

Psalm 55

To the chief Musician on Neginoth, Maschil, [A Psalm] of David.

Psalm 55: The psalm is a prayer by one who is being unjustly harassed and who has been betrayed by a friend. The surging emotions that these situations occasion are seen in the alternating pictures of faithless men and expressions of trust in a faithful God. Thus, it contains a prayer of petition (verses 1, 2, 23), a lament over the man's present woeful state (verses 3-15, 18b-21), and an expression of trust in God (verses 16-18a, 22).

Verses 1-23: In this individual lament, David pours out his heart to his Lord because a former close friend has betrayed him (verses 12-14). There is a strong possibility that this psalm was occasioned by the betrayal of Absalom and/or Ahithophel (compare 2 Sam. Chapters 15-18). Most of the psalm alternates between prayers for his enemy's ruin (verses 9, 15, 19, 23), and praises for God's blessings (verses 16, 18, 22). The high point of the psalm for Christians who have been "stabbed in the back" by a confidant is verse 22. Though despairing, David expresses ultimate confidence in God.

- I. The Prayer of Distress 55:1-8).
- II. The Prayer for Justice (55:9-15).
- III. The Prayer of Assurance (55:16-23).

Psalm 55:1 "Give ear to my prayer, O God; and hide not thyself from my supplication."

See the notes at (Psalm 5:1; Psalm 17:6). This is the language of earnestness. The psalmist was in deep affliction, and he pleaded, therefore, that God would not turn away from him in his troubles. The earnestness of his prayer declares the vehemence of his grief in so much as he is compelled to burst out into cries.

"And hide not thyself from my supplication": Made for mercies and blessings, which spring from the free grace and goodness of God, which is the sense of the word here used. And such are all mercies, whether temporal or spiritual. For none are merited by men: and from his supplication for such things the psalmist desires. That as he would not be as one deaf to him, so that he would not hide his eyes, or refuse to look upon him and deny his requests (see Isa. 1:15).

This is the desire of everyone who has ever prayed. Lord, hear me and do not turn the other way. Give me your undivided attention for a moment.

Psalm 55:2 "Attend unto me, and hear me: I mourn in my complaint, and make a noise;"

So as to answer, and that immediately and directly, his case requiring present help.

"I mourn in my complaint": Or "in my meditation"; solitary thoughts, and melancholy views of things. Saints have their complaints, on account of their sins and corruptions. Their barrenness and unfruitfulness, and the decay of vital religion in them. And because of the low estate of Zion,

the declining state of the interest of Christ, and the little success of his Gospel. And they mourn, in these complaints, over their own sins, and the sins of others. Professors and profane, and under afflictions temporal and spiritual, both their own and the church's. Christ also, in the days of his flesh, had his complaints of the perverseness and faithlessness of the generation of men among whom he lived. Of the perverseness, pride and contentions of his disciples. And of the reproaches, insult, and injuries of his enemies. And he often mourned on account of one or other of these things, being a man of sorrows and acquainted with griefs.

"And make a noise": Not only with sighs and groans, but in so loud a manner as to be called roaring (see Psalm 22:1).

Psalm 55:3 "Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me."

Of Absalom, as Arama. Or of Ahithophel, who gave out he would smite the king only (2 Sam. 17:2). For the threatenings of Saul and his adherents. And so of any spiritual enemy, as sin, Satan, and the world, when they threaten dominion and tyranny. And of the Scribes and Pharisees reproaching Christ, as being a Samaritan, and having a devil, and doing his miracles by his assistance. Menacing, insulting, and triumphing over him, when on the cross.

"Because of the oppression of the wicked": Of Absalom or Ahithophel, as Arama. Who conspired against David, and obliged him to quit his palace, and the city of Jerusalem. And is applicable to the troubles which surround the people of God, from every quarter, by wicked men. And to our Lord's being enclosed by them at the time of his Crucifixion (Psalm 22:12).

"For they cast iniquity upon me": Laid things to his charge he knew not. So wicked men falsely accuse the good conversation of the saints. They have defamed me as a wicked person, or they have imagined my destruction. And so the Jews imputed crimes to Christ he was innocent of; as immorality, sedition, blasphemy, etc. The verb pictures something being tipped over, crashing down on the victim.

