

Psalm 14

We've been looking at Psalm 14, where God declares unto the people the foolishness of their prior actions. He reminded them that he was righteous, and that it was their own wickedness, their own corruption, their own lack of faithfulness to him, that has caused them to experience this trouble. It isn't his fault that perfect salvation hasn't come to them. It is their own fault. They've been unworthy of it. And yet for his name's sake he gives men less than they deserve. And so God exposed the hearts of the people as having been impure, and unfaithful to him, just as if they had been forsaking him for idols. Their quest for salvation through vile men was the same as if they had sought salvation through false gods. And they all together had taken part in this rebellion, so that there would have been none for God to save, had he brought in full salvation.

And so we saw last time how God finished his rebuke of the people, and then turned to their oppressors, and began to expose their folly as well. They were continuing to work iniquity, even now that the people's hearts were turning back to God. Even having seen all that God had done, and heard all that he has declared here, they continue on their stubborn way, as if they have no knowledge. They continue to make the oppression of the poor a staple of their diet, consuming them just as they eat bread.

But as we ended in verse 5 we saw God's response to them: "There were they in great fear: for God is in the generation of the righteous." There would one day come a time when perfect salvation would come, and all the workers of iniquity would be put in great fear. There would one day come a generation that would be pure, and God would be in that generation, and the oppression of the wicked would end. God's perfect salvation would indeed come, the workers of iniquity who think otherwise are fools.

And though that day of perfect salvation for Israel is not yet, God is also going to foreshadow that in that very generation. The godly and faithful aren't going to cease. The wicked aren't going to destroy the foundations as they had hoped. Instead God is going to keep them through his word, from *this generation* for ever. And so God is purifying the hearts of that generation, and upon David's passing, instead of the end of the godly, the LORD will raise up Solomon, who will do justice, and cut off the workers of iniquity.

And so today we'll pick up in verse 6, where God continues his rebuke of the workers of iniquity.

Verse 6

So they shamed the counsel of the poor, they scoffed at the counsel of the poor, because they were trusting in God.

Like fools, they said, "There is no God."

SHAME

And this is the very same thing that David's persecutors did:

Psalms 4:2 O ye sons of men, how long will ye turn my glory into **shame**? ...

And so when David was glorying in God's deliverance, the wicked scoffed. They turned David's trust in God into shame. They tried to shame him for it. They scorned him.

Proverbs 9:7 He that reproveth a scorner getteth to himself **shame**: and he that rebuketh a wicked man getteth himself a blot.

Those that sit in the seat of the scornful will shame those that rebuke them, those that will not partake with them. They will shame the poor's trust in God to sustain and deliver them.

The first thing that it talked about here in verse 6 is how the wicked were shaming the counsel of the poor, shaming their trust in God.

Isaiah 50 contains a prophecy about that. It is prophetic of what happened to Christ.

Isaiah 50:1 Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

And so the people would say that God had sold them. Just as now they had been saying that he had hidden his face and would not hear them, or bring them salvation.

But God's response is to tell them that it is their own iniquities through which they have sold themselves.

And of course that's exactly the same message that God had for them here, at the start of this Psalm.

2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

And so God says that he looked down from heaven upon the children of men, to see if there were any that did understand in seek him. But they were all gone aside, there were none, no not one.

There were none that were seeking to him for salvation. None that heard his declaration of redemption. They weren't looking to him for salvation any more.

And he talks about how he is prepared to bring it. How he can come and dry up the sea, and bring redemption.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

He points out also how he can clothe the heavens with blackness, as we know he will do before Christ appears, and brings salvation.

But they aren't seeking him for it.

And so you know what? It isn't going to come to these people.

They think that God won't save them. Their own iniquities are the problem, but they think God won't bring them deliverance, that he's sold them.

And God is telling them no, he hasn't sold them, he's looking to bring salvation, he can do it, he wants to do it, but they are rejecting it.

That sounds a lot like what has happened here in these Psalms.

