

Psalm 31

To the chief Musician, A Psalm of David.

Psalm 31:

This psalm is uniquely composed of two rounds of lament (in verses 1-6, 9-18), and praise (verses 7-8, 19-24).

The description of David's plight is so vivid (see especially verses 9-13), that more than one biblical character relied in subsequent times on its history of stress resolved.

Jonah's prayer echoes verse 6 (Jonah 2:8); Jeremiah frequently borrowed the phrase found (in verse 13), "fear was on every side" (Jer. 6:25; 20:10; 46:5; 49:29); and Jesus drew on the language (of verse 5), for His final words on the Cross (Luke 23:46).

Verses 1-24: This psalm contains more of David's problems, prayers, and praises.

David will again walk a road that takes him from anguish to assurance.

Within the two settings (of Psalm 31), the psalmist's testimonies passionately celebrate the efficiencies of God.

- I. The Originally Private Setting (31:1-18).
 - A. His Testimony About Security and Salvation (31:1-5);
 - B. His Testimony about Discernment and Deliverance (31:6-8);
 - C. His Testimony about Reproach and Relief (31:9-18).
- II. The Ultimately Public Setting (31:19-24).
 - A. His Testimonies and Divine Exaltation (31:19-22);
 - B. His Testimonies and Human Exhortation (31:23-24).

Psalm 31:1 "In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness."

This is the ground of the petitions which follow; or of the reason why the psalmist thus appeals to God.

It was his firm confidence in Him; in His character; in His promises; and in His ability to deliver Him in the time of danger.

Compare the notes at Psalm 7:1.

Notwithstanding the extremity of his danger, his belief is firm in the coming overthrow of his enemies, and in his own deliverance and restoration.

"Let me never be ashamed":

Neither in this world, nor in that to come.

The believer has no reason to be ashamed of anything in this life but sin.

And the imperfection of his own righteousness, and his trust in it.

Not of the LORD, in whom he trusts.

Nor of His Word, or of His Son the Lord Jesus Christ, in whom he believes as both his Savior and Redeemer.

Nor of the Spirit, and His work of grace upon him.

Nor of his faith, hope, trust, and confidence in them.

Nor of the Gospel, the means of faith, and of the support of it.

Nor of the reproaches, afflictions, and sufferings, that he endures for the sake of Jesus Christ and His Gospel.

Nor of His ordinances and His people.

Nor will he be ashamed hereafter at the coming of Christ, when he will appear in His righteousness and be clothed with white robes, and shall stand at his right hand of the Father and be received into glory.

"Deliver me in thy righteousness":

In the manifestation of Thy righteous character; in the exhibition of that character as righteous.

As doing justice between man and man; and also as pronouncing a just sentence between me and my enemies.

This is almost identical to an earlier request of David's.

Faith in God is always rewarded by the LORD.

We know that without faith it is impossible to please Him.

Trust is when you know in your spirit that the LORD will do whatever is best for you.

It is actually when you learn to rest in the assurance of the LORD.

Jesus Christ is the only one who ever lived who was truly righteous.

Our righteousness is in Him.

Psalm 31:2 "Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me."

"Bow down thine ear to me":

This is a bold pay-attention-to-my-prayer demand (compare Psalm 102:2).

Which is said after the manner of men, who, when they give attention, and listen to anything, stoop, and incline the ear.

And this for God to do, as he sometimes does, is wonderful condescending grace!

"Deliver me speedily":

Which shows that he was in great danger, and his case required haste.

The LORD does help right early, and is sometimes a present help in time of need.

And delivers at once, as soon as the mercy is asked for.

"Be thou my strong rock":

For shelter and security from enemies, as well as to build his everlasting salvation on, and to stand firmly upon, and out of danger.

"For a house of defense to save me":

Both for a house to dwell in, the LORD being the dwelling place of His people in all generations, and a strong habitation to which they may continually resort.

And for protection and safety, their place of defense in him being the munition of rocks, a strong hold, and a strong tower from the enemy.

This is a plea from David for the LORD to hear him when he prays.

God's time and our time is not the same.

With Him a thousand years is like a day, or a day as a thousand years.

David says, hurry!

Jesus Christ our Lord is the Rock of our salvation.

This plea extends to asking the LORD to build a hedge around him.

