

Waiting For Deliverance

We now come to another Psalm written by David. And it's still in the 'Second Book' (Exodus) of the Psalms and it's also *still* part of the Psalms (chapters 61-72) that are '**Concerning Israel's Redemption**', just as the last few chapters have been. And let's remember that Psalms 61 spoke about David's *trusting* that he would be restored to his rightful throne, even though his son, Absalom, had led an insurrection against him. And Psalm 62 taught us how we are to wait (as David did) for God's deliverance from the wicked ones who persecute us because, He will help us if we remain faithful to Him. And Psalm 63 also taught us how important it is to trust in our Heavenly Father, and remain faithful servants to Him, if we want to be saved from the wicked ones. And then the Psalm Ps 64 taught us how the evil planning and devices of the wicked ones (rebellious against God and His anointed ones on earth) will ultimately get what they deserve. They will fall by their own wicked words and works that they used to tear down those who truly follow Jesus Christ.

And all these had the subject/title of '*Israel's Redemption, Waited for*', but then Psalm 65 was concerning '*Israel's Redemption, Zion Waits*'. So, while Israel was silently (patiently) waiting for their redemption in chapters 61-64, Psalm 65 taught us of *Zion's* waiting for redemption. And it did so by explaining the beautiful things our Heavenly Father does for His creation. And, when Zion is ultimately redeemed (by Jesus Christ), the *entire world* will flourish with God's blessing. And then Psalm 66 was also a bit different, in that it had the subject/title "***Praise Promised. Trouble Remembered***". For, while it remembered some of Israel's 'hard times' (when Israel was chastised for disobeying God), it also remembered the Mighty works that God did for Israel, such as delivering them from bondage to the Egyptians and twice parting the waters for them (Ex 13, Josh 3). And the author of this Psalm also made sure to perform His vows (burnt offerings) to the Lord for helping him out of trouble and made sure to publicly praise him by testifying how He helped the Psalmist out of his troubles. And then, Psalm 67 also had the *same* subject/title as Psalm 66. Therefore, it called upon our Heavenly Father to be merciful to, and bless us, by making His 'face to shine upon us', which means to show His favor to us. And the only way this is possible is when we *sincerely obey* His Word (Laws) and *don't rebel* (habitual sinning) against Him. And while the wicked ones will be judged, and punished, for their refusal to repent and stop doing wickedly, the righteous will indeed be glad, and rejoice, with *great* joy when Jesus Christ returns to judge the world in righteousness, and govern them with the truth. And even the earth itself will flourish from Jesus' righteous rule.

And then, Psalm 68 had yet a different title/subject than we've seen before. While it was still concerning Israel's Redemption (as all chapters 61-72 are), it was "***The Answer to Psalms 61-67***". This means that Israel's (and Zion's, Ps 66) waiting for their redeemer *was about to be over*, as God (in the 68th Psalm) gave them an answer for their request for a Redeemer. And that's why it was written originally for the setting out of the procession of the Ark of the Covenant (which

was symbolic of Jesus Christ, our Redeemer) going up to Zion (in Jerusalem). And that's also why it was also prophetic of the *return* of our Savior Jesus Christ. And then, in the last chapter (Psalm 69), we saw it had yet a different subject/title: "*Israel's Redemption, Their Redeemer Waits for His Deliverance*". Thus, it was quite unique in that, many parts of it were *very prophetic* of Jesus Christ. But not of His *Second* Advent (when He returns); they pertain instead to His *First* Advent, when He died on the cross for our sins. That's why we saw quite a few verses that were *fulfilled* by Jesus Christ and by events concerning His First Advent.

Now this next chapter we're about to study (Psalms 70) *also* has the same subject/title as the last chapter (69), which is "*Israel's Redemption, Their Redeemer Waits for His Deliverance*". And this is interesting because (as the *Companion Bible* pointed out in the notes on the last chapter) the last chapter presented Jesus Christ as the 'trespass offering' yet this Psalm is nearly identical to the later part of Psalms 40 (vs 13-17), which was a Psalm that presented Jesus Christ as the 'whole burnt offering'. Psalms 40 thus gave prophecies of how Jesus Christ being the perfect sacrificial offering and how He came in the 'volume of the book' (God's Word), perfectly fulfilling all Scriptures that pertained to His First Advent – as we've seen in our studies in the Psalms, especially ones where Jesus was presented as the 'sin offering' (Ps 22), the 'whole burnt offering' (Ps 40) and the 'trespass offering' (Ps 69). So, this Psalm 70, while being very short, is very much connected to these three prophetic Psalms and it even is nearly identical to Psalms 40, verses 13-17. And remember that Psalms 40 was also a 'Prayer and Praise' in 'view of' the future blessings that Psalms 24 spoke of. And, Ps 24 spoke of the Ark of the Covenant being successfully brought into Zion, in Jerusalem.

