

# THROUGH THE BIBLE STUDY

## PSALMS 58-67

On October 3, 2008 – 13 years to the day OJ Simpson was acquitted in the double murders of his former wife, Nicole, and Ron Goldman - he was sentenced in a different case to 33 years in prison for armed robbery.

All across America the sentiment was OJ finally got what he deserved! Former LA prosecutor Marcia Clark said the verdict *was justice at last*.

Ron's father, Fred Goldman, verbalized his animosity, "We're thankful for the verdict. To see him in shackles was incredible. He's going to be in jail for a very long time. We're thrilled. Put him where he belongs... What we finally have is the satisfaction this monster is behind bars..."

Strong societies insist on *justice*... they're appalled at *injustice* - at times to the point of anger and outrage... and apparently, God understands!

Psalms 58 is one of the "Imprecatory Psalms." "Imprecate" means "to curse" - and in these psalms David calls down judgment on evil men.

The imprecatory psalms encourage our desire for justice. Rather than suppress a righteous eruption, these psalms teach us the safest way to deal with rage is to bring it to God - *place our feelings at His feet*.

**PSALM FIFTY-EIGHT** exposes' the corruption in the courts of Israel.

When it comes to structural evil - *like corrupt politicians, and*

*prejudicial jurists* – the psalmist’s rage intensifies. It’s a terrible travesty when the people God entrusts with the public good have sinister motives.

Verse 1 “Do you indeed speak righteousness, you silent ones? Do you judge uprightly, you sons of men? No, in heart you work wickedness; You weigh out the violence of your hands in the earth.” Israel’s judges were on the take. Decisions went to the highest bidder. Crooks sat on the bench.

America’s judicial system isn’t much better. Courts today don’t establish innocent and guilt – as much as, which side can afford the better lawyers.

The symbol for our modern judiciary is a blindfolded woman holding a pair of scales in her hand. The scales symbolize fairness and equity. The *blindfold* stands for objectivity. Thus, our justice system should evaluate the evidence and render verdicts with objectivity rather than prejudice.

“The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies.” Once again the psalmist stresses the innate sinfulness of man. We’re born in sin. Deceit and dishonesty is our nature.

“Sin doesn’t make you a sinner. You sin because you are a sinner.”

As David says, “they go astray (from God) as soon as they are born.”

“Their poison is like the poison of a serpent; they are like the deaf cobra that stops its ear, which will not heed the voice of

charm<sup>ers</sup>, charm<sup>ing</sup> ever so skillfully.” Snakes are deaf. Some snakes pick up ground vibrations, but snakes don’t have ears per se’. A cobra is charmed not by musical sounds, but by the movement of the charmer's pipe.

Here judges as referred to as stubborn cobras. They’re unmoved by the truth. Not even a skilled charmer can persuade them to act uprightly.

And David is angry! “Break their teeth in their mouth, O God! Break out the fangs of the young lions, O LORD!” “Lord, bust them in the chops!”

When I see hypocrites in high places and crooks at the controls I want to react just as violently. It isn’t right! Abuse of power is a terrible evil.

“Let them flow away as waters which run continually; when he bends his bow, let his arrows be as if cut in pieces. Let them be like a snail which melts away as it goes...” *Ever sprinkled salt on a snail and watch it dry up?* This is what the psalmist hopes will happen to wicked judges.

“Like a stillborn child of a woman, that they may not see the sun.”

“Before your pots can feel the burning thorns, He shall take them away as with a whirlwind, as in His living and burning wrath.” He wishes God’s wrath on the wicked judges. “The righteous shall rejoice when he sees the vengeance; he shall wash his feet in the blood of the wicked...”

This reeks with animosity. *We’ll wash our feet in the evil man’s blood.*

I like how Bible commentator Graham Scroggie defends the psalmist. Scroggie writes, “If it is right for God to destroy, it cannot be wrong for His servants to rejoice in what He does.” We forget how serious God is about sin. He’s angry at evil. *His judgments are perfect, even when brutal.*

“So that men will say, “Surely there is a reward for the righteous; surely He is God who judges in the earth.” Every judge has a Judge... God!

The corruption of human courts is summed up in the phrase, “Truth is forever in the gallows, wrong is forever on the throne.” But in the end the reverse is true. “*Wrong is in the gallows, truth is forever on the throne.*”

The ancient preface tells us **PSALM FIFTY-NINE** was written “when Saul sent men, and they watched the house in order to kill (David).”