Psalm 31:3 "For thou [art] my rock and my fortress; therefore for thy name's sake lead me, and guide me."

This language here resembles (Psalm 23:1-3), except it now comes packaged in prayer requests.

David prays for God to be his Rock and Fortress in the future, because he has always looked to him as his Rock and Fortress in the past.

Faith establishes a claim to have its anticipations made good.

"Therefore for thy Name's sake lead me, and guide me":

The metaphor is dropped, and God is simply asked for guidance and direction.

In the struggle between Absalom and David more depended upon wise counsel than upon mere force (2 Sam. 15:31-37; 16:15-23; 17:5-23).

David is repeating here, that his entire faith is in the LORD.

Thy name's sake, indicates the Lord Jesus.

Since David prayed this more than once, it means that he truly needs this.

This is not a want, but a need.

Psalm 31:4 "Pull me out of the net that they have laid privily for me: for thou [art] my strength."

The Ziphites, and Saul, and his men.

The former intending treacherously to betray him, and the latter encompassing him about in order to take him.

And such was his danger and difficulty, that he saw none but God could deliver him.

And he it is that breaks the nets of men, and the snares of the devil, which they secretly lay for the people of God.

That they may stumble, fall, and be taken, but delivers them out of them.

For thou art my Strength":

The author, giver, and maintainer, both of his natural and spiritual strength.

And who was able, and was only able, to pull him out of the net, and extricate him out of the difficulties in which he was.

We know that David's own son tried to capture and do away with David.

In all of these lessons however, we have been trying to apply the verses to our situation.

In that sense, we see that our enemies are constantly trying to set a trap for us.

Our enemy is the devil and his demons.

The LORD is our protection and our refuge.

For every problem we get ourselves in, there is a way out.

The way out is Jesus.

He will rescue us when we cry out to Him.

Psalm 31:5 "Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth."

“Into thine hand”:

This is applied to both the lesser David and the Greater David (Luke 23:46); here it involves the common denominator of trust.

This is a metaphor depicting God’s both power and control (compare verse 15a; and contrast verse 8, 15b).

David confidently committed himself to God’s care because God had faithfully delivered him and proved true to His promises.

The first line of this prayer appears twice in the New Testament (Luke 23:46; Acts 7:59), and provides an example for all believers in times of suffering.

The Lord Jesus said, Father, into thy hands I commit my Spirit (Luke 23:46 NKJV).

This is possibly a prophetic statement in that sense.

It is also true that David committed his spirit to God for help.

All through these lessons, I’ve been saying that, we must make Jesus our Lord, as well as making Him our Savior.

When Jesus is Lord of your life, you have committed your spirit to Him.

Jesus redeemed us on the cross.

This further commitment of our self just says, God of Truth, Your will be done in my life.

Psalm 31:6 "I have hated them that regard lying vanities: but I trust in the LORD."

"I have hated":

Compare Psalm 26:5 for this, on the proper basis for such hatred, compare Psalm 139:21.

"Lying vanities":

This is a common designation for false gods (compare Deut. 32:21; 1 Kings 16:13; Jer. 10:15; 14:22; 16:19; 18:15; Jonah 2:8).

On the "idiocy" of idolatry (see Hab. 2:18-20).

This hate that David is speaking of here, is righteous.

These people are those who have totally disregarded the One True God in favor of false gods.

David has totally committed himself to God.

Stay away from those who worship false gods.

They can do nothing but drag you down into the pit with them.

Psalm 31:7 "I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;"

I will triumph and joy in thy mercy.

That is, in the mercy which he had already experienced, and in that which he still hoped to enjoy.

He had had abundant proofs of that mercy and he hoped for still further proofs of it.

And he says that he would find his joy in that, and not in what idols could give.

"For thou hast considered my trouble":

Arising from indwelling sin, doubts and fears, desertions and darkness, and Satan's temptations.

And outward, from the world, and the men of it, and by reason of bodily afflictions.

Now the LORD looks upon the troubles of His people, and upon them in them, with an eye of pity and compassion.

He sympathizes with them; he considers the nature of their trouble and their weakness to bear it

"Thou hast known my soul in adversities":

That is, the LORD had taken notice of him, approved of him, loved him, had visited him, and made known his love to him.

And owned him for his own, and had chosen him in the furnace of affliction.

