

Acceptable Prayer Warfare

Psalm 143

1 A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me

is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should

walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit is good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Acceptable Prayer Warfare

Psalm 143 is the 37th psalm in the fifth and final book of the Psalms. The character of this psalm fits the common words carrying the primary number value of 37 in the Hebrew. Those words being “to tremble, be struck with fear - בָּהָל”, “to fail, wear out, waste away - בָּלָה” and “if, but if - אִלּוּ - note the references this word is used in, that are found in Esther 7:4 and Eccl. 6:6 are a direct match to the theme of this psalm.” Psalm 143 is the final in a set of four psalms (140-143) written by David that deal with suffering from enemies and death. You will find all four have some symbolism of death, whether it be bones or the symbol of death found in the “cave”. Due to the suffering aspect of psalms 140-143, they tend to be a little depressing, but we must remember they are the necessary prelude to the wonderful answer of victory following in psalms 144 and 145.

One drawback in our reading such psalms, is since they don't tend to end with some victorious note, we end up missing the lesson. We too easily zoom away for the more cheery psalms like 144 and 145. In order to receive the lessons packed into 143, we need to realize such a psalm is the right prelude to seeing the victory of 144 and 145. That being the case, we know the way David dealt with the burdens he was facing is a lesson in how to pray properly through suffering and expect God to respond favorably. Such proper prayers also give us a lesson in the right

state of heart we must have as we come before God. Let us dive into this psalm.

HEAR MY PRAYER

LAYING THE FOUNDATION

1 A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

This musical composition is a prayer. The first verse brings us into David's prayer with two sets of doubles. The first set of two being “hear” and “give ear” match to the answer from Yahowah of “faithfulness” and “righteousness”. (Remember: the name translated in the King James Bible in all caps as LORD is the Hebrew name of Yahowah.) From the New Testament perspective, we have the hindsight of how Yahowah has answered us in Christ Jesus' coming. Jesus is Yahowah's answer of both faithfulness and righteousness.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

In verse 2, we find the foundation upon which we must come close to Yahowah. That being the ‘fear of God’. Even a man of such stature before Yahowah, as David, went before Him in the ‘fear of God’.

David knew there was no way he EVER wanted Yahowah to deal with him according to his sins!

Note David's standing in the position of “thy servant” of Yahowah. Though he cannot appeal for help on the basis of personal righteousness, he most surely makes his appeal from the position of being Yahowah's servant.

The ever important lesson is that we can never approach Yahowah, in seeking His help in suffering or persecution, in any form of confident self-righteousness. In seeking Yahowah's help, the ground for seeking mercy must come from another position. Remember that David sought Yahowah's help on the basis of **Yahowah's own righteousness**, seen in the first verse.

We see these first two verses lay the foundation for the kind of prayer that holds hope of God's arising to save us.

THE CRY OF AGONY IN OPPRESSION

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

This is the verse of death. David's suffering is not that of simple misfortune. The source of anguish comes from the “enemy”. David shows us he was not afraid the enemy **would** overwhelm him, but that **they have done it**. He tells us he has been in a position of death for quite some time. This is the mighty David remember!

Oh, the power of the lesson for us! Consider the faithful breth-

ren in mainland China today. They have been suffering under the hands of such an oppressive government for literally decades. Such may be quickly approaching in the United States today. When we despair, looking into the face of such a gloating enemy, what sorrow can fill our heart! We too may cry despairingly like David in the third verse.

We must realize David is describing the actual end of his enemy's actions. Take a jump in time to 21st century America. Those who do not fear God have a different world-view. They work feverishly to pass laws and punish whoever stands in the way of those new laws. They want to rule as God and relegate a vile system of morality, turning wickedness into righteousness and the righteous behavior into wickedness. They are sincere in their beliefs of right and wrong, therefore they are willing to fight to the death to push their system of rebellion against Yahowah. Such new leadership literally ends up in the persecution of the souls of those who fear Yahowah.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

We continue through a view of the suffering. You will notice the next step in the progression from verse 3. In verse 3, the enemy had persecuted David's soul. In verse 4, we see that suffering reaches to his "spirit".

