

Rhema Christian Center
Triumphant Tuesday-Bible Study
Tuesday, August 2, 2022
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The Book of Psalms: 59

Psalm 59 (ESV)

A Psalm of David
 When Saul Set Watch on David's House
 in Order to Kill Him.
 It says that this is a "miktam", which
 probably means "hidden meaning" or
 "special teaching".

This refers to the incident in 1 Samuel
 19:11-12, when the King Saul's plan
 against David, to kill him was revealed
 and David began his long season of
 living as a fugitive

Psalm 59 – Outline

1. A Prayer for God's Deliverance (1-7):
2. A Profession of Faith in God's Abilities (8-10)
3. A Plea for God's Judgement (11-15)
4. A Praise for God's Protection (16-17)

Psalm 59 (ESV) To the choirmaster: according to Do Not Destroy. A Miktam of David, when Saul sent men to watch his house in order to kill him.

1 Deliver me from my enemies, O my God;
protect me from those who rise up against me;
2 deliver me from those who work evil,
 and save me from bloodthirsty men.

3 For behold, they lie in wait for my life;
 fierce men stir up strife against me.
 For no transgression or sin of mine, O Lord,
4 for no fault of mine, they run and make ready.
Awake, come to meet me, and see!

5 You, Lord God of hosts,
 are God of Israel.
Rouse yourself to punish all the nations;
 spare none of those who treacherously plot evil. Selah

6 Each evening they come back,
 howling like dogs and prowling about the city.
7 There they are, bellowing with their mouths
 with swords in their lips—
 for "Who," they think, "will hear us?"

8 But you, O Lord, laugh at them;
 you hold all the nations in derision.
9 O my Strength, I will watch for you,
 for you, O God, are my fortress.
10 My God in his steadfast love will meet me;
 God will let me look in triumph on my enemies.

11 Kill them not, lest my people forget;
 make them totter by your power and bring them down,
 O Lord, our shield!
12 For the sin of their mouths, the words of their lips,
 let them be trapped in their pride.
 For the cursing and lies that they utter,
13 consume them in wrath; consume them till they are no more,
 that they may know that God rules over Jacob
 to the ends of the earth. Selah

14 Each evening they come back,
 howling like dogs and prowling about the city.
15 They wander about for food
 and growl if they do not get their fill.

16 But I will sing of your strength;
 I will sing aloud of your steadfast love in the morning.
 For you have been to me a fortress
 and a refuge in the day of my distress.
17 O my Strength, I will sing praises to you,
 for you, O God, are my fortress,
 the God who shows me steadfast love.

Deliver Me!

I Am Innocent

Awake!

They Are Like Dogs

They bellow
but God
laughs

Deliverance

Consume Them

They Are Like Dogs

Praise

Central Theme: verses 9b-10a

Refrain 1 (Verses 6, 14)

Refrain 2 (Verses 10, 17)

In Psalm 59, David is living in "survival" mode. His thoughts were not about, "God will make me king." Instead, he is wondering how he will survive another day. He has enemies, both domestic, and foreign. In his early youth Saul becomes his enemy out of jealousy. When David flees for his life, his prayer is for deliverance from his enemies. He remembers that God is our Savior and he prays in Psalm 59, to be saved. He knows the vast mercy and power of God. When times seem darkest, Christians can be confident that God is yet working through circumstances for their good (Romans 8:28).

Significant Events in 1 Samuel 19



1. David's popularity continued to rise, and Saul's response was outrageous jealousy and strife. Jealousy is the attitude, and strife is the action that results from it. One is the inner emotional condition, the other the outward expression of selfishness.
2. Saul made several attempts on David's life. The expression "the evil spirit from the LORD" is used six times in 1 Samuel. It means sent by the LORD.
3. Saul was walking around, in his own home, with a javelin in his hand. Still, David tried to calm Saul by playing soothing music. An evil spirit came upon him, and David had to dodge the javelin, in his attempt to kill David.
4. Afterward, David fled to his own home followed closely by Saul's warriors.
5. Saul is now describing David as his enemy, when David was really Saul's faithful servant. David had done more to help Saul than just about anyone.
6. Only a clever trick devised David's wife Michal, Saul's daughter, allowed David to escape undetected.
7. When Saul's warriors arrived to the house to capture David, Michal helped him escape out of a window. She then placed an idol, covered with goat's hair, to deceive Saul's guards in thinking David was in bed sick.
8. Why did the daughter of the first Israeli King have an idol in her home?
9. Michal's devotion to her husband reflects her honor but, **adds more weight to the indictment of Saul's unjust attacks upon David.**
10. Michal even lies to Saul, her father to cover her own deceitful part in saving David's life.

