

Psalm 12

Last time we finally came to the climax in Psalm 12, where David has been pleading with God to keep the godly from failing, to stop the oppressed from being deceived into rebellion and becoming like their oppressors, to uphold the foundations of salvation, not to let the upright and faithful seed through which the Savior must come be destroyed. And God finally responded to David, and answered, saying, “now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.”

Today we’re going to look more closely at God’s response, what action he’s taking on behalf of the oppressed, and what the implications of all of this are.

Verse 6

PURE

In this verse David talks about the words of the LORD. And his focus is their purity. This is a tremendous contrast to what David has just been discussing. David has been crying out to God because of the impurity of the speech of the wicked:

Psalms 12:1 Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

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

So the peoples’ words weren’t pure, they spoke vanity, with flattering lips and a double heart. There was no faithfulness in their mouth. They couldn’t be trusted. They were inconsistent. But the LORD’s words aren’t like that. They are pure words. That means they are perfectly faithful in their basic substance, there is no impurity or inconsistency in them. There is no unfaithfulness in them.

So that’s quite a contrast.

But David isn’t just contrasting the words of God and the words of men. There’s a much bigger picture here.

David’s reason for lamenting the impure speech of the people, was because it meant that they were unfaithful, ungodly, and unprepared for salvation.

We saw many reasons why God couldn’t bring them that perfect salvation while they were like that. And David did too, he knew the people had to be prepared and upright in heart before that salvation could come. They wouldn’t be delivered from all of their oppressors until they cried out with one heart, and one voice, to their one and only God for that deliverance.

But now God has heard David’s cry for help and he’s said that he’s arisen to do something about this, something to preserve the upright and prepare them for salvation.

And that something, we can tell from this verse, which is David’s response to God, is God’s words. The words of the LORD. His pure words.

And we begin to see why that is an effective action on God’s part. Because it is pure, faithful words that the just must speak, as they cry out to God for deliverance.

The upright in heart will only be saved when they are crying out to God and to him alone for salvation, in faithfulness.

And so God's pure words provide a basis for them to do that. They need to be crying out to God in purity, and by giving them his pure and faithful words to speak, it helps them to do that, it gives them a starting point.

You remember that the people thought that they would prevail with their lips. They will not prevail with their own words, but if they with one accord take up into their lips the pure words of God, then their deliverance will come.

So God is providing them with his pure words, to counter the speech of the wicked. The wicked thought that their own words would be powerful enough that they'd be able to prevail over their oppressors. But that won't work.

And God's solution, is to fight fire with fire. The wicked are offering the oppressed their words as a solution, so God ups the ante, and offers the oppressed his.

Think about the implication of that. That is a powerful thing. These are the words of the One who used his word to frame the worlds. These are powerful, powerful words.

And so that's a much better option than the words of wicked men. Instead of trying to use the words of wicked men to bring deliverance, they should use God's words. I mean, it's a no brainer. God's words are infinitely more powerful. If words can bring deliverance, surely God's can.

But how are those words going to bring deliverance? We said that they could use them to cry out to God, and that is the kind of faithful and pure cry that he wants to hear so that he can bring salvation. But there's more to it than that.

The real *heart* of the problem, remember, is just that—the heart. The words of the people are just a clear manifestation of what is taking place in their hearts. They are becoming proud and double-hearted, instead of humble and faithful. And that's the opposite of what needs to happen before salvation can come.

And so for a change in speech to take place, first a change in heart will have to take place, won't it?

So can God's words do that, too? Can the words of the LORD make the hearts of the people faithful, and prepare them for salvation?

So let's examine this more closely, and try to discover what the implications of purity are for the oppressed. First, what is purity?

Well, the term is often used in the Bible to refer to a metal, such as pure gold for example. And here we have a reference to silver, so it is clearly in that context that it is using it here. It's giving us a clear picture of purity so that we can understand what it is saying.

So when we talk about pure gold, or pure oil, or pure spices, as the Bible does, what are we saying?

We're saying that it is uncontaminated. It is all of one substance, not mixed with anything else. It is pure.

And it is saying here that the words of the LORD are pure words. That means that they aren't contaminated, they aren't mixed with anything else. They are pure.

If you have some of the LORD's words mixed in with somebody else's words, what do you have?

You have somebody else's words. You do not have the words of the LORD. The words of the LORD are pure words. If the words you have aren't pure, then they aren't his words.

God's not going to take credit for man's words, he's not going to claim authorship of the devil's words, he's not going to allow that to be attributed to him. He'll only say it is his words if it's pure. If the words aren't pure, if they are contaminated at all, then they cease to be the words of the LORD, because the words of the LORD are pure words.

When you think about that it is only logical. If you have something that is impure, and you don't know how many impurities it has, and you don't know how to tell the substance from its impurities, then you can't be confident about any part of it.

If you have a book that contains some of man's words along with God's words, but you don't know how many, or where they are, or how to find them, then you can't point to any particular word in that book and say with confidence that it is a word of God, and not somebody else's word.

And so, when you don't have the pure words of the LORD, you can no longer be sure about whether any particular word is a word of the LORD. And if you can't point to any particular word and say that it is a word of the LORD, then how can you really say that you have the words of the LORD? You can't. The words of the LORD are pure words. If they aren't pure, they aren't his words.

So that is an implication of purity for the words of the LORD.

Now, what are the implications of this purity for the oppressed? What are the implications of purity in the Bible? Let's look at some verses that talk about purity.

Leviticus 8:15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and **purified** the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

So under the law different things had to be pure. For example the alter. It was overlaid with pure gold, and it had to be clean and purified before it could be used.

And so Moses had to have them kill an animal and sprinkle the blood on the alter, and then that purified the alter.

