

THROUGH THE BIBLE STUDY

PSALMS 1-7

The Hebrew title of the Psalms is “*Tehillim*” or “*book of praise*”. And the psalms are just that... the praise songs of Israel, the *Hebrew hymnal*.

All the psalms were originally set to music. Of course, the melodies and notes have been lost. Only the lyrics live on... Perhaps God intended for each new generation to rewrite the musical score in a relevant style.

The Psalms were written out of every possible human situation, and emotion. They teach us how to relate to God in any situation.

Think of it this way... Genesis to Esther is full of movements, places, dates, and decrees – it records Hebrew history - *the steps of their feet*...

But the Psalms provide us *the beat of their heart*.

It's a *Diary of Devotion*. The book of Psalms chronicles the inner life of the nation Israel - their spiritual struggles and victories. Picture the Psalms as the EKG read-out... as God's people take the stress test called life.

The 150 psalms are actually divided into five books. Book I: 1-41. Book II: 42-72. Book III: 73-89. Book IV: 90-106. Book V: 107-150.

Hebrew tradition says these five divisions were intended to correspond with the first five books of the Bible - the Law of Moses. And there would be no better way to begin a reading of the Law than with Psalm One...

PSALM ONE contrasts the *godly* man with the *ungodly*.

“Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful...”

Notice a truly godly man is a happy man. The Hebrew word translated “blessed” is in its plural form. It literally reads, “Happy, happy, happy.”

Verse 1 could begin, “Happiness is the man who walks not...”

And here’s the first key to living a happy life – get in the **right position**.

This is the key in football. You can have enormous talent, but if you’re not in the right position to make the play your talent goes to waste.

Success in sports is about getting in *the right place at the right time*.

And notice how a godly person positions himself... He “walks not in the counsel of the ungodly...” Do you **listen** to the right counsel? “Nor stands in the path of sinners...” Do you **linger** with the right people? “Nor sits in the seat of the scornful...” Do you **look at life** from the right viewpoint?

You won’t find happiness *listening* to folks who are deaf to God.

You won’t find it *lingering* with people who walk in sin.

And you won’t find it *looking at life* with the cynical, negative crowd.

A truly happy person surrounds him or herself with biblical

counsel – with godly counselors – and with healthy commentary...

“But his delight is in the law of the LORD, and in His law he meditates day and night.” Happiness happens when you start syncing your life with God’s Word. You need to learn to view life from God’s perspective.

Have you made the *light* of God’s Word your *delight*?

This is what Jeremiah did. In Jeremiah 15:16 he says to God, “Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart... I did not sit in the assembly of the mockers...”

Jeremiah left behind the mocking, cynical, spiteful crowd and walked in the light of God’s Word. He developed a love and appetite for the Bible.

The turning point in a man’s life is when his curiosity for truth draws him to the Bible, and he learns to find joy in a deepening knowledge of God.

Thomas Aquinas wrote, “I have no rest, but in a nook, with the Book.”

Notice the psalmist “meditates” on God’s Word. “Meditate” means “to mull it over.” Like a cow chewing its cud – take God’s Word and turn it over and over in your mind - look at it from different angles.

The Eastern concept of meditation teaches people to turn off their minds. Focus on a neutral spot and let your mind go blank.

Biblical meditation is just the opposite. You don't turn off

your mind. You use it to engage God's Word. Our minds are God's invention. We meditate when we trust God to help our minds grasp and unravel biblical truth. A happy person is *shaped by the Word, not colored by the world.*

Verse 3, **“He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.”** Again, see the importance of position.

The **“rivers of water”** mentioned by the psalmist were not the streams and rivers that were subject to the rain, and could potentially dry up.

These were irrigation canals, dug by the Israelis to bring water to the desert. They planted crops and fruit trees along these canals. They took advantage of a reliable source of water. The psalmist is saying the happy man is smart enough to plant him and his family next to spiritual sources.

A godly man **sinks roots** – he's planted. He **sprouts shoots** – his leaf doesn't wither. He **bears fruit** – whatever he does prospers. But again, take note his health and productivity is a direct result of his position.