King Saul was jealous over David's successes and popularity. He sent a hit squad to kill him. The men staked out David’s house, and at daybreak stormed the house to capture David. But David’s wife (Saul’s daughter), Michal, helped him out the widow – and stalled so he could escape.

The incident began David’s life as a fugitive and prompted Psalm 59.

“Deliver me from my enemies, O my God; defend me from those who rise up against me. Deliver me from the workers of iniquity, and save me from bloodthirsty men. For look, they lie in wait for my life; the mighty gather against me, not for my transgression nor for my sin, O LORD.

They run and prepare themselves through no fault of mine. Awake to help me, and behold! You therefore, O LORD God of hosts, the God of Israel, awake to punish all the nations; do not be merciful to any wicked transgressors. Selah David wants to see all wicked men punished by God – not just those who seek to end his life.

At evening they return, they growl like a dog, and go all around the city. Indeed, they belch with their mouth; swords are in their lips; for they say, "Who hears?" But You, O LORD, shall laugh at them; You shall have all the nations in derision. I will wait for You, O You his Strength; for God is my defense; my God of mercy shall come to meet me; God shall let me see my desire on my enemies. Do not slay them, lest my people forget; scatter them by Your power, and bring them down, O Lord our shield.

David isn't vindictive. He doesn't just want God to slay his enemies, but to make a point. Show his strength and mercy in their judgment.

For the sin of their mouth and the words of their lips, let them even be taken in their pride, and for the cursing and lying which they speak.

Consume them in wrath, consume them, that they may not be; and let them know that God rules in Jacob to the ends of the earth. Selah

Verse 14 "And at evening they return, they growl like a dog, and go all around the city. They wander up and down for food, and howl if they are not satisfied." Saul's evil men act like a

pack of wild dogs.

They *howl*, but David *sings*. “But I will sing of Your power; yes, I will sing aloud of Your mercy in the morning; for You have been my defense and refuge in the day of my trouble. To You, O my Strength, I will sing praises; for God is my defense, my God of mercy.” David is writing this psalm from inside his house. The outcome at this point is undecided.

He knows the dogs outside are stalking him, and will pounce at daybreak. He’s confident... come what may - God will deliver him.

**PSALM SIXTY** was set to the tune, “Lily of the Testimony.” It was a song, but not just *for singing*. The preface adds it was “for teaching.”

And we’re given the context. “When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.” The narrative is in 2 Samuel 8.

David had become king, and was gobbling up his surrounding enemies.

Twice, we read in 2 Samuel, “The LORD preserved David wherever he went.” The Davidic blitzkrieg was on. But what 2 Samuel 8 doesn’t tell us, that we learn from Psalm 60, is David’s victories were won through prayer.

Like the church, David’s army did a lot of it’s fighting on its knees.

2 Samuel shows David’s outer life – his military triumphs - but Psalm 60 reveals his inner life – his broken spirit, and

repentant attitude.

This is true of the psalms in general. David and the other psalmists tie all that they accomplish externally to their internal relationship with God.

Faith is the gravitational center of everything that happens in our lives.

Psalm 60, “O God, You have cast us off; You have broken us down; You have been displeased; oh, restore us again! You have made the earth tremble; You have broken it; heal its breaches, for it is shaking. You have shown Your people hard things; You have made us drink the wine of confusion.” During the reign of King Saul the nation Israel, had been beaten and humiliated. The Philistines had won decisive victories.

David doesn't mourn over the past. He doesn't blame Saul. He recognizes the situation for what it is, and he looks to the future.

“You have given a banner to those who fear You, that it may be displayed because of the truth. Selah That Your beloved may be delivered, save with Your right hand, and hear me.”

Though Saul forsook God, there were times in Israel's history where the nation had marched and fought under the banner of God. She will again.

“God has spoken in His holiness: "I will rejoice; I will divide Shechem and measure out the Valley of Succoth. Gilead is Mine, and Manasseh is Mine; Ephraim also is the helmet for My head; Judah is My lawgiver.”

The kings were all from Judah. It was the royal tribe – God's



lawgiver.

These were areas of the Promised Land that had been captured by the Philistines – but they belong to God, and David intends to retake them.