Watching the prevailing of the enemies of Yahowah naturally becomes a great weight. Oppression in our flesh cannot but help become a weight upon our spirits. It will suck out strength, leaving us lifeless and despairing.

FALLING INTO ALIGNMENT WITH GOD

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

The direction of hope lay in two areas in remembering. The first is directly itemized in the Hebrew text bringing to mind the observing of all that Yahowah has created. Such an object of meditation strengthens one in seeing Yahowah's incredible might and the wonder in even keeping it all going.

The other aspect of meditating being the recollection of what Yahowah has done for His oppressed servants. This little piece of instruction comes with another parallel: "meditate" and "muse" upon what Yahowah has done. To meditate and muse means to think it over carefully. Consider the ramifications of what He has done as well as the suffering that preceded His deliverance:

- We can recall the suffering of Joseph in the slavery and prison of Egypt until the day of his uplifting to prominence in the land.
- We can recall the suffering of the Israelites as slaves in Egypt until the day Moses made the debut for their exodus.
- We can recall what Yahowah had done with us personally in our lives. The constant display of His care for us and carrying us through. His very salvation in our new birth.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

David closes the first portion of this psalm, taking us back to a view of his soul.

We see that what affects our soul will result in our spirit being likewise affected. We also see that if our soul takes the right action in response to oppression, our flesh will be controlled by that faithful soul. Upon David's despair, and meditating and musing, he makes a physical motion in the same direction. His body did follow his soul and spirit that were faithful to God. We see his body likewise "*stretch forth my hands unto thee*". Such unity of David's person came before God in that illustration of "thirst".

Exposure to an oppressor resulted in the arid condition that drove him to thirst. Please pay careful attention to what this verse is saying. In coming before Yahowah, on the right footing, and recalling His works and dealings with His people in the past, David stepped into the right position in seeking God's help.

Let me put it this way: When we suffer pain, we seek for something to stop that pain. That is right, that is the purpose of pain. Yahowah uses that method in drawing us to Him. When we are living in luxury with no tribulations, we tend to carry on, paying no heed to the concerns that pain will bring us to. Suffering brings a self-preservation response. Basically it is self-centered. This is a simple trigger base that Yahowah uses to keep us seeking Him or, at the least, test us. If, in response to the pain, we take the action David did, of musing and meditating upon Yahowah's faithfulness, such can result in our whole being responding. A response, not only to pain on a self-preservation basis, but in the ultimate goal of seeking and thirsting for Yahowah Himself. Not just

seeking His gift but HIM! That is what we find in verse 6. It is upon reaching this pinnacle that we find the “*Selah*”. That word that should direct us to consider, “*muse*” and “*meditate*”, upon what was just said, before carrying on.

HEAR ME SPEEDILY DOING IT YAHOWAH’S WAY

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

The sense of urgency does not leave David’s cry. He continues to stand upon his relationship with God as the revealed God in the name of Yahowah.

David presses the matter that his spirit “*faileth*”. His inner sense of help and hope, his communion with Yahowah, seems to be gasping out its last embers of life. The waves, as it were, kept washing over him and he would surely sink to the bottom soon.

The musing and meditating upon Yahowah’s acts of faithfulness and salvation of the past are not for mental exercise. They are part of the mechanism Yahowah uses to bring us through to final victory in Him and glorifying of Him.

We do not see any kind of “faith name it and claim it” stuff here. We do see one who has taken a good long look at the scriptures and is standing taking a simple request for MERCY. No, David was not some kind of “lesser god” as some teachers would have you believe today. David knew that if Yahowah didn’t take action on the basis of mercy, he had no hope.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

David expresses his desire to hear from Yahowah. He started in asking Yahowah to hear him in verses 1 and 7, now he showed he wanted to hear from Yahowah.

The mention of “*morning*” takes us to the completion of the time of darkness. David prays for that time of light to dawn forth out of the extended darkness of the night. To hear Yahowah’s “*lovingkindness*” is to have the answer to the prayer for Yahowah’s help.

