



## Inventory of Heart & Emotions, David's Use of Faith-Rest, Ps 7:9; 139:23; Job's Self-Imprecations in Defense of His Integrity, Job 31:5-6

- David composed a song, or שִׁגְיֹן *Shiggayon*, seeking divine protection from Saul's pursuing army. David viewed the exigency as a test by which the Lord would evaluate the doctrinal inventory of his stream of consciousness and evaluate the motivations of his emotions:

**Psalm 7:9 -** O let the evil of the wicked come to an end, but establish the righteous; for the righteous God tries [בָּחַן *bachan*: tests for the purpose of evaluation] the hearts [לֵב *lev*: stream of consciousness] and minds [כִּלְיָהּ *kilyah*: literally the kidneys: the emotions].

- The next passage we will note is **Psalm 139**. This is also a song of David's in which he relates how he concentrated on the doctrinal rationale of the essence of God with emphasis on His "omni-" attributes.
- David begins the psalm by proclaiming that the Lord has "searched me and known me," and then in verses 2-6 gives examples of the omniscience of God.
- In verses 7-12 David takes up the attribute of divine omnipresence and in verses 13-18 the attribute of omnipotence.
- His concentration on these attributes enabled David to draw a doctrinal conclusion in Psalm 139:18, "When I awake, I am still with You."
- Finally, David concludes his song with a statement that reveals complete submission to the Lord and reciprocal devotion to His leadership:

**Psalm 139:23 - Search** [חָקַר *chaqar*: to explore, to inventory] me, O God, and know my heart [לֵב *lev*: stream of consciousness]; try [בָּחַן *bachan*: for the purpose of evaluation] me and know my anxious thoughts [שָׂרְעִימִים *sar'appiym*; various emotions related to fear and anxiety].

- David is confident God's inventory will establish that he has executed the faith-rest drill successfully.
- David will be shown to have dealt with fear by the utilization of the essence of God rationale.
- A similar approach is made by Job as he seeks to vindicate himself through a series of oaths set within conditional sentences.
- This sequence begins as Job imprecates himself of dishonesty in business practices:

**Job 31:5 -** "If I have walked [הָלַךְ *halach*: lifestyle or behavior patterns] with falsehood, and my foot has hastened after deceit."

- This is the protasis of a first class condition: if and it's true, that Job has a lifestyle defined by his feet walking in pathways of falsehood and deceit then it is his desire that he be the recipient of divine punishment stated in the apodosis:

**Job 31:6 -** "Let Him weigh me with accurate scales [צָרָק *setheq*: standards of divine righteousness], and let God know my integrity."



1. Job's apodosis places his business practices under God's scrutiny. God's scales of justice render decisions based on the standards of His righteousness.
2. Job contends that He would rather place himself under divine justice if God's evaluation should prove him guilty.
3. He concludes by stating the belief that once done God will find his integrity in tact.
4. In the ancient world a person's integrity was put to the test by self-imprecations. An oath was stated that assumed guilt of alleged wrongdoing followed by a statement of what divine punishment he should receive if true.
5. This is a demonstration of the principle of occupation with Christ. Job places himself into a hypothetical situation where he boldly puts his lifestyle under examination by God.
6. He implies that his present sufferings are not because of deceit in violation of Levitical laws regulating commerce as per Deuteronomy 25:13-16.
7. But in the protasis he proclaims himself guilty of such a violation. In the apodosis he pronounces the system of justice to which he is willing to submit: the scales of divine righteousness.
8. In the next conditional sentence Job offers his idea of a just punishment that the Lord could impose upon him if such guilt were found.