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The
Songs

18

PSALMS - The SONGS

Eighteen

Gratitude to the LORD for Victory Over Enemies!

READ AND OBSERVE

Read through **Psalm 18** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 18** and mark every reference to the psalmist, along with all pronouns and synonyms, with a blue capital “R+”.

Read through **Psalm 18** and mark every reference to enemies, along with all pronouns and synonyms, by using an orange capital “W”.

Read through **Psalm 18** and mark every reference to deliverance or salvation, along with all pronouns and synonyms, with a purple box filled in with pink.

Read through **Psalm 18** and underline every reference to blameless with green.

Read through **Psalm 18** and mark every contrast with a pink diagonal line.

Read through **Psalm 18** and mark every term of conclusion with a pink capital “T”.

Read through **Psalm 18** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. The LORD is my rock. I love Him.
2. The LORD heard when I cried to Him.
3. The LORD was angry and shook the earth.
4. The LORD delivered me.
5. The LORD rewarded me according to my righteousness.
6. The LORD saves the afflicted and abases the haughty.
7. The LORD makes His way—my way (blameless).
8. The LORD makes me destroy my enemies.

9. The LORD makes me head over nations.
10. The LORD saves me. I praise Him.

READ AND ANSWER

Psalm 18:1-3

Who wrote this Psalm?



The inscriptions at the beginning of certain Psalms
give us traditional information,
but not inspired information.
(They were not part of the original autographs.)
Therefore, we need to hold the information stated fairly loosely in our hands.

However, this time we can know for sure who wrote this Psalm.

How?
Are we to trust the inscription as inspired?

No.

We must only trust the original text taken from the autographs,
which does not include the inscriptions of the Psalms.

However...

If you will take a look at 2 Samuel 22 you will notice two things right off the bat.
First, its words are extremely similar (although not exact) to Psalm 18.
And second, the words of the inscription of Psalm 18
are almost identical to the words of verse 1 in 2 Samuel 22.

Psalm 18 inscription:

“For the choir director. A *Psalm* of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,”

2 Samuel 22:1

And David spoke the words of this song to the LORD in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul.

What does this mean?

**It means we can know that 2 Samuel 22:1 is inspired—
its words are truth.**

**Therefore, because the entire chapter is obviously the same as Psalm 18,
we can know that the inscription of Psalm 18 holds true information for us.
Whatever is the same as 2 Samuel 22:1 can be embraced as truth.**

**We can know who wrote this Psalm—
David.**

**We can know when and why he wrote it—
in the day that the LORD delivered him from the hand of all his enemies.**

**We can know who David's enemy was—
Saul.**

**Although it is not our purpose to compare these two chapters,
it would be beneficial to take time to read 2 Samuel 22 below.**

2 Samuel 22

***He said, "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 and my refuge;
My savior, You save me from violence.
I call upon the LORD, who is worthy to be praised,
And I am saved from my enemies.
For the waves of death encompassed me;
The torrents of destruction overwhelmed me;
The cords of Sheol surrounded me;
The snares of death confronted me.
In my distress I called upon the LORD,
Yes, I cried to my God;
And from His temple He heard my voice,
And my cry for help came into His ears.***

***Then the earth shook and quaked,
The foundations of heaven were trembling
And were shaken, because He was angry.
Smoke went up out of His nostrils,
Fire from His mouth devoured;
Coals were kindled by it.
He bowed the heavens also,
and came down with thick darkness under His feet.
And He rode on a cherub and flew;
And He appeared on the wings of the wind.
And He made darkness canopies around Him,***

**A mass of waters, thick clouds of the sky.
From the brightness before Him coals of fire were kindled.
The LORD thundered from heaven,
And the Most High uttered His voice.
And He sent out arrows, and scattered them,
Lightning, and routed them.
Then the channels of the sea appeared,
The foundations of the world were laid bare by the rebuke of the LORD,
At the blast of the breath of His nostrils.**

**He sent from on high, He took me;
He drew me out of many waters.
He delivered me from my strong enemy,
From those who hated me, for they were too strong for me.
They confronted me in the day of my calamity,
But the LORD was my support.
He also brought me forth into a broad place;
He rescued me, because He delighted in me.**

