

## ספר תהילים נט | Tehillim / Psalms 59

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### The household Idol of the Heart

This week's study is from *Tehillim / Psalms 59:1-17*, the psalm opens saying, **א לְמִנְצַחַת אֶל-תִּשְׁחַת לְדָוִד** *For the choir director; set to Al-tashheth. A Mikhtam of David, when Saul sent men and they watched the house in order to kill him. (NASB)* David seeks the Lord saying, **ב הֲצִילֵנִי מֵאֹיְבֵי | אֱלֹהֵי מִמְתְּקוֹמִי תִשְׁגְּבֵנִי: ג הֲצִילֵנִי מִפְּעֻלֵי אֹן וּמֵאֲנָשֵׁי דְמַיִם הוֹשִׁיעֵנִי:** *59:1 Deliver me from my enemies, O my God; Set me securely on high away from those who rise up against me. 59:2 Deliver me from those who do iniquity And save me from men of bloodshed. (NASB)* Those who work iniquity, set traps for the life of the righteous and attack for no reason (59:3). David claims he is not guilty saying, **ה בְּלִי-עֵוֹן, יְרוּצוּן וַיִּכְוֹנְנוּ עוֹרָה לְקִרְאָתִי וַרְאָה: ו וְאַתָּה יְהוָה-אֱלֹהִים | צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקִּיצָה לְפָקֹד כָּל-הַגּוֹיִם אֶל-תַּחַן סְלֵה:** *59:4 For no guilt of mine, they run and set themselves against me. Arouse Yourself to help me, and see! 59:5 You, O Lord God of hosts, the God of Israel, Awake to punish all the nations; Do not be gracious to any who are treacherous in iniquity. Selah. (NASB)* He describes the wicked as those who howl as dogs (59:6) and who use there words like swords in their lips (59:7). The Lord laughs at the nations (59:8), and David sees the Lord as his strength (59:9), in His mercy He lets him look upon his enemies with triumph (59:10), and he asks the Lord to bring down the nations in a way so it is not forgotten (59:11). David says, **יג חֲטָאת פִּימוּ דְבַר-שִׁפְתֵימוּ וַיִּלְכְּדוּ בְּגֵאוֹנָם וּמֵאֲלָה וּמִפִּכְחֵשׁ יִסְפְּרוּ: יד כָּל־הַבְּחָמָה כָּל־הַיְּאִימוּ** *59:12 On account of the sin of their mouth and the words of their lips, Let them even be caught in their pride, And on account of curses and lies which they utter. 59:13 Destroy them in wrath, destroy them that they may be no more; That men may know that God rules in Jacob To the ends of the earth. Selah. (NASB)* The mouth, the words that proceed from our lips can become sin before God. How do words produce sin? David concludes his psalm saying, **יז וַאֲנִי | אֲשִׁיר עֲזָה וְאֶרְנֶן לְבַקֵּר, 59:16 בּוֹסֵם בְּיוֹם צָר-לִי: יח עֲזִי אֱלֹהֵי אֲזִמְרָה כִּי-אֱלֹהִים מִשְׁגְּבֵי אֱלֹהֵי חֲסָדִי:** *59:16 But as for me, I shall sing of Your strength; Yes, I shall joyfully sing of Your lovingkindness in the morning, For You have been my stronghold And a refuge in the day of my distress. 59:17 O my strength, I will sing praises to You; For God is my stronghold, the God who shows me lovingkindness. (NASB)* David sees the Lord as his strength and his stronghold because the Lord is merciful.

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
<b>ספר תהלים פרק נט</b>	<b>ספר טוביה פרק נט</b>			ΨΑΛΜΟΙ 59	
<p><b>א לְמִנְצַחַת אֶל-תִּשְׁחַת לְדָוִד מִכְתָּם בְּשִׁלַּח שְׂאוּל וַיִּשְׁמְרוּ אֶת-הַבַּיִת לְהַמִּיתוֹ: ב הֲצִילֵנִי מֵאֹיְבֵי   אֱלֹהֵי מִמְתְּקוֹמִי תִשְׁגְּבֵנִי: ג הֲצִילֵנִי מִפְּעֻלֵי-עֲלֵי אֹן וּמֵאֲנָשֵׁי דְמַיִם הוֹשִׁיעֵנִי: ד כִּי הִנֵּה אֶרְבּוּ לְנַפְשֵׁי יְגוּרוּ עָלַי עֲזִים לֹא-פִשְׁעֵי וְלֹא-חֲטָאתֵי יְהוָה: ה בְּ-לִי-עֵוֹן וַיִּכְוֹנְנוּ עוֹרָה לְקִרְאָתִי וַרְאָה:</b></p>	<p><b>א לשבחה על עקתא בזמן די אמר דוד לא תחבל על יד דוד מכיך ושלים כד שדר שאול ונטרו ית ביתא מטול ב פצי יתי מבעלי דבבי אלהי מן קיימין עלי תשזבינני: ג פצי יתי מעבדי שקר ומן גוברין קטולין פרוק יתי: ד ארום הא כמנו לנפשי מתכנשין עלי עשינין לא על מטול סורחני ולא על מטול חובי יהוה:</b></p>	<p>59:1 εις το τέλος μη διαφθείρης τῷ Δαυιδ εις στηλογραφίαν ὅποτε ἀπέστειλεν Σαουλ καὶ ἐφύλαξεν τὸν οἶκον αὐτοῦ τοῦ θανατῶσαι αὐτὸν ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου ὁ θεὸς καὶ ἐκ τῶν ἐπανιστανομένων ἐπ' ἐμὲ λύτρωσαι με 59:2 ῥῦσαι με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με 59:3 ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχὴν μου ἐπέθεντο ἐπ' ἐμὲ κραταιοὶ οὔτε ἡ ἀνομία μου οὔτε ἡ ἁμαρτία μου κύριε</p>			

