

"Thou shalt arise, *and* have mercy upon Zion"

Part I ([Psa 102:1-5](#))

Psa 102:1 A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD. Hear my prayer, O LORD, and let my cry come unto thee.

Psa 102:2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

Psa 102:3 For my days are consumed like smoke, and my bones are burned as an hearth.

Psa 102:4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

Psa 102:5 By reason of the voice of my groaning my bones cleave to my skin.

Psa 102:6 I am like a pelican of the wilderness: I am like an owl of the desert.

Psa 102:7 I watch, and am as a sparrow alone upon the house top.

Psa 102:8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

Psa 102:9 For I have eaten ashes like bread, and mingled my drink with weeping,

Psa 102:10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

Psa 102:11 My days *are* like a shadow that declineth; and I am withered like grass.

Psa 102:12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

Psa 102:13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

Christ is pouring out our complaints ^{H7879} that we cast upon him so that he can go before our Father as a mediator for all our fleshly and spiritual concerns ([1Pe 5:7](#) , [1Ti 2:5](#) , [Heb 9:15](#) , [Rom 8:26](#)). Those utterances that we make are a result of the affliction, and the much tribulation that bring about the overwhelmed ^{H5848} feeling that we experience as God's children in this age from time to time, as God works these Psalm 107 events in our life for our spiritual growth ([Heb 5:7](#) , [Psa 107:28-30](#)).

H7879 śîyach *see'-akh*

From [H7878](#); a *contemplation*; by implication an *utterance*: - babbling, communication, complaint, meditation, prayer, talk.

1Pe 5:7 Casting all your care upon him; for he careth for you.

1Ti 2:5 For *there is* one God, and **one mediator** between God and men, the man Christ Jesus;

Heb 9:15 And for this cause he is **the mediator** of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Christ is our mediator today and while he was in sinful flesh that needed to learn obedience by the things which He suffered as a Son, he set the example of what we can expect to go through as His body the church today ([1Jn 4:17](#) , [Eph 5:30](#) , [Col 1:24](#)).

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [*the flesh*], and was heard in

that he feared **G2124**;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being **made perfect**, he became the author of eternal salvation unto all them that obey him;

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1Jn 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not **made perfect in love**.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

G2124 eulabeia yoo-lab'-i-ah

From **G2126**; properly *caution*, that is, (religiously) *reverence (piety)*; by implication *dread* (concretely): - fear (-ed).

Isa 66:2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth **H2730** at my word.

Isa 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Isa 66:5 Hear the word of the LORD, ye that tremble **H2730** at his word; Your brethren that hated you, that cast you out for my name's sake (**Mat 10:22**), said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

1Jn 4:17 Herein is our love **made** [*process*] perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

If we are being judged in this age (**1Pe 4:17-19**), our flesh will be trembling at the prospect that we may not enter into his kingdom because of sin that can potentially rule over us, knowing no man can make war with the beast (**Luk 13:24** , **Rev 13:4** , **Eph 2:8** , **Rom 11:25**). Our hope of glory is that Christ, as our high priest and mediator, will grant us the grace and faith needed to open the seals (**Rev 5:4-5**) which is what this prophecy in this particular Psalm is speaking about "**Thou shalt arise, and have mercy upon Zion**", and so we ought to make every effort to "**Strive to enter in at the strait gate**" as Christ has commanded us. We are being saved and being made perfect through that judgement (*the seals being opened and poured out*), and it is that certain process that we rejoice in always **even as we** acknowledge that it is a fearful thing to fall into the hands of God who is working this process within us through Christ both to will and to do of His good pleasure (**Heb 10:31-32** , **Php 2:13**). These verses in the book of Revelation give us a snap shot of that process of how it is that "thou shalt arise" as we live by these words inwardly and know that they will also have they're outward fulfillment one day (**Rev 11:11-15**).

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1Pe 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

Luk 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

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?

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rev 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

Rev 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. [*type and shadow event of Eph 2:6*]

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted^{G1719}, and gave glory to the God of heaven.

Rev 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.

Rev 11:15 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.

These following verses explain to us the admonitions that God has set out for us so that our continually carnal flesh which cannot inherit the kingdom can fear and tremble at His word; and by His power alone, by the grace and faith granted, we can acknowledge that we are more than conquerors through Christ (Rom 8:31-37), just as He acknowledged His overcoming was all a result of the Father working in His life (Rev 22:14-17 , 1Co 6:9-12 , Gal 5:18-25 , Eph 6:5-7 , 1Jn 4:18 , Act 10:35-36).

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Rom 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Act 10:35 But in every nation he that feareth^{G5399} him, and worketh righteousness, is accepted

with him.