**The LORD has rewarded me according to my righteousness;
According to the cleanness of my hands He has recompensed me.
For I have kept the ways of the LORD,
And have not acted wickedly against my God.
For all His ordinances were before me,
And as for His statutes, I did not depart from them.
I was also blameless toward Him,
And I kept myself from my iniquity.
Therefore the LORD has recompensed me according to my righteousness,
According to my cleanness before His eyes.**

**With the kind You show Yourself kind,
With the blameless You show Yourself blameless;
With the pure You show Yourself pure,
And with the perverted You show Yourself astute.
And You save an afflicted people;
But Your eyes are on the haughty whom You abase.
For You are my lamp, O LORD;
And the LORD illumines my darkness.
For by You I can run upon a troop;
By my God I can leap over a wall.**

**As for God, His way is blameless;
The word of the LORD is tested;
He is a shield to all who take refuge in Him.
For who is God, besides the LORD?
And who is a rock, besides our God?**

**God is my strong fortress;
And He sets the blameless in His way.
He makes my feet like hinds' feet,
And sets me on my high places.
He trains my hands for battle,
So that my arms can bend a bow of bronze.
You have also given me the shield of Your salvation,
And Your help makes me great.
You enlarge my steps under me,
And my feet have not slipped.**

**I pursued my enemies and destroyed them,
And I did not turn back until they were consumed.
And I have devoured them and shattered them, so that they did not rise;
And they fell under my feet.
For You have girded me with strength for battle;
You have subdued under me those who rose up against me.
You have also made my enemies turn their backs to me,
And I destroyed those who hated me.
They looked, but there was none to save;
Even to the LORD, but He did not answer them.
Then I pulverized them as the dust of the earth;
I crushed and stamped them as the mire of the streets.**

**You have also delivered me from the contentions of my people;
You have kept me as head of the nations;
A people whom I have not known serve me.
Foreigners pretend obedience to me;
As soon as they hear, they obey me.
Foreigners lose heart, and come trembling out of their fortresses.**

**The LORD lives, and blessed be my rock;
And exalted be God, the rock of my salvation,
The God who executes vengeance for me,
And brings down peoples under me,
Who also brings me out from my enemies;
You even lift me above those who rise up against me;
You rescue me from the violent man.
Therefore I will give thanks to You, O LORD, among the nations,
And I will sing praises to Your name.
He is a tower of deliverance to His king,
And shows lovingkindness to His anointed,
To David and his descendants forever.”**

When did David write this **Psalm**?

Why did David write this **Psalm**?

With what wonderfully emotional sentiment does David begin this **Psalm**?

Why?

Who is the One Who David passionately loves?

How does David describe the LORD?

What metaphors does David use for the LORD?

1.

2.

3.

4.

5.

6.

7.



**Two of the metaphors are translated as rock
but they are actually two different ideas.**

The Hebrew word for the first “rock” is *sela* and means a craggy rock. It comes from an unused root meaning to be lofty and literally or figuratively refers to a fortress.

The Hebrew word for the second “rock” is *tzur* and means a cliff or sharp rock, generally a rock or boulder. Figuratively it refers to a refuge or a precipitous edge. It comes from a primitive root which means to cramp or confine.

Upon Whom does David call?

What does he say is true of the LORD?

What does David say is the sure result of his calling on the LORD?

Psalm 18:4-6

How does David describe his present situation?

- 1.
- 2.
- 3.
- 4.

David is obviously using figurative language—what is the reality of his problem? What does he believe is imminent?

What prompts David to call upon the LORD?



The Hebrew word for “distress” is *tzar* and means narrow, a tight place (as in trouble), pebble, or opponent (as in crowding).

It is quite similar to the Hebrew word *tzur* for the second “rock” in verse 2. Both come from primitive roots which mean to cramp. Perhaps David was using a play on words for emphasis.

What does David do in his distress?

1.

2.

What help does David need?

Does the LORD hear David’s call?

Does the LORD hear David’s cry for help?

Where does David send his cry for help?

If you look at **verse 6** you will notice a familiar pattern from the **Psalms** and elsewhere in the Bible. Break the **verse** into four lines and assign each line a letter name. The first and third lines will be called “A” and the second and fourth lines will be called “B”. Pay attention to the parallels in each pair—read the “A’s” back to back and then the “B’s” back to back. What do you notice? (Hint: Do you see that line three is the response to line one? Do you see that line four is the response to line two?)

