

# Welcome to: - Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

---

## Psalm 18.

(2015)

---

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

---

*Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.*

*If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.*

---

## Psalm 18.

---

### Topics.

- The LORD is my rock, my fortress, my deliverer, in whom I take refuge.
- The earth reeled; the foundations of the mountains trembled and quaked.
- I was blameless so God rewarded me according to my righteousness.
- With those who are blameless the LORD shows himself blameless.
- You have given me your salvation, and your right hand supported me.
- You equipped me with strength for the battle; you made my enemies flee.
- You delivered me from strife; you made me the head of the nations.
- The LORD lives, blessed be my rock, exalted be the God of my salvation.
- Echoes of Christ.

**INTRODUCTION:** Psalms are songs and prayers offered to God by the nation Israel, they consist of five books covering the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

This Psalm with a few and small variations, is a copy of (2 Samuel 22). It was composed by David towards the end of his reign and life. It is recorded there as a part of the history of David, and repeated here as part of the collection of Psalms.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

---

### Book One (Psalm 1-41)

To the Choirmaster. A Psalm of David, the servant of the LORD, who addressed the words of this song to the LORD on the day when the LORD rescued him from the hand of all his enemies, and from the hand of Saul. David said: -

### The LORD is My Rock, My Fortress, My deliverer, in whom I Take Refuge.

Psalm 18:1-6 ----- <sup>1</sup>I love you, O LORD, my strength. <sup>2</sup>The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. <sup>3</sup>I call upon the LORD, who is worthy to be praised, and I am saved from my enemies. <sup>4</sup>The cords of death encompassed me; the torrents of destruction assailed me; <sup>5</sup>the cords of Sheol entangled me; the snares of death confronted me. <sup>6</sup>In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.

**I love you, O LORD** (v1) I will cling to you O LORD as a child clings to its loved parent and as a spouse clings to her loved husband. David, the mighty warrior and king never shy's from expressing his deepest emotions before the LORD. Here he is saying, "I will love you O LORD most affectionately, and with my whole heart, mind and strength. I can offer you no better gift for all your favours than my love.

God is to be loved for the following three reasons: -

1. The perfection of his nature, Holiness and character.
2. The mighty and powerful works of his hands displayed in all creation.
3. The grace, mercy and forgiveness displayed in mankind's eternal salvation.
4. The invisible, immortal almighty omniscience and sovereign power of His being.

These are all reasons God is worthy of our love, but John in his letter gives us all an ever greater reason which is expressed in the following verse: -

- We love because he first loved us. (1 John 4:19).

God deserves the warmest love of all our hearts because He loved us long before we loved Him.

**NOTE:** loving the LORD here and throughout Scripture does not only apply to giving God the inward affection of our heart and mind but also embraces all the proper outward expressions and testimonies of such love both in praising and glorifying Him and serving Him in actions and behaviour.

**I love you, O LORD, my strength:** (v1) this strikes the keynote of the whole poem. The strong, Almighty God is the focus in David's thought throughout. It is a warrior's song and presents God as a warrior. It is from God alone that David has received: -

- His success and strength both in his heart and his life.
- His establishment in the peaceable possession of the kingdom, and in whom alone he trusts and follows.
- His hope, faith and salvation.

**The LORD is my rock, my fortress and my deliverer:** (v2) to whom David's flees for refuge, this no doubt is an allusion to the many times the Israelites fled to their rocks and strong holds; and to David himself when he fled when he was driven into banishment by Saul, and forced to conceal himself in rocks and caverns, and to retreat for safety to steep hills as Israel did in the following verses: -

- Midian overpowered Israel so the people of Israel made for themselves dens that are in the mountains and the caves and the strongholds. (Judges 6:2).
- When the men of Israel saw that they were in trouble, the people hid themselves in caves and in holes and in rocks and in tombs and in cisterns. (1 Sam. 13:6).
- Saul and his men went to seek him. And David was told, so he went down to the rock and lived in the wilderness of Maon.. (1 Sam. 23:25).
- Saul took three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats' Rocks. (1 Sam. 24:2).

The word rock carries the idea of concealment and firmness symbolically it refers to the Messiah the Christ in whom David put his trust. Faith must be exercised and trust in God's grace for the preciousness of God's love to be truly and fully known.

**The LORD is my refuge and my shield:** (v2) warding off the blows of his enemy and shielding him from the arrows and swords of his enemies. The LORD furnished David with skill and courage in battle and his warriors possessed weapons both offensive and defensive.

Today our armoury is not weapons of war, but spiritual weapons completely stored within so that where ever we may go not one of us is ever without our armour and weapons to fight off the spiritual arrows and attacks of doubt, fear and confusion etc., concerning God, the Lord Jesus Christ and our faith. For further information concerning the armour of God see: "Ephesians," in Commentary NT (ON WEBSITE MENU).

**The LORD is the horn of my salvation and my stronghold:** (v2) the horns of animals both protect the animal and assault those who attack and injure them. Dwelling among the crags and mountains of Judea, David had escaped the malice of Saul, and here he compares his God to such a place of concealment and security. The LORD was David's sure, unchanging, eternal confidence and support.

**The LORD is my high tower:** like a citadel planted high on a rocky slope beyond the reach of all enemies and from such heights of which David was not only able to look down upon the fury of his enemies without alarm, but was also able to survey the wide landscape below him, perhaps even seeing to the goodly land beyond Jordan.

**Summary of verse two:** God Almighty the God of Israel alone, was the foundation of David's confidence, and the author of his security and happiness by whom he had been supported under his troubles, and delivered out of them; whose protection had secured him, and whose power had broken and scattered his enemies; by whose mercy and truth he was now set up on high above them all.

