

Psalm 13

Last time we began Psalm 13, which is a prayer that God is giving David to purify the hearts of the people.

Right now the people think that God has forgotten them. They are experiencing oppression and persecution, and it seems that God has forsaking them. That their salvation isn't coming. And so they have begun trying to bring their own deliverance.

And the truth is that God is ignoring them because they haven't been wholly trusting in him for salvation. They have been rejecting his deliverer. They've been rejecting his words in favor of their own.

But God has promised that one day he will hear them. And so here he is beginning to prepare their hearts to receive his salvation. He is sending them his pure words, which they can pray, that will direct them in the way that they should go.

And so, though their enemy is being exalted over them, and God's perfect salvation isn't coming yet, this Psalm is prompting them to continue calling out to God for deliverance anyway. Not to forsake him just because he has hidden his face from them, but instead to ask him "how long?" He isn't going to forget them for ever. His salvation will come. So they are to ask him how long it will be. How long they will sorrow daily for the oppression they are experiencing at the hand of their enemies.

Verse 3

CONSIDER AND HEAR

Now David before asked this of God:

Psalms 5:1 Give ear to my words, O LORD, **consider** my meditation.

And so they too now, as they are taking counsel in their soul daily, meditating on the word of God, crying out before him, are asking that he would hear and consider.

To not utterly forget them, but to again consider their trouble and anguish. To consider as they cry out before him.

You see, he told them:

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 God is going to hear when their hearts have been prepared.

So now they cry out to God, and ask him to hear them, and consider whether their hearts are prepared yet.

Not to ignore them, but to come back and check on them, and see if they are prepared for him to bring deliverance. If their hearts are finally in the right place.

"Don't completely forget us, continue to consider our hearts as they turn back to you. Consider our thoughts and words, our prayer as we cry out to you, and see whether we have been purified, whether we cry out with our whole heart."

And so the people haven't been doing that, they've been double-hearted, and because of it God has ignored them. But here they ask him not to ignore them entirely, but to hear and consider and see when their hearts are prepared.

“Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.”

Now, when they are asking God to consider and hear them, I was curious if there was ever a time in the Bible where God says that he is considering. Whether there is ever a clear response to that, prophetically.

And I found just one passage where God speaks of himself considering. And it is indeed of prophetic significance:

Isaiah 18:1 *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:
2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying,
Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their
beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!
3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign
on the mountains; and when he bloweth a trumpet, hear ye.*

So the ambassadors of the nations will refer to Jerusalem as a people that are scattered and peeled. But God is telling them to watch and see what he is going to do to that people scattered and peeled.

So it is talking of the time when he brings their salvation.

*4 For so the LORD said unto me, I will take my rest, and I will **consider** in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.*

So God is going to come up at that time, and take his rest. He's going to consider in his dwelling place.

Now, what does he mean by that? Well, he's going to explain:

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

So he is talking about considering, as one would consider in the time of harvest. Considering whether the fruit is ripe, whether it is time to put in the sickle.

So that's why he said he would consider “like a cloud of dew in the heat of harvest.” Hovering over the field and considering if the fruit is ripe.

And I'd note that when Christ comes, he will come with clouds. And when he thrusts in the sickle, in Revelation 14, he is sitting on a cloud.

But what it says here that here that he is going to do, is something different. This is something that is going to happen before a harvest. When the bud is shooting forth, and gets to its complete fullness. When the sour grape is just beginning to ripen in the flower.

Then, before it is ready to pick, he is going to cut off the branches.

Now, that's a very strange thing to do.

But it talks about this in the NT. In Romans 11 it talks about how one day the church will be cut off, and Israel will be grafted in. And that's what it is talking about here.

You see, these grapes don't represent the natural branches of Israel. These are sour grapes, it says. And so, these are wild grapes, that have been grafted in.

And so God is going to consider as these branches bud forth and begin to bloom, and when they bring forth sour grapes, he's going to cut those branches off.

