

# Psalm 11

Last time we went through the first half of Psalm 11. David starts Psalm 11 talking to the wicked. He asks them how they can continue to mock him and hunt his soul, after seeing God's miraculous deliverance. He asks them how they can continue to think that they will be able to kill him, when they see that he is putting his trust in the LORD, and that the LORD is maintaining his cause. David is incredulous that the wicked continue to persecute him, and refuse to believe that God has brought David perfect salvation from every enemy and oppressor.

The wicked, in derision, were calling David a bird. They were saying that he was like a partridge fleeing up into the mountains, and that they were like the hunters which would come to kill him. But we pointed out how the wicked were making a mistake in calling David a bird. How under the Law, the bird set free in the open field represented the man who had been cleansed and could return into his city. Solomon would later write how to hunt such a man was to hunt one's own soul, for surely in vain the net is spread in the sight of any bird.

So David was indeed a bird, one who had been cleansed and granted perfect salvation. One whose enemies seek his life at their own peril.

And the mountain to which David's enemies were mocking David, saying that he was fleeing to it, was none other than Zion, the city of Jerusalem, which God had appointed to be his refuge.

And so David's enemies, in mocking David, were ironically pointing out the very things about David which proved that they would be unable to destroy him.

Yet these fools refused to believe that God's salvation would come. They still thought that they could destroy David, and they decided to destroy all those like him as well. David said that they had prepared their bow and arrows to slay the upright in heart. And thus the wicked thought that by killing all those whose hearts were upright and prepared to receive God's salvation, they could keep that day of judgement and deliverance from ever coming. They knew that until all the oppressed's hearts were prepared, the oppressor would not cease. And so they believed that by destroying the upright in heart they could stop God's wrath from being poured out on them. They thought that they could destroy the very foundations of salvation, and that if they succeeded the righteous then could not be saved. And so they said, "If the foundations be destroyed, what can the righteous do?"

And David must ask that question along with the wicked, because he doesn't know how God is going to keep those foundations from being destroyed. He is certain that salvation will come, and so the foundations will not be destroyed, but he doesn't know how that is going to happen. He doesn't know how God can continue to hide his face in times of trouble, and yet maintain an upright seed on the earth.

David doesn't have an answer to the strategy of the wicked, he can't tell them how God will stop their wiles from succeeding. But he does know that God has promised to bring judgement. And he knows that God will keep that promise. So in the last 4 verses of Psalm 11, David points to that. He may not know how God will overcome the schemes of the wicked, but he knows that man will not prevail. So he takes comfort in knowing that, somehow, one day judgement will come. And so he describes here how that will happen when God's wrath is poured out.

*Last time we talked about how after the millennium the armies of Magog would come against mount Zion and the camp of the saints. Like David's enemies, they would refuse to believe that we have received perfect salvation, and are blessed because we trust in the LORD. They'll think that given the right chance they can destroy Christ and us, the very foundations of salvation from oppression, and take back the earth from his kingdom. They'll bend their bow and make ready their arrows, and come against the holy mountain, into which the righteous have "fled".*

*Now the rest of Psalm 11 describes their destruction.*

## **Verse 4**

**Psalms 11:4** The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

The wicked have said that they will destroy the upright in heart, the very foundations of salvation, and thereby keep the perfect salvation which David has described from ever coming. And here is David's response to that: "The LORD is in his holy temple, the LORD'S throne is in heaven."

David doesn't argue with the wicked and tell them that they can't possibly kill all of the upright in heart. Because that's not so. David knows that even he himself has almost been destroyed on several occasions. So David can't point to the strength of the righteous, and say that they'll be able to hold their own. In fact, David knows that they can't hold their own. Because even if David believed that the upright in heart are in the majority, even if they were stronger than the wicked, David knows that the wicked aren't waging a battle of strengths against the righteous. They are hunting them privily. And so, often the righteous never know who their enemies really are. They are destroyed when nobody is looking.

