

PACIFIC RIM BIBLE STUDIES POLICY

Thank you for entering our site. The notes and any other material that may be on it are supplied to you in grace; there is no charge for them. You may download the notes from the site to your own computer; you may make copies of them for your personal use, and you may distribute them to other people, as long as it is done without charge and the entire study is kept intact. They are not for sale at any price. And, as long as you do so with the web site address on them: www.pacificrimbible.com. This is also a notice of intent to copyright.

GRACE GIVING POLICY

There is no charge for the Pacific Rim Bible Studies on line Bible studies, or for any other doctrinal material that Pastor Phillips teaches. Grace is not for sale at any price! Bible Doctrine, whether in its taped, printed, or on line form will be supplied to the Believer-Priest, who is positive to the Word of God, as long as the Lord supplies. Believers are free to give in grace toward the Tapes and Publications ministry of Pastor Phillips, as the Lord leads them, and may send their grace gifts to:

BEREAN BIBLE CHURCH
1725 EAST STREET
REDDING, CA 96001
USA

SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

Psalms 23

A. “A Psalm of David. The LORD is my shepherd; I shall not want.” - Psalms 23:1 -

מִזְמוֹר לְדָוִד: יְהוָה רֹעִי, לֹא אֶחְסָר.

1. “A Psalm of David.” - *mizmor ledavid*. A *mizmor* was a poem put to notes that was to be sung usually with musical instruments. It was translated into the Greek as *psalms* and *Psalms* in the English.

2. “The LORD is my shepherd;” - *yehwah ro'iy*. We notice here that it is *Yahweh* who is David's shepherd; he says, *my shepherd – rā'âh*. We all know what a shepherd is and we know that Jesus Christ is the Shepherd of God's flock. John 10:11, “I am the good shepherd: the good shepherd giveth his life for the sheep.” But the find the word shepherd in the original not as a noun, but as a verb. It is in the qal active participle and should be rendered as “*Yahweh is shepherding me, or, Yahweh shepherds me*”.

3. “I shall not want.” - *lo echsad*. The word **want** is the qal future of *châsêr*, which didn't mean to want anything, but to lack something. Lack implies a want of something necessary; we may want all kinds of things, but God tells us that we will never lack what is necessary in this life, which goes back to the word *raphah* where God says that I will *never fail thee* meaning that God will never fail in providing us what we need in this life.

Many scholars believe that this Psalm was written during the time of Absalom's rebellion against his father where David's son tried to wrest the kingdom away from him; a very foolish decision for God had given David the kingdom under the terms of a covenant with him, so Absalom was not just fighting David he was fighting against God!

It was during this time that over 20,000 men of Absalom's forces were killed and more than that died in the forest. “*So the people went out into the field against Israel: and the battle was in the wood of Ephraim; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.*” 2 Samuel 18:6-8

B. “He maketh me to lie down in green pastures: he leadeth me beside the still waters.” - Psalms 23:2

בְּנְאוֹת דְּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מְנַחֹת יִנְהַלֵּנִי.

1. “He maketh me to lie down in green pastures:” - *binoth deshe yarbiytswniy*. “In green pastures he maketh me to lie down”. The word for **green** is *deshe'* and the word for **pastures** is the feminine plural of *nâ'âh*. **He maketh me to lie down** is the hiphil future of *râbats*. The word *rabats* was used of animals, whether a herd of cattle or a flock of sheep, that laid down to rest.

There were two things that were necessary to accomplish this and they were: 1) that there was sufficient food and water for them, and 2) that they were protected from their enemies. David is using the imagery of a flock of sheep and why wouldn't he for he began the chapter with the statement that *Yahweh* was **his** shepherd. He uses the hiphil future, which is causative; to tell us that *Yahweh* was the one who caused him to lie down in pastures green with edible plants. And not just food and water, but also protection from any predator. So David is speaking of being able to rest because *Yahweh* is going to protect and provide for him from his many enemies.

2. “He leadeth me beside the still waters.” - *al-mey menuchoth yenahaleniy*. The word for **leadeth** is the piel future of *nâhal*, which not only spoke of the shepherd leading his sheep, but also the idea of leading them to rest. The word for **quiet** is *m^enûchâh*, which meant a place of rest or repose. **Still waters** has the idea of a place of rest, peace and quiet.