**The cords of death encompassed me:** (v5) when people are in extreme pain death become a welcomed friend, David feels that he is about to die, perhaps he is surrounded by the fierce armies of his enemies or suffering some kind of sickness that is so painful he feels that he is about to die.

**My God:** (v6) this expression embraces all good things in one it means my perpetual, unchanging, infinite, eternal good God. Those who can truly say, "My God," may well add, "My heaven, my all, my strength, my-everything."

#### **The Earth Reeled; the Foundations of the Mountains Trembled and Quaked.**

Psalm 18:7-15 ----- <sup>7</sup>The earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry. <sup>8</sup>Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him. <sup>9</sup>He bowed the heavens and came down; thick darkness was under his feet. <sup>10</sup>He rode on a cherub and flew; he came swiftly on the wings of the wind. <sup>11</sup>He made darkness his covering, his canopy around him, thick clouds dark with water. <sup>12</sup>Out of the brightness before him hailstones and coals of fire broke through his clouds. <sup>13</sup>The LORD also thundered in the heavens, and the Most High uttered his voice, hailstones and coals of fire. <sup>14</sup>And he sent out his arrows and scattered them; he flashed forth lightnings and routed them. <sup>15</sup>Then the channels of the sea were seen, and the foundations of the world were laid bare at your rebuke, O LORD, at the blast of the breath of your nostrils.

David in this poetic Psalm uses extremely lofty, vivid and intense language to picture the fury of the storm and tempest, when all the elements of nature are in commotion; it is a picture of God going forth in the greatness of his majesty and the terror of his power, to lay waste everything before him. It is a view of nature in her most destructive power first there is the rumbling of the earth, most likely an earthquake preceding the storm

The language here is not to be regarded as descriptive of anything which literally occurred, but rather as if the LORD came forth in the greatness of his power. There is no question that in some of the dangerous periods of David's life, when surrounded by enemies, or even when in the midst of a battle, a furious tempest may have occurred that seemed to be a special divine action on his behalf, but we have no distinct record of such an event, and it is not necessary to suppose that such an event occurred in order to correctly understand the passage. David is using extreme lofty language to picture the fierceness of the battles and the tremendous victories that were won.

This Psalm states the mountains trembled: -

- The earth reeled and rocked; the foundations also of *the mountains trembled* and quaked, because he was angry. (Psalm 18:7).

The book of Samuel states, the heavens trembled: -

- Then the earth reeled and rocked; the foundations of *the heavens trembled* and quaked, because he was angry. (2 Sam. 22:8).

Psalms eighteen verse seven to fifteen can refer to: -

- Fierce battles of kingdoms and nations and their destruction and abolition remember in David's generation it was common during war for around twenty thousand men to be slaughtered on the battlefield, hundreds of horses with chariots would charge without fear into the battle their hooves sounding like thunder and shaking the earth.

The heavens trembled, and the earth shook means the battle was so great, the fear so intense, the destruction so enormous and the hundreds of thousands of human bodies that were left on the surface of the earth for birds to feast on is so vast that the only way to describe the alarm, panic, terror, horror and magnitude of the battle and the widespread destruction of the land and its cities is to say, the heavens trembled, and the earth shook out of its place. David is using biblical lofty language to convey to the reader the magnitude and enormity of the awful events and the overwhelming killing, bloodshed and incalculable and gigantic number of deaths that had taken place on this horrific day.

These verses (there are many others like them) show that at various times Bible writers very skillfully and very beautifully use figurative lofty language and colorful exaggerations and overstatements to amplify the story, the battle, the message, the moral and the teaching or to highlight God's power and glory, or to dramatize the event in focus so it has a powerful impact upon the mind. When such lofty language is used prophetically it can refer to the following: -

- The removing and abolishment of the Old Testament Covenant, and the replacing of it with the New Covenant of Grace which will remain unshaken forever.
- The abolition of the Jewish ecclesiastical state, the Levitical priesthood and the Old Testament ceremonial rites, which quickly came about upon the death of Christ and resurrection of Christ.
- The abolition of the civil and political state of the Jews which came about in 70 AD when Rome invaded Jerusalem.
- The ruin of Rome Pagan, and then of Rome Papal.
- The final battle of the Kingdom of God and the kingdom of men when Christ returns as King of kings and Lord of lords and the world is changed as we know it.

**Because he was angry:** (v7) anger is often compared to a raging flame, because it consumes everything before it. God came forth in this passion of anger and the earth trembled before him. God's anger was inflamed for the following three reasons: -

1. In the Old Testament Israel set their heart diamond hard against the word of the prophets, turned to idols and pagan gods and sacrificed their sons to the god of Moloch and those that had authority perverted justice to take advantage of the helpless and the rich oppressed the poor for their own gain.
2. In the New Testament Israel rejected their Messiah the Christ and the kings and rulers of the earth took counsel together, against God and against his anointed, the Messiah the Christ saying, "Let us cast away them away from us." (Psalm 2:1-3).
3. God's anger will be once again inflamed when the cup of iniquity, the pagan empire and the antichristian powers reach their peak and people, "Call to the mountains and rocks, to fall on them and hide them from the face of him who is seated on the throne and from the wrath of the Lamb. (Rev. 6:16).

These three events inflame the wrath of God, because they aggressively deny God and because wickedness and corruption all bring hurt and harm upon the people of the earth, so when this cup of inequity has once again reached its peak and overflowing God will again intervene in our history as he did at the time of the flood and with Sodom and Gomorrah.

