

Psalm 59

"Plea and Praise for Deliverance from Foes"

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.

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A1 DAVID'S DEMAND FOR DELIVERANCE FROM HIS ENEMIES AND JUDGMENT UPON ALL INIQUITOUS NATIONS 59:1-5

B1 His Call for Deliverance 59:1-2

C1 His Demand of Elohim for Deliverance from His Enemies 59:1

D1 {1} Deliver ¹ me from my enemies, O my God;

D2 Set me *securely* on high away from those who rise up against me.

C2 His Demand of Deliverance from Iniquitous Murderers

D1 {2} Deliver me from those who do iniquity ²

D2 And save ³ me from men of bloodshed.

B2 His Description of His Attackers 59:3-4

C1 Their Attack 59:3a

D1 {3} For behold, they have set an ambush for my life;

D2 Fierce men launch an attack against me,

¹ 1:1, 2 - deliver: Heb. *natsal* (5337) is an imperative in both verses. In each of the three subdivisions of this first stanza (59:1-5) David is commanding God through the use of the imperative, thus the word "demand" in the analysis.

² 59:2, 5 - iniquity: NASB typically translates Heb. *'aven* (205) as "iniquity," but also as "wickedness" or "evil." The translation in 59:2, 5 is reflected in the use of the word "Iniquitous" in the headings of this section.

³ 59:2 - save me: Heb. *yasha'* (3467) is, again, an imperative. David is very forceful with God!

C2 His Innocence 59:3b-4a

D1 Not for my transgression nor for my sin, O LORD,

D2 {4} For no guilt of *mine*, they run and set themselves against me.

C3 His Demand for Help 59:4b

D1 Arouse ⁴Yourself to help me,

D2 and see!

B3 His Call for Vengeance 59:5

C1 His Invocation of God as Military Commander of Israel: {5} You, O LORD God of hosts,⁵ the God of Israel,

C2 His Demand for Divine Judgment upon all Nations as Opponents of God and Israel

D1 Awake ⁶ to punish all the nations;

D2 Do not be gracious to any *who are* treacherous in iniquity. Selah.⁷

A2 DAVID'S CONFIDENCE IN GOD'S COMING DELIVERANCE FROM HIS FOES 59:6-10

B1 His Description of Attackers 59:6-7

C1 Their dog-like, prowling behavior 59:6

D1 {6} They return at evening, they howl like a dog,

D2 And go around the city.

⁴ 59:4b - arouse, see: Heb. *'uwr* (5782) and *ra'ah* (7200) are both imperatives! David is urgent!

⁵ 59:5 - hosts (*tsaba* 6335): David identifies God as Yahweh Elohim Tsebaot, God (Elohey) of Israel. *Tsebaot* is a plural noun meaning troops or armies. When David addresses God as LORD God of Troops, God of Israel, and then asks Him to punish all the nations and not to be merciful to those who are treacherous in iniquity, he is using a very warlike, militaristic tone.

⁶ 6:5 - awake: *quwts*, 6974, is an imperative. David is, again, commanding God. He directs Him wake up in order to punish all the nations without mercy. The nations are seen as evil opponents of God and Israel.

⁷ 59:5, 13 - Selah: In both instances Selah divides the members of a larger segment, emphatically punctuating a call for God's judgment upon David's wicked foes.

- C2 Their hurtful, arrogant speech 59:7
 - D1 {7} Behold, they belch forth with their mouth;
 - D2 Swords are in their lips,
 - D3 For, *they say*, "Who hears?"

B2 Yahweh's Derisive Laughter 59:8

- C1 At David's enemies: {8} But You, O LORD, laugh at them;
- C2 At all the Gentiles: You scoff at all the nations.

B3 Refrain: His Dependence on Elohim and Anticipation of His Loyal Love 59:9-10 (See v. 17)

- C1 David's Attentive Dependence upon Elohim 59:9
 - D1 {9} *Because of* his strength I will watch for You,
 - D2 For God is my stronghold.
- C2 David's Anticipation of Elohim's Affirming Support 59:10
 - D1 Meeting him in loyal love: {10} My God in His lovingkindness will meet me;
 - D2 Allowing him to witness the demise of his enemies: God will let me look *triumphantly* upon my foes.

A3 DAVID'S PLEA THAT GOD WILL DESTROY HIS FOES 59:11-13

B1 His Request That Adonai's Judgment Facilitate Israel's Faith 59:11

- C1 Not Killing Them in a Manner That Israelis Fail to Connect with Adonai's Judgment: {11} Do not slay them, or my people will forget;
- C2 But Eliminating Them with Sovereign Power as an Example:⁸ Scatter them by Your power, and bring them down, O Lord, our shield.

B2 His Request That God Judge the Proud Speech of His Adversaries 59:12

- C1 {12} *On account of* the sin of their mouth *and* the words of their lips,
- C2 Let them even be caught in their pride,
- C3 And on account of curses and lies which they utter.

⁸ 59:11 - see also Allen P. Ross, *The Bible Knowledge Commentary*; see also Franz Delitzsch, *Commentary on the Old Testament*, Vol. 5 (Psalms).

B3 His Request That Elohim's Judgment May Facilitate Understanding of His World-Wide Sovereignty Through Israel 59:13

- C1 For Total Destruction: {13} Destroy *them* in wrath, destroy *them* that they may be no more;
- C2 Glorifying Elohim's World-Wide Kingdom! That *men* may know that God rules in Jacob To the ends of the earth. Selah.⁹

A4 DAVID'S VOW OF PRAISE ANTICIPATING GOD'S DELIVERANCE FROM HIS ENEMIES IN LOYAL LOVE 59:14-17

B1 His Description of Wild Dog-Like Attackers 59:14-15

- C1 {14} They return at evening, they howl like a dog,
- C2 And go around the city.
- C3 {15} They wander about for food
- C4 And growl if they are not satisfied.

B2 His Resolve to Praise God 59:16

- C1 The Attributes of God Invoking David's Praise in Song
 - D1 His strength: {16} But as for me, I shall sing of Your strength;
 - D2 His loyal love: Yes, I shall joyfully sing of Your lovingkindness in the morning,
- C2 The Evidences of God's Attributes -- He Has Been David's
 - D1 Stronghold: For You have been my stronghold
 - D2 Refuge: And a refuge in the day of my distress.

B3 Closing Refrain: His Dependence upon Elohim and Anticipation of His Loyal Love 59:17 (See v. 9-10)

- C1 His Vow of Praise: {17} O my strength, I will sing praises to You;
- C2 His Motivation for Praise: For God is my stronghold, the God who shows me lovingkindness.

⁹ 59:13 - God's purpose for Israel has always been an evangelistic tool. As people in the world observe God's protection of Israel the world is to be drawn to faith in Israel's God. That is why from the very beginning, God's plan for Israel was that she should be a "kingdom of priests" (Ex. 19:5-6), drawing the nations to God, for that is what priests do -- they act as a mediator between God and man.

Selah. See note re: Selah on 59:5.

EXPANDED ANALYSIS OF PSALM 59

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