

Part 1 – Our Deliverer

In Psalm fifty-eight, part 1, we learned that the Psalm was another *Mich'-tam* Psalm, written by David. Which means what's written was so important we should 'write' (engrave) it into our heart and mind, *so we don't forget it*. And David began the Psalm by asking those who set themselves up as judges why they were silent when they should speak of, and judge with, righteousness. In other words, these self-appointed 'judges' *did not* stand up for righteousness when 'judging'. Instead, they took bribes and sought to reward the wicked instead of punishing them, while harming the righteous instead of protecting them (i.e. they perverted justice terribly). We also learned that it's possible the Psalm was written at the time of Absalom's rebellion and possibly even to/about him. Absalom had stolen the hearts of Israel, by slandering David's way of judging, and promising to judge *everyone* 'in their favor', which was an *impossible* promise to fulfill. But those were simply lies he told because he wanted to be king over all of Israel. His way of judging was *not at all* righteous. And David continued on in the Psalm to speak of the wickedness of these people. Their wickedness was *so* entrenched in them that it *seemed like* they had been born that way, which was simply a figure of speech to explain how wicked they were because, we're truly all born innocent. And he also pointed out that their lying and slanderous words were like the poison of a serpent (asp). And he even referred to their hardness of heart (refusing to repent and do what's right) being like a dumb snake who refused to listen to the music that a 'charmer' plays to try and 'hypnotize' them into obedience. In other words, David was convinced they were *so* hard hearted there was no saving them, for they refused to repent and do good. That's why he asked the Lord (YHWH) would 'break out their teeth' so they would not be able to work wickedness, with their mouth, anymore because, as the dumb snake refused to hear music, so they refused to change their wicked hearts.

In part 2 we saw David make some rather graphic appeals (through analogies) for the Lord to punish the hard hearted, and wicked, men who set themselves up as judges and rulers (such as Absalom and those who supported his insurrection). He asked that the Lord would cause them to melt away as snow, that they'd be cut down as grass, melted as a snail does when salt is poured on it, and that they'd be unfruitful as a still born child. He also asked that God's righteous indignation be poured out upon them as hot *and quick* as fire from thorns, so that the righteous may rejoice at His putting an end to the wicked persecutions upon the earth. And, our Heavenly Father *will* indeed do this. Therefore, *our labor is not in vain* (1 Cor 15:58). The righteous *will* be rewarded for doing what's right – regardless of the persecutions they receive from it - and the wicked *will* know that there really is a God in heaven who won't put up with their vile sins forever – they *will* be punished. Thus, the 'timeless truth' that is written into the Bible was again manifested in this Psalm (as it is throughout the Psalms). So, while it may seem like the wicked are 'getting ahead' now, the reality is that, they are only 'digging their own grave'. They *will* be punished, according to their own wicked words and works, and *nothing* any of them do can stop this 'day of reckoning' from coming.

Now, we come again to another Psalm of David, and this Psalm is *still* in the ‘Second Book’ (Exodus) of the Psalms and it’s also *still* part of the Psalms (chapters 50-60) that are ‘Concerning Israel’s Redeemer’, just as the last few Psalms have been. And let’s remember that Psalms 50 spoke of Israel’s Redeemer (the Lord, YHVH) ‘breaking silence’ to warn the people to repent and worship Him *sincerely* or else He’ll ‘tear them in pieces’. And then, in Psalms 51, we saw the ‘people’s response’ to His ‘breaking silence’, by making a *good* repentance. And then, Psalms 53-55 gave us ‘Instruction on how to Defeat the Enemies’ while Psalms 56-58 have been teaching us of ‘Israel’s Redeemer, *and His Work*’. And, this chapter is yet another great Psalm concerning ‘**Israel’s Redeemer and His Work**’...