Well, its also a lot like what happened in the generation at the time of Christ. God brought them their redeemer, and prepared salvation for them, and they rejected it.

And so the redemption of Israel didn't come yet.

But why did they reject it?

Well, Proverbs 30 already answered that for us, and he's going to tell us the same thing here:

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

*They rejected their Christ because he had wisdom from God.
They rejected the Christ because he claimed to be learned, when he didn't learn from men. It was God who gave him the tongue of the learned, and they wouldn't accept that.
They valued man's wisdom and learning more than God's wisdom and learning. And so they despised the Messiah because his wisdom didn't come from them.
And they wouldn't just put their trust in the pure words of God, and judge Christ's learning against that.*

5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

But it was God that opened his ear. And unlike them, he wasn't rebellious. He wasn't rebellious against the words of the LORD. But they were rebellious, and they despised his speech.

*6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from **shame** and spitting.*

*And so they shamed the counsel of the poor man, they shamed the counsel of Christ.
Why? because the LORD was his refuge. Because he trusted in the LORD who gave him wisdom.
And they despised the poor and all who followed him.*

7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

And so they may shame him, and think that God is not bringing their salvation. But God will not make him ashamed, and he will help him.

8 He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

And so those that ejected Christ did not endure. The nation of Israel was destroyed, just as it's leaders feared.

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

But those that fear the LORD, and obey the voice of Christ is servant should trust in the name of the LORD. They will believe in his salvation, and follow his Savior.

Even though it is now a time of darkness, they are admonished to continue trusting in God, and to wait for the light to come.

And he also warns them what will happen if they don't:

11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

And so those whose faith waivers, if they cease to trust in the LORD, will lie down in sorrow. If in the darkness they seek to the light of the fire of the wicked, as Peter did, on the night Christ was betrayed, they will lie down in sorrow. And that was exactly what happened to Peter. He warmed himself at the fire, did not trust God, and wept bitterly.

COUNSEL

They will shame the counsel of the poor.

Psalms 1:1 Blessed is the man that walketh not in the **counsel** of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Well, those that won't walk in the counsel of the ungodly, those that won't take counsel with them, they will scorn and shame.

And now the poor haven't been walking in the ungodly's counsel anymore. They're starting to meditate upon the pure words of the LORD instead. And so they cried out in Psalm 13:

Psalms 13:2 How long shall I take **counsel** in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

And so they've been taking counsel in their soul. And the wicked have been shaming them for it. They mock at the idea that God will deliver them. They still want the people to believe that they have to deliver themselves by their own cunning, by joining hands with the wicked. But God has just pointed out the foolishness of these workers of iniquity. And he's going to put them in great fear.

POOR

They've shamed the counsel of the poor, but as it said:

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

The poor's expectation of God's deliverance, what they have taken counsel in their heart to hope for, will come. God is going to save them, and judge their oppressors.

Psalms 10:14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the **poor** committeth himself unto thee; thou art the helper of the fatherless.

The poor have taken wise counsel, counsel they've received from the words of the LORD, in committing themselves to God.

The wicked may shame it, but they are fools.

REFUGE

“Ye have shamed the counsel of the poor, because the LORD is his refuge.”

So the wicked think that God is a refuge that will not save the poor. That he won't really be a refuge to them.

But God promised:

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

And so God will indeed be the refuge for the oppressed.

The wicked, the workers of iniquity, may shame that. But they have no knowledge. When will they realize their foolishness?

God is not going to let them get away with that. He will not let them prevail and blaspheme his holy name. He will bring his salvation, and be the refuge of the poor.

Verse 7

And so David cries out, wishing that salvation were come, that the wicked might know their folly, and the poor their deliverance.

SALVATION

“Oh that the salvation of Israel were come out of Zion!”

Now we've talked before about how when we use the term salvation today we ascribe to it a narrower theological meaning than how we find it used in scripture.