He sinks roots into a church that will supply him and his family what's needed to grow. *Spiritual prosperity depends on spiritual position.*

Yet in contrast, **“The ungodly are not so, but are like the chaff which the wind drives away.”** A person who fails to sink spiritual roots next to reliable sources end up like corn husks. They dry out, and get blown away.

The ungodly have no anchor. They drift. Life is a guessing game.

Ephesians 4:14 warns us not to be like them. “We should no longer be children, tossed to and fro and carried about with every wind of doctrine...”

Verse 5 “Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knows the way of the righteous, but the way of the ungodly shall perish.”

Acts 4 attributes **PSALM TWO** to King David. It's considered prophetic of Jesus. We'll find that many, if not all of the psalms, speak of Jesus.

Psalms 2 was likely written by David in a time of war. But his thoughts transcend the battle at hand, and focus on the final battle and the Second Coming of Jesus. When Jesus returns He'll destroy all the wicked nations.

The Psalm opens, “Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed” The Hebrew term translated “Anointed” is “Messiah” – the Greek is “Christos” or “Christ.”

This depicts the end of the age when the armies of the Antichrist rally to the Valley of Megiddo to fight against the true Christ. They will have seen the sign of the Son in the clouds, and they intend to war against him.

What a vain, empty ambition – to prevent Jesus, the Lord of glory, from returning to Earth to take what rightly belongs to

Him. But that's the point of the psalm – rebellion against God is the ultimate insanity.

The kings of earth say, "Let us break Their bonds in pieces and cast away Their cords from us." This is sheer arrogance. Man wants to break from God's authority, and shed himself of God's rules and restraint.

This is the source of man's rebellion. People don't want anyone telling them what to do. A proud man bucks at any limitations on his freedom.

In the end times this attitude will take the form of a UN Resolution – an official, formal conspiracy against God. Today, it's a spiritual rebellion.

Verse 4 reveals God's response to man's rebellion, "He who sits in the heavens shall laugh; the LORD shall hold them in derision." The Almighty just laughs. He views the uprising of puny men as comical. Like a toddler wrestling a grown man – a two year old threatening to beat up his dad.

Man is seething at God - while God is chuckling at defiant man.

Commentator John Philips writes, "As though man - who's orbited some hardware in space... can compete with a God who has orbited a hundred million galaxies! As though man – who has solved a few subtleties of the atom, and managed to scare himself half to death in the process - can compete with a God who stokes the nuclear fires of a billion stars!

No wonder He that sits in the heavens simply laughs."

God laughs at man's defiance, but rebellion against God is

no laughing matter for mankind. In verse 5 God speaks in His anger. "Then He shall speak to them in His wrath, and distress them in His deep displeasure:

"Yet I have set My King on My holy hill of Zion." When Jesus returns the OT tells us He'll rule the world from the Temple Mount in Jerusalem.

"I will declare the decree: the LORD has said to Me, 'You are My Son, today I have begotten You.'" God identifies the Messiah as His Son – His "begotten" Son. Hebrews 1 quotes this verse to prove the deity of Jesus.

In Hebrew thought, animals beget animals, men beget men, and God begets God. The son of a dog is a dog. The son of a man is a man. Thus, God's Son is God. Jehovah said to Jesus of Nazareth what He said to no one else before or since - "You are my Son, today I have begotten You."

Verse 8 "Ask of Me, and I will give You The nations for Your inheritance, and the ends of the earth for Your possession."

According to Romans 8 as believers we're "joint-heirs with Jesus." The favor and acceptance God pours out on Jesus has been inherited by us.

Spiritual wealth and blessing is our inheritance, but what has Jesus inherited? In Ephesians 1:18 tells us, **the Church is His inheritance.** An inheritance is considered a treasure, and *we are His treasure.*

Here the psalmist calls the nations of the Earth His inheritance.

Verse 9 "You shall break them with a rod of iron; you shall

dash them to pieces like a potter's vessel." During Jesus' reign over the earth, He'll reign with force – "a rod of iron." Jesus will rule as a benevolent dictator. Kind and benevolent, yes, but still a dictator... Rebellion will not be tolerated.

"Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling.

Verse 12 "Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him." In the orient to kiss a *royal* is a sign that you'll be *loyal*.

The psalmist says it's best to kiss the Son while you have a chance. Kiss Him now, or you'll be crushed later. Jesus will return to judge.