"And in wrath they hate me": As they do all the people of God, because chosen and called, and separated from them. And so they did Christ, and with a mortal hatred, though without a cause.

We do realize from the repetition of this prayer, that David is in earnest. Some would have us believe that we are not to pray more than once for a particular problem, but the fervent prayer of the righteous availeth much. Jesus even gave us an example of praying more than once.

Mark 8:22-25 "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him." "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought." "And he looked up, and said, I see men as trees, walking." "After that he put [his] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."

You can see from this that there is nothing wrong with praying more than once for something you need from God.

Psalm 55:4 "My heart is sore pained within me: and the terrors of death are fallen upon me."

The word for "terrors of death" means "dread". The same word is used to describe Abraham's fear when God came near (Gen. 15:12), and the horrors that befell the people of Canaan (Exodus 15:16).

This is the same David that said, Yea though I walk through the valley of the shadow of death, I will fear no evil. What is different then? David has a wounded spirit here. Sometimes the person who has the greatest faith, has difficulty realizing that God is as near as their next prayer, because they have gotten down on themselves and think that God has stopped answering their prayers. David at this point, has given up hope for help from on high. He feels all alone and forgotten. Perhaps, Jesus felt a little bit of this, when all His friends left Him. At one point in the crucifixion, even the Father turned away from Him. We have each, at some time in our life, travelled down this same road. We perhaps must get to the end of ourselves, and then God takes up the battle for us.

Psalm 55:5 "Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

A graphic description of the feelings which the apprehension of death naturally excites in a man. Where the expectation of a life beyond the grave was so dim and shadowy as in Judaea at this time, the "horror" of death would be the greater.

The enemy has come against David so greatly at this point, that he has begun to believe him. To feel that God is not near, protecting and keeping us from the enemy, would cause this type of panic to come upon any of us. The secret of not falling into this type of fear is in standing firmly on the solid Rock (Jesus Christ our Lord).

Psalm 55:6 "And I said, Oh that I had wings like a dove! [for then] would I fly away, and be at rest."

The "dove" is known for its ability to find obscure places to nest, far from predators. Such flight is not cowardice but a natural desire to escape from what is most dangerous or painful. The beauty of this passage has sunk deep into the Christian heart. Great composers have set to it some of their most exquisite music. The desire is one which finds an echo in almost every human breast, and the expression of it here has all the beauty of the best Eastern poetry. Jeremiah's words are far tamer, "Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them!"

"Wings like a dove": David expresses his escapist feelings.

When these fearful things come, "O to have the wings of a dove", and fly away with God. Just as David desired here, to escape from all this trouble, we sometimes desire to fly away to the peace that only God can give. The eagle would be the course taken with power and might, but the dove is the way of peace.

Psalm 55:7 "Lo, [then] would I wander far off, [and] remain in the wilderness. Selah."

So David did when he fled from Absalom (2 Sam. 15:23). So gracious souls desire to be. Not in the wilderness of the people; but to be solitary as in a wilderness, clear of the company of wicked men, as Jeremiah wished for (Jer. 9:2). And that they might be more at leisure for and given up unto spiritual devotion, and be secure from their enemies. And as this may be applied to Christ, it shows the wickedness, cruelty, and barbarity of the men of that generation among whom he lived. That he chose rather to be in the wilderness, among wild beasts, than to dwell among them (Matt. 17:17). Some apply this to the state of the primitive church under Jewish persecution, when it fled from Judea, and settled in the wilderness of the Gentiles. The preachers of the word being scattered abroad by the windy storm and tempest of persecution. And the Gospel taken from the Jews, and carried to a nation bringing forth the fruit of it, where it has remained ever since. With this may be compared the state of the church under Rome Pagan in (Rev. 12:6).

David is saying that he wants to be far removed and hidden from all the problems around him. Selah, in this particular instance could be saying, what a wonderful thing to stop and think on. The wilderness spoken of would be a place of hiding from his problems.

Psalm 55:8 "I would hasten my escape from the windy storm [and] tempest."

As doves fly from storm and tempest to their nests in the rocks, so the psalmist would gladly hasten away from the passions and perils of the city to some safe refuge in the wilds. From the cruel rage and tyranny of Saul. And what he here anticipates, he afterwards accomplished, when he fled from Absalom over Jordan (2 Sam. 15:14).