And David can't point to his own strength and tell them that he'll fight for the righteous, because the wicked think that they can kill even him. And though he has brought national salvation to Israel, David knows that he can't alone bring personal salvation to Israel. That's a work that only God can do.

And so when David is confronted with the wicked's plan to destroy the foundations, David's reply isn't to look to himself or to the righteous for hope. Instead David's response is to look to the LORD.

And what David is implying here is that the true foundation of salvation isn't with man. It isn't the upright in heart. The true foundation isn't those whose hearts are prepared, but the One who has prepared their hearts. The true foundation of that perfect salvation is the LORD.

And so David can have confidence that the wicked cannot destroy the foundations, because they cannot destroy the LORD, that lowest foundation, upon which all the others stand.

*Last time we observed that Christ is the foundation, the tried stone, upon which the church is built. And here David affirms that it is indeed the LORD himself which is that bottommost foundation of our salvation, it is he which upholds the upright in heart, who are that higher foundation upon which his salvation ultimately stands.*

*So there is one foundation, but there are also several levels of foundations. Which is why it says in verse 3 "foundations" plural.*

*God is the chief foundation, and then we are built upon him:*

**Ephesians 2:19** *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

*21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the Spirit.*

*So Christ is the chief corner stone, which upholds the whole building. But the apostles and prophets are themselves a foundation, upon which the church is built.*

So much so that it says:

**Revelation 21:14** *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

*And so the upright in heart do form the foundations of God's salvation, but they themselves are built upon foundations, with ultimately God, as the lowest foundation, upholding the whole thing.*

*David did not understand, and we have not yet fully elucidated here, how God upholds the upright in heart.*

*But he is that foundation, and he cannot be destroyed.*

*And so when the armies of Magog come against us, and against Christ, they are fools to think that we could be overcome. We have received perfect salvation, and were indeed of the very foundations of it. And having received that salvation, the LORD will preserve us.*

## TEMPLE

Now David observes two things about the LORD.

First he says that "The LORD is in his holy temple."

Now, you must remember that at this time there is no glorious Solomonian temple in Jerusalem. The only "temple" that exists is the tabernacle of the congregation, that was pitched in Shiloh. But David is pointing out that there is a house, a tabernacle, a temple, on earth, in which the LORD dwells.

And so the LORD is not just the foundation of salvation in some heavenly sense. He isn't a foundation that is far away and out of sight. He is a foundation in the earth.

It is in the earth that the LORD will bring salvation, and so it in the earth that God is the foundation of that salvation, dwelling in his holy temple where the upright in heart can seek unto him for that salvation.

*Next it speaks of the LORD being in his holy temple. That means that when the final destruction of the oppressors comes, there must be an earthly temple in which God indeed is dwelling. And that's something that will certainly be true in the millennium. There will be a temple in Jerusalem, and at the beginning of the millennium the glory of the LORD will come into it, through the east gate. It describes that in Ezekiel 43.*

*And so the LORD will be in his holy temple. And yet despite that these fools will think that they can overthrow his saints who dwell alongside him.*

## THRONE

But of course God isn't only in the earth. David is quick to add that "the LORD'S throne is in heaven."

And so in being a foundation in the earth, the authority and surety and power of that foundation is not diminished.

The wicked can't think that they can destroy the foundations of salvation just by destroying the foundations of the temple.

Later that would happen, the foundations of the temple which Solomon would build would be destroyed.

But God's throne is not in his temple. It is in heaven.

And so as a foundation for salvation, God is both far out of reach and thus indestructible, while at the same time being relevant and present right here on earth. And though he is on earth he is also on his throne in heaven, and so his authority and power is not diminished. So David is pointing out how good and sure a foundation that the LORD himself is. And so surely salvation will indeed come. That foundation cannot be destroyed.

