

"Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble"

Part I ([Psa 143:1-4](#))

Psa 143:1 A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

Psa 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Psa 143:3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Psa 143:4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

Psa 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

Psa 143:6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

Psa 143:7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Psa 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Psa 143:9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Psa 143:10 Teach me to do thy will; for thou *art* my God: thy spirit is good; lead me into the land of uprightness.

Psa 143:11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

Psa 143:12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

This Psalm reveals some of the type-and-shadow moments in king David's life that foreshadow the spiritual deliverance that God will grant the elect in this life as he brings His people to cry out for that deliverance from the persecutions and the unbelieving spirit of this world that is constantly around us and can easily overwhelm us or cause our hearts within to feel desolate ([Gen 4:7](#)). If not for the prayers of the saints, that are an answer to the desire our Father put in Christ's heart to sanctify us, we would soon perish and spiritually wither in this life ([Joh 17:17](#) , [Luk 22:32](#) , [Joh 17:20](#) , [Mat 24:12](#)).

Gen 4:7 If thou doest well, shalt thou not be accepted?[[Eph 1:6](#)] and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

Joh 17:17 Sanctify them through thy truth: thy word is truth.

Luk 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Mat 24:12 And because iniquity shall abound, the love of many shall wax cold.

The clear message from the start to finish of this Psalm is that it is but for the grace of God and the faith of Jesus Christ that we can be delivered from our greatest enemy which is ourselves, our own deceitful and desperately wicked hearts that cannot overcome except the Lord deliver us ([Jer 17:9](#) , [Psa 127:1](#)). It will take His righteousness within us ([Php 3:9](#)) to make that deliverance happen and that thought is book-ended in this study, specifically in verse one and verse eleven with the answer to how all our enemies within us are going to be cut off by the Lord ([Psa 143:1](#) , [Psa 143:11](#))

[Psa 143:1](#) **A Psalm of David.** Hear my prayer, O LORD, give ear to my supplications: **in thy faithfulness** answer me, *and* **in thy righteousness.**

[Psa 143:11](#) Quicken me, O LORD, **for thy name's sake: for thy righteousness'** sake bring my soul out of trouble.

[Php 3:9](#) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Throughout this Psalm, David is asking God to hear his prayer and to answer him, demonstrating God's righteousness and faithfulness toward his servant ([Psa 143:12](#)). We are encouraged in this Psalm to think on the things of the Lord, and are reminded how blessed we are to hunger and thirst for His righteousness ([Php 4:8](#) , [Mat 5:6](#)) that alone can quicken us and speedily deliver us from the iniquity we are promised will abound more and more in this world ([Psa 143:5-6](#) , [Joh 6:53](#)).

Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Mat 5:6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Psa 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

Psa 143:6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

Joh 6:53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

There is a theme of deliverance in the old covenant and especially in the life of king David and Israel which typifies the deliverance of God's children today that occurs through the grace and faith God grants us as a free gift (**Eph 2:8**). In (**Rom 1:20**) we read that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse", telling us that all the things that were made in the old covenant, all the stories of deliverance or the lack thereof, were written for our admonition upon whom the end of the ages is come, and those stories point to the order of God's plan and the Godhead that reveals his eternal power "being understood by the things that are made, *even* his eternal power and Godhead" (**1Pe 1:12** , **1Co 10:11**).

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

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

The bible and the events we see that have unfolded according to the counsel of God's will (**Eph 1:11**) were written to encourage us in this age so that we can be

more than conquerors through Christ and speak of the certainty of that process we are promised by our Father just two verses after ([1Co 10:11](#)) which declare He will make a way of escape for us to bear through those trials with Christ.

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

If we are being admonished in this age by the truth that they prophesied unto us today found in ([1Pe 1:12](#)), then the stories which we read of the great deliverance that was given to David and Israel, accompanied with great loss and sorrow, should serve to help us to be armed with the mind of Christ, a mind that tells us to heed the admonitions of old and believe those stories as applicable to you and me, and that God will "with the temptation also make a way to escape, that ye may be able to bear *it*" ([1Co 10:13](#)).

The armed and realistic way of thinking for Christ's body today is to know that there will be fiery trials and persecutions ([1Pe 4:12](#) , [2Ti 3:12](#)) and that our flesh cannot bear up under what is going to be required of us to become kings and priests except through Christ through whom we can endure all things ([Php 4:13](#)).

