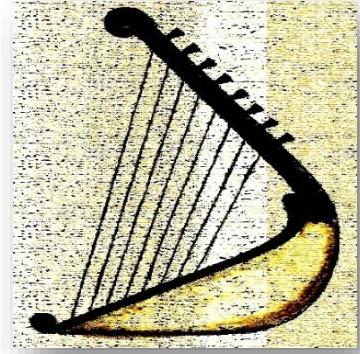


PSALM 20 vs 1

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Subject: We have before us a **NATIONAL ANTHEM**, fit to be sung at the outbreak of war when the monarch girds on his sword for the fight. If David had not been vexed with wars, we might not be favored with such a Psalm as this. The trial of one saint is necessary, that he yields consolation to others. We understand this song was intended to be sung in public; a happy people plead for a beloved sovereign, and with loving hearts cry to the Lord, "God save the King." : **A psalm of David**. Its particular occasion would be mere conjecture, for Israel was always at war. It needs but a moment's reflection to perceive that this hymn of prayer is prophetic of our Lord Jesus, and is the cry of the ancient church on behalf of her Lord.



Divisions: It begins with a prayer for the success of the King (1-4); next an unwavering confidence in God and His Anointed (5-7); the declaration of defeat of the foe (8); and a concluding appeal to the Lord (9) – Charles Spurgeon.

To the Chief musician,

A Psalm of David

¹ O LORD answer in the day of trouble; may the name of the God of Jacob set you securely on high;

² May He send help from the sanctuary, and from Zion strengthen you;

³ May He remember all your offerings, and your burnt sacrifice accept;

Selah, think about it: All loyal subjects pray for their King, most certainly citizens of Zion have cause to pray for the Prince of Peace. All the days of Messiah were days of trouble. He was a brother born for adversity, a man of sorrows, acquainted with griefs. Chiefly, it was a day of trouble when He was in the garden; His sweat was as drops of blood falling to the ground, His soul was sorrowful to death. But more especially, when He hung on the cross... when He bore the sins of His people, endured the wrath of His Father, and was abandoned. Now in this "day of trouble." both in the garden and on the cross, He prayed to His Father as at other times; and the church prays that God would hear and answer, as He did – John Gill, 1697-1771.

"Remember all your offerings" the humiliation that brought Him from heaven to earth; the patient dwelling in the womb of the virgin; the hard manger with ox and ass for courtiers; the poor cottage in Nazareth; the doing all good, and bearing all evil; the miracles, sermons and teachings; the name-calling; the friend of publicans and sinners; the crediting of His wondrous works to Beelzebub. "And accept your burnt sacrifice" as every part of the victim was consumed in the fiery sacrifice, so what limb, what sense of our dear Lord did not agonize in His passion?

The thorny crown on His head; the nails in His hands and feet; the reproaches that filled His ears; the gloating multitude on whom His gaze rested; the evil odors of the hill of death. The furrows ploughed upon His back; His sacred face struck with the palm of a hand, His head with the reed.

What more could have been done for the vineyard than He did not do? What more could have been borne by the vine, that this dear Vine did not bear? “Remember” them, O Father, call to mind for us miserable sinners, for our salvation “all these offerings”... “accept” His “burnt sacrifice” who did no sin, nor was any guile found in His mouth, for us who are so guilty – Dionysius, and Gerhohus (1093—1169); quote by J.M. Neale, 1818.

⁴ May He grant you the desire of your heart, and fulfil all your purpose.

⁵ We rejoice in Your [salvation](#), and in the name of our God we display our banners: may the LORD fulfil all your requests.

⁶ Now I know that the LORD saves His Anointed; He answers him from His holy heaven with the saving strength of His right hand.

⁷ Some boast in chariots, and some in horses: we remember the name of the LORD our God.

Think about it: Vain is the confidence of all wrongdoing; in war, chariots, horses, navies, numbers, discipline, former successes, are relied on; but the battle is not to the strong. “Providence favors the strong battalions” may sound well in the world’s ear, but neither Providence nor the Bible so teaches. Let him who boasts, boast in the Lord – William S. Plumber, 1802-1880.

We will celebrate our victories in His Name. When “we lift up our banners” and set up our trophies, it will be “in the Name of our God”... [Our Jesus](#), [Our Yeshua](#) will have all the glory; no instrument will have any part of the honor that is due Him – Matthew Henry, 1662-1714.

⁸ They bend and fall: but we get up, and stand upright.

⁹ O LORD, save: may the King answer us when we call.

Think about it: Falling from their horses and chariots, they buckle, unable to stand longer due to their mortal wounds; versus standing firmly upon our legs, keeping the field as conquerors do – Matthew Poole, 1679

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[His Sheep Hear His Voice And Follow Him](#) | [The Bible & the Myth of Race](#)

[JESUS it is YOU](#) | [Genesis: One Blood, One Race](#)