By reading ahead (**verses 7-19**), what can you know is the result when God truly “hears” a prayer?

Psalm 18:7-15

What did the earth do?

- 1.
- 2.

What did the earth's shaking and quaking cause the foundations of the mountains do?

- 1.
- 2.

Why did the earth shake and quake?

Who caused the earth to shake and quake?

Why did God cause the earth to shake and quake in response to David's cry for help?

Why was God angry?



**I don't know about you, but when I read passages like this one,
I am so encouraged and comforted.**

**My God loves me.
He is angry at injustices against me.
And He will act...**

How does David picture God's anger?

- 1.
- 2.

Does God really have a physical nose and mouth?



**David is not describing God's literal "form".
Rather, he is using imagery to help us picture the display of God's anger.
This motif is frequent throughout the Bible.**

**God is spirit.
He has no earthly form.**

**John 4:24
God is spirit,
and those who worship Him must worship in spirit and truth.**



David's imagery evokes the memory of similar scenes.

**Exodus 19:18
Now Mount Sinai was all in smoke because the LORD descended upon it in fire;
and its smoke ascended like the smoke of a furnace,
and the whole mountain quaked violently.**

**Deuteronomy 32:22
For a fire is kindled in My anger,
And burns to the lowest part of Sheol,
And consumes the earth with its yield,
And sets on fire the foundations of the mountains.**

**Judges 5:4-5
LORD, when You went out from Seir,
When You marched from the field of Edom,
The earth quaked, the heavens also dripped,
Even the clouds dripped water.
The mountains quaked at the presence of the LORD,
This Sinai, at the presence of the LORD, the God of Israel.**

**Habakkuk 3
A prayer of Habakkuk the prophet, according to Shigionoth.
LORD, I have heard the report about You and I fear.
O LORD, revive Your work in the midst of the years,**

***In the midst of the years make it known;
In wrath remember mercy.
God comes from Teman,
And the Holy One from Mount Paran.***

Selah.

***His splendor covers the heavens,
And the earth is full of His praise.
His radiance is like the sunlight;
He has rays flashing from His hand,
And there is the hiding of His power.
Before Him goes pestilence,
And plague comes after Him.
He stood and surveyed the earth;
He looked and startled the nations.
Yes, the perpetual mountains were shattered,
The ancient hills collapsed.
His ways are everlasting.
I saw the tents of Cushan under distress,
The tent curtains of the land of Midian were trembling.
Did the LORD rage against the rivers,
Or was Your anger against the rivers,
Or was Your wrath against the sea,
That You rode on Your horses,
On Your chariots of salvation?
Your bow was made bare,
The rods of chastisement were sworn.***

Selah.

***You cleaved the earth with rivers.
The mountains saw You and quaked;
The downpour of waters swept by.
The deep uttered forth its voice,
It lifted high its hands.
Sun and moon stood in their places;
They went away at the light of Your arrows,
At the radiance of Your gleaming spear.
In indignation You marched through the earth;
In anger You trampled the nations.
You went forth for the salvation of Your people,
For the salvation of Your anointed.
You struck the head of the house of the evil
To lay him open from thigh to neck.***

Selah.

***You pierced with his own spears
The head of his throngs.
They stormed in to scatter us;
Their exultation was like those
Who devour the oppressed in secret.
You trampled on the sea with Your horses,
On the surge of many waters.
I heard and my inward parts trembled,
At the sound my lips quivered.
Decay enters my bones,
And in my place I tremble.
Because I must wait quietly for the day of distress,
For the people to arise who will invade us.
Though the fig tree should not blossom
And there be no fruit on the vines,
Though the yield of the olive should fail
And the fields produce no food,
Though the flock should be cut off from the fold
And there be no cattle in the stalls,
Yet I will exult in the LORD,
I will rejoice in the God of my salvation.
The Lord GOD is my strength,
And He has made my feet like hinds' feet,
And makes me walk on my high places.
For the choir director, on my stringed instruments.***

What happened when fire came from the LORD'S mouth?

What did the fire devour?

What was kindled by the fire?

