

Psalm 11

In Psalm 7, David talked about how God judged his enemies, bringing him deliverance. Then in Psalm 8 he described the peace of his kingdom, and the glory that God had brought to Israel, and the dominion that he had committed to all mankind. In Psalm 9, David talked about how God would preserve him and his kingdom, how he would maintain David's right and his cause, how he would utterly destroy all of David's and Israel's enemies, and how when any of David's enemies turned back against him, God would destroy them, and they'd be turning strait into hell. And in contrast with the wicked, David spoke in Psalm 9 of how God would be a refuge for the oppressed, how the righteous would praise him, how he would judge them and preserve them. David ended Psalm 9 talking about how God would one day utterly destroy all the wicked, all the oppressors, and would not forget the poor and needy. How he would make an inquisition for blood, and remember the cry of the humble.

We talked about how, in that, David had to ask for God's mercy. He did that very briefly, and one thing that he told God was that if he saved him he would praise him and declare his works in the gates of the daughter of Zion.

But when we got to Psalm 10, it wasn't a psalm of praise. It was a prayer that David was praying, asking God why he stands afar off in times of trouble. We pointed out how that David had received salvation from all of his enemies, and Israel had nationally experienced deliverance and peace with their enemies, but that there were still those in Israel who needed to experience salvation from oppression and trouble that they were going through individually. David, now delivered from his own troubles, his own persecutors, was coming to God and asking him why he hadn't saved all of the oppressed, and destroyed all of the oppressors. Why some of the poor and needy in his kingdom were still suffering persecution at the hands of the wicked.

David asked that question at the beginning of Psalm 10, and then he went on in the next 10 verses to describe the oppression of the wicked. How they were proud and covetous, and would murder the innocent. And David was framing an argument before God, that the wicked deserves no mercy, but must be utterly destroyed, because he is too proud to repent and turn from his wickedness. His sin is grievous, and demands punishment, and there is no hope of repentance from them.

So then in the last 7 verses of Psalm 10, David asked God to fulfill his wrath, pour out his judgement on the wicked, and bring that complete deliverance. He showed how this is God's nature, he is a just God, a God of judgement and recompense, and he sees the wickedness of the oppressor to one day requite it.

So in Psalm 10, David asked God to bring judgement and perfect deliverance. He was asking him why he tarried. And David didn't really get a clear answer. God did not answer David. He did not tell him when he would perfect salvation, nor what he would do to help the fatherless and oppressed in the mean time. But David himself understood two things:

First, David knew that God would one day bring perfect deliverance. It was only a matter of time. God had promised it, and David knew that he would fulfill it. That wasn't in question. The only question was why it hadn't come yet.

And that brings us to the second thing that David realized. David realized that there was a prerequisite before God could bring perfect salvation. We are all familiar with the concept that there is a prerequisite, that something is expected of the oppressed, before God will deliver them from their national enemies. We see repeatedly in scripture Israel being brought into bondage as a nation, and God only delivering them, as a nation, once they turned to him with all their heart, put away their idols, and served him only, looking to him only for salvation. And

David understood that too. And what David realized is, that the same thing must happen before that salvation that he is looking for will come, though it is something that must happen on an individual level. Even though he's asking God to deliver each oppressed person from their personal enemies, not just Israel's national rivals, David understood that this salvation was still national in scope. It was complete and total salvation from oppression that David was looking for, because that is what God had promised, to destroy every oppressor at once. And so David realized that just as with that national salvation, none of them could receive it until all of them did. And so until all of the hearts of the oppressed were prepared, that they might seek the LORD and him only for deliverance, all of the oppressed would not be delivered, and all of the oppressors would not be destroyed.

And in this, David had hope. Because he understood that God had promised to bring this salvation, and so whatever was necessary to happen for it to come, God would do. And so David said, "LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: To judge the fatherless and the oppressed, that the man of the earth may no more oppress."

