The Strength of Our Salvation

Psalm 140
5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

So, now we're given *more* details about the malicious 'imaginations' (plotting's) of the wicked, and violent, men *against* David. Not only did they use their tongues as a form of warfare but, they also laid 'traps' for him. The word '**proud**' here means ***lofty*** or ***arrogant*** (#1343) while the word '**hid**' means ***to hide*** *by covering over* (#2934). And the word '**net**' here means (in the context of this verse) ***a spring net***, as spread out like a lamina, i.e. a thin layer (#6341). Now, a 'spring net' is a device that uses a tension spring, or a bent sapling, to snap a net shut over animals and, is mostly used for catching small birds or wildlife. It relies on a *baited trigger* that, when disturbed, releases the spring mechanism to capture the target *live*. And that's why David goes on to say '*and* **cords**', which means (in the context of this verse) ***a noose*** (*as of cords*) (#2256). So, we see *another* form of 'war' these evil, violent, *and proud* men were devising against David. For, just as a person would set a 'spring net' on the ground, and then *cover it* with leaves (or anything else to hide it) to try and catch an animal *alive*, so too were they doing to David, albeit in *spiritual* sense. So, David is (yet again) using an analogy to explain what was happening to him *spiritually*.

Further, these wicked men clearly devised *several* forms of 'traps' to 'catch' David; for he goes on to say that, "***they have spread a net by the wayside***". The word '**spread**' here means ***to break apart*** or ***disperse*** (#6566) while the word '**net**' here does mean ***a net***, but *especially* one used to <u>catch</u> animals with (#7568). And the word '**wayside**' is a combination of two words. One word actually means ***the open hand***, which <u>indicates</u> ***power, means and direction*** (#3027) and the other means ***a track*** (i.e. path) or a ***rampart*** (i.e. a protective barrier such as a wall of sorts) (#4570). So, this could also be rendered as the 'direction he walked upon' or even 'immediately beside him'. So, they've also dispersed (laid out) a net by the 'wayside' (close to David's 'path'). And then they also "set gins' for him. The word '**set**' means ***to place*** (#7896) and the word '**gins**' means ***a noose*** (for catching animals) or ***a hook*** (for the nose) (#4170). And a noose was another means for catching animals *alive*. So, David has given *three* examples of means to catch animals (alive) to explain (as an *analogy*) how these evil men were plotting his demise. And, without a doubt, malicious gossip was used to 'set' these 'traps' for him. And each one was devised to take him by surprise.

And, the *purpose* for giving *three* examples of the ways they devised to 'trip up' (or ensnare) David is likely because they involved targeting *three* different aspects of his life. For example, when Satan tried to get Job to 'turn on' our Heavenly Father (YHVH), he first attacked job's animals (oxen, donkeys, sheep and camels, Job 1:14-17) which were a form of money back then.

So, Satan first attacked Job's *financial security*. Then he caused Job's children to be killed off (Job 1:18-19), which means he attacked those Job *loved* deeply. So, he secondly attacked Job's *emotions*. And then Satan attacked Job's *health* - smiting him "*with sore boils from the sole of his foot unto his crown*" (Job 2:7). And after all that, Satan even caused Job's *own wife* to encourage Job to "*curse God, and die*" (Job 2:9), which is *exactly* what Satan was trying to get Job to do (Job 1:11). So, while we're only given analogies of what happened to David (and not the specifics) we can glean that David was attacked at *several* different 'angles' of his life, in order to to try and get him *killed,* as well as *destroy* his good name. And we, as Christians, should *not* be ignorant of Satan's **evil devices** [https://t.me/BibleStudyTruth/68]; for he uses them against **us** too (2 Cor 2:11). As Peter warned, we should "*be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Peter 5:8). And he knew that from *personal* experience (Lk 22:31-34, 60-62). And so, like David (and Job) we are to "*submit ourselves to God*", resist (stand against, i.e. oppose, #436) the Devil (Satan, Rev 12:9, 20:2) and he *will* flee from us (James 4:7; 1 Pt 5:9). And, of course, we do so with *faith* that Jesus Christ *will* protect us **and** kick the evil out of our lives *when* we command it to leave (in Jesus' name) - as Jesus showed us how to do (Mth 4:10, 16:23). For Jesus gave us authority (power) over all evil (Lk 10:19), *in His Name* (John 14:13-14, John 15:17, John 16:23-26). But, we must never be ignorant that, when we serve Jesus Christ, we make ourselves a target for Satan. And, just as he attacked David, Job, Jesus and the apostles (yea *all* those who *faithfully* served the Lord, YHVH), **so too will he do to us**. But thankfully, *we don't have to put up with it*; and Jesus showed us *how* to command Satan (yea, *anything* evil or negative) out of our life in *any* regards.