David talked about God's throne in Psalm 9. He talked about how even when he was forced to flee throne of Israel, God was still on his throne, and judged David's enemies:

**Psalms 9:4** For thou hast maintained my right and my cause; thou satest in the throne judging right.

And so now David hearkens back to that, pointing out that attempting destroying the righteous in the earth will not destroy the foundations. Because God still retracts his throne, and can and will bring judgement. He can deliver the righteous out of the hand of the wicked, when necessary, to bring salvation.

And in Psalm 9 David also spoke of a judgement to come, saying that God was already preparing for it:

**Psalms 9:7** But the LORD shall endure for ever: he hath prepared his throne for judgment.

And so God is an everlasting foundation for salvation, and he is preparing his throne that he might bring that final judgement to pass.

And so God can save those that trust in him from the wicked so that they might not all be destroyed. He is that sure foundation, upon which the other foundations are built. He is steadfast and eternal, and will not let the other foundations crumble. He will hold them up, that his judgement might come.

"The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men."

And so David says also that God is watching. He isn't going to be taken off guard. As it says in another place, not one sparrow will fall to the ground without his notice.

The wicked won't be able to destroy all of the upright in heart when God's not looking. Yes, they'll hunt them privily, but though no one else sees, God will. And he will uphold them, uphold that foundation, that his salvation might come.

Now in the next verses David tells us what God sees, what he's looking for. When he tries them, what he seeks.

*But then it says that the LORD's throne is in heaven. How can that be?*

*When we went through Psalm 8 we talked about how the name of the LORD was excellent in all the earth, and yet God's glory was still above the heavens, even in the millennium. His name would be in the earth, but his throne would remain in heaven.*

*And so when Magog comes against Zion, thinking that the only throne of the LORD is the one which Christ sits on in Jerusalem, they'll get a big surprise. The throne of the LORD God the Father himself is still in heaven, and he will send down fire from heaven to destroy them.*

*It isn't just his throne and presence in the temple on earth that they have to contend with, they also have to contend with him from his throne in heaven.*

*So because he dwells in the temple on earth he will surely see their wickedness, and because his throne is in heaven he will surely be able to judge and requite them.*

## Verse 5

**Psalms 11:5** The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

“The LORD trieth the righteous.”

David has talked about God trying the righteous before, in Psalm 7:

**Psalms 7:6** Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

So David asked God to judge his enemies, to arise and deliver him, that the people might compass God about with praise.

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

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

David was asking God to judge him according to his righteousness, that the wickedness of the wicked might end. He knew that God tries the hearts and reins and knows who is righteous and who is wicked, so he was asking him to do what only he could: destroy all the wicked, while saving all the righteous alive.

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

And David knew that God would defend him, because he saves the upright in heart. They are the key to his salvation, and he will not let them be destroyed.

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

And so David went on to talk about how God would be angry with the wicked and prepare to pour out his wrath against them. He'd try the hearts, and save the upright.

And so here in Psalm 11, David is hearkening back to that and pointing out that God is a just judge, one who can see the hearts and reins. He can try the righteous, and save him, and he is prepared to destroy the wicked.

“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.”

So when God looks at the children of men out of his temple and from heaven, he sees the righteous and tries them. But his soul hates the wicked.

So there are two responses that God has when his eyes behold the people. He either tries them, if they are righteous; or his soul hates them, if they are wicked.

Why does it say that he tries the righteous specifically? He tries the righteous, but hates the wicked.

It seems to imply that being tried is a good thing, and something that God does not do to the wicked, he reserves it especially for the righteous.

To try something is to test it, to taste it, to prove it. And so to try the righteous would be to test them, to prove their hearts, whether they are really righteous or not.

That doesn't necessarily seem like a positive thing. It could seem a bit strange for David to be telling the wicked that God doesn't just accept their righteous at face value, he tries and tests them, he has a high standard. That seems like something the wicked would rejoice at, because they want there to be as few righteous as possible. They want to destroy them all.

But the Bible often uses the word tried to refer to the refining process of a precious metal. And so to try something isn't just to test its purity. It also has a purifying affect.

