

PSALMS

Lyrics OF *Prophecy*

55/150

PSALMS - Lyrics of Prophecy

Psalm 55

Many are Against Me - I Will Call on the Name of the LORD

READ AND OBSERVE

Read through Psalm 55 and mark every reference to God, including all pronouns and synonyms, with a red triangle.

Read through Psalm 55 and mark every reference to "Your Name" with a purple circle filled with yellow.

Read through Psalm 55 and mark every reference to the psalmist with a blue capital "R."

Read through Psalm 55 and mark every reference to the wicked, along with all pronouns and synonyms (i.e., enemies, etc.) with an orange capital "W."

Read through Psalm 55 and mark every reference to the man who is the psalmist's "equal," along with all pronouns and synonyms, with an orange capital "W" surrounded by a yellow circle.

Read through Psalm 55 and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. Hear my prayer, O God.
2. My heart is in anguish.
3. Confuse them, O Lord.
4. The reproacher is my familiar friend.
5. God will hear my prayer.
6. God will never allow the righteous to be shaken—I will trust in You.

READ AND ANSWER

Psalm 55:1-3

What is the psalmist doing?

To Whom is he praying?

How many times does the psalmist implore God to be attentive to his prayer?

What does he plead with God to do?

- 1.
- 2.
- 3.
- 4.

How does the psalmist describe the condition he is in?

- 1.
- 2.

Point of Depth

The Hebrew word for restless is *ruwd*, and has the idea of roaming or tramping about, in this case, disconsolately.

The Hebrew word for complaint is *siyach*, and is a primitive root that means to ponder, by implication to converse with oneself aloud.

The Hebrew word for "surely distracted" is *huwm*, and is a primitive root that means to make an uproar or agitate to a great extent.
What can you picture David doing as he prays aloud to God? (Hint: Consider the meaning of the phrases "restless in my complaint" and "surely distracted.")

Have you ever been in such a terrible situation that you tramped around disconsolately, conversing with yourself about the situation? Have you ever been so distraught that you actually made an uproar as you paced about in your agitation?

If so, did you make the same decision David made? Did you call out to God and implore Him to hear your prayer and answer you? Over and over and over again...?

Why is David so distraught? What is happening to him?

1.

2.

What is the pressure of the wicked? (Hint: Verse 3 is a poetic A-B-B-A pattern. In other words, lines 1 and 4 go together, and lines 2 and 3 go together.)

What is the voice of the enemy? (Hint: Use the same A-B-B-A pattern to find the answer.)

The wicked are bringing trouble down upon David. In anger, they are bearing grudges against him. Whew! Now you know why David is distraught and calling upon his God. Again, let me ask you, have you ever been in a situation like David's? If so, (and who hasn't?) what did you do?

Perhaps this next question is even more critical. If you are ever in a situation because others are against you in deed and word, what *will* you do?

Psalm 55:4-8

How does the psalmist describe his physical and emotional reaction to his situation?

1.

2.

3.

4.

5.

I don't know about you, but that sounds pretty bad, doesn't it?

Point of Depth

The Hebrew word for heart is "*leo*" and means heart. It is used figuratively for feelings, the will, and intellect. It also refers, in this regard, to the center of anything.

The Hebrew word for anguish is "*chil*" and means to writhe, travail, or wait.

The Hebrew word for terrors is "*emah*" and has the idea of terrible fright.

The Hebrew word for death is "*mooth*," and is a primitive root that means to die or kill.

The Hebrew word for fear is "*yirah*" and means, well... fear! (Sometimes the Hebrew word means exactly the same as the English word. This is one of those cases.)

The Hebrew word for trembling is "*ra'ad*," and is a primitive root that means to shudder violently.

The Hebrew word for horror is "*pallatsuwth*," and comes from a primitive root that means to rend. It has the idea of quivering or trembling.

The Hebrew word for overwhelmed is "*kasah*." and is a primitive root that means to plump or to fill up hollows. By implication, it means to cover as in clothing or secrecy.