And it is in this state that David died, still looking and praying for that perfect salvation to come, for God to prepare their hearts, hear their cry, and judge and destroy the wicked.

So this brings us to Psalm 11. In Psalm 10, David didn't reference himself at all. He wasn't praying for himself, but for his people.

This is quite a contrast with Psalm 11. Psalm 10 was a prayer to God, in Psalm 11 David is talking to the wicked. Psalm 10 didn't mention David himself or reference him personally at all. Psalm 11 does, it starts off with David talking about himself.

So there's a big difference between these two psalms. But they're actually very similar, because they're both talking about the same thing, as we'll see.

Psalm 11 is just going to be talking about the same things that Psalms 9 and 10 talked about, just from a slightly different perspective.

In Psalm 7 we looked at how Christ would come in judgement after the tribulation. Then in Psalm 8 we talked about Christ's kingdom and his millennial reign of peace. In Psalm 9 we talked about how there would be some of the heathen, who after the millennium would turn back and come against the camp of the saints at Jerusalem, and how God would send fire from heaven to destroy them. Psalm 9 also told how Christ would make an inquisition for blood at the beginning of the millennium, and how he would be a refuge for the oppressed, but every oppressor would be destroyed.

At the end of Psalm 9 we began to look at how we, the creature, and even Christ, are waiting in expectation and hope for his kingdom to be revealed. And as we began Psalm 10 we noted how Christ, like David, is not indifferent to those who have not experienced that perfection of their salvation yet. Like David, Christ is earnestly seeking for all his brethren to experience full salvation.

Last time, as we looked at the last seven verses of Psalm 10, we talked about how salvation would one day be completed, and God's wrath poured out. But that there was a prerequisite to that. Before salvation could come, the hearts of the oppressed people of Israel have to be prepared. And we talked about how that was a work that God would do, preparing their hearts to serve him and seek unto him alone for salvation. And how the tribulation, bringing them to the point of seeing that no other god, nothing else could save them, would play a role in that. And how then, when Israel would cry out to him for help, he would lift up his hand to heaven, swear by his own eternal life, and bring judgement on every oppressor, requiting all their wickedness.

Verse 1

Psalms 11:1 To the chief Musician, A Psalm of David. In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

In Psalm 11 David starts off talking to the wicked. He's done that a bit before. In Psalm 4 he said this:

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 before God brought judgement, David warned his enemies that they should stop seeking falsehood against him but should cease from sin and put their trust in the LORD.

Now judgement has come. It talked about that in Psalm 7. All of David's enemies have been either destroyed or forcefully stilled.

But David knows that some of them may still come against him one day. He knows that there are also still other wicked oppressors out in Israel.

And so David is once again asking the wicked why they continue to try to destroy him. Why they continue their wickedness.

When David told them this before, he believed that God would save him. And now he has not only been saved, but received a promise from God that he will destroy all those that turn back against him.

So David is again warning the wicked that they will be destroyed.

The only difference is that this time David doesn't beg them to repent. He doesn't waste his breath, because he knows that they're too proud to repent, as he said in Psalm 10.

Mostly David is asking this in incredulity. "How in the world can you guys still be trying to persecute me? Don't you know what will happen to the wicked? Don't you know that there is a helper of the righteous?"

And so David—he's just incredulous.

TRUST

The first thing that David says here is, "In the LORD put I my trust."

This is actually the exact thing which David before admonished the wicked to do:

Psalms 4:5 Offer the sacrifices of righteousness, and put your trust in the LORD.

David has been contrasting those who trust in the LORD with those who do not from the beginning. He's been contrasting those who accept God's counsel and honor his anointed with those who take their own counsel and seek their own king.

And all along David has been pointing out how blessed it is to be one of those who trusts in God, and how horrible it is to be one of those who does not.

Psalms 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

So David said that those that put their trust in the Son would be blessed. Just as he said in Psalm 1 that the man whose delight was in the law of the LORD would be blessed. And those who refused to serve the heir of the kingdom would perish from the way, just as in Psalm 1 it said that all the ungodly would perish.

