

"Destroy Not"

Psa 57:1-11

Psa 57:1 To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

Psa 57:2 I will cry unto God most high; unto God that performeth *all things* for me.

Psa 57:3 He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

Psa 57:4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

Psa 57:5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

Psa 57:6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

Psa 57:7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Psa 57:8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

Psa 57:9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

Psa 57:10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

Psa 57:11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

A summary of this psalm can be given with just a few key words found at the very beginning of the first verse: "**Altaschith**" *al-tash-kayth*, "**Michtam of David**", and "**the cave**":

- We are told that Altaschith **H516 [HGH8686]** means "**destroy not**" and this verb is described with a **Hiphil** (which is an expression of the verb) and **imperfect** tense, which suggests a '**caused**' '**process**', meaning God is in the process of destroying the first man Adam while He is creating the new Adam 'destroying not' the new one.

Jer 46:28 Thou, do not fear, O my Servant Jacob, Urgeth Yahweh, For, with thee, am I: Though I make an end of all the nations whither I have driven thee [within], Yet of thee, will I not make an end, But will correct thee in measure, And not hold thee, guiltless, [Rotherham].

Deu 4:31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. [Abraham, Isaac, Jacob]

Mat 10:28 And fear not them which kill the body, but are not able to kill the soul: but

rather fear him which is able to destroy both soul and body in hell.

- Michtam[[H4387](#) **Origin:** from [H3799](#)] is that engraving or writing that reminds us that all our days are numbered and written in His book.
- And a look at the word 'cave' [H4631](#) throughout the bible, is many times synonymous in God's word with death and with fear.

That old man adam must die so that we Live ([1Co 15:22](#)), and this is God's promise, to be graven on the palm of his hand ([Isa 49:16](#)). And we understand all this as God writing something new on our hearts for a great end and purpose ([Pro 3:3-4](#) , [Jer 31:33-34](#)).

We will see in this study that unchanging pattern that God has ordained since the foundation of the earth ([Psa 102:25](#)) of what it is exactly that He is destroying and not destroying (*Altaschith-al-tash-kayth*) in a process that leads us to "sing and give praise", to "awake up", to "praise thee O Lord among the people" and proclaim "thy glory above all the earth", in reference to the last 5 verses of this psalm.

[Psa 57:1](#) To the chief Musician, *Altaschith al-tash-kayth*, Michtam of David, when he fled from Saul in the cave. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

We make our refuge "in the shadow of thy wings" where we cry out to God to "be merciful unto me".

The "shadow of thy wings" is not the fullness as indicated but the earnest experience of being given the faith we need today while we are yet in these vessels of clay that "trusteth in thee". Because of God's gift of faith ([Rom 3:27](#)) we can believe that He alone is our strong refuge and hope in a world that lies in wickedness and unbelief ([Psa 46:1](#) , [Psa 91:2](#) , [1Jn 5:19](#) , [2Pe 3:3-4](#)).

When we flee "from Saul in the cave" we are fleeing from our troubles in the earth where there is darkness and a lack of vision ([Pro 29:18](#)). We will find strength, comfort and vision under the wings of the Cherubim which are over the mercy seat of God and touching each other. God is working with our cavernous hearts to form a new creation that will show the same mercy to others that He has shown to us and is showing to us. King David's experience was a shadow of what God will bring all of His elect to do with Saul or humanity on the whole as related in 1Sa 24:4 ([Exo 37:8-9](#) , [1Ki 6:27](#) , [Joh 20:27](#) , [1Co 10:16](#) , [1Sa 24:4](#)).

The Cherubim have their four wings spread out **on high**, and their four wings cover the mercy seat reminding us that all (4) the world will be shown mercy through the elect as David did toward Saul ([Rom 11:31-32](#)) and their faces being toward one another is a shadow of the transparency that God grants the elect to see in earnest today and to one day experience knowing Christ in the fulness face to face in each other and our Lord at the resurrection ([1Co 13:12](#) , [1Jn 3:2](#)).

These two Cherubim with their wings covering the mercy seat represent the elect of God and the two witnesses who have a testimony that does not contradict each other ([Mar 14:56](#)) but witnesses to the singleness ([2Co 11:3](#)) that is in Christ and His Christ ([Rev 11:3](#) , [Eze 10:14](#) , [Rev 19:4](#) , [Rev 4:10-11](#) , [Heb 9:5](#) , [Heb 9:13-14](#) , [Heb 9:23-24](#) , [Eph 2:6](#) , [Eph 1:6](#)). These verses above really show us that as the first Adam is being destroyed a tremendous amount of mercy and comfort is going to be needed to wipe away all the sins of the world which is what Joseph typified with his mercy toward his brothers, and both Joseph and the cherubim typify the elect and the work that God is doing in our heavens today for the sake of all those who we will have the privilege to judge with mercy that will rule over that judgement.