So when David tells the wicked that God tries the righteous, he isn't saying that God is casting off those that don't pass the test. He's saying that God is trying and purifying a righteous seed on the earth. That when the righteous don't come up to spec he tries them until they are perfect. So every time God sees a righteous man, even if his heart isn't fully prepared yet, he begins to try him and purify him until his heart is fully upright. Until he is perfect and his heart is prepared. So the wicked cannot think that by destroying all of the upright in heart they can win. Because those righteous, whose hearts are not yet fully prepared, God is actively trying until their hearts are prepared.

So God's work of trying the righteous is that same work of preparing their hearts, that his salvation might come.

God's eyes behold each righteous man, and he works to prepare their hearts, to maintain an upright seed on the earth, that his salvation might come.

So God is actively working to try and to uphold the righteous, that the wicked might not prevail. God may indeed stand afar off in times of trouble, not saving the upright in heart from their oppressors, not destroying the wicked. Instead, he thwarts the wicked by constantly trying the righteous so that there is always a prepared people, a foundation for his salvation.

When he sees a righteous man, God's response is to try him. When he sees a wicked man his response is hatred. That's just an emotional response though, that isn't really an action. He tells us what God's action against them will be in the next verse.

## Verse 6

**Psalms 11:6** Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

So God may not be taking action against the wicked yet. But he will store up his hatred and wrath, and one day pour it out. His salvation will come. They will not be successful in destroying the foundations, and the oppressors will ultimately be destroyed.

### RAIN

David says that fire will be rained down from heaven on the wicked.

And David isn't speaking figuratively here. Now, you might be thinking that God doesn't do that, the wicked don't have fire rained down on them, that isn't something he does to the wicked on a daily basis. And you'd be right. But David isn't talking about what God is doing to the wicked now, he's taking about what God is going to do one day to utterly destroy the wicked.

So David is talking about a unique and final judgement that will destroy the oppressors of Israel. And this isn't an entirely unprecedented thing. There are a few times in scripture when God has rained fire down from heaven on his enemies.

The first time that it talks about the LORD raining fire from heaven is the destruction of Sodom and Gomorrah.

**Genesis 19:24** Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

It is no coincidence that God destroyed Sodom and Gomorrah for the same reasons that he's going to destroy these wicked men:

**Ezekiel 16:49** Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

It was for pride and oppression that God destroyed Sodom. And it is for pride and the oppression that results from it that God will one day destroy these wicked men. And he'll do it the same way he destroyed Sodom, with fire from heaven.

*And so God will judge Gog:*

**Ezekiel 38:14** *Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?*

*15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:*

*16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.*

*17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?*

*18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.*

*19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;*

*20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.*

*21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.*

*22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.*

*23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.*

*And so just as it says here in Psalm 11:6, he will rain fire and brimstone upon them, and they will be shaken.*

## SNARES

It's interesting to note that the first thing that David says God will rain on the wicked is snares. That's kind of strange, and it isn't really something I could find anywhere else in scripture, it seems unique.

**Psalms 9:16** The LORD is known by the judgment which he executeth: the wicked is **snared** in the work of his own hands. Higgaion. Selah.

So David did talk about the wicked being snared in the work of his own hands. Interestingly, we concluded that when it said the "work of his own hands" it was probably an implicit reference to idolatry—and there are many other passages that talk about being snared by idols:

**Exodus 23:33** They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a **snare** unto thee.

**Judges 2:3** Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a **snare** unto you.

So though it is probably speaking literally when it says snares will fall from heaven, I suspect it may also be saying that "idols", stones and rocks, will fall from heaven, and they will be destroyed by rocks, which they have worshiped.

So the snares may be partly referring to that fire and brimstone which will fall from heaven. It's also using the term because these are people who are trying to snare David and other righteous people that they might destroy them. But in the end, they'll be the ones snared, not from a net spread on the earth beneath, but from wrath rained down from God above.

## HORRIBLE

And it says that this rain of fire and brimstone is going to be accompanied by storm, a horrible tempest.