PSALM THREE is the first of many psalms with an opening comment.

These introductions were not in the original manuscripts. We don't take them to be inspired, but they are very old, and they provide valuable insights into the meaning of the psalms to which they're attached.

Here we're told, "A Psalm of David when he fled from Absalom his son."

Absalom, David's oldest son, led a coup-de-tat and usurped his father's throne. David vacated his palace in Jerusalem. He led his followers across the Kidron Valley, and out into the Judean Mountains to regroup.

Apparently, this was the song King David sung as he left

Jerusalem.

“LORD, how they have increased who trouble me! Many are they who rise up against me.” For several years Absalom conducted a campaign of sabotage. When folks came to the king for a judgment, Absalom would stand in David’s stead. It gave the impression the king was too busy.

2 Samuel 15:6, “So Absalom stole the hearts of the men of Israel.”

Absalom mounted quite a coup. He persuaded members of David’s own cabinet to join the revolt. “Many are they who rise up against me.”

“Many are they who say of me, “There is no help for him in God.”

And notice the musical notation that follows, “Selah.” This word will occur over and over throughout the Psalms. It means “to lift up.”

It might have been a musical instruction intended for the musicians to take it up an octave – or play louder – or speed up the beat.

Or it could’ve been an instruction to the listeners. Dwell on this thought - “Lift up the thought,” “Pause and ponder – this is an important point.”

And this was a strategic thought. David’s critics were saying, “There is no help for him in God.” His sin with Bathsheba had set a poor example for his family. He’d also been aloof and an apathetic father. This combined to provoke Absalom’s rebellion. David was getting what he deserved.

And people had concluded. “There is no help for him in God.” God has abandoned the once great king. He’s put on the shelf. It’s over for David.

Yet David says, “Not so fast!” “But You, O LORD, are a shield for me, my glory and the One who lifts up my head. I cried to the LORD with my voice, and He heard me from His holy hill. Selah” *Think about that!*

Wow, aren’t you glad God is more forgiving than people. Life-long, trusted friends forsook David – *but God stood by His side*. The Lord remained his shield against the enemy. Even when his own counselors, like Ahithophel, abandoned him, God lifted up his head.

Verse 5 “I lay down and slept; I awoke, for the LORD sustained me.

I will not be afraid of ten thousands of people who have set themselves against me all around.” Faith is a great sleeping pill. When you fear the Lord there’s nothing else to fear – not even thousands of the enemy.

“Arise, O LORD; save me, O my God! It’s enough for the Lord to just rise to His feet – flex His muscles - and our problems are over!

“For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly.” God busts the wicked in the mouth.

David praises God for having cold-cocked his enemies. “Salvation belongs to the LORD. Your blessing is upon Your

people.”

The preamble for **PSALM FOUR** reads “**To the Chief Musician. With stringed instruments. A Psalm of David.**”

Here’s another psalm written by David. It was given to the Chief Musician. 2Chronicles 6 tells us his name was “**Chenaniah.**” He was the Temple worship leader. Apparently, David wanted this psalm to be used in the public worship of the nation Israel.

Apparently, Psalms 3-4 are psalms for insomniacs. If you can’t sleep these two psalms are for you. Psalm 3:5 says, “**I lay down and slept...**”

Every year Americans pop 800,000 pounds of barbiturates to help them sleep. We’re *sleepless in America*. There are over 200 sleep-inducing potions are on the market... Here’s a better remedy – *God’s peace*.

Let God calm your fears, lift your head, and put you to sleep.

Verse 1 “**Hear me when I call, O God of my righteousness! You have relieved me in my distress; have mercy on me, and hear my prayer.**”

The word “**relieve**” means “**to enlarge.**” Spurgeon titled this Psalm “**How to be Enlarged when Confined.**” *How to be open to God in a tight place...*

“**How long, O you sons of men, will you turn my glory to shame? How long will you love worthlessness and seek falsehood? Selah.**”

But know that the LORD has set apart for Himself him who is godly; the LORD will hear when I call to Him. Be angry, and do not sin.”

