

6. "But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the Most High." Another reason why the just man should be helped by God, because, "trusting in his mercy," and not relying on his own strength, he resisted the tempter. The last reason he assigns for moving God to help him, is a promise that when freed from the temptation, he will not prove ungrateful to his liberator, but will thank God for the benefit, in heart, words, and deeds. "My heart shall rejoice in thy salvation." My heart shall bound with joy, on attaining salvation, attributing the whole to you, and praising you for it. The mouth will do its duty, for, "I will sing to the Lord, who giveth me good things." Deeds are comprehended in the expression, "I will sing;" for the word sing properly means, in the Hebrew, to strike the harp. Hence the Scripture says, "David sang with his hands," 1 Kings 18, and in Psalm 144:9, "With a psalter of ten strings will I sing unto thee." He therefore promises, that he will exult in his heart, will sing with his mouth and strike the harp with his hands, that his entire body and soul may be engaged in celebrating God's praises. "I will sing to the name" means to chant the praises of God.

**END OF PSALM 12**

*You are Psalms*

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

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**PSALMS**  
**(SONGS OF PRAISE)**

**TRUST**  
**IN THE**  
**LORD** *and do good;*  
*dwell in the land and*  
*enjoy safe pasture.*  
PSALM 36: 3

**PSALM NUMBER: 12**

***A prayer in tribulation.***

1. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?
2. How long shall I take counsels in my soul, sorrow in my heart all the day?
3. How long shall my enemy be exalted over me?
4. Consider, and hear me, O Lord my God. Enlighten my eyes, that I never sleep in death:
5. Lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:
6. But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the Most high.

*The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B. C.) They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.*

## **PSALM NUMBER: 12**

### **EXPLANATION OF THE PSALM**

1. "How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?" Anyone in temptation usually suffers in two ways: in the will, through his sinful desires; in the understanding, through his darkness. When the sinful desires are very powerful, God seems to forget and to desert the soul; when the understanding is obscured by darkness, he seems to turn from the soul. He, being the light, illuminates, when he shows his face, and leaves all in darkness when he turns it away. The man under temptation then exclaims, in reference to the first, "How long, O Lord, wilt thou forget me unto the end?" And in reference to the second, "How long dost thou turn away thy face from me?"
2. "How long shall I take counsels in my soul, sorrow in my heart all the day?" Inverting the order, he complains, first, of the darkness he is wrapt in; secondly, of the sinful desires he is unwillingly subject to. In consequence of the obscurity of my understanding, "How long shall I take counsels in my soul?" That is to say, devise various plans to deliver myself from the evil; and, again, looking at these wicked desires that infest my heart, "How long shall I have sorrow in my heart all the day?" How long shall I have sorrow and grieve, for fear I may have offended God; and do so daily, that is, the whole day, without intermission.
3. "How long shall my enemy be exalted over me?" Both evils are here comprehended. For the "Enemy is then exalted" over man, when he oppresses him, both by the suggestion of sinful thoughts, which he cannot banish; and by involving him in darkness he cannot dissipate; and thus, as if he were suffering grievously, he cries to God, "How long shall my enemy be exalted over me?"

4. "Consider, and hear me, O Lord my God. Enlighten my eyes, that I never sleep in death:" He next invokes the divine assistance against both evils. "Consider," that is, turn your face, "and hear me," that is, don't forget, don't desert, help me; I entreat you, "Enlighten my eyes." The same prayer more clearly expressed and repeated, "Enlighten:" banish the darkness of my mind, by turning to, and regarding me, "That I may never sleep in death:" that by consenting to my evil desires, my soul may not be lost. The death of the soul or body is not uncommonly called sleep in the Scriptures, because God can as easily wake one from either, as we can wake the sleeping. The words that "I may never sleep," signify that man, when he yields to temptation, sleeps as it were, and feels no further torment from the temptation: but as rest of that sort, so far from being wholesome, is fatal, the words "In death" are appended. Man, then, may be freed from temptation in two ways, either by banishing the tempter, through the grace of God; or by indulging his passions, by consenting to the sin: he prays here to be freed in the first manner, for fear, to his serious cost, he may be freed in the second manner; that is, by sleeping in the consent to sin, and he gives a reason for desiring to be freed from temptation in the next verse.

5. "Lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:" The devil certainly would exult on having conquered a servant of God, a thing that would tend to lessen God's glory. A reason assigned for his praying, "Lest at any time my enemy say: I have prevailed against him." For "They that trouble me will rejoice when I am moved;" that is, they will do so, not only on my entire prostration, but even on my appearing to be slightly shaken; for, as "there is joy in heaven, for one sinner that does penance, more than for ninety-nine just that do not need penance;" so the evil spirits more exult in even the approach to sin of one perfect man, than they would in the reveling of confirmed sinners in the most grievous sins. Hence it would appear that David, in writing this Psalm, had merely in view the delivery of the just man from the temptation of the devil; and not, as some would have it, his own delivery from Saul's persecution. During that persecution, he was daily obliged to move about, in which case the words, "They will rejoice when I am moved," as if he considered it of great importance not to move, would be quite inapplicable.