And then it says that he took the rest of the blood, and he poured that at the bottom of the alter. And it says that that sanctified the alter, that reconciliation might be made upon it.

So from that time forward the alter was considered clean, and it was sanctified, or set apart, for reconciliation.

So we see that there is a connection there, between purification and sanctification. And this is significant, because in Psalm 12 verse 5 it talked about God setting them in safety, as he said the godly were set apart.

And so the people need to be set in safety. And to be godly they also need to be set apart, or sanctified, unto the LORD.

And we find that purification and sanctification go together. He purified the alter, and sanctified it. And so what the people need, to be set in safety, and ultimately set apart, is purification, and then they can be set apart and sanctified.

And David is saying here, how God's words are pure. So could it be that it is through those words that the people will be purified, and sanctified?

So under the law, they used blood to purify and sanctify things, such as the alter.

But blood wasn't the only thing that was used to purify things under the law. There was also a special water of purifying that was set apart for that purpose:

Numbers 8:7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of **purifying** upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

And so to cleanse people, to purify them, they sprinkled water of purifying on them. They didn't usually use blood for that, the blood would be sprinkled on the alter to atone for them. But when someone was unclean and needed to be purified, usually they sprinkled the water of purifying on them.

And that's exactly what David is talking about here in Psalm 12, some people who need to be purified and made godly and faithful. They have flattering lips, but what they need is a pure heart and clean lips that speak justly.

So could it be that the pure words of God, are like that water of purifying, and may be sprinkled upon the oppressed that they may be made pure?

Well, in Numbers 8 there where he was commanding them to sprinkle the water of purifying, he was telling them to sprinkle it upon the Levites, as part of a ceremony to give the Levites their office of service to the priesthood. And he said:

Numbers 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

And so when the Levites had the water of purifying sprinkled on them, and went through this ceremony, as a result they were separated, set apart, sanctified, from the others, and God said that then they were his.

And isn't that exactly what is needed for the oppressed? They need to be set in safety from their enemies, but they also need to be set apart, and made godly. And what did it call the godly in Psalm 4? Those that God had set apart for himself. And those who were sprinkled with the water of purifying were separated, and became the LORD's.

So there is a very clear parallel there.

We kind of know from the NT that water is symbolic of the word, right? But all of the symbolisms used in the NT, you'll find that most of them really originate in the OT. And this is one example. It seems like the water of purifying is a physical symbolism of what the pure words of the LORD will do for a people spiritually.

Now, these people who were purified and set apart, the Levites, had a particular ministry in Israel. Their job was to serve the sons of Aaron the priests, and to carry the tabernacle. And so they ministered about the holy things, so that the priests and the holy things wouldn't be defiled by the people. So they were sort of a go-between, a middle-man, an extra layer of sanctification between God and the priests, and the people.

And so of course Moses gave them that commission when they were first ordained. And then later, when the temple was to be constructed, they were recommissioned by David:

1 Chronicles 23:24 These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

So when God ordained the tabernacle, the Levites needed to carry it around, but now that the temple is going to be built, they won't need to do that anymore. So David is going to give them a new ministry in the temple.

27 For by the last words of David the Levites were numbered from twenty years old and above:
28 Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the **purifying** of all holy things, and the work of the service of the house of God;

And so God had David recommission the Levites to serve in the temple, continuing to wait on the sons of Aaron and ministering about the holy things. And it said that part of their office was in the purifying of all holy things.

So in the temple the Levites had an office of purifying the holy things.

So these Levites, who were purified and sanctified, now have an office of purification and sanctification.

They did that in tabernacle, and they were also to do that in the temple.

Now, it doesn't describe to us there exactly what that was like. But it did explain some of the things that the Levites were to do before that at the start of 1 Chronicles 23:

1 Chronicles 23:1 So when David was old and full of days, he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:

So most of them were given jobs doing different things that needed to be done in the temple to keep it running, like helping the sons of Aaron slay the sacrifices or taking the tithes of the people and storing them in the chambers and things like that.

And so in that they had an office of purifying, making sure that the offerings were clean and pure and without blemish, etc.

And some of them were officers and judges. And so in that we could say that in a sense they were purifying the people, teaching them justice and judgement, and taking away the wicked from among them.

5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

And so some of the Levites were also porters and doorkeepers, and they would make sure that nothing unclean came into the temple. They'd make sure that all who entered it were pure.

And then finally, some of the Levites were commanded to praise the LORD with the instruments of music that David had made.

Now that's interesting, because all of the other offices of the Levites had to do with purification and sanctification in some way, didn't they? And so what about this last one, what about the singers?

Well, what we're starting to figure out here is that the words of the LORD, like the Levites, are pure and sanctified, and also like the Levites, God's words have a ministry of purification and sanctification.

And so the words of the LORD that they would sing in the temple, did indeed have a ministry of purifying and sanctifying the people.

What they would sing in the temple were psalms. As we go through the book of Psalms we'll find that many of the psalms are specifically written for the Levite singers, some are even written by the chief musicians. In fact we've already seen quite a few psalms written by David to the chief musician for different kinds of music.

And so the temple music, the songs of praise that the Levites would sing, were the pure words of the LORD, that the people might be purified and sanctified by them.

And note that the rest of their ministry was more or less similar to what had been ordained by Moses for the tabernacle. Other than the fact that they weren't carrying this stuff around anymore, they were still waiting on the priests in various ways. So there wasn't that big of a change.

But this ministry of music, is something completely new. There was nothing like that ordained by Moses. It is a completely new addition to the service of the house of God.

Think about that for a minute. Because it is really momentous. Don't underestimate how significant this is.

When David was ordaining the temple ministry of the Levites, this ministry of music, it wasn't just a modification of the Levite offices to fit with the new temple building. This is something entirely new that wasn't related to that at all.