God wants us to be angry, but not at the traffic, or the neighbor, or the price of gas, or a Bulldog defeat. Be angry at sin – *in us and around us.*

There’s nothing wrong with being angry as long your anger is properly directed. It’s been said, “A strong security against sin is to be shocked by it.” God will *guard us from distress if we guard ourselves from sin.*

Be *angry at sin and set apart to God* – and God will hear your prayers.

“Meditate within your heart on your bed, and be still. Selah”

When life caves in and you feel constricted – limited to a sick bed, or a lonely place, or a tight budget – enlarge yourself by meditating on God.

Thinking godly thoughts will open you up to new possibilities.

Verse 5 “Offer the sacrifices of righteousness, and put your trust in the LORD.” The OT worshipper would offer a grain offering – or slaughter a lamb and offer a burnt offering – but Christians can also offer sacrifices...

Romans 12:1 tell us to offer our bodies to God as “a living sacrifice.”

Hebrews 13:15 speaks of “the fruit of our lips,” “the sacrifice of praise.”

And **Philippians 4:18** labels our financial offering as a

sacrifice.

“There are many who say, “Who will show us any good?” LORD, lift up the light of Your countenance upon us. You have put gladness in my heart, more than in the season that their grain and wine increased.”

The world is such a cynical place. Everyone is always questioning and skeptical, “Who will show us any good?” But David doesn’t doubt God - *he’s too busy enjoying God*. The Lord has put gladness in his heart.

Verse 8 “I will both lie down in peace, and sleep; for You alone, O LORD, make me dwell in safety.” I’ve read that one in ten Americans has chronic insomnia. One in four has difficulty falling asleep at times.

Here are a few treatments that are supposed to help you go to sleep...

Take a warm bath - get a massage - drink warm milk - drink herb tea - sleep in a well ventilated room - sleep on a firm bed - sleep on your back - sleep with your head facing north - wiggle your toes - rub your stomach - breathe deeply... the list goes on. Here’s a better way... pray for God’s peace. Don’t take *NyQuil* – just know that you’re in *God’s will*.

Stop carrying the world on your shoulders. Trust God for His safety. It’s been said, “If you can’t sleep, don’t count sheep – talk to the shepherd.”

PSALM FIVE, “To the Chief Musician. With flutes. A Psalm of David.” Psalm 4 was played with stringed instruments.

Psalm 5 calls for a flute.

Verse 1 “Give ear to my words, O LORD, consider my meditation. Give heed to the voice of my cry, my King and my God, For to You I will pray.”

David asks God to “give ear.” It means “to broaden.” Cup your hand behind your ear and it picks up the resonance. It expands your range.

David wants God to cup His hands behind His ear and hear his prayers.

“My voice You shall hear in the morning, O LORD; in the morning I will direct it to You, and I will look up.” Notice, the morning is a good time to pray. Before your day starts and the busyness begins - talk to God.

Notice too the word “direct” - verse 3. It means “set in order.” This word described the High Priest as he arranged the sacrifice on the altar. Do you organize an orderly prayer - or just offer up to God scattered ramblings?

Finally, I love the hope and anticipation with which David prays. When he finishes his request he looks to God for an answer. “I will look up.”

Verse 4 “For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You. The boastful shall not stand in Your sight; You hate all workers of iniquity.” God hates the man who plots rebellion.

“You shall destroy those who speak falsehood; the LORD abhors the bloodthirsty and deceitful man.” Verses 1-3 let us know that Jehovah is a **hearing God** - while verses 4-6

emphasize that He is a **holy God!**

“But as for me, I will come into Your house in the multitude of Your mercy; in fear of You I will worship toward Your holy temple.

Beginning in verse 8 we learn Jehovah is a **helpful God.**

“Lead me, O LORD, in Your righteousness because of my enemies; make Your way straight before my face.” David asks for help to know God’s will. He wants to avoid the mistakes made by his enemies.

“For there is no faithfulness in their mouth; their inward part is destruction; their throat is an open tomb; they flatter with their tongue.”

It’s said, “Flattery is like perfume – sniff it, but don’t swallow it.” Beware of the wicked man’s flattery. His throat is a tomb. Don’t fall for his words.

“Pronounce them guilty, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against You.” David was not *opposed* to praying harm on anyone who *opposed God and His plans*.

