
Psalm 41

Psalm 41:1–13

David's Enemies When David is on His Sickbed

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 15 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Outline of Chapter 41:

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Chapter Outline		Charts, Maps and Short Doctrines	
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
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www.kukis.org		Exegetical Studies in the Psalms	

Pre-Introduction Links

Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter	Definition of Terms
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Doctrines Covered	Doctrines Alluded To		
God and the Poor; Is God Really a Liberal?	Dual Authorship of Scripture		How Isaac's Unusual Birth Foreshadowed the Birth of Our Lord
	Logistical Grace		Typology: Abraham's Offering of Isaac/God's Offering of Jesus

Chapters of the Bible Alluded To			
2Samuel 11	2Samuel 12	2Samuel 13	2Samuel 14
2Samuel 15			

Psalms Appropriately Exegeted with this Chapter			
	Psalm 38		

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms

Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Cycles of Discipline (Stage of National Discipline)	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
Dual Authorship of the Word of God	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 (Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.), as well as an application of this verse by Jesus to His betrayal by Judas.
Edification complex	This is an illustration of building a structure in the soul; this structure indicates spiritual maturity.
Fifth Cycle of Discipline (the 5th Stage of National Discipline)	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Interlocking Systems of Arrogance	Also known as the arrogance complex. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. Entering into this complex is more than carnality and it is different from reversionism. This doctrine is covered in much greater detail in 2Sam. 11 (HTML) (PDF).
Priest nation	A nation which represents God to the world.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).

Supergrace status	A synonym for spiritual maturity. The idea is, God pours out grace and more grace upon the believer.
Ultra-supergrace	The believer who has reached the first stage of spiritual maturity (supergrace) and has moved forward from there.

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.theopedia.com/>
<http://www.gbible.org/index.php?proc=d4d>

An Introduction to Psalm 41

Introduction: Psalm 41 is written by David and it apparently takes place when David is deathly ill—so much so that some factions of his government seem to be hoping for his demise. Many place this psalm as being written when Absalom rebelled against David; but the details of this psalm probably look back to a few years earlier.

Psalm 41 is very similar in subject matter to Psalm 38, where David is deathly ill. There are no clear indicators whether these two psalms are written about the same incident, or whether David was deathly ill on at least two occasions. On both occasions, there are those who hope for David's death (see Psalm 38:11–12 41:5–9), but that could also simply be a part of being king in any nation. After all, there are huge numbers of people who would hope for the death of the president of either party in our nation today, if one of them is struck ill. So it should not be impossible to imagine many feeling that way about David, when he is taken ill.

Is this a parallel to both people and angels who, when God does not appear to be closely involved, that they hope for His death or absence? Or should we simply see this as a believer under tremendous pressure of physical illness and appealing to God? At the end of this psalm, David will appeal to God, in part, on His character, and on the doctrine in His soul (God must vindicate His Word, no matter where it is found).

Whatever the case, David appears to be acutely aware of the desire of some for his death.

People in this life do suffer great, debilitating illnesses, and the Bible speaks to them through these psalms.

In both Psalm 38 and 41, there appears to be an element of discipline involved (David speaks of his sin in Psalm 38:1–2 41:4). So, God may have used illness to discipline David; and David's illness (or, illnesses) is not covered in the narratives of Samuel and Chronicles. Logically, it does make more sense to speak of one's illness in a psalm as opposed to detailing it in a narrative. There is a lot less interaction and a lot more reflection at such a time.

One verse of this psalm is quoted by our Lord in the night that He was betrayed, and he applies it to Judas' betrayal.

We need to know who the people are who populate this chapter. This appears to be parallel to the events which take place early on in **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)), although this cannot be unequivocally asserted. However, if this is the case, then it explains a lot, and puts together a great many pieces for us in the Absalom/Davidic narrative.

R. B. Thieme, Jr. places¹ the psalm here, as do Henry Ironside², Keil and Delitzsch³ and several others. All of them (as well as others) identify the characters below as specifically in this psalm.

The Principals of Psalm 41	
Characters	Commentary
David	David is the author of this psalm, the one who is sick, and the one with the enemies who wish him to die on his sickbed. He is betrayed by a friend.
Absalom	Absalom is one of those who came to David when he is on his sickbed and spoke empty and meaningless things. David being sick may have been the impetus which caused Absalom to think seriously about becoming king. Absalom may have used David's illness as an excuse to hang out by the courthouse and complain of the lack of justice in the land (2Sam. 15:2–6). ⁴ Absalom may have been among those who wished for David's demise.
Ahithophel	Ahithophel is the friend of David who has betrayed him in this psalm.
Jesus	Our Lord quotes from this psalm and applies it to Himself, as Judas would betray Him that very night. From that verse on, we may reasonably apply this to Jesus.

The only person actually named in this psalm is David; and Jesus applies this psalm to Himself. The actual applications, including David being ill (he speaks in the 1st person in this psalm) is a reasonable deduction. This could have involved similar circumstances with similar people at another time.

Throughout this psalm, I will assume it is the case that Absalom came to David when he was ill, and use what he could gather to plot against David in a revolution that took place 4 years later. Bear in mind that this is based upon several assumptions which many commentators have made in the past.

That David is ill is not recorded in the historical narrative until the end of his life when he does eventually die after picking Solomon as a successor. That illness does not appear to be represented by this psalm.

Chapter Outline

Charts, Maps and Short Doctrines

As discussed, all we know about this psalm is, David is ill and some of those around him would like for this illness to take its natural course and kill him. The friend and the one speaking emptiness to him are not specifically identified in this psalm.

Why David Does Not Have More Specifics in Psalm 41

1. There are things to be conveyed in this psalm which go beyond David and one particular incident.
2. What we need to look for in this psalm is, how does it apply to me? How does it apply to my time? Why did God the Holy Spirit make this a part of the Word of God?
3. These psalms appear to be sung publically, so David can legitimately talk about himself, but he cannot gossip about others.
4. David will speak of the emptiness that Absalom spoke to him; however, that speaks to Absalom's character and inner motives; so David will not include Absalom's name in this psalm.

¹ R. B. Thieme, Jr.'s 1972 David series, lesson #631_0377.

² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Psalm 41:1.

³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 41 chapter comments.

⁴ Suggested independently by Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 41 chapter comments; and by myself.

Although these psalms were written within a specific framework of time and experience, as the words of God, they need to extend beyond those limitations.

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It is important to understand what has gone before. This prequel will depend upon the characters named above as matching those spoken of in this psalm.

The Prequel of Psalm 41

A great deal of the Davidic narrative is related to his illicit relationship with Bathsheba, as are many of the psalms. We can pinpoint this psalm, but based upon some assumptions. If you will recall, King David took time while his army was at war to chase skirt in Jerusalem. He saw from his house roof a naked Bathsheba bathing and desired her, despite the fact that she turned out to be married to one of his soldiers (Uriah the Hittite). When she became pregnant and David was unable to manipulate this soldier, David had the man killed. **2Samuel 11** ([HTML](#)) ([PDF](#)).

Nathan spoke to David and David condemned himself by means of a parable. Part of his discipline was to include unrest in his home, which began with one son, Amnon, raping his half-sister, Tamar. Since David did not punish Amnon, Absalom, Tamar's full-brother, killed Amnon, and then left the country for a few years. **2Samuel 12** ([HTML](#)) ([PDF](#)) **2Samuel 13** ([HTML](#)) ([PDF](#)).

Joab, David's general, finally got David to bring Absalom back to Jerusalem, after several years; and David agreed to that, but he did not agree to see Absalom. Absalom then burned Joab's field, and Joab went to David, and David finally agreed to see Absalom, where they reconciled. However, it is clear that, during that time, Absalom had become a sophisticated criminal. **2Samuel 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This next part is reasonable conjecture. David becomes severely ill, and Absalom, among others, come to him. It occurs to Absalom that, when David dies, that he ought to be king. In fact, Absalom then begins to desire for his father to die, which is what much of this psalm is about.

David does recover, and, at the same time, Absalom puts a plan into motion to overthrow David's kingdom. He is not going to wait any longer. Once Absalom puts this plan into motion, David is able to look back at his illness and how he was attended to, and he recognized that those who came to see him actually wanted him dead. **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Furthermore, a great tactician, Ahithophel, who David considered a close friend, also went to Absalom's side.

What is conjecture is, the time of David's illness and that Absalom and Ahithophel are the two other men referred to in this psalm. However, they fit into David's psalm quite well here. Because they are not named, this psalm has a wider application to power politics and a desire for power by those who do not deserve it.

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Here is what this psalm is all about:

A Synopsis of Psalm 41

As David has looked out for the helpless, God looked out for him while he was ill (vv. 1–3). David struggles with his own past sins, but, at the same time, there are enemies around him, during this period of illness, when they desire for him to die from this illness (vv. 4–5). Some of those who come to David in this illness pretend to be concerned, but they are apparently more interested in his succumbing to illness; including someone who was a close confidant, who deserted David during all of this (vv. 6–9).

Because Jesus quoted that final verse, this psalm goes off on two tracks: one where it follows David and one where it follows our Lord. David knows that God will protect him in his illness and bring him back to health (vv. 10–11); and Jesus, in His humanity, knows that He will be protected until the end (vv. 10–11). Both Jesus and David expect to be in God's presence forever (v. 12).

The final verse is a doxology and it appears to be applicable to the entire first book of Psalms (v. 13).

Chapter Outline

Charts, Maps and Short Doctrines

Interestingly enough, there are at least 3 psalms that deal with David's illnesses: Psalm 6 38 41; and being healed from disease is mentioned in Psalm 103:3 147:3. I say interesting because we do not find this sort of thing in the narratives about David in Samuel and Chronicles.⁵ In any case, sickness is an important aspect of life, as it illustrates the indwelling and control of the sin nature. When a person is sick, they simply do not have the desire to do much of anything except to lay about and be sick. They cannot participate in any other aspect of life. Well, the person controlled by the sin nature cannot participate in any aspect of the spiritual life. Therefore, sickness makes an excellent metaphor, which our Lord made use of again and again.

Here is an alternative outline and summary.

Barnes Outlines and Summarizes Psalm 41

1. The psalmist dwells on the blessed character of one who does show compassion or kindness to the poor and the suffering; the blessedness of the man who is merciful, Psalm 41:1–3. This is evidently a reflection forced upon him by the opposite conduct of those whom he supposed he might have regarded as his friends, and to whom he had a right to look for sympathy and kindness. In his own mind, therefore, he contrasts their actual conduct with the character of the truly kind and merciful man, and is led, in few words, to describe the happiness which would follow if proper kindness were shown to the poor and the afflicted. He says that the effect of such conduct would be:
 - 1) ...that the Lord would deliver such an one in the time of trouble, Psalm 41:1;
 - 2) ...that the Lord would preserve him alive, Psalm 41:2;
 - 3) ...that he would be blessed upon the earth, Psalm 41:2;
 - 4) ...that the Lord would not deliver him to the will of his enemies, Psalm 41:2;
 - 5) ...that he would strengthen him on the bed of languishing, and would make his bed in his sickness, Psalm 41:3.
2. An appeal to God for mercy, and for restoration to health, with an humble confession that it was for his own sin that he was suffering; and with a purpose not to attempt to justify himself, or to say that he had not deserved this at the hand of God, Psalm 41:4. He makes no complaint of God, much as he had occasion to complain of his friends.
3. A statement in regard to the manner in which he had been treated in his sickness, Psalm 41:5–9.
 - 1) His enemies took occasion to speak evil of him, and to utter the wish, in a manner which would be most painful to a sufferer, that he might die, and that his name might perish, Psalm 41:5.
 - 2) If they came to see him in his sickness, instead of speaking words of kindness and comfort, they spoke only "vain" and unmeaning words; they sought occasion to gratify their own malignity by

⁵ The exception is when David is ill at the end of his life and he dies from this illness.

Barnes Outlines and Summarizes Psalm 41

- finding something in his manner, or in his language, which they could repeat to his disadvantage, Psalm 41:6.
- 3) All that hated him took occasion now to conspire against him, to lay together all that they individually knew or could say that would be injurious to him, and to urge their individual causes of complaint against him in a general statement in regard to his character, Psalm 41:7.
 - 4) They especially sought to injure him by reporting that a disease came to him which was the result of sin, perhaps of an irregular life, and that there was no prospect that he would be again restored to health; that the hand of God was upon him, and that he must sink to the grave, Psalm 41:8.
 - 5) All this was aggravated by the fact that his own familiar friend, some one who had enjoyed his confidence, and had partaken of the hospitality of his table, had abused his friendship, and was found among his detractors and calumniators, Psalm 41:9.
4. An earnest invocation of the mercy of God, and an expression of the confident assurance of his favor, closes the psalm, Psalm 41:10–13.

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41 (chapter notes).

Chapter Outline

Charts, Maps and Short Doctrines

David would have reasonably written this psalm either during his retreat from Jerusalem or soon thereafter. I would not be surprised if he composed some of those lines when climbing up the Mount of Olives on the other side of the Kidron Valley from Jerusalem (where Jesus quotes v. 9 to the disciples).

David, in many ways, looks back at his illness of perhaps 4 years ago, and recognizes the deceitfulness and plotting of his son Absalom, something he had not allowed himself to see during these past 4 years. He puts all of these things together and understands exactly what has been happening during this time, but not during the time of his illness.

On the other hand, some of these verses appear to be rather immediate, as if spoken during the time of David's illness. Did he begin to write this psalm then, and complete it on the Mount of Olives, 4 years later? Songwriters often have binders of ideas; they get a thought, and they write it down. They think of a melody, and they jot that down. Perhaps years later, something else will come to this, and they incorporate these things together. This is perhaps what David did in this psalm. However, we will treat this psalm mostly as if it is taking place in real time; that is, we will interpret this psalm as if it is taking place for David right at the moment of studying each verse.

David has many psalms about his enemies, which is clearly a part of being a king (Psalm 28 38 41 55, to name a few). This psalm ought to give you pause before entering into politics. The duplicity in the politics of power has few parallels in life. It is like having a 1000 men on an island with one woman, who desires but one man. Duplicity and ruthlessness among the men would reign to win her hand.

To quote Matthew Henry: *David here found them so, upon a sick-bed; he found his enemies very barbarous, but his God very gracious.*⁶

Application: A man does not have to be capable of administering authority in order to desire power. There are probably 100 million idiots in the United States who think that they could be president, but understand that they would never be elected. From 2009 to 2013, we had a president of these United States who did not have a clue as to how to govern, except to push and pass legislation, to give more and more power to the federal government, and to spend more money than any president in human history. However, his arrogance to think that he could run this country was only exceeded by the ignorance of those who voted for a man without any practical experience.

⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 41, chapter comments.

Keil and Delitzsch give this psalm the Title: *Complaint of a Sufferer of Being Surrounded by Hostile and Treacherous Persons*⁷

On a personal note, there was often times when I do a chapter from a book and walk away thinking, *I nailed that chapter; I understood exactly what the author was trying to get across*. I did not have that feeling with this chapter. I believe that I have explained this chapter in the psalms reasonably well, but I am not sure if I completely nailed it. Sometimes there is a key to a chapter, that, when that key is understood, it opens up the chapter itself.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 41 Inscription

Slavishly literal:

Moderately literal:

To the preeminent one; a psalm to David.

Psalm
41 inscription

To the preeminent one; a psalm to David.

For the choir director; a psalm by David.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁸; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 41 chapter comments.

⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Aramaic text not represented in some way in the Hebrew original is signaled by italics. The absence of italics should not be construed to mean that the targum translates literally. Aramaic verbs are translated literally; that is, perfects are generally translated as past tense, imperfects as future or jussive, participles as general present.

Ancient texts:

Targum (trans. By Cook)	For praise; a psalm of David.
Latin Vulgate	Unto the end, a psalm for David himself.
Masoretic Text (Hebrew)	To the preeminent one; a psalm to David.
Syriac text ⁹	A Psalm of David, when he appointed overseers to take care of the poor.
Septuagint (Greek)	For the end, A Psalm of David.

Significant differences: The Syriac has only a partial match to the Hebrew. The Targum has *praise*, and the Greek and Latin have *end*; neither of which seems to match up with the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	(A psalm by David for the music leader.) (This is) for the (music) leader. (It is) a psalm for David.
<i>The Message</i>	A David psalm.
New Life Bible	Prayer Of A Sick Man About False Friends Sick, ridiculed, betrayed: such is the one who says this prayer. Perhaps we know him and he is beside us waiting for our support.

Partially literal and partially paraphrased translations:

Christian Community Bible <i>God's Word</i> TM NIRV	Prayer of an abandoned sick person. For the choir director; a psalm by David. For the director of music. A psalm of David.
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Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	To the conductor, a psalm from David.
Bible in Basic English	To the chief music-maker. A Psalm. Of David.
Ferar-Fenton Bible	To his bandmaster, A Psalm by David.
Judaica Press Complete T.	For the conductor, a song of David.

⁹ This is according to Clarke (Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41, chapter comment.); it is not found in my online source for the Syriac text.

NET Bible®

For the music director; a psalm of David. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. The psalmist is confident (Psalm 41:11–12) that the Lord has heard his request to be healed (Psalm 41:4–10), and he anticipates the joy he will experience when the Lord intervenes (Psalm 41:1–3). One must assume that the psalmist is responding to a divine oracle of assurance (see P. C. Craigie, *Psalms 1–50* [WBC], 319–20). The final verse (Psalm 41:13) is a fitting conclusion to this psalm, but it also serves as a fitting conclusion to the first "book" (or major editorial division) of the Psalter. Similar statements appear at or near the end of each of the second, third, and fourth "books" of the Psalter (see Psalm 72:19; Psalm 89:52, and Psalm 106:48 respectively).

NIV – UK

For the director of music. A psalm of David.

Literal, almost word-for-word, renderings:

Concordant Literal Version
Emphasized Bible
English Standard V. – UK

A Davidic Psalm.
To the Chief Musician. A Melody of David.
O Lord, Be Gracious to Me
To the choirmaster. A Psalm of David.

exeGesés companion Bible
LTHB
NASB

To His Eminence; A Psalm by David.
To the Chief Musician. A Psalm of David.
The Psalmist in Sickness Complains of Enemies and False Friends.

New King James Version

For the choir director. A Psalm of David.
The Blessing and Suffering of the Godly
To the Chief Musician. A Psalm of David.

New RSV
Syndein

To the leader. A Psalm of David.
{David's Prayer for Recovery in Time of Conspiracy}
{Title} **To the 'chief musician'/director or music' {natsach} a Psalm {mizmowr} of David.**

Young's Literal Translation

To the Overseer. --A Psalm of David.

The gist of this verse:

The inscription gives us the author and to whom this psalm was given.

Psalm 41 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^{er}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced naw-TZAHKH]	<i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663

The Piel participle of nâtsach is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

Translation: To the Preeminent One;... As we have seen with the numerous translations above, no one is clear as to who this person is. This psalm could be dedicated to God, which is essentially how I have translated it; however, it could be designed to be conducted by the chief musician, which is how Rotherham understands it.

Most translators assume that this is given over to the choir director or the conductor or the one in charge of those who sang.

We find this word as a Piel infinitive in 1Chron. 15:21 23:4 2Chron. 34:12 Ezra 3:8–9. 1Chron. 23:4 indicates that this does not have to be a supervisory position, as it reads: **Of these [38,000 Levites], 24,000 were to oversee the work of the house of Yahweh; and 6000 were officers and judges.** Quite obviously, you cannot have 24,000 chiefs and no Indians, these were all of the Levites assigned to work on the Temple (Ezra 3:8–9 finds this word used in this same way). However, the supervisory nature of this word seems to be clear in 1Chron. 15:21 2Chron. 34:12.

Unfortunately, the exact meaning of the lâmed preposition is also hard to determine. We find several psalms which are ascribed to David written *to David*; but the idea is, the psalm *belongs to David*. The lâmed preposition is used more often when something is given *to* someone else or something is *for* someone else, the chief meanings of the lâmed preposition. Despite the use of the lâmed preposition with David throughout the book of Psalms, I have taken this to me that this psalm is written *for* whomever this Preeminent person is.

Barnes comments on this portion of the inscription: *This phrase in the title, “To the chief Musician,” occurs at the beginning of 53 psalms, and at the close of the hymn in Habak. 3:19. It is uniformly rendered “to the chief Musician,” and means that the psalm was intended for him, or was to be given to him, probably to regulate the manner of performing it. In no one instance does the title imply that he was the author. The word rendered “Chief Musician” is derived from [a Hebrew word] properly meaning “to shine,” but not used in the Qal. In the Piel form it means to be conspicuous; to be over anything; to be chief; to be superintendent (2Chron. 2:2, 18 34:12) and then it means to lead in music. The meaning of the form used here, and in the other places where it occurs as a title to a psalm, is “Chief Musician,” or precentor; and the idea is, that the psalm is to be performed under his direction; or that the music is to be directed and adapted by him.*¹⁰

Even though we have the same preposition used here as we find used with *David*, when he is the author, the many times that this phrase is found in combination with the author’s name suggests more that there is a musical organization and that this song was delivered over to the Choirmaster (or conductor) of that organization to be sung and performed at various functions.

The NIV Study Bible has its opinion on this matter: *[For the director of music is] probably a liturgical notation, indicating either that the psalm was to be added to the collection of works to be used by the director of music in Israel’s worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see 1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with “Amen” and “Praise the LORD” (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.*¹¹

¹⁰ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

¹¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

Psalm 41 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e môwr (מִזְמוֹר) [pronounced <i>mizê-MOHR</i>]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...a psalm of David,... There are three different Hebrew words translated *psalm*; this is one of them which is found a little less than a third of the time. I'm not yet ready to differentiate between these three words, nor am I confident that there is an important lesson hidden in differentiating them.

What I would have expected to find is, *by David*, where the *bêyth* preposition is used. However, this is never the case. It is always the *lâmed* preposition + David. Perhaps the idea here is, this psalm is both written *by* David and it is *for* David, as a gift from God.

One theory is, words by David and music by the choir director.

Chapter Outline

Charts, Maps and Short Doctrines

God Sustains the Helpless

Slavishly literal:

**Blessings of attending unto a helpless one;
in a day of evil delivers him Y^ehowah.**

Psalm
41:1

Moderately literal:

**Blessings [or, happinesses] [to the one] attending to [or, instructing] the poor [i.e., the one who is deficient or lacking; the one who is grace oriented];
Yehowah will deliver him in the day of evil.**

**Blessings [and happinesses] are to the one who attends to [or instructs] the poor [the one who is deficient];
for Jehovah will deliver him in the day of disaster.**

Here is how others have handled this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes

¹² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

(e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Aramaic text not represented in some way in the Hebrew original is signaled by italics. The absence of italics should not be construed to mean that the targum translates literally. Aramaic verbs are translated literally; that is, perfects are generally translated as past tense, imperfects as future or jussive, participles as general present.

Ancient texts:

Targum (trans. By Cook)	Happy the man who is wise to show mercy to the humble and poor on the day of evil; the Lord will deliver him.
Latin Vulgate	Blessed is he that understands concerning the needy and the poor: the Lord will deliver him in the evil day.
Masoretic Text (Hebrew)	Blessings of attending unto a helpless one; in a day of evil delivers him Y ^e howah.
Peshitta (Syriac)	BLESSED is he who looks after the poor; the LORD will deliver him in time of trouble.
Septuagint (Greek)	Blessed is the man who thinks on the poor and needy; the Lord shall deliver him in an evil day.
Brenton's Septuagint	Blessed is the man who thinks, on the poor and needy: the Lord shall deliver him in an evil day.

Significant differences: Although there appear to be differences in the first phrase, they are all legitimate translations from the Hebrew. The targum seems to differ as to where to place *the day of evil*. However, that phrase does occur in the middle of the other two phrases, so that is a matter of interpretation rather than an actual difference in text.

Thought-for-thought translations; paraphrases:

Common English Bible	Those who pay close attention to the poor are truly happy! The LORD rescues them during troubling times.
Contemporary English V.	You, LORD God, bless everyone who cares for the poor, and you rescue those people in times of trouble.
Easy English	Anyone that is kind to the poor will be very happy. The LORD will help him when life is difficult.
Easy-to-Read Version	A person who helps poor people succeed will get many blessings. [Or, "be truly fortunate (happy)."] When trouble comes, the Lord will save that person..
Good News Bible (TEV)	Happy are those who are concerned for the poor; the LORD will help them when they are in trouble.
<i>The Message</i>	Dignify those who are down on their luck; you'll feel good--that's what GOD does.
New Berkeley Version	Blessings are his, who considers the weak; in the day of misfortune the LORD will deliver him.
New Century Version	Happy are those who think about the poor. When trouble comes, the Lord will save them.
New Life Bible	Happy is the man who cares for the poor. The Lord will save him in times of trouble.
New Living Translation	Oh, the joys of those who are kind to the poor! The Lord rescues them when they are in trouble.

Partially literal and partially paraphrased translations:

American English Bible	Blest is he who pays attention, to those who are poor and in need, for in the bad day God will save him.
Beck's American Translation	Happy is he who treats the poor with understanding. When trouble comes, may the LORD rescue him.
Christian Community Bible	Blessed the one who has regard for the poor; the Lord delivers him in time of trouble..
<i>God's Word</i> TM	Blessed is the one who has concern for helpless people. The LORD will rescue him in times of trouble.
New American Bible	Happy those concerned for the lowly and poor; when misfortune strikes, the LORD delivers them.
New American Bible (R.E.) ¹³	Blessed the one concerned for the poor; [cf. Ps 32:1-2; 34:9; 40:5; 65:5. The psalmist's statement about God's love of the poor is based on the experience of being rescued (Ps 41:1-3)] on a day of misfortune, the LORD delivers him.
NIRV	Blessed is the one who cares about weak people. When he is in trouble, the Lord saves him.
New Jerusalem Bible	Blessed is anyone who cares for the poor and the weak; in time of trouble Yahweh rescues him.
New Simplified Bible	Blessed (happy) is the one who has concern for helpless people. Jehovah will rescue (save) him in times of trouble.
Revised English Bible	Happy is anyone who has a concern for the helpless!

¹³ I just found out (October 24, 2012) that the New American Bible I have used from the internet is actually its *Revised Edition*, which is quite different at times from its original version (which I have in book form). I do not know when this changeover took place or whether this has always been their *revised edition*.

Today's NIV The LORD will save him in a time of trouble.
 Blessed are those who have regard for the weak;
 the Lord delivers them in times of trouble.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Happy the comprehender of the poor. Yahweh will escape him in the days of evil. Happy is the man who gives thought to the poor; the Lord will be his saviour in the time of trouble.

Complete Jewish Bible How blessed are those who care for the poor! When calamity comes, ADONAI will save them.

Ferar-Fenton Bible Bless the man who consoles the depressed!
 The LORD will relieve him in grief.

HCSB
 JPS (Tanakh—1985) Happy is one who cares for the poor; the LORD will save him in a day of adversity. Happy is he who is thoughtful of the wretched;
 in bad times may the LORD keep him from harm.

Judaica Press Complete T. Praiseworthy is he who looks after the poor; on a day of calamity the Lord will rescue him.

New Advent Bible Blessed is he that understands concerning the needy and the poor: the Lord will deliver him in the evil day.

NET Bible® How blessed [The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Psalm 1:1; Psalm 1:3; Psalm 2:12; Psalm 34:9; Psalm 65:4; Psalm 84:12; Psalm 89:15; Psalm 106:3; Psalm 112:1; Psalm 127:5; Psalm 128:1; Psalm 144:15)] *is the one who treats the poor properly* [The psalmist is characterizing himself as such an individual and supplying a reason why God has responded favorably to his prayer. The Lord's attitude toward the merciful mirrors their treatment of the poor]!
 When trouble comes ["in the day of trouble" (see Psalm 27:5)], *the LORD delivers him* [That is, the one who has been kind to the poor. The prefixed verbal form could be taken as jussive of prayer ("may the LORD deliver," see Psalm 41:2), but the preceding parallel line is a declaration of fact, not a prayer per se. The imperfect can be taken here as future ("will deliver," cf. NEB, NASB) or as generalizing ("delivers," cf. NIV, NRSV). The parallel line, which has a generalizing tone, favors the latter. At the same time, though the psalmist uses a generalizing style here, he clearly has himself primarily in view]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011 Blessed are those who have regard for the weak;
 the Lord delivers them in times of trouble.

Literal, almost word-for-word, renderings:

The Amplified Bible Blessed (happy, fortunate, to be envied) is he who considers the weak and the poor; the Lord will deliver him in the time of evil *and* trouble.

Barnes Oh the blessings of him that considers [this means properly *to look at, to behold; then, to be prudent or circumspect; then, to attend to; and then in general to act prudently, wisely, intelligently*, in any case. Here it means to attend to; to show an interest in; to care for. The idea is that of not neglecting; not passing by; not being indifferent to; not being hard-hearted and uncharitable toward.] *the poor* [or, *the weak, the sick*]. *The Lord will deliver him in time of trouble* [Margin, as in Hebrew: "in the day of evil."].

Concordant Literal Version	Happy is he who is acting intelligently toward the poor and needy; In a day of peril, Yahweh shall provide his escape.
A Conservative Version	Blessed is he who considers a poor man. LORD will deliver him in the day of evil.
Darby Updated Translation	Blessed is he that understands the poor: Jehovah will deliver him in the day of evil.
Emphasized Bible	How happy is he that is attentive to the poor, In the day of calamity, will Yahweh deliver him.
English Standard Version	Blessed is the one who considers the poor [or, <i>weak</i>]! In the day of trouble the LORD delivers him;...
exeGesés companion Bible	Bliithe - he who comprehends the poor: Yah Veh rescues him in the day of evil;
The Geneva Bible	Blessed [is] he that a considers the poor: the LORD will deliver him in time of trouble. Not condemning him as accused whom God visits, knowing that there are various reasons why God lays his hand on us, yea and afterwards he restores us.
LTHB	Blessed <i>is</i> he who acts wisely toward the poor; Jehovah will deliver him in the day of evil.
Modern KJV	Blessed is he who acts wisely toward the poor; Jehovah will deliver him in time of trouble.
NASB	How blessed is he who considers the helpless [Or poor]; The Lord will deliver him in a day of trouble [Or evil].
New RSV	Happy are those who consider the poor [or, <i>weak</i>]; the Lord delivers them in the day of trouble.
Syndein	Blessed is he who has regarded the helpless. Jehovah/God delivers him in the day of disaster. {Note: RBT says that psalms 39,41 and 55 are conspiracy psalms written by David approximately at the time of 2Samuel 15:12 - the Absalom revolution. This verse gives us David's mental attitude when he discovered the Absalom revolution. He is the helpless one - in a state of humility.}
A Voice in the Wilderness	Blessed is he who gives attention to the poor; Jehovah will deliver him in the time of evil.
World English Bible	Blessed is he who considers the poor: Yahweh will deliver him in the day of evil.
Young's Updated LT	O the happiness of him Who is acting wisely unto the poor, In a day of evil Jehovah delivers him.