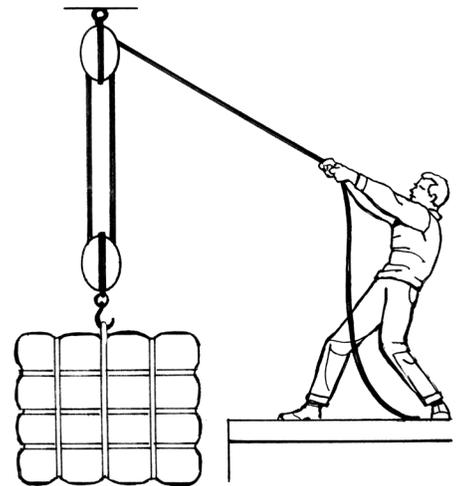
So much food in this verse. David clearly expresses his “*faith*” in the word “*trust*”. He was praying in suffering and despair, but he also had faith. His faith was also rightly placed. It was not placed in some kind of gift of Yahowah or in his own “*faith*”. It was not a faith that demanded, it was simply a faith that sought an unmerited mercy in delivering him. The ultimate and TOTAL glory could only fall upon Yahowah! You see, miracle-working faith can only come in true humility.

Now look at the wonderful heart of David in the second half of verse 8. Like I said, David expressed his desire to hear Yahowah. This second half shows exactly what kind of hearing he is talking about. Putting it bluntly, he wants Yahowah to tell him how to live! How many people, who call themselves Christians, don’t want to hear what God has to say about this or that, lest they should have to change their way of living. They know that if they hear the direction of God’s word, it might mean they would have to change. If they

heard God’s direction, they would not be able to live with a nagging conscience, so they feel better avoiding hearing the directions in the first place. From this verse, we see that a true man (or woman) of God has a humble faith, thirsts for God HIMSELF, and wants to know how to live for God.

David lifts up his soul to Yahowah in the sacrifice of himself on the altar to God.

As we go through this psalm we see a bracketing through the use of the proper name of Yahowah. We see the first grouping of verses 1-6 (hear my prayer), 7-8 (hear me speedily), 9-10 (deliver me) and finally 11-12 (quicken me).



I thought of an illustration that describes a major point we are seeing in this second section of verses 7 and 8. I took a log-cabin building course. The method of lifting the logs into place used a system of “*block and tackle*” like the pulley wheels used to raise and lower the rigging on sailing ships. The great weight of the logs was offset by wheels in the pulley system. A small woman could easily lift 300 pounds with such a system. The instructor had built a log home on the site that was three stories high and had an old-growth log for the

main log running at the very peak of the roofing (called a ridgpole). Someone asked about how he lifted a mammoth log to such a height. His response was interesting. He said he used the block and tackle system exclusively. The heavier the weight, the more strictly one had to rely upon that system exclusively. You can fudge on a 300-pound log easily, but when you are talking about a burden of tons to a great height, you will not be able to “supplement” it with your natural strength at all.

Such an illustration helps us to see how critical it is we adhere to the path of victory in the face of an insurmountable enemy.



DELIVER ME

KNOWING YAHOWAH AS GOD

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

David reiterates his cry for help to Yahowah for deliverance from his enemies. He flees to the pres-

ence of Yahowah as his shelter and fortress. We should note he does not flee to his own inventions for defence. He does not count upon his own military might, nor his own resources. He looks to Yahowah alone, and realizes that to do so he has to be walking in a path of obedience to Yahowah's commands. David expresses that in verses 8 and 10, though he is very clear in verse 2 that he has no confidence in acceptance on the basis of personal righteousness. David **does not** come from the position of, “Yahowah I want You to hear me, but I am not willing to hear You.” David makes it very clear it is otherwise.

10 Teach me to do thy will; for thou *art* my God: thy spirit is good; lead me into the land of uprightness.

It is here, in verse 10, that we find the first mention of Yahowah as “God”. For Yahowah to be “God” in David's life, is shown in his express desire for knowing God's ways and following them. If David didn't really want to know Yahowah's way, then Yahowah could not really be said to have been his God. It is following in subjection to Yahowah's rule that defines His being one's God. For a Christian to say, “brother so and so is saved, but he doesn't care about doing God's will” is the same as saying, “that brother is saved, but Yahowah isn't his God”. How utterly ludicrous! If you are counting on Yahowah to deliver you, verse 9, you **MUST** be in the position of having Yahowah as your God!