And so this is a very important thing. It's something we kind of gloss over as we read through the Chronicles, but it is hugely significant.

Consider that up to that point the ministry of the Levites had not changed at all, the ministry of the priests and the service of the house of God had not changed at all, since Moses first gave them the law. There had been no change there.

And even the introduction of the temple was something that was provided for in the law, there was always the prophecy that at some point God was going to ordain a certain place that he would dwell in.

But this ministry of the Levites, the ministry of the psalms of praise, is something that is entirely new. It is the first time that the law has been actually added to. Something new has been added to the ministry of the sacrifices of the LORD. After hundreds of years.

It coincides with the introduction of the temple, and it is somewhat related to that, but it is also independent of it. It isn't a necessary ministry that has to be performed for the temple to work, it is superfluous.

And unlike the temple itself, I don't think there is really any prior provision for it in the law. It isn't just a fulfillment of something that God said would come at a certain point, it is a completely new ministry that they are given just out of the blue.

And so new revelation, new doctrine, new rituals were being added to the law of Moses. New material was being added to the law, to the canon of scripture.

To truly understand the enormity of what is going on here, we need to step back and consider what the Bible was like at the time David is ordaining the Levites, and at the time he is penning Psalm 12. What were the words of the LORD back then?

When we read through the OT we kind of keep in mind that they didn't have the NT yet. We don't struggle too much with that.

But we often forget that they didn't have the entire OT yet either.

At the time of David, none of the prophets had been written yet. No Isaiah, Zechariah, or Jeremiah.

And of the historical books, most of those wouldn't have been written yet either.

David didn't have the books of Samuel, Kings, or Chronicles. Some of that was already in the history books, but God probably hadn't inspired them to compile and canonize it for posterity yet.

Probably the book of Judges and the book of Ruth were still just a matter of historical record. I'd guess that it was probably under David that God had them compiled and canonized for posterity.

Probably they did have the book of Joshua, although it is possible that it too was just a matter of historical record at that time.

So as far as the historical books, all David had was the 5 books of Moses, and maybe the book of Joshua.

And David didn't have any of the books of prophecy beside just a few handfuls of Psalms, most of which he'd just written.

So David probably only had 6 or 7 books: the law, the 5 books of Moses; possibly Joshua; and possibly the book of Job.

So he only had 6 or 7 books, about one tenth of what we have today. It would have been more than one tenth of the content because all of those books are relatively long.

But it was really a rather monolithic cannon: you had the law of Moses, maybe one book of history and one ancient book of wisdom that likely predates the law, and that's it.

So what you had was the doctrine, history, and prophecy that God had given Moses, and really no doctrine or prophecy since then. The canon was basically closed.

They were waiting for that Prophet like unto Moses to come, with whom God would speak face to face, even apparently. They were looking for that faithful Prophet to come, that we mentioned before, and then they would hear God's word at his mouth.

There weren't any prophets like Isaiah, getting this kind of doctrine and prophecy, of the coming savior or anything else, before this. You just had Moses and that was it.

There were many prophets like Samuel and others who God used to minister to the people, telling them whether they should go out to battle, or things like that, but not much doctrinal stuff like Moses.

All they had were basically just seers. They could tell you whether this or that would happen in your life or whether a military campaign would prosper or not, but that was it. They were mainly just seers.

So they weren't adding to the cannon, adding to the law, adding to the doctrine or prophecy.

They weren't adding to the word of God, there was nothing new like that being given by God.

And they wouldn't add anything to God's word until that great Prophet arose among them, because they were forbidden from adding anything to God's commandments.

But now God has reopened the cannon. Through David, God has begun a new ministry, a new dispensation of his word. A dispensation of prophecy. A dispensation of the word's of the LORD. All of the post-Mosaic prophesy in the Bible, all of the prophetic books, and the books of history which provide the backdrop for them, come after David, or during his life.

And that is no coincidence. It is David who cried out to God to uphold the godly in the earth, who diligently sought God's intervention until God responded and opened up this new ministry of his word.

And it included the book of Psalms, which God even had them incorporate into the temple worship, but it is much bigger than that. It is through this ministry or dispensation that almost the entire OT beside the law was given, not just the book of Psalms.

And so that's what's going on here in Psalm 12. When God responded to David and said "now will I arise," what he did was open up this ministry of his word, which would preserve the upright until the day of salvation.

Isn't that amazing? And yet we've only just scratched the surface here. We still have a whole bunch of scripture to look at that will help us understand all of the different ways that the word acts to uphold the foundations.

Before we continue on and do that though I want us to look some more at this distinction between the law and the prophets in the OT.

The OT really divides into just two parts. Usually we divide it up into three parts: history, wisdom, and prophecy. And it's true that to some degree it can be broken down into those different genres. But you'll recall that in the NT many times the OT is referred to simply as what? the law and the prophets. Christ would talk about the law and the prophets.

And so the OT can also be divided into just two main parts: the law, and the prophets.

And so in the OT you have two different dispensations. First the dispensation of the law, which took place through Moses. And then the dispensation of the rest of the words of the LORD, which took place through the prophets.

To kind of put that in perspective, think of the division between the law and the prophets kind of like the division between the law and the NT. It's a different case, but it's not that far off.

They were two different dispensations of God's word, with different purposes.

Now the NT tells us that before the law there was the promise. God made a covenant with Abraham by promise. And the law was added until the seed should come to whom the promise was made.

So really you can think of the OT in three parts: the promise, the law, and the prophets.

The promise is contained in the first book of the law, the book of Genesis. In fact, you could really think of the whole book of Genesis as the book of the promise. There were many different promises that God made in the book of Genesis, without any law.