No one, including David, likes to stay in the midst of a storm. He is ready to go wherever there is safety from all of this trouble.

Psalm 55:9 "Destroy, O Lord, [and] divide their tongues: for I have seen violence and strife in the city."

Or "swallow up", as Pharaoh and his host were swallowed up in the Red sea. Or as Korah, Dathan, and Abiram, were swallowed up in the earth. So all the enemies of Christ and his church will be destroyed. And death, the last of them, will be swallowed up in victory (Isa. 25:8).

"And divide their tongues": As at the confusion of languages at Babel, to which the allusion is. As in the confusion of Babylon when the wicked conspired against God. This had its accomplishment in Absalom's counsellors according to David's wish (2 Sam. 15:31). And in the Jewish Sanhedrim in Christ's time, and in the witnesses they produced against him (Luke 23:51). And of which there is an instance in the council of the Jews, held on account of the Apostle Paul (Acts 23:7).

"For I have seen violence and strife in the city": In the city of Jerusalem, now left by David, and possessed by Absalom. By whom "violence" was done to David's wives, through the advice of Ahithophel. And "strife", contention, and rebellion, were fomented among the people. This David saw, understood, and perceived, by the intelligence brought him from time to time. And in

the times of Christ the kingdom of heaven suffered "violence" in this place, and he endured the "contradiction" of sinners against himself.

David is asking God to stop all this bad talk about him. This is not a physical war that David is fighting. It is a fight where brother is against brother, and they are all taking sides. It seems all the sides are against David.

Psalm 55:10 "Day and night they go about it upon the walls thereof: mischief also and sorrow [are] in the midst of it."

That is, "violence" and "strife" go about the walls of it continually. Men of violence and contention are the only watchmen of it. A city must be sadly guarded that has no better watch than this.

"Mischief also and sorrow are in the midst of it": It was full of wickedness within and without. The city, as Aben Ezra observes, was like a circle. Violence and strife were as a line round about it, and mischief and sorrow the center of it. And these two commonly go together; where mischief is, sorrow follows.

Psalm 55:11 "Wickedness [is] in the midst thereof: deceit and guile depart not from her streets."

All manner of wickedness; abominable wickedness. Wickedness as arrived to its highest pitch, and as having filled up its measure (see Ezek. 9:4).

"Deceit and guile depart not from her streets": Where truth was fallen, and equity could not enter (Isa. 59:14). For these are contrary the one to the other, and are incompatible. Where the one prevails, the other must give way. This whole account shows the abounding of sin in Jerusalem at this time. And that it was openly and publicly committed, and contains so many reasons of the spoken curses in (Psalm 55:9).

If I did not know better, I would think he was speaking of our cities in the United States. Day and night, the drugs are being sold and innocent lives are being taken. There seems to be no end to the mischief. Mischief brings sorrow to all who are involved. There is no solution to these problems, except through the Lord Jesus Christ. They needed a spiritual awakening, and our nation now needs a spiritual awakening as well.

Verses 12-14: The harshest wounds are those inflicted by trusted friends within the family of God (41:9). Yet even such deep sorrows can be cast on the Lord (55:22; 1 Peter 5:7).

Psalm 55:12 "For [it was] not an enemy [that] reproached me; then I could have borne [it]: neither [was it] he that hated me [that] did magnify [himself] against me; then I would have hid myself from him:"

Christ, who many rejected him as the Messiah, and would not have him to reign over them, that reproached him, even one of his own apostles.

"Then I could have borne it": Reproach from an enemy is to be expected, and may be patiently endured. And, when it is for righteousness' sake, should be accounted a happiness, and rejoiced at. But the reproaches of one that has been thought to be a friend are very cutting, wounding, heartbreaking, and intolerable (Psalm 69:7). The defamatory statements and reproaches of the Scribes and Pharisees were borne by Christ with great patience, and were answered with great calmness and mildness (Matt. 11:19). Or, "I would have lifted up"; that is, my hand, and defended myself. I should have been upon my guard, ready to receive the blow, or to have put it off, or repelled it.

"Neither was it he that hated me": Openly, but secretly in his heart.