The psalmist's feelings are writhing within him. He is terrified that he will be murdered. He is shuddering violently as he waits out his situation. Trembling and quivering has taken over his entire body. Yes, in answer to the question above... I would say that he is in a pretty serious situation... and that the physical and emotional effects of it all have become more than harmful to him. What does he *want* to do?

If he had wings like a dove, what would he do?

What does he believe his condition would be if he could just fly away?

How far would he flee?

Where would he lodge?

What does he believe he would find?

How quickly would he go there?

What does he believe he would leave behind?

1.

2.

Ever felt like the psalmist? I know I have...

Psalm 55:9-11

What does the psalmist want the Lord to do?

1.

2.

Why?

1.

2.

3.

4.

5.

6.

7.

What does it mean to have your tongue confused or divided? Reason it through and put it in your own words. (I'll give you extra room.)

If the Lord confuses and divides the tongues of the psalmist's enemies, what exactly will happen... or stop? (Hint: Verses 9-11 hold the answers.)

1.

2.

3.

4.

5.

6.

7.

What city does the psalmist refer to when he describes what is going on "in the city"?

Who is responsible for the state of Jerusalem?

Psalm 55:12-15

Take a moment and read through the next segment of Psalm 55. Do you hear what the psalmist is saying?

Is the enemy an "in your face" enemy against the psalmist?

Does the enemy come right out and attack the psalmist face to face?

Point of Depth

The Hebrew word for enemy is "ayab," and is a primitive root which means to hate, such as one of an opposite tribe or party. Therefore it has the idea of being hostile.

The Hebrew word for reproaches is "charaf" is a primitive root. It means to pull off or expose and has the idea of defamation.

Would David prefer it if his enemy reproached him face to face?

Why?

What can David not bear?

Is David's enemy one who has overtly shown his odious hatred to David?

Although David's enemy has exalted himself against David, it has not been in an open "man to man" standoff. If it had been, what does David say he could have done?

David's enemy is not one who has openly reproached him, nor has he publicly exalted himself against David. Who, does it turn out, is his enemy?

1.

2.

3.

Point of Depth

Do you see why David's enemy didn't openly attack him?

David's enemy was treacherous...

**He was David's equal...
his companion...
and his familiar friend...**

David's enemy betrayed him through deceit.

Instead of being David's outright and unmistakable enemy, what was the relationship between them?

What else had David's enemy actually done together with him?

Point of Depth

**The Hebrew word for fellowship is "sode,"
and means a session, such as a company of persons in close deliberation.
By implication, it denotes intimacy, consultation, or secrecy.**

Point of Depth

**Unbeknownst to him that this man was actually his enemy,
David had gone so far as to confide in this treacherous man.**

**This was a time of sweet agreement and dialogue between them
(or at least David felt that way as he trusted this untrustworthy person).**

**David and his friend (false though he was)
had actually worshipped the God of Israel together during the Feasts of the Lord.**

**Aughhh...
Duplicity... Deception... Double-dealing...**

**David endured it.
I have endured it.
You have likely endured it, too.**

**And although David was in the right when he experienced it...
And although I was in the right when I encountered it...
And although you were probably in the right if you faced it...**

**Jesus was not only in the right when He endured it,
He was absolutely righteous in every way and everything
every single moment of His life.**

The truth is, He was, and is, absolute righteousness itself!

**Judas, a man who had been intimate, close, and familiar with the Innocent,
treacherously and diabolically betrayed Him...**

Verse 15 is interesting. What do you notice about the subject? Is it still single, or has it changed to plural?

Yes, while verses 12-14 referred to David's enemy in the singular, verse 15 refers to his enemy in the plural. Any ideas on what this might mean?

Point of Depth

**Although there are several possibilities
as to why David's "enemy" went from singular to plural,
let's consider just one... a reasonably simple explanation...**

**Whoever David's enemy was (and there are many possibilities)
he would undoubtedly have had cohorts and followers—think Saul, Absalom, etc.**

**And just as Judas was alone,
yet the very leaders of Israel partnered with him as enemies of our dear Lord.**

Often an enemy is undeniably impotent until he finds power through followers.