“Moab is My washpot; over Edom I will cast My shoe; Philistia, shout in triumph because of Me.” In the book of Ruth, the taking of a man's shoe was associated with a Real Estate transfer. A man walked his property with the soles of his shoes – thus, a shoe was a symbol of ownership.

And David is singing, “*Over Edom God has cast His shoe!*” This is why I like the new song we’ve been singing, “*God of this City.*” We’re talking our city for God. We’re casting His shoe over our city.

Verse 9, “Who will bring me to the strong city? Who will lead me to Edom? Is it not You, O God, who cast us off? And You, O God, who did not go out with our armies?” David knows the reason for Israel’s defeats. Sin caused God to turn His back. But now He recruits God’s help again.

“Give us help from trouble, for the help of man is useless. Through God we will do valiantly, for it is He who shall tread down our enemies.”

**PSALM SIXTY-ONE** was written by David, and played “*On a stringed instrument.*” The Hebrew word, “*neginah,*” is singular. Implied is that the song was geared for private rather than public worship – *a solo rather than a band.* It was meant to be more *contemplative* than *celebrative.*

Psalm 61 may’ve been written during the rebellion of



Absalom, after David fled Jerusalem and sought refuge in the Judean wilderness.

“Hear my cry, O God; attend to my prayer.

From the end of the earth I will cry to You, when my heart is overwhelmed; lead me to the rock that is higher than I.”

David is 20 miles at most from the Temple in Jerusalem, but he feels that he’s crying “from the end of the earth.” He feels abandoned.

He longs for “the rock that is higher than I.” In other words, he needs help outside of himself. David needs someone greater than himself.

Picture a rocky shore. A storm is raging and David is drowning in the surf. He sees a rock just off the coast. It’s the anchor he needs.

There’s *safety on this rock - perspective from this rock – stability with this rock - rest in this rock.* Hey, *Jesus is the rock that is higher than I.*

He’s the supernatural help we need when we’re facing rising tides.

For You have been a shelter for me, a strong tower from the enemy.

I will abide in Your tabernacle forever; I will trust in the shelter of Your wings. Selah David will be returned to Jerusalem and restored as king.

For You, O God, have heard my vows; You have given me the heritage of those who fear Your name. You will prolong the king's life, his years as many generations. He shall abide

before God forever.

Oh, prepare mercy and truth, which may preserve him! So I will sing praise to Your name forever, that I may daily perform my vows.”

David was capable of rising to spiritual heights. At times his spirit soared in fellowship with God. But here he speaks of consistency. He wants to perform his vows “daily.” His was a *day in day out devotion*.

**PSALM SIXTY-TWO** was written by David, and given to Jeduthun, one of 3 chief musicians. Psalm 61 opens with a *shout*. Psalm 62 with *silence*.

Did you hear about the woman who fell in love with a man? The happy couple married... Yet three months into their life together the lady realized a problem. A marriage counselor informed her she had married a mute.

Her new hubby was born with a malady that made speech impossible.

Evidently, *she had done all the talking, and never stopped long enough to listen*. We can make the same mistake in our relationship with God.

Psalm 62 “Truly my soul silently waits for God...” Sometimes the sweetest praise is silent praise. Words only muddy the moment.

“From Him comes my salvation. He only is my rock and my salvation; He is my defense; I shall not be greatly moved.” David trusts only in God.

Trust in God *plus* something or someone else isn't really

trust at all. You're suggesting God needs help. Faith realizes God is all we need.

In verse 3 David speaks to his enemies, "How long will you attack a man? You shall be slain, all of you, like a leaning wall and a tottering fence." Both easily collapse under pressure... like David's enemies.

His enemies "only consult to cast him down from his high position; they delight in lies; they bless with their mouth, but they curse inwardly. Selah

My soul, wait silently for God alone, for my expectation is from Him.

I love verse 5, "my expectation is from Him." So much of our discontent stems from selfish expectations. We think we know what's best for us.

We should come to God with a blank slate. Is our expectation from Him? Are we asking God to decide what's best for us and our family?

The Hebrew word "expectation" means literally "a twisted cord."

David's life – his entire world – was interwoven with God. He's like a yo-yo strung to God's finger. If God sends him down he goes down. If God wants him to hesitate he hesitates. If God wants to send him round the world, David is ready. He's spinning on the end of God's string.

