

# BGM BIBLE COLLEGE

## Book of Psalm

### Lecture 08 By Tariq Waris

#### PSALM 27

Psalm number 27 is called a “**Psalm of Trust.**”  
This is a psalm of trust; it is a psalm of **confidence.**  
In it, the psalmist expresses trust and faith in God.

Psalm number 27 — a Psalm of Trust.

It is a song of trust. If we look at the literary structure of this psalm, then essentially it can be divided into two parts:

**Verse 1 to verse 6** is the first part, in which the psalmist expresses his trust and confidence in God.

The second part of the psalm is from **verse 7 to verse 14**, in which the psalmist presents a lament before the Lord.

So in the first part, there is an **Expression of Trust**,  
and in the second part, there is an **Expression of Lament.**  
And both these parts are united with one another.  
They are joined together.

It is believed that this psalm was composed during a time of war,  
as an expression of trust in God in the face of enemy attacks,  
along with a plea for help.

Because if you look at the third and second verses, you will see he speaks of the enemy.

In verse 3 he says, *"Though an army encamp against me..."* —  
these verses convey the impression that the psalmist and the nation of Israel are under  
military attacks from their enemies and opponents. They are trapped in the dangers of war,  
and in such circumstances, they express their trust in the Lord.

#### FIRST VERSE

It is written:

**"The Lord is my light and my salvation; whom shall I fear?"**

Here, the term “Lord” refers to “YHWH” (**Yahweh**).

In Hebrew, out of reverence and honour for the name YHWH, the Jewish people began to use the word **Adonai** instead.

The Urdu translation of **Adonai** is **Khudawand**, in English it is *Lord*, and in Greek, it is rendered as *Kurios*.

So when you read the Old Testament and you come across the phrase "**Lord God**", it means **YHWH God**.

Or when you read "**The Lord is my light and my salvation**", it means **YHWH is my light and my salvation**. The meaning of the name YHWH is:

**"He who is."**

So **He is who He is** — which means that in the personality of the Lord, there is permanence, steadfastness, and firmness.

In the **Book of Exodus, chapter 3**,

when YHWH God revealed Himself to the people of Israel, He declared,  
**"I AM WHO I AM."**

He is self-existent. You and I exist because God created and sustains us. We are not self-existent. There is someone else who made us and upholds us. But YHWH God exists in and of Himself.

**He had no beginning and will have no end.**

He is from eternity past and will remain to eternity future. So here, the word "Lord" refers to YHWH — **He who is who He is** — that is, He is self-existent. He is steadfast and unshakable.

And it is written that YHWH is the psalmist's light and salvation — **Light and Salvation**.

What was the first thing that God created at the beginning of creation?

It was **light**.

Read **Genesis chapter 1** and the last chapter of the **Book of Revelation chapter 22**.

It says there that God's people will live in His light, in His radiance.

So here, we see that the Lord is the psalmist's **light**.

This means that in the Hebrew mind-set, in Jewish thought, in Jewish theology —

**darkness** is a symbol of **evil and separation from God**,

while **light** is a sign of **purity and closeness to God**. Darkness represents **deviation and waywardness**.

Light is a sign of **God's guidance** and walking in His way.

Darkness symbolizes **death and despair**, hopelessness.

And light represents **life and hope**.

So the psalmist is declaring:

**"The Lord is my light"**, that is, **YHWH God is my hope, my purity, my life, and my confidence**.

Then he says: **"The Lord is my salvation."**

Salvation here means **deliverance** and **rescue**.

As I mentioned earlier, this is a psalm that expresses trust in God in a time of war.

When the armies of the enemy have surrounded,

here the psalmist specifically points to the enemy who attacks —

and he says that **my God, YHWH, is my deliverance and the deliverance of my nation from the attacks and threats of our enemies**.

