

Living this prayer which God will answer

([Psa 39:1-13](#))

[Psa 39:1](#) To the chief Musician, *even* to Jeduthun, A Psalm of David. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

These are the words that we utter to God in our time only to find out that we are powerless over this "little member" of our body.

[Rom 7:19](#) For the good that I would I do not: but the evil which I would not, that I do.

[Jas 3:8](#) But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

[Rev 13:4](#) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Keeping our "mouth with a bridle" for our beast is a blessing if the Lord will permit that we do this. The wicked is before us all our life at the door wanting to rule over us ([Gen 4:7](#)), and only by the grace and faith of Christ can we mature to a point where we have rule over our unruly tongues.

Christ's mighty works included His words, but they were spared in the midst of unbelief, and he set an example for us in this.

[Joh 7:15](#) And the Jews marvelled, saying, How knoweth this man letters, having never learned?

[Mat 13:58](#) And he **did not** many mighty works there because of their unbelief.

The Lord is showing us our need to "be still and know that I am God" inwardly ([Psa 46:10](#)), and that this stillness ([1Ki 19:11-12](#)) is a gift that brings us to hear the voice of the true Shepherd ([Joh 10:27](#) , [1Jn 4:6](#))

We learn to possess our souls within these patience-growing situations that our Lord is working as He sets the enemies before us and brings to surface the enemies within us, using the powers and principalities through the vessels that God has ordained for this purpose ([Luk 21:19-21](#) , [Eph 1:11](#)).

When desolation is all around us, when Jerusalem within is compassed with armies, God tells us to know that the destruction of our first man Adam is at hand, then in verse 21 we are given the solution to what we ought to do when this destruction is coming upon our Jerusalem which is of the earth and not Jerusalem which is above:

FLEE....

[Luk 21:21](#) **Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.**

[1Co 6:18](#) **Flee** fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

[1Co 10:14](#) Wherefore, my dearly beloved, **flee** from idolatry.

[1Ti 6:11](#) But thou, O man of God, **flee** these things; and follow after righteousness, godliness, faith, love, patience, meekness.

[2Ti 2:22](#) **Flee** also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

[Jas 4:7](#) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

By submitting ourselves unto God we can resist the devil, "and he will flee from you." which is the same as saying "**Then let them which are in Judaea flee to the mountains;**" of ([Luk 21:21](#)) because Christ is that

mountain ([Psa 121:1](#)).

For the body of Christ, we need to be diligent to protect the tongue of Christ which can start a fire, or turn a ship off course ([Jas 3:6](#)). A little leaven can proceed from anyone of us if the Lord permit it, and we are called to heed the admonition of our Lord to beware of the leaven of the Pharisee within and without. ([Jas 3:1-18](#)) is a most important chapter to read, to hear and keep in regards to understanding how we are as the body of Christ to keep the diseases ([Jas 3:6](#)) of Egypt from coming upon us ([Exo 15:26](#)).

[Psa 39:2](#) I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.

[Psa 39:3](#) My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

This section of scripture makes me think of ([Jer 1:5-6](#)).

Unbeknownst to Jeremiah (type of the elect) and to ourselves at first, we are predetermined in God's mind from the foundation of the world "Before I formed thee in the belly I knew thee"([Eph 1:4](#)) and "before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations"([Luk 2:4-7](#) , [1Jn 4:17](#) , [Col 1:27](#) , [Rev 11:3](#) , [Isa 66:8-9](#)).

Every prophet of God must experience this rejection from the world and become "dumb with silence". Here is Jeremiah's line "I held my peace, *even* from good; and my sorrow was stirred." The Lord teaches us obedience by the things which we suffer so "my heart" must get "**hot within me**" and "**the fire burned**".

The following verses which use this strong's number shows us exactly where this 'heat' come from:

"hot" ^{H2552}

[Exo 16:21](#); [Neh 7:3](#); [Eze 24:11](#);

And in regards to "the fire **burned**" ^{H1197} 1. to burn, **consume**, kindle, be kindled (this word ^{H1197} brings these verses to mind):

[Deu 9:3](#) , [Heb 12:28-29](#)

All of this to show us that we are "dumb with silence" until that consuming fire comes and purifies which is demonstrated in these verses ([Mat 22:12-13](#) , [Rev 19:9](#)).

Christ lived these words of ([Psa 39:3](#)) and was made to know how frail he was as he placed His hope in God who was going to deliver Him this night through the fire ([1Co 10:13](#) , [1Jn 4:17](#)).

[Psa 39:4](#) LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail I *am*.

[Psa 39:5](#) Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah.

What a wise request of David as he contemplates his mortality and the need to set his house in order. God hears this prayer that we make, having caused it to proceed from our lips. He does all things decently and in order because He is in control of all that He does ([1Co 14:40](#) , [Eph 1:11](#)).