The gist of this verse: God promises to deliver in a disaster those who look out for the deficient.

Psalm 41:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ash ^e rêy (אַשְׁרֵי) [pronounced <i>ahsh^e-RAY</i>]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
'ash ^e rêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to], blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
sâkal (סָכַל) [pronounced <i>saw-KAHL</i>]	<i>looking at, attending to, turning the mind to; being or becoming understanding, being prudent; being successful, acting prosperously; instructing, teaching, making prudent</i>	Hiphil participle	Strong's #7919 BDB #968

Psalm 41:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
dal (דל) [pronounced dah]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective; pausal form	Strong's #1800 (and #1803) BDB #195

From Barnes: The word used in the Hebrew - דל dal - means properly something hanging or swinging, as of pendulous boughs or branches; and then, that which is weak, feeble, powerless.

Translation: Blessings [or, happinesses] [to the one] attending to [or, instructing] the poor [i.e., the one who is deficient or lacking; the one who is grace oriented];... The poor is the person who is deficient in some way. They lack health, financial resources, food, or doctrine. Many times, the word *poor* can refer to a person who is grace oriented.

Regarding the verb, Barnes writes: *Here it means to attend to; to show an interest in; to care for. The idea is that of not neglecting; not passing by; not being indifferent to; not being hard-hearted and uncharitable toward.... The word used in the Hebrew - דל dal - means properly something hanging or swinging, as of pendulous boughs or branches; and then, that which is weak, feeble, powerless. Thus it comes to denote those who are feeble and helpless either by poverty or by disease, and is used with a general reference to those who are in slow or humble condition, and who need the aid of others. The statement here is of a general nature - that he is blessed who shows proper sympathy for all of that class: for those who need the sympathy of others from any cause - poverty, sickness, a low condition, or trouble. The particular thing here referred to was a case of sickness; where one was borne down by disease, perhaps brought on by mental sorrow, and when he particularly needed the sympathy of his friends.*¹⁴

When it comes to interpreting this short phrase, we should bear in mind that David is applying this to himself. He is the one who attends to the poor; he is the one who is blessed. It is because of this, God blesses David and protects him throughout this chapter.

How does David attend to the poor? David was king, therefore, he wielded great power in making laws, in overseeing the enforcement of laws, and in the courtroom. We know that he did not play favorites; he did not take bribes or decide in favor of the rich over the poor (although David was weak when it came to his own sons). All that a poor person in court should expect is just a fair trial.

There are also portions of the Mosaic Law which favored the poor. For instance, the corners of a field were not to be harvested, but left for the poor to come in and harvest themselves (Lev. 19:9 23:22 Deut. 24:19). Also, every third year, a tithe was taken up for the poor, widows, orphans and immigrants (Deuteronomy 14:28 -29). Although we do not have any specific instances of this recorded during the reign of David, based upon this psalm, we may assume that law was enforced during David's reign.

What is done for that poor person (again, there are many types of poverty in view here) is, someone attends to him, or is mindful of him, or one who instructs or teaches him. The poor person is the person with some kind of

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:1.

deficiency—often monetary, but this is not the only form of poverty—and the person here being blessed or receiving blessings is the person who attends to that deficiency.

In many ways, this is the picture of the pastor-teacher today, who speaks to a congregation that is deficient in doctrine, and he fills up that deficiency.

However, in many places, there are those who are really poor and really lack even the assurance of a meal tomorrow. James writes: *If a brother or sister is naked and destitute of daily food, and if one of you says to them, 'Go in peace, be warmed and filled,' but you do not give them those things which are needful to the body, what good is it?* (James 2:15–16). A person must be mindful of the type of poverty suffered by another. Many missions provided food and shelter for the down and out; and they would also hear the gospel proclaimed to them. Here, it is a reference to a fellow believer, and the idea is, you have the ability to provide for them where they are deficient; and therefore, you ought to do that.

Application: There are times when the most you can do for someone is to pray for them; and this is a lot. However, there are times when you will be placed face to face with someone who actually needs some specific help, and you have the ability to do that. Therefore, you give them that help. In the United States, we do not have as much of a need to provide food, shelter and clothing, as many are on the government dole; but in other nations, these basic necessities are necessary to their well-being. Part of what we need to be is mindful of those around us, to consider their deficiencies and to attend to those deficiencies when necessary.

Application: There are many people who do not meet the government's criteria, for whatever reason, and you need to be mindful of them. I knew a person who owned a rental and he could not deal with the tenant in there, who was in desperate need (she had cancer and four kids and her husband had left her). I do not know the owner's situation and what he was able to do or not. However, I do know that the woman outlived this landlord, who was unable or unwilling to help her (seems like they were both in their late 30's, if memory serves).

So far, our verse reads: *Blessings* [or, *happinesses*] [to the one] attending to [or, *instructing*] the poor [i.e., the one who is deficient or lacking; the one who is grace oriented];... In being willing to help others out, when it is needed, God the Holy Spirit is telling us that we will be blessed; that we will be happy. It is quite simple: when you fulfill the plan of God for your life, you will be happy.

Application: Although it is reasonable for us to be circumspect, we need to recognize that, when giving charity, of whatever sort, we may be taken advantage of. That is not so much for us to worry about; at this point, we allow God to work these things out. If someone whom we have helped out takes advantage of us, or uses that as an excuse not to be responsible themselves, this is not something that we need to concern ourselves with. God's justice is perfect.

Application: Being attentive to or providing for others is something which you will find necessary to do from time to time; and this will be more pronounced in Charley Brown's life than in Lucy Van Pelt's life. We all have different spiritual gifts, and we do best when functioning in the realm of these gifts. This does not mean that a pastor-teacher will never be called upon to perform an act of charity; nor does it mean that you, if providing a bit of food or clothing to one who is in need, cannot share with them the gospel. After all, our lives are much more than food and clothing (Luke 12:22–25). After all, what good is it for a man to gain the whole world, and yet lose his own soul (Mark 8:36)? Therefore, throughout the bulk of our life, we may be functioning in the realm of our spiritual gift (or gifts), we still need to be attuned to whatever God puts in our path.

Application: Obviously, we do not look harshly upon those who have fallen into hard times, nor make the assumption that God blesses those whom He loves and impoverishes those who are out of line. God uses personal difficulties for a number of reasons—to test, to accelerate spiritual growth, to discipline—and it is not up to us to pass judgment over such people. Quite obviously, with Job, he was not being disciplined; he had not done anything wrong to displease God. Yet, this is the assumption that all three of his friends had made.

Application: There will be times that you will be placed in a position to help out others. However, this is not simply a blank check for anyone in need. There are situations where some family members have fallen into drugs and they do nothing essentially except use others in order to procure their drugs. There are times when *tough love* is applied, and they are cast out, so that they can reach a low point in their lives. Some people with addictions require this.

A believer with common sense and doctrine can often evaluate a situation reasonably, and then do that which is right.

Application: All of this being said, there is a place for a **client nation** to do somewhat for the poor. Ideally, a client nation will tax its citizens 13⅓%; 10% to run the government and 3⅓% for the poor (and the Mosaic Law had a work for welfare program in place as well, which was dependent upon the private sector. Although the Israelites paid two tithes (20% total) each year, 10% of that went to the Levites, because Israel, as a **priest nation**, supported the spiritual duties of the Levites. We do not typically support a government-sponsored, central religious institution in the Church Age.

The giving by believers in Jesus Christ is to be without an expectation of repayment in this life from those whom are given to. However, what is of great importance is, that, when we give, it ought to include the gospel as well. Luke 14:12–15 *Jesus said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."* When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!" Those people are those who have been saved.¹⁵ See also Matt. 10:8 1Tim. 6:17–19.

Psalm 41:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yōwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
rā'âh (רָעָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949
mâlaṭ (מָלַח) [pronounced maw-LAH]	<i>to cause to escape, to deliver [from danger]; to lay eggs [the eggs slip out]</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #4422 BDB #572
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

¹⁵ Jesus, Who sometimes corrected those who spoke up, took what was said here and further explained about who would enter into the Kingdom of God in a parable which followed in Luke 14:16–35.

Translation: ...[Yehowah will deliver him in the day of evil](#). God does look out for believers who are fulfilling God's plan for their lives. In the first half of this verse, the believer has provided for the deficiency of another, whether it is food for the hungry, clothing for the naked, or doctrine for the deficient soul.

Here, God will deliver us in a day of evil (or a day of disaster or misery). Lot, who is not much of a believer, still when two angels came to his city of Sodom, sought to protect them by bringing them into his house. What did God do for Lot? God gave him and his family deliverance in a day of disaster (Gen. 19:1–29).

The entire verse reads: [Blessings](#) [or, *happinesses*] [\[to the one\] attending to](#) [or, *instructing*] [the poor](#) [i.e., the one who is deficient or lacking; the one who is grace oriented]; [Yehowah will deliver him in the day of evil](#). This is a general statement of principle that the Lord will deal with us as we do with others.¹⁶ This same general principle is found in Psalm 18:24–26 (ESV) [So the LORD has rewarded me according to my righteousness, according to the cleanness of my hands in his sight. With the merciful you show yourself merciful; with the blameless man you show yourself blameless; with the purified you show yourself pure; and with the crooked you make yourself seem tortuous.](#)

Application: One has to be very careful about applying this to governments. Although we do have a corporate relationship to God (as a part of a neighborhood, city, state, nation; church; business, school; regiment; etc.) this does not mean that we simply vote for government to take increasingly higher taxes as a part of our Christian walk. What those on the left have done is, (1) place our personal responsibility into the hands of government; and (2) treat government as if it is a god. A society made up of growing believers is not going to simply allow people to, as it is over-hyped in many elections, *die in the streets*. When there is a need, both believers and unbeliever will step up and provide for that need. As a result, there are all kinds of organizations which can be found in most cities to help those who have fallen between the cracks, so to speak; or find themselves in desperate straights.

Application: In a representative democracy like the United States, certain groups of politicians will call for more taxes, often so that they can use a portion of these taxes either to enrich themselves or to pay off groups who have supported them. This is how people with absolutely no business or practical sense, but can say things that sound good, can be elected, and they can get their hands on huge amounts of money. If memory serves, our government is presently spending about \$3.7 trillion/year, which is an amount that is unheard of and hard to fathom. To provide perspective, a profitable year for GM or McDonald's might be a thousandth of that. So, although certain politicians tug on your heartstrings so that you will vote for others to pay more in taxes, that certainly does not translate into the government providing a clear safety net. In my life, no matter how much is taxed, I have always known people who cannot make it in our society. However, if the economy was stronger, many of these people would be able to find jobs and take care of themselves.

Application: My point in all of this is, you voting for someone else to pay higher taxes is in no way related to charity or doing the right thing. That is essentially legally stealing from Paul to subsidize Peter.

At this point, you may find it very instructive to study [God and the Poor; Is God Really a Liberal?](#) ([HTML](#)) ([PDF](#)) ([WPD](#)).

This first verse reads: [Blessings](#) [or, *happinesses*] [\[to the one\] attending to](#) [or, *instructing*] [the poor](#) [i.e., the one who is deficient or lacking; the one who is grace oriented]; [Yehowah will deliver him in the day of evil](#). Many think that David wrote this psalm when on the run from Absalom; and that David is looking for God to deliver him in this day of disaster.

What is clearly in the substance of this psalm is, David is very ill, and those who are his enemies desire his death by the disease that he is suffering. God clearly delivers David in this day of trouble. Along these same lines, David himself, in his illness, becomes the poor (weak, frail) man; and those who attend to him will be blessed. In fact, in the previous Psalm, he calls himself *poor and needy* (Psalm 40:17—the last verse of that psalm). If this is the case, then David is suffering an illness here, possibly before Absalom began his plot to revolt against David;

¹⁶ From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:1.

and that Absalom logically determined that it was time to overthrow his father, while David is ill. See **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Insofar as I know, most commentators¹⁷ have not understood this verse in the following way:

A New Interpretation of Psalm 41:1

Now, let's just take a look at this verse in an entirely different way: **Blessings** [or, *happinesses*] [to the one] **looking at** [or, turning the mind to] **the poor** [or, *the frail, the weakened*]; **Yehowah will save him in the day of evil**. You will note that the verse has been slightly changed, but the translation stays within the parameters of the Hebrew. There will be blessing or great happiness to the person who looks toward or turns his mind toward the frail, the poor, the Weakened One. Many people, when they looked for Jesus, were looking for a great military and political leader, the throw off the shackles of the enemies of the Jews. But, God the Holy Spirit (also the Author of this passage) here is telling them to look to the Weakened One (this is in the singular). We have a parallel New Testament passage here: Philip. 2:4–8 **Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be seized and held onto, but He made Himself nothing, taking the form of a Servant** [here He is weakened; He is frail—not by our standards, but by the standards of Deity], **being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.** 2Cor. 8:9 **For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich.** If we look to Jesus, God become man, He will save us in the day of evil, which is the day of judgment.

Always bear in mind that there are two writers of Scripture: there is the human author and there is God the Holy Spirit, Who carries the human author along (2Peter 1:21, which reads: **For the divinely inspired word never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.**).

I believe that what David had in mind is exactly what was described throughout the exegesis of this verse; however, God the Holy Spirit was thinking of something somewhat different, which is conveyed with the exact same words. This approach seems to be suggested by v. 9, which has one clear meaning in the context of this psalm; but is lifted out by Jesus and applied to Himself, in a way that David gave no thought to whatsoever.

Dr. Ironside¹⁸ had a similar understanding: *When we realize that the poor one here is our Lord Jesus Christ Himself, we can see the real force of these words. It is not so much that He is the poverty-stricken One; it is poor in the sense that one is weak and helpless, and that is what our Lord Jesus chose to become on the Cross. "He was crucified through weakness" (2 Cor. 13:4), we read. And this verse may be translated, "Blessed is he that thinks upon the weakened one," the One who though He had all power and all might yet chose to be betrayed into the hands of sinners, refusing to exercise His divine omnipotence in order to deliver Himself, but was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opens not His mouth" (Isa. 53:7).*

¹⁷ See note on John Gill and Dr. Ironside to follow.

¹⁸ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Psalm 41:1.

John Gill¹⁹ is the exception, who came very close to this meaning, when he wrote: *[This refers to a] single [or, particular] poor man; for the word is in the singular number, and designs our Lord Jesus Christ. He is, in Psalm 40:17, said to be "poor and needy." He became poor for our sakes, that we might be enriched by His poverty; being born of poor parents, educated in a mean manner, and in public life was ministered to by others. The word here used signifies one that is attenuated, weak, and exhausted either of his substance or strength, or both; as Christ was in his state of humiliation, when He was emptied of his riches, and, though Lord of all, had not where to lay His head. Furthermore, His strength was dried up like a potsherd when He suffered on the cross; and indeed at best He was encompassed with weaknesses and infirmities. It is in this his low estate He is to be wisely considered, or attended to with wisdom and understanding; and that it is wise for us to consider Him, to realize just how great a person He is, Who came into such a low estate for us; not a mere man, but above angels and men, that has all the perfections of deity in Him, is the eternal Son of God, truly and properly God, and the Creator of all things, and Governor of the universe. This consideration will...encourage faith and hope in Him, lead to adore His wonderful grace, and to admire His condescension and humility in becoming poor and weak. We recognize that the poverty of Christ was for our sakes, and that we might be made rich with the riches of grace and glory; and considers it so as not to be offended with it (see Matt. 11:6); and which may serve to support us under all meanness and infirmity, and in whatsoever estate saints may come into. Furthermore, we are to consider Him in His offices which He exercised in that His estate as the apostle and high priest of our profession; and Him in His exalted state in heaven (see Heb. 12:3); in a word, we are wise to consider Him, to believe in Him as his Saviour, to prize Him as the pearl of great price, to cleave close unto Him, to follow Him wherever He goes; and to desire to know more of Him.*

One commentator, William Kelly, had some difficulty making a choice between applying this psalm to Jesus or to the poor in general.²⁰ When we understand the dual authorship of Scripture, this is less of a problem.