**Even Satan, the enemy of old, does not act alone.
His minions include angelic beings from antiquity
as well as modern folks who do his bidding either with eyes wide open,
or deceived and mindless as a lemming.**

**No matter the reason David changed his enemy from singular to plural,
one thing is for sure...**

**When David needed deliverance from his enemy, he called to God—
Whose strength and power are self-sufficient.
God does not need any followers to gather might and power unto Himself.
Instead, we, as His followers, find our strength and power in Him.
Our strength is not in followers of any kind... but in the following...
Our strength is in our Leader alone.**

What is David's answer to the destiny of his enemy? What does he want God to do to him/them?

1.

2.

David does not just expect that death will come to his enemies. Rather, what criteria does he include?

1.

2.

Why does he want their death to come deceitfully? (Hint: What was the modus operandi of his enemies' oppression against him?)

Why does he want them to go down alive (rather than already deceased) to Sheol?

Why does David want verse 15 to be the destiny of his enemies?

What is amid David's enemies?

What is in the midst of their "lives"?

What does that mean? How widespread and pervasive is evil in the lives of these people?

Psalm 55:16-21

Verse 16 starts out with a contrast. What is contrasted?

In contrast to what will happen to David's enemies, what does he call upon God to do for him?

Did David's enemies call upon God?

Why not? What were they busy doing with their voices? (Hint: Verse 3)

What does David believe will be the result of calling upon God?

Point of Depth

**The Hebrew word for save is "yasha,"
and is a primitive root which means to be open, wide, or free,
therefore it has the idea of being safe.**

Save him from what? (Hint: Reread the Psalm and note what his enemy has done to the psalmist's life. I will give you extra room.)

According to the context, does David believe that "calling" upon God is simply a matter of uttering His Name?

Why not?

What does David plan to do?

- 1.
- 2.

Point of Depth

The Hebrew word for complain is "*siyach*," and is a primitive root which means to ponder, or converse with yourself, apparently uttering aloud.

The Hebrew word for murmur is "*hamah*," a primitive root, which means to make a loud sound. The implication is a great commotion, tumult, rage, etc.

Compare what David is doing in verse 17 with what he did in verse 2. What are your thoughts?

How often does David plan on complaining and murmuring?

What does he believe will be the result?

- 1.
- 2.

Intrinsic to God hearing the psalmist's call, is His action on David's behalf. What will be God's action on behalf of His servant?

Point of Depth

**The Hebrew word for redeem is "padah,"
and is a primitive root which means to sever, ransom, release, or preserve.**

God will redeem the psalmist's soul in peace from the battle, which is against him. That ought to make you stop and savor what is being said.

**God is going to sever David's soul (his very life)
from the battle which is against him
so that none may even approach him!**

**What a contrast to the pressure of the wicked,
the trouble they have brought down upon him,
and the heart of anguish he has been enduring!**

God will grant a safe, happy, healthy peace to his mind, body, and soul!

Just a couple questions to ponder...

How long do you bear the burden of the battle alone before you call on God?

**How much labor do you expend anguishing over your situation
instead of "complaining and murmuring,"
evening and morning and at noon before God?**

**Which do you choose—
anguish in your heart...
or peace in your soul?**

Why does David need to be saved from the battle against him? Why can't he handle it all by himself?

Point of Depth

The Hebrew word for many is "rab" and means abundant.

This is *no small group* of enemies who are striving against him!

What will God do when He hears David's cry?

Answer who? Who is the "them"?

Point of Depth

The Hebrew word for answer is "anah," and means to oppress, humiliate, or afflict.

God's answer in verse 19 is to the wicked... and the question, evidently, concerns their deeds.

Almighty God is the one who will answer (afflict) the wicked for their deeds. How is He described in this verse?

Point of Depth

The Hebrew word for "sits enthroned" is "yashab," and is a primitive root, which means to sit down as a judge. It has the idea of dwelling, in other words remaining.

The Hebrew word for old is "qedem," and means the front of place or time. The "front of place" refers to the East from which the morning sun rises to begin the day while the "front of time" refers to antiquity.

**Not only has God been seated on His throne beyond the horizon of eternity past,
Not only He is presently seated there,
but He will never cease inhabiting His throne—
the source of all judgment and power.**

Our God will be seated on His throne beyond the horizon of eternity future.