So, Psalm 40 was *also* prophetic of Jesus Christ's Second Advent; yet the Scriptures we will see in this Psalm are very much like Psalms 69 in that David is urgently calling on God for help. So, David is apparently still in a very terrible situation he needs help out of. And God used those trying times that David experienced for several reasons. First off, it helped to mold him into a faithful servant who truly loved, sought and strove to obey God; that's why he was such a good king of Israel. But, through David's difficult times in his life, God also used him to write many prophecies about our Lord and Savior, Jesus Christ. Acts 2:29-30 tells us David was a prophet and that's why so many of his Psalms (which he wrote with the guidance of the Holy Spirit) have so much prophecy in them.

Psalm 70

1 A Psalm of David, to bring to remembrance.

So here we see that this is another Psalm of David, but we're not given any time frame for when it was written. Rather, we're told it is a Psalm '**to bring to remembrance**'. These words are actually *one* Hebrew word, *zakar* (#2142), which is a primitive root that means **to mark** (*so as to be recognized*), i.e. **to remember**; by implication, **to mention**. But, what is David wanting us to

remember? The *Companion Bible* has a note explaining that he's calling to remembrance *what is written in* Psalms 40:13-17, which was (of course) another one of his Psalms where he was going through a very difficult time in his life and needed help. But David also praised God for the times He had already helped him through and even prophesied of how Jesus Christ would come 'in the volume of the book' (God's Word) to do God's will of teaching the people truth and then dying for our sins. And it ended then, with verses that are nearly identical to those we're about to study here in this Psalm. So essentially, David is again asking our Heavenly Father to remember that – while he was very grateful for the many times God had helped him through - he still needed our Heavenly Father's help through another difficult time...

Psalm 70

1... Make haste, O God, to deliver me; make haste to help me, O LORD.

The first time the words 'make haste' are used here in verse 1, they are in *italics* because they are not in the original manuscripts. The translators added them for 'better readability' (#9999). The *Companion Bible* has an enlightening note on this explaining that the fact that these words are *missing* is a figure of speech in itself (*Ellipsis*, apx 6) – which is when a gap is purposely left in a sentence through omission of some word or words. And it's referring to the fact that, in Ps 40:13, David wrote: ***Be pleased, O LORD, to deliver me: O LORD, make haste to help me.*** Thus, the first words 'make haste' (which are not in the manuscripts) not being in this Psalm allude to the words 'be pleased' in Psalm 40:13.

Therefore, David is hoping that God will be pleased to help him... *again*. And the word 'God' here is yet again '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. '**Elohiym**' (or '**Elohim**') is thus God the Creator putting His omnipotence ('**El**') into operation. And David really needs that *right now*! And this is actually another difference than Psalms 40:13. For in Psalms 40, instead of using God's title of Eloyiym (Elohim), he uses God's Sacred name *twice* (Yehovah, #3068). So, here in Psalms 70, David uses '**Elohiym**' (#430) in the first part of the verse and then 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.

And the word '**deliver**' here is the same as in Psalms 40. It means ***to snatch away*** (#5337) and has also been rendered as ***defend, escape, pluck, preserve, recover, rescue*** and ***save*** (among other things). And the second time '**make haste**' is used here it's the same as it was in Psalms 40:13. So it means ***to hurry*** and can even mean, figuratively, *to be eager with excitement or enjoyment* (#2363). David is likely using it as 'hurry' in both Psalms because he's really needing '**help**', which means '**aid**' (#5833) both here in Psalm 69 and back in chapter 40. So again, David is in dire need of help. It's very likely this Psalm (as well as Psalms 40 and 69) were all written

during the days when Saul was chasing David in the wilderness (for decades) trying to literally kill him...