We talk about salvation from sin, cleansing from sin, but in the Bible when it says salvation it is almost always talking about a physical deliverance from something.

And we can see that here very clearly, he's talking about salvation from their oppressors, salvation from the workers of iniquity.

But not just temporary deliverance, not just partial salvation, but perfect salvation, that will be complete and forever.

As I was looking up the verses that talk about salvation again, it struck me how significant this is here in these psalms.

Now I know that it doesn't seem like a big revelation to us. But to them this is still an amazing thing.

Remember they don't have the NT. They don't have Isaiah or other OT prophecies.

God has opened up a *new* dispensation of his words here. And he is revealing new things to them that they didn't understand before, that weren't fully revealed before.

Perfect salvation was never declared in quite this way before.

Now, they understood from the garden that a Messiah was coming.

But all of these things here that are being revealed about how that salvation will come, and what it will entail, have never been explained in this way before.

You won't find anything like this in the law. The closest you'd come to it would be Deuteronomy 32. But you don't have anywhere where God is telling them like this about how he is going to bring salvation.

Sure, it talks about them being saved from their enemies. But now he's telling how they'er not just going to be saved from their enemies until the next time they rebel and go into captivity. But he's going to deliver them from every oppressor, he's going to destroy all of the wicked, and those that will be left will all have their hearts completely upright before him, and they will be brought an eternal salvation from the wickedness of the wicked.

That's not something that Abraham, or Moses, or Joshua, were looking forward to in quite this way. They didn't have the same depth of understanding about this as David is declaring here. They had some glimpses of parts of it, and hints about other things, but what God is revealing here is a genuinely new dispensation of his words, it is something that he hasn't shown before.

And so it's easy to forget that. Looking back we have hindsight, we can see the NT and Isaiah and other later OT passages, and so a passage like this can lose its novelty. We forget that this was a huge revelation for them, here in these Psalms.

Here God is taking what he's already revealed to them in passages like Deuteronomy 32 and expounding it further, and revealing more to them.

And so this verse here, as simple as it seems, as similar as it is to many things that he's already said here, contains a big revelation.

"Oh that the salvation of Israel were come out of Zion!"

Isaiah 25:1 *O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.*

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

*4 For thou hast been a strength to the **poor**, a strength to the needy in his distress, a **refuge** from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.*

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

*9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be **glad** and **rejoice** in his **salvation**.*

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isaiah 26:1 *In that day shall this song be sung in the land of Judah; We have a strong city; **salvation** will God appoint for walls and bulwarks.*

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Isaiah 46:13 *I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place **salvation** in **Zion** for Israel my glory.*

ZION

Salvation is going to come from a city. God has declared the place that salvation will come from. Now, Adam didn't know that. Abraham looked for a city, and never found it in this life. The city of Jebus would have been the last place that anybody would have looked for salvation from, because it was a city of the Jebusites, who despised Israel. That is, until the time of David.

2 Samuel 5:1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

So David was reigning over Judah in Hebron, and then Israel came and made him king over all Israel, and the seat of his kingdom was moved to Jerusalem:

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

So they despised Israel, calling David's mighty men the blind and the lame.

7 Nevertheless David took the strong hold of **Zion**: the same is the city of David.

But David not only fought his way into Jerusalem, he even conquered their stronghold. So they had all the advantages, they had a fortified stronghold, and David still came in and took it. So he whooped up on 'em good.

He took one of their forts and then used that as his base to go out and destroy the rest of them.

And so that's the first time that the term Zion is used in the Bible. Referring to that stronghold that was there in the city of Jerusalem.

And David conquered it, and it was called the city of David.

We talked about how David went up to Jerusalem when it was inhabited by the Jebusites, and took the stronghold of Zion.

This signifies that there will come a day when Zion is inhabited by the Gentiles, and not by Israel. And the anointed Savior of the LORD will come, and enter into Zion, and take the stronghold. And he will from there bring his people deliverance.

Just as David took the stronghold and then from there conquered his enemies, so Christ will come into Zion, and from there shall salvation go out into all the earth.