"That did magnify himself against me": Made himself a great man, and set himself at the head of the conspiracy and opposition against him. And spoke great swelling words, in way of raillery and reproach.

"Then I would have hid myself from him": As David did from Saul, when he became his enemy (1 Sam. 20:24). And as Christ from the Jews (John 8:59). But as for Judas, he knew the place he resorted to; and therefore easily found him (John 18:2). The sense may be, that he would have shunned his company and refused conversation with him. Much less would he have admitted him to his privy councils, by which means he knew all his affairs, and there was no hiding and concealing things from him.

Psalm 55:13 "But [it was] thou, a man mine equal, my guide, and mine acquaintance."

No wickedness so distresses the believer, as that which he witnesses in those who profess to be of the church of God. Let us not be surprised at the corruptions and disorders of the church on earth, but long to see the New Jerusalem. He complains of one that had been very industrious against him. God often destroys the enemies of the church by dividing them. And an interest divided against itself cannot stand long. The true Christian must expect trials from professed friends, from those with whom he has been united. This will be very painful; but by looking unto Jesus we shall be enabled to bear it. Christ was betrayed by a companion, a disciple, an apostle, who resembled Ahithophel in his crimes and doom. Both were speedily overtaken by Divine vengeance. And this prayer is a prophecy of the utter, the everlasting ruin, of all who oppose and rebel against the Messiah.

Psalm 55:14 "We took sweet counsel together, [and] walked unto the house of God in company."

Literally, "We sweetened counsel together;" that is, we consulted together. We opened our minds and plans to each other. In other words, we found that happiness in each other which those do who freely and confidentially communicate their plans and wishes. Who have that mutual satisfaction which results from the approval of each other's plans.

"And walked unto the house of God in company": We went up to worship God together. The word rendered "company" means properly a noisy crowd, a multitude. The idea here is not that which would seem to be conveyed by our translation, that they went up to the house of God in company "with each other," but that both went with the great company. The crowd, the multitude, that assembled to worship God. They were engaged in the same service, they united in the worship of the same God and associated with those that loved their Maker. Belonged to the companionship of those who sought his favor. There is nothing that constitutes a stronger bond of friendship and affection than being united in the worship of God, or belonging to his people. Connection with a church in acts of worship, ought always to constitute a strong bond of love, confidence, esteem, and affection. The consciousness of having been redeemed by the same blood of the atonement should be a stronger tie than any tie of natural friendship. And the expectation and hope of spending an eternity together in heaven should unite heart to heart in a bond which nothing, not even death, can sever.

This thing that David is going through, sounds all too familiar. You will not let an enemy hurt you this much. His friend, who he thought to be a brother in the Lord, has done this terrible thing to him. Church people, look at this. What are we doing to the family of God? God does not want a divided house. If we are His children, we must learn to help each other, not tear each other down. What a disappointment to find that a brother or sister in Christ has turned against you. I believe it is, perhaps, one of the deepest hurts we can have.

Psalm 55:15 "Let death seize upon them, [and] let them go down quick into hell: for wickedness [is] in their dwellings, [and] among them."

Ahithophel and his accomplices, Judas and the men with him; as a mighty man, as the king of terrors, and shake them to pieces. Or, "let him exact upon them"; as a creditor upon the debtor, and demand the debt of punishment for sin. Or let him come upon them at an unawares; let them not die a natural, but a violent death. The Targum mentions Doeg and Ahithophel.

"And let them, go down quick into hell": Since God had done this once with the enemies of Moses (Num. 16:30), David asks Him to perform the same judgment on his enemies. As Korah, Dathan, and Abiram, went down quick or alive into the earth; so let these men die, and descend into the grave, in their full strength. And accordingly, Absalom and Ahithophel died sudden and violent deaths (2 Sam. 17:23). And so did Judas (Matt. 27:5); and the beast and false prophet, another part of the antitype, will be taken and cast alive into the lake of fire (Rev. 19:20).

"For wickedness is in their dwellings": And dwells in them. Wherever they go or sojourn, this goes and abides with them, being the reigning principle in their hearts and lives.

"And among them": In the midst of them; their inward part is very wickedness. The Targum is, "in their bodies". But rather the sense is, in their hearts. Wickedness was both in their houses and in their hearts, and is the reason of the imprecation on them. Which arises not from a revengeful spirit, but from a zeal for the glory of God. And is to be considered as a prophecy of what would be, and not to be drawn into an example for private Christians to act by.