Psalms 70

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

This verse is nearly identical to Psalms 40:14, which reads: *Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.* And, while some of the words were translated different, they are most all the same. For example, the word ‘**ashamed**’ in both chapters is #954, which means *to be pale* or, by implication, *to be ashamed* or even *to be disappointed or delayed*. And the word ‘**confounded**’ means *to blush, be ashamed, disappointed* or even *to shame or reproach* (#2659). And the word ‘**seek**’ means *to search out* or *strive after* (#1245). The word ‘**soul**’ is also #5313 in both verses and simply means *a breathing creature*; so David’s referring to his ‘self’. And the word ‘**turned**’ here was translated in Psalm 40 as ‘**driven**’ but they both mean *to flinch*, i.e. (by implication) *to go back*, literally (to *retreat*) or figuratively (*to apostatize*) (#5472). And then the word ‘**backward**’ means *the hinder part, behind* and *backward* (#268). And the word translated here as ‘**confusion**’ is rendered as ‘**shame**’ in Ps 40; but it’s the same word - #3637, which means *to wound* and, figuratively, *to taunt or insult*. And the word ‘**desire**’ here was rendered as ‘**wish**’ in Ps 40 but they are both the same Hebrew word #2655, which means *to be pleased with*. And the word ‘**hurt**’ here was rendered as ‘**evil**’ in Psalms 40 but they both means *bad* or *evil* (#7451).

So really, there’s only a slight difference. In Psalm 40:14 David *adds* that they are seeking to ‘destroy’ his soul, which means *to scrape* (literally, to shave; but usually figuratively) *together* (i.e. to accumulate or increase) *or away* (i.e. to scatter, remove, or ruin; intransitively, to perish) (#5595). So, David is asking our Heavenly Father to ‘remember’ his request from Psalm 40 where he asked that those who seek (search out or strive) after his soul (self) – even those wanting to destroy him, both physically and ruining his good name – be ashamed (disappointed and delayed) and confounded (shamed and reproached) for doing such things to him. And then he continues on to ask that they be turned backward (as in retreat) from seeking his life and that they be put to confusion (wounded, taunted and/or insulted) for desiring to hurt him both physically and spiritually.

And, our Heavenly Father was faithful to grant David his request. For, Saul (and many others seeking David’s life) was killed in battle; and in a *very* disgraceful way (he killed himself). And when the enemy found him, they cut off his head, stripped off his armor, and sent it all around their nations to gloat about their victory over the king of Israel. And they even put his armor in the house of Ashtaroth (their false god they worshiped) and they fastened *his body* to the wall of

Beth-shan (1 Sam 31:9-10). It was only due to some men from Jabesh-gilead (who Saul had helped earlier in his life) gallantly snuck in and stole his body away that allowed Israel to recover Saul's remains. However, he was still burnt and buried under a tree instead of being buried with pomp like most kings were (1 Sam 31:11-13).

But, because David's Psalms are so often prophetic of our Lord and Savior, Jesus Christ, we find a rather interesting account in the Gospel of John...

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

*5 They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he.** And Judas also, which betrayed him, stood with them.*

*6 As soon then as he had said unto them, I am he, **they went backward, and fell to the ground.***

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

John 18:3-7

As soon as Jesus used His Sacred Name 'I AM' (the Hebrew word '*hayah*', #1961, which is the root word for *Yehovah*, #3068) the people fell *backwards*, even to the ground. Apparently, the power that Jesus spoke those three little words with had a *profound* impact upon them both spiritually *and* physically. And, while we're not given details here as to *why* they fell down, there are many Scriptures that speak of *why* the wicked fall. And so truly, just as David asked that those who sought him harm would be turned backwards, so did it happen for him *and* for the Messiah (Jesus Christ), who David was a type for. There are also many other scriptures that speak of to what will happen to the wicked when Jesus Christ shall return - *Ps 9:1-6, Isa 28:7-18, Isa 40:28-31, Isa 54:1, 14-15, Jer 8:4-6, Jer 8:12-13, Jer 23:9-12, 1 Peter 1:24-25, Ps 72:11* – just to cite a few examples. So, there are many Scriptures that explain what happens when God opens His mouth and/or stretches out His mighty hand upon the wicked... they always *fall*. And David had great faith this would happen; that's why he calls it to God's attention, *again*...

