

Day 332 - TUESDAY: January 2nd

Psalms 11, 12 & 13

Psalms 11:1-7 NKJV

To the Chief Musician. A Psalm of David. In the LORD I put my trust; How can you say to my soul, "Flee as a bird to your mountain"? For look! The wicked bend their bow, They make ready their arrow on the string, That they may shoot secretly at the upright in heart. If the foundations are destroyed, What can the righteous do? The LORD is in His holy temple, The LORD's throne is in heaven; His eyes behold, His eyelids test the sons of men. The LORD tests the righteous, But the wicked and the one who loves violence His soul hates. Upon the wicked He will rain coals; Fire and brimstone and a burning wind Shall be the portion of their cup. For the LORD is righteous, He loves righteousness; His countenance beholds the upright.

Psalms 12:1-8 NKJV

To the Chief Musician. On An Eight-Stringed Harp. A Psalm of David. Help, LORD, for the godly man ceases! For the faithful disappear from among the sons of men. They speak idly everyone with his neighbor; With flattering lips and a double heart they speak. May the LORD cut off all flattering lips, And the tongue that speaks proud things, Who have said, "With our tongue we will prevail; Our lips are our own; Who is lord over us?" "For the oppression of the poor, for the sighing of the needy, Now I will arise," says the LORD; "I will set him in the safety for which he yearns." The words of the LORD are pure words, Like silver tried in a furnace of earth, Purified seven times. You shall keep them, O LORD, You shall preserve them from this generation forever. The wicked prowl on every side, When vileness is exalted among the sons of men.

Psalms 13:1-6 NKJV

To the Chief Musician. A Psalm of David. How long, O LORD?

Will You forget me forever? How long will You hide Your face from me? How long shall I take counsel in my soul, Having sorrow in my heart daily? How long will my enemy be exalted over me? Consider and hear me, O LORD my God; Enlighten my eyes, Lest I sleep the sleep of death; Lest my enemy say, "I have prevailed against him"; Lest those who trouble me rejoice when I am moved. But I have trusted in Your mercy; My heart shall rejoice in Your salvation. I will sing to the LORD, Because He has dealt bountifully with me.

Daily Deep Dive:

Psalm 11

The UCG reading program states: "David composed Psalm 11 when others around him (the "you" in verse 1 is plural) were counseling him to flee from encroaching enemies. The NKJV closes the quote of the counselors at the end of verse 1, but it makes more sense to close the quote at the end of verse 3, as the NIV does. It is not clear whether the threat of enemies secretly shooting with arrows in verse 2 is literal or figurative (see Psalm 64:3-4), though the advice of flight would seem to imply mortal danger.

The advisers see no alternative to a hiding out in the hills because they believe "the foundations are destroyed" (verse 3). *The Expositor's Bible Commentary* says: "The word 'foundations' (*shathoth*) occurs only here with this meaning.... The 'foundations' appear to be a metaphor for the order of society (Psalm 75:3 {NIV, 'pillars'}; Psalm 82:5; Ezekiel 30:4): the 'established institutions, the social and civil order of the community'.... This order has been established by the Lord at creation and is being maintained.... [Yet to the advisers it now appears that] God's

justice and law are being replaced by human autonomy and its resultant anarchy" (note on Psalm 11:1-3).

David counters that the foundations are not destroyed because the Lord Himself is the true foundation. God may be testing the righteous at this time (verse 5), but He is in charge and sees what is going on (verse 4). David knows that "God is alive and at work in His holy temple [not the one in Jerusalem that was yet to be built but the one in heaven, as made clear by verse 4]; that He is hearing prayer, forgiving sins, welcoming home sinners, waiting for people to flee or to take refuge in Him, and not away in the mountains; that God is ruling His world from on high, noticing and testing every little detail of human life" (George Knight, *Psalms*, OT Daily Bible Study Series, 1982, comments on Psalm 11:1-7).