**He rode on a cherub and flew; he came swiftly on the wings of the wind:** (v10) David pictures the LORD as this enormously powerful being sitting quietly in His Temple listening to David's prayer, and when he heard it rising like a mighty warrior full of fury swiftly leaving His Temple and flying through the heavens on a cherub, with smoke from his nostrils and devouring fire from his mouth and thick darkness covering Him as He comes to David's aid.

**God sent out his arrows:** (v14) could refer to two things firstly, the lightning mentioned in the next verse which would appear as arrows sent forth from the hand of God because they accomplish great destruction and scattered David's enemy. In Psalm seventy-seven it is written, "The clouds poured out water; the skies gave forth thunder; your arrows flashed on every side. (Psalm 77:17) here we see God's arrows pictured as thunderbolts, cracks of thunder, and flashes of lightning. Secondly God's arrows can be seen as a symbol of the judgments of God such, as famine, pestilence, and the sword (i.e., war).

**God and scattered them:** (v14) can refer this to the lightning being scattered or to the enemies of David being scattered. Even though the enemies are not mentioned they seem to be the most likely interpretation especially since David throughout the Psalm has his eye focused upon celebrating the victories achieved over his enemies by God's divine help and is continually praising God for such victories. The allusion is to an army whose order is disturbed, or which is thrown into confusion, and therefore easily conquered. The idea seems to be that David achieved a victory over all his enemies, as if God had scattered, distressed and terrified, them by a fierce storm full of thunder and lightning.

**God flashed forth lightnings and routed them:** (v14) in the darkness of the night the fiery brightness of lightning appears like burning arrows rapidly and powerfully shot through the air. The idea here is that God shot out lighting as arrows from a bow and the terrors of such a scene confounded the enemy with such dismay they were easily overthrown.

**The channels of the sea were seen:** (v15) the storm ends with the fury of the wind and the effects of the tempest on the earth's surface. The idea is that, by the driving of the storm and tempest, the waters were driven on heaps, leaving the bottom bare, perhaps an allusion to the drying up of the Red Sea when the Israelites passed through it. But it more likely carries the idea that the secrets, deceits, corruptions and weakness of the enemies are laid bare for all to see.

**The foundations of the world were laid bare:** (v15) could refer to large and deep chasms made by the violence of the storm and to large cracks and deep gaps formed in much of the earth's surface, but it more likely to refer to all the sin, lies, deception, corruption and wickedness (especially of those in high places of authority and influence) of the world were laid out bare so that they were clearly seen by all.

**At your rebuke, O LORD, at the blast of the breath of your nostrils:** (v15) at the expression of God's wrath and displeasure; as if God, in the fury of the tempest, was expressing his indignation and wrath against David's enemies and by extension against all the corruption of the world.

**I was Blameless so God rewarded me According to My Righteousness.**

Psalm 18:16-24 ----- <sup>16</sup>He sent from on high, he took me; he drew me out of many waters. <sup>17</sup>He rescued me from my strong enemy and from those who hated me, for they were too mighty for me. <sup>18</sup>They confronted me in the day of my calamity, but the LORD was my support. <sup>19</sup>He brought me out into a broad place; he rescued me, because he delighted in me. <sup>20</sup>The LORD dealt with me according to my righteousness; according to the cleanness of my hands he rewarded me. <sup>21</sup>For I have kept the ways of the LORD, and have not wickedly departed from my God.

<sup>22</sup>For all his rules were before me, and his statutes I did not put away from me. <sup>23</sup>I was blameless before him, and I kept myself from my guilt. <sup>24</sup>So the LORD has rewarded me according to my righteousness, according to the cleanness of my hands in his sight.

**He sent from on high and took me; he drew me out of many waters:** (v16) can be applied to any of the following three things: -

1. God assisting David by His divine power to overcome and deliver him from his enemies.
2. God sending his angels from heaven to heal him of painful sicknesses and protecting and rescuing him from the many dangers that surrounded him.
3. God by His Spirit lifting David up out of despair, anxiety and depression to joyful places on high.

Figuratively in Scripture deep waters and floods can refer to strong enemies, afflictions and calamities of which the LORD lifts us up out of. The meaning is that God had rescued him out of the many troubles and dangers that encompassed him, as if he had fallen into the sea and was in danger of perishing.

Some feel David is alluding to Moses, who had his name from his being drawn out of the water, "When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water." (Exodus 2:10) and to the nation of Israel being delivered from their enemies by the parting of the waters of the Red Sea.

**He sent from above:** can mean any of the following four things: -

1. God sent His angels from heaven.
2. God sent his prophets.
3. God sent help from his sanctuary; as expressed in Psalm twenty, "May he send you help from the sanctuary and give you support from Zion!" (Psalm 20:2).
4. God helped and strengthened him in his and as a king to lead his people before God.
5. God sent his word to David as expressed in the following verse, "He sent out his word and healed them, and delivered them from their destruction." (Psalm 107:20).

**They confronted me in the day of my calamity, but the LORD was my support** (v18) carries the idea David's enemies were too crafty for him, and had almost surprised him, by coming upon him suddenly and unawares at a time when he was unprepared and helpless; and would have been destroyed, had not God upheld and supported him when he was in certain danger of perishing.

**With those who are Blameless the LORD shows Himself Blameless.**

Psalm 18:25-27 ----- <sup>25</sup>With the merciful you show yourself merciful; with the blameless man you show yourself blameless; <sup>26</sup>with the purified you show yourself pure; and with the crooked you make yourself seem tortuous. <sup>27</sup>For you save a humble people, but the haughty eyes you bring down.

