

# Psalm 13

Last time we finished Psalm 12, looking at some prophecy related to that, and this week we'll start Psalm 13.

In the last few Psalms David has been crying out to God, asking him to bring deliverance to all of the poor and oppressed of Israel. David began pleading with God to do that in Psalm 10. And David realized that there was a reason that God hadn't answered that petition yet, despite the fact that many had prayed to him for it. David came to understand that God was waiting until the hearts of the people were perfect and upright, until they were all calling out to him and him alone with one voice, with all their hearts for salvation. And then he would hear their cry, and bring deliverance, and destroy every oppressor.

And so perfect salvation from the unjust was coming. But it wouldn't come until the hearts of the people were all prepared and upright. And in Psalm 11, David realized that the wicked had seemingly formed a plot to prevent that. To in the mean time destroy all of the upright and faithful that were left. So that instead of the godly increasing until their salvation would come, they would decrease until they ceased to exist. And thus the wicked hoped to prevent their judgement from ever coming.

So the wicked thought that they could destroy the upright, the foundations of salvation. But David knew that the LORD is the true foundation of salvation. And so David again cried out to God to uphold those foundations. In Psalm 12 he told God that the faithful were failing, and that the people were despairing of the LORD's salvation, and were becoming double-hearted and flatters like their oppressors, in an attempt to bring their own deliverance. The people of the land were inadvertently helping their oppressors along, by ceasing to be faithful and godly, and exalting vile men, instead of following the LORD and his anointed.

And so David asked God to intervene. And God did. God told David that he would now arise and set the poor and needy in safety. And then he gave David his pure words, to purify the hearts of the people. And so through David God opened up the dispensation of prophecy, placing the furnace of his Spirit in men, who would proclaim his pure words. Thus the people would be tried, and once again made upright, and the foundations of salvation would be upheld.

David had said:

**Psalms 7:8** The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the **hearts** and reins.

10 My defence is of God, which saveth the upright in **heart**.

And so it was necessary that the people be tried and made upright in heart, that God might be their defense also, and that their salvation might come.

**Psalms 9:1** I will praise thee, O LORD, with my whole **heart**; I will shew forth all thy marvellous works.

And so the people, also being made upright would show forth God's praise with the pure words of the Psalms. They too would do that with all their heart. Crying out to him in faithfulness.

And so God gave his words to keep and preserve the people, and prepare them for salvation. The word would make them faithful, so that they would keep it, and it in return would keep them. And thus both would be preserved to all generations.

And so it is through that preservative, through the pure words of the LORD, that God would preserve the godly seed. It was through those pure words that the seed of the Messiah would be preserved until he was brought forth, and that a godly seed which would hear him would be preserved to the time of his coming. And it is through that word that the saints of God in the church are preserved, and that the nation of Israel will be sanctified and purified before Christ's return, that he might bring their salvation.

You see, if the pure words of the LORD do not still exist on this earth to perform the ministry of purification, then Christ cannot return, and save his brethren of Israel. See, he couldn't even come the first time except that those pure words preserved a godly seed unto the day of his birth. And so the preservation of the word of God, of the pure words of the LORD, is absolutely vital to God's ministry on this earth. Without them he cannot keep the godly and preserve them to all generations.

So through David God opened up a new dispensation of the words of the LORD, that could reach into men's hearts, and purify them, that they might be a godly seed. And so despite his inability to perfectly deliver Israel, David didn't just bring national salvation to them, he was also instrumental in bringing them perfect salvation. And so David's prayer for God's deliverance became an answer to his prayer. The words that he prayed were from God, from his Spirit within him. They were pure words, that God gave him along with these other psalms, to purify the hearts of the people. David said:

**Psalms 9:13** Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:  
14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

And so if you will recall, David had promised God before that when he had delivered him, he would declare his praise in the gates of Zion. And now David has opened up a dispensation of words of prophecy, so that God is going to give him the words of praise to speak, and to record in the Psalms, that by them Israel might be purified. And so God is going to get the best possible mileage out of that promise that David made in his distress. He's not just going to get praise and glory through David among the children of Israel, he's even going to give him the words to say, so that the people can be made pure by them. So that will continue to proclaim his glory and salvation to a godly seed throughout all generations.

