

PSALM 20

1 (To the chief Musician, A Psalm of David.) The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

There is a “day of trouble.” What is this reference to? Some say it alludes to David and his many conflicts and near-deaths.

Others say it refers to the days of Jesus while he was on this earth, a sample being seen at John 11:33: **When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.**

Still others believe it describes the experience of each of the Lord’s saints, such as mentioned in Genesis 35:3: **And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.**

Lastly, this language would encompass the great and terrible day of the Lord, the coming judgment. **The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. (Joel 2:31). The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. (Zephaniah 1:14-16).**

I see no reason why all of these views would not be included in this awesome language, “the day of trouble!”

In that day, the prayer and the promise is that God, the great refuge, will both hear and defend his children. Count on it! He is the Lord, the God of Jacob, which is to say the God of the chosen people (Israel). **Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.** (Isaiah 44:2).

2Send thee help from the sanctuary, and strengthen thee out of Zion;

What hits the reader from this verse is “sanctuary.” It would be good to have an understanding of that term inasmuch as our help springs there from.

To that end, please consider Dr. Gill’s remarks: *Send thee help from the sanctuary,.... Meaning either from the tabernacle, the holy place, where was the ark, the symbol of the divine Presence; or rather heaven, the habitation of God's holiness unless the same is meant by it as by Zion, in the next clause, the church of God, from whence he sends the rod of his strength[.]*

Considering the context, see verse 6 below, there can be no question that the “sanctuary” here mentioned, at a minimum, would include heaven. **Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.** (1 Peter 3:22). Yet, given verse 3 below, it would include the tabernacle of old, which would be symbolic of heaven in that the ancient Israelites directed their prayers thereto where God heard and answered.

Please refer to my last sermon where considerable attention was given to Zion.

Remember all thy offerings, and accept thy burnt sacrifice; Selah.

Upon reading this verse, my focus immediately went to Hebrews 13. **We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.** (Hebrews 13:10, 11).

The brazen altar was the way of approach to God, for it was there that the Lord promised to meet his people: **[T]here I will meet with the children of Israel[.]** (Exodus 29:43). This reminds us of the Savior's declaration **[I] am the way, the truth, and the life: no man cometh unto the Father, but by me.** (John 14:6).

This was an altar for all Israel, and for none else! **God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an alter for burnt offerings, beside the altar of the Lord our God that is before his tabernacle.** (Joshua 22:29).

When Israel returned from captivity in the days of Ezra, the altar was the first thing they set up. **Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings**

thereon unto the Lord, even burnt offerings morning and evening.
(Ezra 3:2, 3).

We have an altar, namely Christ, and he is the only altar which God owns and the only one which must be recognized by us. That the Lord Jesus himself is our altar appears further from Revelation 8:3: **And another angel (Christ) came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.**

4 Grant thee according to thine own heart, and fulfil all thy counsel.

Dr. Gill: *Which is to see his seed, the travail of his soul, and to have the pleasure of the Lord prosper in his hand; to have all his people called, preserved, and glorified; and fulfil all thy counsel; whatever was agreed upon in the council and covenant of peace between him and his Father, relating to his own glory, and the salvation of his people.*

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

The setting up of banners signifies and celebrates triumph. Certainly in one respect, every time we hold up a Bible sign in these troublesome days it is a victory, to the honor of God. Notice the raising of banners is done in the name of God, and not in human strength. *It was not in their own strength, nor was it to promote the purposes of conquest*

and the ends of ambition; it was that God might be honored, and it was with confidence of success derived from his anticipated aid. (Barnes).

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? (Song of Solomon 6:10).

Declare ye among the nations, and publish, and set up a standard (*banner*); publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. (Jeremiah 50:2).

This work of setting up banners requires disciplined organization. **And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard (*banner*), throughout their hosts.** (Numbers 1:52). And this work involves a whole lot of petitions and prayers going towards heaven. The plea is that our Lord will fulfill all of those petitions.

6Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

The “now” is emphatic; **NOW** that I have seen what has been addressed in the earlier verses, I know that the Messiah saves his anointed. This language represents *assurance of success from the interest which the people had expressed in the enterprise, as referred to in the previous verses, and from the earnestness of their prayers in his behalf and in behalf of the enterprise. They had manifested such zeal in the cause, and they had offered so earnest petitions, that he could not*

doubt that God would smile favorably on the undertaking, and would grant success. (Barnes).

God hears his people from his holy heaven, or the heaven of his holiness, which is his dwelling place. **And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering.** (1 Chronicles 21:26). Many verses speak to the Lord hearing the prayers and cries of his people “from heaven.” See 2 Chronicles 7:14; Nehemiah 9:27, 28 (**thou heardest them from heaven** x2). **For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth[.]** (Psalm 102:19).

The Lord’s work is done with his strength, the right hand generally seen as more developed and stronger than the left hand. **Thy right hand, O Lord, is become glorious in power: thy right hand, O lord, hath dashed in pieces the enemy.** (Exodus 15:6, being from the Song of Moses). Never forget that Jael put her **right hand to the workmen’s hammer** when killing Sisera. (Judges 5:26).

7Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

President Dwight D. Eisenhower, in his farewell address on January 17, 1961, urged this nation to guard against the potential influence of what he called the “military-industrial complex.” It was reported that he worked through 21 drafts of the speech before he was satisfied. The speech included:

Now this conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, even spiritual—is felt in every city, every Statehouse, every office of the Federal government. We recognize the imperative need for this development. Yet, we must not fail to comprehend its grave implications. Our toil, resources, and livelihood are all involved. So is the very structure of our society. In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.

Chariots and horses mentioned in this verse refer to military weaponry, something that is trusted by those who possess them. The Canaanites of old had **chariots of iron** (Joshua 17:16) and when the Lord answered Job out of the whirlwind he spoke of the horse's strength: **He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men[.]** (Job 39:21). Military might!

Unless you have completely checked out, you well know that America relies heavily – indeed exclusively – on her vaunted military strength; which of course is more indication of this country's pending and imminent doom. The Lord's chosen, though, remember and count on the name of the Lord our God, or as stated at Deuteronomy 20:1: **When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.**

8 They are brought down and fallen: but we are risen, and stand upright.

Continuing from the prior verse, “they” (that is, those who trust in war’s weaponry) are brought down and fallen – it’s already a done deal, an established fact. They are ruined. Also an established fact: “We” (that is, the Lord’s people) are risen and do as a matter of inalterable reality stand upright. “We” stand firmly and keep the field!

Dr. Gill sees end times prophecy in these words. Here is a part of what he writes:

but we are risen, and stand upright; who remember the name of the Lord, and trust in him; the church is sometimes in a very low and depressed condition; it consists of a poor and an afflicted people, and who are persecuted by men; so the church has been under the Heathen Roman emperors, and under the Papacy, and will be as long as she is in the wilderness, and the witnesses prophesy in sackcloth; and especially when they will be slain, and their bodies lie on the earth unburied; but these shall rise and stand upright, and ascend to heaven; there will be a glorious state of the church; there will be a reviving of the interest of Christ, through the bringing in the fulness and forces of the Gentiles, and the conversion of the Jews; the dry bones will live again, and stand upon their feet, an exceeding great army; in those days the righteous will flourish and have abundance of peace and prosperity.

9 Save, LORD: let the king hear us when we call.

Fittingly, this Psalm ends with this earnest prayer. Here we see the Psalmist crying out to the kingly aspect of our Lord; the great ruler of all, the king of all nations, the supreme monarch and the king of kings! The relief sought is that this very mighty king hear us when we call through prayer, seeking temporal, spiritual and eternal salvation.

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head. (Psalm 110:5-7).

There you see what happens when he hears us!

LAMENTATIONS CHAPTER 1

1 How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

³ Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

⁴ The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

⁵ Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

⁶ And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

⁷ Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

⁸ Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

⁹ Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

¹⁰ The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.



Wholesome™ Dave

[@BostonFren_88](#)



Westboro Baptist Church tried to warn us about Sodom and Gomorrah and we thought they were crazy.

6/25/23, 11:45 PM



The Mossad: Satirical, Yet Awesome

[@TheMossadIL](#)



"Westboro Baptist Church are the real Christians."

6/27/23, 5:36 PM



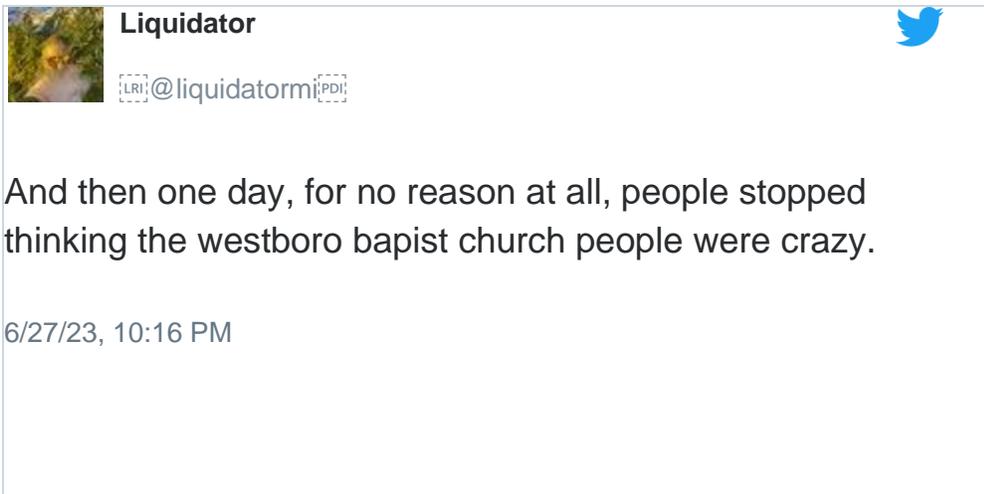
Tubes 4 Days

[@Tubes4Days](#)



[@AbrogateDeez](#) [@NBCNews](#) We all owe Westboro Baptist an apology and we ought to join their protests.

6/28/23, 8:27 AM



And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. [Mark 16:20]

Confirm [bebaioo]: to make firm, establish, confirm, make sure.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will? [Hebrews 2:4]

Confirming the word - Showing it to be the word of God or a revelation from heaven.

That is, *bearing witness with them to* the truth they preached.

God also bearing them witness - By miracles. Giving them the sanction of his authority, or showing that they were sent by him.

God also bearing them witness,.... The apostles of Christ; God testifying to their mission and commission, and the truth of the doctrine they preached[.]