And that has continued on throughout these Psalms. At the end of Psalm 5 David said this:

Psalms 5:10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

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.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Again, the wicked would be destroyed, but the righteous, those that trust in the LORD, will be blessed.

And this has been demonstrated very clearly in God's miraculous deliverance of David from his enemies. Yet some continue to seek his demise. And David can't understand that, it seems absurd, which is why he says: "In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?"

"I'm trusting in God, can't you see that those that trust in the LORD are blessed, and that those who appose them are destroyed? How can you be still trying to put me in fear?"

SOUL

"How say ye to my soul, Flee as a bird to your mountain?"

David has talked before, in Psalm 3, of what the wicked were saying to his soul:

Psalms 3:2 Many there be which say of my soul, There is no help for him in God. Selah.

So before God brought David salvation, his enemies were saying of his soul, "There is no help for him in God." They thought that God wouldn't help David, but that they'd be able to destroy him.

Well, we know how that worked out. God did indeed defend David, and his enemies were destroyed. And everybody saw it.

Yet there are still some fools who don't think that God will protect David, they still don't believe that it is because David is trusting in the LORD that he is blessed. And they're saying to his soul, "Flee as a bird to your mountain."

FLEE

What does that mean?

Well, what they're doing is, they're mocking him. David is returning to Jerusalem now, after having defeated Absalom, but some of his enemies are saying his kingdom isn't really safe yet.

He's just fleeing up into the strong holds of Jerusalem for safety, he's really not coming back to receive his kingdom.

BIRD

And they're comparing that to the way a bird flees up into the mountains when it is hunted. David has actually compared himself to this very thing before, when he fled from Saul:

1 Samuel 26:20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

So when Saul was after David, David said that it was as if he was hunting a partridge in the mountains.

And David's enemies now are saying of David that he's back to his old ways, fleeing up into the mountains, like as when Saul was after him.

And they're rejoicing in that. They're hoping it stays that way. In fact, what they're saying is, that they are going to come hunting him just the way Saul did. That this time they're going to get him.

And David is just flabbergasted at that.

Here God has delivered him from the hand of Saul, delivered him from the hand of Absalom, and yet his enemies still can't see that it is God that is protecting him?

They're just refusing to believe that God is blessing and protected David because David is trusting in him for deliverance.

In their eyes David is still just a bird fleeing from his hunters, one day to be caught.

Later, Solomon would write, "Surely in vain the net is spread in the sight of any **bird**."

Proverbs 1:10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any **bird**.

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

So these oppressors may think that they're going to catch David, but they're not. If he's a bird, as they say, he'll escape. They're spreading their net in vain.

What is it that makes them think that they can succeed?

I think it is this: these oppressors have destroyed many innocents before. They've robbed the fatherless, refused to judge the widow, oppressed and persecuted and murdered the poor and needy. And there has been no reprisal.

So they have no reason to think that they can't do it again. After all, they've done it many times before.

But they're forgetting something. They're forgetting that David has received God's promise of personal salvation from all his enemies. They refuse to believe that.

You see, those other people they've killed, they hadn't received God's individual salvation yet.

As we talked about last week, Israel had only been saved nationally.

So the oppressors might well be able to persecute just about anyone else in Israel. The only one who is currently experiencing that perfect salvation is David.

So David isn't just another upright person who they can persecute. As they said, he is a bird, and they spread their net in vain.

We talked about how the wicked were hunting David, still seeking to destroy him. How they refused to believe that he was being delivered from his enemies because he was trusting in God. They refused to believe that God had brought him perfect salvation.

They were calling him a bird, meaning it to be an insult, as if they were hunters who would chase David up into the mountains had hunt him until they had killed him.

But we observed that they were making a mistake. Because David was indeed a bird, but that meant that they were seeking to kill him in vain. "Surely in vain the net is spread in the sight of any bird."