So now the day is saved, and everything is going to be fine and wonderful, and we're going to get into some of those beautiful beautiful psalms of praise. Right? Well, let's read it and find out.

## Verse 1

It sounds like we're right back where we started.

## HOW LONG

David asked God “how long?” in chapter 6:

**Psalms 6:3** My soul is also sore vexed: but thou, O LORD, **how long?**

So David asked God how long it would be before deliverance came, when he was in distress. But now David has been delivered, and received from God a promise of perfect salvation, and been given the words of the LORD to purify the people and prepare their hearts to receive that salvation.

Why is David again asking God “how long”?  
“How long wilt thou forget me, O LORD?”

## FORGET

David says that God is forgetting him. He’s forgetting him. And he’s asking him how long he is going to do that. Is he going to forget him for ever?

But David has received the promise of God, in Psalm 9, that he would not forget them for ever:

**Psalms 9:12** When he maketh inquisition for blood, he remembereth them: he **forgetteth** not the cry of the humble.

And so there would come a time when God would make inquisition for blood, and avenge the blood of all of the innocents. He wouldn’t forget their cry.  
Then it added, at the end of Psalm 9:

**Psalms 9:17** The wicked shall be turned into hell, and all the nations that **forget** God.  
18 For the needy shall not always be **forgotten**: the expectation of the poor shall not perish for ever.

So the wicked forget God, but God doesn’t forget those that they oppress. It might seem like it sometimes, but there will come a time when God will judge the wicked that forget him, and remember and deliver the poor.  
They will not always be forgotten, their expectation will come.

And yet here David is asking God if he has forgotten him.  
What is David talking about?

It is the wicked that think that God has forgotten:

**Psalms 10:11** He hath said in his heart, God hath **forgotten**: he hideth his face; he will never see it.  
12 Arise, O LORD; O God, lift up thine hand: **forget** not the humble.

And so it was the wicked that believed God had forgotten the poor.  
But David had asked God to arise and not to forget them.  
And God has now told David that he has arose and set them in safety.

So why is David now saying that God has forgotten him?

You see, in Psalm 7 David received deliverance. In Psalm 12, God provided the way of salvation for all the people. But to the people it doesn't seem like anything has changed. To the people it still seems like God has forgotten.

There is still oppression and wickedness. The people's hearts are still unprepared. They still think that God has forgotten them, and that they need to deliver themselves if they're going to be saved at all.

And so what we see here in this Psalm, is a reflection of what the people are experiencing at this point.

What we're going to see in the next few Psalms is God taking the people, and slowly turning their hearts. Slowly trying them. Removing the dross.

And to do that, God starts with where they are right now. Right now they believe that he has forgotten them.

And so that's the starting place from which God is going to begin lifting them up and making them upright. Purifying their heart.

And he's doing that one tiny step at a time.

The message of this Psalm isn't going to be, "Stop your wickedness!"

It isn't going to be, "Stop trying to bring your own salvation."

It isn't even really going to be, "God hasn't forgotten you." This Psalm never tells them that.

The message of this Psalm is, "OK, God has forgotten you. Now here's what to do about it. Call out to him and ask him why. Ask him how long he's going to forget, how long it will be before he brings salvation."

And so this Psalm basically accepts the premise. Yes, maybe God has forgotten you. Well, remind him. Remind him of your suffering, and ask him to bring salvation.

And do that's where this Psalm starts off, and by increments begins bringing the people closer to where their hearts should be.

It begins by just getting them to once again look to God, to once again cry out to him, to once again pray to him, and ask him for deliverance.

To, in response to the thought that God has forgotten them, not just say, "Oh, well," but to instead ask God why he's forgotten them, how long he's forgotten them.

