

Strengthening Your Heart While Waiting Psalm 31

<p style="text-align: center;">1 מְזִמֹּר לְדָוִד : 2 בָּךְ יִתְּנָה חַסִּיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם בְּצַדִּיקְתֶּךָ פִּלְטָנִי : 3 הַטָּה אֵלַי אֲזַנְךָ מִחֶרֶת הַצִּילָנִי הָיָה לִי לְצוּר-מְעוֹז לְבַיִת מְצוּדוֹת לְהוֹשִׁיעַנִי : 4 כִּי-סִלְעִי וּמְצוּדָתִי אַתָּה וּלְמַעַן שְׁמֹךְ תִּנְתְּנִי וְתִנְּהַלְנִי : 5 תּוֹצִיאֵנִי מִרְשֵׁת זוֹ טָמְנוּ לִי כִּי-אַתָּה מְעוֹזִי : 6 בְּיָדְךָ אֶפְקִיד רוּחִי פְּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת : 7 שָׁנְאתִי הַשְׂמֵרִים הַבְּלִי-שׁוּא וְאֲנִי אֶל-יְהוָה בִּטְחָתִי :</p>	<p>1 A psalm by David. In you, I AM, I have taken refuge; let me never be put to shame; in your righteousness deliver me! 2 Incline your ear to me; rescue me speedily! Be a rock of refuge for me, a strong fortress to save me! 3 Since you are my rock and my fortress, for your name's sake lead me and guide me; 4 draw me out of the net they have hidden for me, for you are my stronghold. 5 Into your hand I commit my spirit; redeem me, I AM, [my] faithful God. 6 I hate those who cling to worthless idols, but as for me, in I AM I trust.</p>	<p>I. The Hunted Man (1-9) A. His trust and petitions (1-6) 1. Petition for public vindication: Based on the poet's trust and God's faithfulness Give me you undivided attention There is not much time left! Transform a rocky crag is into a permanent well-protected military fortress on a mountaintop 2. Petition for a guide to lead him <i>lead</i> – to lead safely through danger to one's desired destination, "the everlasting way" <i>guide</i> –the noun is "a watering place." Connotes to entirely lead with loving, compassionate care to a place where you can be nourished and refreshed (Isa 40:11; Ps 23:2) 3. Petition for a rescue operation based on:</p> <ul style="list-style-type: none"> • the emphatic commitment of his trust which frames the strophe (Luke 23:46) • the faithfulness of God • the purity of his affections <p><i>worthless idols</i> – lit. "vapors of vanity" note: The 1st stanza is framed by the poet's trust.</p>
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Psalm 31

<p>8 אָגִידָה וְאֶשְׂמְחָה בְּחַסְדְּךָ אֲשֶׁר רָאִיתָ אֶת-עַנְיִי יָדַעְתָּ בְּצָרוֹת נַפְשִׁי : 9 וְלֹא הִסְגַּרְתָּנִי בְיַד-אֹיֵב הַעֲמַדְתָּ בְּמִרְחָב רַגְלֵי :</p>	<p>7 I will rejoice and be glad in your steadfast-loyal love, because you have seen my affliction; you know the anguish of my soul, 8 and you did not leave me in the grasp of the enemy; but have set my feet in a spacious place.</p>	<p>I. The Hunted Man (1-9) B. His confidence and praise (7-8) “The rejoicing, which flowers out with the inception of divine love (v. 8), does not expel the tension of horror between life and death (v. 9a), but the poet’s feet stand firmly and securely on uneven ground.” (Samuel Terrien, 288)</p>
<p>10 חַנּוּנֵי יְהוָה כִּי צָר־לִי עָשָׂשָׁה בְכַעַס עֵינָי נַפְשִׁי וּבִטְנִי : 11 כִּי כָלוּ בִי-גֹזַן חַיִּי וּשְׁנוֹתַי בְּאַנְחָה כָּשַׁל בְּעוֹנֵי כַחֲטֵי וַעֲצָמֵי עָשָׂשׁוּ : 12 מִכָּל-צָרָרֵי תְהִיתִי חֲרָפָה וְלִשְׂכְנֵי אֶמְאָד וּפְחָד לְמִידָעַי רְאֵי בְּחוּץ נִדְרֵי מִמֶּנִּי : 13 גִּשְׁכַּחְתִּי כְּמַת מִלֵּב תְהִיתִי כְּכֵלִי אֶבֶד :</p>	<p>9 Be gracious to me, I AM, for I am in distress; my eye is wasted from grief; my soul and my body [also]. 10 For my life is consumed with agony, and my years with groans; my strength fails because of my affliction, and my bones waste away. 11 Because of all my adversaries I’ve become a reproach, to my neighbors—exceedingly, and an object of dread to my closest friends; those who see me in the street flee from me. 12 I am forgotten like a dead man, out of mind; I am [disgarded] like like a broken vessel.</p>	<p>II. The Rejected Man (9-20) A. His anguish from isolation (9-13) 1. The physical toll It is all consuming, sapping his strength It is overwhelming and unrelenting He has nothing left and cannot go on 2. The psychological toll of slander (v. 13) He is the utter contempt of his neighbors, an object of dread to his family and a terror on the streets He is utterly forgotten and discarded like a broken piece of pottery</p>