**With the merciful you show yourself merciful:** (v25) these verses do not only refer to the description of God being formed in the heart and mind, but also to God's outward manifestation. It applies to an inward spiritual relationship and to external outward behaviour. In these verses David lays down the general rule of God's moral judgment which is accordance to the moral character and conduct of people themselves. It teaches that God renders mankind according to their deeds and rewards everyone according to the same measure which they give out to others and will therefore give mercy and truth to those who are merciful and true to others.

It teaches that God will comfort the humble, and bring down the high looks of the prideful. These verses can be summed up in the following words of Paul: -

- Whoever one sows sparingly they will also reap sparingly, and whoever one sows bountifully they will also reap bountifully. (2 Cor. 9:6).
- Do not be deceived: God is not mocked, for whatever one sows, that will they also reap. (Gal. 6:7).

Since we are all sinners before God even those who show mercy to others need mercy themselves. This is why Jesus said, "Blessed are the merciful, for they shall obtain mercy." (Matt: 5:7). The apostle Paul in his letter to the Romans cites the same truth: -

- God said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup>So then it depends not on human will or exertion, but on God, who has mercy. (Romans 9:10-20).

For further information concerning this, see the title: -

- Potter and the Clay, in Various Topics (ON WEBSITE MENU).

**Blameless:** in the context of these verses does not mean that our spirit, mind and body would be kept free from sin, only one man in all history has ever been able to attain to that standard of holiness and perfection and he was the Son of God the Lord Jesus Christ. Being blameless in this context means that we do what is right and good.

It means treating people with respect and as though they matter, the secular world refers to blameless people as, "A decent person." If being blameless meant we could be without sin while in this mortal and fallen body then Christ died for no purpose.

The word blameless carries the following eight ideas: -

1. Living a lifestyle that honours God and the name of the Lord Jesus Christ.
2. Forsaking those things that are against God's will and any behaviour that could be harmful to another human physically, financially, sexually, verbally, emotionally, mentally or spiritually.
3. Instead of being led by self, ego, pride, lust and greed be led by the fruits of the Spirit (i.e., humbleness, love, compassion, kindness, forgiveness, patience, grace and mercy and such like things).
4. Trusting solely in the Lord Jesus Christ and God's grace for righteousness that leads to eternal life, contrasted to trusting in self-effort and ceremonial rites, holy day or religious customs and traditions.
5. Crowning biblical knowledge in the royal robe of love, mercy and compassion contrasted to being harsh, dogmatic and legalistic.
6. Doing as much as is in our power to maintain the unity of the faith in contrast to causing divisions, arguments, contentions and strife.
7. Confessing with honest repentance all sin when we have offended God, brought shame to the Lord or hurt another person especially a brother or sister in the Lord.
8. Putting things right where possible when a wrong has been done.

**Noah was blameless:** Scripture says, "Noah was a righteous man, blameless in his generation and he walked with God" (Gen 6:9) (Gen 7:1). Righteous and blameless in this context does not mean that Noah was without sin before God, but that he was a decent man, who only did good. Today we don't use the word righteous in this context, we would simply say, he was a very good man, meaning



he was kind, decent and treated others with fairness and justice. Notice it says he was blameless in his generation, meaning no human could accuse him of any wrongdoing. Righteousness as used in this context is about being blameless before mankind, and not about being without sin before God

**Job was blameless:** upright, he feared God and turned away from evil. God Himself confirms Job's righteousness, by saying, "There is none like Job a blameless and upright man, who fears God and turns away from evil?" And even after Job had been tested and suffered greatly the LORD said, "Job even continues to hold fast his integrity even though I the LORD have almost destroyed him without reason" (Job 1:8) (Job 2:3). Blameless in this context does not mean that Job was without sin, it simply means he was a decent man who did no harm to another human and that he helped the poor and did right before God.

There has only ever been one man who walked on earth without sin before God and his name was not Noah or Job but, the Lord Jesus Christ. If any of us could attain to the perfection of Jesus he died for no reason. Christ didn't surrender his life to a brutal, bloody and cruel death on the cross so we could attain to the perfection the law demands and the perfection of God's Holiness, but because we couldn't.

**With the purified you show yourself pure:** (v27) carries the idea that God is forever acting toward those who love purity, righteousness, and truth and whose character is such that they endeavour to live a lifestyle that brings honour to God and a good testimony to the name of the Lord Jesus Christ.

**With the crooked you make yourself seem tortuous:** (v27) means that God will deal with the perverse, the deceitful the lying and the corrupt according to their wickedness and not only oppose them in their plans, goals and purposes, but will also cast them out of His eternal Kingdom. It means that God will walk contrary to those who walk contrary to Him and will Himself oppose them and disappoint them in all their subtlest devices (Lev. 26:23-24).

**For you save a humble people:** (v27) meaning God has delivered and saved the afflicted, the poor, the distressed and those who humbly seek after Him and patiently wait upon Him

**The haughty eyes you bring down:** (v27) means God will bring down the high looks and lay low the proud of their power, authority, oppressions and overbearing conduct and their kingdoms.

**You who Light my Lamp; the LORD my God Lightens my Darkness:**

Psalm 18:28-32 ----- <sup>28</sup>For it is you who light my lamp; the LORD my God lightens my darkness. <sup>29</sup>For by you I can run against a troop, and by my God I can leap over a wall. <sup>30</sup>This God—his way is perfect; the word of the LORD proves true; he is a shield for all those who take refuge in him. <sup>31</sup>For who is God, but the LORD? And who is a rock, except our God?— <sup>32</sup>the God who equipped me (girdeth me in KJV) with strength and made my way blameless (perfect in KJV).