And so Zion is the beginning of David's kingdom, the beginning of his reign over all Israel. It's his city. It was his portion, his strong fort, in the midst of the greater city of Jerusalem. And so saying that salvation is going to come out of Zion has big implications. Salvation isn't going to come from Benjamin, it isn't going to come from Sheba the son of Bichri. It isn't going to come from Ephraim, from Samaria. It's going to come out of Zion. It is going to come out of the city of David. And by implication, from David's seed.

And so again, this relates to Solomon. In fact, the next time that the term Zion is used, chronologically, is in reference to the reign of Solomon:

1 Kings 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is **Zion**.

And so Solomon finished building the temple on mount Moriah in Jerusalem, and then he assembled all Israel to bring the ark of the covenant up into the temple. David had brought the ark up from the house of Obededom into Zion. And so Solomon brought it up out of Zion to the top of mount Moriah, the pinnacle of the city Jerusalem. And what did it say here in Psalm 14? "Oh that the salvation of Israel were come out of Zion!" And what did Solomon do? Bring the ark of God up out of Zion and into the temple. You see, the ark of God is the sign of his covenant to be the Savior of Israel, to make them his people, and deliver them. It represents his covenant, his promise of the hope of salvation, when they keep his covenant. And bringing it out of Zion, out of the stronghold, symbolizes that a new phase of salvation has been reached, that a new era has dawned. You see, the ark no longer needed to be kept under safeguard in a fort because of the enemies of Israel. They had now been given peace, and they could bring the ark out into a glorious temple, without fear that their enemies would rob the LORD's treasures and steal it. And so this event is just bursting with meaning and significance. And it was Solomon, the seed of David, that did it. That brought salvation out of Zion, out of the strongholds, and gave peace to all Israel. Just as David his father had prophesied.

And when that happens, it is going to happen in much the same way that it happened under Solomon.

Christ is going to come in his Father's glory, and bring the glory of God with him up out of Zion and into the temple at Jerusalem, once it has been cleansed.

In fact, he may bring the ark of God back with him from heaven, and carry it back up into the temple.

Remember how it says:

Revelation 11:14 *The second woe is past; and, behold, the third woe cometh quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

And so when God takes the kingdoms of the world unto himself, the temple in heaven will be opened and the ark seen.

Why?

Well, because that's when Christ is getting ready to return, and the ark will be taken out of that temple, and brought back and placed in the earthly temple.

First he will bring it into Zion, and then once he has perfected salvation, he will bring it up into the temple at Jerusalem.

And just as that moving from the stronghold to the temple signified the end of war and beginning of peace when it happened under Solomon, that is when Christ will begin his 1000 year reign of peace over all the earth, having destroyed all his enemies.

And so Christ, the Salvation of Israel, will come up out of Zion with the ark of his strength, and enter into his temple.

And so when we look at what it says there in 1 Kings 8, we see this.

Now I should mention that 8 is the number of new beginnings. And in 1 Kings 8 that's when God moved from the tabernacle to the new temple. And so that was a new beginning.

But wait, there's more:

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

Now this feast of the seventh month, which feast is that?

Leviticus 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

Back to first kings:

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

This could not be more fitting. Here they are keeping the feast of tabernacles, which reminded them of how they sojourned with the LORD in tabernacles in the wilderness. And it is during that feast that they bring up the ark of the LORD out of the tabernacle and into his temple.

And so when they returned home from this, when they left their tabernacles and went back to dwell in their houses, God would also be dwelling in his house, and no more in a tabernacle.

And so I point out here again how this is a huge thing. This signals a tremendous change. God has opened up a new dispensation of his words here, and through that he has ordained a new order of service.

This overturns things in the law of Moses that had stood for hundreds of years.

The things that are happening here, it would be almost like living at the time of Christ, and within the early church, where new doctrine was being given, the OT was being superseded.