Did the LORD answer David's prayer from heaven? Or does David picture Him coming in person to answer?



David is painting a picture of a theophany for us.

**The word theophany comes from two Greek words—“God” and “to show”.
It is a time when God’s presence is revealed—
a time when God is made manifest.**

What did the LORD do to the heavens when He “came down” to earth?

What was under His feet when He came down?

What was His “mode of transportation”?

Once He mounted the cherub, how did He advance toward the earth?

How quickly did he fly?

What caused His rapid flight?



**What do the “wings of the wind” picture?
Is David referring to the wind as we know it,
or are the wings of the wind a synonym for a cherub, or angel?**

**Hebrew 1:7
And of the angels He says,
“WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.”**

**Psalm 104:2-4
Covering Yourself with light as with a cloak,
Stretching out heaven like a tent curtain.
He lays the beams of His upper chambers in the waters;
He makes the clouds His chariot;
He walks upon the wings of the wind;
He makes the winds His messengers,
Flaming fire His ministers.**

Before we go any farther, take a moment and observe **verses 7-15** carefully, asking God to show you the picture He painted through David. Mark every reference, along

with all pronouns and synonyms, to darkness with a black underline. (I.e. smoke, canopy, thick clouds, etc.) Mark every reference to lightning, along with all pronouns and synonyms, with a yellow bolt of lightning. (I.e. fire, brightness, lightning flashes, etc.) Once you are done, try to draw a stick picture of what you have seen. (Don't worry, no one will look at your picture. Give it a try. It will help you to see what God is saying about Himself in these very important verses.)

What did God do with the darkness?

What was God's "hiding place"?

Was God really trying to hide, or does this refer to the fact that He was unable to be seen because of His fierce surroundings—which, of course, would make Him all the more awesome?

How is the darkness defined?

1.

2.

What was before God?

What passed from the brightness before Him?

- 1.
- 2.
- 3.

In one word, what is the picture? (Hint: It starts with an “s”, ends with an “m”, and has five letters. I will use the word before I finish this section just in case you don’t know what word I am asking for. Check out the next Point of Depth.)

Was there any noise while the LORD was coming down to earth? If so, what?

- 1.
- 2.

How does David refer to the LORD?

How is the voice of the Most High pictured?

- 1.
- 2.

What did the Most High send out before Him?

- 1.
- 2.

What did the Most High do with His arrows?

How many lightning flashes did the Most High send out?

What did the Most High do with His lightning flashes?

What happened when the Most High appeared?

1.

2.



The Hebrew word for “channels” is *aphiyq* and means river. It has the idea of a strong thing or a hero.

The Hebrew word for “world” is *tebel* and means the earth (as moist and therefore inhabited). It refers to the globe, and by implication, its inhabitants.

The Hebrew word for “laid bare” is *galah* and is a primitive root that means to denude (especially in a disgraceful sense). By implication, it means to exile (captives were usually stripped). Figuratively, it means to reveal.

**What a picture!
Because of the powerful storm surrounding the LORD’s appearance, great and mighty rivers appeared on the face of the earth which caused its very foundations to be stripped away.**

Devastating floods are often the result of violent storms. In this case, the wrath of God is the direct cause.

Who, or what, was being rebuked by the LORD?

How is the LORD's rebuke pictured?

Psalm 18:16-19

In the midst of this violent storm of rebuke against David's enemies, what does God personally do for David?

- 1.
- 2.
- 3.
- 4.

God escorts David out of his situation—he is drowning in the flood of his enemies and God pulls him out safely. Who is synonymous with the “many waters”?

Who is synonymous with David's strong enemy?



**Could David's strong enemy be Saul?
Could the plural “they” be referring to Saul's minions whom he sent after David?**

Who delivers David from his strong enemy?

Was David able to deliver himself?

Why not?

When did they confront David to harm him?

When David was bowed down in the day of his calamity, what did the LORD do for him?



The Hebrew word for “stay” is *merchav* and means enlargement. It has the idea of an open space in a good sense, or figuratively it refers to liberty.

The Hebrew word for “broad place” is *mishtan* and means a support, a protector, or sustenance.

Remember the word “distress” from verse 6?

The Hebrew word for “distress” is *tzar* and means narrow, a tight place (as in trouble), pebble, or opponent (as in crowding).