Mercy will continue to endure through God's elect until every tear is wiped away or ([Psa 118:2](#) , [Isa 25:8](#) , [Rev 7:17](#) , [Joh 7:38](#) , [Rev 21:4](#)) "until *these* calamities be overpast."

your comments are welcomed for this first verse

[Psa 57:2](#) **I will cry unto God most high; unto God that performeth *all things* for me.**

[Psa 57:3](#) **He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.**

It is when we "cry unto God most high; unto God that performeth *all things* for me." which are for your sakes ([2Co 4:15](#) , [Isa 55:11](#)) that he will "send from heaven, and save me *from* the reproach of him that would swallow me up. Selah".

Again we are reminded that crying unto "God most high" is not just our personal relationship with God the Father and Jesus Christ but also with the body of Christ where our Father "shall send from heaven" and save us from the "the reproach of him that would swallow me up. Selah."

The swallowing up is needful like Jonah who is in the earth, earth, earth ([Jer 22:29](#)) three days typified by the great fish that swallowed him ([Jon 1:17](#) , [Mat 12:40](#)), and is the parable that God uses to remind us His children what is the most important and only sign given to us before we are chosen ([Mat 16:4](#) , [Luk 16:30-31](#) , [1Co 2:2](#)). Once we are chosen then this initial sign is more and more replaced by a greater work and witness of Jesus Christ within as we grow in a relationship that stems from a heavenly place where we are raised together in Him and able to spiritually heal each other ([Mar 16:17](#) , [Col 1:27](#) , [Joh 14:12](#) , [Joh 8:31-32](#) , [Joh 8:36-37](#) , [Joh 8:44](#) , [Eph 2:6](#) , [2Ti 2:19](#)).

The earth is the "him that would swallow me up" and we all get swallowed up even Christ, but the difference being He overcomes the earthly experience perfectly by never sinning and we fall seven symbolic times in our earth earth earth three days in the belly of the great fish experience.

We are in training today to become saviours that come up on mount Zion and God will "send forth his mercy and his truth" through the church, and that truth will grow and be abundant and fill all the world one day because of the exercise that we have been blessed to experience being judged in this age in our flesh ([1Pe 4:17](#)), which is what the earth earth earth

symbolizes or the three days of Christ in the earth ([Eph 3:10](#) , [1Co 12:7](#) , [2Co 2:14](#) , [Mar 6:41](#) , [Joh 17:20](#) , [Joh 6:35](#) "send forth his mercy and truth").

your comments are welcomed for this 2nd and 3rd verse

[Psa 57:4](#) **My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.**

This verse demonstrates the negative application of those who are zealous without knowledge and ready to deceive the very elect if it were possible ([Mat 24:24](#)).

We have seasons where we must dwell amongst the confident and proud religious "lions" or those who are of the generation who have confidence in their flesh, and God tells us that we disarm them by trusting in Him and the work that He is doing in the body of Christ ([1Co 11:1](#)) and not in our flesh ([Php 3:1-3](#) , [Rom 14:19-20](#) , [Joh 4:23-24](#)).

As Christ sends us out into this world we need to pray that He will grant that we continue to be wise as serpents and gentle as doves seeing he knows what he has purposed to happen through the other now unbelieving fold ([Mat 10:16-17](#)) "whose teeth are spears and arrows, and their tongue a sharp sword"

This part of scripture is very much akin to the "concision" spoken of in [Php 3:2](#) and again we are told by Christ to be wise as serpents and gentle as doves in this age where we are promised that evil men will wax worse and worse. This pattern is also seen in Christ's life, how his enemies became more visible and outwardly bold near the end of his ministry and life ([1Jn 4:17](#)), and the pattern that Christ left us was to turn the other cheek and love our enemies which is the miracle of becoming comfortable in the fire ([Isa 43:2](#)) [this in reference to this part of the verse: "them that are set on fire" H3857 - also used in [Joe 1:19](#) [Joe 2:3](#) [Deu 32:22](#) [Isa 42:25](#)] that we pray for each other that we may be considered his sons and daughters in this evil age ([Mat 5:10-48](#)).