The word horror is from the Latin *horreo*, "to shake or shiver, or to set up the bristles, to be rough."

So when we say that something is horrible, we often mean that it is so repulsive that we shudder to think of it. It makes us shiver.

**Ezekiel 32:10** Yea, I will make many people amazed at thee, and their kings shall be **horribly** afraid for thee, when I shall brandish my sword before them; and they shall **tremble** at every moment, every man for his own life, in the day of thy fall.

I think that what it is implying here though is that this tempest is going to shake all things and the earth itself. It will be a horrible tempest, a shaking tempest. Oh yes, it will be horrible so that we shudder to think of it, but all who go through it won't be able to help but shudder, for it will shake them and blow them away.



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

So God finds it horrible, so that we should shiver, at wickedness and oppression, people who walk an lies and deceit, who bless the covetous, and strengthen the hands of evil doers, and are as Sodom and Gomorrah.

He says that's a horrible thing, and we see here in Psalm 11 is that his cure for it is to bring a more horrible thing. They don't shudder at such wickedness, but they will be horribly shaken by God's judgement for it when he brings it upon them.

## TEMPEST

*It says that a horrible tempest shall come upon the wicked. It mentions that tempest in Isaiah 32:*

**Isaiah 32:1** Behold, a king shall reign in righteousness, and princes shall rule in judgment.

*So it is speaking of the time of the millennium.*

*2 And a man shall be as an hiding place from the wind, and a covert from the **tempest**; as rivers of water in a dry place, as the shadow of a great rock in a weary land.*

*And there will a man who is a refuge from the tempest, as a great rock whose shadow hides one from the wind and rain.*

*3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.*

*4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.*

*And healing will come to all the earth.*

*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.*

*And at that time every oppressor and vile person will be cut off. The vile will be no more called liberal.*

*8 But the liberal deviseth liberal things; and by liberal things shall he stand.*

*Those that are truly liberal with their possessions devise means of giving them away. And it is by helping the poor and needy in the tribulation that they shall stand.*

*9 Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.*

*10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.*

*11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.*

*12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.*

*13 Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:*

*14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;*

*15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.*

*And so all of the careless women will be troubled during the tribulation, until the spirit is poured out upon his people.*

*16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.*

*17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.*

*And so righteousness will come, and will bring peace to all the earth.*

*18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;*

*19 When it shall hail, coming down on the forest; and the city shall be low in a low place.*

*And so when the hail and tempest comes, the people of the LORD will not be hurt by it, but will be in quiet resting places, in their refuge from storm in rain, the shadow of that great rock in Zion.*

## PORTION

So David says that fire from heaven and an horrible tempest will be the portion of the cup of the wicked. This will be their portion.

A portion is just a piece or part of something. But often in the Bible it is used to refer to the portion of the inheritance that one will receive, what one is due.

When the spoil is divided each person gets a portion, when an inheritance is divided each person gets a portion.

So a portion is the part that you are due, its your right. It is what is given to you when something is being divided between several different parties that all have a stake in it.

So what David is saying, is that when God is dealing out the portions to different people, this is going to be the portion of the wicked. This is their due, their inheritance: destruction from the Almighty. That's what they're going to receive.

**Job 20:19** Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.  
21 There shall none of his meat be left; therefore shall no man look for his goods.  
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.  
23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.  
24 He shall flee from the iron weapon, and the bow of steel shall strike him through.  
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.  
26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.  
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.  
28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.  
29 This is the **portion** of a wicked man from God, and the heritage appointed unto him by God.

So the portion, the heritage of the oppressor will ultimately be that God will rain fire upon them.

**Job 27:13** This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

So the portion and heritage of oppressors is that they will be destroyed by tempest, and they'll be unable to escape God's wrath (perhaps as if caught in a snare).

**Job 31:2** For what portion of God is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

So Job said, as it says here in Psalm 11, that God beholds and sees the people of the earth, and has appointed destruction as the portion and inheritance of the wicked.