For example, first God promised a seed that would redeem mankind, to Adam and Eve. And then he made a covenant of promise with Noah, the rainbow promise. And then he made his promises to Abraham.

And so Genesis is the book of promise.

But when God brought Israel out of Egypt, he added something to the promise. He added the law. And the Bible tells us exactly why:

Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

And so that promise existed, and probably much of the book of Genesis itself, before the law. But God added the law, not permanently, but until the seed should come to whom the promise was made.

And the reason it was added was because of transgressions.

So they had the promise first, but it didn't provide justice and judgement to them in the mean time, while they were waiting for the seed, for the Savior. And so because of transgressions, God added the law.

And so the law was added for one purpose, and that was to stop transgression. Its job wasn't to make them heirs of salvation, the covenant of promise already provided for that. Salvation was coming, but to keep the people from sinning in the mean time, God added the law.

So God added the law to his word of promise, because he saw a problem that he wanted to mitigate while the people were waiting for the promise to be fulfilled.

And that's very similar to the situation that David is now in in Psalm 12. David has the law and the covenant of promise contained in it, but David sees a problem that God needs to do something about so that the seed isn't destroyed while they are waiting for the promise to be fulfilled and the savior to come.

And so God is adding a new ministry of his word, to the promise and the law, to preserve the seed until salvation can come and the promise is fulfilled.

You see, God added the law for much the same reason. He added the law because while he was leading them through the wilderness, the people were behaving wickedly and he kept having to destroy them with pestilence and fire.

God kept punishing the people for their complaining and their rebellion and their wickedness, because they were being unfaithful to him and when he saw that he wanted to destroy them all. He is a righteous God, and he couldn't dwell among a wicked people.

And so to keep them from being destroyed, God had to introduce the law, so that they would learn judgment and justice and the fear of the LORD.

Otherwise God would have had to either destroyed them, or leave them alone.

And God even threatened to leave them and not go with them into the promised land, and Moses interceded and begged God not to do it. Because if God had done that they never would have been able to inherit the promised land, they'd surely have been destroyed by the heathen. So either way the people would have ended up being destroyed, and with them the seed to whom the promise was made.

And so God couldn't leave them, and he couldn't dwell among either, them because of their transgressions.

So he gave them the law. And the law taught them judgement, justice, and the fear of the LORD.

And so he was able to preserve the seed. He was able to dwell among them, as a righteous people, without destroying them utterly.

And so now again here in Psalm 12, the seed, and the foundations of salvation, were in jeopardy.

And God's response was the same thing that he did before when the seed was in danger of being destroyed. He opened a new ministry of his words. He added something to his word of promise. Except this time instead of adding a law, he added the Psalms and the prophets. Because it is a little bit different problem. And they already had the law, and obviously that wasn't doing what needed to be done.

Now that's an interesting thing to consider.

We know that the law couldn't bring the promise, it couldn't bring salvation, in the sense that it couldn't make men righteous, it could only provide for punishment when they weren't. And it couldn't truly take away sin, it couldn't offer true atonement through the animal sacrifices. So the law alone couldn't give life.

Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

So we understand that the law couldn't save them through the righteousness that it required, it couldn't give life. It was weak and unprofitable:

Hebrews 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

So we're familiar with that. We know that the law couldn't save them, it couldn't give them life. But here is another way that the law was unprofitable: it couldn't preserve the upright seed until the savior was revealed.

But that was its job, right, to keep the seed from being destroyed? And yet it couldn't do that. It was insufficient. And David had to cry out to God and beg him to intervene in some way, or else the seed still would have been destroyed.

That's fascinating, isn't it. It means that even under the OT the law was shown to be unprofitable and insufficient. It wasn't able to preserve the upright in heart and the godly seed, it wasn't a firm foundation for salvation. It couldn't uphold the heirs of the promise until the day of inheritance arrived.

And that is even before it was disannulled by the NT. What we're saying is that the law not only couldn't bring salvation, not only did it need to be replaced by a NT, it couldn't even perform the job of preserving the seed through which that new covenant had to be established.

Even under the OT, the law failed. It couldn't keep the seed from being destroyed.

And so that's why God added the Psalms and the prophets.

Even though God had given them the law, they were still in danger of oppressing and destroying the godly seed. They were still in danger of rebelling against him and being destroyed by their enemies.

And so God had to add the prophets to the law, to uphold the godly seed. And so he sent his messengers, rising up early and sending them. And it is only through that ministry that the godly seed was preserved. If it wasn't for that it would have been utterly destroyed and salvation cut off.

You may be thinking, "But they wouldn't hear God's messengers and eventually they were carried away into captivity." Yes, that's true, and we'll get to that. But don't think that the dispensation of the word of God was ineffectual. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid.

And so I want you to consider for a moment just how effective this ministry of God was in preserving the godly seed.

There's lots of evidence for that. Just think back to the pre-Davidic period, before David, before the kings, back in the time of the judges.

During the judges it seemed like they never had a period out of bondage for more than a generation, they were always turning away to serve false gods. But under the kings the sons of David they remained free for hundreds of years until they were carried away to Babylon.

And during that period they followed God almost continuously. There were a few wicked kings, sure, and the people's hearts were never all prepared before God. But it is a huge contrast to the time of the judges if you sit down and think about it.

And so God's ministry of the word, his dispensation of the words of the LORD, was clearly effectual in preserving a holy and upright seed among his people.

And not only did it do that over the long term, but it also acted right away to help assuage David's immediate concern, which is that after he dies his children will do wickedly and the seed will be destroyed.

David is concerned that when he is gone the people will not be loyal to his throne, they are double-hearted and unfaithful, and so David thinks they'll rebel against his throne once he is dead.

And that is where the Psalms and this ministry of praise in the temple comes in. This is God's immediate response to intervene and uphold the upright and the seed of promise.