“But let all those rejoice who put their trust in You; let them ever shout for joy, because You defend them; let those also who love Your name be joyful in You.” A believer should be the most joyful person on the planet.

Charles Spurgeon writes of verse 11, “You have *permission for joy*.”

You have here a ticket to the banquets of joy. You may be as happy as ever you like. You have divine permission to shout for joy.”

I love the word “rejoice!” It means “to take joy.” God has a bountiful supply of joy, but you’ve got to take it - grab the joy God has for you.

Psalm 5 teaches us that Jehovah is a *hearing God, a holy God, a helpful God*, and a **heaping God**. He heaps on us His blessing.

Verse 12 “For You, O LORD, will bless the righteous; with favor You will surround him as with a shield.” God surrounds us with His favor.

In David’s tumultuous life there were times when he was surrounded by Philistines, and other troubles – but here he’s surrounded by God’s favor.

God’s acceptance protected him and sheltered him like a shield.

PSALM SIX, “To the Chief Musician. With stringed instruments. On an eight-stringed harp. A Psalm of David.” The Hebrew word translated “eight-stringed harp” is “Sheminith” – a literal translation is simply “eight”.

Rather than 8 strings, some scholars believe this was a musical note to raise or lower the music 8 notes. Take it up or down an octave. Psalm 6 is a song of confession so it was probably sung in a lower registry. Another thought is it was sung by a men’s choir – so it was lowered an octave.

And ironically, speaking of the psalms that deal with confession and repentance, there are 8... Psalm 6, 25, 32,

51, 88, 102, 130, 143...

Verse 1 “O LORD, do not rebuke me in Your anger, nor chasten me in Your hot displeasure.” The Bible tells us not to despise the discipline of the Lord. When we step out of line – or slow to a crawl - or rush ahead of God into danger – we need to be spanked... a gentle, but swift *God-pop*.

Apparently, David is not opposed to being spanked by God. He knows it's needed, but he asks God to cool off before he spans. Don't “chasten me in Your hot displeasure.” *Please count to 10 before You spank me...*

Verse 2 “Have mercy on me, O LORD, for I am weak; O LORD, heal me, for my bones are troubled.” Or literally, “quivering and shaking.”

“Weak” means “to droop.” David's strength is wilting like a cut-flower.

“My soul also is greatly troubled; but You, O LORD - how long?”

David knows he needs to be disciplined, but it's never pleasant - and he wants to know when his trial will be over. *How long will I be in time-out?*

Of course, God doesn't always inform us of his time-tables. We have to learn to wait on Him... *But David is wilting while he's waiting... it's hard.*

Verse 4 “Return, O LORD, deliver me! Oh, save me for Your mercies' sake! For in death there is no remembrance of You; in the grave who will give You thanks?” How can he testify of

God's faithfulness if he's dead?

Whatever his ailment, David felt like he was about to kick the bucket.

Verse 6 **"I am weary with my groaning; all night I make my bed swim; I drench my couch with my tears."** David groans all day. He tires, and falls asleep, but wakes up in a cold sweat. He saturates his pillow with tears.

Spurgeon referred to tears as **"liquid prayers."** If so, David has quite a prayer life. Life is not a bed of roses for David. He's in a heavy trial...

"My eye wastes away because of grief; it grows old because of all my enemies." It's possible in the daytime David is able to cover up his tears. He's busy with affairs of state. At night he's amused with entertainment.

But in bed with the lights out – while all alone with only his conscience – the guilt returns. David cries himself to sleep - until his eyes waste away.

"Depart from me, all you workers of iniquity; for the LORD has heard the voice of my weeping. The LORD has heard my supplication; the LORD will receive my prayer." Wow, the tone changes in verse 8.

God has forgiven him. **"The LORD has heard my supplication..."**

The Father is done with David's discipline. His spanking is over.

David becomes bold and confident again, **"Let all my**

enemies be ashamed and greatly troubled; let them turn back and be ashamed suddenly.” How quickly God can turn the tables when we confess our sins. *A shower of tears gives way to a rainbow of forgiveness.*

PSALM SEVEN is “A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjaminite.”

There is no mention in the history of David where he had any dealings with “Cush, a Benjaminite.”

It’s interesting though that King Saul was a Benjamite, and Cush may've been one of David’s enemies in Saul’s royal court.

