

## Psalm 108

**Introduction:** This is normally understood to be a combination of the endings of 2 earlier psalms: 57:7-11 and 60:5-12. This OT reference to the OT illustrates how Israel interpreted and applied the OT. They took it seriously, and they took it in a straightforward (literal/normal) way. We should follow that example. The compiler of this psalm adapted David's earlier writings for his current situation.

This psalm reminds us that even when we as believers have sinned against God, His love and faithfulness are still available to stimulate our praise and His ear is open to our prayers. (Motyer)

**Superscription:** *A song. A psalm of David.*

- 1) Referring to David being hunted in Psalm 57:7-11—108:1-5
  - a) The righteous resolves to praise God, regardless of his situation—108:1-3
    - i) They are determined to praise—<sup>1</sup> *My heart is steadfast, O God; I will sing and make melody, even with my glory.*
      - (1) It is **not** pride or arrogance to acknowledge that by God's grace one has been faithful (but not perfect) to God. His affections and actions demonstrate loyalty to God.
      - (2) As D. Ralph Davis reminds us: On the one hand, we admit how extensive and overwhelming our corruption is; on the other, we contend that by grace we are still holding fast to our Savior. The former should keep us from pride, the latter should save us from despair.
    - ii) They are eager to praise—<sup>2</sup> *Wake up, O harp and lyre! I will wake up the dawn!*
    - iii) They do so even in the presence of unbelievers—108:3
      - (1) <sup>3</sup> *I will give thanks to You, O Yahweh, among the peoples,*
      - (2) *and I will sing praises to You among the nations.*
  - b) The righteous publicly thanks God for His committed love and truth—108:4
    - i) <sup>4</sup> *For Your loyal love is great above the heavens,*
    - ii) *and Your truth reaches to the clouds.*
  - c) The righteous express their desire for God to be glorified universally—108:5
    - i) <sup>5</sup> *Be exalted, O God, above the heavens,*
    - ii) *and may Your glory be over all the earth.*
      - (1) He longs for God to display His majesty and splendor in all places on this earth.
- 2) Referring to David being defeated in Psalm 60:5-12—108:6-13
  - a) The righteous compassionately pray for individual and corporate needs—108:6
    - i) What? <sup>6</sup> *Save with Your right hand, and answer me*

- ii) Why? *so that Your loved ones (Israel) may be rescued* (from their current danger).
  - b) The righteous depend on what has God revealed concerning Himself—108:7-9
    - i) God has spoken—108:7a <sup>7</sup> *God has spoken in His holiness:*
      - (1) What follows is not David's wish for something that might happen
    - ii) God has revealed the future—108:7b-9
      - (1) Generally; God wins—*"I will rejoice!*
      - (2) Specifically; God wins over specific locations included in God's Promised Land for Israel
        - (a) Over the Gentiles north and northeast—*I will distribute Shechem and I will measure out the Valley of Succoth.*
        - (b) Over Israel's east side—<sup>8</sup> *Gilead is Mine; Manasseh is Mine;*
        - (c) Over Israel's west side, both northern and southern—*and Ephraim is the helmet of My head; Judah is My scepter.*
        - (d) Over the troublesome Gentiles to the east and southeast—<sup>9</sup> *Moab is My washbowl; over Edom I will throw my sandal;*
        - (e) Over the troublesome Gentiles to the west—*over Philistia I will shout in triumph."*
  - c) The righteous confidently anticipates God's help—108:10-13
    - David seems to stand as Israel's royal representative of the people
    - i) Rhetorical questions concerning his individual seemingly overwhelming prospects—108:10-11
      - (1) <sup>10</sup> *Who will bring me to a fortified city?*
      - (2) *Who will lead me to Edom?*
    - ii) Rhetorical question concerning their apparent corporate helplessness—108:11
      - (1) <sup>11</sup> *Have You not rejected us, O God?*
      - (2) *And You, O God, do not go forth with our armies.*
    - iii) Prayer including a comparison of possible solutions for their corporate problems—108:12
      - (1) What? <sup>12</sup> *Give us help against the adversary,*
      - (2) Why? *for human deliverance is futile.*
      - (3) In spite of the fact that God seems to have spurned them, they pray to Him out of desperation for victory as they mounted the attack—and they were confident of the answer because they were relying on the oracle of God. (Ross)
    - iv) Concerning a statement of corporate confidence—108:13
      - (1) <sup>13</sup> *In God we will accomplish success*
      - (2) Complete defeat—*And it is **He** (emphatic) who will trample down our adversaries.*
- 3) Truths for us to keep in mind
- a) Believers can confidently depend on God's revealed truth that God will accomplish His purpose for His glory and the good of those who trust Him.