of why it so *critically* important to learn to use a *Strong’s Concordance* [<https://t.me/BestStudyBible/46>] to look up the English translated words, so we can see what they *really* mean. For many times the translations are not good, or even misleading (as in this case). So, the word ‘**holy**’ here actually means *kind*, i.e. (religiously) **pious** (a saint) (#2623) and has also been translated as *good, a godly man, merciful or even a saint*. The *Companion Bible* even suggests it means ‘**one whom Thou favorest**’ and the *Moffett Bible* renders it as ‘**true to thee**’. But, because #2326 comes from a word often rendered as ‘merciful’ (#2616) – which means *to be kind* – the word ‘merciful’ is *most likely the best way to render this Hebrew word* that was unwisely rendered as ‘holy’ here in Ps 86:2. Therefore, David’s pleading with God for strength and comfort to get through the hard times *because* he’s been merciful (kind) to others. In other words, he has sincerely been trying not to treat other people in any way that’s contrary to God’s Laws. And, as Jesus Himself said, *Blessed are the merciful: for they shall obtain mercy* (Matt 5:7). When we strive hard to treat other people according to God’s Laws, then He’ll treat us with mercy (kindness), even when we don’t deserve it - because we do all slip and sin at times, even when we’re trying not to. Again, none of us are without sin. But there’s a huge difference between those who are trying to obey God (and fall short sometimes) versus those who are rebelliously disobeying Him. And that’s why David said (when speaking of God)...

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
Ps 18:25-26

Jesus taught this too. Not only in Matt 5:7 (*blessed are the merciful: for they shall obtain mercy*) but also in Matt 6:14-15, when He said: *if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*. And Jesus also gave a parable, in Matt 18:21-35, after Peter asked him how often he should forgive his brother when he sinned against him. Jesus told him that we should *indefinitely* (seven times seven) forgive others, if we want to be forgiven by our Heavenly Father. And he gave an excellent parable to explain *why* we should do so. That parable teaches, basically, that we sin more against our Heavenly Father (even when we’re trying not to) in our life than others sin against us. So, it’s hypocritical for us not to forgive others, when they are sincerely sorry, when our Heavenly Father forgives us when we repent to Him. However, this

doesn't mean we are to be a walking matt for others. If someone has sinned against us (done us wrong) and is *not at all* sorry, we don't need to *verbally* forgive them. Nor do we need to tolerate their abuse. But, at the least, we should let go of the bitterness and anger inside (that we feel against them) simply because *those negative emotions will cause our inner man to become corrupted if we don't let it go* (Heb 12:15). So, if we strive hard to treat others (from the heart, Mth 18:35) as God's Word tells us we should (which is what His Law teaches us) then our Heavenly Father will be most merciful and gracious to us as well. So, that's why David said he had been merciful/kind ('holy').

And then (back to Ps 86:2 again) David also asked 'God' to save *His* servant *who trusts in Him*. The word 'God' here is simply the 'title' '**Elohiym**' (#430). And it means *the Supreme God*, who is our **Creator**. '**Elohiym**' (also written as '**Elohim**' sometimes) is God the Creator putting His omnipotence ('*El*) *into operation*. And David's likely using this 'title' for the Lord (YHVH) because he really needs God to put His omnipotence (all-powerfulness) into operation and *help him*! And then the word 'save' here is the Hebrew word **yasha'** (#3467) which means *to be open, wide* or *free*, i.e. (by implication) *to be safe*; causatively, *to free or succor*. It's also been rendered as *defend, rescue* and *deliver* (among a few other ways). So, David's likely using this word, in the aspect of asking God to save him *from harm*, which was apparently not too far away. Also to note is that, this word **yasha'** (#3467) is one of two prime roots that the Hebrew word (#3091) Jesus' Greek name (#2424) comes from. And, so it is that Jesus Christ is the one that saves (frees, helps, protects and causes us to be safe) us from our sins, from Satan's lies and deception and from all our troubles (even spiritual death, Rom 6:23). In Isa 43:11 God says that: *I, even I, am the LORD; and beside me there is no saviour*. He reiterates this also in Isa 45:21. And that's why He came to earth, incarnated into a flesh body as Jesus Christ, to save us from our sins, from Satan *and* from spiritual death. And while our flesh body **will** die, we **can** have **eternal** life - through our faith and faithfulness to Jesus Christ - who is truly God Himself [you can learn more this here: <https://t.me/BibleStudyTruth/1013>]. As Paul wrote in 2 Cor 4:16: *though our outward man perish, yet the inward man is renewed day by day*. And again, in Rom 8:10: *if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness*.

And then (again going back to Ps 86:2) David also points out that he is God's '**servant**', which does actually mean **a servant** (#5650) and comes from a word that means *to work* (in any sense); by implication, *to serve, till*, (causatively) **enslave**, etc. (#5647). And lest you think it a 'scary' thought be a slave to God (Jesus Christ), consider how Paul explained it in his letter to the Romans...

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

*13 Neither yield ye your members as instruments of unrighteousness unto sin: **but yield yourselves unto God**, as those that are alive from the dead, **and your members as instruments of righteousness unto God.***

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

*16 Know ye not, that **to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?***

*17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that **form of doctrine which was delivered you.***

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

*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 6:12-23

So, Paul clearly explained that we can either be a servant (slave) to sin (i.e. Satan) or to righteousness (i.e. God and Jesus Christ). But we cannot be a servant to both, as Jesus Christ pointed out in Mth 6:24. And, when we are servants of God, we are indeed entitled to His protection; which is why David's pointing out that he has not only been kind to others (trying to treat them as God's Word says to) but he's also been God's servant – i.e. he has not been a servant of sin, which ultimately means being *a servant of Satan*. As 1 Peter 3:13 says: *the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil*. And then, David goes on to say that he '**trusteth**' in the Lord (YHWH), which means **to hide for refuge** and, figuratively, **to trust, be confident or sure** (#982). It's also been rendered as: *be bold (confident, secure, sure), careless (one, woman), put confidence, and (make to) hope*. So, David – who serves the Living God – truly trusted that the Lord (YHWH) would help him out of his terrible situations because he was God's servant, which means he had sincerely been trying to obey God's Laws; both in his 'inner man' (heart and mind) and outwardly too (his actions and words).

And so, David really does make a good 'case' here in this 2nd verse, for *why* the Lord should help him. And that's actually very pleasing to God. As the Lord (YHWH) says in Isa 43:26: *Put me in remembrance: let us plead together: declare thou, that thou mayest be justified*". Now, our

Heavenly Father really does not (ever) need to be reminded of His promises, nor of what we've done (good or bad, Heb 4:13). But His point is that He *wants* us to come to Him and *remind* Him of His great promises. This is for several reasons. First off, it shows we *know* His promises, which shows we've been *seeking* Him. Secondly, it shows we *believe* in His promises, which shows we *believe* in Him. Thirdly, it shows we feel like we are *doing* what is required to get His promises. And that is truly what David's been doing here in this great 86th Psalm. And it is thus, an excellent example (1 Cor 10:11) of what we should do as well!

*9 And I say unto you, **Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you.*

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

*13 If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?***

Luke 11:9-13

*14 And this is the confidence that we have in him, that, **if** we ask any thing according to his will, **he heareth us**:*

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

1 John 5:14-15

We'll pick this up in part 2...

AMEN.