<p>ו וְאֶתְהָ יְהוָה-אֱלֹהִים   צָבָאוֹת אֱלֹהֵי  יִשְׂרָאֵל הִקְיִצָּה לְפָקֵד פֶּל-הַגּוֹיִם אֶל-  תַּחַן פֶּל-בְּגֵדֵי אֲנֹן סֵלָה: ז וְיָשׁוּבוּ  לְעָרָב יִהְיוּ כַּכֶּלֶב וַיִּסּוּכְבוּ עִיר: ח  הִנֵּה   יִבְעִיֹן בְּפִיָּהֶם תְּרַבּוֹת בְּשִׁפְ-  תוֹתֵיהֶם פִּי מִי שָׁמַע: ט וְאֶתְהָ יְהוָה  תִּשְׁחַק-לָמוּ תִלְעַג לְכָל-גּוֹיִם: י עֲזֹו  אֱלֹהֵי אֲשַׁמְרָה פִּי אֱלֹהִים מִשְׁגִּבִּי: יא  אֱלֹהֵי חֶסֶד [חֶסֶדִי] יִקְדָּמֵנִי אֱלֹהִים  יִרְאֵנִי בְּשִׁרְרִי: יב אֶל-תִּהְרָגֶם   פֶּן-  יִשְׁכַּחוּ עַמִּי הַנִּיעַמּוּ בְּחִילָה וְהוֹרִידֵמוּ  מִגִּבּוֹ אֲדָנָי: יג חֲטֹאת פִּימוּ דְבַר-שִׁפְ-  פְּתִימוּ וַיִּלְכְּדוּ בְּגֹאוֹנָם וּמֵאֲלֵה וּמִפְּחָשׁ  יִסְפְּרוּ: יד כִּלְהַ בְּחֶמָה כִּלְהַ וַאֲיָנְמוּ  וַיִּדְעוּ פִּי-אֱלֹהִים מִשָּׁל בְּיַעֲקֹב לְאֶפְסֵי  הָאָרֶץ סֵלָה: טו וַיָּשׁוּבוּ לְעָרָב יִהְיוּ  כַּכֶּלֶב וַיִּסּוּכְבוּ עִיר: טז הִמָּה יִבְעִיֹן  [יִבְעִיֹן] לְאָכֹל אֶם-לֹא יִשְׁבְּעוּ וַיִּלְיִנוּ:  יז וַאֲנִי   אֲשִׁיר עֲזָה וְאֲרִיִן לְבַקֵּר  חֶסֶדְךָ פִּי-הִיִּית מִשְׁגִּבִּי לִי וּמְנוֹס בְּיָוִם  צַר-לִי: יח עֲזֵי אֱלֹהֵי אֲזַמְרָה פִּי-  אֱלֹהִים מִשְׁגִּבִּי אֱלֹהֵי חֶסֶדִי:</p>	<p>ה עד לא עווין רהטין ומסדרין קרבא  אתגבר לקדמותי וחמי: ו ואנת יהוה  אלהים צבאות אלהא דישראל אית-  ער למסער על כל עממיא לא תחוס  כל שליטי שקר לעלמין: ז יתובון  לרמשא יתרגשון היך ככלב ויחזרון  קרתא: ח הא יבועון בפומהון מי-  ליא דשנינן היך סייפא בספוותיהון  אמרין נתגבר ארום מן הוא די שמע  ויתפרע: ט ואנת יהוה תגחיד להון  תתלעב לכל עממיא: י עושני לותך  אנטור ארום אלהא שזבותי: יא  אלהא טובי יקדמינני אלהא יחמינני  נקמתא במעיקי: יב לא תקטלינון  מן יד דילמא יתנשון עמי טלטל יתהון  מן בתיהון בתוקפך ותמסכן יתהון מן  ממוניהון תריסנא יהוה: יג מטול  חובת פומהון וממלל סיפוותהון יתא-  חדן בגיותנתהון ארום מן מומתא  ומן שקרא ישתעיין: יד שיצי יתהון  בכלו שיצי יתהון עד די ליתינון וינד-  עון ארום אלהא שליט ביעקב לסייפי  ארעא לעלמין: טו ויתובון לרמשא  יתרגשון היך ככלב ויחזרון קרתא:  טז הינון אינון יטלטלון למיבז ביזתא  למיכל ולא יניחון עד די יסבעון ויבי-  תון: יז ואנא אשבח עושנך ואבוע  לעידן צפרא טובך ארום הויתא מש-  יב לי ורוחצני ביומא דעייק לי: יח  עושני לוותך אשבח ארום אלהא שז-  בותי אלהא טובי:</p>	<p>59:4 άνευ άνομίας έδραμον  και κατεύθυναν έξεγέρθητι εις  συνάντησίν μου και ιδέ 59:5 και σύ  κύριε ό θεός τών δυνάμεων ό θεός  Ισραηλ πρόσχες του έπισκέψασθαι  πάντα τά έθνη μη οικτιρήσης πάντας  τους έργαζομένους την άνομιάν  διάψαλμα 59:6 έπιστρέψουσιν εις  έσπέραν και λιμώξουσιν ώς κύων  και κυκλώσουσιν πόλιν 59:7 ιδού  άποφθέγγονται έν τῷ στόματι αυτών  και ρομφαία έν τοις χειλέσιν αυτών  ότι τίς ήκουσεν 59:8 και σύ κύριε  έγγελάση αυτους έξουδενώσεις πάντα  τά έθνη 59:9 τó κράτος μου προς σε  φυλάξω ότι ό θεός άντιλήμπτωρ μου  εί 59:10 ό θεός μου τó έλεος αυτου  προφθάσει με ό θεός δείξει μοι έν τοις  έχθροις μου 59:11 μη άποκτεινης  αυτους μήποτε έπιλάθωνται του  λαου μου διασκόρπισον αυτους έν  τη δυνάμει σου και κατάγαγε αυτους  ό υπερασπιστής μου κύριε 59:12  άμαρτίαν στόματος αυτών λόγον  χειλέων αυτών και συλλημφήτωσαν  έν τη υπερηφανία αυτών και έξ  άρās και ψεύδους διαγγελήσονται  συντέλειαι 59:13 έν όργη  συντελείας και ου μη υπάρξωσιν  και γνώσονται ότι ό θεός δεσπόζει  του Ιακωβ τών περάτων της γης  διάψαλμα 59:14 έπιστρέψουσιν εις  έσπέραν και λιμώξουσιν ώς κύων  και κυκλώσουσιν πόλιν 59:15 αυτοι  διασκορπισθήσονται του φαγειν άν  δє μη χορτασθώσιν και γογγύσουσιν  59:16 έγώ δε άσομαι τη δυνάμει σου  και άγαλλιάσομαι τó πρωι τó έλεός  σου ότι έγενήθης άντιλήμπτωρ μου  και καταφυγη έν ήμέρα θλίψεώς μου  59:17 βοηθός μου σοι ψαλω ότι ό  θεός άντιλήμπτωρ μου εί ό θεός μου  τó έλεός μου</p>
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<p><b>Tehillim / Psalms 59</b>                  For the choir director; set to Al-tashheth. A Mikhtam of David, when Saul sent men and they watched the house in order to kill him. 59:1 Deliver me from my enemies, O my God; Set me securely on high away from those who rise up against me. 59:2 Deliver me from those who do iniquity And save me from men of bloodshed. 59:3 For behold, they have set an ambush for my life; Fierce men launch an attack against me, Not for my transgression nor for my sin, O Lord, 59:4 For no guilt of mine, they run and set themselves against me. Arouse Yourself to help me, and see! 59:5 You, O Lord God of hosts, the God of Israel, Awake to punish all the nations; Do not be gracious to any who are treacherous in iniquity. Selah. 59:6 They return at evening, they howl like a dog, And go around the city. 59:7 Behold, they belch forth with their mouth; Swords are in their lips, For, they say, ‘Who hears?’ 59:8 But You, O Lord, laugh at them; You scoff at all the nations. 59:9 Because of his strength I will watch for You, For God is my stronghold. 59:10 My God in His lovingkindness will meet me; God will let me look triumphantly upon my foes. 59:11 Do not slay them, or my people will forget; Scatter them by Your power, and bring them down, O Lord, our shield. 59:12 On account of the sin of their mouth and the words of their lips, Let them even be caught in their pride, And on account of curses and lies which they utter. 59:13 Destroy them in wrath, destroy them that they may be no more; That men may know that God rules in Jacob To the ends of the earth. Selah. 