They thought that they could destroy David just as they had many others whom they had persecuted. But they were forgetting that God had promised perfect salvation to David. That all of David's enemies would be destroyed when they turned back against him.

And this is a picture of what will happen after the millennium. There will have been peace for 1000 years, so when the wicked come against Christ, they are going to have this same attitude. Despite the fact that Israel has been delivered and Christ has destroyed the oppressors and all who opposed his kingdom have been destroyed, those heathen that are left will still refuse to believe that perfect salvation is come. They'll think that they can destroy Christ and his kingdom just as many other kingdoms have fallen.

But just as the oppressors were committing suicide to come against David, so will those who turn back against Christ's kingdom be turning right into hell.

But they'll refuse to believe that until it happens.

Just like David was a special case, the oppressors could destroy just about anybody else, but they couldn't destroy David because God had granted him perfect salvation: so the heathen who come against Christ will have in their minds the history of kingdom after kingdom on this earth falling, and think that Christ's kingdom will fall like any other, refusing to believe that it is unique, because God has perfected salvation for all the children of light.

We looked at Leviticus 14, which explains the symbolic meaning of birds in the law:

David's enemies are forgetting that under the Law birds were given a symbolic meaning:

Leviticus 14:1 And the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

This is just beautiful, beautiful prophecy. And what David's enemies don't realize is that this chapter here in Leviticus codifies into the Law prophecy of David himself.

The first thing to note here is that we have a man who is a leper. He has an uncleanness that has caused him to be chased from out of his city, out of the camp.

But this leper, while outside the camp, is cleansed from his uncleanness. And so this ceremony of cleansing is performed, so that he can return.

But the leper doesn't come into the camp to be seen by the priest, the priest goes outside the camp to where the leper is, and there performs the ceremony that makes him clean.

The leper here is David. Remember that David sinned. And as a part of taking away that guilt of his sin, he was chased from his city. And it was while he was outside the city that God, represented by the priest here, performed the ceremony that brought David cleansing from that sin.

So like the leper David was cleansed while he was outside the camp.

This law of the cleansing of the leper is a picture of the gospel.

The ceremony of cleansing takes place outside the camp, just as Christ was crucified without the gate.

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

Two birds alive and clean. We're talked before about the two sons of David which were a part of his atonement. One died as a little baby, alive and clean indeed.

The cedar wood represents the cross of Christ, the hyssop the sponge of vinegar he was offered (John 19:29), the scarlet the robe which Christ would wear (Matthew 27:28) representing our sin (Isaiah 1:18).

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

One of the bird is slain, just as one son of David was slain with the sword.

This bird is to be killed in an earthen vessel over running water. Now Absalom, he was a full grown man at the time of his death. So he was in the flesh, in his adult body. And in 2 Corinthians 4:7, the Bible calls our bodies earthen vessels. So the earthen vessel here represents the flesh, the earthy, earthly body.

2 Samuel 14:25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

So Absalom was alive, in a beautiful earthen vessel, and without blemish.

And it says here that this bird in the earthen vessel is to be killed over running water. And when Absalom died, do you know where he was? When he went out against David, he had to go where David had fled to, and you know where David went?

2 Samuel 15:23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

So when Absalom went out against David, he had to pass over a brook of running water, and it was over on the other side of that running water that Absalom was slain.

The earthen vessel represents Christ's earthly body. The running water represents the water that flowed from his side when he was pierced.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Now the living bird represents David's second son. David's second son wasn't in an earthen vessel, he lived only seven days (coincidence, of course). And then he was set free from his body, to go to be with the LORD.

But that son died, as David's representative, to atone for his sin. And so the second bird, the living bird which is set free, also represents David himself. Like that son which died, David has been set free from the oppressor. David has been cleansed in the blood of his second son, who died over running water in an earthen vessel. And so now he is free to be released into the open field.

And like the leper who is cleansed, David is free to return to his city, to come back into the camp.

The bird that shed its blood is Christ. His blood was sprinkled on the cross, the scarlet robe, the hyssop.