The analogy here goes over into the spiritual world where *Yahweh* our Shepherd in the person of Jesus Christ is the one who is providing our food, water and protection, but not only that he is leading us, through the ministry of the Holy Spirit, to the place of spiritual rest, to the place of inner peace and outer tranquility in our lives. Our **food** is Bible Doctrine and our **water** is the Holy Spirit.

C. “He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.” Psalm 23:3
וְנַפְשִׁי יִשׁוּבָב; יְנַחֲנִי בַמַּעְגָּלִי-צְדָקָה, לְמַעַן שְׂמוֹ

1. “He restoreth my soul:” - *naphsho yeshobeb*. The word **restoreth** is the piel future of *shub*. And here we see by the use of the Hebrew *shub*, translated into the Greek as *epistrepho*, that the *nephesh* is able to be converted or turned around. *Shub* meant to turn, to turn to, to turn to someone, to return to a place, to return to someone, to turn again to someone. *Epistrepho* has the same ideas of turning to someone, or to return to someone.

We have seen that between the OT and the NT *epistrepho* was developed by the Greek philosophers and poets to denote the idea of turning to the brightest star in the sky. From there they developed it into the idea of the turning the soul to the brightest star in the sky, which then was developed into the idea of the turning of the soul to God, or back to God if one had wandered away from him.

So we have the idea that the *nephesh* of the believer had turned away from occupying itself with God through his Word and got caught up in the things of the world, and/or the things of the flesh nature. So what is needed is for his *nephesh* to turn back to God! And this is done by the believer occupying himself with the *Torah* of God once again. And *Torah* is not to be restricted to just the Law, but is a reference to Bible Doctrine, or doctrinal teaching.

What is turned around again to the Lord is David's **soul**, as well as all of his sheep. We are all so prone to occupy our souls with just about everything on the face of the earth, but not of them, not one of them will ever satisfy the longing of our souls. Our souls only find joy, peace and completion in Christ. The Lord turns the souls of his sheep back to him.

2. “He leadeth me in the paths of righteousness for his name's sake.” - *yancheniy bema'geley-tsedeq lema'an shemo*. **Paths** is the masculine plural construct of *ma'gâlâh*, which denoted a track or rut in which the wheels of a wagon followed; the plural denotes the idea of two tracks or ruts. The fact that these are ruts tells us that these ruts exist because they have been well worn by God's sojourners who have traveled this way long before us.

But the word is in construct with the word *tsedeq* the word for **righteousness** which also tells us that the way God's people are to go in is the way of righteousness, or the paths of righteousness, or the well worn tracks of righteousness. For **his name's sake** tells us that our God is a God of righteousness; he is identified with righteousness, his reputation centers around his righteousness, his name is synonymous so we are to walk in righteousness because of his reputation, that is, for the sake of his name. One track is his **grace**; the other is **Bible Doctrine** staying on track keeps us walking in righteousness.

D. “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” - Psalm 23:4 -

גַּם כִּי-אֶלֶף בְּגִיּא צְלֻמֹת, לֹא-אִירָא רָע-- כִּי-אֶתָּה עִמָּדִי
שְׁבֹטֶךָ וּמִשְׁעֲנֵתֶךָ, הִמָּה יִנְחֲמֵנִי.

1. “Yea, though I walk through the valley of the shadow of death,” - *gam kiy-elek*. *Gam* used with *kiy* is used to make an emphatic sentence statement. *Yahweh* had promised David that he would be with him throughout his life, that he would protect him and provide for him and here he is now in a critical situation that posed a threat to his life and he says with confidence that **I will fear no evil**.

To **walk** is the qal future of *hâlak*. The word for **valley** is *gay*, or *gay'*. It denoted a flat, broad area at the bottom of two hills or mountains. Our valleys here in the West can encompass anything from a small little area larger than a meadow all the way up to valleys as large as the Sacramento Valley, or in other terms from one or two hundred yards all the way up to thirty or forty miles across. *Gay* is used for the Valley of Hinnom, which was around one hundred yards wide at the bottom, which one can readily see today. Joshua 15:8

Now it didn't matter if the bottom part between the two hills was a ravine with 10 to 20 yards, or larger at 100 yards, the elevation of the ascending hills on each side served as a perfect place for an ambush by your enemies, especially if it was dark. And David having to flee out into the desert would certainly have to go through one or more of these places.