Right between verses 11 and 13, ([1Co 10:12](#)) tells us : "Wherefore let him that thinketh **he standeth** take heed lest **he fall**", meaning we are always to understand that our deliverance is not by might or power but by God's holy spirit as we press toward the mark of the prize of the high calling in him ([Zec 4:6](#) , [Php 3:14](#)).

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

[1Co 10:12](#) **Wherefore let him that thinketh he standeth take heed lest he fall.**

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

When we think we stand and then fall as we are appointed to fall seven times ([Pro 24:16](#)), having God's spirit in measure and not without measure as Christ did ([Joh 3:34](#) , [Rom 12:3](#)), it will be through Christ that our self-righteous tendency to attribute those sins to our supposed free moral agency will be

conquered as we come to believe and understand His sovereignty over all things that he causes, just as he causes us to hear his lovingkindness in the morning, and causes us to know the way wherein we should walk ([Psa 143:8](#)).

The pride of life or self righteous spirit within us is one of the most formidable enemies we must be delivered from, and as we discussed recently when we are impatient with ourselves as God shows us something that we need to change by grace through faith, we won't be possessing our souls in patience as we ought with such a spirit ([Luk 21:19](#) , [Jas 1:3](#)). Not knowing that it is through the trying of our faith that patience is formed will result in our beating the manservant within, and growing cold in our love toward each other without, because of our unbelief that God is working this longsuffering patient work within us ([Rom 2:4](#)). The hope-filled message for God's elect today is that He will hold us up through it all and help us to see that he won't delay his coming. He won't tarry ([Luk 12:45](#)), symbolized as coming to us "in the morning", the third day after we have gone through a process of judgement ([Luk 13:32](#) , [Luk 24:7](#) *good fruit is produced as a result of judgement throughout our life* [2Pe 1:3-8](#))

[Psa 143:8](#) Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

[Luk 13:32](#) And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.**

[Luk 24:7](#) Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

[Luk 12:45](#) **But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;**

[Luk 12:46](#) **The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.**

This "*Psalm of David*^{H1732} ["beloved"]" is another type-and-shadow witness of the process that God puts his beloved children through to bring them to that conclusion that we are experiencing God's mercy first, "thy mercy" vs 12 ([Rom 11:30-31](#)), as a kind of first fruits that are learning of "thy faithfulness" vs 1 ([1Jn 1:9](#)) and "thy righteousness" vs 1 ([Rom 3:10](#) , [Jas 1:17](#)) in advance of the

world and for "thy name sake" vs 11 ([Mar 13:13](#)) as he brings our souls out of "trouble", a trouble that we are born into in these bodies of death that must die daily ([Job 5:7](#) , [1Co 15:31](#))

[Rom 11:30](#) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[1Jn 1:9](#) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

[Job 5:7](#) Yet man is born unto trouble, as the sparks fly upward.

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

God causes us to cry out for his help by his spirit that quickens us in this age: "**Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble**"(of v11), and if not for that word that is spirit ([Joh 6:63](#)) which we are blessed to read, hear and keep ([Rev 1:3](#)) in advance of the world, we would not be able to be filled with the hope that God gives to us so that we can overcome.([Rom 8:24](#))

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Our first verses:

[Psa 143:1](#) A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

[Psa 143:2](#) And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

David whose name means beloved^{H1732} [[Eph 1:6](#)], and who is a type of the elect, asks God to give ear to his supplications, and this type-and-shadow request of king David ([1Pe 1:12](#)) was written for our admonition to point us to the truth that it is "**in thy faithfulness**" and "**in thy righteousness**" that God will answer the prayer of His elect, and not because of anything that we have personally done. He has decreed that those inspired prayers will lead to our

salvation ([Php 1:19](#)) and will be made for his name's sake and will glorify Him through the body of Christ.

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

[Php 1:19](#) For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Christ no longer calls us "**servants**" but friends ([Joh 15:15](#)), and the friend is the one whom the Lord makes known the judgement that has come upon us in this age ([1Pe 4:17](#) , [Amo 3:6-7](#)) whereas the sowing and reaping in our flesh that occurs to all of mankind who groan and travail ([Gal 6:7](#) , [Rom 8:22-23](#)) is not at this time serving the same purpose that it does for those who are called His friends in this age ([Rom 2:12-14](#)). David in type-and-shadow is saying don't let my judgement only be in the earth, in the form of a servant, but rather judge me as a friend and wound me faithfully as a friend ([Pro 27:6](#)), and don't let your sword depart from my house as my friend ([2Sa 12:10](#)). So when we boast in our sufferings, we do so because we are acknowledging that we are being received of God, and what we suffer bears witness to this truth ([Rom 5:3](#) , [2Th 1:4-5](#) , [Jer 9:24](#) , [2Ti 2:12](#) , [Heb 12:6](#)).