A time and season when oftentimes friends and acquaintance are shy, and will not look upon men, know them, and own them.

But the LORD does otherwise, and which is another reason of joy and gladness in His mercy.

The gladness is in the midst of trouble.

This should be the way Christians act when problems come.

Our being glad in the LORD should not depend on circumstances.

God did not promise that we would not have tribulation in this life.

He did promise to be with us and help us in the face of the problem.

I have said so many times that God did not save Noah from the flood, but in the flood.

Determine in your heart to rejoice in the mercy of God, regardless of the turmoil around you.

Psalm 31:8 "And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room."

Whereof I was in great and imminent danger, if thou had not delivered me (see 1 Sam. 23:7).

"Thou hast set my feet in a large room":

Given me, i.e., plenty of space and freedom for action.

Not confined me, nor cramped me, nor hindered me in any way (compare Psalms 4:1; 18:36).

Having cheered himself with the enumeration of these grounds of encouragement (verses 5-8), the psalmist again returns to prayer.

Just as God sent an angel and released Peter from prison, He will deliver the believer from whatever terrible fate they are in.

Acts 12:7 "And, behold, the angel of the Lord came upon [him], and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands."

Verses 9-10: These terms quite frequently are employed metaphysically to convey the non-physical impact of trials and tribulations.

Psalm 31:9 "Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, [yea], my soul and my belly."

A sudden change of case and frame!

And so it is with the people of God; as soon as they're out of one trouble, they get into another.

These are what are appointed for them, and lie in their pathway to heaven, and are necessary.

And under them it is quite right to take themselves to the LORD, who is a merciful God.

And it is best to cast themselves upon His mercy, having no merit of their own to plead with him.

And they may freely tell him all their distresses, as the psalmist here does, and hope for grace and mercy to help them in time of need.

"Mine eye is consumed with grief":

Expressed by tears; and through the multitude of which, by reason of trouble, his sight was greatly harmed.

"Yea, my soul and my belly":

Perhaps he could not eat his food, or digest it, which brought upon him internal disorders, and even brought his soul or life into danger.

David is praying a desperate prayer, have mercy.

When we are in deep trouble and there seems to be no way out, then we cry out asking for the mercy of God.

This trouble spoken of here, has weakened his body and his spirit.

He has cried so much that his eyes have run out of tears.

Psalm 31:10 "For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed."

Which shows the continuance of his troubles, and that his whole life had been, as it were, an uninterrupted series of sorrows.

"My strength faileth because of mine iniquity":

Other causes had, no doubt, contributed to produce the profound depression of the psalmist at this period.

But none was of equal force with this (compare Psalm 38:3-10; 51:1-14).

It caused his strength to fail utterly, and led to complete prostration both of his mind and body.

"And my bones are consumed":

I.e. racked with pain, as though they were being gnawed away.

David now thinks that all of this trouble that has come upon him, is because of the sins he committed earlier.

Sometimes sin does bring great trouble.

It appears from this, that David has about given up.

He thinks he is too old to fight all of this.

His only help lies in the LORD.

Psalm 31:11 "I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintance: they that did see me without fled from me."

He was a reproach to adversaries and personal acquaintances alike, a very painful alienation (compare Psalm 88:8, 18).

David had been a mighty warrior.

His enemies feared him.

Now David's enemies are rejoicing at his problems.

We like David, can tolerate our enemies being against us, but when our neighbors and friends are against us, it is almost unbearable.

This is the case with David here.

Psalm 31:12 "I am forgotten as a dead man out of mind: I am like a broken vessel."

Either by his friends, being out of sight and out of mind.

As even the nearest relations and acquaintance are in process of time when dead (Eccl. 9:5).

Or by the LORD; which shows the weakness of his faith, the uncomfortable frame he was in, through darkness and desertion (compare Psalm 88:5).

"I am like a broken vessel":

Or a "perishing vessel"; or "a vessel of perdition".

The Septuagint version renders it "a lost vessel".

One entirely useless, wholly lost, and irrecoverable.

Like a broken vessel, which can never be put together again (Isa. 30:14).

A most sad apprehension he had of himself.

As if his case was desperate, and he a vessel of wrath (compare Rom. 9:22).

Of no value to any one; only fit to be thrown away.

People soon forget that David had done great things as king of their country.

His usefulness to them is gone, so they just throw him away.

