

Psalms Chapter 41 Commentary
To the chief Musician, A Psalm of David

Ps 41:1 "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble."

Most commentators believe that David got some sickness, and in his sickness, he established an organization of people to take care of the poor and the sick. This is a picture of the New Testament Church and her responsibility to those around her, who are poor both in nature and in spirit. Remember, you can only help someone who desires to be helped. Those who live in defiance of God, you can only rebuke, in love with the word of God, praying that God will make himself known to them. Those who are indeed poor in Spirit, are already desirous of help, and will receive the word of God with gladness. This is substantiated by the scripture in **Lu 6:20 ¶ "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God."** You see, Jesus is speaking to his disciples, those who are already children of God.

"Considereth," as used here, means: *to be or make to act circumspect, instruct, teach, make to understand, make wise, guide wittingly.* **"Poor,"** as used here, means *weak or needy.* Thus, we see; those who are helpful to the poor in spirit, by guiding them to understand that Jesus has already performed the new birth in their life, and through the scriptures, they help them to understand that Jesus Christ is the source of their salvation. These who **"considereth the poor"** are following the commandment, and the example, of Christ Jesus. Assisting the poor is displaying the mercy of Christ which has been bestowed upon us. It is displaying the compassionate heart of Jesus in considering the poor.

Sometimes, helping the poor requires giving them physical resources. If necessary to give physical resources, it may be necessary to teach them to use their resources with wisdom and skill, so that they learn to make better use of the resources they possess, and improve their situation in life, and thus the blessing of the Lord will be manifested to them.

Notice, this principle of helping the poor is applied here to the spiritual life of a child of God, by the given definitions of the words seen above. If one is poor in spirit, if one is poor in faith, if one is poor in understanding the word of God, we are to skillfully guide them to a better understanding of the word of God, and the proper application of the Word of God in their lives as children of God. This will keep those who are poor in spirituality from falling into the devil's snares. This is what we are commanded in the New Testament in **Jude 1:17-25; 17 "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."** Those poor in spirit need to be taught of those who are not children of God but wolves in sheep's clothing, whose mission is to deceive both the poor, and the rich, in spirit. We as God's children are to build one another up in the faith and love of God. Thus, we see, spiritually, and understand, that Jesus is the source of the salvation of God, is under consideration.

We understand that God will bless, both the one who **"considereth the poor,"** and bless their efforts to help the poor to improve their situation. He who considereth the poor is a child of God already, thus his willingness to assist the poor. Remember, if one turns to God with the whole heart, through the guidance of another, they were already born again and just needed (*to be made to act circumspect, instructed, taught, made to understand, made wise, guided wittingly.*) Thus, they are brought to remembrance of Jesus Christ and will be guided back to Him. Remember, this gives no glory to the one helping the poor, but by the sacrifice of themselves in helping the poor, they bring glory to the name of God.

Understand, a person cannot see or understand how poor they are in spirit, until they see God in his holiness. What do you mean? Let's look at an example from Isaiah in **Isa 6:5; 1 ¶ "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his**

feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah saw the Lord, and he immediately cried out, "I am unclean and I dwell among an unclean people." Isaiah, at this moment, understood what a miserable wretch he was. The same is true with each child of God, when God reveals himself to them, they see their total depravity. May God help us to never lose sight of Him and become lifted up in the pride of our sinful flesh nature.

2 "The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."

Those who help the poor have the promise of the blessings of God seen in **Lu 6:20 ¶ "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God."** Those who considereth the poor and who help the poor, have the promise of God; that God will preserve them seen in **Jas 2:5 "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"** God will bless the poor upon the earth and deliver them from their enemies will and purpose. How? God will strengthen the poor through those who considereth them, and those who teach them of the saving power of Jesus Christ, both in time and eternity.

Thus, we understand that God **"will preserve him, and keep him alive"** is speaking of both the one that considereth, and the poor that was helped. It also reminds us: as a chosen child of God, we have the promise of an eternal deliverance from our enemies, in the resurrection of our dead bodies in Christ, and the change of the bodies of the children of God, who remain alive at the return of Christ, and thus we shall ever be delivered from our enemies.