For them to not forget him even if it does seem that he's forgotten them.

And so this Psalm is the beginning of the pure words of the LORD that the people can take up into their lips, and use to cry out to him for salvation.

And so this isn't written as an instructional lesson. The doctrine in the book of Psalms isn't presented that way.

God wanted to make it as easy as possible for the people to have their speech purified. So he gave them the very words that they could pray.

You can just take this Psalm, and pray it, because that's what it is, a prayer.

And so God is continuing to dispense his pure words to them, through David.

And it might seem like David is back where he started from.

But you see, that's why David is such a good choice for this ministry. He's been through the troubles. He's been through the same trials that many in the nation are experiencing.

He wasn't immune to what happened, he had to flee for his life.

And so he knows what it is like to be in this distress, to experience oppression and persecution.

And so the Spirit of God can use David's past experience to give passion and genuineness to these Psalms. Because they're coming from a man who's been there. And so here David recalls what his troubles were like, and shows the people how to respond to that, how to pray through it.

And its also true that David may be discouraged at this point. Yes, he's received the cure for what ill the people. But things were bad and getting worse. And they'll probably continue to look bad, or even worse, before they start to get better. And so David may be feeling right now that nothing seems to be happening. That the people's hearts aren't really changing. And so David may be feeling as if they have been forgotten right now as well.

Now, you'll notice that it doesn't tell us when this Psalm was written, so it's even possible that David actually first wrote this Psalm at the time that he was in distress. But God placed it right here in the book of Psalms, because that's just where he wanted it in order to get his broader message across. One way or another, he wove it in here because that's where it is needed in order to build up the big picture of the book. And so when the book of Psalms was compiled God inspired the Psalms to be placed in this order, because this was his message to the people. And to us.

So here in this Psalm God is beginning to purify the hearts of the people, to prepare them for salvation. The people think that God has forgotten them. And this Psalm doesn't tell them, "Well, that's a silly thing to think, God could never forget you." It's message is, "OK, God's forgotten you, here's what to do about it."

And the first thing to do is to pray. And to ask God "how long". The question implies that maybe there is a period where God is going to forget you, but he's going to remember you at some point. They're saying, "God, it seems like you've forgotten me for a while. But you are going to remember me aren't you? You're not going to forget me forever. How long is it going to be?" Not just, "Well, God's forgotten, that's the end of that." But, "How long are you going to forget? When will you remember?"

And so the first thing that the people are being asked to do in this Psalm, is to not completely give up on God just because he has forgotten them. But to instead consider that maybe he's not going to forget them forever. Maybe that is only temporary. Maybe they should keep asking him for salvation, because it might only be a matter of time before he remembers them, hears them, and brings it. Maybe they shouldn't stop seeking that, and trusting in him, just because he seems to have forgotten them for a while. That may not be a permanent thing. So maybe instead trying to bring their own salvation, they'd do better to prepare to receive the LORD's salvation when he remembers them again.

Now before we go on, I think that there's a question that we have to settle right up front, and that is, has God really forgotten them? Has he forgotten them, or does it just seem that way? Do they just think that he has?

So I looked up every time that the terms "forget" and "forgot" and so on appeared in scripture.

And we find many, many times where men forget. Where we are warned not to forget God, not to forget his word.

And there are times where God tells us that he doesn't forget, even when we do:

**Isaiah 49:14** But Zion said, The LORD hath forsaken me, and my Lord hath **forgotten** me.

15 Can a woman **forget** her sucking child, that she should not have compassion on the son of her womb? yea, they may **forget**, yet will I not **forget** thee.

I mean he said in Psalm 10 that it's the wicked that say that God has forgotten, after all. So why would you pray saying, "God, you've forgotten me." I mean, aren't you agreeing with the wicked? Wasn't that the wickedness of the people in becoming just like their oppressors?

Well, we find two places in scripture where God tells them that he is going to forget them.