He says that they'll receive a strange punishment. Not something normal, its going to be a strange, unusual thing that will ultimately take them and destroy them.

And so God doesn't always punish the oppressors today. He doesn't always take action and destroy the wicked. Often he stands afar off in times of trouble.

But there will come a day when God will give portions, an inheritance to the people of the earth, and the portion of the wicked will be a strange and unusual punishment, fire and brimstone and horrible tempest, that will utterly destroy them.

*We talked about the portion of the cup of the wicked. How there would come a time when all men would receive their portion, their inheritance from God, and the wicked would receive destruction.*

*It talks about that in Jeremiah 10, which was one of the passages that we looked at in regard to Magog.*

**Jeremiah 10:10** *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*

*11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.*

*12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.*

*13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.*

*14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.*

*15 They are vanity, and the work of errors: in the time of their visitation they shall perish.*

*16 The **portion** of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.*

*And so the idols of the heathen are a work of vanity that they themselves have made. They have no portion from them.*

*But the LORD is the one who made all things, and so as the portion of Jacob, as their inheritance, they inherit all things that are and ever shall be. Not only this earth, but also that which is to come.*

*The gods which are the work of men's hands cannot give an inheritance. The portion of all people will come from their maker, not that which they have made.*

*And the portion of the hypocrites shall be weeping and gnashing of teeth:*

**Matthew 24:45** *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

*46 Blessed is that servant, whom his lord when he cometh shall find so doing.*

*47 Verily I say unto you, That he shall make him ruler over all his goods.*

*48 But and if that evil servant shall say in his heart, My lord delayeth his coming;*

*49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;*

*50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,*

*51 And shall cut him asunder, and appoint him his **portion** with the hypocrites: there shall be weeping and gnashing of teeth.*

*And so when Christ returns and the millennium begins the people of the earth will be given their portions. To the wicked will be destruction.*

*And to any of the heathen which turn back against Christ in the army of Magog will also receive the portion of the wicked: destruction from the Almighty.*

## CUP

It says that fire and brimstone from heaven will be the portion of their *cup*. It speaks in many passages of the wrath of God as a cup of wine which the nations drink. And it also often refers to those who are receiving God's judgements as being drunk, filled with wine, of the indignation of God.  
For example:

**Jeremiah 25:15** For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.  
16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

So the cup given to the nations represents God's fury.  
Now, not all the wicked who receive of the cup have fire come down from heaven and destroy them. God might send a sword or pestilence among them, and have them carried away captive or something like that.  
But the wicked that love violence, these oppressors, God has reserved a special portion of the cup for them. A special mixture of his wrath.  
The portion of their cup will be fire and brimstone from heaven, with an horrible tempest.

*We talked about the portion of the cup of the wicked, how the wrath of God is often compared to a cup of wine, his fury, of which the nations drink.  
Our portion isn't in the cup. Because Christ took and drank the cup for us:*

**Matthew 26:39** *And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

*And so the portion of our cup, God's wrath toward our sin, was poured out upon Christ, that we might be saved in the day of wrath.*

**Revelation 14:9** *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,  
10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:  
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

*And so this is portion of the wicked, the cup of God's wrath toward them: fire and brimstone.  
That's what the oppressors will receive at both the start and end of the millennium.*

## Verse 7

**Psalms 11:7** For the righteous LORD loveth righteousness; his countenance doth behold the upright.

You'll note that there are seven verses in this psalm. And that's because this psalm is about how God's wrath and judgement on the wicked will one day be fulfilled.

Now David has said that the wicked have tried to destroy all of the upright in heart, the very foundations of salvation.

And he knows that perfect salvation can only come when all of the people's hearts are prepared and upright.

And David knows that God will do as he has promised, and will bring that salvation.

So David knows that somehow, God will preserve upright in heart. Even though he doesn't know how God will do that.

David doesn't know what means God will use yet, but he's given some good arguments here that show that we can be confident that God will ensure that the upright in heart are not utterly destroyed.