And that makes sense. He doesn't want to waste the vine's energy on that. You don't want to produce sour grapes, they're no good for anything. And so he's going to cut them off.

Now of course, we know that the true church will be harvested. But you see, what will be left after that will just be sour grapes. And when those branches that remain, that bear no good fruit, start to bud forth, God is going to lop them off.

We talked last time about the destruction of the great whore. Well, that's what he's talking about here. He's talking about the time when he cuts down that great overgrown mustard tree, cuts off the mutant branches of the Roman Catholic institution, and all of the nations that follow it.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

And when it talks about the fowls and the beasts there, isn't that the same thing that was under the great tree of Babylon? Yes, indeed. And now those things are on top of it instead, wintering on those branches that have been cut down.

And so he's talking here about the nations, about those of the Gentiles that are left in the "church" after the true church is gone.

They're going to be cut down and destroyed.

And note that those that follow the antichrist to the battle of Armageddon will be slain, and devoured by the fowls and beasts.

So those wicked branches that bear no fruit but sour grapes, that look good, look similar to the other grapes, but taste terrible to God, they're going to be cut off.

But Israel is going to be grafted back in:

7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

And so at that time God is going to consider, and he is going to see the wickedness of the wicked, and the oppression of his people of Israel. And he is going to bring their salvation.

He's going to harvest the church, cut off Babylon, and graft back in his people, Israel.

So there will indeed come a time when God does consider them, and see that the time has come, and bring them perfect salvation.

LIGHTEN MINE EYES

Now David had talked before about his eyes being darkened in his grief:

Psalms 6:7 Mine **eye** is consumed because of grief; it waxeth old because of all mine enemies.

And so David understands what this is like. And now the people are experiencing it. So they ask, "How long shall mine enemy be exalted over me? Lighten mine eyes."

Now, what does it mean to have your eyes lightened?

Well, David had said before:

Psalms 4:6 There be many that say, Who will shew us any good? LORD, lift thou up the **light** of thy countenance upon us.

So David asked God to lift up the light of his countenance, to come to their rescue and bring judgement and salvation.

And so when deliverance comes their eyes would be lightened with his glory.

But that's not going to happen yet. Here they are just looking for a little reviving in their distress, as they wait for salvation to be perfected.

And a good practical example, a figure of this:

1 Samuel 14:27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his **eyes** were **enlightened**.

And so the people were pursuing after their enemies in battle, and they were weary. They'd been going all day. And they hadn't eaten anything, so they were faint.

But Jonathan saw some honey dripping from a hive, and tasted a little bit, and his eyes were enlightened. He felt a little less weary.

You know, I've done that before. Not chasing the Philistines all day, but eating a few wild berries or something when you're hot and tired.

And it does, it enlightens your eyes. You feel a little revived, and your vision is clearer and your eyelids don't droop so much.

And so I thought of this passage here when I did that.

And so that's the sort of thing that it's talking about here in Psalm 13, when it is asking that God would lighten their eyes.

They are tired and weary in their trouble and persecution. And they know that salvation may not be coming yet in its entirety. But they are asking God to give them some reviving in the mean time, and not to forget them forever.

They are asking God not to wait too long, to sustain them, or else they will perish.

And so God isn't going to answer by bringing salvation yet, but he is going to revive them and sustain them.

And he's going to do that through his word. That's how he's going to uphold the foundations.

And you'll note that in that passage in 1 Samuel, Jonathan was revived by eating a little honey.

His eyes were enlightened. And you know, sometimes the word of God is compared to honey.

And so in Hebrews chapter 6 verses 4 and 5 it speaks of "those who were once **enlightened**, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

And so there it clearly reflects back on that, talking about being enlightened by tasting the word of God.

Paul also talks about that in Ephesians:

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The **eyes** of your understanding being **enlightened**; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And so Paul prayed that the eyes of their understanding would be enlightened by the wisdom and revelation of God.