59:14 They return at evening, they howl like a dog, And go around the city. 59:15 They wander about for food And growl if they are not satisfied. 59:16 But as for me, I shall sing of Your strength; Yes, I shall joyfully sing of Your lovingkindness in the morning, For You have been my stronghold And a refuge in the day of my distress. 59:17 O my strength, I will sing praises to You; For God is my stronghold, the God who shows me lovingkindness. (NASB)</p>	<p><b>Toviyah / Psalms Chapter 59</b>                  59:1 For praise; concerning the distress when David said, “Do no harm”; composed by David, humble and innocent; when Saul sent and they guarded the house in order to kill him. 59:2 Deliver me from my enemies, O God; from those who rise against me, save me. 59:3 Deliver me from those who practice deceit, and from murderous men redeem me. 59:4 For behold, they have lain in wait for my soul, the strong gathering against me; not on account of my iniquity, and not on account of my sin, O Lord. 59:5 Before [there are] iniquities, they run and prepare battle; be strong towards me, and see! 59:6 But you, O Lord God Sabaoth, God of Israel, awake to punish all the Gentiles; do not pity any of the deceitful rulers forever. 59:7 They will return at evening, they will raise a tumult like a dog, and they will encircle the city. 59:8 Behold, they will spew forth with their mouth words sharp as swords; with their lips they say, “Let us boast, for who is the one who will hear and punish?” 59:9 But you, O Lord, will laugh at them; you will mock all the Gentiles. 59:10 O my strength, for you I will keep watch, for God is my deliverance. 59:11 God will precede me with my favor, God will show me vengeance on my oppressors. 59:12 Do not kill them immediately, lest my people forget; exile them from their houses by your might, and impoverish them from their wealth, our shield, O Lord. 59:13 Because of the sin of their mouth, and the speech of their lips, let them be caught in their arrogance, for they will speak with oaths and lies. 59:14 Destroy them in anger, destroy them until they are no more, that they may know that God rules in Jacob to the ends of the earth forever. 59:15 And they will return at evening, they will raise a tumult like a dog, and they will encircle the city. 59:16 They will wander about to take spoil to eat, and they will not rest until they are full and take lodging. 59:17 But I will praise your strength, and I rejoice in your goodness in the morning, for you have been a deliverer to me, and my trust in the day I am distressed. 59:18 O my strength, I will give you praise, for God is my deliverance, God is my goodness. (EMC)</p>	<p><b>Psalmoi / Psalms 59</b>                  For the end. Destroy not: by David for a memorial, when Saul sent, and watched his house to kill him. 59:1 Deliver me from mine enemies, O God; and ransom me from those that rise up against me. 59:2 Deliver me from the workers of iniquity, and save me from bloody men. 59:3 For, behold, they have hunted after my soul; violent men have set upon me: neither is it my iniquity, nor my sin, O Lord. 59:4 Without iniquity I ran and directed my course aright: awake to help me, and behold. 59:5 And thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. Pause. 59:6 They shall return at evening, and hunger like a dog, and go round about the city. 59:7 Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, say they, has heard? 59:8 But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen. 59:9 will keep my strength, looking to thee; for thou, O God, art my helper. 59:10 As for my God, his mercy shall go before me: my God will shew me vengeance on mine enemies. 59:11 Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender. 59:12 For the sin of their mouth, and the word of their lips, let them be even taken in their pride. 59:13 And for their cursing and falsehood shall utter destruction be denounced: they shall fall by the wrath of utter destruction, and shall not be; so shall they know that the God of Jacob is Lord of the ends of the earth. Pause. 59:14 They shall return at evening, and be hungry as a dog, and go round about the city. 59:15 They shall be scattered hither and thither for meat; and if they be not satisfied, they shall even murmur. 59:16 But I will sing to thy strength, and in the morning will I exult in thy mercy; for thou hast been my supporter, and my refuge in the day of mine affliction. 59:17 Thou art my helper; to thee, my God, will I sing; thou art my supporter, O my God, and my mercy. (LXX)</p>
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This week’s study is from *Tehillim / Psalms 59:1-17*, the psalm opens saying, אֲלֹמְנִיצָה אֶל-תַּשְׁחֶת לְדָוִד For the choir director; set to Al-tashheth. A Mikhtam of David, when Saul sent men and they watched the house in order to kill him. (NASB) Again we find the Hebrew text transliterated into English, “Al-tashheth” (אֶל-תַּשְׁחֶת) similar to *Tehillim / Psalms 57 and 58*. The word “Al” (אֶל) is an adverb meaning “don’t, it is forbidden to; not, no,” and the word “tashheth” (תַּשְׁחֶת) is from the root word “Shakhat” (שָׁחַת) meaning “destruction.” The wisdom of David (a Mikhtam) is related to