Chapter Outline

Charts, Maps and Short Doctrines

Along these lines, let me suggest that you examine the **Dual Authorship of Scripture (HTML) (PDF) (WPD)**. This doctrine helps to explain why Jesus can grab this Psalm 41:9, which no one realized was Messianic,²¹ and applied it to Himself, speaking of this Scripture being fulfilled. This does not mean that every verse has a dual meaning, nor does it mean that writers of the Old Testament did not realize that they were, at times, speaking of the Messiah to come. It simply means that this occurs now and again; probably far more times than you would realize.

**Y^ehowah guards him and makes him alive;
he is made blessed [happy] in the land;
and you will not give him into a soul of his
enemies.**

Psalm
41:2

**Y^ehowah guards him and preserves his life;
he is made happy [and blessed] in the land;
and you will not place him into the desire of
his enemies.**

**Jehovah will guard him and preserve his life;
he is made both happy and blessed in the land;
and you will not give him into the hand of his enemies.**

Here is how others have translated this verse:

¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 41:1 (edited, because Gill wrote this as one sentence).

²⁰ William Kelly, *Kelly Commentary on Books of the Bible*; from e-Sword, Psalm 41:1–13.

²¹ Many of the Messianic passages were traditionally understood to be Messianic; but there is no limitation on Scripture to be inferred, either by which passages were traditionally seen as Messianic nor even by the particular passages chosen by the writers of New Testament Scripture and applied to Jesus.

Ancient texts:

Targum (trans. By Cook)	The Lord will keep him and preserve him and do well to him in the land; and he will not hand him over to the will of his enemies.
Latin Vulgate	The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.
Masoretic Text (Hebrew)	Y ^e howah guards him and makes him alive; he is made blessed [happy] in the land; and you will not give him into a soul of his enemies.
Peshitta (Syriac)	The LORD will preserve him and keep him alive, and he shall bless him upon the earth; he will not deliver him into the hands of his enemies.
Septuagint (Greek)	May the Lord preserve him and keep him alive, and bless him on the earth, and not deliver him into the <u>hands</u> of his enemy.
Significant differences:	As is often the case, the targum strays more from the Hebrew text than the others, but is still quite close. Both the Syriac and the Greek have <i>hands of his enemy</i> rather than <i>soul</i> or <i>will</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord protects them and keeps them alive; they are widely regarded throughout the land as happy people. You won't [LXX, Syr; Vulg God won't] hand them over to the will of their enemies.
Contemporary English V.	You protect them and keep them alive. You make them happy here in this land, and you don't hand them over to their enemies.
Easy English	The LORD will make him safe and keep him alive. He will be happy where he lives. (The LORD) will not give him to his enemies (for them) to do what they want to do (with him).
Easy-to-Read Version	The Lord will protect that person and save his life. That person will be blessed on earth. God will not let that person's enemies destroy him.
Good News Bible (TEV)	The LORD will protect them and preserve their lives; he will make them happy in the land; he will not abandon them to the power of their enemies.
<i>The Message</i>	GOD looks after us all, makes us robust with life-- Lucky to be in the land, we're free from enemy worries.
New Berkeley Version	The LORD will preserve him and keep him alive; he shall be counted blessed in the land; Thou shalt not hand him over to the desires of his enemies.
New Century Version	The Lord will protect them and spare their life and will bless them in the land. He will not let their enemies take them.
New Living Translation	The Lord protects them and keeps them alive. He gives them prosperity in the land and rescues them from their enemies.

Partially literal and partially paraphrased translations:

American English Bible	May Jehovah bless him and guard him, and keep him alive in the land, and not put him into his enemy's hands.
Beck's American Translation	May the LORD protect him and keep him alive.

Christian Community Bible	May he enjoy happiness in the land, and not be surrendered to the greed of his enemies. The Lord protects him, preserves his life, and gives him happiness in the land; he yields him not to the will of his foes..
God's Word™	The LORD will protect him and keep him alive. He will be blessed in the land. Do not place him at the mercy of his enemies.
New American Bible (R.E.)	The LORD keeps and preserves him, makes him blessed in the land, and does not betray him to his enemies.
New Jerusalem Bible	Yahweh protects him, gives him life and happiness on earth. Do not abandon him to his enemies' pleasure!
New Simplified Bible	Jehovah will guard him and keep him alive. He will be blessed in the land. Do not place him at the mercy of his enemies.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh keeps him and he will live congratulated in the land. You never give his soul to his enemies.
Bible in Basic English	The Lord will keep him safe, and give him life; the Lord will let him be a blessing on the earth, and will not give him into the hand of his haters.
Complete Jewish Bible	ADONAI will preserve them, keep them alive, and make them happy in the land. You will not hand them over to the whims of their enemies.
Ferar-Fenton Bible	The LORD will relieve him in grief. LORD! Keep his life happy on earth, And give not to the wish of his foes.
Judaica Press Complete T.	The Lord will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies.
NET Bible®	May the LORD protect him and save his life [The prefixed verbal forms are taken as jussives in the translation because the jussive is clearly used in the final line of the verse, suggesting that this is a prayer. The psalmist stops to pronounce a prayer of blessing on the godly individual envisioned in Psalm 41:1. Of course, he actually has himself primarily in view. He mixes confidence (Psalm 41:1; Psalm 41:3) with petition (Psalm 41:2) because he stands in the interval between the word of assurance and the actual intervention by God.] May he be blessed [The translation follows the consonantal Hebrew text (Kethib), which has a Pual (passive) prefixed form, regarded here as a jussive. The Pual of the verb אָשַׁר ('ashar) also appears in Prov. 3:18. The marginal reading (Qere) assumes a vav (ו) consecutive and Pual perfect. Some, with the support of the Septuagint (LXX), change the verb to a Piel (active) form with an objective pronominal suffix, "and may he bless him," or "and he will bless him" (cf. NIV).] in the land! Do not turn him over [The negative particle אַל ('al) before the prefixed verbal form indicates the verb is a jussive and the statement a prayer. Those who want to take Psalm 41:2 as a statement of confidence suggest emending the negative particle to לוֹ (lo'), which is used with the imperfect. See the earlier note on the verbal forms in line one of this verse. According to GKC 322 §109.e, this is a case where the jussive is used rhetorically to "express that something cannot or should not happen." In this case one might translate, "you will not turn him over to his enemies," and take the preceding verbal forms as indicative in mood.] to his enemies [Heb "do not give him over to the desire of his enemies" (see Psalm 27:12).]!
New Heart English Bible	The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

NIV, ©2011 The Lord protects and preserves them-
 they are counted among the blessed in the land-
 he does not give them over to the desire of their foes.

NIV – UK The Lord protects and preserves them -
 they are counted among the blessed in the land -
 he does not give them over to the desire of their foes.

Literal, almost word-for-word, renderings:

Concordant Literal Version Yahweh, He shall guard him and preserve his life; He shall make him happy in the land, And He shall certainly not give him over to the soul's desires of his enemies.

Context Group Version YHWH will preserve him, and keep him alive, And he shall be called esteemed on the land { or earth }; And you will not deliver him to the will of his enemies.

Emphasized Bible Yahweh, will preserve him and keep him alive, And he shall be pronounced happy in the land, Do not then give him up at the desire of his enemies!

exeGesés companion Bible Yah Veh guards him and enlivens him;
 - blithesome on the earth;
 gives him not to the soul of his enemies.

Green's Literal Translation Jehovah will watch over him and keep him alive; he shall be blessed on the earth, and You will not deliver him to the soul of his enemies.

LTHB Jehovah will watch over him and keep him alive; he shall be blessed on the earth, and You will not deliver him to the soul of his enemies.

Modern KJV Jehovah will watch over him and keep him alive; and he shall be blessed on the earth; and You will not deliver him to the soul of his enemies.

New RSV The Lord protects them and keeps them alive;
 they are called happy in the land.
 You do not give them up to the will of their enemies.

World English Bible Yahweh will preserve him, and keep him alive, He shall be blessed on the earth, And he will not surrender him to the will of his enemies.

Young's Updated LT Jehovah preserves him and revives him, He is happy in the land, And You give him not into the will of his enemies.

The gist of this verse: God preserves the one who looks out for the poor and cause him to enjoy his life in the Land of Promise. Furthermore, God keeps him from being given over to his enemies.

Psalm 41:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #8104 BDB #1036
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Psalm 41:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #2421 & #2425 BDB #310

Translation: *Y^ehowah guards him and preserves his life;...* We are speaking of the man from v. 1; not the person who is poor or deficient, but the one who provides for the man who is poor or deficient in some way. God guards over this man and God preserves his life.

The more that you get into the plan of God, the greater target that is drawn on your back. God therefore will guard this person. This idea is, you become interested in knowing God; you become interested in doing His will; but, as you find out about the Angelic Conflict, you become more and more concerned about how you fit into the whole scheme of things and what can be done to you. In this psalm, David is assuring us, by means of God the Holy Spirit, that God will look out for us. He both guards us and keeps us alive.

That God guards and sustains us is known as **Logistical Grace (HTML) (PDF)**. Jesus gives the principle of logistical grace in Matt. 6:25-33 *"Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you."* This same concept is taught here and elsewhere in the Old Testament as well. *The steps of a man are established by the LORD, when he delights in his way; though he fall, he shall not be cast headlong, for the LORD upholds his hand. I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread (Prov. 37:23–25).* See also Psalm 91:3–7.

Psalm 41:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âshar (אֲשַׁר) [pronounced <i>aw-SHAHR</i>]	<i>to be advanced, be led [on]; to be made happy [fortunate, blessed], be blessed</i>	3 rd person masculine singular, Pual imperfect	Strong's #833 BDB #80
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...he is made happy [and blessed] in the land;... There is more than simply being kept alive. God also blessed that person in the land; God makes that person happy in the land.

In the era in which this was written, this was a reference to Israel, the Land of Promise; the land which God had promised Abraham, and the land which David defended against all enemies. David knows that not only does God keep him alive, but God provides David great blessing and happiness.

Psalm 41:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾal (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5414 BDB #678
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
The Greek here has <i>hands</i> instead.			
ʾâyab (אֵיב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #340 & #341 BDB #33
As a singular substantive, this is spelled ʾôyêb (אֵיב) [pronounced <i>oh-YAY^BV</i>]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.			

Translation: ...and you will not place him into the desire of his enemies. As a believer in Jesus Christ, you will have many enemies; and these enemies will lie in wait for you. Your enemies have a plan for you, and it is not in your best interests. God also has a plan for you. He deals with your enemies and runs interference for you, and keeps them out of your way.

David also wrote: *Teach me your way, O LORD, and lead me on a level path because of my enemies. Give me not up to the will of my adversaries; for false witnesses have risen against me, and they breathe out violence* (Psalm 27:11–12; ESV). God is a very personal God, who helps us in our difficulties and, as we will see, in our infirmities as well. For the believer, it is not always survival of the fittest, as God's grace overrides those who are fitter than you.

Application: I have personally experienced this; and had 3 members of my department where I worked who all disliked me; God ran interference for me. And there did come a time for me to leave; and when that time came, God used one of these person to remove me; but it was God's timing, it was perfect timing, and a transitional period in my life.

Recall that David is thinking this possibly when he is on the Mount of Olives, where his son, Absalom, is marching into the city of Jerusalem, to take his place as king. David does not know what Absalom is going to do about him, but he knows about God and how God will not place him into the hand of his enemies (which, at this time, would be many; including Absalom).

Together, these two verses read: **Blessings** [or, *happinesses*] **[to the one] attending to** [or, *instructing*] **the poor** [I.e., the one who is deficient or lacking; the one who is grace oriented]; **Yehowah will deliver him in the day of evil. Y^ehowah guards him and preserves his life; he is made happy [and blessed] in the land; and you will not place him into the desire of his enemies.** Therefore, God will make happy and protect those who see to the poor. Doing so is an application of the knowledge of doctrine, and God must vindicate His Word. For the person who looks out for the poor and helpless, God promises three things: logistical grace, happiness and not to be put into the hands of your enemies.

Now, let's try to see this verse in a different way: **Blessings** [or, *happinesses*] **[to the one] looking at** [or, turning the mind to] **the poor** [or, *the frail, the weakened*]; **Yehowah will save him in the day of evil. Y^ehowah guards him and preserves his life; he is made happy [and blessed] in the land; and you will not place him into the desire of his enemies.** The person with the proper focus, who looks to the Son of God—as Jesus really is—God will save him in the day of evil. While on earth, God preserves and protects the one believing in His Son; gives him happiness and protects him from his enemies.

Or, to put this in a slightly different way, God provides an incredible benefits package for those who believe in His Son. These things are designed for the believer in Jesus Christ. Our lives on earth were not designed to be miserable, but we were designed for happiness.

This is not exactly what David is thinking; but this is very likely what God the Holy Spirit is thinking, when it comes to understanding this verse (although the second verse is essentially unchanged, whether viewing this from the perspective of David or the Holy Spirit).

**Y^ehowah will sustain him upon a bed of
illness;
all his bed He has overturned in his sickness.**

Psalm
41:3

**Y^ehowah sustains him on a sickbed;
He has overturned every bed in his sickness.**

**Jehovah sustains him upon his sickbed;
in fact, He will overturn his every bed of affliction.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

The *word of the Lord* will aid him *in his life*, and be revealed to him on the bed of *his sickness to preserve him*; you have reversed wholly his bed *in the time of his sickness and rebuke* [Rebuke: uncertain]. My guess is, the translator took all of the stuff that was in the targum that was not in the Hebrew and italicized it. That is only a theory.

Latin Vulgate

The Lord help him on his bed of sorrow: you have turned all his couch in his sickness.

Masoretic Text (Hebrew)	Y ^e howah will sustain him upon a bed of illness; all his bed He has overturned in his sickness.
Peshitta (Syriac)	The LORD will strengthen him upon his sick bed; he will <u>wholly recover</u> from his illness.
Septuagint (Greek)	May the Lord help him upon the bed of his pain; You have <u>made</u> all his bed in his sickness.

Significant differences: Obviously, the targum has a lot of extra stuff in it, as shown by the italics. The kind of bed appears to vary slightly, but these are not unreasonable translations from the Hebrew.

However, the final verbs in the English translation of the Syriac and Greek are very different from the final verb in the Hebrew. However, the actual Greek verb is a match for the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord will strengthen them when they are lying in bed, sick. You will completely transform the place where they lie ill.
Contemporary English V. Easy English	You always heal them and restore their strength when they are sick. The LORD will be like a nurse to him when he is ill in bed. Every time that he is ill you will make him well again.
Easy-to-Read Version	When that person is sick and in bed, the Lord will give him strength. That person may be sick in bed, but the Lord will make him well!
Good News Bible (TEV) <i>The Message</i>	The LORD will help them when they are sick and will restore them to health. Whenever we're sick and in bed, GOD becomes our nurse, nurses us back to health.
New Berkeley Version	The LORD will uphold him on his bed of sickness; to all his illness on his bed Thou wilt bring a change [Imparting a sense of His presence; infusing physical health.].
New Life Bible	The Lord will give him strength on his bed of sickness. When he is sick, You will make him well again.
New Living Translation	The Lord nurses them when they are sick and restores them to health.