And so that is what God is going to do here for the righteous. He's going to enlighten their eyes with his word, so that the upright won't fail from among men.

Ezra would later pray and speak of how God had revived them in their bondage:

Ezra 9:8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may **lighten** our **eyes**, and give us a little reviving in our bondage.

And so he spoke of their eyes being lightened in the context of their bondage, and them being given respite, and their yoke not being so heavy upon them.

And so that's what they're asking here in Psalm 13, that God would give them a little reviving in the midst of oppression.

Proverbs 29:12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together: the LORD **lighteneth** both their eyes.

And so this is exactly what the people need. They need their eyes lightened. They need to see that there is hope outside of these wicked rulers who hearken to lies, who speak vanity with their neighbor.

They need to see that it is wickedness to serve and exalt such men.

The poor need to be delivered from these deceivers, and see that God is their hope.

And so they need to have their eyes lightened, and be revived with the hope of God's salvation, and wait for it, crying out to him, until it comes.

And so the word of God will restore their hope, give them a little reviving, and uphold the godly, the foundations of salvation.

Now, then they ask God that he would lighten their eyes. And that is also something that has prophetic significance.

You remember the old man Simeon that came into the temple when Christ was born?

Luke 2:28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to **lighten** the Gentiles, and the glory of thy people Israel.

And so Christ came to lighten the eyes of all people, both Jew and Gentile.

And we've received that in a figure, through the gospel, we've been enlightened by the word of God.

But when salvation comes there will also be a literal fulfillment of that:

Luke 17:24 For as the lightning, that **lighteneth** out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

And so that's why he told them to look and see in the day that he considers his people. Because those Gentiles that are left, that don't follow the whore or the antichrist, will have their eyes lightened by the brightness of Christ's glory.

And then later, when the light of God's countenance is lifted up, and brought to the new earth, all our eyes will be lightened forever with the glory of God:

Revelation 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did **lighten** it, and the Lamb is the light thereof.*

And there will be no more sorrow or pain. We'll be eternally revived, and the weariness and sorrow of this earth will be forgotten.

SLEEP

And if God doesn't do that, if he doesn't revive them through his word, they will perish in their despair, and sleep the sleep of death. In their weariness they'll just fall asleep and die.

Now, the Bible often uses sleep as a figure of death. The first time that it does that is in Deuteronomy 31, where God is talking to Moses.

Deuteronomy 31:16 And the LORD said unto Moses, Behold, thou shalt **sleep** with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Remember that it said God had hidden his face here in Psalm 13:1.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

And of course that song is Deuteronomy 32.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

And so before Moses's death, before he slept with his fathers, God had given him a song to teach the children of Israel, that would turn them back to God after he had hidden his face from them.

And so now God is doing a similar work through David, before he falls asleep, to preserve a godly seed.

I thought it was interesting that that's the passage where the term sleep is first used that way. And as a side note, that can't be interpreted as soul sleep. That can't be interpreted as Moses's soul, Moses's spirit, going to sleep. Because Moses's soul appeared on the mount of transfiguration with Christ. Just as Elijah did, who never died but was taken up into heaven. And yet it says that Moses did die, and it calls that falling asleep, and yet his soul was not asleep. So that tells us that when the Bible uses the term sleep to refer to death, it isn't talking about the soul going to sleep.

So why does it refer to death as sleep? What is it that's asleep?

Well, it's the same thing that's asleep when you go to bed at night. It's your body. Your body is what sleeps.

Your soul doesn't sleep at night. Your spirit doesn't sleep. Your mind is still active. That's why you have dreams. It is just your body that is asleep.

And the proof of that is that twice in the book of Daniel, in Daniel 8:18 and Daniel 10:29, Daniel receives a vision of angels from God, while he is in a deep sleep on his face toward the earth. His spirit was there beholding the vision, but his body was asleep. His soul was standing there looking at his body lying on the ground.

And God wanted him to experience this vision bodily, so he had the angel go and wake Daniel up, so his spirit came back into his body.