The word *gay* is prefixed by the preposition *be*, which means ***in*** so it would be ***in the valley of the shadow of death***. They translate it as **through** because he was waking through it to some place else, but by translating it as ***in, in the valley of the shadow of death, it brings home the reality that he was presently in this place as he was praying to the Lord***. It could be expanded out to, “*Yea, even though I am walking in the valley of the shadow of death*”.

The word for **shadow of death** is *tsalmâveth*. It was used in a variety of applications all the way from being in a very threatening, or distressing situation all the way to being in Sheol. “*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*” Isaiah 9:2

It was used to denote darkness and gloom metaphorically in one's life, a place where one is in abject despair and hopelessness, the place where darkness descends upon one's soul where the believer feels there is no way out. It also refers to dark and gloomy places in general, but also symbolizes the ultimate threat to human existence, namely death.

David is not dying, that is, he is not going through the portals of death, nor is he speaking about the condition of his soul, which is born out by his statement of, “I will fear no evil”. His reference to the word **valley** tells us that he was literally in a valley and that this valley did pose a significant threat to his life due to poisonous snakes, robbers and an enemy army.

It is a favorite passage used at funerals where you are trying to comfort the bereaved, but it does really refer to something else. It was a very dark and depressing word used to describe what one is going through, but the triumph over that situation is faith in *Yahweh*.

2. “I will fear no evil: for thou art with me;” - *lo-'iyra' ra'--kiy-'attah 'immadiy*. **Fear** is the qal future of *yârê'*. This is a very confident statement that David is making in one of the more critical times in his life, “I will fear no evil” and that's because of his faith in the promises of God and those same promises apply to all believers today.

He then links this to his next statement explaining why he will not fear any evil and that is because “*you are with me*”. The Hebrew *kiy* explains why concerning something that is going on. It's *kiy-'attah 'immadiy*, “*because you are with me*”. The word **you** is added here in to emphasize the fact that God is with him, even in the valley of the shadow of death.

Why was David not afraid? Because *Yahweh* was **with** him! The word **with** is *'immâd*, which comes from the idea of to tie together or to bind together. It is translated by the Latin preposition *cum* and the Greek preposition *sum*. So the question is what is it that **bound** *Yahweh* to David? And the answer is the covenant he had with David. 2 Samuel 7:16, “*And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*”

Ra', **evil**, coming from *ra'a'* was the antonym of *tob*, **good**, good and evil. *Yahweh* is good and there is no evil in him therefore David knew that what he received from *Yahweh* was good, but what he expected to see from sinful man was evil at varying levels of evil. It was an all-encompassing term that had the ideas in it of: bad quality, viciousness, harmful, bad, misery, trouble, disaster, death, etc.. It often was used to denote that something or someone was intrinsically harmful to one's well-being, either body or soul.

The **potential** for evil happening to David was certainly there as he was walking in the valley of the shadow of death due to the fact that ambush, especially at night, would have put the most seasoned warriors at a disadvantage, but David said that he would fear nothing bad happening to him because *Yahweh*, the God who had covenanted with David, was there in the valley with him.

3. “*Thy rod and thy staff they comfort me.*” - *shibteka umish'anteka hemma yenachamuniy*. The word for **rod** is *shêbet* and was a stick made out of wood that had several applications: 1) would be a rod of discipline used to punish the child that was in rebellion, 2) of another nation or people that God would bring in to punish his erring people, 3) as a sign of sovereignty of a ruler, 4) of a club for protection. When Christ returns he will demolish the nations with a “rod of iron”. Psalms 2:9, “*Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*”

But what we're looking at here is the **rod** of Jesus Christ, which was such a comfort to David, which he understood very well for he spent his entire youth as a shepherd over sheep. The *shêbet* in this case was made out of wood, but it was not a stick used for discipline, instead it was a large piece of wood with a rounded mass at the end of it, which would be better translated as a club! Whenever thieves would try to steal sheep from the shepherd's flock, or predators would come in to kill and destroy, it was the shepherd who would spring to action and club them to death. Why did this comfort David? Because he knew that *Yahweh* would protect him as one of his sheep!

The staff was a long stick on which one could lean, but it was also used for: 1) counting the flock, 2) guiding the flock, 3) getting the flock out of brush, if they had become entangled in it, by using the hook at the end of it 4) for separating certain animals out of the flock, 5) and was also, alongside the club, the most important weapon that the shepherd had in protecting his flock. That's why David said that *Yahweh's* rod and staff comforted him; they spoke of him being protected by God.