David is expressing here, the fact that if they have turned against David (a servant of God), they have turned against God. Their fate is an eternity in hell. They have chosen wickedness over God. There is no more hope for them.

Psalm 55:16 "As for me, I will call upon God; and the LORD shall save me."

Not upon a creature, on idols and images, on angels or saints departed; but upon God. In his time of trouble, for salvation and deliverance from enemies; who is able to save. This is to be understood of calling upon God in prayer (as Psalm 55:17), explains it, and the Targum here renders it. Though sometimes invocation of the name of God takes in the whole of divine worship.

"And the Lord shall save me": Which confidence was founded partly upon his promise to deliver such that call upon him in the day of trouble (Psalm 50:15). And partly upon his power, whose hand is not shortened that it cannot save. The Targum is, "the Word of the Lord shall redeem me."

David has left his enemy in the capable hands of the Lord and he has turned to spend all his time worshipping God. He is giving us good advice here. Stop whining about those lost and go to the Lord. The Lord will not only save us, but will heal our memories of the traitors we once called friends.

Psalm 55:17 "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

In another place (in Psalm 119:164), the psalmist says that he engaged in acts of devotion seven times in a day. Daniel prayed three times a day (Dan. 6:10). David went, in his troubles, before God evening, morning, and mid-day, in solemn, earnest prayer. So Paul, in a time of great distress, gave himself on three set occasions to earnest prayer for deliverance.

"And cry aloud": Denoting the distress he was in, the fervency of his prayer, and the importunity of it.

"And he shall hear my voice": This he might be assured of, from the general character of God, as a God hearing prayer, and from his own special and particular experience of the truth of it, and from the promises made unto him.

David in a sense is saying, I will pray without ceasing and God will hear and answer my prayer.

Psalm 55:18 "He hath delivered my soul in peace from the battle [that was] against me: for there were many with me."

That is, God had preserved his life, and delivered him safe and sound from many a battle which was fought against him, and might seem at first to go against him. And had given him peace and rest from all his enemies before the present trouble came upon him (2 Sam. 7:1). Wherefore he

believed, that he who had delivered him in time past would deliver him again. This is the reasoning of faith (2 Cor. 1:9).

"For there were many with me": Either enemies fighting with him; and so this is mentioned to set forth the more the power of God in his deliverance. Or friends, who were on his side. All Israel and Judah, who loved David and prayed for him, as Jarchi interprets it. Or the angels of God, as Aben Ezra; who being for the Lord's people, are more than they that are against them (2 Kings 6:16). Or God, Father, Son, and Spirit; and if he is for us, who shall be against us? (Rom. 8:31). The Targum is, "for in many afflictions his Word was for my help."

Notice the past tense here. He delivered his soul, long before David asked. Now David has stopped looking at those who fought him and started looking at those who are with him. This is again, very good advice for us. Jesus saved us long before we asked Him to. Think of the brothers and sisters in Christ who have not gone away from God, and stop thinking so much of those who went astray.

Psalm 55:19 "God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God."

That is, either he shall hear the prayers of his servant, imprecating evils upon his enemies (Psalm 55:9). And shall bring them down upon them, in answer to his requests. Or it may be, rendered, "God shall hear and answer them"; he shall hear their blasphemies, and take notice of their wickedness, and answer them by terrible things in righteousness.

"They have no changes": David's enemies were too set in their ways and too secure to pay any attention to God.

Some may profess belonging to God, but if they do not turn from their evil ways, they are not His. They do not fear God, so they do not obey God. They are lost.

Psalm 55:20 "He hath put forth his hands against such as be at peace with him: he hath broken his covenant."

Some explain "he" as "the wicked collectively," and maintain that in this verse and the next no particular person is pointed at. But it seems better to regard the psalmist as "suddenly reverting to the fixed and deepest thought in his heart, the treachery of his friend" (Canon Cook). Ahithophel had put forth his hand against such as were at peace with him."

"He hath broken his covenant": The covenant of friendship with David (verse 14). Not, perhaps, a formal one, but involved in the terms on which they stood one towards the other. This enemy had broken a treaty in his treachery, even against his allies.