And so when it is talking about sleep in the Bible, and comparing that to death, it isn't talking about your soul or spirit sleeping. It is talking about your spirit leaving your body. That just like when you are asleep, your body is no longer animated. But your mind may still be active. Your spirit is still awake. And it can experience dreams, or things in the heavenly realms.

And so when we die our body is, as it were, asleep, but our spirit is caught up to heaven. And experience of that is little different than when Elijah was caught up to heaven bodily.

And so, back to Psalm 13, the people are worried that they will perish in their oppression, perish in their sorrow.

If God doesn't lighten their eyes, they will close in the sleep of death.

Now Job talked about this when he was in distress:

Job 7:17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

That reminds us of Psalm 8, doesn't it?

18 And that thou shouldest visit him every morning, and try him every moment?

And God is trying Job, he's testing him in this trial. A theme we've seen here in these Psalms.

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

And he asks, "How long?" just as the people ask here in Psalm 13.

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

So Job asks God, if he's sinned, what he should do.

He calls God the preserver of men, because he's asking him to preserve him, not to cut him off.

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I **sleep** in the dust; and thou shalt seek me in the morning, but I shall not be.

So Job asked God, in his trial to take away his iniquity. To purify him, to show him his error, and not impute sin unto him. To preserve him.

And if he didn't do that fast, if he let the trial go on without purifying Job, without removing the dross, and taking away his sins, then he would fall asleep, and die in his iniquity.

If God waits much longer, Job won't be there when he returns to seek him. If he wants to preserve him then he needs to remove the dross, and grant Job a little reviving.

And so that's very much where the people are here in Psalm 13. They need to see that they have sinned, but that God will preserve them.

If they aren't revived, they'll sleep the sleep of death. But God has provided his pure words to remove the dross in their trial, and enlighten their eyes.

So then they will no longer need to fear death. Because they won't be falling asleep in their sorrow and weariness, perishing in their iniquity.

But with the dross removed, with their souls revived by the word of God, and their eyes enlightened with his truth, they will be able to say with David, as he said:

Psalms 4:6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and **sleep**: for thou, LORD, only makest me dwell in safety.

And so with gladness placed in their heart through the word of God, they will be able to lay down in peace and sleep. Yes even the sleep of death, they need to fear, for God has purged away their dross, and made them as pure gold.

Now, we talked about the sorrow and anguish that they were going through.

And if you think about it, that's very much the same kind of thing that the disciples were going through at the end of Jesus's earthly ministry.

Luke 22:45 And when he rose up from prayer, and was come to his disciples, he found them **sleeping** for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

So they were falling asleep in their sorrow. And had Jesus not watched they might indeed have slept the sleep of death at the hand of their enemies.

But Christ advised them to pray. This Psalm would have been a good one for them.

DEATH

So they ask that God would not let them fall asleep in sorrow, but that he would, as David asked in Psalm 9:

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 they ask God that he would lift them up from the gates of death as well, and revive them.

Verse 4

ENEMY

So in asking for God's consideration and enlightenment of them, they are invoking their enemies.

They are reminding God of how their enemies will respond if the poor and need, the godly and faithful, perish from among men.

That will make the wicked really happy. That will make the wicked think that they have won. That they've destroyed the foundations of salvation.

And so the oppressed are asking God to consider them, and also to consider what the wicked will do, how the wicked will respond, if the oppressed perish in sorrow.

It is as if here they are saying, "God, even if you won't do it for my sake, do it for the sake of my enemies. Do it for the sake of the wicked, so that they won't triumph."

That might seem like an odd request at first. It might seem a bit strange to frame it that way. I mean, that's implying that God might be more concerned about judging the wicked than about saving the oppressed. That he might be more concerned about preventing the wicked from rejoicing, than about reviving the sorrowful.

But you see, that's not a wrong assumption.

God does in fact sometimes care more about judging the wicked than saving the upright.