Psalm 59

1 Mich'-tam of David; when Saul sent, and they watched the house to kill him.

Now, this Psalm is yet another *Mich'-tam* Psalm (again, written by David), which means ***an engraving*** (#4387) and comes from a prime root that means ***to carve*** or ***engrave***, i.e. (by implication) ***to inscribe indelibly*** (#3799). The word therefore points to a ***graven*** (and therefore a ***permanent***) ***writing***. In other words, what is being taught in the *Mich'-tam* Psalms is *so important* that we need to write it into the ‘tables’ of our heart and mind (2 Cor 3:3, Jer 33:31, Heb 8:10, 10:16). This Psalm (56) is the now the **fifth**, of six, *Mich'-tam* Psalms (16, 56, 57, 58, 59, 60). Appendix 65 XII in the *Companion Bible* explains that these last five *Mich'-tam* Psalms (56-60) form a ‘group’ by themselves; and this is because they all have a common ‘theme’ of deliverance from hell, or from the grave.

Apx 65 XII also says the *Mich'-tam* Psalms have a common characteristic of being ***personal***, ***direct*** and (more or less) *private*. This is why they often speak of Jesus’ death and resurrection, or to a deliverance from imminent danger, death or even from the grave itself (Ps 16:10, 11; 56:13, 57:3, 58:10-11, 59:16, 60:5,12). Because David was a prophet (as Acts 2:25-31 tells us) he *knew* God would raise up the Messiah (who would be one of his descendants) to sit on HIS throne; and this truth was ‘*engraved*’ in the first of the *Mich'-tam* Psalm in chapter 16. But, because this ‘group’ of the last five *Mich'-tam* Psalms (56-60) is teaching us of ‘Israel’s Redeemer *and His work*’, God’s People are thus ‘speaking’ to Him as ‘Israel’s Redeemer’ and ‘His work’ *is telling them of His death and resurrection*. We saw the Psalm 57:13 speak of this as well as Psalm 58:9-11. So, while the Psalms give praise to our Father, there’s also *much* prophesy, counsel, direction, invaluable guidance in them, **if** we only *seek* it out.

Now, thankfully, this Psalm *does* give the ‘timeline’ for when this Psalm was written: *when Saul sent, and they watched the house to kill him*. So, to understand the frame of mind David was in when this Psalm was written, we should review a bit of history about this time period. 1 Sam 17 tells us that David was initially introduced to Saul when one of Saul’s servants suggested that

David come and play the harp for Saul to comfort him. An evil spirit had come upon him, because the Lord (YHVH) removed His Holy Spirit from Saul due to Saul's consistent rebellion (1 Sam 15:22-23). But, the Holy Spirit of God *was* upon David, because Samuel anointed him, and David (who was very good at playing the harp) and his music were very comforting to Saul. At that time, Saul loved David very much and David even became Saul's armorbearer. But then, after David killed the giant Goliath (1 Sam 17), Saul sent him to fight with the Israelite army, even though he was a bit young for it. And David proved himself *so good* of a warrior that Saul even made promoted him to be a leader in the army. And that's the point where Saul began to hate David.