It would have been an exciting time in which to live, when God was doing amazing new things, and revealing a little more of his coming works on this earth.

And so when the ark was brought to the temple, all of the instruments of ministry from the old tabernacle were brought with it.

And so I think that is the same thing that will happen when Christ returns. He will bring the instruments from the heavenly temple to earth.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And note how it says here “*all* the congregation of Israel.” This is a national thing. All of Israel is coming before God, seeking him with one accord. All of Israel is rejoicing in his salvation through the seed of David.

And so they’ve received peace, and received it under the children of David. Because they are no longer rebelling against the LORD and his chosen saviors. They are all coming before God with sacrifices and offerings, brining the ark of the LORD’s covenant up out of Zion with the king, the son of David.

And you know, when Christ returns, brining the ark, that’s when the great sacrifice will occur. The slaying of all of the wicked that gather together at Armageddon.

6 *And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.*

And I think probably Christ will bring real cherubims with him, not just life-size models like were Solomon’s temple.

7 *For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.*

8 *And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.*

This taking out the staves signifies that the ark is come to rest, and isn’t going to be carried anymore.

9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.*

10 *And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,*

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

And so then the glory of God in Christ will fill the temple, and the light of God's countenance will be lifted up upon all nations.

And you know, that is what God had told them he would do in Psalm 2:

Psalms 2:1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of **Zion**.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

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

And so God told them that the heathen and the wicked among the people would imagine a vain thing, but that he had set his king upon Zion. Speaking of David. And that his son would reign. He would inherit the kingdom of his father, and the heathen also would be subject to him. Any that would try to change that are fools. Those that would not serve him would be destroyed. And so that's what happened. God took David's son, the son of the king that reigned from Zion, and gave him the people and the heathen for his inheritance.

Psalms 9:5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

And so God destroyed the enemies, and ended the war, giving Israel peace.

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

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

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

And he preserved his people, and was a refuge for them, when they went through this time of trouble here in these Psalms.

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

Because they sought God once again, and put their trust in him.

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

And so at the time of Psalm 9, God dwelt in Zion. But he will later move, and Israel's salvation will come up out of Zion, and unto the top of Salem. He will no longer hide in the strongholds, but will ascend up into the top of the city of peace, having brought peace to all Israel.

And so there is some amazing prophecy that God is revealing to them here, in declaring that he is going to deliver them, and confirming that he will one day bring perfect salvation. And later we'll look more at how all of this also applies to that as well.

“Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

BRING BACK

The term bring back is not used that many times in scripture. Mostly it is in reference to God bringing David back when he had fled from Absalom:

2 Samuel 19:9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of **bringing** the king **back**?

And so God had brought back David when he cried out to him in his trouble, and he would do the same for all Israel, and bring in complete deliverance.

We talked about how they would have to go into captivity, and God would bring them back. It talks about that in Zephaniah 3, which is a passage that we've looked at before.

Zephaniah 3:1 *Woe to her that is filthy and polluted, to the oppressing city!*

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

And so Israel would go away from God, and corrupt their doings. And he would punish and correct them, but they would not hear.

So what can he do?

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

And so God tells the remainder of Israel to wait upon him. To wait until one day when he will pour out his anger.

Because in the end he isn't going to pour out his anger upon Israel. He's going to pour it out upon all the nations. All the anger that he's saved up toward Israel for their wickedness, is going to be poured on the heathen.

But what about Israel? How will they be saved?

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

And so those that remain of Israel and of the nations that are saved, will call upon God with a pure language and serve him together.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

And so they will indeed have a pure language, they will not speak lies or deceit.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

But instead they will sing in the pure words of the LORD.

Why?

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

Because God has taken away his judgements from off them, poured his wrath upon the heathen, and will be her king in the midst of her.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I **bring** you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn **back** your captivity before your eyes, saith the LORD.

And so God would bring salvation unto his people in Jerusalem and in Zion, and then would turn back their captivity, and his salvation of them would go out unto them into all the earth, and they would come and rejoice before him.