God's covenant with man is conditional. We are blessed if we do His will, and we are cursed if we do not His will. Those rebellious ones have broken the covenant of God themselves.

Psalm 55:21 "[The words] of his mouth were smoother than butter, but war [was] in his heart: his words were softer than oil, yet [were] they drawn swords."

Such were the words of Ahithophel, when in counsel with David. And such the words of Judas, when he said to Christ, "hail, master", and kissed him (Matt. 26:49).

"But war was in his heart": Even a civil war, rebellion against his prince. That was what Ahithophel meditated in his heart. Thought the traitor talked peace, his intention was war. And nothing less than to take away the life of Christ was designed by Judas. The words may be rendered, "they were divided"; that is, his mouth and his heart: "his mouth was butter, and his heart war"; the one declared for peace, when the other intended war (see Jer. 9:8).

"His words were softer than oil": At one time full of soothing and flattery.

"Yet were they drawn swords": At another time sharp and cutting, breathing out threatening and slaughter, destruction and death.

This is saying the same thing that Jesus said. He told some who said they believed in Him, to get away, He never knew them. They said things with their mouth that were not really in their heart. God looks on the heart of man. God judges us by the things that are in our heart, not by the lies that come out of our mouth.

Psalm 55:22 "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."

"Cast thy burden upon the LORD": The word for "burden" implies one's circumstance, one's lot. The psalmist promises that the lord will uphold the believer in the struggles of life.

This is probably some of the best advice in all of the Bible. Cast your cares upon the Lord, for He cares for you. With Christ dwelling in you, you shall not be moved by any false wind of doctrine, or by any problem that comes your way.

Psalm 55:23 "But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee."

Ahithophel and his accomplices in the conspiracy against David. Judas and the wicked Jews concerned in Christ's death; and did not believe in him.

"Into the pit of destruction": Or "corruption". Either the grave, where bodies being put corrupt and putrefy; or hell, where the wicked are punished with everlasting destruction (see Psalm 55:15). Compare the unusual death of Absalom (2 Sam. 18:9-15), and the suicide of Ahithophel (2 Sam. 17:23).

"Bloody and deceitful men shall not live out half their days": Such as Ahithophel and Absalom, Judas, and the murderers of our Lord. Or, "do not halve their days"; do not come up to the half of the ordinary term of man's life, which is threescore years and ten. The Jews say, that all the years

of Doeg were but thirty four, and of Ahithophel thirty three; and probably Judas might be about the same age. Or the sense is, that, generally speaking, such sort of men dies in the prime of their days, and do not live half the time that, according to the course of nature, they might live. And which they promise themselves they should, and their friends hoped and expected they would.

"But I will trust in thee": The Lord, that he would hear and save him, support him under his burden, supply him with his grace, and everything needful, and not suffer him to be moved. And that he should live to fill up the measure of his days, do the will and work of God, and then be received to glory.

David is expressing the downfall of those who are not living for God. We who have read the Bible, know the terrible fate that awaits those who do not love God and serve Him. The pit that is spoken of here, is possibly the lake of fire. David is wise in deciding that what comes or goes, he will serve the Lord. I can say with him, whatever comes or goes, I determine in my heart to serve the Lord.

Psalm 55 Questions

1. What shows us just how earnest David is in his prayer?
2. The _____ prayer of a righteous man availeth much.
3. Jesus lay His hands on the _____ twice to heal him.
4. What is wrong with David in verse 4 of chapter 55?
5. When did Jesus have this feeling of being all alone?
6. What would cause the type of panic that David is experiencing in verse 5?
7. Oh that I had wings of a _____!
8. What would David have done, if he had those wings?
9. What is the basic difference in an eagle and a dove?
10. What was David wanting to hide from?
11. What, in verses 10 and 11, reminds us of our time?
12. Who had caused all of this terrible pain to David?
13. If they have turned against David, who are they really against?
14. David has left his enemy in whose hands?

15. What has David done for himself?
16. How often did David decide to pray?
17. When did God deliver David's soul?
18. Are all who profess Christianity saved?
19. God's covenant with man is _____.
20. The words of his mouth were smoother than butter, but _____ was in his heart.
21. Who brings the evil one down into the pit of destruction?