Michael's Response: Good Girl, Bad Girl

Now we need to be careful with Michal's response, because Michal does some questionable things, along with the admirable things we've already looked at.

When Saul first sends the men to capture David, Michal lies and tells them David is ill. Then she deceives them by putting a large idol in the bed with some goats' hair at the head and covering it with a garment. It's all very creative, but where did she get the idol, and why does she even have an idol in the house? And then when Saul confronts her and she stands up to him, she lies again, saying David threatened to kill her.

So, what do we do with this? What are we to make of Michal, lying to Saul in this situation? We know the Bible tells us not to lie. The same Ten Commandments that say, "You shall not murder," also say, "You shall not bear false witness."

But what do you do in a situation when someone's life is at stake? We have other examples in Scripture of people lying to save a life. In the book of Exodus, the Hebrew midwives lied to Pharaoh in order to save the lives of the infant Hebrew boys they were delivering. (Exodus 1:15-21) In the book of Joshua, Rahab lied to the Canaanites about the Hebrew spies to protect them and save their lives. (Joshua 2:4-6; Hebrews 11:31; James 2:25)

Is it okay to lie in order to save a life? Is it ever okay to do wrong in order to achieve a greater good? It is a very difficult, moral question. We live in a sinful, messy world, and sometimes you don't always know the right thing to do. You need to ask the Lord for wisdom in difficult situations and seek to obey His Word, with all your heart.

But just know that whether you lie with good or bad motives, a lie is still a lie. And when you choose the lesser evil, you are still choosing evil, and you need to confess that evil to the Lord. We should never feel comfortable about lying, even when our motives may be good.

The proper response to evil is stated in Psalm 82:4 says: "Rescue the weak and needy; deliver them from the hand of the wicked." (Psalm 82:4) When you know someone is planning evil against another, you need to do all that you can to protect the innocent and prevent the evil. Now let's look deeply into Psalm 59.

A Prayer for God's Deliverance (Psalm 59:1-7)

"O My God" Psalm 59:1-2

1. **Deliver me from my enemies, O my God;
protect me from those who rise up against me;**
2. **deliver me from those who work evil,
and save me from bloodthirsty men.**

God the Deliverer (Strong 5338, Hebrew-Natsal, (naw-tsal'); Definition of deliver; to snatch away, rescue, save.

However, David's prayer wasn't a substitute for his actions, for **"faith without works is dead" (James 2:26)**. Michal's warning and immediate action saved his life, and her use of the "idol" in the bed helped to buy time for David to get to Samuel in Ramah. But it was the Lord who answered prayer and orchestrated the escape.

So, David said, **"O my God", "Eloah"**. David adds a personal pronoun to the word God. David cried out, **My God**, meaning it in the most reverent way. Through this Psalm David declared his close and personal connection with God. Let's pray that those who thoughtlessly exclaim (OMG) **O my God** in today's conversation, would come to an understanding, of who He is, and do so with the heart and a sense of reverence, that David had.

Who is the LORD? and What does God say about Himself?

Before God would meet with Moses, He had to descend to the top of the mountain (Exo 34:5). This is a picture of God stooping down to meet Moses, like a father squatting down to talk to his child. Then, He proclaimed His own name. Moses requested to see God's glory, but instead, he hears it in words – words that show all of God's goodness.

Exodus 34:5-7 NIV

{5} "Then the LORD came down in the cloud and stood there with him and proclaimed His name, **the LORD**. **{6}** And He passed in front of Moses, proclaiming, **"The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,**

{7} **maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."** This is how God describes Himself: **compassionate, gracious, slow to anger, abounding in love, and faithfulness.**

In verse 7, God's continues, maintaining love to thousands, forgiving wickedness, rebellion, and sin. You can breathe a big sigh of relief when you read this passage? These verses are life changing. This declaration from God Himself means You can run to Him, rather than away from Him in fear.