David tells us that the ultimate foundation of that salvation is the LORD himself, and that the LORD will uphold the foundation of upright men that is built upon him.

David pointed out that God sees the righteous and the wicked. And he hates what the wicked are doing. He'll one day rain down fire and brimstone on them to destroy them.

But the righteous, when God sees them, he tries them. He tests and purifies and perfects them, preparing their hearts until they are fully upright.

And so God is constantly working to prepare the hearts of the righteous, and thus he replenishes the earth with people who are upright in heart, even as the wicked are trying to destroy them.

And so here in this final verse, having described the fate of the wicked, David is returning to the discussion of the righteous, and is giving his final argument as to why God will do this. Why God will preserve the upright and try the righteous. And why he'll ultimately destroy the wicked.

"For the righteous LORD loveth righteousness; his countenance doth behold the upright."

God loves the righteous.

That's a very simple concept, it almost seems too fundamental to even be worth bringing up here. But remember that David is talking to oppressors, the wicked, who don't have God in all their thoughts.

So David is stating some things, that seem obvious to us, but that he feels he has to confirm before the wicked because they refuse to seek after God.

And as David has described God's emotional response to the wicked (he hates them), so now he's describing God's emotional response to the righteous: he loves them.

Before David said that God would try the righteous, that was the action he would take when he saw a righteous man, but he didn't say what his emotion was. He's now told us both God's emotion, and the action that God takes, toward the wicked. So now, to close the circle, he's describing God's emotion toward the righteous.

But David didn't just say that God loves the righteous. He said that "the righteous LORD loveth righteousness."

So first of all David points out to the wicked that God himself is righteous, he is the righteous LORD.

And as such he is also a lover of righteousness. That's why he beholds and seeks out righteous men. That's why he tries them that they might be more righteous.

What David is saying is that God is not an indifferent and emotionally uninvolved judge. The wicked have assumed that that must be the case. They think that if God is really righteous, he would have already judged and destroyed them. And so if he is, he must at least be indifferent to what goes on down here on earth. Why, didn't even David himself cry out because he hides his face in times of trouble?

And so the wicked believe that the perceived lack of involvement by God in worldly affairs, in bringing judgement on the oppressor, means that he really doesn't care all that much what goes on down here and will never require it.

That was the line of thinking of the wicked that David talked about in Psalm 10. And instead of answering it directly, David just cried out to God to bring perfect deliverance. He didn't directly refute the claims of the wicked.

Well now he is. He's telling the wicked that God's seeming uninvolved doesn't mean that he is indifferent. God does see and behold the righteous and the wicked, and he's not indifferent to what he sees.

He responds to the wicked with hatred, and his fury will one day be poured out upon them. Yes, his salvation will come, despite their antics. Because God loves righteousness, and when he sees a righteous man, one like himself, he tries him, purifies him, and prepares his heart to receive his salvation, that one day he might lift up the light of his countenance upon them. "For the righteous LORD loveth righteousness; his countenance doth behold the upright."

David has asked God to lift up the light of his countenance upon them 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.

**Numbers 6:22** And the LORD spake unto Moses, saying,  
23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,  
24 The LORD bless thee, and keep thee:  
25 The LORD make his face shine upon thee, and be gracious unto thee:  
26 The LORD lift up his countenance upon thee, and give thee peace.  
27 And they shall put my name upon the children of Israel; and I will bless them.

*The countenance of Christ will behold the upright during the millennium.*

**Revelation 1:16** And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

*How then will the wicked think that they can destroy him?*

## Verse 3

Job 22:15 Hast thou marked the old way which wicked men have trodden?  
16 Which were cut down out of time, whose **foundation** was overflown with a flood:  
17 Which said unto God, Depart from us: and what can the Almighty do for them?  
18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.  
19 The righteous see it, and are glad: and the innocent laugh them to scorn.  
20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

Isaiah 54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy **foundations** with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.