Partially literal and partially paraphrased translations:

American English Bible	May God give him aid in his bed of grief, and turn his bed when he's ill.
Christian Community Bible	The Lord helps him when he gets sick, and heals him of all his ailments..
<i>God's Word</i> TM	The LORD will support him on his sickbed. You will restore this person to health when he is ill.
New American Bible	The LORD sustains them on their sickbed, allays the malady when they are ill.
New American Bible (R.E.)	The LORD sustains him on his sickbed, you turn down his bedding whenever he is ill [the Hebrew is obscure. It suggests ongoing attentive care of the one who is sick.].
NIRV	The Lord will take care of him when he is lying sick in bed. He will make him well again.
New Jerusalem Bible	Yahweh sustains him on his bed of sickness; you transform altogether the bed where he lies sick.
Revised English Bible	On his sick-bed he nurses him,

transforming his every illness to health.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh aids him over the bed of bleeding. You transform all of his pallet in his sickness.
Bible in Basic English	The Lord will be his support on his bed of pain: by you will all his grief be turned to strength.
Complete Jewish Bible Ferar-Fenton Bible	ADONAI sustains them on their sickbed; when they lie ill, you make them recover. LORD! Support him when sick on his bed; And in illness make pleasant his couch.
JPS (Tanakh—1985)	The LORD will sustain him on his sickbed; You shall wholly transform his bed of suffering [Meaning of Hebrew uncertain].
Judaica Press Complete T.	The Lord will support him on his sickbed; when You have transformed his entire restfulness in his illness.
NET Bible®	The LORD supports [The prefixed verbal form could be taken as jussive, continuing the prayer of Psalm 41:2, but the parallel line in Psalm 41:3 (i.e., Psalms 41:3b) employs the perfect, suggesting that the psalmist is again speaking in the indicative mood (see Psalm 41:1 (i.e., Psalms 41:1b)). The imperfect can be understood as future or as generalizing (see Psalm 41:1).] him on his sickbed; you completely heal him from his illness [Heb "all his bed you turn in his illness." The perfect is used here in a generalizing sense (see Psalm 41:1) or in a rhetorical manner to emphasize that the healing is as good as done].

Literal, almost word-for-word, renderings:

American KJV	The LORD will strengthen him on the bed of languishing: you will make all his bed in his sickness.
<i>The Amplified Bible</i>	The Lord will sustain, refresh, and strengthen him on his bed of languishing; all his bed You [O Lord] will turn, change, and transform in his illness.
Concordant Literal Version	Yahweh, He shall brace him on the cot of sickness. You turn all his bedding in his illness.
A Conservative Version	LORD will support him upon the bed of languishing. Thou will make all his bed in his sickness.
English Standard Version English Standard V. – UK	The LORD sustains him on his sickbed; in his illness you restore him to full health. The Lord sustains him on his sickbed; in his illness you restore him to full health [Hebrew you turn all his bed].
exeGesés companion Bible	Yah Veh supports him on a bedstead of bleeding; and in his sickness, turns his bed.
The Geneva Bible	The LORD will strengthen him upon the b bed [When for sorrow and grief of mind he calls himself on his bed.] of languishing: thou wilt make all his bed [You have restored him in his sick bed and sent him comfort.] in his sickness.
LTHB	Jehovah will uphold him on the couch of sickness; You change all his bed in his sickness.
NASB	The Lord will sustain him upon his sickbed; In his illness, You restore him to health [Lit turn all his bed].
New King James Version	The Lord will strengthen him on his bed of illness; You will sustain him on his sickbed.
New RSV	The Lord sustains them on their sickbed; in their illness you heal all their infirmities [Heb you change all his bed].
A Voice in the Wilderness World English Bible	Jehovah will sustain him on the bed of illness; You will change his bed of sickness. Yahweh will sustain him on his sickbed, And restore him from his bed of illness.

Young's Updated LT

Jehovah supports on a couch of sickness, All his bed You have turned in his weakness.

The gist of this verse:

God will sustain such a person in sickness; in fact, God will turn it around for such a one.

Psalm 41:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
çâ'ad (אָדָּ) [pronounced saw-ÇAHD]	<i>to support, to prop up, to refresh, to sustain, to stay, to assist; to comfort</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #5582 BDB #703
'al (עַל) [pronounced çah!]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'eres (עֶרֶס) [pronounced ÇEH-rehs]	<i>couch, divine, bed [often covered with a hanging curtain]</i>	feminine singular construct	Strong's #6210 BDB #793
d ^e vay (דָּוַי) [pronounced d ^e vay]	<i>illness, languishing; faint</i>	masculine singular noun; pausal form	Strong's #1741 BDB #188

Translation: *Y^ehowah sustains him on a sickbed;...* Now, if this describes David during his run from Absalom, then this is an odd section. It suggests that David is somewhat ill during his strategic retreat out of Jerusalem, whereas, there is nothing in the text of 2Sam. 15–18 to suggest this. Therefore, this is given either as an hypothetical or an indication that David wrote this at a different time about a different betrayal. What is probably the case, as has already been described, is, David was on a sickbed maybe 4 years ago, and now he is putting together all the Absalom has done since that time, including his phony sympathy when it appeared that David might die.²²

In any case, the principle is true: even when the believer so described in the previous two verses is taken down by illness—a perfect time for his enemies to strike him—God still sustains him while he is ill.

Recall that the person in this psalm is someone who has given appropriate thought to the poor; so that, while he is himself helpless, God makes certain that he is sustained.

Gill writes: *When on a sick bed, or a death bed, where he lies languishing, and ready to expire; when his natural strength, spirits, and heart fail him, then the Lord strengthens him with strength in his soul; and is the strength of his heart, and his portion for ever.*²³ In our most helpless state, God sustains the believer.

²² Again, we are operating under the principle that this psalm is partially about Absalom and Ahithophel.

²³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 41:3.

Psalm 41:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^{EV}]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	<i>to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse</i>	2 nd person masculine singular, Qal perfect	Strong's #2015 BDB #245
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôlîy (חֹלִי) [pronounced kohl-EE]	<i>sickness, disease; affliction; sadness; evil, calamity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2483 BDB #318

Translation: ...He has overturned every bed in his sickness. Although there seems to be a lot of struggling with determining just what this phrase means, it suggests that God overturns his illness, just as one might overturn any bed upon which he lies in illness. This implication seems to be that God overturns the bed, indicating that he does not need this bed to lie upon, which, therefore, suggests that he has recovered from his illness.

God gave such a delivery from sickness to David (as this psalm will suggest), as well as to Hezekiah (2Kings 20:5–6); and to Epaphroditus in the New Testament (Philip. 2:25–27).

The other interpretation, which is very much like it, is that the bed of sickness is turned into a bed of recovery.²⁴

So that there is no confusion here, God is not promising that every believer will be delivered from sickness. There were conditions laid out; but, logically, we know that we will all die. Some of us will die from illness. That does not mean that the person dying from an illness is a lousy person. That is just God's chosen way to take him out of this life. As, as 2Cor. 4:16–18 tell us, every day, our bodies are wearing out. **Therefore, it is necessary for us to build up the soul. For this cause we do not faint; but though our outward man perishes, yet the inward man is being renewed day by day. For the lightness of our present affliction works out for us a far more excellent eternal weight of glory, we not considering the things which are seen, but the things which are not seen; for the things which are seen are not lasting, but the things which are not seen are everlasting.**

Now, if it is time for God to remove a believer by means of sickness, then there will be no recovery. Clarke writes: *...he shall not die as other men; he shall have peculiar consolations, refreshment, and support, while passing through the valley of the shadow of death.*²⁵

²⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Psalm 41:3.

²⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:3.

For such a one, we have this promise of God: **My flesh and my heart fail; but God is the strength of my heart, and my part forever** (Psalm 73:26).

Chapter Outline

Charts, Maps and Short Doctrines

So far, the passage reads: **Blessings [and happinesses] are to the one who attends to [or instructs] the poor [the one who is deficient]; for Jehovah will deliver him in the day of disaster. Jehovah will guard him and preserve his life; he is made both happy and blessed in the land; and you will not give him into the hand of his enemies. Jehovah sustains him upon his sickbed; in fact, He will overturn his every bed of affliction.**

Clarke Sums up the Benefits of Being a Merciful Man

1. He is generally blessed, Psalm 41:1.
2. He will be delivered in the time of trouble, Psalm 41:1.
3. He will be preserved by a particular providence, Psalm 41:2.
4. He shall be kept alive amidst infection and danger, Psalm 41:2.
5. He shall be blessed on the earth in his temporal concerns, Psalm 41:2.
6. His enemies shall not be able to spoil or destroy him, Psalm 41:2.
7. He shall be strengthened on a bed of languishing, to enable him to bear his afflictions, Psalm 41:3.
8. He shall have ease, comfort, and support in his last hours, Psalm 41:3.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:3.

Chapter Outline

Charts, Maps and Short Doctrines

David's Enemies Hope for His Death

I [even] I have said, “Y^ehowah, show me grace, heal my soul; for I have sinned to You.” Psalm 41:4 **I [even] I have [already] said, “Y^ehowah, show grace to me [and] heal my soul, for I have sinned regarding You.”**

I confessed my sin in the past, saying, “Jehovah, show grace to me and restore my soul to Your favor, for I have sinned (in the past) with regards to You.”

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	I said: O Lord, have mercy on me; heal my soul, for I have sinned <i>in Your presence</i> .
Latin Vulgate	I said: O Lord, be merciful to me: heal my soul, for I have sinned against you.
Masoretic Text (Hebrew)	I [even] I have said, “Y ^e howah, show me grace, heal my soul; for I have sinned to You.”
Peshitta (Syriac)	I have said, You are my LORD, be merciful unto me and heal my soul, for I have sinned against You.
Septuagint (Greek)	I said, O Lord, have mercy upon me; heal my soul; for I have sinned against You.
Significant differences:	None (apart from the addition in the targum, of course).

Thought-for-thought translations; paraphrases:

Common English Bible	But me? I said, "Lord, have mercy on me! Heal me because I have sinned against you."
Contemporary English V. Easy English	I prayed, "Have pity, LORD! Heal me, though I have sinned against you." I said, "LORD, have mercy on me. Heal me, even though I have broken your rules"
Easy-to-Read Version	I said, "Lord, be kind to me. I sinned against you, but forgive me and make me well."
Good News Bible (TEV) <i>The Message</i>	I said, "I have sinned against you, LORD; be merciful to me and heal me." I said, "GOD, be gracious! Put me together again-- my sins have torn me to pieces."
New Berkeley Version	As for me, I said, "O LORD, be gracious to me; heal my soul, for I have sinned against Thee."

Partially literal and partially paraphrased translations:

Beck's American Translation	I say, "O LORD, be kind to me. Heal me—I have sinned against you."
Christian Community Bible	I have pleaded, "O Lord, have mercy on me; heal me, in spite of all my iniquity."
<i>God's Word</i> TM	I said, "O LORD, have pity on me! Heal my soul because I have sinned against you."
New American Bible (R.E.)	Even I have said, "LORD, take note of me; heal me, although I have sinned against you.
NIRV	I said, "Lord, show me your favor. Heal me. I have sinned against you."
New Jerusalem Bible	For my part I said, 'Yahweh, take pity on me! Cure me for I have sinned against you.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Ferar-Fenton Bible	I say, "Yahweh, grace me! Heal my soul, for I sinned to you." I said, Lord, have mercy on me; make my soul well, because my faith is in you. I entreat, LORD, have pity on me; Heal my soul, though I sinned against You.
NET Bible®	As for me, I said: "O LORD, have mercy on me! Heal me, for I have sinned against you! In vv. 4-10 the psalmist recites the prayer of petition and lament he offered to the Lord.
<i>The Scriptures</i> 1998	As for me, I said, "O יהוה, show me favour; Heal me, for I have sinned against You."

Literal, almost word-for-word, renderings:

Concordant Literal Version	As for me, I said, O Yahweh, be gracious to me; Do heal my soul, for I have sinned against You.
Context Group Version exeGesés companion Bible	I said, O YHWH, be generous to me: Heal my life { soul }; for I have disgraced you. I - I say, O Yah Veh, grant me charism; heal my soul; for I sinned against you.
LTHB Syndein	I said, O Jehovah be gracious to me; heal my soul, for I have sinned against You. I {David} have prayed {Psalm 39 - more of it to follow}, "Jehovah/God, have mercy on me. Heal my soul . . . for I have sinned against You. {Note: Pointing out that David rebounded and recovered from the interlocking systems of arrogance.}
World English Bible <i>Young's Literal Translation</i>	I said, "Yahweh, have mercy on me! Heal me, for I have sinned against you." I said, Jehovah, be merciful to me; heal my soul; for I have sinned against You.

The gist of this verse: David prays for grace from God to be healed, because he has sinned against Him.

Psalm 41:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
chânan (חָנַן) [pronounced khaw-NAHN]	<i>show favor, show grace [as a superior would do on behalf of an inferior], show mercy, be gracious, be merciful</i>	2 nd person masculine singular, Qal imperative with the 1 st person singular suffix	Strong's #2603, #2589 BDB #335

Translation: I [even] I have [already] said, “Y^ehowah, show grace to me... The perfect tense of 'âmar indicates that David has petitioned God, in the past, to show grace to him. He has already asked for God grace and mercy, which would be Psalm 51:1–3 *Have mercy on me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me completely from my iniquity, and cleanse me from my sin. For I confess my transgressions; and my sin is ever before me.* David is fully aware of his sin from the past, and he is saying that he had already asked God's forgiveness.

Here, David says that he has already asked God to show him grace and to be merciful towards him. However, David is quite sick at this time, and he has mentioned *enemies*, which suggests that he is aware that he has enemies out there (who will become more apparent in the next verse).

Psalm 41:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râphâ' (רָפָא) [pronounced raw-FAW]	<i>to heal, to make healthy, to restore to health; figuratively used of nations undergoing suffering (to restore favor)</i>	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #7495 BDB #950
<p>The voluntative is alluded to in Owen's, but I can't find this terminology in any of my Hebrew grammar books, nor in ZPDB or any other Hebrew source whatsoever. This appears to be an umbrella term which includes the jussive (applied to the 3rd person); the imperative (applied to the 2nd person) and the cohortative (applied to the 1st person). What we have here is the letter hê as a suffix to the verb. Some translators do not acknowledge any sort of difference (<i>The Amplified Bible</i>, Keil and Delitzsch, KJV, Noyes) and some occasionally do (<i>The Emphasized Bible</i>, Owen, and Today's English Version). I am going to tentatively go with the idea of being compelled by oneself and use the words <i>let</i> (when applied to the 3rd person or to the 1st person plural), and <i>I must, I could, I would, I will, I should, I may</i>, when applied to the 1st person singular.</p>			
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation:...[and] **heal my soul,**... David asks for his soul to be healed; and this is because he is in **interlocking systems of arrogance**. His soul has been a mess over the past 20+ years, which began with marrying all of these different women, which progressed to skirt chasing, which precluded him properly raising his sons. So David, in many ways has been a great individual; but, as a father and a husband, he has been a failure. When he sinned with Bathsheba and then had her husband killed, he has already confessed this to God; and, therefore, has already asked for God to give him grace (which is not what he deserves; that is why it is called grace).