“not causing destruction” even in the midst of Saul seeking his life as the introductory sentence states that Saul sent men and they watched the house in order to kill him. This is a reminder of *1 Samuel 19:11* which states, *19:11 Then Saul sent messengers to David’s house to watch him, in order to put him to death in the morning. But Michal, David’s wife, told him, saying, “If you do not save your life tonight, tomorrow you will be put to death.”* (NASB) Based upon the story in *1 Samuel 19*, Michal saved David.

### **1 Samuel 19:12-17**

*19:12 So Michal let David down through a window, and he went out and fled and escaped. 19:13 Michal took the household idol and laid it on the bed, and put a quilt of goats’ hair at its head, and covered it with clothes. 19:14 When Saul sent messengers to take David, she said, “He is sick.” 19:15 Then Saul sent messengers to see David, saying, “Bring him up to me on his bed, that I may put him to death.” 19:16 When the messengers entered, behold, the household idol was on the bed with the quilt of goats’ hair at its head. 19:17 So Saul said to Michal, “Why have you deceived me like this and let my enemy go, so that he has escaped?” And Michal said to Saul, “He said to me, ‘Let me go! Why should I put you to death?’”* (NASB)

Michal helped David escape out a window while she deceived Saul’s messengers about David being sick. It is interesting the text says that Michal took the household idol and laid it on the bed using goats’ hair for the head and covered the idol in cloths. According to the Scripture, David allowed an idol in his house. What is going on here? David, a man after God’s own heart, allowing an idol in his home? The MT says, יג וַתִּקַּח מִיְכַל אֶת-הַתְּרָפִים וַתִּשֶׂם אֶל-הַמִּטָּה וְאֵת כְּבִיר הָעֵצִים שָׂמָה מֵרָאשָׁיתָיו וַתִּכְסֶּם בְּבָגָד: *19:13 Michal took the household idol and laid it on the bed, and put a quilt of goats’ hair at its head, and covered it with clothes.* (NASB)

The word teraphim (הַתְּרָפִים) occurs 16 times in the Tanach. In each occurrence it is used in reference to an idol. The household teraphim reminds us of the penates or household images of the Roman culture. These penates or household images, according to the Torah, are the idols that were brought originally from their Chaldean home (*Bereshit / Genesis 31:19*) as is in the case of Leah, Jacobs second wife. The Torah gives strict prohibitions against idolatry, however, idols became a part of the worship of God in the time of the Judges (see *Judges 17:5 and 18:14*). It is apparent, according to the Scriptures, that these idols were present even down to the later days of the Kings (see *2 Kings 23:24*). The household idol (image) was used as a kind of household charm for good luck rather than for worship and were used in divination (*Zechariah 10:2 and Ezekiel 21:19-22*). According to Zechariah and Ezekiel, these things are an abomination before God and are the practice of wicked men. It is surprising to find the teraphim in David’s house. It may be that Michal, like Rachel, kept them in secret. The difficulty with that assumption is this teraphim (household idol) appears to be in human form and it is life-sized. Something so big could not be kept in secret, David had to have known of the teraphim in his house.

The worship of the teraphim is described as iniquity in *1 Samuel 15:23* וְאָוֶן מְרִי וְקִסָּם מְרִי וְאָוֶן כִּי חַטָּאת-קִסָּם מְרִי וְאָוֶן כִּי חַטָּאת-קִסָּם מְרִי וְאָוֶן: *15:23 “For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king.”* (NASB) It is important to note in *1 Samuel 15:23* we find the same word “teraphim,” and so if we take a Torah example from Rachel and Jacob, Rachel stole the idol from her father, the issue here with David and his house may seem to be of the same sort where the penates or household gods of the Heathens, which were privately kept by Michal. This may be one of the reasons why Saul was rejected as God’s chosen one and the mashiakh (anointing) was passed on to David to later become King of Israel. According to the rabbinic literature, Aben Ezra supposes they were images made in the form of men as an object to receive the heavenly influences, and which being consulted, foretold things to come. Rabbi Isaiah states that Michal chose and placed these in the bed, that her father might conclude, when he should hear of them, that David had found them; and by thus means know that his intention was to kill him, and therefore fled; but to consult such images was very far from David, and that without having consulted the

household idol, he knew Saul's intention. Other interpretations on the teraphim is that this was not some form of idolatry in David's home, rather, this was simply the form of a man, an image made in the form and features of a man. This kind of statue was used to remember loved one's such as a statue of one's husband, that they might have them continually before them, because of the great love they had to them. This kind of teraphim that Michal had in David's house would have been approved of being in the likeness of the human face of David, this might be how Michal thought to deceive the messengers from Saul that David was sick. This might also explain how David would have accepted or allowed the teraphim to remain in his home. It is difficult to determine the nature and the purpose of the idol that was kept in David's house, we can merely speculate on what was occurring in the day and the purpose for the teraphim in David's home. *Tehillim / Psalm 59* is devoted to the time when Saul sent me to watch for him at David's house to put him to death.

David continues in his Psalm, seeking the Lord in prayer and in song saying, **ב הַצִּילֵנִי מֵאֵיבֵי | אֱלֹהֵי** *59:1 Deliver me from my enemies, O my God; Set me securely on high away from those who rise up against me. 59:2 Deliver me from those who do iniquity And save me from men of bloodshed. (NASB)* Why do the wicked prosper and why do they seem to have power? Another question, why have the godly been silenced in their presence or why have the godly not been allowed to speak up? Many men throughout the Tanach have asked those questions, David, Jeremiah, the Psalmist Asaph (*Tehillim / Psalms 73*) and Habakkuk all felt this way. David asks in his psalm for the Lord to deliver him from those who raise up against him. Yeshua said in *John 18:36*, “*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*” The Apostle Paul said in *Ephesians 6:12*, “*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*” The sins of the wicked are very great, for example from *Ezekiel 28*, the King of Tyre exalts himself as God.