The word **comfort** was the piel future of *nâcham*. In the piel stem *nacham* meant to ameliorate someone's pain, to strengthen, to comfort from the idea of calming someone down, which has the idea of a soul being agitated, (stressed out), but then goes to the place of being calmed down. So what was it that calmed David's soul down thereby comforting him? **By reviewing in his mind that Yahweh was with him, in covenant with him and would protect him from all evil!**

E. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." - Psalm 23:5 -

תַּעֲרֹךְ לְפָנַי, שְׁלֹחַן-- נֶגֶד צֵרָרִי
דִּשְׁנֹת בְּשֶׁמֶן רֵאשִׁי, כּוֹסֵי רְוּיָהּ.

1. "Thou preparest a table before me in the presence of mine enemies:" - *ta'arok lephanay shulchan neged tsorray*. God blesses David in the presence of his enemies. **Preparest**, *ta'arok* is the qal future of *'âarak*, which meant to spread out, to arrange in order, when used with the word **table** it meant to prepare a table for a banquet and we note it is not David who is doing this, but God. God is preparing a table before David in the presence of his enemies.

The word for **table** is *shûlchân* and it referred to a skin, or leather mat that was spread out on the ground to eat upon later on it morphed into the idea of a table. It's doubtful that David and his men carted a table out into the wilderness, so it probably was a large leather mat or animal skin. **Before me** is *pânîym* the word for face or in front of.

The word for **in the presence of** is *neged*, which meant in front of, before someone, opposite from someone or, as we have here, in the presence of. The word for **enemies** is *tsarar* and it meant those who hate you, those who wish to do you harm, those who are jealous of you or your position, wealth, blessings, etc., therefore they wish to do you harm.

This was the time when David's son Absalom was going to go up against his father David. He consulted Ahithophel who advised taking 12,000 men to go after David. 2 Samuel 17:1, "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:", while Hushai advised a different plan, which Absalom followed. "And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou." 2 Samuel 17:7

David and his men crossed the Jordan and went over to a place called Mahanaim near Jabbok; this was probably the areas spoken of the valley of the shadow of death. A valley 100 yards wide at the bottom would certainly accommodate a large military force to pass through "Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him." 2 Samuel 17:24

This is where the large banquet feast mentioned in our passage came from with some of the people from the town of Mahanaim bringing out all sorts of food for David and his men to eat. Once again we see God providing for those who walk with him in his will, even in a wilderness area. "Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness." 2 Samuel 17:28,29

2. “*Thou anointest my head with oil; my cup runneth over.*” - *dishshanta bashshemen ro'shiy kosiy rewayah*. The word **anointest** is the piel preterite of *dâshên* and it meant to be meant fat and it denoted the idea of an abundance of things and is connected to the ideas of being satisfied, or well pleased.

We want to note that in the material world it was these people, who were **not** of the 12 tribes of Israel, that they were the ones who were providing for David and his men this abundance of food, while it was tens of thousands of men **from** the 12 tribes led by his own son, who were trying to kill him! These children of Ammon, who were not of David's own family, who weren't even Israelites, were the ones being used by God to provide for God's man. From one group of foreigners **grace** was being shown to David and his men, while from David's own countrymen **hatred and death**. The point is we always look to God to provide for our needs and we should never allow ourselves to expect this grace to come from our own family members, nor our own countrymen. Even today God uses foreigners and foreign nations to provide safe haven for his people.

But back to our word *dashen* it had those ideas of having an abundance of things where one was satisfied, but because of the word for **head**, *rô'sh*, we have the idea of the anointing of the head. Now this is not speaking of the anointing, *meshach* from which we get the Messiah, he had when he was made king over Israel, but speaks of something different. *Dashen* in the piel stem meant to rejoice, to gladden the heart. David was speaking of him having exceeding joy in his soul.

Think of his mental state as things were falling apart because of his son Absalom's rebellion against him and all the good men dying, not to mention what would happen to all those grace, doctrinal believers that were looking to him. Then think about him going out into the wilderness with the army of Absalom trying to find him and kill him, and then going through the valley of the shadow of death.