Notice the contrast between the narrow, tight place of distress David was put in by his enemies and the broad place that God put David in when He brought him forth from there.

How did the LORD support, protect, and sustain David?

- 1.
- 2.

Why did God rescue David?



The Hebrew word for “delighted” is *chaphets* and means to feel great favor towards something, to be pleased with, or to desire. Properly, it means “to incline to” which invokes the picture of “bending towards”.

How extraordinary to imagine the Great God of the universe bending towards an insignificant mortal—, a single part of creation, made from dust,

a human,
one mere man!

And yet, He did... back then... toward David...

And He still does... today... toward His chosen ones...

Psalm 18:20-24

Besides rescuing David, what did the LORD do for him?

1.

2.

Why did the LORD reward David? (What was the LORD's measure?)

Why did the LORD recompense David? (What was the LORD's measure?)

Where did David's righteousness and cleanness of hands come from? How did David know what was righteous and clean?

What does it mean that David "kept" the ways of the LORD?



The Hebrew word for "kept" is *shamar* and means to keep, watch, or preserve. Properly, it means to hedge about (as with thorns) and has the idea of guarding, protecting, and attending to.

David obviously put much effort into his obedience. The question begs to be asked, "How much effort do you put into your obedience?"

What does David equate with disobedience?

How does David describe what departure from his God would be?



**In Hebrew, the words “wickedly departed” are only one word, *rasha*.
It means to act wickedly.**

**To consider acting independently from God as being wicked
sounds almost foreign in this largely rebellious world—
a world in which men think they can do what pleases them in all things...
and still be found righteous before the One Who set the very rules they break...**

What was of immense importance in David’s effort to keep the ways of the LORD?

- 1.
- 2.



**Hmmm...
Doesn’t that make you pause and reflect on your own life habits?
Doesn’t it beg to ask the same basic question again?**

**How much effort do you put into keeping the ways of the LORD?
How often are His ordinances before you?**

How often are His statutes in front of your eyes and heart?

**Compare how much and often,
not with others in your church, or your family, or your friends,
but with David...**

**When you are done examining your “Word” habits...
perhaps you might want to consider David’s righteous results...**

What were the righteous results of David's efforts?

- 1.
- 2.



Once again, the Hebrew word for “kept” is *shamar* and means to keep, watch, or preserve. Properly, it means to hedge about (as with thorns) and has the idea of guarding, protecting, and attending to.

Once again, David put plenty of effort into his obedience.

How has the LORD recompensed David?

- 1.
- 2.

What was the measure of David's righteousness and cleanness?

Notice how **verse 24** parallels **verse 20**. Before we move on, make a list from **verses 21-23** of David's behaviors which contributed to his “practical” righteousness.

- 1.
- 2.
- 3.
- 4.

5.

6.



**We know that David was not perfect in the absolute sense...
but Jesus was...**

**We know that David was not righteous in the absolute sense...
but Jesus was...**

**We know that David's hands were not clean in the absolute sense...
but Jesus' were...**

**We know that David did not keep the ways of the LORD in the absolute sense...
but Jesus did...**

**We know that David could not say he *never* departed from the LORD's ways...
but Jesus could...**

**We know that David did not keep God's ordinances before him 100% of the time...
but Jesus did...**

**We know that David could not say he *never* put God's statutes away from him...
but Jesus could...**

**We know that David was not blameless before the LORD 100% of the time...
but Jesus was...**

**We know that David did not keep himself from iniquity in the absolute sense...
but Jesus did...**

**Paul attributes Psalm 18:49 to Christ when he quotes it in Romans 15:9.
*...and for the Gentiles to glorify God for His mercy; as it is written,
"Therefore I will give praise to You among the Gentiles,
and I will sing to Your Name."***

Jesus said that the Psalms spoke of Him.

**Luke 24:44-46
Now He said to them,
*"These are My words which I spoke to you while I was still with you,***

*that all things which are written about Me in the Law of Moses
and the Prophets and the Psalms must be fulfilled.”
Then He opened their minds to understand the Scriptures,
and He said to them, “Thus it is written,
that the Christ would suffer and rise again from the dead the third day,”*

Do you hear what this Psalm is saying about Jesus?