Rest assured those who suffer for His Name's sake...

It is no wonder that David inserts a "Selah" moment at this point to pause and value the thought. What has just been said that deserves a suspension in the psalm to appreciate and esteem the mental picture?

How are the wicked (them) described in Psalm 55:19?

- 1.
- 2.

Because punctuation is not inspired, the next line might be a little confusing. It seems as if the "whom" could refer to either God or those who do not fear God. Although God is immutable, He cannot change; this is a different Hebrew word, which means to change course. This sentence tells us there is no repentance on the part of those who do not fear God, the ones who are badgering David. They won't change their course of action because they are firmly settled into their defiant behavior (ultimately against God.) Why do you think they are not willing to change? (Hint: Next line in verse 19.)

Point of Depth

What do the wicked lack? The fear of God!

***The fear of the LORD is to hate evil;
pride and arrogance and the evil way
and the perverted mouth, I hate.***
Proverbs 8:13

**David's enemies were guilty on all counts;
pride, arrogance, evil ways, and perverted mouths.**

They obviously did not have a fear of the LORD.

***The fear of the LORD prolongs life,
But the years of the wicked will be shortened.***
Proverbs 10:27

And they obviously did not receive the blessing
which the fear of the LORD brings.

Point of Reference

Deuteronomy 4:10

*Remember the day you stood before the LORD your God at Horeb,
when the LORD said to me,
"Assemble the people to Me, that I may let them hear My words
so they may learn to fear Me all the days they live on the earth,
and that they may teach their children."*

Deuteronomy 10:12

*Now, Israel, what does the LORD your God require from you,
but to fear the LORD your God, to walk in all His ways and love Him,
and to serve the LORD your God with all your heart and with all your soul.*

Job 1:1

*There was a man in the land of Uz whose name was Job;
and that man was blameless, upright, fearing God and turning away from evil.*

Psalm 36:1

*Transgression speaks to the ungodly within his heart;
There is no fear of God before his eyes.*

Ecclesiastes 3:14

*I know that everything God does will remain forever;
there is nothing to add to it, and there is nothing to take from it,
for God has so worked that men should fear Him.*

Ecclesiastes 12:13

*The conclusion, when all has been heard, is:
fear God and keep His commandments, because this applies to every person.*

Rom. 3:10-18

*...as it is written,
THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
THERE IS NONE WHO UNDERSTANDS,
THERE IS NONE WHO SEEKS FOR GOD;
ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;
THERE IS NONE WHO DOES GOOD,
THERE IS NOT EVEN ONE.
THEIR THROAT IS AN OPEN GRAVE,
WITH THEIR TONGUES THEY KEEP DECEIVING,*

**THE POISON OF ASPS IS UNDER THEIR LIPS;
WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS;
THEIR FEET ARE SWIFT TO SHED BLOOD,
DESTRUCTION AND MISERY ARE IN THEIR PATHS,
AND THE PATH OF PEACE THEY HAVE NOT KNOWN.
THERE IS NO FEAR OF GOD BEFORE THEIR EYES.**

**In our day and age of the "church,"
so many want to believe they no longer need to fear God.**

**While it is true that we no longer fear His wrath coming on us,
it is not true that we should drop our fear at the pew.**

**Our fear of God helps us to obey Him.
And... it helps us to not fear man!**

David continues to bring charges against his enemy. (The plurality of the enemy now changes back from the plural to singular.) What has the wicked (singular) done?

1.

2.

Who are those who were at peace with the wicked? (Reread verses 12-13.)

Was David an adversary to his enemy?

How do you know?

Was David the only person his enemy afflicted?

How do you know?

Was there an agreement between David and his enemy?

What was the agreement?

What has David's enemy, his companion, a fellow Israelite, violated?

Point of Depth

**A covenant is the most solemn binding agreement
that can be made by two parties.
It can only be broken by death.**

Malachi 2:10

***Do we not all have one father?
Has not one God created us?
Why do we deal treacherously each against his brother
so as to profane the covenant of our fathers?***

Describe the speech of the psalmist's enemy.