This is a fascinating study, because David, apart from this gross immorality, seems to have been a great man and the greatest king of Israel. He seems to have progressed to the point where his sexual immorality had become more and more of a problem; and the results of his past were now a part of his pressures.

Here, David recognizes that his physical sickness is analogous to his soul sickness. He understands that the key to his recovery is the reparation of his soul.

Psalm 41:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châṭâ' (חָטָא) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 st person singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of anyone, for anyone*. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which or in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

Translation: ...for I have sinned regarding You." David again admits that he sinned regarding God. Now, in Psalm 51:4, he confessed: **Against You, You only, have I sinned, and done evil in Your sight; that You might be justified when You speak, and be clear when You judge.** Psalm 32:5 **I named my sin to You, and my iniquity I have not hidden. I said, I will named my transgression to Jehovah; and You forgave the iniquity of my sin.** This was the past; both the sin and his confession, as well as the forgiveness. He is reminding God that he has confessed this sin; he has already asked for God's grace to heal him. But there is more to the sins that David has confessed than forgiveness.

Our verse reads: [I confessed my sin in the past, saying, “Jehovah, show grace to me and restore my soul to Your favor, for I have sinned \(in the past\) with regards to You.”](#) David recognizes that he has already asked grace from God for the sins of the past, but that is soul-damage that needs to be attended to.

There are a variety of sins, and some you commit, confess them, and they are gone. However, there are some groups of sins—particularly those which stimulate the soul and body (addictive sins)—which actually do damage to the soul. Such a recovery process is not simply a naming of one’s sins, but there is the repair of the soul, which is not instantaneous. Therefore, David calls to God to restore his soul to God’s grace.

Psalm 38 ([HTML](#)) ([PDF](#)) ([WPD](#)) appears to cover a similar incident, but it is not the same one: *There is no soundness in my flesh because of Your anger; nor rest in my bones because of my sin. For my iniquities have passed through to my head; like a heavy burden they are too heavy for me. My wounds have putrefied and rotted, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a burning; and there is no soundness in my flesh. I am feeble and painfully broken; I have roared because of the groanings of my heart* (Psalm 38:3–8; mostly MKJV). However, there are so many similarities that David may have been seriously ill twice during this 4-year period of time, the 4 years that Absalom prepares for a revolution against David. However, again, David ties his physical illness to his sin.

The cure is much more than a simple confession of sin. David has already done that. God applies pressure to David through his illness; but much of David’s life is now filled with the consequences of this area of sin in his life. His greatest problems have involved Absalom and Amnon, two of his children, children that he did not properly raise as a father. This is discussed in great detail in the introduction to **2Samuel 13** ([HTML](#)) ([PDF](#)). Essentially, David’s children were born to single mothers on the dole of the state—David’s interaction with them was minimal and indulgent, so that his first batch of kids (apart from Tamar) were awful people who undercut his authority.

With an addictive sin like sex, David had cut these patterns into his brain—he has made actual physical changes to his brain—which do not just disappear when one is in fellowship. The desire to commit these same sins again is much stronger now (and this is no different than a drug addict searching for his next fix or a homosexual searching for his next hookup). The process of repair takes much longer, as such sins tend to be addictive and take over a person’s life in many ways. David is praying to God for that process to begin.

My understanding that, on the road to recovery for an addict, the first step is recognizing that you have a problem and taking this to God. That is what David is doing here.

Application: As an aside, something ought to be said about new believers who were formerly addicted. My memory of my salvation and previous addiction is that, although there was a definite temptation to return to that addiction, quitting was not that big of a deal. The desire to do it was still there, but the quitting occurred nearly overnight. Something which I have not studied in great detail is related to the 40 things which we receive at salvation, one of which is the removal of scar tissue (Isa. 43:22, 25). It is this scar tissue which is closely involved in our desire to continue committing addictive sins.

And since there is no reason for me to reinvent the wheel:

Links to the 40 Things We Receive at Salvation

Compiled by Lewis Sperry Chafer
Revised by R. B. Thieme, Jr.

http://www.upc-orlando.com/_Assets/pdf/BibleStudies/Women/SimplifySoul/fortyThings.pdf

Robert McLaughlin

<http://www.gbible.org/index.php?proc=d4d&sf=rea&did=25>

William E. Wenstrom (60 grace gifts)

http://www.wenstrom.org/downloads/written/doctrines/spiritual_life/salvation_gifts.pdf

Wenstrom for Prep School

<http://www.prairiekids.org/Lessons/40things.pdf>

Links to the 40 Things We Receive at Salvation

First compiled by L.S. Chafer, then by R.B. Thieme, Jr., and expanded by Thomas Tyree, Jr.

<http://www.egracebiblechurch.org/forty.htm>

Linissue55

<http://www.christianforums.com/t7594011/>

The important one listed there is the removal of scar tissue of the soul.

Chapter Outline

Charts, Maps and Short Doctrines

Jesus spoke of the prayer that God answers: **But the tax collector, standing far off, would not even raise his eyes to heaven but kept striking his chest and saying, "God be propitious [or, merciful] toward me, the sinner!"** (Luke 18:13).

However, David became a believer in Y^ehowah Elohim a very long time ago; and his degenerative strains have built up over a period of time as a believer. In fact, in the previous psalm, David said: **For troubles without number have surrounded me; my sins have overtaken me; I am unable to see. They are more than the hairs of my head, and my courage leaves me** (Psalm 40:12). David recognizes that he has made a mess of things, and all of it came from one particular sin—a strong sexual desire for women, which lust David gave into again and again.

William S. Plainer wrote²⁶: Saul and Judas each said, "I have sinned;" but David says, "I have sinned against You."

**My enemies say evil to me:
"When will he die and has perished his name?"**

Psalm
41:5

**My enemies speak evil concerning me,
[saying],
"When will he die and his name [and memory] perish?"**

My enemies speak evil of me, saying, "When will he die and his line disappear?"

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)
Latin Vulgate
Masoretic Text (Hebrew)

My enemies will speak evil about me: "When will he die and his name perish?"
My enemies have spoken evils against me: when shall he die and his name perish?
My enemies say evil to me:
"When will he die and has perished his name?"

Peshitta (Syriac)
Septuagint (Greek)

My enemies speak evil of me: When shall he die, and his name perish?
My enemies have spoken evil against me, saying, When shall he die, and his name perish?

Significant differences:

Although the Greek has the preposition *against* in the first phrase, that word does not actually occur in the Greek (I am not sure about the Latin). It is a simple dative case, which matches the Hebrew preposition.

Thought-for-thought translations; paraphrases:

²⁶ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 41, chapter comments.

Common English Bible	My enemies speak maliciously about me: "When will he die and his name disappear?"
Contemporary English V. Easy English	My vicious enemies ask me, "When will you die and be forgotten?" My enemies say bad things about me. (They say) "When will he die? When will people forget his name?"
Easy-to-Read Version	My enemies say bad things about me. They are saying, "When will he die and be forgotten?"
Good News Bible (TEV) <i>The Message</i>	My enemies say cruel things about me. They want me to die and be forgotten. My enemies are wishing the worst for me; they make bets on what day I will die.
New Berkeley Version	My enemies speak evil of me: "When will he die and his name vanish?"
New Life Bible	Those who hate me speak bad words against me, saying, "When will he die, and his name be forgotten?"
New Living Translation	But my enemies say nothing but evil about me. "How soon will he die and be forgotten?" they ask.

Partially literal and partially paraphrased translations:

American English Bible	Yet, my enemies said bad things about me, asking: 'When will he be dead and gone?'
<i>God's Word</i> ™	My enemies say terrible things about me: "When will he die, and when will his family name disappear?"
NIRV	My enemies are saying bad things about me. They say, "When will he die and be forgotten?"
New Jerusalem Bible	My enemies speak to me only of disaster, 'When will he die and his name disappear?'
New Simplified Bible	My enemies say evil things about me: »When will he die, and when will his family name disappear?«
Revised English Bible	'His case is desperate,' my enemies say; 'when will he die and his name perish?'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	My enemies say evil of me, "How-long until he dies, and his name vanishes?" My haters say evil against me, When will he be dead, and his name come to an end?
Complete Jewish Bible Ferar-Fenton Bible	My enemies say the worst about me: "When will he die and his name disappear?" My foe says, — "It goes hard with him He will die and his memory fade."
HCSB	My enemies speak maliciously about me: "When will he die and be forgotten?"
JPS (Tanakh—1917)	Mine enemies speak evil of me: 'When shall he die, and his name perish?'
Judaica Press Complete T. NET Bible®	My enemies speak evil of me; "When will he die and his name be lost?" My enemies ask this cruel question about me [Heb "my enemies speak evil concerning me."], 'When will he finally die and be forgotten [Heb "and his name perish."]'?

Literal, almost word-for-word, renderings:

Concordant Literal Version	My enemies, they speak evil of me, saying, When shall he die and his name perish?
A Conservative Version	My enemies speak evil against me, [saying], When will he die, and his name perish?
<i>Emphasized Bible</i>	Mine enemies, speak ill of me, When will he die, and his name perish?
exeGesés companion Bible	My enemies say evil of me, When he dies, his name destructs:...

The Geneva Bible	Mine enemies speak evil of me [That is, curse me and cannot have their cruel hate quenched but with my shameful death.], When shall he die, and his name perish?
New RSV	My enemies wonder in malice when I will die, and my name perish.
Syndein	My enemies malign/"speak evil of" me. {this refers to the conspiracy preceding the Absalom revolution} When will he die, and his name perish? {this refers to Ahithophel (Bathsheba's grandfather) and true brains in the revolution}.
World English Bible Young's Updated LT	My enemies speak evil against me: "When will he die, and his name perish?" My enemies say evil of me: When he dies—his name has perished!
The gist of this verse:	David's enemies are speaking evil about him, asking when will he die and his name and reputation disappear from history.

Psalm 41:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âyab (אֵיבָ) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #340 & #341 BDB #33
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ra' (עָרָ) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: **My enemies speak evil concerning me, [saying],...** David, as a man in power, and a man who had to make difficult decisions, always faced those who were hostile toward him. In this particular election year (I write this in 2012), there is the president, Barack Obama, and the challenger, Mitt Romney.²⁷ Both men have their detractors. There are people who actually hate one or both of these candidates. No matter which person wins, there will be a large number of people who do not like the outcome (even if our economic recovery is substantial after the election) and some people will work toward the defeat of either person beginning before he even takes the oath of office (does a reelected president take the oath of office again? I don't recall).

So, even though David is one of the greatest rulers of all time, he had his detractors; he had people who disliked him personally, and they even spoke evil of him. We find this theme occasionally in the Bible: **My enemies curse me all the day; and they who are mad against me are sworn against me** (Psalm 102:8; MKJV).

So, in v. 3 we introduced the fact of illness in the life of David; and here we have enemies who are around him. It will appear that his enemies have access to him; so these would be political enemies. His enemies do not have to be Moabites or Philistines; in fact, when we return to the narrative of 2Samuel, it will be clear that these enemies are other Jews who simply want to see someone else in power. So, they aren't going to be standing over David's

²⁷ By the time this psalm is completed, the election should be over.

sick body with swords in their hands ready to cut him up. They have prayers in their heart, rather, hoping for David's destruction.

Psalm 41:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâthay (מַתַּי) [pronounced maw-THAH-ee]	when?	interrogative adverb	Strong's #4970 BDB #607
mûwth (מוּוּת) [pronounced mooth]	to die; to perish, to be destroyed	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'âbad (אָבַד) [pronounced aw ^b -VAHD]	to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]	3 rd person masculine singular, Qal perfect	Strong's #6 BDB #1
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation:...“When will he die and his name [and memory] perish?” This is the content of what some people said. Some asked about when David would die. They also wanted his name to perish. Now, this could come from two separate camps: (1) those outside the Judahite line who believed that another family ought to reign; and (2) those who supported Absalom, who simply wanted David to die and for his personal reputation to fade away. In Prov. 10:7, Solomon recorded what his father David taught him: **The memory of the just man is blessed; but the name of the evil man shall be forgotten.** However, so that there is no confusion, this is written about what such men have done; the just man performs divine good, so that this will be retained through eternity; and what the evil man does will be burned and forgotten. There are at least 3 statements elsewhere in the Bible like this: “His memory shall perish from the earth, and there is no name to him on the face of the street.” (Job 18:17; MKJV). “He shall perish forever like his dung; they who see him shall say, Where is he? He flies away like a dream, and shall not be found, and shall be chased away like a vision of the night. An eye glimpsed him, but will not again; yea, his place shall not see him again.” (Job 20:7–9; MKJV). However, the divine perspective of this is: **The memory of the just is blessed; but the name of the wicked shall rot** (Prov. 10:7).

David's enemies can be very self-righteous about all of this. David has sinned and he sinned greatly. They may even pray opening that the stain of Bathsheba and Uriah²⁸ be removed from the palace. Furthermore, just as was true with Job's friends, when David had a debilitating illness, his detractors would believe that this is God disciplining David and removing him from this life.

Clarke writes: *It is often a good man's lot to be evil spoken of; to have his motives, and even his most benevolent acts, misconstrued.*²⁹ We see this again and again in our own political world and the demonization of either side, even if the person has done a decent job in office.

²⁸ Bathsheba is the married woman that David violated. Uriah was her husband whom David had killed.

²⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:5.

Application: There is nothing that Democrats would like more than for Ronald Reagan’s presidency to fade from memory; and there are likely many Republicans who would love to see Clinton’s name fade into obscurity. Both men had popular and reasonably successful presidencies.

David faced these issues constantly. It appears, given the context, that there was a time that he took ill, and that people prayed this as their prayer; or they said this to their friends and family. And, no matter who is president, if that president catches a cold or a more prolonged illness, there will be those—no matter who the president is and no matter how successful he has been—who will pray for his early demise.³⁰

The entire verse reads (note the change of capitalization): **My enemies speak evil concerning Me, [saying], “When will He die and His name [and memory] perish?”** It should be noted that the enemies of Jesus did the same. They accused Him of drinking too much wine, of being a glutton, of hanging out with prostitutes and tax men, being a Samaritan, of having a demon, of using demon powers in order to perform a miracle, and speaking blasphemy.³¹

Prophetically, Psalm 22:6–8 speaks of the cross: **But I am a worm, and no man; a reproach of men, and despised by the people. All who see Me mock me; they shoot out the lip; they shake the head, saying, He trusted on Jehovah; let Him deliver Him; let Him rescue Him, since He delights in Him!**

In current times, everything possible is done to remove our Lord’s name from history. Christmas and Easter holidays are banned or renamed. The things which He said and did are distorted. His death and resurrection after often kept as far out of the public view as is possible. Any expression of faith in Jesus or trust in the Bible is **criticized, ridiculed** or even **censored**, whenever possible.

**And if he has come to see,
falsehood he speaks;
his heart collects vanity to him,
he goes out to the outside; he speaks.**

Psalm
41:6

**And when he [my enemy] was come in to see
[me],
he speaks lies [and emptiness];
his heart gathers up [my] misfortune to it,
[and then] he goes outside [and] he tells [it].**

**And when he [my enemy] came to see me, he speaks lies and emptiness;
but he remembers my misfortune and then goes out to tell all about it.**

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	And if he comes to <i>welcome me</i> , he will speak falsehood; <i>in his mind</i> he will gather iniquity to himself, he will go outside [and] speak.
Latin Vulgate	And if he came in to see <u>me</u> , he spoke vain things: his heart gathered together iniquity to itself. He went out and spoke to the same purpose.
Masoretic Text (Hebrew)	And if he has come to see, falsehood he speaks; his heart collects vanity to him, he goes out to the outside; he speaks.
Peshitta (Syriac)	When they come to see <u>me</u> , they speak falsely and their hearts devise evil; they go out into the street and gossip about me.
Septuagint (Greek)	And if he came to see <u>me</u> , his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner.