In the New Testament, the Lord Jesus Christ said,  
**"I am the Light of the World."**

And when He was about to be born, it was said of Him:

**"You shall call His name Jesus, for He will save His people from their sins."**

So, as believers of the New Covenant, the **Lord Jesus Christ is our Light and Salvation — in spiritual attacks, battles, and dangers, and also in physical wars, attacks, and threats.**

**"Whom shall I fear?"** The word "fear" here means **terror**.  
Because the Lord is my light and my salvation, I shall not fear. Then it is written, **"The Lord is the stronghold of my life."**

Stronghold – "Pushtah" is an old word here. It means **"fortress"** in English – a secure refuge. "Whom shall I dread?" In ancient times, it was like this: large walls were built around cities. Even if you look at Lahore today – the old city – there are twelve gates and walls around it. When this ancient city was built, these walls were constructed and large gates installed. Inside, if you look, there is the Shahi Qila – the royal fort. What is that? That is the "Pushtah," that is the stronghold, the fortress. The act of building such walls is called "fortification" in English – "Pushtah bandi" (building ramparts).

So in ancient times, in the Ancient Near East – the regions where the Holy Bible was written and these events occurred – people would build forts and erect walls to protect themselves from enemy armies. They would establish strongholds, and often when enemy armies surrounded a city and cut off food and water supplies, the citizens would have stored up food and water inside. So that, in case they had to fight a long war, they could survive.

In 2 Kings chapter 17, verse 5, it is written that the city of Samaria fell into enemy hands after a three-year siege.

For three years, enemy armies laid siege, and they remained protected inside. But eventually, they ran out of food, water, and resources, and enemy armies entered.

The Psalmist says, no matter how many enemies surround me, my God is the fortress of my life. Therefore, I will not fear anything. Then look at verse 2:

When the wicked – my adversaries and my enemies – came upon me to eat my flesh, they stumbled and fell.

Where it says that the wicked – my enemies – "came upon me," it means when they approached me, advanced toward me, and stood over me to do what? It says "to eat my flesh" – such intense and serious language is being used. This means they came to strike my body with swords, to cut my skin, to tear me apart. They came. They advanced. They came close. But they stumbled and fell.

Here is a very interesting point: in Hebrew, there is a verb for "they came up," but for the enemy's defeat, two verbs are used – **"they stumbled"** and **"they fell."** Or it can be translated as: they stumbled – that's the first verb – and they fell – the second verb. They made a single attack on me, but God gave them double defeat – a double defeat! It is written that they fell.



If you read **Psalm 20, verse 8**, there also the Psalmist writes about falling:  
“**They bowed down and fell**” – meaning their stumbling also showed their bowing,  
and their falling signified their defeat.

So, the enemy’s plan against me failed.

If today you are facing any kind of battles in your life – physical, spiritual, psychological,  
emotional, familial – then keep declaring this:

The Lord is your light. The Lord is your salvation.

The Lord is the stronghold of your life – a fortress, a secure refuge. You have no need to  
dread or fear anything, because if the enemy advances toward you, God will give him double  
defeat, He will bring him down to the ground and defeat him!

After this, it says: **Though an army may encamp against me – meaning, even if a troop  
surrounds me and lays siege,**

In ancient times, when armies went to battle – and even today, to some extent –  
though now they build more barracks – at that time, they would pitch tents.

And in those tents, they would encamp outside the enemy city.

In open fields or outside fortresses.

He says: **Even if the enemy pitches their tents around me, my heart will not be afraid.  
Even if war breaks out against me, I will remain confident.**

“Remain confident” means **I will stay assured.**

This translation uses quite old Urdu here. It means I will remain confident.

My trust will remain in the Lord.

And what is the basis for this confidence and boldness? Three things:

**Number 1:** The Lord is the **Psalmist’s light.**

**Number 2:** The Lord is the **Psalmist’s salvation or deliverance.**

**Number 3:** The Lord is the **Psalmist’s strong refuge.**

So, it is because of the Lord and the Psalmist’s trust in the Lord  
that he has been given courage.

In **701 BC**, during the time of Prophet **Hezekiah**, the Assyrian army attacked Judah.