What does it indicate that David's enemy's speech was "smoother than butter?"

Describe the heart of the psalmist's enemy.

Despite what was coming out of his enemy's mouth, what was really happening in his heart?

At war with whom?

Describe the words of the psalmist's enemy.

What does it indicate that David's enemy's words were "softer than oil"?

Describe the truth about the words of the psalmist's enemy.

What was the truth about the words of David's hypocritical "friend"?

Point of Depth

Have you ever had a "friend" like this?
I have, and it hurts... it hurts a lot...

Treachery can be defined as betrayal through deceit.
Treachery is not deceit alone.
Treachery is not betrayal alone.
Treachery is both.
In other words, *deceit plus betrayal equals treachery.*

Betrayal is never, ever painless,
and being the victim of betrayal through deceit is even more bitter.
When you are betrayed by a "friend," *and* it's done through deceitfulness,
the agony is especially severe because you have opened your heart and feelings
to someone who will crush them.

And, because you have trusted this secretly dangerous "friend,"
you seldom see his treachery coming.
The act of treachery blindsides the innocent.

Having been through it myself, I hurt even reading about David's experience.
I am reminded of the following passages from John.

John 2:24–25
*But Jesus, on His part, was not entrusting Himself to them, for He knew all men,
and because He did not need anyone to testify concerning man,
for He Himself knew what was in man.*

John 15:18
If the world hates you, you know that it has hated Me before it hated you.

But, I also think of this marvelous comfort and hope in Isaiah.

Isaiah 26:4
*Trust in the LORD forever,
For in GOD the LORD,
we have an everlasting Rock.*

What comparisons do you see in verse 21?

What contrasts do you see in verse 21?

Psalm 55:22-23

What is the psalmist's exhortation?

What will God do for the righteous if he casts his burden upon the LORD?

1.

2.

Point of Depth

**The Hebrew word for burden is "yhav,"
and means an appointed lot that is given by Providence, i.e., a gift.
A literal translation is "what He has given you."**

**The Hebrew word for sustain is "kul" and means to keep in, measure, or maintain.
It has the idea of providing.**

Point of Depth

Psalm 55:22

***Cast your burden upon the LORD and He will sustain you;
He will never allow the righteous to be shaken.***

Psalm 55:22 is the verse Peter quoted when he wrote the following:

1 Peter 5:6–7

***Therefore humble yourselves under the mighty hand of God,
that He may exalt you at the proper time,
casting all your anxiety on Him,
because He cares for you.***

**The church was going through immense persecution
at the time Peter wrote his letter.
Peter told the scattered saints to humble themselves
under the mighty hand of God.**

**God knew what He was doing.
He knew all about their trials and tribulations.
He had a plan.
He was going to take care of everything.
He was going to sustain them.**

**Peter knew the Scriptures well;
The situation he addressed in his letter
was more than similar to what David had gone through,
but the advice needed was precisely the same.**

**David said to cast your burden (what God has given you) to Him
just like Peter told his audience to humble themselves
under the mighty hand of God.**

**David also said if we do that, the LORD will sustain us.
He declared that the LORD will never allow the righteous to be shaken.**

**David also wrote:
*I have set the LORD continually before me;
because He is at my right hand,
I will not be shaken.*
Psalm 16:8**

Good advice, don't you think?

Had David been casting his burden onto the Lord?

David followed his own advice repeatedly in this very psalm; what did he believe would be the result if we did the same?

Why?

Who is it that the LORD sustains, that He never allows to be shaken? What is the criterion?

In contrast to the righteous, what does David declare will happen to the unrighteous?

1.

2.

How are the unrighteous described?

1.

2.

In contrast, what will God do to the unrighteous (men of bloodshed and deceit)?

What is the pit of destruction?

How soon will men of bloodshed and deceit die?

Point of Depth

Psalm 5:6

***You destroy those who speak falsehood;
The LORD abhors the man of bloodshed and deceit.***

While not all unrighteous people have literally shed blood, you can know everyone is a deceiver. All men are liars, according to Romans 3:10-18. Let me ask you a personal question, "How do you feel about God killing those who are not righteous?" And remember, unless someone has the righteousness of Christ imputed to his account, he is unrighteous no matter how good or "righteous" you might think he is. Those who are not righteous could be family, including your church family, or friends. Think about your reaction to this truth. Write down your thoughts and feelings.