David has no expectation out of life, but to follow God.

Notice also in verse 5, David waits for "God alone." He has

no other options. He's burned all his bridges. He's totally dependent on God.

If God doesn't come through, then David is doomed. We insult God when we keep "other options open..." or plan for "just in case."

David's faith was in God and God alone.

It's interesting this one word "alone" became the battle-cry of the Protestant Reformation. It was the spark that ignited Europe.

It caused millions to turn from the false religion of Roman Catholicism and back to biblical Christianity. The Reformers championed **Sola Scriptura, Sola Christos, Sola Fide,** and **Sola Gratia!**

**Scripture alone** – spiritual authority comes from the Bible - not the traditions, and councils, and pronouncements of the church.

**Christ alone** – He's our Mediator - not the pope, or Mary, or the saints.

**Faith alone** – Jesus' death on the cross earned a complete pardon for sin. Saying the rosary, and a thousand Hail Marys don't add to His work.

**Grace alone** – God's favor is a gift - it can't be gained by our good works, or charitable deeds, or religious rituals...

Verse 6 "He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times, you people; pour out your heart before

Him; God is a refuge for us. Selah

Surely men of low degree are a vapor, men of high degree are a lie; if they are weighed on the scales, they are altogether lighter than vapor. (All humans are lightweights compared to God.) Do not trust in oppression, nor vainly hope in robbery; if riches increase, do not set your heart on them.”

*Mortal men and material wealth* will ultimately let you down.

I hope God blesses you with increased riches. He uses servants with material means and the gift of giving to advance His kingdom.

But here’s a pitfall... “If riches increase, do not set your heart on them.”

Possessions are not evil - as long as your possessions don’t possess you. As Paul said, “For the love of money is a root of all kinds of evil.”

Verse 11 “God has spoken once, twice I have heard this: that power belongs to God.” Author Lloyd Ogilvie puts it this way, “Those who trust in God alone have Him and everything else. Those who trust in Him and anything else, end up without Him and nothing else.”

Ultimately, all power is derived from God.

Psalm 62 closes, “Also to You, O Lord, belongs mercy; for You render to each one according to his work.” Power and mercy belong to God.

**PSALM SIXTY-THREE** is titled, “A Psalm of David when he was in the wilderness of Judah” Psalm 63 was probably

written by David after he was driven from Jerusalem by his rebellious son, Absalom.

“O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water.”

The Judean wilderness is one of the driest and most barren places on the planet. Temperatures reach 120-125 degrees - with no shade.

The only relief from the hot sands is early in the morning. That's when David seeks God. “Early will I seek You; my soul thirsts for You...”

It's been said, “Man can live 40 days without food, 3 days without water, about 8 minutes without air – but not a single second without God.”

As David describes the barren desert, he could just as easily be talking about our world. Today's *materialistic wasteland* and *dried up spirituality* leave people hungry and thirsty for more. Only God can satisfy us.

“So I have looked for You in the sanctuary, to see Your power and Your glory.” David had left his palace, and harem, and throne, and city – but the only thing he longs to return to is the sanctuary and the presence of God.

“Because Your lovingkindness is better than life, my lips shall praise You. Thus I will bless You while I live; I will lift up my hands in Your name.”

David was king! He'd experienced a lot of life...  
*Extravagance, pleasure, excitement, adventure, and fame –*

and none of it held a candle to one drink of God's goodness.  
"Your lovingkindness is better than life..."

Verse 5 "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise You with joyful lips. When I remember You on my bed, I meditate on You in the night watches. Because You have been my help, therefore in the shadow of Your wings I will rejoice. My soul follows close behind You; Your right hand upholds me."

Notice David gives to God both ends of his day. Verse 1, "Early will I seek You..." and verse 6, "I meditate on You in the night watches..." He can't get enough of God. In verse 8 he says, "My soul follows close..."

I like how the OKJV renders verse 8, "My soul follows hard after You..." David doesn't toy with God. He follows hard. He pursues aggressively.

Fellowship with God is like Lay's Potato Chips "You can't eat just one!"

"But those who seek my life, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword; they shall be a portion for jackals.

But the king shall rejoice in God; everyone who swears by Him shall glory; but the mouth of those who speak lies shall be stopped."