His blood was also sprinkled on the living bird, which represents the man that is cleansed.

And this cleansing is perfect and complete, for that the blood was sprinkled seven times.

And so, like the living bird we are free, and like the cleansed man we may return into God's house, and his city of refuge.

Now the living bird is not in an earthen vessel. And so we who are cleansed will one day be freed from the bondage to corruption, and receive the adoption, to wit, the redemption of our bodies. Our hope will come, and we will be bound in this earthly tabernacle no more. We'll be freed from the curse, freed from infirmity.

And as a bird, for which the net is spread in vain, we will also be forever freed from oppression.

And so when the armies of Magog come against us, and we "flee" up into the mount Zion, as a bird to our mountain, we flee not from the hunter, but unto the refuge.

And the oppressor, the enemy of Christ will spread his net in vain. He will privily hunt us in vain. They will be seeking their own lives, hunting their own souls.

We, as the birds, will escape, and they who have turned back against us will be turning straight into hell.

So when David's enemies are saying that David is like a bird, they are forgetting what that means. And they are right: David is like a bird, like the living bird, who is free to return to its mountain.

They are spreading their net in vain, because God has cleansed David, and has promised him perfect deliverance.

They may try to oppress others, but they cannot oppress him.

MOUNTAIN

And David's enemies also forget, what mountain it is that he flees to, what city it is to which David, as a cleansed man, returns.

In Joshua 20 it talks about people fleeing to a city, and finding safety in it:

Joshua 20:1 The LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

So the innocent slayer would flee to a city, the city of refuge, where he would be safe from his avengers.

David talked about that in Psalm 9:

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

The mountain to which he returns is Zion, the city to which he flees is Jerusalem.

"But Jerusalem isn't a city of refuge," you say. And that's right, under the law, Jerusalem was not appointed as a city of refuge.

But it was specially appointed a city of refuge for David by God.

Remember what David said later 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.

So David asked God to have mercy on him, be his refuge, and bring him to the gates of Zion where he would show forth all God's praise.

What David was doing, is asking God to make Jerusalem his city of refuge. And God granted that when he saved David and returned him to Jerusalem.

You see, when David was asking to be brought to the gates of Jerusalem to declare God's praise, he was actually playing off of what the fleeing slayer would do when he came to the city of refuge.

Hear the next verse in Joshua 20 that we were just reading:

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

So when a man fled to the city of refuge, he would declare his cause to the elders in the gate of the city.

And David was saying to God, "If you save me, I'll declare my cause in the gates the daughter of Zion, and show forth your praise and deliverance.

And now David is coming into his city of refuge which God has appointed for him, Jerusalem, in mount Zion, to declare God's praise.

But these fools who are still opposing him think that he's just fleeing up into the mountains again, as he used to do, and that they'll be able to destroy him eventually.

That's utterly absurd. But that's what the pride of the wicked does to them. As David said in Psalm 10, they refuse to hear reproof or warning, and will not believe that judgement is coming for them.

We talked about how David wasn't fleeing to just any mountain, how he was returning to mount Zion and Jerusalem.

And his enemies could never hope to destroy him there, because God had appointed Zion as David's special city of refuge.

We pointed out the Jerusalem wasn't a city of refuge under the law, but that God had appointed it to be the place of refuge for David, in Psalm 9.

And as we went through Psalm 9, we talked about how God would be a refuge for all of the poor and oppressed. How he would provide a place of safety for them when he brought judgement on the wicked.

And that city of refuge will be Zion.

The wicked will compass the camp of the saints about, but it will be our refuge as they are destroyed.

God will preserve all in that mountain, who have declared his praise in the gates of Zion.

Verse 2

Psalms 11:2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

BOW AND ARROW

David says that the wicked have got their bow and arrow ready so that they can shoot at the upright in heart.

They'll shoot at the poor and needy, and they're ready to shoot David too when they get a chance. They think it will be easy, just like hunting a bird in the mountains.