### **Ezekiel 28:1-10**

*28:1 The word of the Lord came again to me, saying, 28:2 ‘Son of man, say to the leader of Tyre, ‘Thus says the Lord God, ‘Because your heart is lifted up And you have said, ‘I am a god, I sit in the seat of gods In the heart of the seas’; Yet you are a man and not God, Although you make your heart like the heart of God 28:3 Behold, you are wiser than Daniel; There is no secret that is a match for you. 28:4 ‘By your wisdom and understanding You have acquired riches for yourself And have acquired gold and silver for your treasuries. 28:5 ‘By your great wisdom, by your trade You have increased your riches And your heart is lifted up because of your riches 28:6 Therefore thus says the Lord God, ‘Because you have made your heart Like the heart of God, 28:7 Therefore, behold, I will bring strangers upon you, The most ruthless of the nations. And they will draw their swords Against the beauty of your wisdom And defile your splendor. 28:8 ‘They will bring you down to the pit, And you will die the death of those who are slain In the heart of the seas. 28:9 ‘Will you still say, ‘I am a god,’ In the presence of your slayer, Though you are a man and not God, In the hands of those who wound you? 28:10 ‘You will die the death of the uncircumcised By the hand of strangers, For I have spoken!’ declares the Lord God!’” (NASB)*

**א וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ב בֶּן-אָדָם אָמַר לְגִיד צַר כֹּה-אָמַר | אֲדַנִּי יְהוָה יַעַן גָּבַהּ לְבָבָהּ וַתֹּאמֶר**  
**אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי בְּלֵב יַמִּים וְאַתָּה אָדָם וְלֹא-אֵל וַתִּתֵּן לְבָבָהּ כְּלֵב אֱלֹהִים: ג הִנֵּה חֲכָם**  
**אַתָּה מִדְּנָאֵל [מִדְּנִיאֵל] כָּל-סְתוּם לֹא עֲמֻמוֹהָ: ד בְּחִכְמָתָהּ וּבִתְבוּנָתָהּ עָשִׂיתָ לָּהּ חֵיל וַתַּעַשׂ זֶהָב וְכֶסֶף**  
**בְּאוֹצְרוֹתֶיהָ: ה בָּרַב חֲכָמָתָהּ בְּרַכְלָתָהּ הִרְבִּיתָ חֵילָהּ וַיִּגְבַּהּ לְבָבָהּ בְּחֵילָהּ: ו לָכֵן כֹּה אָמַר אֲדַנִּי**  
**יְהוָה יַעַן תַּתָּהּ אֶת-לְבָבָהּ כְּלֵב אֱלֹהִים: ז לָכֵן הִנְנִי מֵבִיא עָלֶיךָ זָרִים עָרִיצִי גוֹיִם וְהִרְקוּ חֲרִבוֹתָם**  
**עַל-יָפִי חֲכָמָתָהּ וַחֲלָלוּ יַפְעָתָהּ: ח לִשְׁחַת יוֹרְדוֹהָ וּמָתָהּ מִמוֹתֵי חָלָל בְּלֵב יַמִּים: ט הִאֲמַר תֹּאמֶר**  
**אֱלֹהִים אֲנִי לִפְנֵי הַרְגָהּ וְאַתָּה אָדָם וְלֹא-אֵל בְּיַד מַחֲלִיקָהּ: י מוֹתֵי עַרְלִים תָּמוּת בְּיַד-זָרִים כִּי אֲנִי**

ב כּוּן-אָדָם אָמַר לְנִגִּיד צַר כֹּה-אָמַר | אֲדֹנָי יְהוָה יַעַן גָּבַהּ לְבָב וּתְאֻמַּר אֵל אֲנִי, Note the way the MT is written, וּתְאֻמַּר אֵל אֲנִי where the king of Tyre says “*a god I sit/dwell as God*,” and how the king of Tyre makes his heart like the heart of God (וּתְאֻמַּר לְבָב אֱלֹהִים). The ultimate result of such a person who will be brought down and die the death of the uncircumcised. What does it mean to die the death of the uncircumcised? (מוֹתֵי עֶרְלִים תָּמוּת בְּיַד-זָרִים כִּי אֲנִי דְבַרְתִּי נְאֻם אֲדֹנָי יְהוָה) The term uncircumcised is used of the prophet to describe the dead who are slain by the sword and whose bodies remain unburied and dishonored. For example in *Ezekiel 39:11-13*, says 39:11 ‘*On that day I will give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off those who would pass by. So they will bury Gog there with all his horde, and they will call it the valley of Hamon-gog. 39:12 ‘For seven months the house of Israel will be burying them in order to cleanse the land. 39:13 ‘Even all the people of the land will bury them; and it will be to their renown on the day that I glorify Myself,’ declares the Lord God. (NASB)* The concept here is that the dead who are slain by the sword are not buried in a proper and honorable manner, their bodies are drug off and cast into a community grave and covered over by dirt. There is no marking, gravestone, or indication the dead are buried under this section of the earth, so in dishonor they are buried. Deprivation of a proper burial did not however prevent one from descending to Sheol and the phrase “*you will be brought down to the pit*,” signifies the lowest part of the earth, dark and unknown, the deepest part of hell, this is the place for the wicked, the place for those who place idols in their hearts making themselves to be a god.

The Apostle John said in *1 John 5:19*, *And we know that we are of God, and the whole world lieth in wickedness. (NASB)* The prophet Isaiah said, “*Let the wicked change their ways and banish the very thought of doing wrong. Let them turn to the Lord that he may have mercy on them. Yes, turn to our God, for he will forgive generously.*” (*Isaiah 55:7*) The point is the one who does unrighteousness is to turn from his evil ways, and seek the Lord God for mercy so as not to be destroyed. David says that those who work iniquity, set traps for the life of the righteous and attack for no reason (*59:3*).

**Tehillim / Psalms 59:3**

*59:3 For behold, they have set an ambush for my life; Fierce men launch an attack against me, Not for my transgression nor for my sin, O Lord. (NASB)*

ד כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגוּרוּ עָלַי עֲזִים לֹא-פִשְׁעֵי וְלֹא-חַטָּאתַי יְהוָה:

ד אַרוֹם הָא כִּמְנוּ לְנַפְשִׁי מִתְכַּנְשִׁין עָלַי עֲשִׂינִין לֹא עַל מִטּוֹל סוֹרְחָנִי וְלֹא עַל מִטּוֹל The Aramaic Targum states, *59:4 For behold, they have lain in wait for my soul, the strong gathering against me; not on account of my iniquity, and not on account of my sin, O Lord. (EMC)* The Septuagint states, *59:3 ὅτι ἰδοὺ ἐθήρευσαν τὴν ψυχὴν μου ἐπέθεντο ἐπ’ ἐμὲ κραταιοὶ οὐτε ἢ ἀνομία μου οὐτε ἢ ἁμαρτία μου κύριε 59:3 For, behold, they have hunted after my soul; violent men have set upon me: neither is it my iniquity, nor my sin, O Lord. (LXX)* The concept here speaks of the idea that the Lord causes the unrighteous to attack due to a man’s iniquity. Do you think the Lord works in this way today? David claims he is not guilty saying, *ה בְּלִי-עוֹן יְרוּצוֹן וְיִכְוֹנְנוּ עוֹרָה לְקִרְאָתִי וְרֹאֵה: ו וְאִתָּה יְהוָה-אֱלֹהִים | צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקְיֹצָה לְפָקֵד כָּל-הַגּוֹיִם 59:4 For no guilt of mine, they run and set themselves against me. Arouse Yourself to help me, and see! 59:5 You, O Lord God of hosts, the God of Israel, Awake to punish all the nations; Do not be gracious to any who are treacherous in iniquity. Selah. (NASB)* The Aramaic Targum states, *ו וְאִתָּה, 9:6 But you, O Lord God Sabaoth, God of Israel, awake to punish all the Gentiles; do not pity any of the deceitful rulers forever. (EMC)* The Septuagint states, *59:5 καὶ σύ κύριε ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ πρόσχεες τοῦ ἐπισκέψασθαι πάντα τὰ ἔθνη μὴ οἰκτιρήσης πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν διάψαλμα 59:5 And*

*thou, Lord God of hosts, the God of Israel, draw nigh to visit all the heathen; pity not any that work iniquity. Pause. (LXX)* Notice David requests for the Lord to punish the Nations (Gentiles, Goyim, גוֹיִם). Is this incompatible with our understanding of God according to the Apostolic Writings? The Nations are those who do not know God or His ways and thus sin before Him and commit sins against His people. Let's look at a few verses regarding sin from the Scriptures:

### Short Survey of the Scriptures

1. *“O Lord, rebuke me not in Your wrath, And chasten me not in Your burning anger. For Your arrows have sunk deep into me, And Your hand has pressed down on me. There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin. For my iniquities are gone over my head; As a heavy burden they weigh too much for me. My wounds grow foul and fester Because of my folly. ... Lord, all my desire is before You; And my sighing is not hidden from You. ... For I am ready to fall [die], And my sorrow [depression] is continually before me. For I confess my iniquity; I am full of anxiety because of my sin.” (Tehillim / Psalm 38:1-5, 9, 17-18)*
2. *“Reproach has broken my heart and I am so sick. And I looked for sympathy, but there was none, And for comforters, but I found none.” (Tehillim / Psalm 69:20)*
3. *“But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day. The way of the wicked is like darkness; They do not know over what they stumble.” (Mishley / Proverbs 4:18-19)*
4. *“But he who listens to me shall live securely And will be at ease from the dread of evil.” (Mishley / Proverbs 1:33)*
5. *“The heart is more deceitful than all else And is desperately sick; Who can understand it?” (Jeremiah 17:9)*
6. *“And you groan at your final end, When your flesh and your body are consumed; And you say, “How I have hated instruction! And my heart spurned reproof! “I have not listened to the voice of my teachers, Nor inclined my ear to my instructors! “I was almost in utter ruin In the midst of the assembly and congregation.” (Mishley / Proverbs 5:11-14)*
7. *“His own iniquities will capture the wicked, And he will be held with the cords of his sin.” (Mishley / Proverbs 5:22)*
8. *“But he who sins against me injures himself; All those who hate me love death.” (Mishley / Proverbs 8:36)*
9. *“In the mouth of the foolish is a rod for his back, But the lips of the wise will protect them.” (Mishley / Proverbs 14:3)*
10. *“There is a way which seems right to a man, But its end is the way of death.” (Mishley / Proverbs 14:12)*

11. *“A tranquil heart is life to the body, But envy is rottenness to the bones.” (Mishley / Proverbs 14:30)*
12. *“and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.” (Romans 1:27)*
13. *“Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.” (1 Corinthians 6:18)*
14. *“How blessed is he whose transgression is forgiven, Whose sin is covered! How blessed is the man to whom the Lord does not impute iniquity, And in whose spirit there is no deceit! When I kept silent about my sin, my body wasted away Through my groaning all day long. For day and night Your hand was heavy upon me; My vitality was drained away as with the fever heat of summer.” (Tehillim / Psalm 32:1-4)*
15. *“So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. Then the Lord said to Cain, “Why are you angry? And why has your countenance fallen? “If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” (Bereshit / Genesis 4:3-7)*
16. *“Alas, sinful nation, People weighed down with iniquity, Offspring of evildoers, Sons who act corruptly! They have abandoned the Lord, They have despised the Holy One of Israel, They have turned away from Him. Where will you be stricken again, As you continue in your rebellion? The whole head is sick And the whole heart is faint. From the sole of the foot even to the head There is nothing sound in it, Only bruises, welts and raw wounds, Not pressed out or bandaged, Nor softened with oil.” (Isaiah 1:4-6)*
17. *“For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.” (Romans 1:21)*
18. *“For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many grief’s.” (1 Timothy 6:10)*

The point that is brought out in this short survey of the Scriptures is David illustrating the need to seek the Lord for mercy, and forgiveness of sins. These Scriptures reveal that the nations do not seek the Lord, Isaiah says that they are a people weighed down with iniquity and an offspring of children who perform evil, and are corrupt. The wicked love darkness, they hate instruction and reproof, they pursue unrighteousness, and run towards immorality and impurity, their hearts are full of murders and envy. In *Tehillim / Psalms 59*, David describes the wicked as those who howl as dogs (59:6) and who use their words like swords in



their lips (59:7). The Lord laughs at the nations (59:8), and David sees the Lord as his strength (59:9), in His mercy He lets him look upon his enemies with triumph (59:10), and he asks the Lord to bring down the nations in a way so it is not forgotten (59:11). The MT on *Tehillim / Psalms 59:6-11*, the Aramaic Targum and the Septuagint state the following:

### Masoretic Text

#### *Tehillim / Psalms 59:6-11*

59:6 They return at evening, they howl like a dog, And go around the city. 59:7 Behold, they belch forth with their mouth; Swords are in their lips, For, they say, 'Who hears?' 59:8 But You, O Lord, laugh at them; You scoff at all the nations. 59:9 Because of his strength I will watch for You, For God is my stronghold. 59:10 My God in His lovingkindness will meet me; God will let me look triumphantly upon my foes. 59:11 Do not slay them, or my people will forget; Scatter them by Your power, and bring them down, O Lord, our shield. (NASB)