1 Sam 18:6-12 tells us that after one battle, some women of Israel sang and danced when Saul, and the Israelite army (including David), returned - and they sang something that *really* upset Saul. They sang: *Saul hath slain his thousands, and David his ten thousands*. This caused Saul to be *really* jealous of David and 1 Sam 18:9 tells us that *Saul eyed David from that day and forward*. After that time, Saul tried to kill David several times, as he was playing the harp for Saul. And oddly, even though Saul wanted David dead by that time, he gave his own daughter to David in marriage. 1 Sam 18:21 gives us insight into his twisted thinking: *And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him*. So, for some strange reason – even though his daughter loved David very much – Saul thought she would somehow be a 'snare' to David. The answer to this is probably found in 1 Sam 18:25, which tells us that (because David could not afford a proper dowry for the daughter of a king) Saul asked for the foreskins of a *hundred* Philistines... obviously, the only way David was going to get that was to kill a hundred Philistine men, for they would not have given that up if they were alive! This verse 25 says that, in requesting that dowry, *Saul thought to make David fall by the hand of the Philistines*. But this plan to have his daughter be a 'snare' to David really 'backfired' on Saul because – not only did David not die when getting her 'dowry' but she also loved him dearly (1 Sam 18:28). As did Saul's son, Jonathan, who had become David's best friend. 1 Sam 19:1 then tells us that *Saul spake to Jonathan his son, and to all his servants, that they should kill David*. However, because Jonathan loved David dearly (they were best friends), Jonathan warned David. This would not have been surprising to David because Saul had already tried to kill him twice! But, the fact that Saul implored his own sons, and servants, to help him kill David, showed how determined he was to do kill David. While Saul accused David of rebelling and trying to take his throne, the truth is that David never did such a thing. He was *always* loyal to Saul *and* to his nation. And even though Jonathan talked to his father (which calmed Saul down for a while) Saul eventually tried to kill David *again* when he was again playing the harp for Saul. And then, *that same night*, Saul sent soldiers to David's *own house* to kill him. It was *only* because of help from David's wife (Saul's daughter) that David escaped. Let's take a look at what the Scriptures say about the event this Psalm was written from...

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 **Saul also sent messengers unto David's house, to watch him, and to slay him in the morning:** and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 **So Michal let David down through a window: and he went, and fled, and escaped.**

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

1 Sam 19:6-18

So, even though Saul swore (by God's Holy Name, YHVH) not to kill David, he *still* tried to kill David with the javelin... *again*. And that's when David fled and went to his home. But Saul sent his servants to David's house to watch him that night, so they could kill him. Were it not that his loving wife warned David to flee that night, he probably would have been. She even helped him escape through the window and devised a plan (by making it look like he was sick in bed) to try and give him time to flee. Seeing that she was Saul's daughter, she probably had confidence that her father would not harm her for this, and her 'story' was a pretty good alibi to get her 'off the hook' from her father's wrath for helping David. Yet, this 'story' (fib) did not come without a price. She would later be married off to another man (1 Sam 25:44). So, this gives us enough background knowledge of the history at the time this Psalm was written. It shows us how (yet again) distressed David was. He surely had many emotions in his own inner man. For, he had done nothing wrong to Saul, or to Saul's family, or to the nation of Israel – yet Saul *hated* him simply because he was jealous of David, and allowed an evil spirit to influence him. So, let's

keep this history in mind as we study this Psalm, for it will help us understand David's frame of mind (and his emotions) at the time this Psalm was written...

Psalm 59

1 ... Deliver me from mine enemies, O my God: defend me from them that rise up against me.

So, the first thing David does here is to call upon God to '**deliver**' him, which means **to snatch away** (#5337), as in snatch him away *from his enemies*, which are those who *hate* him (#341) *unjustly*, as he'll explain later on in this Psalm. And this is an important point because, if we *make* people our enemies *by our sinful actions*, then our Heavenly Father won't help us, *because* we're at fault (at least in part). But David had truly done nothing wrong. So, he's pleading that the Lord will 'defend' him (make him inaccessible to, safe and strong #7682) from those that 'rise up' (unjustly) against him. And the word 'God' here is '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. '**Elohiym**' (or '**Elohim**') is God the Creator putting His omnipotence ('**El**') into operation. So, David's use of '**Elohim**' here is quite appropriate, because he's asking for God to defend, and deliver, him from those who are quite literally trying to kill him. After Saul tried to kill him *three* times with the javelin, and then even sent men to *his own house* to kill him... this request is quite understandable!