In the table below, we ponder what it means when God describes Himself in these ways:

Description	Meaning
The LORD, the LORD (c.f. Exo 3:14)	God's personal name, as revealed to Moses in Exodus 3:14, meaning "I AM WHO I AM" or YHWH in Hebrew. The name and repetition emphasize God's self-existence and dependence on none but Himself. He is completely eternal, sovereign, and self-sufficient. It is also known as God's covenant name, referring to "the God who keeps covenants".
Merciful	God doesn't give sinners the punishment they deserve. He is compassionate; He identifies with weakness and the sinner's condition.
Gracious	God shows favour to an undeserving people in rescuing them from Egypt and providing for them.
Slow to anger (c.f. James 1:20)	God is patient. God's anger is righteous, but even so He's slow to that. Notice how quickly we get angry – God is not like that.
Abounding in steadfast love and faithfulness, keeping steadfast love for thousands	How else can we paraphrase it? Abounding, overflowing, infinite, can't drain it, more than enough. God's resources of love and faithfulness are unending. He is faithful to His covenant, to His people, despite their breaking of the covenant. This is a steady, unwavering love, kept to the thousandth generation.
Forgiving	He forgives iniquity, transgression, and sin – in Hebrew, all three are words for sin. God's forgiveness is all-encompassing; it covers everything. No one can sin in a way that falls out of His forgiveness.

Psalm 59:3-5 "I am innocent!"

**3 For behold, they lie in wait for my life; fierce men stir up strife against me.
For no transgression or sin of mine, O LORD,**

4 for no fault of mine, they run and make ready. Awake, come to meet me, and see!

5. You, LORD God of hosts, are God of Israel. Rouse yourself to punish all the nations spare none of those who treacherously plot evil. *Selah*

The Lord is omnipresent (He is everywhere) and omniscient (He knows everything). (vv. 3–4) He recognized that David was innocent of the charges Saul's men were making against him. David was not a traitor, but Saul's accusations were his made-up excuse for hunting him down.

YAHWEH-ELOHIM [*yah-way-el-oh-him*]: "Lord God" (Genesis 2:4; Psalm 59:5) – a combination of God's unique name YHWH and the generic "Lord," signifying that He is the LORD of Lords. David addressed Him as Yahweh (the God of the covenant), and the God of Israel. David is trusting in His covenant agreement that he has with God. He wants to serve God. Like David, that is one of our best defense against the enemy. When we are committed to serving God and obedient to His will, it brings God's protection and defense into our life.

David is petitioning, inviting God to rise up and meet him as he is being chased by Saul's warriors.

“Do we really understand who God is? ”But really David, you called Him, **YAHWEH-SABAOTH** [*yah-way-sah-bah-ohth*]: "The Lord of Hosts" ([Isaiah 1:24](#); [Psalm 46:7](#)) – Lord of the armies in heaven, the angels, but not only that, He is Lord of all the inhabitants of the earth; who are all under Him, and at His disposal. He can do among the inhabitants of the earth, whatsoever He pleases. The LORD sees and hears our enemies (v. 5) and knows what they are saying and doing. There are no secret or hidden places, kept from the LORD.

David was Israel's anointed king and a son of the covenant, God made with His people, so he had every right to seek God's help. Yahweh is the Lord of the Armies (Lord Sabaoth) and can defeat anyone who challenges His will.

6 Each evening they come back, howling like dogs and prowling about the city.

7

There they are, bellowing with their mouths with swords in their lips— for “Who,” they think, “will hear us?”

David's graphic description of Saul's men (vv. 6–7, and 12–15) reveals how much he held them in contempt or worthless. They were nothing but prowling dogs, in search of a prey, snarling dogs, growling excessively, foaming at the mouth, spewing out evil words, and rummaging in the garbage dumps of the city. The Jews usually referred to Gentiles as dogs!



Also, in the ancient Near East, dogs in those days, often ran wild and usually in packs. Dogs in the Bible exhibited predatory, or preying behavior, just to survive, which included the eating of dead bodies.

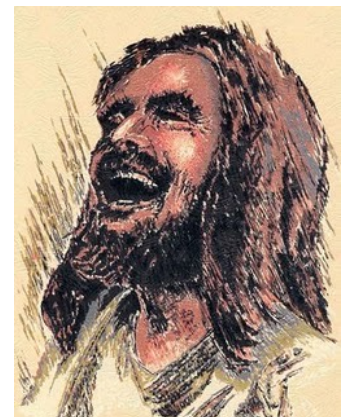
(1 Kings 14:11) **“Dogs will eat those belonging to Jeroboam who die in the city, and the birds will feed on those who die in the country. The Lord has spoken!”**

A Profession of Faith in God's Abilities. Psalm 59:8-10.