**If this Psalm is referring to Jesus (and it is in many ways)
and since David was often a type of Christ...
could the suffering of David be a type of the suffering of Jesus?
When this Psalm speaks about the reward or recompense for righteousness,
what could it be referring to as it relates to Jesus?**

**It's a good idea to keep an eye out during all the Psalms for references to Jesus.
Be sure to watch for other references in Psalm 18, because there are many...**

Psalm 18:25-29

God's dealings are always just because He is just. How does God show Himself with the kind?

How does God show Himself with the blameless?

How does God show Himself with the pure?

How does God show Himself with the crooked?

How does God deal with those who are afflicted and in misery?

How does God deal with those who are haughty?

Notice that **verse 27** starts with the word “for”, which is a connecting word. What two things does it connect?

Notice that **verse 28** starts with the word “for”. What two things does it connect?

Notice that **verse 29** starts with the word “for”. What does it connect?

What does David say the LORD his God does for him?

- 1.
- 2.

What can David do because of God?

- 1.
- 2.



Because this is a rather long Psalm, we should revisit the previous segments (in order) before we go any further.

In the first segment, David declared his love for the LORD and the fact that the LORD was his rock and his deliverer. (David has enemies and needs deliverance and refuge.)

Next, in the second segment, he proclaims that he cried to the LORD and the LORD heard his cry. (David goes to the only One Who can deliver and save him—the LORD.)

In the third segment, the LORD’s response to David’s cry is described as an earth-shaking ultra-violent storm. (The LORD is coming to act as David’s Deliverer and Refuge.)

In the fourth segment, the LORD does what He came to do— He saves David from his enemies. (The LORD accomplishes His mission—He delivers David.)

In the fifth segment, David states the condition which surrounded the LORD’s response— David’s own righteousness. In other words, the LORD would not have responded to his cry if he were unrighteous.

**(The LORD rewarded David's righteousness
by granting him deliverance from his enemies.)**

**The sixth segment tells us this is God's way—
He saves the afflicted (David) and abases the haughty (David's enemies).
(David explains that his own deliverance from his enemies
was in perfect alignment with God's Self-established way—
He saves the afflicted and abases the haughty.)**

**The last four segments will continue to tell the story of David's deliverance—
from his enemies through his God,
and because of his righteousness.**

**Once again, keep in mind that ultimately,
it is the Lord Jesus Christ Who is in view...**

Psalm 18:30-36

After describing it in **verses 25-29**, what does David declare is absolutely true about God's way?

What is true about the Word of the LORD?



Psalm 12:6

***The Words of the LORD are pure Words;
As silver tried in a furnace on the earth, refined seven times.***

God's Word is proved true and genuine each and every time.

What is true about God, Himself?

To Whom is He a Shield?

What rhetorical questions does David pose?

1.

2.

Who is God?

Is there any other God?

Who is a Rock?

Is there any other Rock?

What does the LORD (Who is God and is a Rock) do for those who take refuge in Him?

1.

2.



**This is amazing news that David is declaring!
It sounds forth echoes of the New Covenant—
God, *alone*, is the One who can make David's, or our, way blameless!**

**And He will do just that in the New Covenant—
through the One Who, *alone*, is blameless—Jesus Christ!**

**In the New Covenant, God makes His blameless way *our way*—
He conforms us into the image of His Son.
He causes us to walk in His ways!**

**Amazing!
Wonderful!
And so very needed!**

Why does God give David strength? Strength for what?

Does David still need deliverance? If not, then what is God enabling him to do? (Hint: Read the entire **Psalm**. This is anticipating what David was about to do.)



**Remember, this Psalm is also speaking of Jesus.
We need to ask the same question as regards to Jesus.
What is it that Jesus will do in the future (in the area of battle)?**

David continues to show just how amazingly God has enabled him; how does he describe his "feet"?

What does it mean that God makes his feet like hinds' feet?

Why did David's feet need to be like hinds' feet?

Where does God set, or put, David?

What are David's hands trained for?

Who trains David's hands?

How well are David's hands trained? What is he enabled to do?

What has God given to David?

The shield of Whose salvation?

What upholds David?

What does God's gentleness do?