ז ישובו לערב יהמו כפלב ויסוכבו עיר: ה הנה | יביעון בפיהם חרבות בשפתותיהם פי מי שמע:  
ט ואתה יהוה תשחק-למו תלעג לכל-גוים: י עזו אליך אשמרה פי אלהים משגבי: יא אלהי חסדו  
[חסדי] יקדמיני אלהים יראני בשררי: יב אל-תהרגם | פן-ישפחו עמי הניעמו בחילך והורידמו  
מגגנו אדני:

### Aramaic Targum

#### *Toviyah / Psalms Chapter 59:7-12*

59:7 They will return at evening, they will raise a tumult like a dog, and they will encircle the city. 59:8 Behold, they will spew forth with their mouth words sharp as swords; with their lips they say, "Let us boast, for who is the one who will hear and punish?" 59:9 But you, O Lord, will laugh at them; you will mock all the Gentiles. 59:10 O my strength, for you I will keep watch, for God is my deliverance. 59:11 God will precede me with my favor, God will show me vengeance on my oppressors. 59:12 Do not kill them immediately, lest my people forget; exile them from their houses by your might, and impoverish them from their wealth, our shield, O Lord. (EMC)

ז יתובון לרמשא יתרגשון היך ככלב ויחזרון קרתא: ח הא יבועון בפומהון מיליא דשניגן היך  
סייפא בספוותיהון אמרין נתגבר ארום מן הוא די שמע ויתפרע: ט ואנת יהוה תגחיד להון תתלעב  
לכל עממיא: י עושני לותך אנטור ארום אלהא שזבותי: יא אלהא טובי יקדמיני אלהא יחמיני  
נקמתא במעיקי: יב לא תקטלינון מן יד דילמא יתנשון עמי טלטל יתהון מן בתיהון בתוקפך ותמ-  
סכן יתהון מן ממוניהון תריסנא יהוה:

### Septuagint

#### *Psalmoi / Psalms 59:6-11*

59:6 They shall return at evening, and hunger like a dog, and go round about the city. 59:7 Behold, they shall utter a voice with their mouth, and a sword is in their lips; for who, say they, has heard? 59:8 But thou, Lord, wilt laugh them to scorn; thou wilt utterly set at nought all the heathen. 59:9 will keep my strength, looking to thee; for thou, O God, art my helper. 59:10 As for my God, his mercy shall go before me: my God will shew me vengeance on mine enemies. 59:11 Slay them not, lest they forget thy law; scatter them by thy power; and bring them down, O Lord, my defender. (LXX)

59:6 ἐπιστρέψουσιν εἰς ἐσπέραν καὶ λιμώξουσιν ὡς κύων καὶ κυκλώσουσιν πόλιν 59:7 ἰδοὺ ἀποφθέγγονται ἐν τῷ στόματι αὐτῶν καὶ ῥομφαία ἐν τοῖς χεῖλεσιν αὐτῶν ὅτι τίς ἤκουσεν 59:8 καὶ σύ κύριε ἐκγελάσῃ αὐτούς ἐξουθενώσεις πάντα τὰ ἔθνη 59:9 τὸ κράτος μου πρὸς σὲ φυλάξω ὅτι ὁ θεὸς ἀντιλήμπτωρ μου εἶ 59:10 ὁ θεὸς μου τὸ ἔλεος αὐτοῦ προφθάσει με ὁ θεὸς δεῖξει μοι ἐν τοῖς ἐχθροῖς μου 59:11 μὴ ἀποκτείνῃς αὐτούς μήποτε ἐπιλάθωνται τοῦ λαοῦ μου διασκόρπισον αὐτούς ἐν τῇ δυνάμει σου καὶ κατάγαγε αὐτούς ὁ ὑπεραπιστῆς μου κύριε

The Aramaic Targum has David asking the Lord not to slay the people quickly so that Israel will not forget His Torah. This request may be David seeking the Lord to work in their lives and to meet out punishment for their sins being done in a slow manner to allow for repentance in the hopes that they will turn from their evil ways and towards God's ways.

David continues saying, יג חטאת פִּימוֹ דְּבַר-שְׁפָתַימוֹ וְלִבֵּי דְּבָרֵי בְּגֵאוֹנָם וּמְאָלָה וּמְפֹחַשׁ וְסִפְרוֹ: יד פִּלְהָ בְּחִמָּה, אִינֵי חֵטְאֵי דְּפִי וְדִבְרֵי חֵטְאֵי דְּלִפְתָּי: 59:12 *On account of the sin of their mouth and the words of their lips, Let them even be caught in their pride, And on account of curses and lies which they utter.* 59:13 *Destroy them in wrath, destroy them that they may be no more; That men may know that God rules in Jacob To the ends of the earth. Selah. (NASB)* The mouth, the words that proceed from our lips can become sin before God. How do words produce sin? Previously, we have studied the power of the tongue in Psalms, according to the Scriptures, the power of the tongue (the power of words) is very great. Words have the ability to cause death and destruction, as is in the case of Saul, Doeg, and David according to *1 Samuel 22*. The Psalms of David speaks of two types of people, the wicked and the righteous. The wicked are described by David saying, “An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. For in his own eyes he flatters himself too much to detect or hate his sin. The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. Even on his bed he plots evil; he commits himself to a sinful course and does not reject what is wrong” (*Tehillim / Psalms 36:1-4*). The wicked do not fear God, they do not hate their own sin, in fact, they are unable to see their own sins, their words are deceitful, their hearts are planning evil and choose what is wrong and not what is right. In addition to this, David says, “In his arrogance the wicked man hunts down the weak, who are caught in the schemes he devises. He boasts of the cravings of his heart; he blesses the greedy and reviles the LORD. In his pride the wicked does not seek him; in all his thoughts there is no room for God. His ways are always prosperous; he is haughty and your laws are far from him; he sneers at all his enemies. He says to himself, “Nothing will shake me; I’ll always be happy and never have trouble.” His mouth is full of curses and lies and threats; trouble and evil are under his tongue” (*Tehillim / Psalms 10:2-7*). Another Psalm states, “What right have you to recite my laws or take my covenant on your lips? You hate my instruction and cast my words behind you. When you see a thief, you join with him; you throw in your lot with adulterers. You use your mouth for evil and harness your tongue to deceit. You speak continually against your brother and slander your own mother’s son” (*Tehillim / Psalms 50:16-20*). King Solomon says, “A scoundrel plots evil, and his speech is like a scorching fire.” (*Mishley / Proverbs 16:27*). Many references to the Psalms may be found to characterize the unrighteous who do not choose to listen to the Lord or walk in His ways.