One of those passages is Jeremiah chapter 23. We've briefly looked at part of that passage as we went through Psalm 12.

Jeremiah 23 talks about the wickedness of the priests and the prophets, the pastors of Israel.

**Jeremiah 23:14** I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

So their prophets were speaking lies. They weren't doing justice, they were strengthening the hands of the wicked.

Then in verse 16 it says:

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

So their prophets weren't speaking the words of the LORD, but their own words. Words of vanity, that were making the people vain.

Remember that in Psalm 12 it talked about how they were speaking vanity every one with his neighbor.

Then in verse 25 it says:

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to **forget** my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

So they perverted the words of the LORD, and spoke vanity every one with their neighbor. They despised the word of God, calling it a burden.

And because of this the people were forgetting God.

And so here's what God tells them he's going to do:

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly **forget** you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be **forgotten**.

So since they have forgotten him, and despised his words, preferring the perverted words of lies from false prophets, he's going to forget them.

So does God forget the oppressed, does God forget his people? Yes he does.

When they forget him, when they refuse his pure words, when they turn unto words of vanity, and prefer false prophets.

When God sends to them, and tells them what to say, when he sends them his words, and they refuse them.

God intentionally forgets them, and forsakes them.

And remember that we've previously pointed out the similarities between this passage and Psalm 12.

This is what the people are becoming like in Psalm 12.

They're rejecting God's words, and choosing their own words instead.

And if they continue to do that, then yes, God will forget them.

And so that's why they're given a prayer here saying "How long wilt thou forget me, O LORD."

Because they have every reason to expect that God has forgotten them, just as they are forsaking him.

God has now begun sending them his word. And if they refuse to hear it, God will forget them.

The only other passage that I found where God said that he would forget them is Hosea 4:

**Hosea 4:1** Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast **forgotten** the law of thy God, I will also **forget** thy children.

They rejected the knowledge of God, and instead were speaking lies. They forgot his word, so he would forget them.

And that's about where Israel is in Psalm 12. There is much wickedness, and they are forsaking God and his word, and trusting in the words of lying men instead.

They think God's forgotten them.

Well yes, God's forgotten you, and you better turn back to him, and get on your knees and pray and ask him how long it will be until he remembers you again.

And you know, that's a very powerful prayer. The prayer of the oppressed and afflicted asking why God has forgotten them. When they turn back to him, and ask him, how long? That prompts God to act in amazing ways.

You see, there had been a woman before who was suffering oppression. Who was sorely afflicted. Who was living at a time when there was wickedness in the highest places. When Israel was falling before their enemies.

And she prayed just such a prayer, asking God not to forget her.

And so God remembered her, and gave her her petition.

Who was that woman? Well, she was just a nobody. Until she was Samuel's mother.

**1 Samuel 1:11** And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not **forget** thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

So Hannah prayed and asked God to deliver her, not to forget her, and to give her a son.

And God did. God remembered her, and gave her that son.

And through that he not only rolled away her reproach, but also through that son he delivered all Israel from the wickedness of the house of Eli, and ordained the strength of their nation, the anointed of the LORD.

And so that prayer that Hannah prayed, asking God not to forget her, was very powerful. And it is that prayer, that ultimately brought deliverance to Israel.



And so now, as that deliverance appears to be in jeopardy, the people of Israel need again to ask God not to forget them.

“How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?”

## HIDE THY FACE

Now again, when he says that he has hidden his face, it sounds like things that David has said before.

**Psalms 10:1** Why standest thou afar off, O LORD? why **hidest** thou thyself in times of trouble?

So David had before asked why God was hiding himself. Why he hadn't brought them perfect salvation yet.

But now David has received the answer. The answer was that the people's hearts were not prepared. But God has now given David his pure words to purify the people's hearts.

So God did not hide himself, he's responded to David's call.

But again, the people still feel forsaken. They are still waiting for God to fully deliver them. And he has said he isn't going to do that yet, because of the state of the people's hearts.