Light (or candle and lamp) in Scripture is an emblem of wisdom, truth, prosperity, happiness and holiness, while darkness is the image of the opposite. The book of proverbs says, "The light of the righteous rejoices, but the lamp of the wicked will be put out. (Proverbs 13:9). It was very common in Scriptures for writers to represent any person, or family, by a lamp enlightening the whole house. In this context of this Psalm it means: -

- God will revive and comfort David's sorrowful spirit.
- God will guide David in the way that he should go so that he will avoid the snares laid for him.
- God will give David an opportunity to faithfully serve Him.
- God will advance David to honour, increase his prosperity, and make him continually joyful.

- God will continue flourishing and prospering the condition of David's royal kingdom.
- God will increase the internal spiritual life of David and forever increase it.
- God will give David a fresh supply of His grace and glory.
- God will give David understanding in the way he should go.
- God will put peace and joy in David's heart and crown him with his favour.

It is used very frequently of David and his family

- Yet to his son I will give one tribe, that David my servant may always have *a lamp* before me in Jerusalem, the city where I have chosen to put my name. (1 Kings 11:36).
- For David's sake the LORD his God gave him *a lamp* in Jerusalem, setting up his son after him, and establishing Jerusalem. (1 Kings 15:4).
- The LORD was not willing to destroy Judah, for the sake of David his servant, since he promised to give *a lamp* to him and to his sons forever. (2 Kings 8:19).
- There I will make a horn to sprout for David; I have prepared *a lamp* for my anointed. (Psalm 132:17).

**For by you I can run against a troop, and by my God I can leap over a wall:** (v29) literally means by God's power David has broken through the armed troops of his enemies and on the battlefield he has scaled the walls of their strongest castles and fortresses and conquered and taken them. Though the words, "By my God I can run against a troop, and leap over a wall," can be applied to all David's victories in Battle it is most likely that David is alluding to Jerusalem.

Soon after David's settlement on the throne he drove the Jebusite garrison out of Jerusalem and reduced the city to his obedience, making it the future capital of his kingdom. It is also possible he had in mind his victory over the Philistines mentioned in the following verse.

- When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down to the stronghold. (2 Sam. 5:17).

David always ascribed all his successes and victories to the assistance of God.

**God way is perfect; the word of the LORD proves true:** (v30) in all things God is free from deceit, injustice and any kind of wrong-doing, His Holiness is perfect in love, truth and in justice His word is sure and His promises will be fulfilled. The word of the LORD has been tried, tested and proved to be true in the following ways: -

- By persecution, ridicule and intense hatred.
- By the many efforts which men have made to destroy it.
- By the changes which have occurred in the progress of human affairs.
- By the advances which have been made in science, in literature, in civilization.
- By learning, debate and powerful intellectual argument.

In all these methods the word of God has been tried and tested and as a result it has been proved that the Bible is the revelation of God and that if it could be destroyed it would have been destroyed long ago.

**He is a shield for all those who take refuge in him:** (v30) God's perfection is the source of David's own perfection, which has resulted from his trust in God to save him and upon his trust in God's promised help.

God is a shield to all who trust in Him for righteousness that leads to eternal life and do not trust in themselves and their own self-righteousness, but instead trust in the power of God and in His grace and mercy to save.

**For who is God, but the LORD? And who is a rock, except our God?** (v31) means God is a sure defence to all those who trust in him. God gives absolute security for salvation.

**God equipped me (girdeth me in KJV) with strength:** (v32) that inspires me with courage, fortitude, and resolution, and gives me strength both of mind and body in battle and war. The word girdeth comes from the Hebrew word (*azar*) and means to belt, it carries the idea of binding up. In this context it could apply to a military girdle, or a common girdle which is a tight fitting girdle that strengthen the back while a military girdle is a loose long flowing robe which allows for swift, agile movement in battle (like a samurai's robe).

**God made my way blameless (perfect in KJV):** (v32) this is not to be understood of the way and course of David's life, which was far from being blameless, unspotted and perfect, but had many blemishes and imperfections, which he often owns, confesses, and feels great grief over. In this context the word perfect and blameless carries the idea that God removed every impediment and obstacle out of his way, and made it plain and easy, and in this way gave him victory over his enemies.

**You have Given me your Salvation, and your Right Hand Supported Me.**

Psalm 18:33-36 ----- <sup>33</sup>He made my feet like the feet of a deer (hinds' feet in KJV), and set me secure on the heights. <sup>34</sup>He trains my hands for war, so that my arms can bend a bow of bronze (bow of steel in KJV). <sup>35</sup>You have given me the shield of your salvation, and your right hand supported me, and your gentleness (meekness in KJV) made me great. <sup>36</sup>You gave a wide place for my steps under me, and my feet did not slip.

**He made my feet like the feet of a deer and set me secure on the heights:** (v33), the hind is the female deer, remarkable for fleetness and swiftness. The meaning here is, that God had made him alert and active, enabling him to pursue a flying enemy, or to escape from a swift-running foe. This qualification was peculiarly useful to David, as the country of Judea, and some of those where he was obliged to make war, were very mountainous and steep. It is an allusion to the mountain fortresses David had scaled and conquered.