The second half of verse 10 is absolutely vital! I have talked about obeying God, but to do so on self-effort is no different to trying to lift that old-growth log into a great height with one's own natu-

ral strength. You will end up being crushed! What's more, everyone else, especially those enemies, will get a good laugh in watching you try and fail!

David gives the answer as to the necessary “block-and-tackle” to lift that great burden to its height. Look at it in the middle of verse 10, “*thy spirit*”. Verse 10 shows us both the teaching of His will, and the personal leading of David, is the work of God's “good spirit”.

We also see that leading will always be to that which is “upright”. Let me tell you that if you are part of some gathering of people who call themselves a church and they use something like “Harry Potter®” to teach their people, that gathering is not walking “*into the land of uprightness*”! God's Spirit is not walking there. Get out of there as fast as your little feet will carry you!

QUICKEN ME

THE FINAL STEP TO VICTORY

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

When we see the term, “*quicken me*” we should spark up to realize we are seeing “give me life”. This is the cry for resurrection. If you have never been born-again, this is the cry you need to make if you are to have any hope. Apart from this, you cannot know Yahowah as God!

David makes it clear that all must be for the glory of Yahowah! He says, “*for thy name's sake*”. What we are seeing here, is that David is praying in Jesus' name. Jesus is the righteousness of God

manifest in the flesh and He is the namesake of Yahowah! To see Jesus, is both to see Christ and to see the Father. This is done by being born of the Spirit. It is by being born-again that we literally will have our soul brought out of trouble. All must be to His namesake, His righteousness and His glory! This is praying in Jesus' name with real understanding.

It is also in this frame of mind, heart, soul and spirit that we will pray effectively for the glory of God alone. Ultimately, seeking Yahowah will not only be a seeking to stop the pain, but a change by God's Spirit to something higher. A seeking for his glory. Our redemption, our soul being brought out of trouble, both eternal and in this world for the glory of Yahowah! Praise be to the Most High!

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

This final verse once more brings us to David's position as a "servant". That is where we have to stand as well, a servant of Yahowah.

Many will confidently say they are Christians, but I have to ask,

"Can you honestly say you are a servant of God?" If you cannot say that, you are not in the position to have any real hope (there is always a divine prerogative) of God's mercy in having the request of David of "*cut off mine enemies and destroy all them that afflict my soul*".

As for those who want to speak on behalf for "seeking the enemies prospering", condemning David's request, let me ask you a question. Do you honestly believe allowing a rabid man to attack some children is the right thing to do, or do you believe the right thing is to stop that man, by whatever means necessary, to protect those children? Love itself demands you act to defend those children. Further, what if you happen to be in the place of one of those children. If you then cry to your Father to help save you and the other children, by destroying that rabid killer, do you mean to tell me the Father would scorn your cry for help? Do you mean to tell me He would actually condemn you instead of that rabid killer?

When Jesus instructed us to pray for those who wrongfully misused us, He was not teaching us to pray for an absence of proper law, nor of unbiblically applied mercy.

An example could be taken from a step-back in history. Back in 1945 one could properly pray, "Father, please change that rabid leader Hitler. Break his soul to repentance before You. Change him into one who pleases You, but if he will not change, then please remove him from power and if necessary, destroy him for the mercy of Your people. In Jesus name."

CONCLUSION

As I noted in the beginning, this psalm is the final in the series of psalms crying from oppression and death. The following psalms of 144 and 145 are those bringing us into joyous victory. However, this psalm has brought us the lesson of how such a victory was fought on the personal and spiritual level. If we are to come through victoriously in the coming days, as our enemies appear to be prevailing, we must strictly adhere to the principles outlined throughout this psalm. We need to meditate and muse upon these things so they become part of the way we live and walk. Walk in faith, hope and obedience and let all glory be to God!

תהלים קמג

143

Praises (Hebrew name for the Psalms)

The Hebrew text is that of the Second Great Rabbinic Bible, from which the King James translators made their translation. NOTE: Hebrew reads from right to left.