At that time, Judah’s king was Hezekiah. He kept his trust in God, and the Assyrian armies of  
Sennacherib encamped around Jerusalem. But King Hezekiah and the Jewish nation trusted  
in the Lord. The result was they succeeded in defending Jerusalem. Likewise, if you and I  
trust in the Lord, then just like King Hezekiah and King David,  
we too shall not fall.

Then **verses 4 to 6** – in these, he expresses his trust in the Lord and mentions his prayer.

He says: **I have asked one thing from the Lord – and I will seek after that only.**

**This request I have made – I will continue to seek its fulfilment.**

And what is that request?

**Number one:** That I may dwell in the house of the Lord all the days of my life.

**Number two:** That I may behold the beauty of the Lord. That I may see the beauty and loveliness of the Lord.

**number three:** That I may inquire in His temple.

“Inquire” means to search or to learn. That in the temple of the Lord, I may learn from Him, I may ask of Him, I may seek Him.

So consider this: the Psalmist’s prayer is for **three things:**

**Number one:** That he may dwell in the house of the Lord.

Here, the “house of the Lord” refers to the Temple as well as the presence of the Lord. Our most secure refuge and place of strength is the presence of God – whether it is attained in a physical temple or church, or even at home, on our beds, on our floors, or in a park – wherever we are alone with God.

**The point is:** that we dwell in the house of the Lord – meaning, we remain in the presence of the Lord –

through prayer,

through reading the Holy Bible,

through fasting,

through the positive fellowship of believers,

we do not separate ourselves from the presence of God – that is, His house. It does not say “just on Sundays,”

but “all the days of my life” – every day.

**Then second:** He says – “That I may behold the beauty of the Lord.”

Beauty – meaning, loveliness, glory.

The Hebrew word used here is “Noam.”

One of its meanings is God’s kindness – Divine Favour.

So “beauty” here refers to the beauty of God’s being – His kindness and mercy – to experience it.

**In Psalm 90:17,** Moses uses the same word and says, *“And let the beauty of the Lord our God be upon us.”* As **II Shall Be Exalted over My Enemies; I Shall Offer Sacrifices of Joy in His Tabernacle** I will sing, yea, I will sing praises unto the LORD.

The psalmist speaks in the midst of war. Today, look around—the war between Ukraine and Russia rages on. In Israel and Gaza, there is strife between the people of Israel and Palestine. In Pakistan, our military fights against terrorism in Baluchistan and Khyber Pakhtunkhwa.

The psalmist declares, *“I too am beset with many battles; enemies have surrounded me on every side, yet I shall be exalted over them, and I shall offer sacrifices of joy; I will sing, I will sing praises unto the LORD.”*

From this, we learn that **in the battles of life, victory, trust, and consolation** come through a weapon which God hath given unto us—a powerful weapon indeed. That weapon is called **worship**.

Worship—adoration and praise.

Many, when reading or teaching the Bible, become entangled in intellectual disputes, and they fight over doctrines. Now, sound doctrine is very necessary. We must never compromise it. But let us remember: **the Holy Bible was not given unto us merely for intellectual knowledge or doctrinal correctness.**

The sacred Scriptures were given that through their reading we may **come to know God**, and by the power and help of the Holy Spirit, be **conformed into the image of His Son, Jesus Christ.**

So, if through the Bible and worship you do not draw near unto God, and your character is not being transformed into the likeness of Christ, then what shall you do with all that knowledge?

There is no shortage of knowledge in the world—libraries are full, the internet abounds with it. Now through ChatGPT, you may gather much knowledge. But the **Scriptures and the teaching of worship therein**—as we saw in this verse—call us to **worship the LORD**, to **give thanks**, to **offer sacrifices of joy**.

The point is: **Scripture and worship were not given merely for information, but for transformation.** But we are caught in the cycle of information. We even make videos and posts against one another, mocking others in the name of correct teaching. Yet what is often missing is the **character of Christ.**

Transformation comes **through worship rooted in Scripture**, in the adoration and exaltation of our God.

