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The
Songs

41

PSALMS - The SONGS

Forty-one

The Lord Will Deliver the Man Who Considers the Helpless In the Day of Trouble

READ AND OBSERVE

Read through **Psalm 41** and mark every reference to the LORD, or God, including all pronouns and synonyms, with a red triangle.

Read through **Psalm 41** and mark every reference to the psalmist, or the one who considers the helpless, including all pronouns and synonyms, with a blue capital "R+".

Read through **Psalm 41** and mark every reference to enemies, along with all pronouns and synonyms, with an orange capital "W".

Read through **Psalm 41** and mark every reference to sin, transgression, or iniquity, along with any pronouns and synonyms with an orange "do not" symbol.

Read through **Psalm 41** and mark every reference to time with a blue box.

Read through **Psalm 41** and mark every contrast with a pink diagonal line.

Read through **Psalm 41** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. Sustained in sickness
2. Slandered by enemies
3. Upheld by the LORD
4. Blessed be the LORD!

READ AND ANSWER

Psalm 41:1-3

What man is described in **verse 1**?

What is true of the man who considers the helpless?

What will the LORD do for the man who considers the helpless?

- 1.
- 2.
- 3.

What will the man who “considers the helpless” be called?

Why?

Who will call him blessed?



It is interesting to think about the time period this Psalm is referring to...

**Who is “he who who considers the helpless”?
And who are the “helpless”?**

**The reference to the Day of Trouble gives us a clue
because the Day of Trouble refers to the time of Jacob’s Distress,
or another way to put it, the last 3 1/2 years of Daniel’s 70th week.**

**The Great Tribulation will be a time of horrific suffering for the nation of Israel
but the LORD will deliver the righteous remnant of His people from it
when He comes in His Glorious Glory at the end of the age!**

During this time there will be Gentiles left on the earth

who previously did not believe in the Lord Jesus Christ so as to be saved—
they were not part of the body of Christ
and so were not caught up together to be with Him
during the event known as the Rapture.
Some of them will come to belief and will actually care for the people of Israel
after the church has been taken out of this world.

After Jesus comes in all of His Glory and defeats the anti-christ and his followers,
He will sit on His Glorious throne to judge the nations—
they will be gathered together in front of Him and He will judge them all.
Believers will have cared for the brethren of Christ
(the “helpless” Jews during the Great Tribulation)
and the King from His throne will give them their inheritance—
the kingdom prepared for them from the foundation of the world.
These righteous people are the ones in Psalm 41 who “consider” the helpless
and are called blessed for doing so.

Matthew 25:31-46 clearly describes the scene for us.

Matthew 25:31-46

*But when the Son of Man comes in His glory, and all the angels with Him,
then He will sit on His glorious throne.
All the nations will be gathered before Him;
and He will separate them from one another,
as the shepherd separates the sheep from the goats;
and He will put the sheep on His right, and the goats on the left.
Then the King will say to those on His right,
“Come, you who are blessed of My Father,
inherit the kingdom prepared for you from the foundation of the world.
For I was hungry, and you gave Me something to eat;
I was thirsty, and you gave Me something to drink;
I was a stranger, and you invited Me in;
naked, and you clothed Me;
I was sick, and you visited Me; I was in prison, and you came to Me.”
Then the righteous will answer Him,
“Lord, when did we see You hungry, and feed You,
or thirsty, and give You something to drink?
And when did we see You a stranger, and invite You in,
or naked, and clothe You?
When did we see You sick, or in prison, and come to You?”
The King will answer and say to them,
“Truly I say to you, to the extent that you did it to one of these brothers of Mine,
even the least of them, you did it to Me.”
Then He will also say to those on His left,
“Depart from Me, accursed ones,
into the eternal fire which has been prepared for the devil and his angels;*

*for I was hungry, and you gave Me nothing to eat;
I was thirsty, and you gave Me nothing to drink;
I was a stranger, and you did not invite Me in;
naked, and you did not clothe Me; sick,
and in prison, and you did not visit Me.”
Then they themselves also will answer,
“Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick,
or in prison, and did not take care of You?”
Then He will answer them,
“Truly I say to you, to the extent that you did not do it to one of the least of these,
you did not do it to Me.”
These will go away into eternal punishment, but the righteous into eternal life.*

Who will the LORD deliver?

When will the LORD deliver the one who considers the helpless?

How desperate is his situation? What does he need?

1.

2.

Why does the one who considers the helpless need protection?

Why does he need to be saved from death?

Who are his enemies and what is their desire against him?