- 1** מְזֹמֹר לְדָוִד
to Melodying
David
- יְהוָה שָׁמַע תְּפִלָּתִי
my prayer hear Yahowah
- הֲאִזְנֶנָּה אֶל-תְּחִנּוּנָי
my supplication — to give ear
- בְּאִמְנַתְךָ עֲנֵנִי בְצַדִּיקְתֶּךָ:
in your answer in your
righteousnesses. me faithfulnesses
- 2** וְאֶל-תְּבוּאָה בְּמִשְׁפָּט
(go; And in judgment
come) — not
- אֶת-עַבְדְּךָ
your — untranslateable-denotes
servant proper, distinct item
- כִּי לֹא-יִצְדַּק לְפָנֶיךָ כָּל-חַי:
(life; — all to your will be — not for
living). face just
- 3** כִּי רָדַף אוֹיֵב נַפְשִׁי
my soul enemy pursue For
- דָּכָא לְאֶרֶץ חַיָּתִי
my to (land; earth; to be
life ground) crushed
- הוֹשִׁיבֵנִי בְּמַחְשָׁכִים כַּמַּתִּי עוֹלָם:
(eternity; as death in dark places to cause me
eternal). of to dwell
- 4** וַתִּתְעַטֵּף עָלַי רוּחִי
my spirit upon And to be
me (feeble; faint)
- בְּתוֹכִי יִשְׁתּוּמֵם לִבִּי:
my to be in within
heart. disheartened my
- 5** זָכַרְתִּי יָמִים מִקֶּדֶם
from old days I remember
- הִגִּיתִי בְּכָל-פְּעֻלָּךְ
your (works; — in I
things made) — all meditate
- בְּמַעֲשֵׂה יָדֶיךָ אֲשׁוּחַח:
I (muse; your in deeds
consider). hands
- 6** פָּרַשְׁתִּי יָדַי אֵלֶיךָ
to you my I spread
hands out
- נַפְשִׁי כַּאֲרֵץ-עֵיפָה לְךָ סֵלָה:
selah. to (faint; — as (land; my
you ex- ground) soul
hausted;
weary)
- 7** מַהֲרָ עֲנֵנִי יְהוָה כְּלֹתָהּ רוּחִי
my to come Yahowah answer Make
spirit to an end me haste
- אֶל-תְּסֹתֵר פְּנֵיךָ מִמֶּנִּי
from me your (hide; — not
face conceal)
- וְנִמְשַׁלְתִּי עִם-יֹרְדֵי בֹר:
pit. those who — with and I to be like
go down to
- 8** הַשְּׁמִיעֵנִי בְּבֹקֵר חַסְדְּךָ
your in Cause me to
mercy morning (listen; hear)
- כִּי-בָךְ בִּטְחֹתִי
I will trust in — for
you
- הוֹדִיעֵנִי דֶרֶךְ-זוֹ אֶלֶךְ
to walk (this; of (way; cause me to
which) path) know
- כִּי-אֵלֶיךָ נִשְׁאַתִּי נַפְשִׁי:
my soul. I to (lift; to you — for
carry; bear)
- 9** הַצִּילֵנִי מֵאֵיבֵי יְהוָה
Yahowah from my To deliver
enemies me
- אֵלֶיךָ כֹּסֵתִי:
I to confide to you
covertly.
- 10** לְמַדְנִי לַעֲשׂוֹת רְצוֹנְךָ
your (will; to do Teach me
desire)
- כִּי-אַתָּה אֱלֹהֵי
my God you — for
(masculine)
- רוּחְךָ טוֹבָה תִּנְחַנֵּנִי בְּאֶרֶץ מִישׁוֹר:
(uprightness; in land to lead good your spirit
level place). me
- 11** לְמַעַן-שָׁמַךְ יְהוָה תַּחֲנִינִי
give me Yahowah your — On
life name account of
- בְּצַדִּיקְתֶּךָ תּוֹצִיאַ מִצָּרָה נַפְשִׁי:
my soul. (trouble; to go out in your
distress) righteousnesses
- 12** וּבַחֲסִדְּךָ תַצְמִית אֵיבֵי
my to put an And in your
enemies end to mercy
- וְהָאֵבַדְתָּ כָּל-צָרָרֵי נַפְשִׁי
my soul oppressions — all and you to
of destroy
- כִּי אֲנִי עַבְדְּךָ:
your I for
servant.