3 "The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

Those who consider the poor will have his bed of languishing (*sickness*) made easy to endure. Make, as used here, has the definition of *to turn about or over, to change, overturn, be converted*. Sickness, as used here, has the meaning of *malady, anxiety, calamity, disease, or grief*. Thus, we see that he that considereth to poor, when sickness, or their time of death comes upon them, their situation will not consume their mind and make them forget that God is a merciful God, and that God is their salvation. Remember the scripture in **Jas 5:15 "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."** This reminds us that the consideration of the poor is set in a spiritual context. How? **"And the prayer of faith shall save the sick,"** The news of the gift of the salvation of Jesus to the born-again child of God will remind them that even though their natural body be overcome with sickness, their spirit, soul, and body, has been, and finally will be, purged of sin by the shed blood of Jesus. God may not raise the natural body at that particular time from its sickness, but the spiritual person shall arise and worship God, understanding that their sins have been forgiven. They will understand that if the body die from its sickness, their body will simply sleep until the return of Jesus, in the resurrection of the dead in Christ. This is why king David could say in **Ps 23:4 "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."** This is why children of God should not fear death.

4 "I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee."

Now David turns to his own situation, which probably caused him to be aware of the need to help the poor to start with. David prays to God: **"heal my soul; for I have sinned against thee."** We are not told what sin this was, but we can be certain, David's conscience was causing him to feel the desperateness of being separated from communion with God. We remember that in David's life, he always declares that he has sinned against God. This is a proper perspective as we are told in the New Testament in **Mt 25:40 "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."** And in **Mt 25:45-46; 45 "Then shall he answer them, saying, Verily I say**

unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal." This last text should cause us to carefully consider the poor, since it carries the sentence of eternal damnation with it.

Aren't you glad that we have the promise in **1Jo 1:9; 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.**"

Aren't you glad that when Christ Jesus gave his life on the cross, He wrought for us eternal remission of sins, and in the new birth He gives us eternal life? Thereby, we have the surety of the eternal salvation of God in our lives, and we know that our souls, spirits, and bodies, shall finally be healed from sin in the eternal resurrection. Thus, we can say with those in **Re 4:8 "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."** Certainly, this is a Hallelujah verse and worthy of our praise to God.

5 ¶ "Mine enemies speak evil of me, When shall he die, and his name perish?"

David declares that his enemies speak evil of him, which is true of all of God's people. The devil will never rest from spreading lies and castigating the name of the Lord's people. Why? He doesn't want others to see the fruit of the spirit in their lives. This is why we are told in **Mt 5:16 "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."** Also in: **Tit 2:7-8; 7 "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."** Also, in **1Pe 2:12 "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."** In other words: live life in a way that none can look at your life and castigate the name of God, and the accusation be true.

David asks God about his enemies: **"When shall he die, and his name perish?"** Did you notice that enemy here is in the singular form? In other words: it is a source of grief to David to see his enemy, the devil, slandering his name as a child of God, through the devil's many followers. The question David is really asking, it seems to me, is when will this evil world end, and sinful man, who has not been changed by the grace of God, be forever cast into the eternal lake of fire with their father, the devil. David is smart enough to know that the unregenerate man will never cease from castigating God's people, and God's name, until that end comes.

God answers this question for us in **Mt 25:31-46; 31 ¶ "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (These are those who considereth the poor) 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal."** (These considereth not the poor) When this event occurs, the name of the enemy, Satan and his followers, will forever perish from God's people. Why? Because

they will be in a place where sin is not known, neither does sin exist there. What a day that will be! Hallelujah! Amen!

6 "And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. 7 All that hate me whisper together against me: against me do they devise my hurt. 8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more."

David tells us that while I am sick with sin, my enemy comes to visit me in subtilty. He falsely speaketh words while he is with me. (Remember that Satan has the ability seen in **2Co 11:14-15; 14 "And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."**) When he goes forth from me, he tells it abroad that my sickness is unto death. Falsely saying: God has forsaken him, and he cannot recover from his sickness. However, the enemy has forgotten that David is a man after God's own heart, and God will raise him up, until God has finished His work commissioned to David, and he will not die in his sin.

You can be assured that the same is true in the lives of God's children. When the devil convinces us that our sins are to be too bad for God to forgive, then we begin to believe that God cannot forgive our sins and take us to heaven. Now, we are truly sick with sin spiritually. Our enemy will go forth from us telling the world the lie that his case is hopeless, and our sin is unto death. However, our enemy has forgotten the power of the blood of Jesus, shed in love for us on the cross, which has wrought for us eternal forgiveness of sin and eternal life. We have Jesus implanted in us in the new birth, and the Jesus in us can never sin, neither can the Jesus in us die.

This is why we should not forsake the assembling of ourselves together. It is why we are to consider the poor in spirit, which is building one another up in the word of the Lord. It is why we are to be doing as told in **Eph 5:17-21; 17 "Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 ¶ Submitting yourselves one to another in the fear of God."** If we perform these commandments from God, we will not be drawn into the snare of devil, which brings us to the condition of being poor in spirit and sick with sin.