The idea is that God had given David security and rendered him safe from danger. Swiftness of foot enhanced the ability to escape from, or pursue an enemy and was regarded as a very honourable qualification among the ancient warriors who generally fought on foot. It was reckoned as great value (as it is in the boxing ring today) because it greatly enhanced a warriors fighting ability.

**God trains my hands for war:** (v34) David is saying to God I owe all the military skill, strength and courage needed for war and battle. In Psalm one hundred and forty-four David says, "Blessed be the LORD, my rock, who trains my hands for war, and my fingers for battle." (Psalm 144:1). The skill which David had in the use of the bow, the sword and the spear all of which depends on the hands he ascribes entirely to God. The fact David credits God with training his hands for war, shows that in some cases in the Old Testament war was lawful.

**My arms can bend a bow of bronze (bow of steel in KJV):** (v34) many reason that the fact David was able to bend and draw together a bow of bronze (or one of steel), and to use it in his wars was a proof of his great strength, but it is also possible that they had some type of ancient cross bow.

**You have given me the shield of your salvation:** (v35) God has been David's shield, safeguard and protection in the following four ways: -

1. In battle as when he fought with Goliath and other powerful enemies.
2. During thoughtful doubts, fears, anxiety, depression and despair.

3. For the well-being and protection of his mind, emotions and Spirit.
4. The security of his spiritual salvation and faith and a shield to save him from all sin and keep him until the glorious day of the resurrection.

**Your right hand supported me, and your gentleness made me great:** (v35) the word gentleness comes from the Hebrew word (*`anavah*) and means clemency, gentleness, humility and meekness. In this context it carries the idea that God has by his clemency and gentleness, pardoned David's sins, which otherwise would have destroyed him and by His right hand (i.e., his power) saved him from falling even further.

God's right hand by extension also applies to the Lord Jesus Christ. David by faith forever held the promised Messiah the Christ before his eyes and so all David says concerning his faith, his spiritual well-being and his salvation can be applied to Christ because David by faith had Christ's Spirit dwelling within, in the same way that we have by faith the Spirit of Christ who we have never seen dwelling within our own hearts. For further information concerning God's right hand and the Lord Jesus Christ, see the title: "Echoes of Christ," at the end of this chapter.

**You gave a wide place for my steps under me, and my feet did not slip:** (v36) embraces the truth God placed David in safe and strong places, out of the reach of his enemies and advanced David in wisdom whereby he multiplied in many victories and by such victories and wisdom established him in a high and honourable position in his Kingdom.

**You equipped me with Strength for the Battle; you Made my Enemies Flee.**

Psalm 18:37-42 ----- <sup>37</sup>I pursued my enemies and overtook them, and did not turn back till they were consumed. <sup>38</sup>I thrust them through, so that they were not able to rise; they fell under my feet. <sup>39</sup>For you equipped me with strength for the battle; you made those who rise against me sink under me. <sup>40</sup>You made my enemies turn their backs to me, and those who hated me I destroyed. <sup>41</sup>They cried for help, but there was none to save; they cried to the LORD, but he did not answer them. <sup>42</sup>I beat them fine as dust before the wind; I cast them out like the mire of the streets.

**I pursued my enemies and overtook them, and did not turn back till they were consumed:** (v37) David had not only defeated his enemies and had the strength and courage to pursue them, but also had been enabled to come up to them face to face. The idea carried here is that of complete success and absolute triumph. David maybe here alluding to his pursuit and overtaking of the Amalekites and his recovery of all they had carried away spoken of in the following verse: -

- David inquired of the LORD, "Shall I pursue after this band? Shall I overtake them?" He answered him, "Pursue, for you shall surely overtake and shall surely rescue." (1 Samuel. 30:8).

David pursued after his enemies for days and not a man escaped, save four hundred young men that rode on camels and fled (v17). David did not turn back nor was he wearied or exhausted until his enemies were consumed under his feet or made captive. The words, "You equipped me with strength for the battle; you made those who rise against me sink under me: (v39) shine a spotlight on the truth that David always saw God working for him and against his enemies (providing he was in a right relationship with God).

**They cried for help, but there was none to save; they cried to the LORD, but he did not answer them:** (v41) David's enemies prayed to the LORD for victory over David's armies, but the LORD did not answer their prayer (v41). This raises the age old question, if two armies go out to war and both pray to God, who, is He going to answer.

When Israel rebelled against God and turned to idols God used Babylon to take them into captivity for seventy years. While in captivity God moulded them as a potter moulds clay. They went into captivity as two rebellious nations (Judah the two tribes at Jerusalem and Israel the ten tribes in the land of Samaria) and came

out as one united people and one nation. They have never turned to idols or pagan gods since. God even called Babylon His servant (Jer. 25:8-9). So the answer to the question is threefold: -

1. If the standards of a nation confessing to believe in God honour Gods name He will favour them.
2. If the standards of a nation confessing to believe in God dishonour Gods name He is likely to favour a secular nation to bring judgment upon them.
3. If the standards of a secular nation supersede the standards of a nation confessing to believe in God it is most likely God will favour the secular nation.

This is because God is no respecter of persons, the world often judges according to family and friendship, meaning they tend to favour their family or friend regardless of whether they are in the right or not.

God does not judge this way, He judges according to honest justice. If a nation, is confessing to believe in God, but are maintaining a lifestyle that brings dishonour to God's name, He is likely to use secular nations to bring judgment on that nation as He did with Judah and Israel.

### **You Delivered Me from Strife; you Made me the Head of the Nations.**

Psalm 18:43-45 ----- <sup>43</sup>You delivered me from strife with the people (the strivings of the people in KJV); you made me the head of the nations; people whom I had not known served me. <sup>44</sup>As soon as they heard of me they obeyed me; foreigners came cringing to me. <sup>45</sup>Foreigners lost heart and came trembling out of their fortresses.