8 But you, O Lord, laugh at them; you hold all the nations in derision.

9 O my Strength, I will watch for you for you, O God, are my fortress.

10 My God in his steadfast love will meet me; God will let me look in triumph on my enemies.



As our great Deliverer, the Lord defends (59: 8–10). The “dogs” were prowling and growling, but the Lord was laughing (Psalm 59:8; 2:4).

In vain their attempts were fruitless. Yahweh is sitting there still and quiet, serene and undisturbed. The term laughing is used as an **anthropomorphism**, “an attribution of human characteristics or behavior to a god, animal, or object”. in the same sense as God is said to repent and grieve. (Genesis 6:6).

“the Lord shall have them in derision;”

This is repetition of the same thing, in other words, to show the certainty of their ruin.

The spies were watching David, but David was “on watch” looking for the Lord to act (vv. 9, 10). God was his strength and fortress (psalm 46:1), and David had no reason to be afraid.

A Plea for God’s Judgement Psalm 59:11-15.

11 Kill them not, lest my people forget; make them totter by your power and bring them down, O Lord, our shield!

12 For the sin of their mouths, the words of their lips, let them be trapped in their pride. For the cursing and lies that they utter,

13 consume them in wrath; consume them till they are no more, that they may know that God rules over Jacob to the ends of the earth.

Selah.

14 Each evening they come back, howling like dogs and prowling about the city.

15 They wander about for food and growl if they do not get their fill.

Slay them not, lest my people forget - The meaning of this seems to be, do not destroy them at once, lest, being removed, out of the way, the people would forget what was done, or would lose the impression, produced by their punishment. Let them live, and let them wander about, as exiles under the divine displeasure, that they may be permanent and enduring proofs of the justice of God; of the evil of sin; of the danger of violating the Divine Law. Just like Cain wandered on the earth, in Genesis 4:12-14, a living proof that justice, avenges murder. The Jews were made to wander, a lasting illustration of the justice which followed their rejection of Jesus, the Messiah. The prayer of the psalmist, therefore, is that the lesson might not be soon forgotten, but might be permanent and enduring.

However, he asked God not to kill Saul and his men with some sudden judgment, but to allow their own sins to catch up with them and consume them gradually. This would be a strong witness and a warning to the people of Israel and teach them lessons they could learn no other way. God’s victories glorify His great name (v. 13b) and magnify the name of the Lord to the ends of the earth.

“Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth.” Selah.

Consume them in wrath - Or, in thy justice. The idea in the word "consume" here is to finish; to complete; to bring to an end. It does not mean to "burn" them as our word might seem to imply, nor is there any reference to the "mode" or "manner" in which their power was to be brought to an end. It is merely a prayer that all their plans might be frustrated; that there might be an entire completion of their attempts; or that they might be in no sense successful.

Consume them - The expression is repeated for the sake of emphasis, implying a desire that the work might be "complete."

That they may not be - That things might be as if they were not in the land of the living. And let them know - Those who are now plotting my death, that God rules in Jacob - That God rules among His people, protecting them and guarding them from the attacks of their enemies; that He is their friend, and that He is the enemy of all those who seek to injure and destroy them.

Unto the ends of the earth - Everywhere. All over the world. Let it be shown - that God manifests himself everywhere as the friend of right, and the enemy of wrong.

A Praise for God's Protection (16-17)

16 But I will sing of your strength; I will sing aloud of your steadfast love in the morning. For you have been to me a fortress and a refuge in the day of my distress.

17 O my Strength, I will sing praises to you, for you, O God, are my fortress, the God who shows me steadfast love.

Finally, the Lord gives us a song (vv. 16–17) and even before the victory, we praise Him for who He is and what He does! God was David's strength and fortress (59:17; psalm 46:1), and David had no reason to be afraid. The night of danger is never enjoyable, but we have His "mercy in the morning" (v. 16 kjv) because His love and compassion are "new every morning" (Lam. 3:22–23 **"The steadfast love of the Lord never ceases; his mercies never come to an end; 23 they are new every morning; great is your faithfulness."**

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Got Questions Ministries, Names of God.

