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Psalm 59

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Psalm 59.

Topics.

- Deliver me O LORD bloodthirsty men lie in wait for no sin of mine.
- God of Israel rouse yourself O LORD to punish all nations.
- My enemies howl like dogs and prowl about the city.
- The wicked bellow with their mouths thinking, "Who will hear us?"
- You, God, are my fortress you will let me triumph on my enemies.
- Consume them in wrath to the ends of the earth.
- I will sing of your love; you have been a fortress in my distress.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION

Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

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BOOK TWO (PSALM 42-72)

PSALM 59:1-4

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.

Deliver Me O LORD Bloodthirsty Men Lie in wait for no Sin of Mine.

- **Psalm 59:1-4:** Deliver me from my enemies, O my God; protect me from those who rise up against me; ²deliver me from those who work evil, and save me from bloodthirsty men. ³For behold, they lie in wait for my life; fierce men stir up strife against me. For no transgression or sin of mine, O LORD, ⁴for no fault of mine, they run and make ready. Awake, come to meet me, and see!

Fierce and bloodthirsty armies of the surrounding nations of Israel have surrounded the city of Jerusalem (v6) seeking for an opportunity to kill David. Though David is innocent of transgressing against these nations they are nevertheless seeking to bring him to ruin, perhaps because they are against the God he proclaims or because of greed for possession of his kingdom and the city of Jerusalem. David is most likely standing on the walls of the city and seeing the mighty armies surrounding him and knows that without God's help the city is doomed. During these sieges an army would surround a city so that no one could go in or out which meant the food supply to the city was cut off. The invading army would wait patiently until the people were starving of hunger and dying and then attack. David's enemies boasted and threatened what they would do to him even though they had no charge against him in the same way that Christ's enemies poured out their wicked charges of blasphemy against him without proof of any wrongdoing.

God of Israel Rouse Yourself O LORD to Punish all Nations.

- **Psalm 59:5:** You, LORD God of hosts, are God of Israel. Rouse (awake in KJV) yourself to punish all the nations; spare none of those who treacherously plot evil. *Selah*

Selah: marks a musical pause.

It is interesting to see how David talks to the LORD the word rouse/awake comes from the Hebrew word (*quwts*) and carries the following two idea firstly of abruptly awaking and arising up from sleep to watch a thing or to suddenly awake to action and secondly to clip off and harvest the crop in its due time. It seems to David that God is asleep since the fierce armies of his enemies are freely roaming around the city and making all sorts of threats to the people of Israel. David is basically saying. God wake up, arouse yourself protect us and destroy those who treacherously plot evil against us.

PSALM 59:6

My enemies Howl like Dogs and Prowl about the City.

- **Psalm 59:6:** Each evening they come back, howling like dogs and prowling about the city.

David was not only a king, a prophet, a mighty man in battle, a poet, but also had a very vivid imagination. As he stands at the top of the city of Jerusalem and looks down, he sees the surrounding nation as a pack of hungry and howling wild dogs, prowling around the walls of the city seeking their prey. This picture implies an abundance of evil motivations, actions and wicked speeches that spew out of their mouths which outwardly manifested the evil dwelling within their hearts.

PSALM 59:7

The wicked Bellow thinking, "Who will Hear Us?"

- **Psalm 59:7:** There they are, bellowing (belch out in KJV) with their mouths with swords in their lips—for "Who," they think, "will hear us?"

The word belch comes from the Hebrew word (*naba`*) and means to gush forth, to utter and pour out words (good or bad). It also carries the idea of being belched out with a bad odour. In this context it means the enemies of David who were in pursuit of his life poured out sharp and bitter words of abuse that flow freely out of the mouth of fools like a gushing fountain.

Swords are in their mouths and on their lips (v7) means that their words are as sharp as swords in that they are cutting, piercing, threatening, cruel and spewing out of a spirit of prideful boasting and bitter hatred for the purpose of degrading and bringing fear and terror upon those they blasphemously speak against.