The thing to understand is, that God hates the wicked more than he loves... the wicked.

You see, the people on both ends of this are wicked. The oppressors have rejected God, and many of the people have been rejecting him as well.

And so it is a choice between two groups of people that have cast God aside.

And one of them is turning back to God now, yes. But they are still no more deserving of the least of God's mercies than their oppressors are.

There are none righteous, as David is going to point out in the next Psalm. And so the oppressed don't deserve a reviving.

And so there are times when God says, "No, you don't deserve it, and I wouldn't bring it for your sake. But..."

Ezekiel 36:32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

And so there God told them that he would do it, but not for their sakes. For his holy name.

And you will find various times in the Bible where God will do good to his people, not for their sake, but for the glory of his name, and to prevent the wicked from rejoicing and blaspheming. And so there are times where God is more moved to action by the thought of the wicked rejoicing over the oppressed, than he is by the thought of reviving his people. There are times where his loathing of the wicked is stronger than his love for the oppressed. And so there are times, such as this here in Psalm 13, where it may be a stronger motivator for God to answer your prayer, if you pray, "God don't let the wicked prevail," than if you pray, "God, save me."

And you know, that's a very humbling prayer to pray. Your heart has to be in a certain place to really do that. You have to be willing to acknowledge that justice, and the glory of God's name, are more important than a relief of your sufferings. It's admitting that the universe doesn't revolve around you, that God is under no obligation to make your life a bed of roses just for your own sake. And so that's why God allows bad things to happen. That's why he allows oppression. That's why he allows persecution. Because what he is seeking is his greater glory. And sometimes that means he allows people to suffer, because it is going to result in greater glory for him in the end.

And when God brings salvation, he's going to get a lot of glory out of that. But these people in Psalm 13 aren't prepared for that yet. They aren't ready to cry out to him and to praise him with all their heart yet. They are still divided, there are still few who are truly faithful. And so that can't happen yet. But God get's no glory from the wicked boasting and blaspheming his name in the mean time. He get's no glory from the wicked prevailing against the righteous. And so what they are asking him here is to do this for his name's sake, to do this for his greater glory, for the sake of justice. To enlighten their eyes and revive them, just so that the wicked won't be able to boast against the LORD so much. And that can be a very effective prayer. Sometimes that's the most effective thing to pray.

And David did the same thing in earlier Psalms. In Psalm 10 he described the wicked to God and asked him to judge them. He reminded God of all of the horrible things that the wicked were doing, and laid out the case for their utter destruction. He didn't talk about how deserving the poor were, or speak much of how they were leaning on God to help. His point wasn't just "look at these poor oppressed people, shouldn't something be done to help?" It was, "look at these horrible wicked oppressors, don't you think that they're worthy of judgement right here and now? How can this be allowed to continue?"

Because the people there weren't deserving. They weren't trusting in God alone for salvation. They were becoming like their oppressors instead. And now here in Psalm 13 they are starting to acknowledge that, and ask God to sustain them in their trial, as they wait for salvation, not because of their own faithfulness, but because of how happy it will make their enemies if they fall.

And it certainly would make their enemies happy. They certainly would rejoice and boast about how they had prevailed. When David described their enemies in Psalm 10 he said this:

Psalms 10:2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his **enemies**, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

And so the wicked boasted against those whom they oppressed. They puffed at them, spouting insults and declaring their own superiority.

And so just imagine how they would go on when they had succeeded in destroying them, and brought their victims down to the grave in sorrow.

They'd have quite a time of it.

And that would really grieve God. That would really make him angry. And so that's why this is such a strong motivator for God to preserve the oppressed through his word. To sustain them and enlighten them, so that the wicked won't succeed in causing them to sleep the sleep of death in their weariness.

PREVAILED

Now it says that what their enemies would say is, "I have prevailed against him."

It has used the term prevail twice before in the book of Psalms.