Point of Depth

**If you need to,
reread the previous POD before answering the last three questions.**

**Also consider what things will be like during the Great Tribulation.
The Jews will need food, drink, housing, clothing, and health during that time
because the anti-christ will not allow anyone to buy or sell**

without taking the mark of the beast.
The Jews will not take the mark because they will be hiding from him—
knowing he is out to destroy them.
Those who have come to believe in Jesus since the time of the Rapture
will also not take the mark knowing they will not inherit the kingdom if they do.

But... whoever helps the Jews...

They are ones who will need protection from the anti-christ
because he will surely be out to destroy anyone who tries to help a Jew.
They will need to be saved from death
because he will try to kill them.
They will need to be saved from the rage of the anti-christ
because he will have become their mortal enemy.

As far as how illness comes in to play during the Great Tribulation,
it is easy to imagine how inhumane the conditions will be in those times.
Those who do not take the mark of the beast
will be susceptible to illness and disease.
And those who give away their own sparse food supply in order to help the Jews
will be at an even greater risk of health complications.

When the one who “considers the helpless” is on his sickbed, what will the LORD do?

When he is in the midst of his illness, what will the LORD do?

Psalm 41:4-9

Even though we can know this **Psalm** is looking at the Day of Trouble prophetically we want to make sure we are looking at the immediate context, which is a **Psalm** of David, King of Israel. What did David ask of the LORD?

Exactly how did David want the LORD to show His graciousness to him?

Why did his soul need healing?

Did he have enemies?

What were his enemies doing?

What were they speaking against David?

1.

2.

What did they want to happen to David?

Who came to see David?

When one of David's enemies came to see him, what did he say to David?

What did his enemy do while he was speaking with David?

How can you know what "his heart gathers wickedness to itself" means?

When who goes outside?

Outside from where?

What does David's enemy tell when he leaves David's presence?

Who all whispers against David?

Why are they together? Who have they been listening to? (Hint: What has the enemy who left David's presence done with the information he took from him?)

What do all of David's enemies do with the information given to them?

What wicked thing is planned against David?

What do we find out about the one who came to see David?



This passage automatically reminds us of Judas.

***John 13:18
I do not speak of all of you.
I know the ones I have chosen;
but it is that the Scripture may be fulfilled,
“He who eats My bread has lifted up his heel against Me.”***

***And of Psalm 55:12-14...
For it is not an enemy who reproaches me,
Then I could bear it;
Nor is it one who hates me who has exalted himself against me,
Then I could hide myself from him.
But it is you, a man my equal,
My companion and my familiar friend;
We who had sweet fellowship together
Walked in the house of God in the throng.***

Psalm 41:10-12

A great contrast is shown in **verse 10**. What is it?

What does David's false friend do?

What does David want his true friend, the LORD, to do?

1.

2.

Other than simple recovery for health's sake, why does David want the LORD to raise him up from his illness?

Exactly how would David's recovery repay his enemies for their evil? (Hint: What was their plot against him?)



The Hebrew word for “repay” is *shalom* and means safe, well, happy, friendly. It also carries the meaning of welfare, health, prosperity, and peace.

Is the LORD pleased with David?

How does David know?

Has David's enemy been successful in his plot against David?

What has the LORD done in regard to David's enemy?

While the LORD has kept David's enemies “down”, David asked the LORD to raise him up. In the meantime, what did David know the LORD was doing?

1.

2.

Psalm 41:13

David started the **Psalm** with one blessing and he finishes it with another. Who does he bless?

What does he call the LORD?

Considering the prophetic import of this **Psalm** (see the first POD), how significant is it that David refers to the LORD as the God of Israel?

How long is the LORD to be blessed?

Should all believers agree on this?

What can you say in agreement with believers from every age in time and place on the planet?



**Although this Psalm begins and ends with a blessing,
there is another significance to the final blessing.**

**The entire book of Psalms is made up of five individual books:
Psalms 1-41, Psalms 42-72, Psalms 73-89, Psalms 90-106, and Psalms 107-150.
Psalm 41 is the last Psalm of the first set of these five books
and each book ends with a similar blessing of praise.**

**Book 1 (Psalms 1-41) ends with Psalm 41:13.
*Blessed be the LORD, the God of Israel,
From everlasting to everlasting.
Amen and Amen.***

**Book 2 (Psalms 42-72) ends with Psalm 72:18-19.
*Blessed be the Lord God, the God of Israel,
Who alone works wonders.
And blessed be His Glorious name forever;
And may the whole earth be filled with His Glory.
Amen, and Amen.***

**Book 3 (Psalms 73-89) ends with Psalm 89:52.
*Blessed be the LORD forever!
Amen and Amen.***

**Book 4 (Psalms 90-106) ends with Psalm 106:48.
*Blessed be the Lord, the God of Israel,
From everlasting even to everlasting.
And let all the people say, "Amen." Praise the LORD!***

**Book 5 (Psalms 107-150) ends with Psalm 150:6.
Let everything that has breath praise the LORD.
Praise the LORD!**

READ AND REASON

Let's follow the prophetic reasoning we saw in the first three verses throughout the rest of **Psalm 41**.