But there while he was in the valley of the shadow of death he feared no evil because he knew that *Yahweh* was with him and would protect him and provide for him. And then once when he gets through all that he sees *Yahweh* providing for him this sumptuous meal out in the desert by people of another country, once again seeing *Yahweh* overly abundantly providing for him by using other people who were in sympathy to his cause. We see him now in a joyful state of mind.

We see this expression in the NT where it talks about Jesus Christ being anointed with the oil of gladness. Hebrews 1:8,9, “*But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the **oil of gladness** above thy fellows.*” Found also in the OT Psalms 45:7, “*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the **oil of gladness** above thy fellows.*”

The word for **oil** is *shemen*, which was used to refer to butter, fat, the resin from some trees, but usually olive oil. **My cup runneth over** is *kosiy rewayah* with the word for **cup** being *kos*. The cup, actually a **goblet** was used to drink water or wine from and when used in the area of judgment it meant that one had to drink the contents of the cup of God's judgment.

Here what David is referring to is exceeding joy; the goblet or cup refers to his soul and his soul is filled to the place of so much gladness or joy that it is overflowing. *Yahweh* had not only abundantly provided food for him, from another people at that I might add, but he had also provided for him a soul that was overflowing with joy. And why is that? Because David had exercised faith in the promises that *Yahweh* had made to him.

F. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." - Psalm 23:6

אָדָּ, טוֹב וְחֶסֶד יִרְדְּפוּנִי-- כָּל-יְמֵי חַיִּי
וְשִׁבְתִּי בְּבַיִת-יְהוָה, לְאֶרֶץ יְמִים.

1. "Surely goodness and mercy shall follow me all the days of my life:" - *ak tob wachesed yirdephuniy kal-yemey chayyay*. The word **goodness** is *tôb* and is a word broad that encompasses many things; it speaks of all the good things God can and will do for those who walk by faith in his Word. It certainly encompasses those things, which are beneficial to us.

The next word **mercy** is *chêsêd*, which we have had many times before. Some have translated *chesed* as: grace, others mercy, others kindness and others lovingkindness. Which one is right? All of them for they all fall under the concept of grace. Grace is that attribute of God that does things for people out of the totality of his infinite nature, but when he does things for us in his grace it excludes our works. He either does it all, or doesn't do it at all.

Shall follow me is the qal future of *râdaph*. We want to note that these two concepts of goodness and mercy are pursuing after David, not the other way around. And where do these two concepts come from? They come from his God *Yahweh*, so *Yahweh's* goodness and mercy are pursuing after David.

We also want to note that we have the qal used here, but some linguists bring out that there is no difference between the qal and the piel when an impersonal object is in view, as we have here with the two ideas of goodness and mercy. So there is the intensification of the idea of following after, which gets into the area of no matter who is against this on earth, **no one can stop Yahweh from dealing with his people on the basis of grace and doing good things for them! And not only that, no one in heaven or on earth can keep God from providing for his people!**

There's also a matter of a positive twist going on. On the one hand we have the army of Absalom hotly pursuing after David to kill him and his men, while on the other hand we have the grace of God pursuing after David to provide for him, and amply so I might add. So which one succeeds and which one fails? Absalom fails to meet his objective, but *Yahweh* succeeds in meeting his. Apparently Absalom overlooked, or rejected, the fact that *Yahweh* was in covenant with David, so when he was fighting David, he was actually fighting God!

All the days of my life using the word *kôl* for **all** and *yôm* for **days** wraps up the totality of all the days of David's life here on earth. However long he lives he will be under the dynamic of *Yahweh* dealing with him in **grace** and that means all the things that *Yahweh* will be doing for him will be **good**. What God does for his people will always be intrinsically good and it will always be beneficial to us.

2. "And I will dwell in the house of the LORD for ever." - *weshabettiy bebeyth-yehwah le'oreka yamiym*. The word **dwell** is the qal future of *yâshab*, which first meant to sit down, then to dwell, to reside to settle down some place, to make some place one's home, to sit on a throne as a king; the idea being one of permanence. It also implies the idea of dwelling safely. The **house of the Lord** can refer to the actual temple of God, or all that which belongs to God. The word **forever** is *'ôrek* and it meant length of days, or a long time. As we know David lived so long then died; Israel was on the land for many centuries, then was kicked off in judgment. So *'ôrek* denoted a really long period of time ranging from many years, to all of one's life, to many centuries and on to forever. Pastor Mike