- 1 Melodying to David
Yahowah hear my prayer
 give ear to my supplication
 in your faithfulnesses answer me in your righteousnesses.
- 2 And not come in judgment **your servant**
 for not will be just to your face all life.
- 3 For pursue enemy my soul
 to be crushed to ground my life
 to cause me to dwell in dark places as death of eternal.
- 4 And to be feeble upon me my spirit
 in within my to be disheartened my heart.
- 5 I remember days from old
 I meditate in all your works
 in deeds your hands I consider.
- 6 I spread out my hands to you
 my soul as land weary to you selah.
- 7 **Make haste answer me Yahowah to come to an end my spirit**
 not conceal your face from me
 and I to be like with those who go down to pit.
- 8 Cause me to hear in morning your mercy
 for in you I will trust
 cause me to know way of which to walk
 for to you I lift my soul.
- 9 **To deliver me from my enemies Yahowah**
 to you I to confide covertly.
- 10 Teach me to do your will
 for you my God
 your spirit good to lead me in land uprightness.
- 11 **On account of your name Yahowah give me life**
 in your righteousnesses to go out distress my soul.
- 12 And in your mercy to put an end to my enemies
 and you to destroy all oppressions of my soul
 for I **your servant**.

Literal translation:

Red colored to mark lines using the name of Yahowah.

Green colored to note beginning and ending in David's position of being God's servant.

- 1 Melodying to David
A Psalm of David.
Yahowah hear my prayer
Hear my prayer, O LORD,
give ear to my supplication
give ear to my supplications:
in your faithfulnesses answer me in your righteousnesses.
in thy faithfulness answer me, *and* in thy righteousness.
- 2 And not come in judgment your servant
And enter not into judgment with thy servant:
for not will be just to your face all life.
for in thy sight shall no man living be justified.
- 3 For pursue enemy my soul
For the enemy hath persecuted my soul;
to be crushed to ground my life
he hath smitten my life down to the ground;
to cause me to dwell in dark places as death of eternal.
he hath made me to dwell in darkness, as those that have been long dead.
- 4 And to be feeble upon me my spirit
Therefore is my spirit overwhelmed within me;
in within my to be disheartened my heart.
my heart within me is desolate.
- 5 I remember days from old
I remember the days of old;
I meditate in all your works
I meditate on all thy works;
in deeds your hands I consider.
I muse on the work of thy hands.
- 6 I spread out my hands to you
I stretch forth my hands unto thee:
my soul as land weary to you selah.
my soul *thirsteth* after thee, as a thirsty land. Selah.
- 7 Make haste answer me Yahowah to come to an end my spirit
Hear me speedily, O LORD: my spirit faileth:
not conceal your face from me
hide not thy face from me,
and I to be like with those who go down to pit.
lest I be like unto them that go down into the pit.

Literal translation
with the KJB
reading indented
beneath each line,
as the lines are
broken
in the
Hebrew Bible.

- 8 Cause me to hear in morning your mercy
Cause me to hear thy lovingkindness in the morning;
for in you I will trust
for in thee do I trust:
cause me to know way of which to walk
cause me to know the way wherein I should walk;
for to you I lift my soul.
for I lift up my soul unto thee.
- 9 To deliver me from my enemies Yahowah
Deliver me, O LORD, from mine enemies:
to you I to confide covertly.
I flee unto thee to hide me.
- 10 Teach me to do your will
Teach me to do thy will;
for you my God
for thou *art* my God:
your spirit good to lead me in land uprightness.
thy spirit *is* good; lead me into the land of uprightness.
- 11 On account of your name Yahowah give me life
Quicken me, O LORD, for thy name's sake:
in your righteousnesses to go out distress my soul.
for thy righteousness' sake bring my soul out of trouble.
- 12 And in your mercy to put an end to my enemies
And of thy mercy cut off mine enemies,
and you to destroy all oppressions of my soul
and destroy all them that afflict my soul:
for I your servant.
for I *am* thy servant.