Psalms 9:18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man **prevail**: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

And so there David asked God not to let man prevail. To judge the heathen, and not forget the oppressed for ever. To show the wicked that all of their boasting was vanity, and that they were but men.

And so there will come a time when men will make one last boast against God, one last attempt to prevail. And God will rise up and show them that they are but men.

Well, salvation isn't coming to the oppressed yet. But in the mean time they ask God that he wouldn't give the wicked occasion to boast that way. That he wouldn't allow the ungodly to triumph over them.

We don't like to see the oppressed perish in sorrow. We don't like to see someone's enemy overcome them. We don't like it when the wicked boast about those they've destroyed.

And God doesn't like it either. And so that's a strong encouragement for him to continue to consider and enlighten these people. To prepare their hearts for salvation.

Because not only will that hasten the day that he finally gets to bring salvation and cut off such wickedness, but it will also prevent the wicked from glorying in prevailing today as well.

So the people are here being asked to pray this not just for their own sakes, but so that the wicked won't have a chance to boast.

And this is also a repudiating of their actions, and the actions of their neighbors, what they've been attempting to do to deliver themselves in Psalm 12:

Psalms 12:4 Who have said, With our tongue will we **prevail**; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

So before they had said that they would prevail with their tongue. But now they are to ask for God to sustain them, precisely because the wicked would rejoice with their lips and say that they had prevailed, otherwise.

Before, many of them had said that they would prevail with their lips, but now they don't want the lips of the wicked to prevail. They now need to recognize that preventing that from happening is God's primary motivator for doing this. Not all for their own sakes, but just to stop the wicked.

That's quite a change. That's a pretty big thing that the people are being asked to do here.

But the question is, are they going to pray this prayer in sincerity, in faithfulness, or not.

It starts out pretty easy. You just want to remind God that you'll take his help when he's ready to give it. You'll keep relying on him.

But as it goes on it gets tougher and tougher. It's asking more and more of them.

But you see, if you really meant the first part of it, if you really want any help that God can give you, if you are truly willing to trust in him, then you ought to be willing to go all the way.

If you really want God remember you again, to revive you and lighten your eyes, then you need to be willing to admit that you are weary and sorrowful, and that what you have been trying to do to deliver yourself isn't working. That it's just killing you, and causing you to sleep the sleep of death, for sorrow of heart.

So the people are essentially being asked to admit that attempting to bring their own salvation through their own words was a mistake. That it didn't work. That it failed. That instead it is going to destroy them, just as we observed that it would.

And they need to be willing to accept a reviving and lightening of the eyes through the words of God instead.

Those little baby steps that this Psalm started out with have gotten a little bigger, haven't they?

And it's going to get even harder for them in the next Psalm. God's not going to hold anything back. If you want his salvation you've got to be in all the way.

If you're not going to be willing to go the whole distance then you might as well jump off now.

He's not just going to take you halfway.

He's met them right where they are, right where their heart was, yes. But he's going to take them all the way. He's going to completely transform it.

They want complete deliverance don't they? They don't want a halfway deliverance. That's no salvation at all.

That's why they have to come to trust in him for salvation with all their heart. You can't just trust in God 80%. What do you want, an 80% salvation? If they want God's salvation they have to get the complete package. So they need to trust in him completely.

And so God had started off slow, but he isn't going to hold back. He is going to bring them all the way.

If they heed these words they'll make them totally faithful. Upright and godly, and prepared for salvation.

TROUBLE

So they are asking God to revive them lest their enemies say that they have prevailed against them.

And it describes their enemies as those that trouble them: “Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.”

David spoke before of how his enemies troubled him:

Psalms 3:1 LORD, how are they increased that **trouble** me! many are they that rise up against me.

And so David understands what it is to be troubled and persecuted. And the people are still experiencing that at the hand of their oppressors.

And so in Psalm 10 David asked:

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

You see, in Psalm 9 God promised to be a refuge in trouble:

Psalms 9:9 The LORD also will be a refuge for the oppressed, a refuge in times of **trouble**.