Voltaire, the French infidel, liked to mock God. He said wars were won by force, not faith. He scoffed, "God is on the side of the big battalions."

David would've disagreed. Without God's intervention he stood little chance of regaining his kingdom, but David trusted



in the Lord. *The only way Absalom could steal David's throne was to knock God off His throne.*

**PSALM SIXTY-FOUR** could be entitled, "A Sharp Tongue Gets a Split Lip". In the psalm God judges those who have slandered David...

"Hear my voice, O God, in my meditation; preserve my life from fear of the enemy." Notice, David doesn't ask to be delivered from the enemy – but from the "fear of the enemy." *Fear of man paralyzes faith in God.*

In the words of FDR, "All we have to fear is fear itself."

"Hide me from the secret plots of the wicked, from the rebellion of the workers of iniquity, who sharpen their tongue like a sword..." The gossip needs to beware... as I mentioned, "a sharp tongue gets a split lip..."

And bend their bows to shoot their arrows - bitter words (are like poison darts), that they may shoot in secret at the blameless; suddenly they shoot at him and do not fear" A juicy lie emboldens a liar. His words are reckless.

It's been said, "The gossip is the devil's postman."

"They encourage themselves in an evil matter; they talk of laying snares secretly; they say, "Who will see them?" They devise iniquities: "We have perfected a shrewd scheme." They think they can get away with deceit.

"Both the inward thought and the heart of man are deep."

I'll never forget my Granddad's pocket knife. It was so sharp he would slide it down his arm, and it would shave the hair

right off his skin. His knife would glide through a piece of leather like it was butter.

He honed the blade daily on a whetstone until it became razor sharp. Here men sharpen their tongues on the whetstone of envy and pride.

**“But God shall shoot at them with an arrow; suddenly they shall be wounded. So He will make them stumble over their own tongue; all who see them shall flee away. All men shall fear, and shall declare the work of God; for they shall wisely consider His doing. The righteous shall be glad in the LORD, and trust in Him. And all the upright in heart shall glory.”**

God has arrows of His own. The truth is also a pointed reality. God will eventually defend the righteous from lying lips and a slandering tongue.

AB Simpson once wrote, **“I would rather play with forked lightning, or take in my hands hot-wires with their fiery current, than speak a reckless word against any servant of Christ...”** When someone tells a lie about us, we don't have to defend ourselves. God will shoot back with His arrows.

**PSALM SIXTY-FIVE** through 68 are prophetic of a time yet future.

Let me give you a thumbnail sketch of end time prophecy... A seven year period known as **“The Great Tribulation,”** occurs just before the Second Coming of Jesus. Three things happen: **God punishes the wicked... purifies Israel... and parties with the Church in heaven.**

After the GT, Jesus returns to Earth and establishes His kingdom. He ends man's dominion and restores the earth to

its original beauty.

The desert flowers like a rose. The lamb lies down with the lion. The curse of Genesis 3 is lifted. Jesus rules the nations, and ushers in an age of peace. This Kingdom lasts 1000 years, and is the subject of Psalm 65.

“Praise is awaiting You, O God, in Zion; and to You the vow shall be performed. O You who hear prayer, to You all flesh will come.”

Notice Jesus is called the God “who hears prayer.”

Today we come to Jesus spiritually - on our knees. The day will come when we'll rise to our feet and walk up to Jerusalem to speak to Him.

“Iniquities prevail against me; as for our transgressions, You will provide atonement for them.” This Jesus has already done on Calvary's cross.

“Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts. We shall be satisfied with the goodness of Your house, of Your holy temple. By awesome deeds in righteousness You will answer us, O God of our salvation, You who are the confidence of all the ends of the earth, and of the far-off seas...” All the earth trusts in Jesus.

Zechariah 14:16 tells us that in that day, the whole earth comes up to Jerusalem once a year to worship Messiah who reigns from His throne.

They worshipped the God “who established the mountains by His strength, being clothed with power; You who still the

noise of the seas, the noise of their waves, and the tumult of the peoples...”

We discussed in Genesis how the earth’s ecosystem was far different before the flood of Noah than afterwards. Before the deluge a canopy of water vapor shrouded the earth and created a greenhouse effect.

There were no large scale air movements and accompanying storms.

According to verse 7 in the Kingdom Age Jesus will still the storms.

We might assume that God will restore this canopy environment. Once again the earth would be shielded from the sun’s harmful radiation.