[Joh 15:15](#) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

[Amo 3:6](#) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?

[Amo 3:7](#) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

[Gal 6:7](#) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

[Rom 8:22](#) For we know that the whole creation groaneth and travaileth in pain together until now.

[Rom 8:23](#) And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Rom 2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

When God's judgements are in the earth, men will learn righteousness ([Isa 26:9](#)), and yet David asks the Lord to "enter not into judgment with thy servant". David was not asking the Lord to not judge him, but rather he was acknowledging as Christ did that there is none righteous, none good, pointing to the truth that we are shapen in iniquity from birth and conceived in sin, and that our flesh and no flesh "no man living" would ever be justified or inherit the kingdom of God ([Psa 51:1-5](#) , [1Co 15:50](#)).

When God's judgements are accompanied with our hope of glory within us [*in our earth, earth, earth, representing the church where judgement is happening* [Jer 22:29](#) , [1Pe 4:17](#) , [Col 1:27](#)], then those judgements are to be greatly desired ([Psa 139:24](#)), seeing they will bring about the new creation that is being formed through Christ ([Eph 2:10](#)). It is through that dying daily process that we begin to truly see Christ and no longer look at just the hinder parts of our Lord which represents the law and our inability to live lives that are filled with His righteousness ([Exo 33:20](#) , [Php 3:9](#)).

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Exo 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

If God enters into judgement with us in this age, it will be for the express purpose of forming His righteousness within us, creating a likemindedness within the body of Christ that will 'naturally' care for each other ([Php 2:20](#) , [Php 3:20-21](#) , [Gal 6:10](#)).

Php 2:20 For I have no man likeminded, who will naturally care for your state.

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Gal 6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Psa 143:3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Psa 143:4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

We can easily feel overwhelmed or desolate when our souls are being persecuted and our life is being brought "down to the ground", feeling like we are dwelling "in darkness". All of this inspired experience of king David was written down for our sakes and is a very parallel event to what happened to Saul of Tarsus who became Paul found in ([Act 9:4-9](#)).

We will end this first part of our study looking at how these last two verses ([Psa 143:3-4](#)) apply to God's elect who were called to be judged first, from the foundation of the world, and called to be smitten as Christ was, down to the ground ([Isa 53:4-5](#) , [Rev 11:9](#)) and to dwell in darkness for a period of time having for so long buried our own dead, not yet having truly grasped the salvation that was ours, the blessing that we were called unto through Christ ([1Pe 3:9](#)).

Until that day occurs, that day when we know that we belong unto God ([Rom 8:16-17](#)), we don't understand that it is his righteousness which will save us and his faithfulness working in us that won't ever stop, and that understanding is preceded by our spirit being "overwhelmed within me" and "my heart within me is desolate". The new heart and new spirit that God forms within us through Christ strengthens us in our inward man who can now live to the glory of God and overcome day by day as we rule over sin in our life through Christ, even though we are sore pressed on every side from time to time ([Eze 36:26](#) , [Eph 3:16](#) , [2Co 4:7-15](#))

Act 9:4 And he fell to the earth, and heard a voice saying unto him, **Saul**,

Saul, why persecutest thou me?

Act 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

Act 9:9 And he was three days without sight [[Mat 12:38-40](#) , [Rev 11:9-11](#)], and neither did eat nor drink.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Eph 3:16 That he would grant you, according to the riches of **his** glory, to be strengthened with might by his Spirit in the inner man;

That is why we cry out to our Father as his children. We cry out for his mercy as we come boldly before the throne of grace to obtain mercy in our time of need which is today while we are in these corrupt vessels that cry out "Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble"(v 11)

Next week, Lord willing, will look more closely at what God is going to do and going to cause to happen in the life of His children so that we can be more than conquerors through him in this age.

Psa 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

Psa 143:6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

Psa 143:7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Psa 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Psa 143:9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Psa 143:10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.[[Psa 142:5](#)]

Psa 143:11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

Psa 143:12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.