The introduction of the temple with its Levite psalms of praise provided a stabilizing force that kept Israel loyal to David's throne. And through that and the continuing dispensation of prophecy God upheld the foundations of salvation until the Savior came.

Now you may be thinking, "wait a minute, Israel did rebel against David's seed after just one generation." And that's true. But remember what Jeroboam said at the start of his reign over the northern kingdom? He was scared that if the people kept going up to Jerusalem to the temple to sacrifice, they'd slay him and return to the house of David.

And so in order to avoid that Jeroboam had to start his own alternative religion.

And so the temple ministry ordained by David, including the Levite praise, was so effective in purifying the people and producing faithfulness and loyalty, that Jeroboam had to keep the people of the Northern tribes from participating in it to keep them from returning to house of David.

And so the dispensation of prophecy was indeed effective in maintaining the cause of the oppressed until the day of salvation.

It did preserve the godly seed until the Son of God was produced from it.

In fact, if you'll think back, it isn't just the law and the prophets that God used to preserve the seed. Even the original covenants of promise were made by God in order to preserve the upright in the earth until the seed would come.

When God made the covenant with Noah, and the rainbow promise that he would never flood the earth again, he did that so that the race of man would be preserved on the earth, and the godly among them, until the savior came.

The promise that God made was that he'd never destroy the earth with a flood again. And so that was a promise of preservation. God gave his word that he would not cut off the seed of man from the earth with a flood.

And in fact he promised not to bring judgement on the whole earth again, until the Savior came.

Remember what that covenant was that he established with Noah, that accompanied that promise. He made a covenant that the would no longer take responsibility to himself to judge and slay the murderer, that responsibility was from thenceforth committed to mankind. We talked about that when we went through Psalm 8, and then Psalm 9 where it talked about the inquisition of blood.

And so God committed judgement, the judgement of blood, to mankind, so that he would no longer have to do that, for fear he'd break the promise not to flood the earth and destroy them.

And so the promise, the words of the LORD to Noah, the covenant that accompanied that promise, was made by God in order to preserve man, Noah's descendants, upon the earth.

And so it was a promise of preservation, and it is by that promise that this world stands above water today. Don't you know there were many times God wished he could have destroyed us all? But the earth and all life upon it is preserved by his word, by his covenant, and by his promise.

This is a side note, but thinking back on Psalms 8 and 9, and what we talked about, how when Christ comes a new covenant would be made to replace the covenant he made with Noah, and God would once again take responsibility for slaying the murder himself, that would no longer be required of man.

Well now we realize that in one sense that covenant will still be standing. Because Christ is a man, and because he is one of us he can retake that responsibility as God, take responsibility for slaying the murderers and oppressors to himself, and yet as a man that responsibility will still be carried out by mankind. Except that it will be through Christ that we do that, and do it perfectly so as not to become blood-guilty.

And so it is only then, once God through Christ has once again taken to himself the responsibility of slaying the wicked, that this world will finally be judged and overcome. And not by a flood of water, but by fire.

But until then, it is preserved by his word of promise.

And again, think about the promise that God made to Abraham. God promised Abraham that he would make of him a great nation.

Now why did God do that? Why did God decide to take a nation of people to himself, and dwell among them, and be their God?

He did it for the same reason that he did so many other things in the OT, he did it to preserve a godly seed on the earth.

You see, God knew that the whole world was rebelling against him, and turning to idols.

And so God decided that the only way to preserve a godly seed on the earth would be to take one of the few upright men that were left, and make a covenant with his descendants that they would be his people, and he would be their God. And then there could be nation of righteous men in the midst of the earth, from among which he could bring forth the seed who would save the world, and inherit the promise.

And so God made that covenant with Abraham, and gave him his word of promise, in order to preserve a godly seed upon the earth until the Savior could come.

And so even the very promises themselves were given to preserve the godly upon the earth until the seed would come and that first great promise, of redemption, could be fulfilled.

And so God's words, both in the law and the prophets, and even the original promises, preserved the upright in heart.

And each time they were in jeopardy, God would speak, and give his words, and preserve the godly.

At first he did that through the promises, and then through the law. And then, when David cried out for God's people as they were in danger of destroying his children and the promised seed with them, God gave the Psalms, and with them opened up a dispensation of prophecy, that continued until that great Prophet like unto Moses came from among them.

And then they received the words of God, not by the mouth of prophets, but from the Son of God himself.

And then he gave the NT, and those words of the LORD preserve faith upon the earth until the day that his bride is caught away into heaven.

Before we move on, I just want to note one more thing that I find interesting, and that's how there is a progression here, in how God gave his words.

In the beginning God himself spoke the words directly to man, face to face, and men received the words straight from the mouth of God.

And that's how all the promises were given.

And we talked about that as we went through Psalm 8, that at that time God would still walk among them, even until the time of Abraham.

But then there came a point at which that didn't happen anymore. And instead, God would send his angels.

And that's how the law was given, through angels.

We read Galatians 3:19 a few moments ago, where it says that the law "was ordained by angels in the hand of a mediator."

And so the promises were heard straight from the mouth of God, but the law was ordained by angels. God ministered to them through angels.

Now, we know that Christ was the angel that led them through the wilderness, and we talked about that, how the Father placed his name in Christ and gave him the authority to administer the law to them. And so it was the angel of Christ, with the angels of God, who ordained and gave Moses the law.

The angel of Christ played a leading role in that, but it was still different than when God walked up to Abraham and had a meal with him.

So the law was given by angels. And in fact, if you think back on the book of Judges, during that time leading up to David you still had a ministry of angels. Samson's parent's saw an angel.