And I think that perhaps David is also implying that they're still telling lies about him. This bow and arrows may have a double meaning, both literal and as a figure of speech:

Jeremiah 9:3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

Proverbs 25:18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

So the Bible compares the words of liars like these enemies of David to arrows shot upon the bow of their tongue.

It even talks about the string of the tongue in the Bible, the same way a bow has a string:

Mark 7:35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

So I think perhaps this is implied here. You'll see why later on.

We talked about how the wicked had prepared their bow and arrows to shoot the upright in heart.

In Psalm 7 it talked about God preparing his weapons, his bow and arrow, against the persecutors:

Psalms 7:10 *My defence is of God, which saveth the upright in heart.*

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

So God had ordained his arrows against he persecutors.

And this judgement was fulfilled when after the tribulation Christ comes down and defeats his enemies at the battle of Armageddon.

But this time it isn't God that is preparing his weapons against the wicked, the wicked are preparing their weapons against Christ and the upright in heart.

That is exactly what Magog will do after the end of the millennium:

Ezekiel 39:1 *Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:*

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

*3 And I will smite thy **bow** out of thy left hand, and will cause thine **arrows** to fall out of thy right hand.*

So Gog will come with bow and arrows against then mountains of Israel.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

And so Magog will be destroyed, and all the isles, the whole earth, with fire from God out of heaven.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

And the heathen will know that he is the LORD indeed, the Holy One dwelling in the midst of Israel.

PRIVILY

David says that the wicked have prepared their bow and arrows to *privily* shoot at the upright in heart.

This is exactly the thing that David described in Psalm 10:

Psalms 10:8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are **privily** set against the poor.

So in Psalm 10 David described how the wicked privily murder the innocent. And despite David's miraculous salvation, they continue to do so, even threatening him. But you know what Proverbs said:

Proverbs 1:17 Surely in vain the net is spread in the sight of any bird.
18 And they lay wait for their own blood; they lurk **privily** for their own lives.

If they come against David, to whom God has promised perfect salvation, they will surely be destroyed. There's no question about that. To hunt the his life is suicide. And they'll find that out.

We talked about how the wicked were privily seeking to murder the upright in heart. But we noted that the bows and arrows of then wicked can also be compared to their lies. Their wicked speech designed to destroy the innocent. And that is certainly true in the NT:

2 Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

There will be wicked teachers in the church who will privily bring in heresies that are damnable, those who believe them will be damned. Convincing someone of a damnable heresy with your tongue isn't much different than hunting them with a bow and arrows to murder them. But what heresy could be damnable? Well, it says they'll even deny the Lord that bought them. So they'll be privily spreading heresies about Christ himself.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

So these people will encourage covetousness, and make merchandise of the people. with feigned words.

That sounds a lot like what David described in Psalm 10. Wicked oppressors who blessed the covetous so that they could rob the poor and needy, through lies and hypocrisy.

And you know what these people are doing by bringing in damnable heresies? By denying the Lord that bought them, they are attempting to destroy the very foundations of faith, are they not?

They are up to the same old tricks that David is talking about here in Psalm 11, bringing damnation upon those who would be upright in heart, and destroying the very foundations of salvation.

UPRIGHT IN HEART

David says that they've prepared their bow, that they may privily shoot at the upright in heart.

So the wicked are targeting a specific group of people here. They aren't just out to kill anybody. They aren't out to kill the rich to steal their wealth or the poor to turn them from their right. They aren't targeting a group of people based on what those people have or who they are in this world. They are hunting them not based on outward things, not to rob them of something, but specifically because they are upright in heart.

That is a little different from what David described in Psalm 10. In Psalm 10 David talked about how the wicked oppressor would target the poor and needy. The fatherless and helpless. They'd privily murder the innocent. But it was because of their own pride and their covetousness. But here David is describing a different side of the wicked. He's talking about the wicked not targeting the poor specifically, or any particular group of people, but rather those that are upright in heart.