Act 10:36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

We are not to fear men or what they can do to our flesh (**Mat 10:28**), and unless the Lord grows his love within us that is shed abroad in our hearts (**Rom 5:5**), that perfect love of God that rules over the fear of men and all flesh (**1Jn 4:18**), without that love, we will walk in a negative way as Peter did claiming he loved Christ but did not realize that he did not have the inner spiritual strength that God alone provides so that we can follow through and having done all stand (**Mat 26:34** , **Eph 6:13-19**). Christ tells us to fear God and work righteousness (**Ecc 12:13**) and that is the narrow way of our calling, to be steadfast in our service to God proving all things and not letting anything or anyone get in the way of His purpose for us, not being easily provoked by the lies of Babylon that try to creep within Christ's body (**1Co 13:5**). God willing, we will be more than conquerors through him and be granted to realize that nothing can separate us from his love, simply because he is showing mercy to us in this age, as expressed in this Psalm with these words: "**Thou shalt arise, and have mercy upon Zion**".

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Mat 26:34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Ecc 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

our first verse:

Psa 102:1 A Prayer of the afflicted **H6041**, when he is overwhelmed, and poureth out his complaint before the LORD. Hear my prayer, O LORD, and let my cry come unto thee.

H6041 'ânîy aw-nee'

From **H6031**; *depressed*, in mind or circumstances (practically the same as **H6035** subjectively and **H6041** objectively): - afflicted, humble`, lowly`, needy, poor.

If we are not afflicted we will not be overwhelmed, and if we are not overwhelmed and brought to our wits' end we will not cry out to the Lord with our "complaint before the LORD" and be brought to our

desired haven ([Psa 107:30](#)). That is the humbling process that we are all part of, if we are being worked with in this age ([Mat 23:12](#)). If God is going to "Hear my prayer, O LORD, and let my cry come unto thee" it will be proceeded by a life in Christ that has been humbled and brought to see that we are the chief of sinners and bring nothing to the throne of God as this story illustrates ([Luk 18:10-13](#)).

[Psa 107:30](#) Then are they glad because they be quiet; so he bringeth them unto their desired haven.

[Mat 23:12](#) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

[Luk 18:10](#) Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

[Luk 18:11](#) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

[Luk 18:12](#) I fast twice in the week, I give tithes of all that I possess.

[Luk 18:13](#) And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

It is not any prayer that is heard and acted upon by our Father in heaven but rather one that has been formed by the circumstances that God creates so that we cry out and come boldly before the throne of grace in our time of need which He prepares our hearts to go through ([Heb 4:16](#) , [Pro 16:1-3](#)).

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Pro 16:1](#) The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

[Pro 16:2](#) All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

[Pro 16:3](#) Commit thy works unto the LORD, and thy thoughts shall be established.

[Psa 102:2](#) **Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.**

"In the day" is mentioned twice in this verse and that is a witness in itself that tells us that in the day of the Lord, God will not hide his face from us, but will rather make us the apple of his eye ([Zec 2:5-9](#)) and answer us speedily as He does this quick work in our very temporal life that is a vapour unto him ([Jas 4:14-17](#), [2Co 4:18](#)).

[Zec 2:5](#) For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. [[Isa 33:14](#)]

[Zec 2:6](#) Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

[Zec 2:7](#) Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

[Zec 2:8](#) For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: **for he that toucheth you toucheth the apple of his eye.**

[Zec 2:9](#) For, behold, I will shake mine hand upon them [***the nations within that God is going to destroy so we can be comfortable in the fire***], and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

[Jas 4:14](#) Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

[Jas 4:15](#) For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

[Jas 4:16](#) But now ye rejoice in your boastings: all such rejoicing is evil.

[Jas 4:17](#) Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Jacob's "trouble" is the "day of the Lord" and it is a day of darkness and judgement and it is the day that God brings us to see that we are the man. We are the "**The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican**". It takes this "day" for God's people to be humbled and abased under His mighty hand ([1Pe 5:6-8](#)), and then he will "incline thine ear unto me".

[1Pe 5:6](#) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

[1Pe 5:7](#) Casting all your care upon him; for he careth for you.

[1Pe 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

There is the recipe for our overcoming the accusers of the brethren, the adversary who cannot at this time be humble and contrite in his spirit, and as it is worded we see that there is a process involved "that he may exalt you in due time". When that time comes, we know what we are in our flesh, and we can go before God as the publican and with a sober and vigilant spirit (*as discussed in the last study it is when we are pressing, and sober and vigilant that God is in the process of cleansing us* [Php 3:14-15](#)) that says to God "**be merciful to me a sinner**". Only God can get us to that frame of mind through those fiery trials that we ought to think as not being strange now, knowing that they serve that purpose of bringing us to the Lord's altar so that we can be "**justified**".