CAPTIVITY

And so here it talks of the LORD bringing back the *captivity* of his people.

Now that's interesting, because right now Israel isn't really captive. There are some wicked people, there are some oppressors among them, but they aren't in captivity.

Now it does say:

Job 42:10 And the LORD turned the **captivity** of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

And so it does call what Job experienced captivity, when Satan did all of those horrible things to him. He was, as it were, taken captive by the devil, and could not deliver himself.

And so you could say that a similar thing is going on here. The people are experiencing oppression, it is kind of like they are taken captive by these wicked men.

But technically, they are free. They aren't in bondage to an enemy. They just don't always receive justice. They're oppressed, and righteous judgement isn't always performed.

They aren't really captives in the usual sense. And yet they do need to be delivered from some wicked men, just as a people in captivity.

But remember again that here he isn't just talking about what they are experiencing right now, he's also looking forward to the time when perfect salvation comes. Something that isn't quite going to come in full yet.

And so no, they aren't really in captivity now, but what this means is that when perfect salvation comes, Israel *is* going to have been in captivity.

Before the salvation of Israel can come out of Zion, Israel is going to have to go into captivity.

Now that's a pretty amazing prophecy. That's a pretty bold prophecy. Because right now Israel is not going to go into captivity. He's just promised to lighten their eyes and grant them some deliverance here. He's just promised to be in the next generation, and that it will be a generation of the righteous, who he will save.

They won't go into captivity, for hundreds of years.

And so that's a very bold prophecy to give here, just as he is bringing them deliverance.

As God is responding to their cry, he is also bold to tell them that one day they are going to go into captivity. He doesn't hide that from them.

He makes it clear, that while he is going to deliver them from these wicked men, it isn't going to be perfect salvation, complete and forever. They are still going to have to experience captivity again before the day of perfect salvation comes.

And God isn't afraid to declare that to them here. And we'll look at other places that he talks about that in a little while.

Now, there's actually two fulfillments of this captivity that must come before salvation. You see, first, Israel went into captivity before Christ came. They were captives in Babylon, and were then brought back from that, before the Salvation of Israel was revealed. And that was a fulfillment of this prophecy.

Later, in Isaiah 45, when Israel is just getting ready to go into captivity, God reiterates this promise, that he will bring eternal salvation to them when they come back out. And he even names the man who he will raise up to loose them out of captivity:

Isaiah 45:1 *Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;*

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

And so God would raise up a pagan king, and he would let free his people:

13 *I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my **captives**, not for price nor reward, saith the LORD of hosts.*

17 *But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

And so ultimately, after they are brought out of captivity, Israel will receive perfect salvation. But before that would come they would have to go into captivity first, and then be brought out of it.

And so that time of captivity had to happen before Christ would come.

And so Christ would quote from Isaiah 61:

Isaiah 61:1 *The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the **captives**, and the opening of the prison to them that are bound;*

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

And so in Luke 4 it records that Christ quoted that to them. But they didn't believe it. And so Israel as a whole wasn't freed.

But Christ did proclaim liberty to the captives and opening of the prison to them that were bound:

Ephesians 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ.*

*8 Wherefore he saith, When he ascended up on high, he led **captivity** captive, and gave gifts unto men.*

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And so Christ did bring the OT saints out of captivity in the lower parts of the earth. But Israel as a whole didn't partake in the glory of their resurrection yet, because they rejected Christ. And so Israel is still going to have to go into captivity again, during the tribulation, before her final salvation is revealed.

Isaiah 52:1 *Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.*

And so again, it is clear that Zion will be the beginning of Israel's salvation.

*2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O **captive** daughter of Zion.*

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

Jeremiah 30:16 *Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.*

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

*18 Thus saith the LORD; Behold, I will bring again the **captivity** of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.*

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

And so in the later days God would bring again the captivity of his people the captivity of Zion, and they would be saved from all that oppressed them.