³⁰ With Joe Biden as Vice President, this may not be as much of an issue for President Obama.

³¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 41:5.

Significant differences: Although there is no *me* in the first phrase, the English translation of the Latin, Syriac and Greek all include it. *Vanity, falsehood, lies* are all legitimate ways to translate the Hebrew word found here.

Thought-for-thought translations; paraphrases:

Common English Bible	Whenever they come to visit, they say nothing of value. Their hearts collect evil gossip; once they leave, they tell it to everybody.
Contemporary English V.	When visitors come, all they ever bring are worthless words, and when they leave, they spread gossip.
Easy English	And if one (of them) comes to see me, he tells lies. He fills his mind with bad things to say about me. Then he goes out and tells (everyone).
Easy-to-Read Version	People come to visit me, but they don't say what they are really thinking. They come just to get some news about me, Then they go and spread their rumors.
Good News Bible (TEV)	Those who come to see me are not sincere; they gather bad news about me and then go out and tell it everywhere.
<i>The Message</i>	If someone comes to see me, he mouths empty platitudes, All the while gathering gossip about me to entertain the street-corner crowd.
New Berkeley Version	And if one comes to visit, he speaks falsehood; his heart gathers up to itself malice; going out, he tells his tale.
New Century Version	Some people come to see me, but they lie. They just come to get bad news. Then they go and gossip.
New Life Bible	When one comes to see me, he speaks lies. His heart gathers up bad stories. Then he goes outside and tells them.
New Living Translation	They visit me as if they were my friends, but all the while they gather gossip, and when they leave, they spread it everywhere.

Partially literal and partially paraphrased translations:

American English Bible	Foolishness once came to see me, and he spoke from his heart. He also brought the lawless along, and all went outside to talk.
Beck's American Translation	When one of them comes to see me, he tells lies. He keeps all the gossip in mind, and then goes outside and tells others.
Christian Community Bible	When they come in to see, they talk emptily gathering slanderous gossip. No sooner have they left, that they tell their comments.
<i>God's Word</i> ™	When one of them comes to visit me, he speaks foolishly. His heart collects gossip. Then he leaves to tell others.
New American Bible (R.E.)	When someone comes to visit me, he speaks without sincerity. His heart stores up malice; when he leaves, he gossips. Ps 31:12; 38:12-13; 88:8; Jb 19:13-19; Jer 20:10.
NIRV	When anyone comes to see me, he says things he doesn't mean.

At the same time, he thinks up lies to tell against me.

Then he goes out and spreads those lies around.

New Jerusalem Bible	When people come to see me their talk is hollow, when they get out they spread the news with spite in their hearts.
New Simplified Bible	When one of them comes to visit me, he speaks falsehood. His heart collects gossip. Then he leaves to tell others.
Revised English Bible	All who visit me speak from hearts devoid of sincerity; they are keen to gather bad news and go out to spread it abroad.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	And if he comes to see me, he speaks in pretense. His heart gathers vice to it. He proceeds outside and he speaks it.
Bible in Basic English	If one comes to see me, deceit is in his heart; he keeps a store of evil, which he makes public in every place.
Complete Jewish Bible	When they come to see me they speak insincerely, their hearts meanwhile gathering falsehoods; then they go out and spread bad reports.
Ferar-Fenton Bible	And if on a visit he comes, Deception he speaks from his heart; His malice he feeds in himself, Goes out, and then spreads it abroad.
HCSB	When one of them comes to visit, he speaks deceitfully; he stores up evil in his heart; he goes out and talks.
JPS (Tanakh—1985)	If one comes to visit, he speaks falsely; his mind stores up evil thoughts; once outside, he speaks them.
New Advent Bible	And if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself. He went out and spoke to the same purpose.
NET Bible®	When someone comes to visit [Heb "to see."], he pretends to be friendly [Heb "he speaks deceitfully."]; he thinks of ways to defame me [Heb "his heart gathers sin to itself."], and when he leaves he slanders me [Heb "he goes outside and speaks."].
NIV – UK	When one of them comes to see me, he speaks falsely, while his heart gathers slander; then he goes out and spreads it around.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And when one comes to see me, he speaks falsehood and empty words, while his heart gathers mischievous gossip [against me]; when he goes away, he tells it abroad.
Concordant Literal Version	And if one comes to see me, he speaks hypocrisy; His heart musters lawlessness to itself; He goes forth to those outside and speaks."
English Standard Version	And when one comes to see me, he utters empty words, while his heart gathers iniquity; when he goes out, he tells it abroad.
The Geneva Bible	And if he come to see [me], he speaketh [For pretending to comfort me, he conspires my death in his heart, and brags of it] vanity: his heart gathereth iniquity to itself; [when] he goeth abroad, he telleth [it].
LTHB	And when he comes to see <i>me</i> he speaks vanity; his heart gathers iniquity to itself; he goes outside and speaks.
NASB	And when he [Or if he] comes to see me, he speaks falsehood [Or emptiness]; His heart gathers wickedness to itself; When he goes outside, he tells it.

Syndein And if one comes to see me, he speaks deceit. {reference to Absalom asking permission to go to Hebron in 2Samuel 15:8} Meanwhile . . . His 'right lobe'/heart gathers propaganda/iniquity to itself. And, he goes out and spreads it abroad.

World English Bible If he comes to see me, he speaks falsehood. His heart gathers iniquity to itself. When he goes abroad, he tells it.

Young's Updated LT And if he came to see—vanity he speaks, His heart gathers iniquity to itself, He goes out—at the street he speaks.

The gist of this verse: When one particular person comes to see David during his illness, he says empty, meaningless things, but stores up negative information from what he observes to share with others elsewhere.

Psalm 41:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
׳îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
<p>The particle ׳îm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i>; this is a rare usage).</p>			
בֹּוֹ (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
לָאֵד (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
רִאֵה (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906

Translation: And when he [my enemy] was come in to see [me],... The second verb suggests that he comes in to observe, perceive and to scope things out. Although he appears to come in to see David, he also picks up whatever other information he can.

This suggests that, at some point in those 4 years when Absalom was preparing to revolt, that David fell ill, and that Absalom came in to see him. In the back of his mind, he might be wishing that David would die. In fact, this appears to give us a timeline. Early in those 4 years, after David had accepted Absalom back into the fold formally, David fell ill, and Absalom came in to see him. All during this time, Absalom thought, “If only you would die, my dear father; then I would be king.” And this may have been what actually set off his revolt against David.

If David is ill, then he cannot preside over his court; and people would come to hear their cases presented and there would be no one there or there would be an ill-equipped substitute, thus giving Absalom the opening to complain about the court system. So this would suggest further that there was nothing wrong with the court system and that David had simply taken ill. Bear in mind, this is all a theory; but it does fit together well.

Psalm 41:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâv ^e (שֹׁאֵב) [pronounced shawv]	wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness	masculine singular noun	Strong's #7723 BDB #996
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

Translation: ...he speaks lies [and emptiness];... When Absalom is there with David, he simply speaks lies and/or emptiness. There is nothing of substance discussed, Absalom mostly takes this opportunity to gather information. David, at the time, may not have realized how empty Absalom's words are; but, in retrospect, when he writes this psalm, he realizes it.

Application: In my past life, I had a plot devised against me; and when I was entrapped, I was able to look back and see how it was all set up. It was somewhat like a chess game, except that I did not realize that I was playing. But, I completely fell for it. David, while on route out of Jerusalem, could be thinking back and realizing the way that Absalom had played him again and again.

Again, this is all theoretical, but it fits together quite well.

Psalm 41:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
qâbats (קָבַץ) [pronounced kaw-BATS]	to take, to grasp with the hand; to collect; to congregate	3 rd person masculine singular, Qal imperfect	Strong's #6908 BDB #867
'âven (אֵוֶן) [pronounced AW-ven]	iniquity, misfortune which results from iniquity, trouble, adverse circumstances; idolatry; emptiness, vanity, falsehood, fraud	masculine singular noun	Strong's #205 BDB #19
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...his heart gathers up [my] misfortune to it,... Now, while Absalom is speaking to his ill father, he is constantly thinking, constantly looking about, constantly picking up information. David had apparently suffered

some misfortune—an illness—and Absalom gathers up any related information which might help him in his plot against David. This would be gathered in a number of ways; Absalom may have stayed for a meal in the palace; or there may have been some time that he had to wait for David to wake up; or Absalom may have stayed around the palace for awhile after visiting his father. He cleverly used this time to his own advantage, to determine if there was any other obvious weakness in the Davidic regime that he might use against his own father.

That *his heart gathers up* indicates that he goes to speak to David for a particular purpose. He may feign friendship and sympathy, but he has a completely other reason for being there. In the case of Absalom, this is to overthrow Davidic rule. Who knows what he coaxed out of David while David was ill? Who knows what secrets Absalom uncovered; however, he certainly developed a clear scheme to overthrow David's government.

There is the matter of the 200 that Absalom invited to go down to Hebron with him; those who did not support the revolt, but were with him for a feast and religious celebration instead. Absalom could have been determining which men in the palace would be good to invite in order to undermine David.

I have, throughout, assumed that the enemy of whom David speaks is Absalom; his enemy could have been Ahithophel as well. I favor Absalom simply because he was the man who desired the power; Ahithophel was only too glad to oblige with his help, based upon what happened to his granddaughter Bathsheba and her husband Uriah.

Psalm 41:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chûts (חוּץ) (חָוֶה) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun with the definite article	Strong's #2351 BDB #299
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

Translation:...[and then] he goes outside [and] he tells [it]. Where did Absalom go? He went out by the courthouse (the courthouse in those days was not a staid building, but held outside by the gate). So this is where Absalom went—he went to the gate and used this information to gain the support of people whose court cases were not heard, apparently due to David's illness.³²

V. 6 reads: *And when he [my enemy] was come in to see [me], he speaks lies [and emptiness]; his heart gathers up [my] misfortune to it, [and then] he goes outside [and] he tells [it].* The working theory is: early on, after David reconciled with Absalom, David fell ill. Absalom came to visit him and said a great many empty meaningless things; but, at the same time, gathered up information to use against David. David does not put all of this together

³² Again, just a theory; but this theory pulls this psalm together with the narrative from 2Sam. 15.

until years later when he writes this psalm, standing on the Mount of Olives and being ready to escape. At this point, David looks back on all of this, and he puts it altogether, all of the things that Absalom said, how empty they were; along with whatever information was brought back to the palace.

This is the ultimate betrayal to have someone that you love and trust, come in and play you for a fool; and then look to take everything that you have away from you. This is what Absalom attempted. As Micah said many years later: *Put no trust in a friend; put no hope in a guide; keep the door of your mouth from her who lies in your bosom. For the son dishonors the father; the daughter rises up against her mother, the daughter-in-law against her mother-in-law. A man's enemies are the men of his own household* (Micah 7:5–6; MKJV). The pharisees did such things to Jesus, trying to get him to speak, not for the purpose of learning anything, but to find something that He said to use against Him: *And as He said these things to them, the scribes and Pharisees began to be terribly angry, and to draw Him out concerning many things, lying in ambush for Him, and seeking to catch something out of His mouth, so that they might accuse Him* (Luke 11:53–54; MKJV; see also Matt. 22:15 Luke 20:20–23).

Together upon me they whisper all hating me; upon me they think evil to me. Psalm 41:7 **All those who hate me whisper against me; concerning me, they calculate evil towards me.**

All of those who hate me whisper against me; they plot evil against me as well.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	All my enemies speak together <u>about</u> me in secret, plotting ruin for me.
Latin Vulgate	All my enemies whispered together <u>against</u> me: they devised evils to me.
Masoretic Text (Hebrew)	Together upon me they whisper all hating me; upon me they think evil to me.
Peshitta (Syriac)	All that hate me whisper together <u>about</u> me; they devise evil against me.
Septuagint (Greek)	All my enemies whispered <u>against</u> me; against me they devised my hurt.

Significant differences: The prepositions *about*, *against* are what we might expect and English translation to have, as the original Hebrew is more difficult to translate in this case. The rest of the verse is reasonably close in the 4 ancient languages.

Thought-for-thought translations; paraphrases:

Common English Bible	All of those who hate me talk about me, whispering to each other, plotting evil against me:...
Contemporary English V. Easy English	My enemies whisper about me. They think the worst,... All the people that hate me whisper to each other about me. They hope that worse things will happen to me.
Easy-to-Read Version	My enemies whisper bad things about me. They are plotting against me.
Good News Bible (TEV) <i>The Message</i>	All who hate me whisper to each other about me, they imagine the worst about me. These "friends" who hate me whisper slanders all over town. They form committees to plan misery for me.
New Berkeley Version	Together they whisper against me, all they who hate me; they plan harm against me:...
New Life Bible	All who hate me speak in secret together against me. They make plans to hurt me, saying,...

Partially literal and partially paraphrased translations:

American English Bible	To each other, my enemies whispered, and developed a plot against me.
Christian Community Bible	Then all my enemies whisper together, imagining the worst for me:...
<i>God's Word</i> ™	Everyone who hates me whispers about me. They think evil things about me and say,...
New American Bible	My foes all whisper against me, they imagine the worst about me;...
NIRV	All of my enemies whisper to each other about me. They want something terrible to happen to me.
New Jerusalem Bible	All who hate me whisper together about me and reckon I deserve the misery I suffer.
New Simplified Bible	All who hate me whisper together (gossip) against me; against me they devise my hurt, saying:...
Revised English Bible	All who hate me whisper together about me, imputing the worst to me.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	All my haters whisper together toward me. They consider evil over me,...
Ferar-Fenton Bible	All my haters are talking secretly together against me; they are designing my downfall.
HCSB	All my enemies whisper together, All who hate me combine for my hurt.
New Advent Bible	All who hate me whisper together about me; they plan to harm me.
NET Bible®	All my enemies whispered together against me: they devised evils to me. All who hate me whisper insults about me to one another [Heb “together against me they whisper, all those who hate me.” The Hitpael of לָחַשׁ (lakhash) refers here to whispering to one another (see 2 Sam 12:19).]; they plan ways to harm me.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	All who hate me whisper together about me; against me do they devise my hurt [imagining the worst for me].
Concordant Literal Version	Together, all who are hating me whisper against me; Against me, they are devising evil for me, saying,...
exeGesés companion Bible	All who hate me enchain against me - against me they fabricate evil to me: .
Fred Miller's Revised KJV	All who hate me whisper together against me: against me they plan my hurt.
LTHB	All those hating me whisper together against me; they plot evil against me,...
NASB	All who hate me whisper together against me; Against me they devise my hurt, <i>saying</i> ,...
World English Bible	All who hate me whisper together against me. They imagine the worst for me.
Young's Updated LT	All hating me whisper together against me, Against me they devise evil to me.

The gist of this verse: David's enemies gather and whisper about him and think about the worst case scenario for him.