Gideon saw an angel. When God wanted to send a messenger to tell them that he would no longer drive the nations out from before them, he didn't send a prophet, he sent an angel.

So the law was not only given by angels, it was administered by them as well, so that even some of the judges were ordained by angels.

But then later, from David and Samuel on, that stops. And instead of sending angels, God would usually send prophets as his messengers to his people.

And so when the kingdom was ordained, when David was ordained, it wasn't by angels. It was by the prophet Samuel, whom God had chosen from a child to be his ordainer of strength.

And so from that time on strength was no longer ordained by angels, but by prophets.

And so, when the third part of the OT was given, that dispensation of the words of the LORD came not through the mouth of the LORD speaking face to face, or through angels—in fact, God had told them that he would no longer speak face to face with them, until that faithful Prophet like unto Moses arose among them.

And so the third dispensation of the words of the LORD came not through the Father directly, or through Christ, or even through angels, but through men.

It came by the Spirit of the LORD, by the Spirit of Christ, yes, because they were the LORD's words. But the words were not spoken by the Father or through the body of an angel, but through men.

And so that third dispensation of the words of the LORD, was a ministry of prophecy, in which God's word would come through prophets, through men. And it was a dispensation originally ordained not by angels, but by the sweet psalmist of Israel.

And so the promises were given by God, the law by angels, and the prophecy by prophets, men of God.

And then of course, finally, the NT was administered first by that man who was that great Prophet and the Son of God. And it is he who ordained the NT ministry of the word, and dispensed it to us through his Spirit in those men whom he had chosen.

And so that completes the circle, so that the last dispensation of the words of the LORD came once more through a man, that Prophet, but also whose angel ordained the law of Moses, and who is the very image of the Father who spoke the promises face to face with Adam and Abraham.

And so in Christ in the NT the Father once more reiterated the promises and prophecies face to face.

Do you see how all of this is starting to tie everything together more in more? It touches almost everything we've looked at in the book of Psalm so far.

So God is introducing here in Psalm 12 a new dispensation of his words, to preserve the upright in the earth, and the godly seed. And one way that it does that is by purification. One interesting passage in regard to that:

2 Chronicles 30:13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

And note again how the Levites have a ministry of sanctification and purification. So they would sacrifice the passover for those that were unclean, to purify them, and sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the **purification** of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

So they had sent out into all the tribes of Israel to ask them to come to Jerusalem and keep the passover with them. And many of them laughed the messengers to scorn. But there were many that did come from the northern tribes and kept the feast with them.

But many of them weren't ceremonially clean, as the law required. Now it says:

Numbers 9:10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

So I don't think that the main concern here was that these people were going to eat of the passover in their uncleanness, unless this exception was strictly for those who were unclean by a dead body.

But I think that some of the people who were unclean were killing the passover themselves, and that was a problem because it is supposed to be an offering, and therefore it needs to be killed by someone who is clean.

And that's why they appointed Levites to kill the passover for those who were unclean, to purify them and sanctify them before the LORD, that the sacrifices might be acceptable.

But for those who had killed the passover in their uncleanness, God was going to smite them with diseases. But Hezekiah prayed for them, saying, "The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary."

And so God healed those who were still unclean and hadn't cleansed themselves when they purified the sanctuary.

I found it interesting that God pardoned them so easily there. Because when you think back on how he responded so many times when they trespassed against him in the wilderness, he'd slay many of them. Time and again he did it.

And so it makes you wonder why he was so gracious to them here. And it isn't just that he was in a good mood. There is a difference here between these people and those in the wilderness. Hezekiah pointed it out in his prayer when he said "The good LORD pardon every one that prepareth his heart to seek God."

And so Hezekiah asked God to pardon them, because they had prepared their heart to seek God, and had come from out of the northern tribes to Jerusalem to keep the passover.

And so he sought their pardon based on the fact that their hearts were prepared.

And so basically what Hezekiah was asking God to do was to count them as pure, even though they weren't ceremonially clean, because their hearts were prepared.

And God accepted that. He healed them and did not smite them, even though they hadn't participated in the ceremonial cleansing and purification that the temple had.

And so even though they hadn't been cleansed with the water of purification, God counted them pure, because when they heard the word of the LORD in the law by the messengers of Judah calling them unto the passover, they obeyed it and prepared their hearts to come and seek the LORD.

And so we find that the purification by the water of the word, is more important than the ceremonial cleansing with the holy water.

And that's why God allowed them to keep the passover anyway, although they were unclean.

And so just as the Levites prepared the passover for them to purify them, so the Levites would purify the hearts of the people through their ministry of the word of the LORD in the psalms of praise in the temple.

Remember also what salvation is waiting on. It is waiting for the hearts of the people to be prepared. And there it said that the people prepared their hearts to seek God, and it paralleled that with purity.

So it would seem that if the words of the LORD, though the psalms and the prophets, have a ministry of purification, then that is a ministry which will produce a pure heart, a prepared heart. It is a ministry which will prepare the people's hearts for salvation.

And so that ministry of Levite praise in the temple which was ordained by David is a ministry of purification that will prepare the hearts of the people to seek the LORD.

And so the words of the LORD will thus not only uphold the foundations of salvation by sustaining the upright but work to prepare the hearts of all the people so that the salvation can come.

And so the psalms work in the hearts of men to prepare them to seek salvation from the LORD. And you know what, that's exactly what I've felt as we've been going through the book of Psalms. I've really felt that God was increasing my faith and purifying my heart through this

study. I could tell that these psalms seem to be really doing something powerful. And that's no surprise, because they are. That's their job. That's why they were given.

It is only the power of these psalms that held the nation of Israel together, that held the kingdom of David together, when he was being persecuted by even his own family, and there was oppression and wickedness on every side.