These verses in Matthew give of some of the most practical spiritual advice that Christ uttered to keep us mindful of who we are in Him and how we are being tried and tested today to prove our sonship in God and to purify us through the process of having to deal with those "**whose teeth are spears and arrows, and their tongue a sharp sword.**" both within and without.

[Mat 5:10](#) **Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.**

[Mat 5:11](#) **Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.**

[Mat 5:12](#) **Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

[Mat 5:13](#) **Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.**

[Mat 5:14](#) **Ye are the light of the world. A city that is set on an hill cannot be hid.**

[Mat 5:15](#) **Neither do men light a candle, and put it under a bushel, but on a candlestick; and it**

giveth light unto all that are in the house.

Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Mat 5:20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Mat 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Mat 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mat 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Mat 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Mat 5:29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Mat 5:30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Mat 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Mat 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Mat 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Mat 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Mat 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Mat 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Mat 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
Mat 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
Mat 5:40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.
Mat 5:41 And whosoever shall compel thee to go a mile, go with him twain.
Mat 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
Mat 5:45 **That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**
Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
Mat 5:47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?
Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

God promises to bring us into remembrance that no matter how sharp those teeth are or how sharp their tongue may be, that they will be bread for us and not the other way around ([Luk 21:15](#) , [Num 14:9](#)).

God will use those giants in our land both within and without to grow and mature us so that we can endure unto the end ([Mat 24:13](#)) and help others along the way to fight a good fight of faith along with us even after we have fallen a symbolic seven times in our walk ([Heb 10:24-25](#) , [1Ti 6:12](#) , [Pro 24:16](#)).

God's children are called and chosen to witness that through His power we can break those sharp teeth of the enemy ([Psa 58:6](#)) and swallow up that sword like Aaron's staff swallowed up the magician's rod that turned into a serpent ([Exo 7:12](#)). It will remain true right until the end of the age that evil men will wax worse and worse ([2Ti 3:13](#) , [Mat 24:37](#)) and it will also remain true that we are more than conquerors through Christ who is going to deliver us from every weapon that the devil is allowed to form against us ([Rom 8:37](#) , [Isa 54:17](#)).

your comments are welcomed for this 4th verse

[Psa 57:5](#) Be thou exalted, O God, above the heavens; *let thy glory be above all the earth.*

[Psa 57:6](#) They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*.
Selah.

God is exalted "above the heavens" and His glory is "above all the earth", the heavens being every spiritual thought and concept that any man woman or child has had from the first breath of Adam until the last, because God is sovereign over the whole process and it is all working out according to His predestined purpose which is all unfolding according to the

counsel of His own will ([Rom 8:28-30](#) , [Eph 1:11](#)).

With this in mind it becomes clear that God is the one who allows our enemies to prepare "a net for my steps". We can be easily discouraged or as it is written here "my soul is bowed down" as Christ's was on the night he was going to be betrayed by all his disciples ([Mar 14:34](#)).

With God's spirit within us and the body of Christ being used to build itself up in faith and love, we will be able to see our enemies within and without fall into the very pit that they or we have dug. If God is judging us in this age, our own iniquities will chasten us and we will be blessed by the chastening and scourging that a loving Father brings upon our disobedience.

your comments are welcomed for this 5th and 6th verse

[Psa 57:7](#) **My heart is fixed, O God, my heart is fixed: I will sing and give praise.**

[Psa 57:8](#) **Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.**

[Psa 57:9](#) **I will praise thee, O Lord, among the people: I will sing unto thee among the nations.**

[Psa 57:10](#) **For thy mercy *is* great unto the heavens, and thy truth unto the clouds.**

[Psa 57:11](#) **Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.**

Our hearts are not "fixed [H3559: established, fashioned, confirmed, fitted, prepared, made ready] O God", nor can we sing and give praise until we are chastened and scourged, until we die and "Awake up... early", which is another way of saying until we are "in Christ" ([Rom 3:24](#) , [1Co 1:29-31](#))

Praising, singing, psalteries and harps are given to the elect, those clouds "above the heavens", "above all the earth", only given as verse 10 says "unto the clouds" which we are ([Nah 1:3](#) , [Zec 10:1](#) , [Mat 24:30](#) , [Mat 26:64](#) , [Mar 13:26](#) , [Mar 14:62](#) , [1Th 4:17](#) , [Rev 1:7](#))

your comments are welcomed on these last 5 verses or any part of the study