In addition to presenting a situation in David's life and his faithful response to it, this **Psalm** points to the Day of Trouble in which Israel will experience great suffering in the final days. As the first POD pointed out, there will be Gentiles who will risk their lives to help the Jews at that time.

Verses 4 through **9** refer to sin which seems to have been committed by the man who helps the helpless—the Jews. Could the man be referring to his great sin of unbelief which he had previous to the Rapture? At some point after the Rapture this person (who stands for many) would have believed the truth so as to be saved and now, it appears he confesses that his unbelief was great and asks for the LORD to heal his soul. Perhaps his illness was first caused by his sin and he is confessing the truth of it to His newfound Savior?

He now has enemies which are speaking evil against him, even desiring his death. The question becomes this, "Why have they become his enemy?" This is a legitimate question because it appears that one was previously a close friend in whom he trusted—trusted enough to eat together as friends. Could it be that, because he was helping the Jews, he was found out to be against the anti-christ? Could it be that, just like those who helped the Jews during the Holocaust, he became an enemy of the state?

Could his friend, who evidently was allegiant to the anti-christ, have betrayed him by gathering information about the Jews and other believers who were helping the Jews evade the long hateful arm of the anti-christ during one of his visits in which he still portrayed himself as a friend? Could he have taken his information back to his comrades who gleefully used it to try and finally destroy the helpers of the helpless? It seems that their plan actually included the original illness of the man who considered the helpless.

If so, **verses 10** through **12** show the amazing faith of those who will one day serve the Lord Jesus Himself by serving God's faithful remnant in that great and terrible Day of the LORD. Despite being treacherously targeted by those who will follow the anti-christ, despite his illness which seems to be used against him, despite the doom of those days—he will remain faithful to the LORD. He will cry to Him and ask Him to graciously raise him up from his sickbed in order to show the many who are evil that their work does not stand—only God's does.

It seems the LORD answers him because his enemies are not allowed to shout in triumph over him—God raises up His faithful ones and keeps His enemies down. The one who considers the helpless is upheld in his integrity by the LORD. And, in fact, the LORD actually sets him in His presence forever.

Finally, **verse 13** is a shout of triumph itself! Blessed be the LORD, the God of Israel, Who sustains His people during the most terrible of times, Who gathers in the outcasts who help the remnant of His people at that time—at the time they are helpless. He is worthy to be blessed and will be blessed from everlasting to everlasting! Amen! And Amen!

I asked theoretical questions throughout the **Read And Answer** section based on what the text actually says—in other words, the main, plain point of the **Psalm**—a man (who is thought to be David in **verses 4** through **9**) who considers another man who is helpless, is also ill himself and yet trusts in the LORD to sustain him, even through a treacherous plan of his enemies.

Additionally, because the **Psalm** identified itself as one that talked about the Day of Trouble, I have walked you through a scenario (in the **Read and Reason** section) which also fits perfectly—one in which the helpless points to the nation of Israel during the time of the Great Tribulation.

But now, before you leave your observation of **Psalm 41**, let me give you one more perspective. **Verse 9** is identified as pertaining to Jesus because He quotes it Himself at the last Passover meal before His crucifixion. Therefore we need to look at **Psalm 41** through one more filter—the filter of the Messiah—the one He, Himself gave us in **Luke 24:44**. (We actually need to use this filter when observing every one of the **Psalms**, but especially so when Jesus identifies it for us as He does **Psalm 41** in **verse 9**.)

Luke 24:44

Now He said to them,

“These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Could the “he” in **verse 1** be referring to the One Who has truly considered all the helpless of all time? Could the “he” be Jesus? Yes, of course, Jesus is the One Whose consideration of each of us resulted in the blessed and sure way of salvation. Because Jesus solidly identifies **verse 9** as referring to Himself, which in turn, solidly identifies the helpless, or the one who needs help in a day of trouble, as Jesus, let’s walk through some verses to see what else we might be able to see.

