

PSALM 41

Intro: When David wrote this Psalm,

- (1) he was sick, and
- (2) he was tormented by his enemies--one, at least, whom he had considered as a faithful friend.

The background of the Psalm is generally considered to be Absalom's rebellion, and the fact that Ahithophel, David's counsellor, defected with him. Cf. 2 Sam. 15:12, 31; 17:23.

It is this feature of the Psalm, common to Psalm 45, which makes it Messianic. Cf. the quotation of v. 9 in John 13:18. See also John 17:12; Acts 1:16. The Lord knew what it meant to be forsaken by a faithless friend.

The Psalm expresses the turmoil of a child of God in such circumstances, and the way out of the confusion.

Note carefully the order.

### I. David claims the promises of God (vv. 1-3).

The principle stated in v. 1 is confirmed by the Lord in Matt. 5:7. This is one of ways God has determined that men shall find happiness.

Cf. Prov. 11:17; Psa. 18:25. See also what David had done according to Psa. 35:13, 14.

David had done as v. 1 prescribed; therefore, he has a right to claim the promises of vv. 2, 3.

God will be faithful to us, as 2 Tim. 2:13 declares. But how much better it is to be able to go to him on the basis of 1 John 3:22.

See the illustration of this in John 17:4, 5.

### II. David cries to God in confession and confusion (vv. 4-10).

How often the child of God gets one thing from the Lord when he feels that he should get just the opposite! Cf. Psa. 35:15-17.

- A. Confession (v. 4). The "I" is emphatic in Hebrew. It is as though he is saying, "I am the one I described in vv. 1-3, but, alas, I see myself now in another light. I stand in need of the mercy of God. More than physical healing, I need healing for my soul."

In v. 10 he will speak to the Lord about the physical side of it, but now he is overwhelmed with needs he did not previously acknowledge.

- B. Confusion (vv. 5-9).

1. Inclemency--harsh, severe, unmerciful (v. 5).
2. Hypocrisy (v. 6).
3. Conspiracy (v. 7).
4. Calumny--false and malicious accusations, slander (v. 8).
5. Treachery (v. 9). This was the most tragic of all. What Ahithophel was to David, Judas was to Christ.

(Over)

C. Call (v. 10). It is important, however, to note both the basis of his request, and the reason for it. He is calling now for physical healing.

David's call is made subject to the mercy of God.

The reason for his call is that he "may requite" his enemies. The promises of God were involved. And, through the promises, even the glory of God was involved. David said, "Lord, be merciful, raise me up, that I may silence them."

III. David considers the evidence that God is faithful to His promises (vv. 11, 12).

His enemies had not triumphed, lit., to shout in triumph, over him.

Instead, David said, "... thou . . . settest me before thy face for ever." David was assured that the Lord was present with him and knew everything that was going on, and would ultimately overrule it for His own glory.

IV. David confers glory upon "the Lord God of Israel" (v. 13).

"Blessed" is a different word here from that which is found in vv. 1, 2. There it is the word אשר which means to pronounce happy, or to be happy. Here it is the word ברך which means to praise, to adore, or lit., to bow the knee.

Concl: So ends the first book of the Psalms. The claim of the first Psalm is vindicated again.

Amen, and Amen.

Two of the other books close with this same expression. Cf. Ps. 72:19; 89:52.

The third book also ends with "Amen". Cf. Ps. 106:48.

All five books end with praise to God.

The basic idea in the Hebrew word, אמן, is that of support, that which one can lean upon, can depend upon, faithful, trustworthy.

In Deut. 7:9 and Isa. 49:7 it is used of the Lord. He is the AMEN God!

The Lord Jesus found the Lord to be faithful, as David did. And He will be the same with us!