The picture of Israel that David has painted here in Psalm 12 is as somber and perilous as it ever was in the times of the judges. And yet this time the people didn't fall back into idolatry and serfdom as soon as their savior was dead. Instead this time Israel rebounded from a dark hour to experience the greatest period of peace and prosperity that they ever had, under David's son Solomon. So much so that when we read through their history we don't even note how bad it really was during David's times of trouble.

What was it that made that difference? What was it that kept Israel from corrupting themselves worse than their fathers as soon as David their judge was dead, as they had done so many times before?

It was the psalms. The words of the LORD.

So you see, the psalms are a powerful, powerful thing. As are all the words of the LORD. But the psalms especially have that ministry of preparing the heart, and increasing faith and godliness.

This week I was reading through the book of Acts. And I was noticing how almost every time that the apostles would open their mouth to preach, they'd be quoting from the book of Psalms. Again and again, Peter, Paul, and the whole church, would quote from Psalms about our Lord. Why did they do that? Because Psalms is a powerful book. It is the first and chief of all of the prophets.

And so in the early church, before the NT was given, much of the guidance and doctrine and preaching came right out of the book of Psalms.

And it was also interesting how, in their preaching to the Jews, they would often contrast the Psalms and other prophets with the Law. And so you could clearly see that division between the Law and the Prophets on display there.

One passage which demonstrates very clearly the contrast between the different parts of the OT, the Psalms and the Law, is Acts 15, where the elders came together to consider whether the Gentiles should be compelled to be circumcised and to keep the Law of Moses:

Acts 15:6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, **purifying** their hearts by faith.

So when they heard the word of God, they believed. And even though they were unclean Gentiles, God purified their hearts by faith.

That's much like how the unclean were purified by hearing the commandment to keep the passover by the word of the LORD when they prepared their heart to seek him in the time of king Hezekiah. And then God put no difference between the unclean and the clean.

And so now God put no difference between Jew and Gentile, when they heard his word—this time of the gospel—and believed. Through that he gave them faith and thus purified their hearts before him.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

And so Peter said that it wasn't necessary for them to keep the Law with all its ceremonial cleanliness, because God had purified them, purified their hearts, by faith.

And it was through the grace of Christ working that faith in their hearts, that salvation is given, not the works of the Law.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

And so here is a prophecy, that all the Gentiles will be called by the name of the LORD.

And it doesn't say that that will happen through Moses. James is using this scripture to say that it happens instead through the prophets, the tabernacle of David.

And so the Gentiles would be saved through a rebuilding of David and the prophets, not through Moses.

And the implication is, that it will not be by outward ceremonial cleansing, but by the washing of the words of the LORD, which God gave to purify their hearts until the day of salvation.

And so the NT follows in the footsteps of the psalms and prophets, in that it too is given to purify the hearts of the people, both Jew and Gentile, clean and unclean.

And so in the NT the tabernacle of David was rebuilt. For hundreds of years the prophetic cannon had been closed. But Christ came and rebuilt the tabernacle of David after it had fallen down, and set it up, that the Gentiles might call upon the LORD.

And so like all of the prophets of the OT, the NT is given to maintain the godly seed upon the earth until the day that our salvation appears, at Christ's return. It purifies our hearts and gives us faith and godliness.

The only difference is that this later dispensation of the words of the LORD was ordained not by David, but by his son who was also the Son of God. And it was not given through prophets, but by his apostles.

But in it the tabernacle of David is rebuilt, and it is through that renewal of the dispensation of the words of the LORD that the Gentiles would have their hearts purified by faith.

That's James's point here, the gospel by the apostles and its rebuilding of David and the prophets is what will save the Gentiles, not the Law of Moses.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

And so James pointed out that Moses was already being preached, but God had not done a work through that, the Gentiles had not been saved through Moses. They were being saved through the gospel and the prophets, through the rebuilding of the tabernacle of David. It would purify them not only outwardly, but inwardly, by faith. And so they would be saved.

Moses hadn't worked and wouldn't work. It couldn't bring salvation to the Jews, and wouldn't bring it to the Gentiles either. That had to come through faith in the words of the LORD by his apostles and prophets.

And so Paul would later write this to Timothy:

1 Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

So Paul asked Timothy to stay at Ephesus instead of accompanying him into Macedonia. Now remember that Paul often had insufficient help during his journeys. So if he was asking somebody to stay behind, he must have had a very good reason for that.

And his reason is kind of surprising. It says here that his reason wasn't because he wanted Timothy to teach them something important. It was actually the opposite. He wanted Timothy to stay behind to exhort them not to teach certain things.

Timothy was to preemptively warn them against certain teachings, which he describes in verse 4 as fables and endless genealogies. And he contrasts it with godly edifying which is in faith. Now he's going to clarify exactly what he's talking about and tell us why he's asking this:

5 Now the end of the commandment is charity out of a **pure** heart, and of a good conscience, and of faith unfeigned:

So Paul tells Timothy that reason he told him to do this is so that the people would have charity out of a pure heart and unfeigned faith.

Purity and faith. Those are two key words from Psalm 12.

And Paul is warning them not to start teaching doctrine other than what they've been told by him, because it will prevent them from having a pure heart and true faith.

So Paul had outlined a set of doctrine that they could teach, and he doesn't want them to teach anything else, because if they do it might prevent them from having a pure heart.

6 From which some having swerved have turned aside unto vain jangling;

So some people have swerved and turned aside from the doctrine he told them to teach, and they are teaching something else.

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

So the problem here is that if they turn from the doctrine that he delivered them, they'll start teaching the law. And if they do that the hearts of the church will not be purified.

Now Paul knows that their reply would be, "but isn't the law good? doesn't it teach purity?"