They think, "Who will hear us?" (v7) carries the idea that they boast openly of their plan to invade and conquer the city of Jerusalem because they have no fear of David the king or the people of Israel or their God. It is spoken in the sense that no one will hear them that has any power to stop them or punish them. They are so prideful and confident in their own strength, might and power that they dread no army of Israel and have no fear of Israel's God. It means they will say what they please, and do not care who hears them, because they have nothing to fear from anyone, no king, no people and no God.

The following verse expresses the same sense:

- The ungodly say, “With our tongue we will prevail, our lips are with us; who is master over us?” (Psalm 12:4)
- The wicked hold fast to their evil purpose; they talk of laying snares secretly, thinking, who can see them? (Psalm 64:5).

PSALM 59:8-10

God, are my Fortress You will Let me Triumph on My Enemies.

- **Psalm 59:8-10:** But you, O LORD, laugh at them; you hold all the nations in derision. ⁹O my Strength, I will watch for you, for you, O God, are my fortress. ¹⁰My God in his steadfast love will meet me; God will let me look in triumph on my enemies.

The word derision comes from the Hebrew word (la`ag) and means to deride, ridicule, scorn laugh at and to speak unintelligibly. It carries the idea of speaking and making plans without wisdom and intelligent common sense. The words, God holds all the nations in derision (v8) first apply to the nations David has in mind as he prays this prayer, but it also embraces the nations of all ages and echoes the state of our world today. When we look at the condition of the nation's worldwide it is very clear that, “God is holding all nations in derision.” The governments of almost all countries are either in strife with war or strife with extreme debt and there is violence and corruption in every nation and no government seems to be able to achieve the goal they desire for their nation, such as prosperity for all people; affordable health care; happiness and food for all and safety and peace.

PSALM 59:11-13

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Consume them in Wrath to the Ends of the Earth.

- **Psalm 59:11-13:** Kill them not, lest my people forget; make them totter (scatter in KJV) by your power and bring them down, O Lord, our shield! ¹²For 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, ¹³consume 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*

The word scatter comes from the Hebrew word (*nuwa`*) and means to waver; be gone; to remove; to stagger to and fro and to wander. Which means it can carry the idea of the armies surrounding the city being thrown into confusion bewilderment and chaos or to people being scattered.

Bring them down: (v11) to a low and poor estate of humiliation, disgrace and shame from their seats of power; their positions of influence; their prideful hopes; their confidence of success; their greatness and riches and the honour they are esteemed with by those under their authority and who follow them. Verse eleven is a difficult verse to interpret for the following reason, it appears that David asks God not to kill these bloodthirsty enemies who are seeking to take his life and destroy his people and then immediately afterwards asks God twice to consume them in His wrath till they are no more. These two statements at face value seem to contradict each other so what is David actually asking God to do. The meaning could be either of the following two scenarios:

1. Do not destroy them at once, lest being completely removed out of the way the people of Israel would forget the great deliverance God had wrought for them. Let them live, and let them wander about as exiles under the divine displeasure as Cain did that they may be a permanent and enduring proof of the might, power and justice of God and of the

horror of sin and the danger of violating God's law and treating God's people with cruelty especially when there is no justifiable reason so that all nations would know that God rules over Jacob to the ends of the earth. This idea of not totally destroying the wicked is not a new thing as the following verses show:

- When you (Cain the murderer) work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth. (Genesis 4:12).
 - The LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone. (Num. 32:13).
 - I will no longer drive out before them any of the nations that Joshua left when he died, ²²in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not." ²³So the LORD left those nations, not driving them out quickly, and he did not give them into the hand of Joshua. (Judges 2:21-23).
2. These types of sieges could last anywhere from one to two years so the words, "kill them not, lest my people forget" (v11) could mean don't destroy them all at once, but consume them completely over a period of time so my people Israel can see the judgement of God being poured out on the wicked and will never forget such devastation and horror and all nations will know that God rules over Jacob to the ends of the earth.