Remember, Jesus was also tempted by the devil, who tried to beguile Jesus with worldliness and ungodliness. Can you imagine the celebrations, and the lies that were spread abroad when Jesus yielded his body to death on the cross? We remind you of the curse upon the serpent in the garden in **Ge 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."** Jesus is the seed that bruised the head of Satan in his life, death, burial, and resurrection. Satan bruised the heel of Jesus through the crucifixion. How does this apply to us? Jesus gained victory over the power of the devil in our lives by purchasing our eternal remission of sins. Remember, heaven is God's throne, and earth is His footstool. Wherefore, the devil is still present on the earth, and he is "bruising the heel" by bringing the world into the church. He also does the same thing in our lives as children of God.

Wherefore, we can draw from this the truth: that the Jesus in us has more power than the inherited sin nature of the flesh. The Jesus in us can rebuke the devil when he comes to tempt us. This is why we are told in scripture to purge ourselves daily of the inherited sin nature of the flesh. We do this in the power of the Holy Spirit. Wherefore, our enemy, the devil, can only spread lies about us, as he does about Jesus, the Son of God.

9 "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

David could well be referring to Ahithophel, his personal councilor, who abandoned David and followed Absalom in rebellion against king David. It certainly is a prophetic picture of Judas, who betrayed Jesus with a kiss, right after partaking of the Lord's Supper, which Jesus established at the last passover supper. It is no wonder that we are warned in the New Testament in **1Co 11:23-29; 23 "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often**

as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This is what became of Judas, who was of his father the devil. When he saw that he had ate and drank unworthily, and he understood that Jesus really was the Son of God, and he killed himself.

10 "But thou, O LORD, be merciful unto me, and raise me up, that I may requite them. 11 By this I know that thou favourest me, because mine enemy doth not triumph over me."

David prays God to be merciful and raise me up, by forgiving my sin and restoring to me the joy of thy salvation, then, I may requite my enemies. Requite, as used here, means: *to be safe in mind, body, or estate*. David says that if you raise me up, I shall be able to walk uprightly before you and the enemies. David declares: if you do this, then I will know that I am in your good favor, and my enemies cannot overcome me.

The same principle is true for every child of God. When we are sunk down in the devil's depravity parties, (what we call pity parties) like David, we must remember to cry out to God, from whence our help cometh. We must confess our sinfulness, and with God's forgiveness, we shall be restored to the joy of God's salvation.

Prophetically, we see Jesus in the resurrection of his body from the tomb. Jesus's body was raised from the tomb, and the forty days he remained on the earth after His resurrection, Jesus's presence rebuked all those who with hardened hearts did not believe on Jesus the Son of God. Jesus not only rose from the tomb: He has risen to the eternal heaven and taken His place at the right hand of God. There, He intercedes for the Jesus in us, that our enemies may be requited. This is what enables us to be able to pray for our enemies, to do good unto them, and by our actions of godly love, they are rebuked. Remember, Jesus allowed his disciple and enemy, Judas the devil, to partake of the Lord's supper, giving us an example of how to treat our enemies.

12 "And as for me, thou upholdest me in mine integrity, and settest me before thy face forever. 13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen."

We can say one thing in David's favor: he never forgot that God was his help, his protection, and his salvation. Even when he fell in sin, David always remembered God and sought him diligently. Integrity, as used here, means *completeness or moral purity*. Well, what would moral purity have to do with king David who committed adultery and murder? David's moral purity was a condition in which he was found as a man after God's own heart. Why? Because David received forgiveness of his sins before he asked; David was morally pure.

The same is true for each individual child of God. Whatever our sins in mortal life, we are found morally pure in the sight of God the Father, because of the finished work of Jesus on the cross, on our behalf. Yes, we must, like David, still confess our sins to God, but even when we confess them, we know they are already forgiven. Well, if we know our sins are already forgiven, why do we need to ask forgiveness of our sins? We are told in **1Jo 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** We do this so that we might be found morally pure here in time. It is the cleansing of our conflicted consciences, which enables us to live lives that bring forth spiritual fruit.

This is why David could say: ***"Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen."*** We can say the same thing, because we understand that God is from everlasting to everlasting, and we, as chosen children of God, are also from everlasting to everlasting. How can this be since I know when I was born into this world? We are told in **Eph 1:3-6; 3 ¶ "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."** Just as Jesus existed before the world was made, and He created all things: we too, were created in Jesus before the world was. This will be manifested in the eternal resurrection of the dead in Christ. ***"Amen, and Amen."***