Can you see that Jesus became like that broken vessel for us?

He became hated and refused by man, that He might become the Savior of all men.

Psalm 31:13 "For I have heard the slander of many: fear [was] on every side: while they took counsel together against me, they devised to take away my life."

Both enemies and neighbors.

The defamatory statements circulated against him had reached David's ears, and had so affected him that he felt as described in the preceding verse.

"Fear was on every side":

While they took counsel together against me.

Fear was "on every side".

In his own heart, and in the hearts of all his friends.

When it came to the point of his enemies holding a formal council, in which the matter discussed was the best mode of proceeding against him to take away his life.

The particulars of such a council are given in (2 Sam. 17:1-14).

“Fear was on every side”:

Compare Jer. 6:25; 20:3, 10; 46:5; 49:29; Lam. 2:22.

"They devised to take away my life":

That David's life was sought is apparent from the last clause (look at verse 2), "I will smite the king only."

"While they took counsel together against me": How to apprehend him, and what to do with him.

“Took counsel”:

On such wicked plotting (compare Jer. 11:19; 18:23).

"They devised to take away my life":

Nothing short of that would satisfy.

But life is in the hand of God.

Men may devise, but God disappoints, and his counsel stands.

Hence the psalmist was encouraged, after all, to trust in him, in this time of imminent danger, as it follows in the next verse.

Much of the slander was from David's own family.

It was not enough to wait until David died to take his throne away, they wanted power now so they plotted to kill him.

Jesus our Lord was slandered by the very group that should have realized He was Messiah.

The authorities in the Temple were the very ones that took counsel to kill Jesus.

Psalm 31:14 "But I trusted in thee, O LORD: I said, Thou [art] my God."

Having fully represented the miserable condition to which he is reduced (verses 9-13), David now returns to expressions of trust in God, and to earnest prayer to him (compare verse 6).

I said, Thou art my God":

Rather, I have said. In all my sufferings, dangers, and difficulties, I have always clung to thee, and said, "Thou, and thou alone, art, and ever shalt be, my God."

Again, we see that David did the right thing, by placing his trust in the LORD.

Psalm 31:15 "My times [are] in thy hand: deliver me from the hand of mine enemies, and from them that persecute me."

And not in the hand of his enemies; as his time of life and death.

Which was only by the direction and appointment of God, and that was in His power, and fixed by him.

Neither could his enemies take away his life before his time, and certainly without the will of his covenant God.

The time of his coming to the throne, and what was gone over him during his reign hitherto (1 Chron. 29:30).

And all his times of trouble in it; both times of prosperity and of adversity.

Of darkness, desertion, and temptation; and of joy, peace, and comfort.

These were all in the hands of the LORD.

At his disposal, and ordered by him for the good of his servant, and certainly for the glory of his own name.

And this was a quieting consideration to the psalmist under his present trials and exercises.

The Targum is, "the times of my redemption".

"Deliver me from the hand of mine enemies, and from them that persecute me":

A good man has many enemies, and even his very goodness creates him such.

For wicked men are enemies to all that is good.

And those are persecuting ones, in one way or other.

Either by words or deeds; and deliverance out of their hands is by the LORD, who sometimes gives his people rest from adversity, and suffers not the rod of the wicked to continue on them.

And therefore, it is best to apply to him for it.

There is a specific time for each of us to die.

It is not determined by our wishes, but by the wishes of God.

David is aware that he is safe from his enemies when God protects him.

Persecution is a way of life for those who live to please God.

2 Timothy 3:12 "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Verses 16-17: These words echo Aaron's benediction in (Numbers 6:24-26).

Both men prayed for God to look on them, smile on them, and bless them.

Psalm 31:16 "Make thy face to shine upon thy servant: save me for thy mercies' sake."

This is a request for a personal application of the blessing of (Num. 6:25; compare Psalms 4:6; 67:1; 80:3, 7, 19; 119:135).

If we know that what we are doing is pleasing unto God, we do not mind suffering persecution for it.

We also know that the mercy of God will not allow us to have much more persecution than we can bear.

Psalm 31:17 "Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, [and] let them be silent in the grave."

That is, I have reposed entire confidence in thee, and in thy promises, in the time of trial.

Let now the result be such as to show that I had reason thus to trust in thee.

