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Sha’ul Sent Men to Kill David
Psalm 59: 1-17

For the director of music.

To the tune of “Do Not Destroy.” Of **David**. A miktam *(a title, probably a musical term)*

When **Sha’ul** had sent **men** to watch **David’s house** in order to **kill him**.

Sha’ul sent men to kill David DIG: Whom does David credit for his escape? Is he out of danger yet? Why does David include all Gentiles in his plea? What are his enemies like? What is their attitude toward God? What comfort and hope does David draw from the promise of God’s personal and worldwide judgment? What does judgment show about God’s view of injustice in the world? What would it mean if God did not judge evil? How did ADONAI answer David’s prayer? Is this what he had in mind?

REFLECT: How should we pray for those who persecute God’s people? How do you balance the hatred of evil with the love for your enemies? How would you relate this psalm to the B’rit Chadashah teaching that suffering is redemptive (First Peter 4:12-13; Colossians 1:24)? David could easily have become cynical. Why didn’t he? How could David’s use of joyful worship be your freedom to cynicism?

You, God are my fortress, You are my God on whom I can rely.

David’s escape at night from an upper story window of **his** house (**to see link click Ct – Sha’ul Tries to Kill David**) sets the scene for this **psalm**. **David** was in the presence of a gathering cloud. When we first encounter **David** in **Sha’ul’s** presence as a young man, **he came and stood before the king. Sha’ul loved him greatly, and David became his armor-bearer (16:21).** But jealousy set in when **the women sang, “Sha’ul has slain his thousands,” and “David his tens of thousands.” From that time on Sha’ul kept a** fearful **eye on David (18:7-9).** But **Sha’ul was afraid of David, because ADONAI was with David,**

but had departed from Sha'ul (18:10-12). Then **he stood in awe of him (18:15);** then **he was even more afraid (18:29). Sha'ul, tried kill David with his spear while he was playing the lyre. But David eluded him as Sha'ul drove the spear into the wall. That night David made good his escape (19:8-10).** Therefore, **he sent men to David's house to watch it and to kill him in the morning (19:11).** Can you see the cloud relentlessly rising over the horizon ready to burst at any time?

But before we go any further I would pause to ask if you are facing something like this? Is the pressure on you being applied until it has almost overwhelmed and broken you? As far as you know you are clear of guilt; you have done nothing to justify the attack that is being made upon you, yet this cloud has gathered. You saw it coming and you tried to avoid it, but you could not; you find yourself in the middle of a cyclone, and there is no escape. How real is the pressure of a gathering cloud!



A. Prayer for Deliverance: **David** begins this **psalm** by casting **himself** upon **the LORD** for **deliverance**, saying: **Deliver me from my enemies, O God; be my fortress against those who are attacking me. Deliver me from evildoers and save me from those who are after my blood,** thirsting for **my** life**. See how they lie in wait for me! Fierce men conspire against me for no offense of sin of mine, ADONAI (Psalm 59:1-3).**

> **B. Innocence and Protests:** **I have done no wrong, yet they are** brazenly **ready to attack me,** openly gathering **themselves** to execute **me. Arise to help me; look on my plight! He** accumulates all the titles **he** can think of to call heaven to **his** aid in this crisis: **LORD**, I need all of **You, ADONAI Elohei-Tzva'ot, God of Isra'el, arouse yourself to punish all the nations; spare none of those wicked traitors (Psalm 59:4-5 CJB).** In the teeth of the wind that is now against **me**, in the thick of the clouds that are engulfing **me** . . . I need every bit of **Your** omnipresence. ***Selah***

That prayer was not at all presumptive. **David** knew that **he** was innocent, therefore he described **his enemies** as **snarling dogs.** Where did **his** confidence lie? **David** knew that **Sha'ul** was fighting against **YHVH**. **Samuel** had told **Sha'ul** that **he** was rejected and **David** had been anointed **king**. Therefore, **David** knew the pressure was coming from an **enemy** that was actually doing battle against the will of **God**. In **his** attempt to take **David's** life, **Sha'ul** was deliberately seeking to frustrate the will of **ADONAI**.