Psalm 59

2 Deliver me from the workers of iniquity, and save me from bloody men.

Yet again the word '**deliver**' means **to snatch away** (#5337) and the word '**workers**' means those who **do or make** (even *practice*) something **systematically** and **habitually** (#6466). And the word '**iniquity**' means **to pant** (hence, **to exert oneself**, *usually in vain; to come to naught*). Thus, it also means **strictly nothingness**, as well as **trouble, vanity, wickedness** and even refers to **an idol** (#205). The *Companion Bible* has an appendix (44 iii) that explains this word 'iniquity' is especially connected with idolatry. It's used because an idol is nothing and vanity (Hosea 4:15, 5:8, 10:5-8; Amos 5:5). And thus, this word is used *to express a course of bad conduct flowing from the evil desires of fallen nature* (our carnal mind, Rom 8:5-8), rather than the breaches of the law itself. These are the kind of men who were trying to kill David.

And the then word '**save**' here means **to be open, wide** or **free**, i.e. (by implication) **to be safe**; causatively, **to free or succor** (#3467) and has been translated as help, preserve, rescue, be safe, get victory as well as *salvation*. That's why this Greek Word - *yasha`* in the Hebrew (#3467) - is one of the two base roots (#3467 & 3068) that make up Jesus' name (#2424), which comes from the Hebrew word *Yehowshuwa`* or *Yehowshu`* a (#3091) and means **Yehovah** (#3068) **saved** (#3467). It's also translated as Joshua in the English. And David's also asking God to save him from 'bloody men'. The word '**bloody**' in the Hebrew means, figuratively (especially in the plural), **bloodshed** (i.e. drops of blood) (#1818). So, of course, David's referring to those who are

looking to shed *his* blood. And the word ‘**men**’ here is also important to understand because it’s a different word than is normally used. In the Hebrew it’s ‘*enowsh*’ (#582) and means **a mortal** (and thus *differing from the more dignified* #120); hence, **a man in general** (singly or collectively). Yet again, the *Companion Bible’s* appendix (14 III) has helpful notes. It explains this word is always used in a bad sense and means a **morally depraved** and/or physically fail and weak man. It denotes **inability to be good morally** or strong physically.

Now, let’s remember that, by this time, David was a *famous* warrior in Israel. He had *already* proven himself well able to fight. He even killed a *hundred* Philistines, just to get their foreskins for a dowry for a wife (1 Sam 18:27). So, David was *not afraid to fight* and he knew very well how to do so... but he’s not trying to fight in this case. Why? Because it was *his own* king and *his own* countrymen who were trying to kill him. And, he *did not want* to kill his king, nor even his own countrymen. So, instead of fighting them, he fled and (very importantly) asked the Lord to deliver him. This shows us that, while there is nothing wrong with defending ourselves, there is a time to fight (1 Tim 6:2, Ecc 3:1,3,8) and there is a time to flee (Mth 10:23, 24:16, John 10:5, 18:36). While these men (Saul and those helping him try to kill David) were *morally depraved* men, David still did *not* want to kill them as *they were his own countrymen*. David proved this point quite clearly – *twice* – when he refused to kill Saul because (at one point in time) he had been anointed by God (1 Sam 24:10, 26:23), even though God Himself ‘rejected’ Saul (1 Sam 15:23). David wouldn’t even let them men following him kill Saul (2 Sam 26:23).

So, David was truly righteous in regards to Saul. He served him faithfully and refused to harm him, even though Saul continued to seek his life *for years*. He trusted in God to vindicate him, instead of trying to take the law into his own hands. He’s an excellent example for us (1 Cor 10:11). For when we’re being persecuted - even for doing what’s right – we too should ask our Heavenly Father for help and *learn to trust in Him*, as David did. When the time is right, our Heavenly Father will vindicate us. But remember, it took *years* for Saul to finally be killed in battle; and throughout those trying years, God molded David into - not only a valiant warrior - but also a very good (and faithful) servant for Him. It was the hard times David went through that molded (and grew) his faith in the Lord (YHHV), which is why he was then promoted to be king over Judah when Saul finally died. Seven years later, he was made king of all of Israel. Which teaches us that *blessings from God take time*. And we should serve Him faithfully no matter what our situation is. As Paul said in Phil 4:11-13: **for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.**