God hating the wicked and lovers of violence in verse 5 refers to His ultimate rejection of them (see the Beyond Today Bible Commentary on Psalm 5:5). The phrase "the portion of their cup" (Psalm 11:6) refers to "their lot" (NIV; see Psalm 16:5). The cup for the wicked is one of punishment (see Psalm 75:8; compare Jeremiah 25:15-29). It is shown in Psalm 11:6 to contain fire, brimstone (sulfur) and burning wind—images we later see in John the Baptist's warning of God's "winnowing fan" and "unquenchable fire" (Matthew 3:12) as well as the book of Revelation's prophecy of the future "lake which burns with fire and brimstone, which is the second death" (Psalm 21:8). The unrepentant will be completely burned up in this fire, not tormented forever (see our free booklet [*Heaven & Hell: What Does the Bible Really Teach?*](#)).

Yet God faithfully loves the righteous and will in His righteous justice ultimately preserve them. The concluding phrase "His

countenance beholds the upright" (Psalm 11:7) could also be rendered in reverse, "Upright men will see his face" (NIV), implying free access to God's throne." [END]

Psalm 12:

The UCG reading program states: "In the superscription of Psalm 12, the word *sheminith*, as in Psalm 6, is likely properly translated in the NKJV as "eight-stringed harp." As to substance, David in Psalm 12 laments the perversion of language he witnesses everywhere, with people using words to hurt each other.

Conversation is filled with lies, flattery, deception, boasting, idle words (verses 2-4). "Everyone lies to his neighbor" (verse 2, NIV).

The wicked say whatever promotes their own interests (verse 4).

"We'll talk our way to the top, we'll outtalk the simple; no one can stop us" (Knight, *Psalms*, comments on Psalm 12:1-8). Christ

warned his followers to be careful about what they say: "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned" (Matthew 12:36-37).

God doesn't speak meaningless, idle words. He backs up what He says. Therefore, when God states that He will rise up on behalf of the oppressed and provide a safe refuge (Psalm 12:5), the oppressed can confidently count on His help. "In contrast to the idle words of the wicked (vv. 1-4), the words of God are altogether trustworthy. The eternal and steadfast nature of the Lord Himself stands behind His words" (*Nelson Study Bible*, note on verses 5-7). The words of God here can denote the whole of Scripture. The comparison of refining silver demonstrates how carefully chosen His words are. That they are purified seven times demonstrates how complete and perfect they are. It may also hint

at numerous patterns of seven, signifying completeness and perfection, within the Bible.

The psalm ends in verse 8 with the sobering reminder that though God will be faithful to His promises in taking care of His people, we still in the meantime must be on guard against the reality of living in an evil world.” [END]

Psalm 13:

The UCG reading program states: “Psalm 13. In the throes of anxiety over a situation that could spell death for David, he asks God four times how long He will refrain from intervening to help (verses 1-2). The question "How long shall I take counsel in my soul...?" (verse 2) could also be phrased as "How long must I wrestle with my thoughts...?" (NIV).

David appeals to God's honor, for his death would mean to his enemies either that David was not a legitimate servant of God contrary to God's own testimony or that God was unable to save Him. "The enemies' rejoicing [over David's fall] would be intolerable because it would be aimed in part against God in whom the psalmist has trusted (Psalm 35:19)" (*Nelson Study Bible*, note on Psalm 13:4).

In verse 5 we come to a turning point. It appears that God has now granted David a proper perspective. He thus ends the psalm confidently by focusing on God's mercy (*hesed*)—His covenant faithfulness, His unfailing love—remembering God's goodness to Him in the past (verse 6).” [END]

Verse 1 – I love how David composed the Psalms (of course under God’s inspiration). Here, similar to Psalm 22, David starts with how he is feeling and not stating what is in fact true. David “feels” like God has forgotten him and is hiding from him, but that isn’t true. David doesn’t leave us in the Psalm believing this is the

truth but brings the Psalm to a conclusion by focusing on what is true. God will save him (verse 5). God will deal bountifully with him (verse 6). This pattern is similar in Psalm 22, a very famous, but often misunderstood and misquoted Psalm.

Verse 3 – The NKJV states “enlighten my eyes”. The Hebrew for “enlighten” means “to be light” or “to be luminous”. The NLT translates it as: “Restore the sparkle to my eyes”.

Verse 4 – The NKJV states “Lest those who trouble me rejoice when I am moved.” The Hebrew for “moved” means “To totter, shake, slip” (BDB).