In contrast to the unrighteous, who did David determine he would be?

How do you know?

What is David's final proclamation?

How and where does the psalmist leave his situation?

What is your final proclamation?

How and where will you leave your situation?

READ AND REASON

I said, "Oh, that I had wings like a dove! I would fly away and be at rest. Behold, I would wander far away, I would lodge in the wilderness. Selah. I would hasten to my place of refuge from the stormy wind and tempest." Psalm 55:6–8

Many years ago I went through a period of my life that felt all too similar to David's situation. I even underlined this passage and put a date and a heart in the margin at the

time. Tragically, I could put several more dates beside this verse as it was not been the only time I've experienced treachery at a deep personal level.

Psalm 55 is not the only time David wrote about personal treachery leveled against him; it is actually a common theme in his writings. Below is one example.

Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me. Psalm 41:9

David was not the only saint who wrote about wanting to run away from all the treacherous people in his life and just rest. Jeremiah said virtually the same thing.

Oh that I had in the desert, a wayfarers' lodging place; that I might leave my people and go from them! For all of them are adulterers, an assembly of treacherous men. Jeremiah 9:2

But the similarity does not end there, Jeremiah continues, *"They bend their tongue like their bow; lies and not truth prevail in the land; for they proceed from evil to evil, and they do not know Me," declares the LORD. "Let everyone be on guard against his neighbor, and do not trust any brother; because every brother deals craftily, and every neighbor goes about as a slanderer. Everyone deceives his neighbor and does not speak the truth, they have taught their tongue to speak lies; they weary themselves committing iniquity. Your dwelling is in the midst of deceit; through deceit they refuse to know Me," declares the LORD.*

Therefore thus says the LORD of hosts, "Behold, I will refine them and assay them; For what else can I do, because of the daughter of My people? Their tongue is a deadly arrow; it speaks deceit; with his mouth one speaks peace to his neighbor, but inwardly he sets an ambush for him." Jeremiah 9:3–8

Notice the similarity of Jeremiah's situation and David's? In both cases, deceit and lies from family and close friends were so prevalent they wanted to escape their tormentors by being transported to another place, anywhere, another planet, if possible! They tried to find a refuge from treacherous men.

Jesus, Himself, had the same heart-rending experience; His being the true and ours being the imitation. Although David was talking about a specific situation in his own life in Psalm 55:6-8, he was also supernaturally prophesying about what would happen to Jesus (betrayal by a friend.)

When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." The disciples began looking at one another, at a loss to know of which one He was speaking. There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" Jesus then answered, "That is the one for whom I

shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. John 13:21–26

Eating with someone reveals a close intimate relationship; you eat with friends, not enemies. The "friend" sitting with Jesus and the other apostles was about to betray Jesus; his deception was about to turn treacherous.

Zechariah was referring to the crucifixion scars on Christ Jesus when he wrote the following.

And one will say to him, "What are these wounds between your arms?" Then he will say, "Those with which I was wounded in the house of my friends." Zechariah 13:6

It was in the household of His family, those He was closest to, that Jesus was betrayed. Literally, "my friends" means "those who love me." Treachery is merciless.

I admit that is the exact thing I wanted to do. "Someone, please get me out of here!" was the cry of my flesh. But my heart knew better; I needed a refuge, a safe place, a sanctuary. There was only one thing to do.

David's response was the right one. *"As for me, I shall call upon God, and the LORD will save me."*

Segment by Segment

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

Verses 1-3

Verses 4-8

Verses 9-11

Verses 12-15

Verses 16-21

Verses 22-23

Purpose of Psalm 55

**Try to identify the purpose of Psalm 55.
The purpose simply states, "why the Psalmist wrote the Psalm."**

Theme of Psalm 55

**Try giving Psalm 55 a title by identifying its theme.
The theme simply states, "what the Psalm is about."**