Is the shield of God's salvation being given to David, the right hand of God upholding David, and the gentleness of God making David great related to us in generality, or does it regard a specific situation?

What is that situation?

God enlarges David's steps—what steps is David taking? (Hint: Are these steps everyday steps, steps to escape his enemies, or are these steps taken to pursue his enemies?)

How stable are David's steps in the pursuit of his enemies? How successful is he in his pursuit?

Psalm 18:37-42

The last segment, the seventh, showed God enabling David for battle. This next segment, the eighth, shows David's success over his enemies. What does David do to his enemies?

1.

2.

Did David rest once he overtook his enemies (after pursuing them)?



Point of Depth

The Hebrew word for “consumed” is *kalah* and means to end, be finished, or perish.

How does David describe consuming his enemies?

How completely did he shatter them?

1.

2.

How was David able to consume his enemies so completely? (Hint: The word “for” is a connecting word.)

1.

2.

3.

Who does David realize is the One responsible for his ultimate victory?

Verse 39 is a cross-reference to **verse 32**. What insight does it give you on what it meant, practically, for David’s way to be blameless?

Notice the contrast within **verse 39** between his enemies being subdued (caused to bow down) after they had “risen up” against David. Do you see the same contrast in **verse 38**?

How does this contrast reckon with **verse 26**?

Who was it that David destroyed?

Who is it that Jesus will one day destroy?

Who cried for help?

Why was there no one to help them? (Remember the sixth segment—the one describing God’s way.)

Who did David’s enemies cry to?

Did God answer them at all?

In David's picture of total annihilation for his enemies, what does he do once he has destroyed them?

1.

2.



**Like worthless chaff driven off by the wind...
like dirt that is swept outside...
so are David's enemies.**

So, too, will be God's enemies at the end of the age...

**There will be no one to help them.
They will cry for help, but He will not answer them.
They will perish...**

**While this is a certainty because the wrath of God will come,
it does not need to happen to the one who will humble himself
and run to the Lord Jesus Christ for refuge...**

Now...

Psalm 18:43-45

While the enemies have been seen as individuals or groups within Israel thus far, what additional enemies are defined now?

From what was David delivered?

In what position does God place David?

How are the nations described?

What do the people whom David has not known do?

Do they obey him?

How quickly?

Who submits to him?

Because of the LORD'S influence, what do David's enemies do while still inside of the fortified cities?



This ninth segment, while true of David in his day, is seen with clarity in its fulfillment through the Lord Jesus Christ during the time of the Millennial Reign.

Psalm 18:46-50

Psalm 18 ends (in this tenth and final segment) with praise to God by a thankful David who recognizes his exaltation has come from God alone. What does he say first?

As an act of adoration David blesses the LORD. What does he say?



**Three simple words offer extraordinarily profound praise—
“The LORD lives.”**

No god can say as much...

Compare the idea of **verse 46** with the beginning (**Psalm 18:1-2**) and middle (**Psalm 18:31**) of **Psalm 18**. What two motifs (concepts) do you see repeated?

1.

2.



The very fact that the LORD lives (and is self-existent) is the means of enabling His self-sustenance as the eternal unmovable Rock.

Who does David exalt (verbally glorify)?

1.

2.

3.

What three ideas did David just list?

1.

2.

3.

God delivered David. From whom was David delivered?

God executed vengeance on David's behalf. How? (Hint: Think back through the **Psalm** and take your answer from what you find there.)

What did God do that exalted David over the peoples?

Who was David's Deliverer?

Who are those who rise up against David?

Who is lifted higher?

Who is the violent man?

Who rescues David from the violent man?

To Whom will David give thanks?

Where, and in front of whom, and among whom, will David give thanks to the LORD?



**The Hebrew word for “give thanks” is *yadah*
and means to praise or confess.
It is a public proclamation or declaration of God’s attributes or works.**

What else will he do among the nations?



**The Hebrew word for “sing praises” is *zamar*
and means to touch the strings or parts of a musical instrument,
i.e. to play the instrument or make music,
and to be accompanied by the voice.
In other words, it means to celebrate in song and music (in praise of God).**



Paul attributes Psalm 18:49 to Jesus Christ when he quotes it in Romans 15:9.