The word translated “meditation” is “shiggaion” or “wandering.”

Some scholars connect “wandering” to the rambling style of the psalm. Others say the psalm was likely written while David wandered in exile.

Regardless of the exact background of Psalm 7, this man, Cush, had been attacking David's reputation - accusing him of falsehoods.

Psalm 7 has been titled, “**The Song of the Slandered Saint.**”

David begins his meditation, “O LORD my God, in You I put my trust; save me from all those who persecute me; and deliver me, lest they tear me like a lion, rending me in pieces, while there is none to deliver.”

David is not exaggerating. The effects of slander and gossip can be more damaging than a lion’s claws. Flesh wounds

heal in short order, but damage a gossip does to a good reputation can linger for years.

See if you can identify the following villain...

I am more deadly than the screaming shell from a machine gun.

I win without killing. I tear down homes, break hearts, and wreck lives.

I travel on the wings of the wind... with no regard for truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea, and often as innocent... I never forget and seldom forgive. *My name?* If you've been attacked the answer is easy, *Gossip*.

Once a young man, guilty of telling slanderous lies, came to a pastor for help. He asked him, "*What should I do?*" The pastor told him, "Go place a feather on the porch of every house in town." The young man obeyed.

When he returned to the pastor, he asked, "*Is there anything else?*"

He answered, "Yes, now go and pick up all the feathers." Of course, the man complained, "That's impossible. They've all blown away by now."

And that was the point. Slanderous words are impossible to retrieve.

"O LORD my God, if I have done this: if there is iniquity in my hands, if I have repaid evil to him who was at peace with me, or have plundered my enemy without cause, let the enemy pursue me and overtake me; yes, let him trample my

life to the earth, and lay my honor in the dust. Selah”

David is bold because he knows he’s innocent. God will vindicate him.

“Arise, O LORD, in Your anger; lift Yourself up because of the rage of my enemies; rise up for me to the judgment You have commanded!

So the congregation of the peoples shall surround You; for their sakes, therefore, return on high. The LORD shall judge the peoples; judge me, O LORD, according to my righteousness, and according to my integrity within me. Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the hearts and minds.

My defense is of God, Who saves the upright in heart.”

David doesn’t try to avenge or defend himself. He trusts the Lord with his reputation. It’s been said, “**You take care of your character, and God will take care of your reputation.**” Psalm 7 reaffirms this very lesson.

Early in my ministry this was hammered home to me.

Three ladies left Calvary Chapel one Sunday night to roast the pastor. They were sitting at the Burger King *telling* and *eating* Whoppers at the same time. When suddenly, the guy sitting in the booth next to them walked over, and told them he knew me, and they were telling lies.

One of the ladies came to me later and apologized. To this day I have no idea who the man was, but I learned God will protect my reputation.

Verse 11 “God is a just judge, and God is angry with the wicked every day.” The word translated “angry” means “to froth at the mouth.”

Often we only tell people half the truth about God. He is loving, kind, and merciful. But God is outraged and incensed over sin.

If you're a parent you realize loving a child doesn't stop you from getting mad at him. You love your kid, but when he rebels you get angry at him.

In fact the more you love a child the angrier you get when he fails to live up to his potential. Likewise, God gets mad at the wicked. He gets angry.

“If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready. He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.” God isn't kidding about sin. He plans to judge the wicked. His bow is drawn and loaded with a fiery arrow.

“Behold, the wicked brings forth iniquity; yes, he conceives trouble and brings forth falsehood. He made a pit and dug it out, and has fallen into the ditch which he made. His trouble shall return upon his own head, and his violent dealing shall come down on his own crown.”

The wicked man falls into his own trap. Sin usually backfires.

It reminds me of the thief who broke the stone-front window by slinging a man-hole cover through the glass. But his heist was spoiled, and he was easily apprehended, when he fell

into the man-hole making his get-away.

Often a sinner falls victim to his own sin...

Remember the story of Esther. Haman built a gallows to execute the Jewish leader, Mordecai - but ended up swinging from his own noose.

God has ways of returning a wicked man's trouble upon his own head.

David ends with verse 17, "I will praise the LORD according to His righteousness, and will sing praise to the name of the LORD Most High."