Psalm 70

3 Let them be turned back for a reward of their shame that say, Aha, aha.

This verse is very similar to Ps 40:15, which says: *Let them be desolate for a reward of their shame that say unto me, Aha, aha.* However, instead of asking they be turned back (as this vs 3 in Ps 70 does) David asks (in Ps 40) that they be 'desolate', which means *to stun, grow numb, devastate* or (figuratively) *stupefy* (#8074). And the words '**turned back**' here mean either *to turn back* or *to retreat* (#7725). But the word '**reward**' is the same in both Psalm 40 and here in Psalm 70. It means (in the context of this verse) *on account of* or *as compensation* (#6118). And

then the word ‘**shame**’ is also the same as in Ps 40:15. It means *the feeling and the condition of shame*, as well as *its cause* (#1322). In other words, because the wicked ones continue to try and put David to shame (for faithfully serving the Lord, YHWH) he asks that they be devastated, or stunned, even stupefied. And the phrase ‘Aha, aha’ is a figure of speech (*Epizeuxis*, apx 6) that means *they think they are going to going to tear him down and overcome him*. David prayed the same thing back in Ps 35:21 too. And truly, our Lord and Savior endured great shame as well. For He was mocked, spit upon and brutally tortured even before He was put on the cross and left to die in great agony. So, what David went through was only a type of what our dear Savior went through *for our sake*.

So, David is simply asking our Heavenly Father punish those who are persecuting him. As we’ve been learning in the Psalms, our Heavenly Father will indeed make sure that the wicked ones *will be ‘brought down’ by their own wicked words and works*. And truly, all throughout our Heavenly Father’s Word, we’re *repeatedly* assured that, short of sincere repentance, the wicked of this earth will be convicted and die by their own sword - which is to say, by the weapons of their own devising, which includes the lies, deception and decrees *coming out of their mouths* which they’ve used to help tear down Christianity (and the western Christian nations) and largely place themselves in charge of our Heavenly Father’s kingdom on this earth (Mt. 11:12). And also ‘of a truth’, is the fact that our Heavenly Father won’t let the wicked ones destroy those *who love Him*. He allows the wicked to be successful – to a point – only to chastise His children (Lev 26, Deut 28). But, He won’t let Satan succeed in totally overcoming, or destroying, His creation – not even during the ‘great tribulation’ when Satan is persecuting faithful Christians who utterly refuse to bow a knee to him (Rev 12:13-17). As David said back in Ps 33:10, *the LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect*. And back in Psalms 37 he wrote...

7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Ps 37:7-9

And the Proverbs also promise that the wicked will *eat of the fruit of their own way, and be filled with their own devices* (Prov 1:31) but *whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil* (Prov 1:33). And Prov 12:2 also promises that *a good man obtaineth favour of the LORD: but a man of wicked devices will he condemn*. And back in Ps 10:2-18, David gave a pretty good summary of the plans and evil devices of the wicked and also how they will ‘come to nought’ because the Lord won’t let them succeed. So, we should remember that *our Heavenly Father is only allowing the wicked to succeed to the point that it fulfills the negative part of His plan of Salvation* – which is to show people the difference between truth

(Jesus Christ) and lies (Satan) and to force them to get of the stinking fence and make a choice – because He will judge us for our choice. As 2 Cor 5:10 says, *for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*. So, the wicked ones (and workers of iniquity) who work so hard to pull people into rebelling against our Heavenly Father (YHVH) won't 'get away with it'. They will be ashamed for their vile behavior when Jesus Christ returns to pour out the 'cup' of God's wrath upon them at the 'day of vengeance'. Revelations 18 gives a very good depiction of this, as well as many other Scriptures too.