**Deuteronomy 32:20** And he said, I will **hide my face** from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

And so because the faithful are failing from this generation, God is hiding his face from them too, he's not hearing their cry.

And now that they understand why, they still have to ask, how long is he going to do that. How long will he hide his face?

And so again, the people feel as if God is forsaking them, and this Psalm is starting with that premise and directing them not to forsake God back. But instead to continue to cry out to him, and to put their trust in him for salvation.

To ask him how long it will be, because it is only a matter of time. It won't be for ever.

You see, it told us that the wicked were saying:

**Psalms 10:11** He hath said in his heart, God hath forgotten: he **hideth his face**; he will never see it.

So this is where the people are at. They think that God has hidden his face from them. And they're right. But here is the response that they should have. Cry out to him for salvation.

So this is the first steps that these Psalms are going to take them through to restore their faithfulness and godliness, and prepare them for salvation.

*Here is a prophetic passage that talks about God hiding his face from them:*

**Isaiah 8:1** Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

*It's no wonder that he tells him to take a big roll, because he's going to need it to fit that whole long name in there.*

*2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.*

*3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.*

*4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.*

*5 The LORD spake also unto me again, saying,*

*6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;*

*That's the king of Syria and the king of the northern tribes.*

*7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:*

*8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.*

*So now he calls this child Immanuel. Why? Well, because this child is representative of Christ. If you go back to the previous chapter you find a similar prophecy:*

**Isaiah 7:14** *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

*15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.*

*16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*

*And so before Christ would be grown, both of the kings would depart from Israel, both of the northern and southern kingdoms.*

*And so this Mahershalalhashbaz, is a type of Christ, and so it calls him Immanuel.*

*Now what he's saying here is that they aren't trusting in the LORD's anointed king, in the LORD's chosen seed.*

*They are trusting in the son of Remaliah, the king of the northern tribes that have rebelled against God.*

*And he has joined forces with Syria, and they are trusting in them both to bring them deliverance.*

*They are forsaking the waters that God gave them, that go softly, and they are trusting in these men who have rebelled against him instead.*

*9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.*

*You see, they are trusting in their associates, in their allies of the Gentiles to deliver them.*

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

*They are taking counsel together with the wicked, but God is still with his chosen one and those who follow him.*

*You see how this is similar to what happened at the time of Christ? The rulers of Israel associated themselves with the Romans in order to destroy their true deliverer. Thinking all the while that they were saving the nation.*

11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

*You see, they are scared of an enemy, of the king of Assyria. And so they think that in order to deliver themselves they need to join in a confederacy with these other countries.*

*And God is telling them no, that he is their deliverer, and he will save them.*

13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

*And so God will be to them a stone of stumbling, to all those who refuse to trust him for deliverance.*

*As a side note, I would point out that Christ claimed to be that stone, making himself the LORD God. You can't get around the fact that Jesus is God just by manipulating one verse of scripture.*

16 Bind up the testimony, seal the law among my disciples.

*So the disciples of the Savior, the disciples of the LORD, will have a testimony given to them. And that's exactly what happened, they received the word of God, the testimony through his Spirit.*

*And you can see how all of this also relates to what we've been seeing in Psalms. How they were rejecting God and trusting in wicked men to save them. But the faithful were also given a word of testimony, of God's pure words.*

17 And I will wait upon the LORD, that **hideth his face** from the house of Jacob, and I will look for him.

*And so God would hide his face from those who rejected him, from the house of Jacob.*

*Just as it says here in Psalm 13 that God had hidden his face from them, and they were asking him "how long?"*

18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

*And of course that was fulfilled from the day of Pentecost, and so forward.*

*19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?*

*20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

*And so they were being asked to stop seeking the word of the LORD, to stop trusting in him, but to seek to the words of men and devils instead.*

*But God admonished to to seek instead to the law, and also to the testimony that he would give them.*

*And if they didn't do that, there was no light in them. If they didn't speak the words of the LORD, they would fall into darkness:*

*21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.*

*22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.*

*And so that's exactly what happened. They rejected God's salvation, and their kings couldn't save them either.*

*And so Israel has been driven to darkness unto this day, because they refused Immanuel's testimony.*

## Verse 2

### COUNSEL

So they are asking God how long they will take counsel in their soul.