So it seems that what David is talking about now isn't something that the wicked are doing to gain something, but rather out of spite, or for whatever reason, they are just out to kill the upright in heart.

But what reason do they have? David doesn't give one here is so many words, but I think he gives us a hint.

First, consider this. In Psalm 10 David talked about the heart of the oppressed. He didn't use the phrase "upright in heart", but he did talk about God preparing their hearts:

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

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

So David said that God was waiting to bring his perfect salvation unto all Israel until each oppressed individual's heart had been prepared. And then he would hear their cry and destroy every oppressor.

We looked at a passage from 1 Chronicles 29, among other passages, that showed us what a prepared heart looks like. A prepared heart is one that does not serve other gods, but trusts the LORD and him only for salvation. But listen to how this passage describes it:

1 Chronicles 29:17 I know also, my God, that thou triest the **heart**, and hast pleasure in **uprightness**. As for me, in the **uprightness of mine heart** I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the **heart** of thy people, and **prepare their heart** unto thee:

So when they all brought an offering for the building of the temple, David looked out at the people making their offering, and he asked God to keep this in the imagination of the heart of the people of Israel, and to prepare their hearts.

And he explains why he asks that. David can see that it looks like the people are serving the LORD in uprightness. They are all offering willingly unto the LORD, just as David has in the uprightness of his heart.

But David points out that God doesn't look on the outward appearance, he tries the hearts of men. And David knows that, despite the outward appearance, God hasn't yet prepared all of the hearts of the people. So he's asking God to do that.

Now, David's own heart did not need to be prepared. It is clear that David is saying that his heart is ready, it is upright. And when David looks out and sees the people offering willingly just like he has, he has to remind himself that he can't look just on the outward appearance and

assume that all of the their hearts are upright too. So he asks God to prepare the hearts of those whose hearts are not upright.

The important thing to note here is that this passage defined what a prepared heart was. David's heart was prepared, and it was an upright heart. So an upright heart is a heart that is prepared for God's salvation.

And here in Psalm 11, David tells us that it is the upright in heart that the wicked are now targeting, trying to destroy them.

What he's saying is that the wicked are privily murdering those whose hearts have been prepared. They're specifically targeting the ones with the prepared hearts, the ones with the upright hearts.

Why are they doing that? Well, as we're going to see, their implied motive is to keep God's salvation from coming.

You see, the wicked may have now figured out, based on what David said in Psalm 10, that God's salvation and the destruction of every oppressor won't come until all of the people's hearts are prepared, until they are all upright in heart.

And so what David is seeing, either as a deliberate action of the wicked, or just as part of their oppression, is that they are destroying those whose hearts have been prepared. And as long as they are successful in that, God's salvation cannot come. As long as they destroy all the upright in heart, the salvation cannot come, because the upright in heart must be multiplied before that happens. All of the oppressed of Israel must have their hearts prepared for it to come. But if the wicked keep destroying those whose hearts are prepared, that cannot happen.

So the wicked are seeking to destroy all of the upright in heart, because then by God's own admission his salvation cannot come, and the oppressors are safe from his destruction.

David is saying here that there is a conspiracy of the wicked to keep God's salvation from ever coming by attempting to keep the hearts of the oppressed from ever all being prepared.

David doesn't bother to tell them that they're fools. He doesn't waste his breath. But he is going to describe how God's salvation is one day going to come, despite their attempts to stop it.

David knows that God will ultimately save the upright in heart. He told the wicked in Psalm 7:

Psalms 7:10 My defence is of God, which saveth the upright in heart.

So David knows that God will save the upright in heart, that God won't let man prevail. But the wicked are such fools that they really think that they can win.

Verse 3

Psalms 11:3 If the foundations be destroyed, what can the righteous do?

FOUNDATIONS

This is the reasoning of the wicked. If the foundations are destroyed, what will the righteous be able to do?

If the upright in heart keep being slain, how will their salvation ever come?