<p>14 כִּי שָׁמַעְתִּי דְּבַת רַבִּים מִגֹּזֵר מִסָּבִיב בְּהוֹסְדָם יַחַד עָלַי לְקַחַת נַפְשִׁי זָמְמוּ :</p> <p>15 וְאֲנִי עָלֶיךָ בִטְחֹתִי יְהוָה אֲמַרְתִּי אֱלֹהֵי אֶתָּה :</p> <p>16 בְּיָדְךָ עֲתֹתַי הִצִּילֵנִי מִיַּד-אוֹיְבֵי וּמִדְרָפָי :</p> <p>17 הָאֵיךָ פָּנֶיךָ עַל-עַבְדְּךָ הוֹשִׁיעֵנִי בְחַסְדְּךָ :</p> <p>18 יְהוָה אֵל-אֲבוֹשָׁה כִּי קָרָאתִיךָ וּבָשׂוּ רְשָׁעִים יִדְמֹוּ לְשָׂאוֹל :</p> <p>19 תִּתְּלֵמְנָה שִׁפְתֵי שֶׁקֶר תִּדְבְּרוּת עַל-צְדִיק עֹתֵק בְּגִאֲוָה וּבְזוּז :</p>	<p>13 For I hear the whispering of many— terror on every side!— as they have formulated plan together against me, as they plot to take my life.</p> <p>14 But as for me, upon you I trust, I AM; I say, “You are my God.”</p> <p>15 My times are in your hand; rescue me from the hand of my enemies and pursuers.</p> <p>16 Make your face shine upon your servant; save me by your unfailing love!</p> <p>17 I AM, let me not be put to shame, for I have called upon you; may the wicked be put to shame; may they go silently to Sheol.</p> <p>18 Let the lying lips be mute, those speaking insolently against the righteous in pride and contempt.</p>	<p>II. The Rejected Man (9-20) A. His anguish from isolation (9-13) 3. No way out! He is utterly surrounded, while rumors of a murderous plot swirl around him It is not fake news: the foundation has been laid, the trap is set and ready to be sprung</p> <p>B. His confidence and pleas for justice (14-18) 1. His reaffirmation of trust: I/YOU <i>“my times are in your hand”</i></p> <p>2. His petitions for justice <i>For himself:</i> vindication from shame</p> <p><i>For the wicked:</i> shaming silence <i>ultimately:</i> “to the grave” <i>presently:</i> mute their pride and contempt, for they unlawfully assumed the authority to judge and the right to despise</p>
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<p>20 מַה רַב־טוֹבֶךָ אֲשֶׁר־צָפַנְתָּ לִירְאֶיךָ פְּעֹלֹתַי לַחַסִּים בְּךָ נִגְדַת בְּנֵי אָדָם:</p> <p>21 תַּסְתִּירֵם בְּסֵתֶר פְּנִיךָ מִדְרָכַי אִישׁ תִּצְפְּנֵם בְּסֹכֶה מִתֵּיב לְשָׁנוֹת:</p> <p>22 בְּרוּךְ יְהוָה כִּי הַפְּלִיא חַסְדּוֹ לִי בְעִיר מָצוֹר:</p> <p>23 וְאָנִי אֲמַרְתִּי בְחַפְזִי נִגְדַתִּי מִנִּגְדַת עֵינֶיךָ אָכֵן שָׁמַעְתָּ קוֹל תַּחֲנוּנֵי בְּשׁוֹעֵי אֱלֹהֶיךָ:</p> <p>24 אֲהַבּוּ אֶת־יְהוָה כָּל־חַסְדֵיכֶם אֲמוּנִים נֹצֵר יְהוָה וּמִשְׁלֵם עַל־יָתֵר עֲשָׂה גְאוּהָ: תִּזְקוּ וַיִּצְמַח לְבַבְכֶם כָּל־הַמְּיַחֲלִים לַיהוָה:</p>	<p>19 How abundant is your goodness, which you have stored up for those who fear you, and bestow to the ones taking refuge in you, in the sight of the sons of mankind!</p> <p>20 You hide them in the secret place of your presence from the plots of men; you hide them in your shelter from accusing tongues.</p> <p>21 Blessed be I AM, for he has wondrously shown his loyal-love to me when I was in a city under siege.</p> <p>22 I said in my alarm, “I am cut off from your sight.” Yet you heard the voice of my pleas for grace, when I cried to you for help.</p> <p>23 Love I AM, all you his faithful ones! I AM preserves the faithful, but pays back in full the one who acts in pride.</p> <p>24 Be strong, and he will strengthen your heart, all you who wait for I AM!</p>	<p>III. Crescendo of Praise (19-24)</p> <p>A. Praise for God secluded secret (19-20)</p> <p>1. God’s generous goodness stored up “in the sight of...” expresses the hope of public vindication and restitution to counter the destructive damage of public disgrace and condemnation that slander caused.</p> <p>2. God’s protection from slander</p> <p>B. Specific thanks: God’s loyal-love (21-22)</p> <p>“city under siege” (1 Sam 23:6)</p> <p>He lost sight of God, but God heard him</p> <p>C. Invitation to the congregation (23-24)</p> <p>1. Love I AM The extraordinary love was poured out on the poet becomes a torrent, exploding over its banks into the assembly. Now we are invited to love the same Lord in the same way, with the same intensity.</p> <p>2. Wait for I AM</p>
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