That thy character is such that the persecuted and the afflicted may always find thee to be a safe and secure refuge.

On their shame but not his (compare Psalm 25:2-3, 20; Jer. 17:18).

"For I have called upon thee":

Who is nigh unto all that call upon him in truth, and is rich unto them, and has promised to help and save them.

Which should he not do, not only he would be made ashamed, but the promise of God would seem to fail.

For the psalmist does not plead any duty of his, nor make a merit of his prayers.

But has respect to the promise and faithfulness of God.

"Let the wicked be ashamed":

As they will be sooner or later, of their wickedness and of their false trust and confidence.

Of their being incensed against Christ, and their rage against his people and persecution of them.

"And let them be silent in the grave":

As all are that are there.

And the sense is, let them be brought to the grave, where they will be silent.

Or cease, that is, from their evil words and works, and particularly from troubling the saints, see (Job 3:17).

This is just saying here, LORD show this unbelieving world that you do answer the prayers of your servants.

Don't let them laugh at me for believing you will answer my prayers.

The wicked will be silent in the grave, because their lot is hell.

Verses 18-20: His enemies exhibit signs of "mouth" disease.

Psalm 31:18 "Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous."

The slanderous tongues.

"Be put to silence":

Either by thy discovery and vindication of my integrity; or by some imminent judgment.

Which may either convince them, or take them off.

"Which speak grievous things":

What is hard, or hard things.

The singular number being put for the plural.

He means such things as were grievous and hard to be borne, such as bitter statements, cruel mocking, terrible threatening's, and the like.

"Proudly and contemptuously":

With great arrogance, and confidence of success, and contempt of me and my friends.

Whom they look upon as few in number, and impotent fugitives, and such as they can blow away with their breath.

"Against the righteous":

Against us, whom thou knowest to be righteous, notwithstanding all their false accusations.

And therefore, for thy love of righteousness save us, and silence our unjust enemies.

The world does not think of believers as being of very much use.

They believe that only ignorant and poor people believe in God.

They are proud of their place in society.

They actually look down on believers.

We should rejoice when they speak against us.

This makes us children of God, for they so persecuted Jesus.

Psalm 31:19 "[Oh] how great [is] thy goodness, which thou hast laid up for them that fear thee; [which] thou hast wrought for them that trust in thee before the sons of men!"

"Thy goodness":

As in the case of His other attributes, God being perfectly good is the ground for His doing good things (compare Psalm 119:68).

If you were to think of the worst day of your life and the best day, they would possibly be the same day.

When God delivers us from some terrible problem, there is much rejoicing.

In the verse above we see David going into a great deal of detail on the goodness of God.

1 Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Psalm 31:20 "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

That is, those that fear the LORD and trust in him.

And therefore, they are called His "hidden ones" (Psalm 83:3).

These the LORD preserves men in times of trouble and danger, and when His indignation is out against others.

And so the Targum is, "in the time of thine anger" (see Isa. 26:20).

The presence of God is their protection, he himself is a wall of fire round about them.

His favor compasses them as a shield, meaning they are kept as in a garrison by His power (see Psalm 91:1).

And that "from the pride of man", which otherwise would at once oppress, bear them down, and destroy them (Psalm 124:1).

"Thou shalt keep them secretly in a pavilion from the strife of tongues":

Which represents a sharp sword, and from whence proceed devouring words.

Such contradiction of sinners as Christ endured.

Not that the saints are kept free from the reproaches of men, from the lash of their tongues, but from being harmed by them.

And sometimes, through the strivings and contentions of men with one another, they privately escape and are preserved, as the Apostle Paul was (Acts 23:9).

Where the presence of the LORD is, there is a very bright Light.

Those who are opposed to the LORD and His followers do not like to be where that Light is.

Christians, we shall be hid in the Lord Jesus Christ.

When we become a Christian, we die to the old life in this world.

Words spoken against a dead man mean nothing.

The more we have Jesus, the less we worry about the hurtful things the world's people say to us.

Psalm 31:21 "Blessed [be] the LORD: for he hath showed me his marvelous kindness in a strong city."

An expression of thanksgiving for the evidence that God had heard him in his troubles, and had answered him.

“For he hath showed me His marvelous kindness”:

Literally, "He has made his mercy wonderful;" that is, he has showed me such mercy as to be an object of admiration and astonishment.