Further, when we study God's Word, and have His Holy Spirit *within us* (guiding and protecting us), we will learn how to *avoid* many of Satan's traps. As the book of Proverbs tells us, "*When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;* ***Discretion shall preserve*** [#8104] ***thee, understanding shall keep*** [#5341] ***thee****: To deliver thee from the way of the evil man, from the man that speaketh froward things* (Prov 2:10-12). So, the wisdom that God (YHVH) departs to us, as we study His Word in earnest, **will** give us the discretion we need to 'preserve' (guard us as a wall of protection, #8104) us *and* the understanding we need to learn to obey God, which is *what* 'keeps' (protects, maintains, #5341) us going in the 'path of righteousness' (Prov 12:28; Ps 23:3, etc.). And that (obeying God and discerning the traps Satan lays for us) is what will 'deliver' us from 'the way' of evil people who (at the behest of Satan) work to set traps for us, who faithfully serve Jesus Christ. Now then, this verse also ends with a '*selah*', which means to '*stop and think*' about what *has been said* with what's *about to be said*. And, this 'selah' is (like in verse 3) connecting the evil with the prayer to be delivered….

Psalm 140
6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

So, again we see David ask the Lord (YHVH) for help. And, also again, he uses our Heavenly Father's Sacred Name (*Yehovah*, #3068, but rendered as 'Lord' here), which shows he's 'claiming' God's promise to protect (and deliver) us. And, to reiterate, in order to 'claim' God's promises we must *remind* Him (Isa 43:26) that we *know* His promises and are *earnestly* trying to do 'our part' to obtain His promises… which means we are *earnestly* trying to *obey* Him, *from the heart*. So, there's really a lot more said (by using God's Sacred Name, Yehovah) than is written here. However, David also uses a 'title' for the Lord which is rendered as 'God' but, in the Hebrew it's the word **'El** (#410) and means ***strength*** and ***mighty***. And, while it can be used of *any* deity, it being used here to refer to ***the Almighty God*** (Yehovah) who is Omnipotent. Thus, **this 'title'** ('El, #410) **shows the Lord's** (YHVH's) ***strength, power and might***. And that's because 'El is the God Who knows all (first occ. Gen 14:18-22) and sees all (Gen 16:13) and that performeth all things for His people (Ps 57:2) **and** in Whom all the Divine attributes are concentrated. And that's likely *why* this 'title' is being used here, i.e. David is expressing God's strength, power and might - which shows David *knows* He **is able** to help him. In other words, David is saying that the Lord (YHVH) IS his 'strength, power and might'! And this is why the prophet Isaiah wrote, "*Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength*" (Isa 26:4). So indeed, "*God **is** our refuge and strength, a very present help in trouble*" (Ps 46:1).

So again, David is calling upon our Heavenly Father by using His Sacred name, which shows he's claiming God's promises to help us who are in a covenantal relationship with Him. And he also declares that the Lord (YHVH) **is** his 'God', which means his strength, power and might. In other words, the *only* way David is going to be saved from his current troubles is *by* the Lord's (YHVH) strength, power and might, i.e. he will ***not*** be able to do it from any power, or strength, or might he might have. And then he asks the Lord (YHVH) to '**hear**' (***listen to***, #238) the voice of his '***supplication***', which simply means his ***earnest prayer*** (#8469). So, while David has formerly 'laid out his case' to the Lord (i.e. he's told our Heavenly Father what his troubles are, showing him *why* he needs His help), he's now asking the Lord (YHVH) to hear some requests he has *about* the wicked men who are 'out for' his blood and to *destroy* his good name…

Psalm 140
7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

So, while David has previously declared that the Lord (YHVH) IS his strength, power and might ('El), he now declares that "*God the Lord*" is "*the strength of my salvation*". Now, the word '**God**' here is the Hebrew word ***Yehovih*** (#3069), which is another variation of *Yehovah* (#3068). And the word '**Lord**' here is another 'title' for Yehovah, and is the Hebrew word ***'Adonay*** (#136), and simply means ***Lord***, i.e. ***one who has power and authority over others***. And, as the Apx 4 Viii 2 (in the *Companion Bible*) tells us, *'Adonay* (or Adonai) is the Lord *in His relation to the earth*; and, *as carrying out His purposes of blessing in the earth*. So, David is essentially

using this 'title' to ask the Lord (YHVH) to bless him *by answering* his following requests. And then David also calls Him the "*strength of my salvation*". The word '**strength**' here does mean ***strength***, but in various applications such as *force, security, majesty* and/or *praise* (#5797). And then the word '**salvation**' means ***something saved***, i.e. (abstractly) ***deliverance***; and, hence, it can also mean ***aid, victory*** or ***prosperity*** (#3444).