When David say's "verily every man at his best state *is* altogether vanity. Selah." we are hearing the positive example as opposed to what Solomon uttered without any hope for the future resurrection ([Ecc 12:8](#)).

David as a type of the elect reminds us of the blessing it is to know that even our very best state is altogether vanity, within a vessel which is not only subject unto this vanity but to hope of our calling, the redemption of

our bodies ([Rom 8:20-23](#)).

When God matures us through this humbling process ("that I may know how frail I am") , destroying the aspirations of our first man Adam (the vanity of this life), we are blessed above all men on this earth because we can now "**lay up for yourselves treasures in heaven**". The Lord is showing us that our names are written in heaven and we are now convinced that He has the words of eternal life ([Luk 10:20](#) , [Joh 6:68](#) , [Mat 6:19-20](#)).

We can't take anything with us in these vain vessels that are only one "handbreath" thick ([1Ki 7:22-26](#) molten sea of Solomon's temple [Rev 15:2](#)) which are outwardly perishing ([1Ti 6:7](#)). We should "Selah" [pause], and then ask for that which is convenient for us in this life ([Pro 30:8](#) , [1Ti 6:8](#)) so that we may remain focused on being about our Father's business as we labour for the meat which will not perish ([Luk 2:49](#) , [Joh 6:27](#)). This is how the "Lord make me to know my end, and the measure of my days".

[Psa 39:6](#) Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

[Psa 39:7](#) And now, Lord, what wait I for? my hope is in thee.

Being "disquieted in vain", Solomon does not conclude his thoughts that "all is vanity" with the same mindset that David has as a type of the elect, as his hope was in the Lord regardless of the futility of the flesh. David saw the futility of flesh and concludes as a type of the elect that his "hope is in thee"([Col 1:27](#)).

[Psa 39:8](#) Deliver me from all my transgressions: make me not the reproach of the foolish.

[Psa 39:9](#) I was dumb, I opened not my mouth; because thou didst *it*.

This is another example of God's sovereignty being expressed as David acknowledges who has control of his mouth, just as Jeremiah did ([Jer 20:9](#) , [Rom 14:7](#) , [Joh 5:19](#) , [Joh 3:27](#) , [Pro 16:1](#) , [Isa 30:15](#)).

His crying out to be delivered from all his transgressions is a type of God's goodness which has mercy upon us in this age by leading us unto repentance ([Rom 2:4](#)) as we are silenced and humbled by His mighty hand ([1Pe 5:6](#) , [Php 2:13](#)).

"Because thou didst it" is simply acknowledging this verse ([Exo 4:11](#)).

[Psa 39:10](#) Remove thy stroke away from me: I am consumed by the blow of thine hand.

[Psa 39:11](#) When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.

Naturally we are going to want to utter "Remove thy stroke away from me: I am consumed by the blow of thine hand." just as Christ said in his flesh ([Mar 14:36](#)).

The hardest thing we will ever have to do is to put off this flesh (grass – see below)([1Pe 1:24](#)), by God's power (consuming fire)([Jas 1:11](#)) described in this verse as "the blow of your hand" , "when thou with rebukes dost correct man for iniquity".

- **Strong's:** From [H6244](#); a ***moth***: - moth. (The second form is Chaldee from [H6212](#) and is translated *grass*)

Total KJV Occurrences: 12

•grass, 5

[Dan 4:15](#); [Dan 4:25](#); [Dan 4:32](#); [Dan 4:33](#); [Dan 5:21](#)

•moth, 7

[Job 4:19](#); [Job 13:28](#); [Job 27:18](#); [Psa 39:11](#); [Isa 50:9](#); [Isa 51:8](#); [Hos 5:12](#)

God brings us to cry out for deliverance when we are brought to our wits end through chastening and scourging ([Heb 12:6](#))(the consuming fire of verse 3 above). Eventually our strength is taken away from us, so the beauty (vanity) that we have held unto by God's decree can be consumed away like a moth.

[Psa 39:12](#) Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

[Psa 39:13](#) O spare me, that I may recover strength, before I go hence, and be no more.

God does hear our prayer just as He did Christ's and sent an angel to strengthen him in the garden ([Luk 22:43](#)).

The outcome is already written in the book of each of God's sojourners on this earth, and we are promised that we can drink the cup that our Father has determined for us ([Mar 10:39](#)).

The death of the saints is precious in God's sight day by day as we die daily ([Psa 116:15](#)). Those who are granted to endure until the end are living this prayer today "O spare me, that I may recover strength, before I go hence, and [our first man Adam] be no more." **which God will answer.**

[Rev 20:6](#) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.