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by **captivity**, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

And so unto the time of the end the upright of Israel will go into captivity.

Revelation 13:9 If any man have an ear, let him hear.

10 He that leadeth into **captivity** shall go into **captivity**: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

And so the tribulation saints will be led into captivity. But in the end their captors and those who slew them would become captives, and be slain.

PEOPLE

“Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the *captivity of his people*, Jacob shall rejoice, and Israel shall be glad.”

So God is going to bring his people back from captivity, and they will rejoice together. And this is something that he’s spoken of in earlier Psalms:

Psalms 3:7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD: thy blessing is upon thy **people**. Selah.

And so God would bring salvation, and bless his people.

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.

And so when God brought them judgment, his people would come and compass him about.

Psalms 9:11 Sing praises to the LORD, which dwelleth in Zion: declare among the **people** his doings.

And so again, one day God would come and dwell in Zion, and his doings would be declared among the people.

And all of these things were fulfilled under Solomon. Under Solomon God confirmed the deliverance of Israel. He brought judgment upon their oppressors, and blessed his people. The salvation of Israel was brought up out of Zion, and the people of God were freed from their persecutors.

God dwelt in Jerusalem, his glory filled the temple, and the congregation of all Israel compassed him about.

And through these Psalms, by the commandment of David, they declared among the people his doings.

And so God brought back the captivity of his people and blessed them, fulfilling all of these things, under Solomon. And the people rejoiced.

JACOB AND ISRAEL

This is the first time in Psalms that it has spoken of Israel by name. It hasn't named their nation previously.

And that's significant. Because all of this prophecy that has gone before, much of it involves Israel, to be sure. But it isn't all just specific to Israel as a nation. But what he's talking about here is.

When Christ returns, it is going to be to make Israel glad by bringing back their captivity. Certainly perfect salvation will be extended to all the earth. But Israel is God's focus, it is the focal point of that.

And so when we look back on Psalms 7 and 8 where it talks about these same things, it doesn't name Israel.

In Psalm 7 it talked about salvation and judgement from God's perspective. And so that is something that all the saints will experience, as they come back with him.

And in Psalm 8 it talked about how God would ordain strength and usher in an age of peace, and it didn't name Israel. Because that is something that all nations will experience.

But now as we come full circle and revisit these same things again, from the perspective this time of the people, the focus is on Israel.

Why? Because the church isn't going to be going through the time of Jacob's trouble, and experiencing that captivity. They aren't the ones that perfect salvation is going to be delivering. That's all for Israel. We're going to be experiencing it from the Psalm 7-8 perspective, from the perspective of Christ the Savior, as we follow him back to earth.

But Israel is going to be experiencing it from this perspective that we've been looking at following Psalm 9, in 10, 11, 12, and now 13 and 14.

And so we see very clearly here how this perspective of salvation, of actually experiencing oppression and captivity and being saved from that when Christ returns, is something that the nation of Israel will experience, not the church.

REJOICE

“When the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

First time in the Bible that it speaks of Israel rejoicing:

Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall **rejoice** before the LORD your God seven days.

And so the first time in scripture that it speaks of Israel rejoicing is when he is told to rejoice before God during the feast of tabernacles.

And of course, that's exactly what Israel did under Solomon, when they brought up the ark of God, the salvation of Israel, out of Zion.

And so Solomon prayed on that day:

2 Chronicles 6:34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;

37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

And so there he speaks of how Israel would still experience captivity in the future. But he asks God to hear them when they turn to him in their captivity, and cry out to him.

And then he says:

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints **rejoice** in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

And so there Solomon speaks of the ark, and asks that the priests, who bear it might be clothed with salvation. And that the people would rejoice.

And so this was a time of Israel rejoicing in God's salvation coming up out of Zion.

And so just as David prophesied here before, so it came to pass.

God was in that very generation, and brought salvation out of Zion to the rejoicing of Israel.

And even then they acknowledged that it wasn't eternal salvation, but that they would still have to experience times of captivity, before that would come.