Blessed is Jesus, Who considers the helpless—not only did He consider each of us when He came to die instead of us, He still considers us! He is continually wise,

prudent, and understanding of each situation we find ourselves in and is able to intercede for us from His place beside the Majesty on high.

The LORD God delivered Him in His day of trouble (the cross). The LORD protected Him and kept Him alive eternally through His resurrection from the dead. The LORD did not give Him over to the ultimate plan of His enemies—they thought they had won, but were soundly defeated when God brought Jesus to life out of His grave!

It is important to note the Hebrew meaning of these words. The Hebrew word for “sickbed” is *dvay* and means sickness. Figuratively it means loathing and is translated as languishing or sorrowful. The Hebrew word for “illness” is *choliy* and means malady, anxiety, calamity. The Hebrew word for “health” is *kol* and means whole. It comes from the primitive root *kala* which means to be complete. The LORD sustained Jesus during the sorrow of the cross and in His mortal calamity He restored Jesus to complete wholeness.

If these verses pertain to Jesus, we can see **verses 4** through **9** beginning with Jesus asking His dear Father to be gracious to Him. We can most definitely know, however, that Jesus did not sin against the Father. So what are we to think? In the Hebrew, the only words are these: *rapha, nephesh, chata* or “heal, soul, sin”. Now, I am not able to expound on the literal forms of these words at this time, but let me simply suggest a possible interpretation: When these Hebrew words are applied to Jesus in **Psalm 41** we may remember that **2 Corinthians 5:21** tell us **“He made Him Who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”** Although Jesus was perfectly sinless, He had to deal with the limitless sins of mankind surrounding His very being while He hung on the cross.

The rest of this section (which we were alerted to it pertaining to Jesus in **verse 9**) is as plain as it can be. Was there anyone who was betrayed as Jesus was? The nation of Israel, its religious leaders, even one of the intimate twelve whom Jesus chose—treachery was everywhere around Him. They were sure that His death would silence Him forever—and they chose to accomplish it through slander and deceit.

Verses 10-12 become sweetly aromatic when we understand they contain the picture of Jesus, while hanging on the cross, after being treacherously nailed to it, trusting completely in His Father, knowing that His enemies will not triumph over Him. Jesus knows that He is guiltless and He knows that God will uphold Him in His integrity and will set Him in His presence forever once His great act of sacrifice has accomplished what God intended it to do.

The final act—praising the Glory of God—is fitting, whether it be Jesus, Son of God; David, King of Israel; a believer during the time of the Great Tribulation; or any believer who has ever considered the helpless while suffering (whether at the hands of others or due to his own sin) and yet remained ever aware of the need to Glorify God through it all—because from everlasting to everlasting the LORD is worthy of praise to His Glory!

So...

Does the “helpless” refer to David? Yes.

Can the “helpless” also point to a Jew during the time of the Great Tribulation? Yes.

Does the “helpless” also point to our dear Savior in the night of His betrayal and crucifixion? Yes.

How are we to know which? We can know for sure that the helpless refers to David because of the main and plain language of the **Psalm** itself. We can also know that, at least, parts of the **Psalm** refer also to Jesus because He, Himself, identified **verse 9** as pertaining to Himself. We can also legitimately look at the rest of **Psalm 41** to see if other parts pertain to Him as well because He told us in **Luke 24:44** that the **Psalms** talked about Him. And we can easily see the reference pointing us to the Day of Trouble which gives us a filter to examine whether **Psalm 41** points to the nation of Israel, as well.

Does that mean we cannot know for certain what the **Psalm** actually says? No. We can understand the theme of the **Psalm** with certainty.

Does that mean we might be adding to what the **Psalm** says (because we most certainly must not do that)? No. We must come to the Word in all its fullness, asking God to reveal truth to us, but we must not walk away with a dogmatic belief that He has not put forth in black and white. We must keep speculation and conjecture in their rightful place—an opinion that we are considering which is based on partial information. We cannot fill in all the blanks, but we can sure ask sound questions of the text. The ones that the text can answer clearly, or that Scripture verifies, are the only ones we will fill in with permanent ink. The rest we will simply pencil in and leave erasable...

 Segment by Segment

Try titling these segments yourself.
Ask God to help you.

Verses 1-3

Verses 4-9

Verses 10-12

Verses 13

 Purpose of Psalm 41

**Try to identify the purpose of Psalm 41.
The purpose simply states “why the Psalmist wrote the Psalm”.**

 Theme of Psalm 41

**Try giving Psalm 41 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