The words, "The strivings of the people," imply people David knew especially since the next line contrasts them to a people David had not known. The striving, contentions, seditions, and tumults of the people David knew would refer to those who endeavoured to obtain the mastery over him such as: -

- Saul and his men, who contended with David, and sought his life.
- The tribes of Israel, who, after Saul's death, refused to acknowledge David as their king, but later came and anointed him in Hebron.
- The civil war raised by Abner in favour of Ishbosheth, when the tribes strove with each other and any others like them.

The people who David had not known who the LORD made him head over refers to the following: -

- Gentiles, who were not the people of God and were without God.
- Those who he had no acquaintance and no relationship with.
- The barbarous and remote nations surrounding him.
- The Philistines, Ammonites, Moabites, Edomites, Syrians, and others, who he subdued and who became tributary to him by his victories over them:

As soon as people heard of David's fame and his mighty victories they instantly complied with his will and submitted to his rule, not willingly and cheerfully, but out of fear and by constraint. After the victories which David had achieved, as celebrated in this Psalm he praises God in exultation as a triumphant conqueror giving God the glory for his victories.

### **The LORD lives, Blessed be My Rock, Exalted be the God of my Salvation.**

Psalm 18:46-50 ----- <sup>46</sup>The LORD lives, and blessed be my rock, and exalted be the God of my salvation— <sup>47</sup>the God who gave me vengeance and subdued peoples under me, <sup>48</sup>who delivered me from my enemies; yes, you exalted me above those who rose against me; you rescued me from the



man of violence. <sup>49</sup>For this I will praise you, O LORD, among the nations, and sing to your name. <sup>50</sup>Great salvation he brings to his king, and shows steadfast love to his anointed, to David and his offspring forever.

The Psalm concludes with a burst of joyous praise, in which the previous victories are recalled in brief touches. God is the only true and living God, and he has manifested himself to be such for David's comfort, and for the defeat of his enemies whose other gods are dead and powerless idols that have mouths, but do not speak and eyes, but do not see. (Psalm 115:5) (Psalm 135:16). In contrast to these powerless idols the living God is the Almighty Creator of all things the source of all life and whose eyes see all things under the heavens.

The expression, "The LORD liveth," means He is immortal eternal unlike the inanimate idols and imaginary pagan gods. It is a joyful exclamation in view of all that God had done; of all the deliverances which he had performed for David. In the remembrance of all this David says that God had shown himself to be the living God, that is, the true God who has life in himself, essentially, originally, and independently; and is the fountain and author of life to all others, even to all creatures that have life. He is the giver of natural life to all men, and the supporter of it; and of spiritual and eternal life to his chosen people; and He continues to live, and ever will; wherefore the faithful may conclude that their life in every sense is safe and secure.

**Blessed be my rock, and exalted be the God of my salvation** (v46) blessed be God, who has shown himself to be a refuge and a protector who gives rest. David ends with a celebration of God, and with thankfulness for mercies received from Him. He praises God on account of what he is in himself, the living God and what He was for him. Praised be the God who gives me rest! "Let the God of my salvation be exalted as my Saviour

**Exalted be the God of my salvation:** (v46) the God who has saved me from my enemies. Let him be exalted, be praised, be honoured, be adored. Let his name be exalted above all idol gods; above all the creatures that he has made. God the most high that inhabits eternity, and is above all others was the God of David's salvation in a temporal sense, saving and delivering him from his many enemies; and in a spiritual sense, being the author of his hope and his eternal salvation.

**God who gave me vengeance and subdued peoples under me:** (v47) David is fully aware that it is God that avenges him and subdues his enemies under him. To rejoice in personal revenge is unhallowed and evil, but David viewed himself as God's instrument of vengeance upon the enemies of the LORD. Had David not rejoiced in the success and mighty victories given to him he would have been worthy of disapproval and condemnation. It is true the LORD has no delight in the destruction of the wicked, He would much rather they turned from their wickedness and were saved. But that the LORD'S law is avenged upon those who break it is to the devout mind a theme for thankfulness. We must, however, always remember that vengeance is never ours, vengeance belongs to the LORD, and He is truly just and long-suffering in the exercise of it, that we may confidently leave the administration of it in His hands.

**You rescued me from the man of violence:** (v48) David fought many battles, yet in Psalm seventeen he says he has avoided the way of the violent, and in this Psalm David says the LORD has rescued him from the man of violence (v48). The difference between the violent man and one that is not, even though he goes to war is best describe by the man who attacks a family or mugs an older person or attempts to rape a young girl etc., and the man who fights to protect those who are being attacked. The man protecting the ones being attacked is not a violent person even though he is fighting and acting in a violent way, but the one who is attacking is violent by their very nature. It is the motive of the heart that determines if a person is a person of violence.

David, God's anointed king in exuberant song and joy ends the Psalm with heartfelt exaltation of the LORD and praises Him for the Great salvation and His steadfast love He showers upon him and will bring upon his offspring forever.

## Echoes of Christ.

The majestic words of celebration which are used through this Psalm echoes a greater than David. The following verses show that the Psalm carries within faint echoes of the Lord Jesus Christ prior to his death and resurrection and upon his return in glory as King of kings and Lord of lords to establish God's Kingdom of righteous, justice, joy and peace on earth

- The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. (Psalm 18:2).