And yet they rejoiced in the LORD, in his blessing and deliverance:

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

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

And so Israel would rejoice, because they put their trust back in God instead of in vile men. God would bless them because they were righteous, and had forsaken their abominable works.

And so as they said:

Psalms 13:5 But I have trusted in thy mercy; my heart shall **rejoice** in thy salvation.

And so it came to pass.

Do you remember what David said:

Psalms 9:13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

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

Well, you know, that's exactly what Israel did. They rejoiced, no doubt using the words of David, they rejoiced in God's salvation, in the gates of Zion.

They threw open those gates with gladness, and brought out the ark of God, and carried into its resting place.

And Psalm 2 warned the heathen to rejoice with Solomon and Israel:

Psalms 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and **rejoice** with trembling.

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

And so the kings of the earth were admonished to fear the LORD and his anointed, and to rejoice in God's salvation of Israel with trembling.

And that's an admonition also found in another passage.

You remember what Psalm 14 started with don't you?
It started out paraphrasing the beginning of Deuteronomy 32.
Well, it ends the same way, with the same theme that ends Deuteronomy 32:

Deuteronomy 32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the **captives**, from the beginning of revenges upon the enemy.

And so it speaks of the blood of the captives, whose blood God will avenge. Just as here in Psalm 14 it spoke of Israel's captivity.
Then it says:

43 Rejoice, *O ye nations*, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And so Deuteronomy 32 ends by calling all nations to rejoice in Israel's salvation, as God brings them back out of captivity.

And so Psalm 14 ends the same way. Speaking of how Israel will be in captivity, but will be brought out, and will rejoice and be glad.

And of course, you don't need me to tell you that after the tribulation, when perfect salvation comes to Jacob, Israel will rejoice.

Isaiah 25:7 *And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.*

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

*9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and **rejoice** in his salvation.*

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

*And so God will tread Moab under foot, and come into his mountain. And then from there he will spread forth his hands, and bring judgment and salvation to all those about him.
And all Israel will be glad and rejoice in his salvation.*

Now that first part there talking about taking away the vail from off all nations, that reminds us of Christ's first coming, and the vail in the temple being rent.

And it is true that they rejoiced at Christ's first coming as well.

We mentioned how in Luke 4 Christ quoted from Isaiah, telling them that he had come to bring salvation and free the captives.

And it also talks about them rejoicing in Luke.

Luke 19:37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to **rejoice** and praise God with a loud voice for all the mighty works that they had seen;

And so when Jesus came into Jerusalem they rejoiced.

But the nation ended up rejecting the salvation that he was offering them, and so it didn't come.

And you know, it's no coincidence that Luke records these things. Luke is the gospel of the Christ, the one who will come to deliver Israel from all their enemies and oppressors.

And so Luke records who Jesus came the first time to do that, and was rejected.

But he will come again, and all Israel will rejoice, for he will bring them eternal salvation.

GLAD

“When the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

The first time that the term glad is used is when God is talking to Moses, and Moses is trying to convince him that he isn't the savior, that he should choose somebody else:

Exodus 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be **glad** in his heart.

And so Aaron would be glad to see Moses, because Moses would indeed be the deliverer of Jacob. He would bring back Israel's captivity.

And then, here's how the account of the dedication of the temple ends:

1 Kings 8:65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and **glad** of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

And so when they brought the salvation of Israel out of Zion, Israel was glad.

And so David had said before:

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

And remember, that's what happened there, when the glory of the LORD filled the temple. The light of his countenance was lifted up upon them.

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

And so Israel was more glad in the goodness of God, than when they were seeking prosperity by their own devices.

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

And so David was able to rest in peace, knowing that God would bring salvation to Israel. He would lift up the light of his countenance upon them, and put gladness in all their hearts

The last time that it uses the terms glad and rejoice is in Revelation 19:

Revelation 19:5 *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

*7 Let us be **glad** and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.