> **C. The Wicked and God: They return at evening, like snarling dogs, and prowl about the city** after dark searching for food**.** The metaphor changes: **See what they spew from their mouths – the words from their lips are sharp** and deadly **as swords, and they think, "Who can hear us?"** By **their** words and deeds **they** showed **themselves** to be arrogant, thinking that not even **God** could hear **them**. **But David** was confident that **his enemies** would not succeed: **You laugh at them LORD; You scoff at all those nations (Psalm 59:6-8).** The **God** who adds a little dewdrop upon a flower in the morning is the same **God** who puts the stars in place and designed the path of every constellation in the heavens. And if **ADONAI** can care for all that, then surely **He** can care for you and me . . . That's **David's** argument.[375]
>
> **C. Hope in God:** These verses, celebrating the turning point that has now been reached, are basically repeated in **verse 17** to round off the **psalm**. **ADONAI** is stronger than any enemy. **David** declared: **You are my strength, I wait** (Hebrew: *shamar*) **for You. Ha'Shem** was **his** secure anchor in the middle of the storm. **You, God are my fortress, You are my God on whom I can rely. God will go before me (Psalm 59:9-10a). David** prayed **himself** out of any panic (if **he** had any), out of fear or doubt into confidence and then into joyful song. **His** circumstances didn't change, but **his** cry for deliverance became a calm waiting on **YHVH** and then a song of victory even with **the enemy** pressing **him** on all sides.

B. Imprecation on the Wicked: God, let me gloat over those who slander me. But don't kill them, or my people will forget. The prayer **don't kill them** is not absolute. It asks only for the unhurried course of judgment until the bitter end. **Instead, by Your power, make them wander to and fro** in humiliation as outcasts and fugitives, **a visible monument and sign of God's righteous judgment. Bring them down** to Sh'ol**, Adonai**

> **our Shield. David spoke not only for himself but for all the congregations of God. He is concerned with more than his own danger; he also thinks about the effect upon the entire nation when such lawless men are its leaders. Hence, the reference to my people. For the sins of their mouths, for the words of their lips, let them be** exposed, **caught in their pride.** This is the climax of **David's** call for judgment. First, in **the near historical future**, **he** wants **his enemies** scattered but not killed. **He** wants **their** own lies to find **them** out. But in **the far eschatological future**, **he** wants **Ha'Shem** to destroy all **the wicked**, proving that **ADONAI** is the true and living **God**.[376] **For the curses and lies they utter, consume them in your wrath, consume them till they are no more. Then it will be known to the ends of the earth that God rules over Jacob (Psalm 59:10b-13 CJB). *Selah***

A. Confidence in God's Response: David was confident that despite the presence of **his** enemies, **he** would praise **God**. **They return at evening,** like **snarling dogs, and prowl about the city. The whole night is spent in searching for their prey, but it passes without finding any success. Their mission fails. But I will sing of Your strength, which frustrated their plot and enable me to survive the persistent and determined attempts upon my life. In the morning I will sing of Your love; for You are my fortress, my refuge in times of trouble. What a sense of relief he feels, to know that that danger is over and he came through the ordeal unharmed. You are my strength, I sing praise to You.** Many a hard-pressed **child of God** has learned to put **Yeshua Messiah** between themselves and **the enemy**, and start singing. **You, God are my fortress, my God on whom I can rely (Psalm 59:14-17).**

Ultimately, our enemy is **the Adversary** and **his** demons. **He** is the one who revolts against **God**, works injustice and is out for our blood. It is also **he** who growls like **a dog**, using **his** tongue like **a sword** to lie and deceive. **He** is also the source of all pride. Thus, in calling **ADONAI** to defend us, we are really asking **Him** to **deliver us from the evil one (Matthew 6:13).** Here we have the deep assurance that the **God** who is our shield and our hiding place is also the **God** who has come in **His Son** to overpower **the devil** and **his** followers. So **John** writes: **You are of God, little children, and have overcome, because He who is in you is greater than he who is in the world (First John 4:4).** Later, **he** adds that because **YHVH keeps His** children, **the wicked one cannot harm them**

(First John 5:18). Indeed, **the reason the Son of God appeared was to destroy the devil's work (First John 3:8).**[377]

*Dear heavenly **Father**, praise **You** that no matter how severe the trial, **You** are always wiser, greater and know how to ultimately achieve the outcome that **You** desire**. For nothing will be impossible with God (Luke 1:37).** What a comfort and safeguard it is to sing praises to **You** in the midst of trials. **But I – I sing of Your strength! Yes, in the morning I sing aloud of Your lovingkindness. For You have been my fortress, a refuge in the day of my trouble. O my strength, to You I sing praises. For God is my strong tower – my God of lovingkindness (Psalms 59:16-17).** Thank **You** for always being with me**. Yeshua answered and said to him: If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our dwelling with him (John 14:23).** In **Messiah Yeshua's** holy **Name** and power of **His** resurrection. Amen*