Paul in with the following words clearly shows that the rock of all our salvation is Christ, "All (our fathers of the Old Testament) drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. (1 Cor. 10:4). Jesus said to Peter, "you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. (Matt. 16:18). The Rock referred to here is Peters revelation that, "Jesus is the Christ, the Son of the living God." (v15). Peter in his letter wrote, "For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." (1 Peter 2:6).

- The cords of Sheol entangled me; the snares of death confronted me. <sup>6</sup>In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears. (Psalm 18:5-6).

Who can read this verse and not think of Christ bleeding and suffering in agony as he hung upon the bloodstained cross of Calvary praying to his heavenly Father and giving up his last breath and being laid in the tomb for three days.

- The earth reeled and rocked; the foundations also of the mountains trembled and quaked (Psalm 18:7).

Two great earthquakes are spoken of with Christ's death and his resurrection. The first earthquake was after Jesus had cried out with a loud voice and yielded up his spirit the curtain of the temple was torn in two, from top to bottom and the earth shook, and the rocks were split and tombs were opened and many bodies of the faithful who had fallen asleep were raised and came out of the tombs. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!" (Matt. 27:50-54). The second great earthquake was when the angel of the Lord descended from heaven and rolled back the stone from the tomb and sat on it (Matt. 28:2).

Added to these is the place where the disciples were gathered in the upper room was shaken and they were filled with the Holy Spirit (Acts 4:31). The shaking and trembling of the earth is often used as a symbol of the presence of God, and of the greatness of his majesty; as when he brought the children of Israel through the Red sea, went before them in the wilderness, and descended on Mount Sinai, which then moved and quaked exceedingly. In the Psalms it is written, "God looks on the earth and it trembles, He touches the mountains and they smoke! (Psalm 104:32).

- The LORD sent from on high, he took me; he drew me out of many waters. He rescued me from my strong enemy and from those who hated me, for they were too mighty for me. (Psalm 18:16-17).

The picture here is of a man being plunged in water ready to be drowned. By these "many waters" may be meant the waves and billows of suffering and sorrow which went over Jesus and compassed him about as water, at the time of his sufferings and many afflictions from which he was freed, when raised from the dead, and highly exalted and crowned with glory and honour where there are joys and pleasures for evermore. The strong enemy of course would refer to the religious leaders the chief priests, Pharisees and scribes and King Herod and King Pilate and the Roman soldiers.

- They confronted me in the day of my calamity, but the LORD was my support. (Psalm 18:18).

This verse directs the thoughts to Gethsemane and Calvary? It was in the hour of Christ's deepest calamity, when Judas betrayed him and his friends forsook him and the multitude derided him and the sorrows of death surrounded him that he offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence (Heb. 5:7). In great distress and during his death and resurrection God made the earth to shake and tremble and the rocks to cleave, and brought him out because he delighted in him.

- The LORD dealt with me according to my righteousness; according to the cleanness of my hands in his sight he rewarded me. (Psalm 18:20) (Psalm 18:24).

These words immediately take the mind to the sinless life of the Lord Jesus Christ and to his resurrection to God's right hand side in heavenly glory and being rewarded with all power over all principalities, authorities, powers and kingdoms.

- With the merciful you show yourself merciful. (Psalm 18:25).

This also may be applied to Christ, whose came with great mercy for even the lowliest child of Adam who came to him. The Lord in loving kindness showed compassion to all who called upon his name and betrothed them to himself. He went about doing good, healing the diseased and feeding the hungry. As God's anointed merciful High Priest, he bore the sins of his people and in his love and mercy not only redeemed them, but also continues to sympathize with them in all their afflictions and temptations; and all this when no mercy was shown to him while he was suffering for them.

- With the blameless man you show yourself blameless. (Psalm 18:25).

This may also be interpreted of Christ, who is in the highest and fullest sense perfect, upright, sincere, and faithful to God his heavenly Father; and has been faithful in all his covenant engagements with his Father, so his Father has been faithful to him in making good all He promised him; both with respect to his own glory, and the happiness of his people.

- For it is you who light my lamp; the LORD my God lightens my darkness. (Psalm 18:28).

This is true of Christ, who at his water baptism God poured out His Spirit of truth (being the light of God) and His power upon him without measure and true of Christ personally who when on the cross was in darkness of soul, being forsaken by his God; yet, when raised from the dead, he was received up to the glorious light of heaven, and set down at the right hand of God.

- The LORD made my feet like the feet of a deer and set me secure on the heights. (Psalm 18:33).

These words can be applied to Christ, when God highly exalted him to his right hand side in heaven and set him in a secure place above all principalities and powers. In a spiritual sense they may also be applied to the new covenant of grace which sets the heart and the mind of every believer in a secure place and to God's grace in Christ by which those in Christ may be said to be set, saved and secure.

- You have given me the shield of your salvation, and your right hand supported me, and your gentleness made me great. (Psalm 18:35).

Since it was God's Spirit dwelling in Christ without measure and it was by God's power dwelling within him that he was able to do the many wonders and miracles he did and by God's power he was made great these words can be seen as an echo of Christ.

- You delivered me from my enemies; yes, you exalted me above those who rose against me; you rescued me from the man of violence. (Psalm 18:48).

Here we see an echo of God by the power of the resurrection not only delivering Christ from the most violent of enemies who plotted his murder and tortured and



brutally crucified him, but also delivering him from the pains and suffering of the bloodstained cross and exalting him far above all his enemies.

- I will praise you, O LORD, among the nations, and sing to your name. (Psalm 18:49).

Scripture tells us Christ will return in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

**For further information see titles: -**

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

---

End