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

[Php 3:15](#) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

[Luk 18:14](#) **I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

[Psa 102:3](#) **For my days are consumed like smoke, and my bones are burned as an hearth.**

[Psa 102:4](#) **My heart is smitten, and withered like grass; so that I forget to eat my bread.**

[Psa 102:5](#) **By reason of the voice of my groaning my bones cleave to my skin.**

These next three verses should serve to help us see the need for the body of Christ to be armed with the mind of Christ, readied to go through the next fiery trial, not thinking it strange that our flesh needs to be humbled and crushed as Christ's flesh was ([Isa 53:10](#) , [Act 4:26-28](#)).

[Isa 53:10](#) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

[Act 4:26](#) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

[Act 4:27](#) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

[Act 4:28](#) For to do whatsoever thy hand and thy counsel determined before to be done.

If we are blessed to have that mind of Christ that was not easily provoked knowing he would be hated of all men for the words of God that he cherished, we will be able to help others by comforting them "by the comfort wherewith we ourselves are comforted of God" ([2Co 1:4-7](#)).

[2Co 1:4](#) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[2Co 1:5](#) For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

2Co 1:6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

2Co 1:7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

Our days "are consumed as smoke" which references the idea that our life is a vapour, but more importantly it is a vapour in God's hand that has become a living sacrifice (**Rom 12:1-2**) a sweet smelling vapour or incense that is offered up to God through Christ (**Psa 141:2** , **2Co 2:15**).

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Psa 141:2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

2Co 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

Our bones are burned, whereas Christ's bones are preserved because He is our new foundation which is what the physical skeletal system of Christ is a parable of (**Joh 19:36**). Our new creation is formed in Christ and we are members of his body, of his flesh, and of his bones (**Eph 5:30**). Everything else is burned without the camp as we become a completely new creation through Christ (**Lev 9:11** , **Heb 13:13** , **2Co 5:17**).

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

Lev 9:11 And the flesh and the hide he burnt with fire without the camp.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

2Co 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Mary's heart was "smitten, and withered like grass; so that I forget to eat my bread." as these verses reveal (**Luk 2:34-35** , **Isa 53:5-6**).

Luk 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

Luk 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Mary is a type of the church, and we are therefore pierced and fill up what is behind of the afflictions of Christ (**Col 1:24**) which is another way of saying we are pierced as the stripes of the nation are put upon us as well (**Isa 53:5** , **2Ti 2:12** , **1Jn 4:17**).

When we knew Christ after the flesh we rejoiced with the bridegroom and did not fast ([Mat 9:15](#)) but when Christ went away and sent the holy spirit we became a new creation that would now be "withered like grass" and "forget to eat my bread" just as Christ prophesied of His church who was predestinated to go through these trials and much affliction in this life that would spiritually leave us "**By reason of the voice of my groaning** [have our/my] **my bones cleave to my skin**"

[Mat 9:15](#) And Jesus said unto them, **Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

The "**then shall they fast**" part of this verse explains this prophecy for us "**By reason of the voice of my groaning my bones cleave to my skin**" and is really a full circle of what we began talking about in our study how Christ and his body are made perfect through this process "**By reason of the voice of my groaning**" ([Heb 5:7-9](#)).

[Heb 5:7](#) **Who in the days of his flesh**, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death [*the flesh that is "withered like grass" even as "my bones cleave to my skin"* [Psa 22:17](#) , [1Co 4:9](#)], and was heard in that he feared [G2124](#);

[Heb 5:8](#) Though he were a Son, yet learned he obedience by the things which he suffered;

[Heb 5:9](#) And **being made perfect**, he became the author of eternal salvation unto all them that obey him;

[Psa 22:17](#) I may tell all my bones: they look *and* stare upon me.

[1Co 4:9](#) For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Next week, Lord willing, we will look at the second part of our study entitled "Thou shalt arise, *and* have mercy upon Zion" where we will see more evidence in God's word of the humbling process that God puts his people through so that ultimately we can learn of His mercy and extend that mercy "unto all generations":

[Psa 102:6](#) I am like a pelican of the wilderness: I am like an owl of the desert.

[Psa 102:7](#) I watch, and am as a sparrow alone upon the house top.

[Psa 102:8](#) Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

[Psa 102:9](#) For I have eaten ashes like bread, and mingled my drink with weeping,

[Psa 102:10](#) Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

[Psa 102:11](#) My days *are* like a shadow that declineth; and I am withered like grass.

[Psa 102:12](#) But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.