Counsel is something that played a very prominent role in the start of the book of Psalms.

You'll remember that the book starts, saying:

**Psalms 1:1** Blessed is the man that walketh not in the **counsel** of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

So, the ungodly were giving wicked counsel:

**Psalms 2:2** The kings of the earth set themselves, and the rulers take **counsel** together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

So there were wicked men who were trying to overthrow the LORD's anointed.

And they were framing that is if they were somehow freeing the people.

But God warned them not to follow the counsel of those ungodly men. But instead to meditate in the law of the LORD. And if they did that, they would be blessed.

But they haven't been doing that. They've been adopting the words of the wicked, and speaking vanity with their neighbors.

And so now God is showing them here in Psalm 13 that they shouldn't just be accepting this counsel from ungodly them. They shouldn't just be accepting their neighbor's words of vanity. They need to take counsel in their own soul. Not just follow other people's counsel.

And so this Psalm is taking them from the point of walking in the counsel of the ungodly, and bringing them to where they are meditating on the words of the LORD, seeking counsel from God day and night.

And so instead of just following other people's counsel, they need to consider it carefully. To take counsel in their own soul. To not just take the words of the wicked, but also consider the words of the LORD. And decide for themselves what is best to do, not just to be blind robots.

## SOUL

So those who pray this Psalm should be taking counsel in their soul daily.

And you know, a reason that they'd be doing that, just taking counsel with themselves, is because there wouldn't be anybody else to take counsel with.

Every neighbor is speaking vanity. So they may be on their own, with nobody else to really turn to for some time.

Nobody except God. And so they ask him how long it is going to be that way.

David asked the same thing when he was in distress:

**Psalms 6:3** My soul is also sore vexed: but thou, O LORD, how long?

How long will my soul be vexed, how long will it be sorrowful?

## SORROW

"How long shall I take counsel in my soul, having sorrow in my heart daily?"

So they have sorrow in their heart because of their persecutors, because of the oppression that they are suffering.

I thought that it was worthy of note that Hannah said the same thing when she was asking for a son:

**1 Samuel 1:15** And Hannah answered and said, No, my lord, I am a woman of a **sorrowful** spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

So Hannah's soul was sorrowful and sore vexed, but she prayed before God, and he heard her, and delivered her, and all Israel.

They likewise now have sorrow, but they are pouring out their souls before the LORD. And one day he will hear them.

*So God was hiding his face from them at the time of Christ, because they were rejecting the word of the LORD, rejecting his salvation.*

*And yet there were those who did hear. But just as this Psalm talks about their distress as they wait for God's work to be perfected, so it was with the Lord and his disciples.*

*On the night that he was betrayed Christ told them:*

**John 16:6** But because I have said these things unto you, **sorrow** hath filled your heart.

So they had sorrow in their heart, because oppressors were standing against God's salvation.

**John 16:20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be **sorrowful**, but your **sorrow** shall be turned into joy.

And so their sorrow was turned to joy when Christ arose, and that work was finished.  
But for the Christian Jew, for the saved of Israel, even knowing the LORD's work of salvation and cleansing for sin, there is still cause for sorrow:

**Romans 9:1** I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,  
2 That I have great heaviness and continual **sorrow** in my heart.

Just as it says here, "How long shall I take counsel in my soul, having sorrow in my heart daily?"  
He has continual sorrow in his heart. Why?

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Paul was sorrowful because all Israel was not yet saved.

Just as here in Psalm 13, David and those that understood what was going on were sorrowful,  
Paul was sorrowful because his brethren had rejected their Messiah.

## HEART

So it says they have sorrow in their heart daily.