***Tehillim / Psalms 31:18*** *Let their lying lips be silenced, for with pride and contempt they speak arrogantly against the righteous. (NASB)*

***Tehillim / Psalms 17:10*** *They close up their callous hearts, and their mouths speak with arrogance. (NASB)*

The righteous on the other hand, the Psalms say, “The mouth of the righteous man utters wisdom, and his tongue speaks what is just.” (*Tehillim / Psalms 37:30*) King Solomon said, “The mouth of the righteous is a fountain of life, but violence overwhelms the mouth of the wicked.” (*Mishley / Proverbs 10:11*) and “The

*mouth of the righteous brings forth wisdom, but a perverse tongue will be cut out. The lips of the righteous know what is fitting, but the mouth of the wicked only what is perverse.” (Mishley / Proverbs 10:31, 32).* Solomon also said, *“The tongue of the righteous is choice silver, but the heart of the wicked is of little value.” (Mishley / Proverbs 10:20)* and *“The lips of the wise spread knowledge; not so the hearts of fools.” (Mishley / Proverbs 15:7).* These Scriptures reveal the characteristics of the unrighteous man, that one’s words are connected to one’s actions. Rightly so David says in *Tehillim / Psalms 59:12* *On account of the sin of their mouth and the words of their lips, Let them even be caught in their pride, And on account of curses and lies which they utter. (NASB)* The actions and the words reveal the intent of the heart revealing the spiritual condition of the ungodly. Does your life exhibit these characteristics? The Apostle Paul speaking to the Colossians said in *Colossians 3:1*:

### **Colossians 3:1**

*3:1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. (NASB)*

Paul says to seek the things which are above. Many times, much error in doctrine and practice is introduced into one’s faith by looking for the truth in the wrong places. People put their trust in leadership and in money, and seek peace and security in these things. We have read thus far in the Psalms how the wicked do these things, and by doing these things they rely upon themselves rather than upon the Lord God in heaven. The problem is one of looking for things in the context of what this world values and when disappointment comes, one’s world is shaken because their basis for security has been destroyed. When a person accepts the Messiah Yeshua, believing in what He has done, and making Him Lord of his life, the Lord produces a change in direction as Paul says, to seek the things above rather than the things below. The concept of repentance involves turning from sins, turning from the things that are involved in this world, and turning towards the things which are from above, turning to God’s ways of truth, justice, righteousness, and holiness. The word used for seek in *Colossians 3:1* (Ἔι οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω **ζητεῖτε**, οὗ ὁ Χριστός ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος) is a verb from the Greek stem, ζητέω (zay-teh’-o) meaning “*I to seek in order to find 1a) to seek a thing 1b) to seek [in order to find out] by thinking, meditating, reasoning, to enquire into 1c) to seek after, seek for, aim at, strive after.*” The aorist verb describes an action that is on going in nature. “*Seek*” implied in the English language is present tense, but in the aorist tense it means to “*continually seek.*” Paul is literally saying that those who have come to a faith in the Messiah should be continually seeking after those things of God. Paul continues saying in *Colossians 3:2* *Set your mind on the things above, not on the things that are on earth. (NASB)* This statement is a continuation of the previous statement and carries a similar message, we are to set our minds on things above and not on the things on the earth. We are not to be concerned with the things that the unrighteous or ungodly are concerned with. Our lives are to be characterized by Holiness, Righteousness, and Truth and lives that continually seek after the Lord and His Messiah Yeshua. It is in the Lord that we are to be continually motivated to find security, peace, and truth by looking to God, His Word, and His Son Yeshua the Messiah rather than the things of this world.

יז וְאָנִי | אֲשִׁיר עֲזָרָה וְאֶרְנֶן לְבַקֵּר חֲסֵדְךָ כִּי-הָיִיתָ מִשְׁגָּב לִי וּמְנוּס בַּיּוֹם, יח עֲזֵי אֱלֹהֶיךָ אֲזַמְרָה כִּי-אֱלֹהִים מִשְׁגָּבִי אֱלֹהֵי חֲסֵדֶי:  
*59:16 But as for me, I shall sing of Your strength; Yes, I shall joyfully sing of Your lovingkindness in the morning, For You have been my stronghold And a refuge in the day of my distress. 59:17 O my strength, I will sing praises to You; For God is my stronghold, the God who shows me lovingkindness. (NASB)* The point is that we are to look to the Lord for strength, hope, help, and life. David sees the Lord as his strength and his stronghold because the Lord is merciful. Paul speaks of seeking the things from above, David exhibits this characteristic in his life by recognizing the protection that God provides. The Lord sets us apart, sanctifies us, and draws us to Himself, and there is no one who can take this action out of God’s hands. The life that David and Paul are describing is one of integrity, a life that recognizes separation from the world in the sense of setting our hearts upon the Lord and not upon the things of this world. We know that when our hearts are pointed in the right direction, the

rest of the body will follow. In a parallel manner, as the wicked set their hearts upon destruction, deceit, and murders, their actions follow through by what they set their hearts upon. The righteous, who set their hearts upon the things above, their actions will follow through by what they have set their hearts upon, which is essentially to reject the things of this world and trust and rely upon the Lord. The Lord is our Stronghold, and He shows us mercy, lovingkindness, and grace (יְרֻחֵם). By the mercy of God, and by power of His Spirit that dwells within, let us continually seek the Lord for His help and to live in such a way that demonstrates that we truly believe these words from *Tehillim / Psalms 59*. Let's Pray!

Heavenly Father,

We thank You for the insights from David's Psalms that help to strengthen our faith and remind us to stay on the straight and narrow path of righteousness and truth. We also thank You for the constant reminder to seek You and Your ways O Lord. Please have mercy on us, forgive us for our sins, help us to live righteous lives, and remain true in our faith and consistent in our walk before You even in the midst of troubling times. Give us the strength to overcome sin, to have true and pure hearts, to seek Your righteousness, truth, and to have patience to wait upon Your deliverance. Help us to set our minds on those things that are wholesome and righteous, with those things that are from above, with a desire to show mercy and love toward one another. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

## Notes