***...and for the Gentiles to glorify God for His mercy; as it is written,
“Therefore I will give praise to You among the Gentiles,
and I will sing to Your Name.”***

To Whom, or what, will the psalmist sing praises?

What does The Name, the LORD Himself, give to His king?

Who is His king (King)?

What does He show to His anointed?

Who is His anointed (Anointed)?

1.

2.



The Hebrew word for “descendants” is zera and means seed (figuratively—fruit or posterity).

One very important thing to note about this word is that it is singular, not plural. That means it should be translated descendant—not descendants.

**Now just Who do you think is being referred to?
Who is David’s “Seed”?**

Galatians 3:16
Now the promises were spoken to Abraham and to his seed.
He does not say, “And to seeds”,
as referring to many,
but rather to one, “And to your seed,”
that is, Christ.

**In case you had any doubts that this Psalm spoke about Jesus Christ,
you can certainly lay them to rest
just by letting Scripture interpret Scripture...**

READ AND REASON

What do you normally think of when you hear the phrase, “He makes my feet like hinds’ feet, and sets me upon my high places”? Perhaps you have read a book and you derive your meaning from what you have read.

What are hinds and in what form did God make their feet? The hind is considered to be a doe, a surefooted creature possessing agility and swiftness. Think once again to your pre-conceived notion of what the phrase “He makes my feet like hinds’ feet” means—does it include the idea of refuge or flight? While it is true that sometimes hinds need to tread safely in a precarious position on the mountain and sometimes they need to swiftly fly away from an enemy, is that the meaning here in **Psalm 18**?

The picture of hinds’ feet is used three times in the Bible: **Psalm 18:33**; **2 Samuel 22:34**; and **Habakkuk 3:19**. **2 Samuel** is almost identical to **Psalm 18**, but **Habakkuk** has a little different flavor. In **Habakkuk**, the hinds’ feet are pictured as safety and security for Habakkuk during the certain coming invasion of the Babylonians and would most definitely include the idea of sure-footedness and agility on the mountaintops. But what about **Psalm 18**?

What is the context of **verse 33**? Let’s run through the Psalm one more time. David cries to the LORD, His Rock, because he needs to be saved from his enemies (**verses 1-3**). The LORD hears his cry and in anger comes to deliver him (**verses 4-19**). The LORD rewards David according to David’s righteousness (**verses 20-24**). David delineates the LORD’S ways toward the righteous and the wicked (**verses 25-29**).

Notice **verses 28-29**. Do you see that God doesn’t leave David as simply a delivered, and now, neutral individual? God lights David’s lamp and He illumines his darkness for a reason—it’s to run upon a troop and leap over a wall. David is now a warrior speaking about a battle!

Continue to check out the context as we head toward **verse 33**, the verse in question. **Verses 30-32** talk about God’s way as perfect—He is a shield to all who take refuge in Him—He, alone is God—He is the Rock. God girds David with strength for battle and makes David’s ways blameless, as well.

This is when the verse about hinds’ feet comes in. God gives David “feet”, not to flee from his enemies, but to pursue, attack, and overcome his enemies. God establishes David as king of His land—the heights of Jerusalem. He trains David’s hands for battle and God paves the way for David’s victories (**verses 30-36**). David destroys his enemies through the LORD (**verses 37-42**) and God exalts David over the nations (**verses 43-45**). Then David thanks and praises the LORD, not only for delivering him from his enemies, but for establishing him over his enemies (**verses 46-50**).

God didn't just deliver David from Saul and all his enemies, he also lifted him up as the greatest king in Israel's history... so far, that is... Remember, this Psalm is not just about David, it's also about Christ—Who is the True King of Israel! God didn't just deliver Christ from the enemy of death, but has exalted Him over all rule and authority and power and dominion and every name that is named... not only in this age but also in the one to come...

 Segment by Segment

**Try titling these segments yourself.
Ask God to help you.**

Verses 1-3

Verses 4-6

Verses 7-15

Verses 16-19

Verses 20-24

Verses 25-29

Verses 30-36

Verses 37-42

Verses 43-45

Verses 46-50

 Purpose of Psalm 18

**Try to identify the purpose of Psalm 18.
The purpose simply states “why the Psalmist wrote the Psalm”.**

 Theme of Psalm 18

**Try giving Psalm 18 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