The heart has played a prominent role in the book of Psalms thus far.

The first time that it mentioned the heart is in Psalm 4:

**Psalms 4:2** O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own **heart** upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

So there David admonished the wicked to consider their ways. To commune with their own heart upon their bed. To take counsel in their soul daily.

To see that they were trusting in vanity, and to stop doing that and put their trust in the LORD instead.

And at that time the vile men who were being exalted by the people wouldn't hear. And they were destroyed.

But now the people are being exhorted to do much the same thing. And if they will hear, and do so, the kingdom will be saved.

And so the people are hearing, they are taking that advice. They are taking counsel in their soul daily, in their sorrow.

And it is prompting them to cry out to God, and ask him how long it shall be so, how long their heart will be sorrowful, before they are delivered.

In Psalm 12 it said:

**Psalms 12:2** They speak vanity every one with his neighbour: with flattering lips and with a double **heart** do they speak.

But now they are no longer accepting the vain counsel of their neighbors. They are considering their heart, communing with their own soul.

And they are seeing that there is unfaithfulness there, they are seeing that they can't say that they are trusting in God, and yet stop seeking his salvation.

And so if they take heed to this Psalm, if they speak its words in truth, then they will cease to be double-hearted, and return to seeking deliverance from God only, and not from men.

**Psalms 10:17** LORD, thou hast heard the desire of the humble: thou wilt prepare their **heart**, thou wilt cause thine ear to hear:

And so here God is beginning to prepare their heart.

There is sorrow in their heart, yes, but this Psalm shows them that that should prompt them to cry out to God and ask him "how long?"

They should take counsel in their soul and see that faith toward God, that faith in his word, his promise of salvation, is what is really need here.

That that is what they should be doing. That they should be seeking to him for deliverance. Considering it daily, and crying out to him.

## DAILY

Now you can also see how this could relate to David. How David is now taking counsel in his soul, sorrowing daily for the state of the people, having none to turn to but God.

You know, Jeremiah felt much the same way after God had begun his ministry through him:

**Jeremiah 20:7** O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision **daily**, every one mocketh me.

And so Jeremiah was speaking God's words, and he felt that all it was doing was getting him reproached, it wasn't helping anything. It seemed that God had deceived him. This ministry wasn't turning out the way he had thought it would.

And so David may be feeling that, too. He may be feeling that increased knowledge is increased sorrow. And things aren't going to well.

And so, as David is outlining the path forward for the people, he may be feeling this right along with them, in his own way.

*So Christ and his disciples had sorrow, while they were waiting for deliverance.*

*They were suffering persecution and oppression, and God's deliverance was being rejected.*

*And so they had daily struggle.*

**Luke 9:23** *And he said to them all, If any man will come after me, let him deny himself, and take up his cross **daily**, and follow me.*

*And so every day they were in danger of being killed by their persecutors. Their enemies were being exalted over them. Christ's enemies were exalted over him. But not for long.*

## EXALTED

This connects back to the end of Psalm 12, doesn't it, where it said:

**Psalms 12:8** The wicked walk on every side, when the vilest men are **exalted**.

There were vile men, base men, wicked men, unjust oppressors, who were being exalted by the people.

And those men were persecuting David in an attempt to take the kingdom from him.

And now David has been delivered and those men who stood against him destroyed.

But there are still other vile men that are exalted above the people. The people still have oppressors who are exalted over them.

And some of those men may be there because they likewise have been exalted by the people in an attempt to bring deliverance. They may be flatterers who promised them liberty but are instead oppressing them themselves.

But now the people are being asked to realize that these men being exalted over them are their enemies. These men are oppressors, and every oppressor is their enemy, no matter what he tries to tell you to the contrary.

And so instead of continuing the cycle of exalting new oppressors over themselves, they need instead to cry out to God, to acknowledge all their oppressors as their enemies, and seek deliverance from God instead.

How long will it be before you bring deliverance?

"How long shall mine enemy be exalted over me?"