It was not ordinary kindness; such as is shown to people every day.

It was so uncommon, so far beyond all expectation.

So separate from second causes and the agency of man and so marked in its character, as to fill the mind with wonder.

"In a strong city":

Margin, "fenced city." This may mean either that he had thus placed him literally in a strongly fortified city where he was safe from the fear of his enemies.

Or that he had interposed in his behalf, and had given him protection as if he had brought him into such a strongly fortified place.

The strong city here, could be any city of the world.

It just means that in the midst of all the turmoil, God showed David His kindness.

He saved David and will save us, right in the middle of all the turmoil.

Blessed be the name of the LORD.

Psalm 31:22 "For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee."

In my fear; my apprehension.

The word rendered "haste" means properly that terror or alarm which causes one to flee, or to endeavor to escape.

It is "haste" in the sense of an opinion formed too quickly or formed rashly.

It is "haste" in the sense of terror leading to sudden flight, or an effort to escape.

See an illustration of this idea in the case of David himself (in 1 Sam. 23:26).

"I am cut off from before thine eyes":

That is, I shall certainly be cut off or destroyed.

Either in thy very presence; or so that I shall not be admitted into thy presence.

I shall be cut down, and suffered no more to come before thee to worship thee (compare the notes at Psalm 6:5).

"Nevertheless, thou heardest the voice of my supplications when I cried unto thee":

God did not forsake his servant on account of this temporary failure of faith.

No sooner did the psalmist rid himself of his extreme alarm, and turn once more to God in prayer, than he was heard, and his prayer answered.

At one point in his trouble, David thought that God had turned away from him.

God never walks away from us; we walk away from Him.

The instant David cried to Him, God heard him.

Psalm 31:23 "O love the LORD, all ye his saints: [for] the LORD preserveth the faithful, and plentifully rewardeth the proud doer."

"Love the LORD":

Biblical love includes an attitudinal response and demonstrated obedience (compare Deut. 6:4-5; 10:12; John 14:15, 21; 15:10; 2 John 6).

The assurance of both reward and retribution is a biblical maxim (e.g., Deut. 7:9-10).

The very name of these Bible studies is Love the LORD.

All true believers in the LORD love Him.

He loved us long before we loved Him.

We love Him because of all the wonderful things He has done for us, but He loves us in spite of all the wrongful things we have done.

While we were yet in sin, He loved us.

The only thing Jesus asks in return is that we are faithful to Him.

We should be about the Father's business here on the earth, until our precious Lord Jesus comes back for us.

We should work till Jesus comes with no thought of reward.

Matthew 6:19-20 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:" "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:"

Psalm 31:24 "Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD."

"Be of good courage":

A singular form of this plural imperative was addressed to (Joshua in 1:7).

It is used nearly 20 times in the Old Testament, particularly in anticipation of battle.

Fight the good fight of faith.

Matthew 10:22 "And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved."

The Lord Jesus won the war on the cross.

We are just cleaning up a few skirmishes.

Do not turn back.

The LORD will be with you in all your struggles.

Remember, the war is already won. Our hope is in Jesus.

Psalm 31 Questions

1. Who does David express trust toward in verse 1?
2. Without _____, it is impossible to please God.
3. The Christian's righteousness is in whom?
4. Who is the Rock of our salvation?
5. Thy name's sake, indicates who?
6. Who is the enemy of all Christians?

7. Who is our protection against this enemy?
8. What did David say, in verse 5, that was almost word for word that Jesus said on the cross?
9. What takes place when the Christian commends their spirit to Jesus?
10. What is the hate spoken of in verse 6 of this lesson?
11. Our being glad in the LORD should not depend on our _____.
12. God saved Noah __ the flood, not _____ the flood.
13. In Acts 12:7, who did God deliver from prison?
14. In verse 10 of this lesson, David thinks what caused his strength to fail?
15. It is more unbearable for _____ to hate you than for your enemies to hate you?
16. When the people forget the things David did for them, what do they do with him?
17. What helps us bear persecution from the world?
18. What attitude does the unbelieving world have about Christians?
19. Where are Christians hid?
20. What is the strong city in verse 21?
21. The instant David cried out to God, what happened?
22. The LORD preserveth whom?
23. Where will the Christian be rewarded for all the work he does?