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Next

of the wicked because before long you will be standing in the path of sinners and eventually even seated with the scorners. Oh, the downward, destructive pull of our old sin nature, even resident (albeit crucified) in the one born from above. Wage war against the right of sin almost over & the day of His glorious return is at hand. So do you hope on the One above & the things above lest you be lost in the affairs of everyday life. This is one of the Lord's customary mercies to His chosen. "He keepeth the feet of his saints." By His grace he enables us to put our feet step by step in the very place which His Word ordains. This does not stop short of perfect holiness. Neither will the believer's desires be satisfied with anything beneath that blessed communion. And do not let any iniquity have dominion over me. Hiphil IMP. This is the negative side of the blessing. We ask to do all that is right, and to fall under the power of nothing that is wrong. Believers pant for perfect liberty from the power of evil, and being conscious that they cannot obtain it of themselves, they cry unto God for it. Here is a NT Parallel Passage (Ro 6:11-14) Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign (present imperative with a negative see our need to depend on the Holy Spirit to obey) in your mortal body so that you obey its lusts, 13 and do not go on presenting (present imperative with a negative see our need to depend on the Holy Spirit to obey) the members of your body to sin as instruments of unrighteousness; but present (aorist imperative see our need to depend on the Holy Spirit to obey) yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace. Sin (Sin = Principle in Ro 6:1-11) allures us with false promises of grandeur. Its real intent is to control and rule our lives. A person can have only one type of relationship to sin – slave to master. The alternative is to let God's Word rule our lives. The Christian life is a "walk," a day at a time and a step at a time (Ps 119:1, 3, 45). The Word directs our steps, both for walking and for running (Ps 119:32). Note the prayers in (Ps 119:35,116,117). As we pray for guidance, the Lord answers through His Word. Have dominion (07980)(shalat) essential idea of root = to exercise authoritative control over = to have one's way with anyone. To dominate, govern; by impl. to permit=have mastery over, have rule, have dominion, give (have) power. The basic meaning of the root is well illustrated in Neh 5:15, in which the officials serving under the government of Judah before Nehemiah acted in a tyrannical, self-serving, domineering way with the people by imposing heavy burdens of taxation on them. The people were powerless to resist. Baker – to dominate, to be master of, to be simple form, it takes the connotation of ruling. This can be ruling over people (Neh. 5:15; Eccl. 8:9); or possessions which one has been given control of (Eccl. 2:19). It can also mean to obtain power or to get mastery over something. Examples of this would be how sin can have power over a person (Ps. 119:133); or people can have power over each other (Esth. 9:1). This verb is also used in the causative form, meaning to give power (Ecc. 5:19)(18); 6:2). In these contexts, God gives people power over their lives, possessions, honor, and wealth. God is the only legitimate source of power, and all power flows from Him. (Complete Word Study Dictionary - Old Testament) TWOT. The essential idea of this root is "to exercise autocratic control over," "to have one's way with" anyone. It appears with its derivatives fifteen times in the Hebrew and thirty-two times in the Aramaic, where the meaning is similar to the Hebrew. Akkadian and Arabic use the root in similar fashion. (The Arabic word "Sultan" is formed from the same root.) In Ugartic, shilat is used as an epithet of Il (Leviathan). The basic meaning of the root is well illustrated in Neh. 5:15, in which the officials serving under the government of Judah before Nehemiah acted in a tyrannical, self-serving, domineering way with the people in imposing heavy burdens of taxation on them. The people were powerless to resist. In Psalm 119:133, the psalmist prays that iniquity shall not have dominion over him. He wants to be firmly established in the Word of God so that he can be free from the terrible tyranny of sin. In a slightly modified sense the verb appears in Eccl 2:19, with the meaning "to exercise control over" the fruit of one's labor. The causative force of the Hiphil is seen in Eccles. 5:18 and Eccles. 6:2 with the sense "empower." In the one passage God gives a man riches and wealth with the power or ability to enjoy them, whereas in the other, he has riches and wealth but lacks the power to enjoy them. (Theological Wordbook of the Old Testament) Gilbrant - Occurring eight times in the OT, this verb, as is generally true of its cognates, conveys abusive "dominance." Nehemiah contrasts in Neh. 5:15 his reign as provincial governor under the Persians with his predecessors' reigns. Those before him abused the power of his office, taking more than the required taxes. Further, even their subordinates "lorded over the people," abusing their negligible power they should have possessed. The verb is used four times in Ecclesiastes, twice in the imagery of the pointlessness of accumulating wealth since after a person dies, someone else will rule the wealth, whether they be idiots (Ec. 2:19) or total strangers (6:2). Ecclesiastes 8:9 indicates that the abuse of the weak, in which one person lords over another person in order to humiliate the weaker one, is a great evil. Finally, among the few things which are certain in life is that Yahweh grants a person material things to lord over and use for enjoyment (5:19). The verb is employed twice in Esther 9:1, where the irony of the reversal of events surrounding Purim is celebrated. On the precise day that the foes of the Jews in the Persian world were about to gain the power to lord over and abuse the Jews, the Jews instead gained the power to lord over their enemies. The final occurrence of this verb is found in Ps. 119:133 where the psalmist begs in this verse that Yahweh order his steps to keep him from harm: "Let not any iniquity have dominion over me." (Complete Biblical Library Hebrew-English Dictionary) In Ps 119:133, the psalmist prays that iniquity shall not have dominion over him. 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Ps 119:75 Related Passages: Psalm 19:7 The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple and 3:22 The LORD's lovingkindness indeed never ceases, For His compassions never fail. They are new every morning; Great is Your faithfulness. You have commanded Your testimonies in righteousness And exceeding faithfulness. —Thee, an indignant and angry God, taking more than the required taxes. Further, even their subordinates "lorded over the people," abusing their negligible power they should have possessed. The verb is used four times in Ecclesiastes, twice in the imagery of the pointlessness of accumulating wealth since after a person dies, someone else will rule the wealth, whether they be idiots (Ec. 2:19) or total strangers (6:2). Ecclesiastes 8:9 indicates that the abuse of the weak, in which one person lords over another person in order to humiliate the weaker one, is a great evil. Finally, among the few things which are certain in life is that Yahweh grants a person material things to lord over and use for enjoyment (5:19). The verb is employed twice in Esther 9:1, where the irony of the reversal of events surrounding Purim is celebrated. On the precise day that the foes of the Jews in the Persian world were about to gain the power to lord over and abuse the Jews, the Jews instead gained the power to lord over their enemies. The final occurrence of this verb is found in Ps. 119:133 where the psalmist begs in this verse that Yahweh order his steps to keep him from harm: "Let not any iniquity have dominion over me." (Complete Biblical Library Hebrew-English Dictionary) In Ps 119:133, the psalmist prays that iniquity shall not have dominion over him. He wants to be firmly established in the Word of God so that he can be free from the terrible tyranny of sin. 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