So he answers that:

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

And so Paul's answer is, yes, the law is good. The law does purify. But it purifies the flesh. Not the heart. It has no effect at all on a righteous man. It only effects sinners. It only purifies you if you would break it.

"But, Paul, we don't want anybody living ungodly, can't we just teach the law too so that they'll be sure to purify their flesh as well as their heart?"

And Paul's answer is no, that isn't necessary because everything that is against the law is also contrary to the sound doctrine that he commanded them to preach in the first place.

And so the sound doctrine is all they need to teach. It will produce the works of righteousness, the charity out of a pure heart, and faith unfeigned. It will purify them within, that they might be pure without.

The law would only purify them without, and wouldn't purify them within. So its a waste of time to teach it.

So Paul is reminding Timothy not to let them swerve aside and start teaching the law, but to stick with the sound doctrine of the gospel. Because that will produce charity of a pure heart, and true faith.

So again, that's what the NT was given to do. And that's what the psalms and prophets were given to do.

In fact, I wonder whether perhaps what Paul had told them was that they could preach the gospel from the psalms and prophets, but no other doctrine, not out of the law. Because at that time they didn't have so much of the NT. So they probably were teaching from the OT, but only from the Psalms and prophets, not from the law. And so that may have been part of his commandment to them.

But the point is that he didn't want them teaching the law, because that wouldn't purify their hearts and give them true faith. He wanted them teaching the doctrine of the gospel, the words of the LORD by his apostles and prophets, that would purify the hearts of the church.

The law wouldn't do that when Israel needed it and David cried out to God, and the law would not do it when the Gentile church needed it, and Paul forbid it. And the law will not do it today. It is unprofitable and vain.

But the words of the LORD, by his apostles and prophets, were given to purify the hearts, and fill them with faith and godliness.

That's what David asked for, and that's what Israel received, in the Psalms, and in the prophets, and finally in the NT.

Now before we close I just want to consider one last thing, and that is why the law doesn't purify the heart. *Why is it* that the law can't purify the hearts?

The Bible tells us the answer in the NT:

2 Corinthians 3:15 But even unto this day, when Moses is read, the veil is upon their heart.

Now we don't have time to look at the full context of that, but the point is that Moses's ministry of the words of the LORD was veiled. It included a veil. And the veil that Moses actually wore is symbolic of the fact that the law itself is veiled. And because it is veiled, the pure light of truth could not shine through it into the hearts of those that read it.

There was a light behind the law, but you can't see it, because of the veil. And what Paul said there was that the law puts a veil upon your heart. When Moses is read there is a veil on their heart, between it and that light.

And so the law can't change their heart, it can't purify their heart, it can't prepare their heart. Because it cannot reach their heart to affect it in any way.

Paul said that the only way to remove the veil, is for their heart to turn to the LORD.

But the law can't do that, the law itself can't turn your heart to the LORD, because the law can't reach your heart, because of the veil. So the turning of the heart and removing of the veil must be done by something else.

And that something else would be the NT. As Paul says, "which veil is done away in Christ." And so it is only in Christ that the veil is completely done away, and their hearts could be turned to the LORD.

But what about the Psalms and the prophets? Well, they didn't take away the veil. The veil remained, even through the giving of the psalms and the prophets.

But what the psalms and the prophets did do was reach around that veil, and touch the hearts of the people. They reached around the veil, and began preparing those people's hearts before the LORD, preparing them to turn to the LORD through his Christ when he appeared.

And in that ministry they reached around the veil, and purified the people's hearts, to maintain that godly and faithful and upright seed upon the earth until the Savior came.

The law couldn't do that because of the veil, it couldn't reach their hearts, but the psalms and prophets did, and thus prepared their hearts for the day that the veil would be taken away in Christ.

And so now that Christ is come, the Psalms and prophets can continue to minister to people's hearts, and purify their hearts.

But the law still can't. Even with the veil taken away in Christ, the veil taken from the heart, the law still has the veil on it. It was given with the veil on it, your heart turning to Christ doesn't change that.

Picture it this way. He says that their heart has to *turn* to the LORD, for the veil to be taken away. So think of it like this. There is a man standing in the middle of a room. And all around the entire room, the walls are glass, and he can see what is going on outside the room. But the man is standing and facing one side of the wall that is covered with a curtain, with a veil. He can't see out, not because he is blind, but because he is being blinded by the veil that is in his way. Now all he has to do to be able to see is to turn, and face in a different direction, and then the light will shine in on him.

And so that is what the hearts of the Jews were like in Paul's day, and still to this day. God's light shines through the NT, and through the psalms and prophets. But the Jews hearts were facing the law. And because of that they couldn't see the light of truth. What they needed to do

was turn to the LORD, and then the vail would be taken away. Not from the law, but from being before their heart.

You see, the vail was done away in Christ not because Christ removed the vail from off the law, but because Christ abolished the law itself, and with it the vail that is upon it.

And so the vail remains on the law, and that's why Paul commanded them not to teach it.

Because the law still can't reach the heart, because of the vail. All it can do is blind you by causing you to turn from the light in order to face it.

And so Paul didn't want them teaching the law, because teaching the law is teaching the vail, teaching the law is taking the vail and spreading it back out in front of the people, after Christ rent it and tore it down and cast it away.

So the law couldn't reach the heart, and that's why it couldn't purify the hearts of the people to maintain the godly seed. And so that's why David had to cry out to God, and God had to give the psalms, and later the other prophets, to prepare the hearts of the people for salvation.

So we'll continue to look at Psalm 12 next time, and we'll probably talk some more about purity and the work of the words of the LORD to purify the hearts of men.

We've really just scratched the surface here. There's so much more here, just in this one verse in Psalm 12, not to mention more to be explored in the rest of the Psalm.

So we'll be working on this for a while.