Psalms 70

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

Again, David wrote nearly the same thing back in Psalms 40:16: *Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified*. There are only two differences. The first is, back in Ps 40:16, the word '**salvation**' is *teshuw`ah* or *teshu`ah* (#8668) and means **rescue** but here in Ps 70:4 it is *yeshuw`ah* (#3444) and means **something saved**, i.e. (abstractly) **deliverance**; hence, **aid, victory, prosperity**. So, the meanings are very similar and they both come from #3467 which is one of the two root words that the Hebrew word (#3091) that Jesus' name (#2424 Greek) comes from. Another difference between this verse and Psalm 40:16 is that, instead of using God's Sacred Name, *Yehovah* (#3068, as he did in Psalm 40:16), David uses the 'title' '**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, while David has made his requests of what he hopes God will do to the wicked ones who continue to persecute him (i.e. to punish them and not let them have the victory over those who love God), he's also very careful to ask that God take care of those who seek Him. The word '**seek**' here means **to search out** or **strive after** (#1245). And the main way we do this today is by studying the written Word of God that we are so blessed to have. As 2 Tim 2:15-16 tells us, we should *study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*. Yet, we should also *shun profane and vain babblings: for they will increase unto more ungodliness*. Both are important. The word '**dividing**' here means to **dissect** (expound) correctly the divine message, which is God's Word (#3718). That's why it's **so** important to use the *Strong's Concordance* to look up the meanings of the *original* languages so we can see what God's Word *really* says. As we have found out in our studies in the Psalms, the English translations are often quite inadequate, confusing or even sometimes misleading. And the translators of the KJV Bible knew they had not done a faultless job; they even wrote a letter (which you can find in the original 1611 KJV Bible) explaining that. And, while the *original* Hebrew (Old Testament) and Greek (New Testament) Scriptures were (without a doubt) given to

mankind from God Himself, what we study with today are *translations* – and that is because we can't read the original languages. So, the *translations* are not without fault, even though God's *original* Word given to, and written down by man, *IS without fault*. Thus, it's our duty to **seek** God **by** 'rightly dividing' His Word through several means. The *Strong's Concordance* helps a lot but the *Companion Bible* is also of big help because it helps us understand the customs, idioms (figures of speech) and many other things about the original languages of that time that most of us don't know about.

So, it's important we seek God through His Written Word, *so we are not deceived*. All too often people would rather just go to Church, or listen to someone else preach because, quite frankly, it's easier than having to put out the effort to study God's Word *yourself*. But, the easy road is usually not the right road and if you don't know how to study God's Word for yourself, *there is no way to know if what you are being told is actually true*. And *that's* why so many Christians are **easy** targets for Satan to deceive, as the three-part study on **Apostasy** explains [to learn more, check out this link: <https://t.me/BibleStudyDownload/499>]. Yet even when faced with this truth, some Christians will *still* say that the Bible is just 'too hard' for them to understand on their own. Truly, *that is because they are not really putting out much effort*. People will go to great lengths to do whatever they really want to. So, if they want to understand the Bible, they'll *keep trying* to and nothing will stop them. But, if they *don't really* want to understand the Bible, they'll just take the easy way out and let someone else do their interpreting for them. And that's *very* dangerous, because, as Jesus and the apostles warned us, there are *many* in the world who claim to be Christian (or represent Jesus, Christ) *but they really are not* (Mth 24, Mk 13). 1 John 4:1 sternly warns us not to believe every spirit (what people say or even the thoughts you have) but to test what people say or write (or the thoughts and desires you have) because there are *many* false prophets in the world (even today). 2 John 7 also reiterates that there are many deceivers in the world. And Paul also warns...

*13 For such are false apostles, deceitful workers, **transforming themselves into the apostles of Christ**.*

*14 And no marvel; for **Satan himself is transformed into an angel of light**.*

*15 Therefore it is no great thing if his **ministers also be transformed as the ministers of righteousness**; whose end shall be according to their works.*

2 Cor 11:13-15

The words '**transforming**' and '**transformed**' are all the same Greek word, which means to **transfigure** or **disguise** (#3345). So, Satan does not deceive only those idiots who seek occult things (things that are obviously Satanic/evil). Truly, his best deception is done *through those who claim to be Christian and this includes Churches* – in other words, Satan deceive peoples through *Christians* who really do not teach the truth but rather, 'traditions of man' that make God's Word 'of none effect' – which is just the way the 'Church' was back in Jesus' day too (Mth

15, Mk 7). So, if you don't want to be deceived into believing lies and (even worse) worshipping Satan [<https://t.me/BibleStudyDownload/235>], you **must** learn to study God's Word *for yourself*. And that's not to say it's not ok to listen to others teach the word; that's perfectly fine *so long as* you *check them out by searching the Scriptures **for yourself***, to see if what they say is true or not. After all, even those who do teach the Bible, with good and honest intentions, are not without fault. In the end, you are going to be accountable for your own beliefs *and* actions; ***no man or woman will be between you and God to defend you.*** Our only Advocate is Jesus Christ (1 John 2:1) and if you are not pleasing to Him, then you are left defenseless at the day of Judgement when Jesus Christ returns (Mth 7:21-23).