Psalms 59

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

This verse refers to the men Saul sent to David's house; those who were 'lying in wait' at night so they could kill him in the morning (1 Sam 19:11), or before then if they found him. The word 'wait' here means *to lurk* (#693) and the word 'soul' refers to his life. And the word 'mighty' here means *strong, vehement, harsh* (#5794) and the word 'to gather' (in the context of this verse) means *to gather for hostility* (#1481). So, there was a good number of spies (likely very good warriors) who surrounded David's house, seeking an opportunity to kill him. They were probably hoping to find him fleeing from his house so they could kill him in the dark where no one would see them. But, this does pose the question: since David had formerly been so well loved in Israel (1 Sam 18:5,18), *why* would there be men who wanted to kill David? Well, they (like Saul) could have been jealous of him, but they might have been just trying to please the king (Saul). Because, killing David would probably get them plenty of rewards from king Saul. Greed will cause some people to do horrible things sometimes.

And then David goes on to point out his innocence. He stated that these men were 'lying in wait' to kill him – not for anything he had done wrong. The word 'transgression' means *a revolt (national, moral or religious)* (#6588) and it comes from a word that means *to break away (from just authority)*, i.e. *trespass, apostatize, quarrel* (#6586). So, David is pointing out to our Heavenly Father that he had not been trying to revolt (rebel) against Saul, his nation, nor our Heavenly Father (apostasy). And he also had not sinned against Saul, or any of these men (nor our Heavenly Father). The word 'sin' here means *an offence* (#2403). David had not done anything to even offend Saul. It was only because Saul entertained evil spirits that his jealousy for David's military gallantry turned into actual *hatred* for David. That's why it's *so important* to kick out the negative (bad, evil, etc.) thoughts (and desires) that pop into our head, and *not* to 'dwell' on them. They *will* 'take root' in our heart and corrupt us (James 1:13-15), *if* we think about them very long, which is exactly what Saul did, because his heart was not right with our Heavenly Father.

And David ends this verse by using God's Sacred Name, *Yehovah* (#3068), (the) *self-Existent* or *Eternal*. While 'Elohim is God as the Creator of all things, Yehovah is the same God *in covenant relation to those whom He has created*. So, David is calling upon (for help) his God, Yehovah – who he was in a covenantal relationship with, *because* he was striving to obey the Lord (YHVH) from the heart (which is doing 'his part' of the covenant). And, so long as *we* wholeheartedly strive to obey our Heavenly Father, He'll *always help us* to endure the hard times as well. And, He'll also help us out of them, albeit it may take time. We should remember that enduring hard times is not only what helps our faith in the Lord (YHVH) to grow but it's also what causes us to be stronger people. It's also what gives us the experience we need to learn how to be 'can do' type people, instead of being wimps. As Paul told his protégé, Timothy, we *should endure hardness, as a good soldier of Jesus Christ* (2 Tim 2:3) *because all that will live godly in Christ Jesus shall suffer persecution* (2 Tim 3:12). We're in a spiritual war between good (Jesus Christ)

and evil (Satan). And we're in this war whether we know it or not *and* whether we want to be or not. That means, we must 'pick a side'. And, if you don't 'side with' our Heavenly Father (accept Jesus Christ) then you automatically have chosen to be on Satan's side... which is a really *bad* choice because *he's the loser* (Ezek 28:18-19, Isa 14, Rev 20).

So, even if people are 'out to get us' – for no fault of our own – we should follow David's example here and work to avoid their traps while praying to our Heavenly Father for guidance and help. So long as we don't forsake Him, He'll never forsake us...

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

*8 **Be sober, be vigilant;** because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

*9 Whom **resist steadfast in the faith**, knowing that the same afflictions are accomplished in your brethren that are in the world.*

*10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, **make you perfect, stablish, strengthen, settle you.***

11 To him be glory and dominion for ever and ever. Amen.

1 Peter 5:6-11

We'll pick this up in part 2...

AMEN.