It is written, *"I shall offer sacrifices of joy."* Let us come to the New Testament—to the epistle to the Hebrews. In its final chapter, **Hebrews 13:15-16**, it is written:

**"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."**

So, what are the sacrifices we are called to offer in the New Covenant?

1. **The sacrifice of praise**—the fruit of lips that confess His Name.
2. **Doing good**—works of kindness, helping the needy, comforting the afflicted, visiting the sick, creating ease for those in hardship.
3. **Generosity**—giving freely and cheerfully unto the work and Word of the Lord.

**Now we come to the second part of Psalm 27. It is a prayer, a lament.**

Verses 7 to 14 form a cry:

*"Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me."*

He says, *"My heart seeks Thy face."* In Hebrew, the word for "face" also means **"presence."** He is saying: *"I long for an encounter with Thee, LORD, as though I were face to face with Thee."*



Remember: God said unto Moses, *"No man shall see My face and live."* Moses saw only the back of God. Yet, as God continues to reveal Himself, **His presence** becomes more manifest.

Then the psalmist says (verse 8): *"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek."*

Keep in mind: in the Hebrew theological framework, the **"heart"** refers to the **entire person**—their thoughts, emotions, will—the *very core of human being*. From the depths of his soul, he says: *"My soul longs to behold Thy face."*

Then he prays:

*"Hide not thy face from me; put not thy servant away in anger: thou hast been my help."*

**Verse 10** is very meaningful:

*"When my father and my mother forsake me, then the LORD will take me up."*

What does this mean?

There are two possible meanings here:

1. If **even my own parents turn against me**, if they abandon or forsake me, the LORD—**Yahweh**—will take me up. Remember, Jesus said in the Gospel of Matthew that for His sake, *"a father shall be divided against his son, and a brother against his brother."* (**Matthew 10**)

So, even if righteousness causes my parents to forsake me, **the LORD will receive me**, for He is the ultimate Father and Mother of us all.

2. Some interpreters say this refers to **death**—when my father and mother depart from this world and are taken from me, the LORD shall receive me.

The Hebrew actually says, *"The LORD will receive me"*—\*He shall embrace me, take me into His household.

Then, in **verse 11**, he prays for **guidance**:

*"Teach me Thy way, O LORD, and lead me in a plain path."*

This is a daily challenge for you and me—to seek God's guidance every day.

As believers of the New Covenant, we have **four means** of divine guidance:

1. **The Word of God**—the Holy Bible.
2. **The Holy Spirit**, who speaks to us from within?
3. **Circumstances**—often, God guides us through the situations we face.
4. **Godly counsel**—the wisdom and advice of faithful believers.

So, the Bible, the voice of the Spirit, the circumstances, and the counsel of saints—God uses all these to guide us.

Therefore, when you read the Bible, read it **in context**. Don't read it like the boy who closed his eyes, opened the Bible randomly, placed his finger on a verse—it said, "*Judas went and hanged himself.*" Alarmed, he tried again: "*Go and do thou likewise.*" Again, he tried a third time: "*What thou doest, do quickly.*" Terrified, he said, "*No more!*"

That was reading **out of context**. The Bible is not a fortune cookie—it must be read within its historical and literary context

Some believe here God is speaking to the psalmist; others believe the psalmist, under divine guidance, is speaking to himself. But the point remains:

*"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."*

In Hebrew, it says, "**Wait for Yahweh.**"

There is a saying: "**Waiting is harder than death.**" And truly, to wait is often the hardest part. But the psalmist teaches you and me: *Learn to wait on the LORD.*

The Hebrew concept of waiting here does **not** mean hopeless, weary waiting. It is **waiting with hope**—with expectation.

The point is: **wait on the LORD with hope**. And what shall be the result?

*"He shall strengthen thy heart."*

That is, He will bring strength into your heart, your life, and your whole being



**Thankyou So MuCh**