And yet they are still experiencing trouble. They're still having to go through trouble, because they aren't all prepared for salvation yet.

But they are asking God to still be a refuge to them, to enlighten their eyes, and not let them come down to the grave in sorrow this way.

They're following the example of David, who asked God to consider his trouble just a few verses down in Psalm 9, and not to let him come down to the grave:

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:

And so they too are asking that, and God has given them his word that they might receive that enlightening. Given them this prayer that they might see their need for that.

MOVED

Now, they're asking that those that trouble them won't rejoice when they are moved.

What does it mean to be moved?

Well, that's a word that has several different meanings. But to understand what it means here, we can look up other places that that same Hebrew word is translated as “moved”, and then compare that with the context here, and that will make it clear.

Isaiah 24:19 The earth is utterly broken down, the earth is clean dissolved, the earth is **moved** exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

So it said that the earth would be moved, would be broken down, would reel to and fro, and fall.

Now, the earth is moving right now. But not the way that it is talking about here. What it is talking about here is the earth moving like in an earthquake.

Moving like reeling to and fro, like it is unstable, like a drunkard about to fall. In fact it uses the word fall there.

Isaiah 41:7 So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be **moved**.

So they are talking about an idol there.

And when he's talking about it not being moved, he's not so much talking about it not being moved from point A to point B. He's talking about fastening it in an upright position so that it doesn't fall over.

So again it is talking about stability. To move there is to be unstable, to sway, like you're going to fall.

1 Chronicles 16:30 Fear before him, all the earth: the world also shall be stable, that it be not **moved**.

And so there it uses the word stable as a synonym of "moved".

And so when they are asking here that they won't be moved, that their enemies wouldn't have opportunity to rejoice at that, what is it saying?

Well it is talking about them falling. Being moved and swaying and toppling over.

And when you look at the context, that makes sense. They just talked about sleeping the sleep of death.

What do you do when you sleep? Or when you're dead? Well, you don't stand up. You lay down.

And so they're asking that again, in different words. That God wouldn't let them fall and die this way. That he wouldn't let them become unstable and topple over. But that he'd sustain them and keep them upright.

It used that same word in Psalm 10. Same Hebrew word and same English word:

Psalms 10:6 He hath said in his heart, I shall not be **moved**: for I shall never be in adversity.

So their enemies believed that they would never fall. That they'd never be in adversity, they'd never have an adversary who could overcome them.

They believed that they'd never be moved, they'd never fall.

And right now it doesn't look like they are going to. That it is the oppressed that are still in danger of falling.

But the oppressed are asking God not to let that happen, because it would cause their enemies to rejoice, and they know that God doesn't want to see the wicked rejoicing like that, over causing someone to fall.

Verse 5

TRUSTED

Now, the people haven't been trusting in God's mercy fully. At best they've been double-hearted. But they should be. And some of them are beginning to, here.

And so this Psalm is showing them what they should be doing. They need to come to a place where they can say, "But I haven't been doing that with the wicked, and trusting in that, I've been fully trusting in your mercy."

And so it is again challenging them, that if they really want this, if they want God's salvation, they need to be able to say that they've been trusting in his mercy.

That it is his mercy that they are leaning on for salvation. Not their own works, not their own words, not other men. Certainly not wicked flatterers.

They've been trying to play both sides, still crying out to God, but seeking deliverance by their own devices because it seems like God's never going to hear them.

And God is trying to get them to take counsel in their soul and consider, "How can you keep asking God for this, if you're trying to do it yourself?"

Basically this should prompt them to stop being double-hearted, and choose one or the other. "Choose you this day whom ye will serve."

And this is what David admonished his enemies to do before:

Psalms 4:4 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.

And they didn't do it. But remember, they only had the law on which to meditate day and night, and it couldn't purify their hearts.

But now God is giving them the Psalms. And so those words will be able to purify their hearts, and many will again put their trust in the LORD.