And, if you are really *truly* trying to understand God's Word, *He **will** help you.* As Deut 4:27-31, Jer 29:10-14 and 1 Chron 28:9 all declare, **if you seek God with all your heart** (emotions, desires, intentions, motivations), **mind** (thought process) **and soul** (your 'self') **then you will find Him.** And you *must* do this with all your strength (will power), as Jesus also pointed out in Mk 12:30. In other words, **you can't seek God half-heartedly and expect to understand the Bible. You've got to be serious and truly sincere.** If you are, then you WILL 'stick with it' and the Holy Spirit **will** help you to understand it. Not all at once, of course, but *with time*. After all, there is *nothing* in the world that you can understand *all at once*. You begin with the basics and then continue to learn. The Bible is no different *in that regards*. You *must* start with the basics [<https://t.me/BibleStudyTruth/1070>] and then *keep studying*. And truly, you'll never 'know it all'. Oftentimes, once you've studied a while and then go back to the 'basics', you'll learn much more about the 'basics' than when you first learned them!

So, back to this 4th verse in Psalm 70 – David asks God that, those who sincerely seek Him will rejoice (be cheerful, #7797) and be glad (blithe or gleesome, #8055) and the *Companion Bible* also points out that the word 'rejoice' is a figure of speech (*Metonymy*, of subject, apx 6) which means he's asking for those who seek our Heavenly Father will *have some cause to* rejoice and magnify God. In other words, he's asking that God would protect and bless all those who seek Him. Indeed, He always does. And that is why they will always magnify (honor, #1431) Him as well; for they who study God's Word, *wholeheartedly*, indeed love God's salvation (Jesus Christ) with all their heart, soul and mind.

Psalm 70

5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

Yet again, this is nearly identical to Psalms 40. Verse 17 (the last verse in that Psalm as well) says: *But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.* So, instead of saying '*yet the Lord thinketh upon me*' in this verse (as he did in Ps 40:17) David said *make haste unto me, O God.* And while the word

‘**help**’ in Psalm 40 (#5833) verses this one (#5828) is a different word, they both mean *aid*. But the word ‘**poor**’ is the same, which means *depressed in mind or circumstances* (#6041). And the *Companion Bible* notes that it would be better rendered as *wretched* or *oppressed*. And the word ‘**needy**’ is also the same; it means *destitute* (#34). And the word ‘**haste**’ (only here) means to *hurry* (#2363). But the word ‘**deliverer**’ is the same, which means *to slip out*, i.e. *escape* or to *deliver* (#6403). And the word ‘**tarrying**’ is the same, which means to *loiter* or *procrastinate* (#309). And, both here in Psalm 70:5 and Ps 40:17 David also uses both the ‘title’ of God ‘**Elohiym**’ (#430) - which means *the Supreme God*, who is our *Creator* - and he also uses 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. However, David simply uses these words in different locations in this Psalm verses Ps 40:17.