So, by declaring Yehovah **is** his 'Lord' (the one who has power and authority over him), David saying that Yehovah the *only* one who can save him, i.e. the 'strength of my salvation". And then David goes on to point out how many times, in the past, the Lord (YHVH) has saved him, i.e. "***thou hast covered my head in the day of battle***". The word '**covered**' here means (figuratively) ***to protect*** (#5526) and the '**head**' (#7218) is a figure of speech (Metonymy, apx 6) used to refer to ***his whole body***. And that's probably because, if your head gets cut off, you *will* die; but if your other body parts are hurt, you usually have a chance to live. And then the word '**day**' can mean ***a day*** but, here it's being used to refer to ***a space of time defined by an associated term*** (#3117), i.e. the many battles he's *already* been through. And lastly, the word '**battle**' means ***military equipment***, i.e. (collectively) ***arms*** (offensive or defensive), or (concretely) ***an arsenal*** (#5402). So, David is simply saying that, when he 'took up arms' (to battle), the Lord (YHVH) has *always* been the *only* one who could protect him, i.e. the *only* one *strong enough* to protect, and deliver, him in battle.

So, to put this altogether: David was simply saying that the Lord (YHVH) IS his strength, power and might (the strength of his salvation); and that is because He's *always* been the *only* one strong enough to protect (and deliver) him when David 'took up arms' in battle. And likewise, salvation *through* Jesus Christ is also the *only* thing that can protect our 'head' (heart and mind) in the many *spiritual* battles we face today. That's why Paul says that our *spiritual* armor of the 'helmet' **is salvation** (Eph 6:17)! So, when we trust that Jesus' intercession on our behalf (Is 53:12, Rom 8:26-27, 34, Heb 7:25) will *always* defend us (spiritually *and* physically), then we too have the 'helmet of salvation' on! But the *reason* David is pointing out that the Lord (YHVH) has *always* been the 'strength of my salvation' is because of what he *begins to ask for*. Said another way, he knows the Lord (YHVH) is *fully able* to fulfill the requests he's about to make…

Psalm 140
8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

So, after asking the Lord (YHVH) to hear his earnest prayer, and declaring that He's the *only* one who can save him (which David *knew* from his past experiences), David now begins to make several requests *pertaining to his enemies*. The word '**grant**' here means ***to give*** (#5414) and the word '**Lord**' here is again God's Sacred name, ***Yehovah*** (#3068) - which shows David is

reminding our Heavenly Father that he (David) is HIS (Yehovah's) servant, i.e. he's claiming God's promises for deliverance and protection (Isa 43:26). And the word '**desires**' here does mean ***a desire*** (#3970) while the word '**wicked**' means (as in verse 4) a ***morally wrong*** or ***an*** (actively) ***bad person*** (#7563). And this word refers to the activity of the impious and ungodly or robbers (apx 44 x.). So, while formerly explaining *how* wicked their 'imaginations' (evil plots) against him were (even giving us some details on it, verse 5-6), David specifically asks that the Lord (YHVH) would not give the wicked (ungodly) people their desires. And then the word '**further**' (still here in verse 8) means ***to issue***, i.e. ***furnish*** and can also mean (causatively) ***to secure*** or (figuratively) ***to succeed*** (#6329). And then the words '**wicked devices**' are one Hebrew word that means ***a plot*** (#2162) and comes from a prim root that means ***to plan***, usually in a *bad* sense (#2161). And the word '**exalt**' here means ***to be high actively***, ***to rise*** or ***raise*** and is used in various applications, literally or figuratively (#7311).

So, David's earnestly asking that the Lord (YHVH) would *not* allow the wicked plots of David's enemies succeed, lest they be 'raised up' or 'highly active'. And, this 'exaltation' could mean several things. For, it could mean they would become *even more* arrogant than they already were, which would only enable them to do *worse* things to *other* people (than what they were doing to David). Or, it could mean they would be *raised to power*… and it could even mean both! So, if this was written when Absalom led an insurrection against David, he would be asking that they not succeed in *overthrowing him* (kicking him off his throne *and killing him*) lest they be exalted to *rule over Israel*. In which case, Absalom (and his 'new' government) would *most certainly* not have done a good job at it! For, if Absalom was so evil as to maliciously slander *his own father*, plot to overthrow his throne and *have him killed*… how much *worse* things would he do to those in Israel one he had total power? But, whenever this Psalm was written, it is clear that David was *not merely* concerned for *himself*. For, he knew that if his enemies were successful, it would only embolden them to do *worse* things (eviler) *to others*, than what they were doing to David. And that's a pretty darn good way to ask the Lord (YHVH) for help, i.e. to show compassion on others, not merely thinking of *yourself*. So, let's close this study with a reminder of some of the sweetest promises the Lord (YHVH) gives to those who faithfully (and earnestly) serve Him…

14 ***In righteousness shalt thou be established****: thou shalt be far from oppression; for* ***thou shalt not fear****: and from terror; for it shall not come near thee.*
15 Behold, they shall surely gather together, but not by me: ***whosoever shall gather together against thee shall fall for thy sake.***
16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.
17 ***No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD****.*
Isa 54:14-17

These things I have spoken unto you, that <u>in me</u> ye might have peace. In the world ye <u>shall</u> have tribulation: but <u>be of good cheer</u> [courage, #2293]*; **I have overcome the world**.*
John 16:33

AMEN.