And when they all do that in one accord, in faithfulness, that's when full deliverance will come. That's what happened to David. He asked God:

Psalms 7:1 O LORD my God, in thee do I put my **trust**: save me from all them that persecute me, and deliver me:

And of course, God did. So much so that David later said:

Psalms 11:1 In the LORD put I my **trust**: how say ye to my soul, Flee as a bird to your mountain?

"How can you continue to persecute me when you see that I am trusting in the LORD, and that he delivers those who trust in him?"

And so if the people will just begin to fully be trusting in God's mercy once again, he will surely sustain them and revive them, as they have asked here. He will surely bring their salvation when they are prepared.

And they're to be confident of that:

"But I have trusted in thy mercy; my heart shall rejoice in thy salvation."

That's a declaration of the belief that God's salvation will indeed come. They hadn't been so sure about that before. They'd been behaving as if the wicked were right and God never was going to deliver them. But now they're to utterly repudiate that.

They are to declare that God's salvation is coming. And that is what they are going to rejoice in. They aren't going to be like the wicked, and rejoice when the oppressed fall, rejoice in their own prevailing over their own enemies. They are going to rejoice in God's salvation.

David said something similar:

Psalms 5:7 But as for me, I will come into thy house in the multitude of thy **mercy**: and in thy fear will I worship toward thy holy temple.

So he talked about his enemies and then said, "But, if you will deliver me in your mercy, I will worship you. My enemies are never going to do that."

And so the people are saying, "My enemies are going to rejoice when they destroy the upright, when they cause the poor to fall. I'm going to rejoice in your salvation. Enlighten my eyes, and don't let my enemies rejoice. Preserve us so that we can rejoice and praise you in your salvation, when it comes."

And that has been a theme through earlier Psalms.

Psalms 5:11 But let all those that put their **trust** in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

So David prayed that God would bring deliverance, so that those who trust in him would rejoice. To judge and destroy the wicked.

Psalms 9:10 And they that know thy name will put their **trust** in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

And so David said that God had not utterly forsaken those that trust in him. He will not forsake them, he will remember them, and they will sing unto the LORD.

And that's what the people need to do here. God hasn't utterly forsaken them. He is going to lighten their eyes with his word. He won't let the wicked prevail. And so they have cause to sing unto his name.

Remember when David asked God to lift him up from the gates of death? He said he was asked God to do that:

Psalms 9:14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will **rejoice** in thy salvation.

Verse 6

BOUNTIFULLY

Now when it says that the LORD has dealt bountifully with them, we have a generally idea of what that means. But let's look at a few verses that use the term "bounty" so that we get a real clear picture of that.

The first place the term bounty is used:

1 Kings 10:13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal **bounty**. So she turned and went to her own country, she and her servants.

So when Solomon sent the queen of Sheba away, he gave her presents, in addition to what he'd already given her of his royal bounty.

In other words, he'd been providing food for her and her servants while she was there, sustaining her with his royal bounty. And then he gave her also a present when she left.

Proverbs 22:9 He that hath a **bountiful** eye shall be blessed; for he giveth of his bread to the poor.

And so bounty is like bread. It is food. Sustenance.

And so when they say here that the LORD has dealt bountifully with them, they are saying that they've received, before they even asked, that thing which they were asking God for.

They were asking him to lighten their eyes in the weariness. And you remember how Jonathan's eyes were enlightened, he ate a little honey.

And so God is going to give them food to revive them as well. But he isn't just going to give them one little taste of honey. He's going to deal bountifully with them. He's going to give them plenty of food.

Like it said in that verse in Proverbs, he's going to give them plenty of bread. The bread of life, the word of God.

There are 150 Psalms. That's God dealing bountifully with them. I mean, he really could have gotten by with just a dozen or two. But he isn't just giving them a little bit, he's dealing bountifully with them.

Isaiah 32:5 The vile person shall be no more called liberal, nor the churl said to be **bountiful**.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.