The upright in heart are the foundation upon which God's salvation must be built, it cannot come until the people's hearts are prepared. And as long as the wicked keep destroying those foundations, how will the salvation ever come?

If the wicked destroy David, who is upright in heart, how will the hearts of Israel ever be prepared?

And this is the strategy behind what the wicked do.

And David knows that it won't be successful in the end, the rest of the psalm makes that clear. But it is a concern that he is expressing here.

David doesn't have an answer to what the wicked are doing. He knows that God will prepare the people's hearts and bring salvation, but he doesn't know how that is going to happen.

So David believes that the foundations will not be destroyed. He's trusting that somehow, God will preserve it.

Solomon would later write:

Proverbs 10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

So there will always be those that are righteous, an upright seed, on the earth. They are an everlasting foundation.

David doesn't know yet how God will preserve them from the arrows of the wicked, but he is certain that he will, that perfect salvation will one day come.

In 2 Timothy Paul talks about some people who were overthrowing people's faith. But he tells us that the foundation of God stands sure:

2 Timothy 2:14 *Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.*

15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

16 *But shun profane and vain babblings: for they will increase unto more ungodliness.*

17 *And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;*

18 *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

So Paul admonished Timothy not to let the church strive about words to no profit, but rather that he should rightly divide the word of truth.

Because there were those who would bring in vain and profane babblings, whose word would eat like a canker.

And he gives an example of some people who were overthrowing the faith of some of the people by teaching that the resurrection was passed already.

So what they were doing is much like what we've been describing here: speaking lies and error to destroy the foundation.

But Paul says that they won't be successful:

19 *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*

So they may overthrow the faith of some, but the foundation of God will stand sure.

Now what is that foundation?

To understand that fully, we need to look at Isaiah 28. We've gone through parts of Isaiah 28 several times, starting back in Psalm 7.

Isaiah 28 starts off contrasting the crown of pride, worn by the drunkards of Ephraim, with the LORD of hosts who would be a crown of glory to the residue of the people. God would give them a spirit of judgment, and strength.

Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a **foundation** a stone, a tried stone, a precious corner stone, a sure **foundation**: he that believeth shall not make haste.

So God would lay a sure foundation in Jerusalem, and it would be a refuge for the upright. Those who believed in him will it not make haste.

The foundation cannot be destroyed, the righteous will not flee and make haste. When the overflowing scourge will pass through, they'll remain their refuge, with its sure foundation, and be safe.

What it is describing here is what will happen after the tribulation. Christ will be a sure foundation that the 144000, those ordainers of strength, children weaned from the milk, will take refuge in.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

So the refuge of the wicked will be destroyed by hail when Christ returns. They'll be trodden down by him.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

Some of the rebels who are not destroyed will be put in prison.

And those who refuse to obey will be struck with a plague and a consumption.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

26 For his God doth instruct him to discretion, and doth teach him.

So at the beginning of the millennium Christ will sow the nations throughout the earth. And there will be different types.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

So there are some that he will destroy and crush with his horsemen upon his return. Others will not be threshed at the battle of Armageddon. Instead they'll be bruised with the rod of his might, in his kingdom.

So what is the foundation? That tried stone?

1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*

*So the foundation of the upright in heart is now Jesus Christ, a sure foundation which cannot be destroyed. The righteous need not fear that the foundations will be destroyed. Their salvation is founded upon a rock, a tried stone, a sure foundation.
The wicked cannot destroy him.*

But you know, at the end of the millennium that's exactly what they'll think that they can do. They'll come against Christ and his saints and think that they can destroy the foundation of salvation from oppression, and return to oppression and wickedness. That's absurd. But the wicked will refuse to believe that Christ and his saints have received perfect salvation, promised by God unto all that trust him, and that will never end. Just as they refused to believe that David had received perfect salvation, they'll refuse to believe that we have received it. But as when they hunted David, they'll be hunting their own souls. And when they turn back against Christ, they'll be turning straight into hell.