The earth will become tropical paradise - and people will live to extremely old ages - as before the flood. This is predicted in Isaiah.

Verse 8 “They also who dwell in the farthest parts are afraid of Your signs; You make the outgoings of the morning and evening rejoice.”

After the Great Tribulation the folks who are left will tremble at God’s signs. They will have seen enough. Terrible signs and wonders will rock the planet off its axis. In that day, it won’t be difficult to get our attention.

“You visit the earth and water it, You greatly enrich it; the river of God is full of water; You provide their grain, for so You have prepared it.

You water its ridges abundantly, You settle its furrows; You

make it soft with showers, You bless its growth. You crown the year with Your goodness, and Your paths drip with abundance.”

They drop on the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with grain; they shout for joy, they also sing.”

When Jesus reigns the earth will enjoy unprecedented peace and prosperity. In the meantime the whole creation longs for His coming...

Romans 8 sums up this longing... I like the Phillips translation...

“The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own... in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in the magnificent liberty which can only belong to the children of God.”

**PSALM SIXTY-SIX** begins, “**Make a joyful shout to God, all the earth!**”

Psalm 61 began with a **cry**. Psalm 62 begins with **silence**. Now Psalm 66 begins with a **shout**. And in verse 2 follows it up with **singing**...

How do we approach God? *Well, how do you feel?* Cry - be silent – shout - sing... what you don't do is mask over your feelings. You start with where you're at... God wants us to come to Him as we are!

“**Sing out the honor of His name; make His praise glorious.**”

In other words, jazz it up - juice it up! Put in the licks and kicks. Harmonize. Build to a crescendo. Make God's praise glorious!

Worship is the combination of both *heart* and *art*!

“Say to God, "How awesome are Your works!

Through the greatness of Your power Your enemies shall submit themselves to You. All the earth shall worship You and sing praises to You; they shall sing praises to Your name." Selah Come and see the works of God; He is awesome in His doing toward the sons of men.

He turned the sea into dry land; they went through the river on foot.” He refers to the crossing of the Red Sea. “There we will rejoice in Him.”

“He rules by His power forever; His eyes observe the nations; do not let the rebellious exalt themselves. Selah Oh, bless our God, you peoples!

And make the voice of His praise to be heard, who keeps our soul among the living, and does not allow our feet to be moved.

For You, O God, have tested us; You have refined us as silver is refined. You brought us into the net; You laid affliction on our backs.

You have caused men to ride over our heads; we went through fire and through water; but You brought us out to rich fulfillment.” This is the song of the Jews in the GT. Fierce persecution will purify and refine them.

Verse 13 “I will go into Your house with burnt offerings; I will

pay You my vows, which my lips have uttered and my mouth has spoken when I was in trouble. I will offer You burnt sacrifices of fat animals, with the sweet aroma of rams; I will offer bulls with goats. Selah Come and hear, all you who fear God, and I will declare what He has done for my soul.

I cried to Him with my mouth, and He was extolled with my tongue.

Verse 18 “If I regard iniquity in my heart, the Lord will not hear.”

It’s not that God refuses to hear our prayers if there’s sin in our lives – if that were the case, then we could forget about prayer altogether.

The psalmist is talking about deliberate rebellion. A lack of honesty and humility cause static on the line. God only listens to a repentant heart.

1 Peter 3 tells husbands to love their wives so their prayers may not be hindered. Stubbornness and pride interfere with all our relationships.

Verse 19 “But certainly God has heard me...” The psalmist humbled his heart. And “(God) has attended to the voice of my prayer. Blessed be God, Who has not turned away my prayer, nor His mercy from me!”

## **PSALM SIXTY-SEVEN**

“God be merciful to us and bless us, and cause His face to shine upon us. Selah That Your way may be known on earth, Your salvation among all nations. Let the peoples praise You, O God; let all the peoples praise You.



Oh, let the nations be glad and sing for joy! For You shall judge the people righteously, and govern the nations on earth.  
Selah

Let the peoples praise You, O God; let all the peoples praise You.”

Today the earth abounds with mockers and scoffers, but not in the end.

When the earth is judged and God fills hell with unrepentant sinners all who are left on Earth will believe. All peoples will praise King Jesus.

Vs 7 “Then the earth shall yield her increase; God, our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him.”