David's cry, "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," (v13) immediately applies to the armies surrounding the city of Jerusalem at the time of David, but they also echo the ultimate fulfilment of the wicked being consumed and the world knowing that God rules over Jacob (Israel) and by extension all the faithful in Christ to the ends of the earth when Christ returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote:

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

PSALM 59:14-15

They wander the City Howling like Dogs and Prowling for Food.

- **Psalm 59:14-15:** Each evening they come back, howling like dogs and prowling about the city. ¹⁵They wander about for food and growl if they do not get their fill.

The King James Bible says:

- **Psalm 59:14-15:** At evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied.

It is unlikely an army that has set up a siege around a city would rely on finding food to sustain the vast army surrounding the city. They would have their own people bringing food, water and other supplies to the army on a daily basis. If these verses are seen in the light of verse six the prey or food they are prowling around the walls of the city seeking are the people of Israel behind the walls. They do not get their fill because they cannot find a way into the city and are therefore like hungry wild dogs that cannot hunt and kill their prey so their craving and hunger to slaughter and conquer their enemy goes unfulfilled and they are left unsatisfied.

5

Consume them in wrath that they may know that God rules over Jacob to the ends of the earth: (v13) David's cry, "Consume them, Consume them in wrath until they are no more" is not a cry from a spirit of malice or vengeance or from a lust for revenge. When men act in such an evil and blasphemous way against God and a violent way against His people and the innocent suffer it leads those with a righteous and good heart of compassion to desire that they would be reformed, but if they cannot, if they wilfully continue to be like wild savage dogs then the prayer for their redemption turns to a prayer to let them cease to be rather than continue to afflict harm and hurt upon the innocent. No man or woman (religious or secular) desires to see a wicked person continue to perpetuate their malice and wickedness upon others.

PSALM 59:16-17

I will Sing of your Love, You have Been a Fortress in My Distress.

- **Psalm 59:16-17:** 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 (my defence in KJV) and a refuge in the day of my distress. ¹⁷O my Strength, I will sing praises to you, for you, O God, are my fortress (my defence in KJV), the God who shows me steadfast love (of my mercy in KJV).

Defence: (fortress) comes from the Hebrew word (*misgab*) and literally means a cliff or other high and inaccessible place such as a tower, a city or a high fort). Figuratively it carries the idea of a place of defence and a safe place of refuge and protection.

Refuge: comes from the Hebrew word (*manowc*) and means a retreat it carries the idea of a safe place to flee or escape to.

- In these verses we hear:
- The voice of David while being a prisoner in his own city
- The voice of Christ when surrounded by his merciless enemies
- The voice of the church when under bondage in the world
- The voice of Christian when under temptation, affliction, and persecution.

We should all pray earnestly as David did to be defended and delivered from our natural and spiritual enemies and from the temptations and corruptions of our own hearts. The trials and hardships the suffering and sorrow of God's people will end in everlasting happiness and praise when the dark night of affliction is over and the sun arises to bring in the new day of light.

Great encouragement: David was a great man of faith he had not only faced death on his sick bed, but also in battle. He slew Goliath as a young boy and was a mighty man of war (in some battles twenty-thousand warriors were slaughtered and killed in one day). Yet when a crisis arose, he was often in fear and distress. Many Christians have this idea that if they have super faith, they should never feel any negative emotion, but David often does and God Himself said he was a man after His own heart. (1 Samuel. 13:14) (Acts 13:22). This shines a brilliant spotlight on the truth that feelings and emotions are not faith. Faith is not dependent on how we feel. Faith is belief, it is independent of emotions, faith may produce feelings, but faith is not the feeling that it is producing. A person can be full of joy and yet have very little faith, while another may be in great distress or despair and yet have great faith, because faith is independent of joy or fear, faith may produce joy, but joy is not faith. How encouraging is this, we can all be constantly connected to God by faith regardless of how we are feeling.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