So again, this Psalm is *very close* (nearly identical) to Psalm 40, which is why it’s a ‘Psalm for remembrance’. David is wanting our Heavenly Father to remember that he is (apparently) still in ‘dire straights’ and needs His help *quickly*. And when we are being persecuted (especially for doing what’s right) we do feel afflicted, and even destitute, at times. But, we must always remember that our Heavenly Father *always* keeps us in His mind *when* we’re *faithful* to Him. As the word ‘thinketh’ in Psalm 40:17 teaches us (which means to *think*, *regard*, *value*, and *compute* but also *to weave*, even to *interpenetrate* #2803), our Heavenly Father’s Holy Spirit can penetrate *deep* into the most inner part of our thoughts, desires and even our emotions (Heb 4:12, Ps 11:4) - so He knows *exactly* what’s going on inside of us. He knows how we’re feeling, what we’re thinking and even what we are desiring. So, **He knows when we need truly help and He will always give it**. And sometimes, His help comes simply by comforting our spirit, as His Holy Spirit touches ours (spiritually) and gives us much needed peace (John 14:16, 27, 16:33) ... but that’s only when we keep our heart and mind upon Him (Isa 26:3) and *trust* in Him. And again, our Heavenly Father promises to always protect us when we faithfully serve Him. That’s why David goes on to say that *thou art my help and my deliverer*. As we learned when studying Psalms 40, another Psalm (which we have not yet gotten to) gives us many precious promises concerning our Heavenly Father (through Jesus Christ) helping and delivering us. And, since this is a ‘Psalm of remembrance’, let’s take another look at part of it...

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler; and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*
 7 *A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.*
 8 *Only with thine eyes shalt thou behold and see the reward of the wicked.*
 9 *Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;*
 10 *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*
 11 *For he shall give his angels charge over thee, to keep thee in all thy ways.*
 12 *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*
 13 *Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.*
 Ps 91:1-13

To dwell in the ‘secret place’ of the Most High and to abide under the shadow of the Almighty simply means to keep our heart and mind firmly on God’s Word and trust in it (Isa 26:3). That’s why we won’t fear the *snare of the fowler* or *from the noisome pestilence* (i.e. Satan, his followers, or his wicked devices). If we study God’s Word, with understanding *and* sincerely, it’ll always protect us from the lying snares (entrapments) of the wicked ones and we therefore won’t be afraid of *the terror by night; nor for the arrow that flieth by day*, which is their lies and deception that they try and shoot into our heart and mind. Again, when we serve our Heavenly Father, we’re *entitled* to His protection. He knows what we need, even before we do! And He won’t make any ‘**tarrying**’ (Ps 40:17), which again means *to loiter* or *procrastinate* (#309) because Jesus Christ is at God’s right hand continuously working to intercede on our behalf.

As Rom 8:26 says, *the Spirit also helpeth our infirmities* [weaknesses, #769]: *for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession** [#5241] **for us** with groanings which cannot be uttered.* While we don’t hear the ‘groanings’ that Christ utters on our behalf, we know it’s to our benefit. The word ‘**groanings**’ here means *a sigh* (#4726) but comes from a word that means to *pray inaudibly* (#4727), which why it can’t be heard by us. And truly, our Heavenly Father won’t ‘tarry’. When we truly need help (and He deems it urgent) He will *always* help us. But keep in mind that He knows just *how much* we can handle, and He’ll never let us be tempted, or tested, more than we can endure, without giving us help (strength and understanding) to get through it (as 1 Cor 10:13 declares). And further to this, ***Jesus Christ won’t wait one moment longer than is needed to return to earth and redeem the earth and all those who are faithful to Him.*** As the Lord (YHVH) said in Isa 46:13: *I bring near my righteousness; it shall not be far off, and **my salvation shall not tarry**: and I will place salvation in Zion for Israel my glory.* To learn more about this, check out the study: **Point A To Point B** [<https://t.me/BibleStudyDownload/489>]. So, we have only to continue to serve Jesus Christ *faithfully*, trust in Him and be patient ...

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

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

Heb 10:32-37

As Jesus told us in Lk 21:19, *In your patience possess ye your souls.* And in Matt 24:13, Jesus said: *he that shall endure unto the end, the same shall be saved.* We must remain faithful to the true Jesus Christ (and not apostatize when Satan's here) – until the very end, which is when the true Jesus Christ returns to earth to save us - **if** we want to be saved from God's wrath *and* from persecution of the evil ones [<https://t.me/BibleStudyDownload/499>]...

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us **exceeding great and precious promises**: that by these ye might be partakers of the **divine nature**, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue [courage]; and to virtue knowledge;

6 And to knowledge temperance [self control]; and to temperance **patience**; and to patience godliness [loyalty to God];

7 And to godliness brotherly kindness; and to brotherly kindness charity [love].

8 For **if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.**

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, **give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:**

11 For so an entrance shall be ministered unto you **abundantly** into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2 Peter 1:3-11

AMEN.