Psalm 41:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yachad (יַחַד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
lâchash (לַחֲשׂוֹת) [pronounced law-KHAHSH]	<i>whispering against [someone] when followed by a lâmed preposition</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #3907 BDB #538
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>to hate; in the participle, it is the ones hating</i>	Qal active participle with the 1 st person singular suffix; pausal form	Strong's #8130 BDB #971

Translation: *All those who hate me whisper against me;...* David, in looking back, begins to realize that there was a plot being devised against him. People all over whispered against him; they gossiped about him. He was blind to this when it happened, but he began to figure it out when he wrote this psalm (again, this is based upon the assumption that David took ill 4 years previously; and wrote this psalm when retreating from Absalom).

David looks back, and he recalls the whispering, which, while sick, he did not carefully evaluate. However, even though it is 4 years later, and he knows who has sided with Absalom, he begins to remember these quiet conversations that Absalom would have with those in the room with them.

Psalm 41:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752

Psalm 41:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i> ']	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine plural, Qal imperfect	Strong's #2803 BDB #362
râ'âh (רָעָה) [pronounced <i>raw-GAW</i> ']	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...concerning me, they calculate evil towards me. All of this time, people have been plotting against David, but he apparently did not notice it before. In thinking back, when writing this psalm, he could see evidence of this, which he did not pick up on before.

Recall that David, at this point, is exiting Jerusalem; and he knows who has sided with Absalom in this revolution. So, David can think back to the time that he was sick—the many times that Absalom came in to him—and he can remember the other conversations that Absalom had quietly with those who later joined him.

Vv. 6–7 read: *And when he [my enemy] was come in to see [me], he speaks lies [and emptiness]; his heart gathers up [my] misfortune to it, [and then] he goes outside [and] he tells [it]. All those who hate me whisper against me; concerning me, they calculate evil towards me.* The enemy is Absalom. Absalom comes in and pretends to be concerned about his father, as their relationship seems to have changed for the good. But what he said to David were lies and meaningless things. What he did instead was, gather up information that he might use in order to use against David. Some of these things he may tell to potential revolutionaries (something which we are not privy to in the historical narrative of Samuel and Chronicles). With those in the palace, Absalom seemed to figure out those who might be willing to back him, in the event of David's death; or in a revolution. David now remembers witnessing such conversations taking place in whispered tones.

All of these destructive plots begin in the soul with a lust for power. This lust then cultivates mental attitude sins (so that Absalom can feel justified for desiring to overthrow his father), which then becomes a series of whispers and secret plots, along with lies and rumors, all taking place over the space of 4 years; all the while, Absalom feigns a familial love for his father.

Such whispering, plotting, gossip and lies are verbal sins; and such sins will begin to unravel the Davidic kingship.

And because I see no reason to reinvent the wheel, here are several sources, which appear to be reliable, on the sins of the tongue.

Links to Sins of the Tongue

Source	Website Address
Kukis	An abbreviated doctrine of the sins of the tongue (HTML) (PDF).
Robert McLaughlin	http://www.gbible.org/index.php?proc=pub&sf=rea&pid=10

Links to Sins of the Tongue

Source	Website Address
Grace Notes (a ministry of Austin Bible Church, Austin, Texas)	http://www.gracenotes.info/documents/TOPICS_DOC/SinsOfTheTongue.pdf
Lake Erie Bible Church (P-T Ken Reed)	http://www.lakeeriebiblechurch.org/doctrine/pdf/sins_of_the_tongue.pdf
James L. Melton	http://www.biblebelievers.com/jmelton/SinsofTongue.html

James 3:5–6 Even so the tongue is a little member and boasts great things. Behold how little a fire kindles how large a forest! And the tongue is a fire, a world of iniquity. So the tongue is set among our members, spotting all the body and inflaming the course of nature, and being inflamed by hell.

Chapter Outline

Charts, Maps and Short Doctrines

**“A word of no value is being poured out in him;
and that he has lain down;
he will not again to rise up.”**

Psalm
41:8

**[They say:] “A worthless thing is being poured into him;
and when he has lain down,
he will not again rise up.”**

**They postulate: “A debilitating disease is poured into him,
so that, when he has lain down, he will not rise up again.”**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	He will pour out on him the speech of <i>an oppressor</i> [Oppressor: + and wicked man.], <i>and will say</i> , "This one <i>who is sick</i> will not get up again."
Latin Vulgate	<u>They determined</u> against me an unjust word: shall he that sleeps rise again no more?
Masoretic Text (Hebrew)	“A word of no value is being poured out in him; and that he has lain down; he will not again to rise up.”
Peshitta (Syriac)	<u>They conceive</u> unjust accusations against me; they say, Now that he lies sick <u>in his bed</u> , he shall rise up no more.
Septuagint (Greek)	<u>They denounced</u> a wicked word against me, saying, Now that he lies, shall he not rise up again?

Significant differences:

The first verb actually means *to pour out*; which does not seem to find a match in the Latin, Syriac or Greek. The *word of no value* in the Hebrew allowed at least the English translators some dramatic license. The Syriac appears to add another prepositional phrase in the middle phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	"Some horrible thing has been poured into him; the next time he lies down, he won't get up."
Contemporary English V. Easy English	...and they say, "You have some fatal disease! You'll never get well." (They say that) "someone put a death-wish on him, so he will never get up from his bed".
Easy-to-Read Version	They say, "He did something wrong. That is why he is sick. I hope he never gets well."
Good News Bible (TEV) <i>The Message</i>	They say, "He is fatally ill; he will never leave his bed again." The rumor goes out, "He's got some dirty, deadly disease. The doctors have given up on him."
New Berkeley Version	"A fatal plague is poured out upon him, so that, when he lies down, he may not rise again." When one is helpless, he discovers who are his real friends.
New Living Translation	"He has some fatal disease," they say. "He will never get out of that bed!"

Partially literal and partially paraphrased translations:

American English Bible	Their plan was something illegal. they said, 'He'll go to bed but never arise.'
Christian Community Bible	"A deadly disease has fastened on him. He will never get up again!"
<i>God's Word</i> ™	"A devilish disease has attached itself to him. He will never leave his sickbed."
New American Bible	I have a deadly disease, they say; I will never rise from my sickbed.
NIRV	They say, "He is sick and will die very soon. He will never get up from his bed again."
New Jerusalem Bible	'A fatal sickness has a grip on him; now that he is down, he will never get up again.'
Revised English Bible	'An evil spell is cast on him,' they say; 'he is laid on his bed, and will never rise again.'
Today's NIV	"A vile disease has beset him; he will never get up from the place where he lies."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	...and worthless words pour on him that lays and rises no more. They say, He has an evil disease, which will not let him go: and now that he is down he will not get up again.
Complete Jewish Bible	"A fatal disease has attached itself to him; now that he lies ill, he will never get up."
Ferar-Fenton Bible	They say, "He is loaded with crimes— When he falls he will not rise again!"
HCSB	"Lethal poison has been poured into him, and he won't rise again from where he lies!"
JPS (Tanakh—1985)	"Something baneful has settled in him; he'll not rise from his bed again."
New Advent Bible	They determined against me an unjust word: shall he that sleeps rise again no more?
NET Bible®	They say [The words "they say" are not in the Hebrew text, but are supplied in the translation to make it clear that v. 8 contains a quotation of what the psalmist's enemies say about him (see v. 7a).] 'An awful disease [Heb "thing of worthlessness." In Ps 101:3 the phrase refers to evil deeds in general, but here it appears to refer more specifically to the illness that

plagues the psalmist.] **overwhelms him** [Heb "is poured out on him." The passive participle of יָצַק (yatsaq) is used.

],

and now that he is bed-ridden he will never recover [Heb "and he who lies down will not again arise."].'

Literal, almost word-for-word, renderings:

American KJV	An evil disease, say they, sticks fast to him: and now that he lies he shall rise up no more.
The Amplified Bible	An evil disease, say they, is poured out upon him and cleaves fast to him; and now that he is bedfast, he will not rise up again.
Concordant Literal Version	A decadent disease has been poured out upon him, Now that he has lain down, He shall not rise again."
A Conservative Version	An evil disease, [they say], clings firm to him. And now that he lays he shall rise up no more.
Context Group Version	An evil disease, [they say], cleaves fast to him; And now that he lies he shall rise up no more.
English Standard Version	They say, "A deadly thing is poured out on him; he will not rise again from where he lies."
exeGesés companion Bible	...a word of Beli Yaal pours on him; he lies down - never to rise again:...
The Geneva Updated Bible	An evil disease, [say they], cleaves fast unto him: and [now] that he lies he shall rise up no more. The enemies thought by his sharp punishments that God had become his mortal enemy.
LTHB	...saying, A thing of ruin is poured out on him; and, He who lies down shall not rise again.
Syndein	He has been inflicted with an incurable disease . . . which is incurable evil. Once he lies down, he will not get up again. {Note: This is Absalom lying down in the interlocking systems of arrogance from which he will not recover.} .
World English Bible	"An evil disease," they say, "has afflicted him. Now that he lies he shall rise up no more."
Young's Updated LT	A thing of Belial is poured out on him, And because he lay down he risesnot again.

The gist of this verse: These enemies have postulated that David is suffering from a disease that will take his life.

Psalm 41:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
b ^o lîyya'al (לֵעִילָב) [pronounced b ^o lee-YAH-ğah]	<i>without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116

Psalm 41:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>being poured (out), being cast, flowing (out), being emptied; cast [as liquid metal being poured out]; firm, hard</i>	Qal passive participle	Strong's #3332 BDB #427
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: [They say:] “A worthless thing is being poured into him;... Most of these translations have treated this as though a debilitating disease has been poured into David. Whatever wicked thing that is poured into David has debilitated him.³³ Therefore, it is reasonable to assume that this is a disease that he has been struck with. Furthermore, this is in keeping with his sickness which is spoken of earlier.

Apparently, David has found out, either by carefully listening while pretending to sleep; or he is told by others in the palace, that these men spoke to one another, predicting his imminent death.

The *word of Belial* here appears to refer to a debilitating disease that David is suffering from. And whatever it is that David is suffering from, it seems likely to the observers in the room that he will not rise up from his sickbed again. It is the verb which most suggests that a *word of worthlessness* is actually an illness, given that he is on his sickbed and this thing is poured into him.

Since *Belial* is often associated with evil of various sorts (it means *worthlessness, wickedness, destruction*), it is reasonable to suppose that these enemies were associating David's illness with his personal character, implying that he is responsible for his own illness.³⁴ This is not unlike Job, whose friends looked at him and observed his tremendous suffering and could conclude nothing other than, he must deserve it on some level.

What seems to be the most likely understanding of this phrase is, David himself has committed a *lawless deed* (taking Bathsheba and then having her husband killed), and now he finds himself with this *lawless deed* being poured into him, as if what he has done to others is being poured into his own body.³⁵

In some ways, it appears that David might even be poking a little fun at his enemies; they have implied that his personal worthlessness has caused him to become diseased; and David has pronounced their words spoken to him as vacuous and vain.

Psalm 41:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

³³ Several theologians spend a great deal of time discussing how this is interpreted; but I did not find the information all that edifying. For instance, Barnes at <http://bible.cc/psalms/41-8.htm>

³⁴ Although this is theoretical, it again fits in well with where we have placed this psalm in time.

³⁵ This concept, which I believe is the most accurate interpretation, comes from John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 41:8.

Psalm 41:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced shaw- KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced yaw- SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	Qal infinitive construct	Strong's #6965 BDB #877

Translation: ...and when he has lain down, he will not again rise up.” We are not told about this in the narrative of Samuel; but, apparently, David was quite ill, to the point where it was expected that he would not get up again.

Although we do have David laying on the ground when his child is ill, that seems to be less public. In this psalm, this appears to be more widely known; and that many people came in to speak to David while this was going on. What would be likely is, David's illness is so severe that his wives and children and close aids are all being brought in to see David, as it is not expected that he will rise up again.

Here is the entire verse: “A debilitating disease is poured into him, so that, when he has lain down, he will not rise up again.” Many people expected that this would be David's deathbed; and, very likely, so did Absalom.

As mentioned earlier, it may have been this sickness that got Absalom to thinking, *I wonder if I might be king?*

Even a man of my peace whom I trusted in
him,
eating my bread;
has lifted high upon me a heel.

Psalm
41:9

Even a man of my welfare [prosperity and
safety] in whom I trusted—
[a man] who ate my bread—
[his] heel is lifted up against me.

**Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted;
a man who took meals with me—
his heel has been lifted up against me.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	Even a man <i>who seeks</i> my welfare, in whom I trusted, <i>feeding</i> him my meal - he has <i>cunningly</i> prevailed over me.
Latin Vulgate	For even the man of my peace, in whom I trusted, who ate my bread, <u>greatly supplanted</u> me.
Masoretic Text (Hebrew)	Even a man of my peace whom I trusted in him, eating my bread; has lifted high upon me a heel.
Peshitta (Syriac)	Yea, even the man who <u>visits</u> me, in whom I trust, who eats my bread and whom I trust, <u>betrays</u> me.
Septuagint (Greek)	For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me.

Significant differences: The English translation from the Syriac has *visits*; although that matches no Hebrew verb. The final verb in the English translation from the Latin bears no resemblance to the Hebrew. It may be an interpretation of the idiom found in the Hebrew. The same thing is true of the final verb in the Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible	Even my good friend, the one I trusted, who shared my food, has kicked me with his heel—a betrayer!.
Contemporary English V. Easy English	My most trusted friend has turned against me, though he ate at my table. Even my best friend has lifted up his heel against me. He was someone that I trusted, someone that I often ate food with (in my home).
Easy-to-Read Version	My best friend ate with me. I trusted him. But now, even he has turned against me.
Good News Bible (TEV)	Even my best friend, the one I trusted most, the one who shared my food, has turned against me.
<i>The Message</i>	Even my best friend, the one I always told everything --he ate meals at my house all the time!-- has bitten my hand.
New Berkeley Version	Even a friend of mine on whom I relied, who ate my bread, lifted up the heel against me. Quoted by Jesus in the upper room regarding Judas, John 13:18.
New Century Version	My best and truest friend, who ate at my table, has even turned against me.
New Life Bible	Even a friend of mine whom I trusted, who ate my bread, has turned against me.
New Living Translation	Even my best friend, the one I trusted completely, the one who shared my food, has turned against me.

Partially literal and partially paraphrased translations:

American English Bible	And a man with whom I had peace (one on whom I'd always relied). a man who ate bread at my table, spoke against me plans of deceit.
Beck's American Translation	Even My friend whom I trusted, who ate My food, gives Me a big kick.
God's Word™	Even my closest friend whom I trusted, the one who ate my bread, has lifted his heel against me.
New American Bible	Even the friend who had my trust, who shared my table, has scorned me.
New American Bible (R.E.)	Even my trusted friend, who ate my bread, has raised his heel against me. Even my trusted friend has raised his heel against me: Jn 13:18 cites this verse to characterize Judas as a false friend. Raised his heel against me: an interpretation of the unclear Hebrew, "made great the heel against me." Ps 55:14-15; Jn 13:18.
NIRV	Even my close friend, whom I trusted, has deserted me. I even shared my bread with him.
New Jerusalem Bible	Even my trusted friend on whom I relied, who shared my table, takes advantage of me.
Revised English Bible	Even the friend whom I trusted, who ate at my table, exults over my misfortune.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Also, a man of peace that I trusted: He ate my bread and his heel grew over me! Even my dearest friend, in whom I had faith, who took bread with me, is turned against me.
Complete Jewish Bible	Even my close friend, on whom I relied, who shared my table, has turned against me.
Ferar-Fenton Bible	Yet that man was my most trusted friend; He has kicked me who ate of my bread;...
JPS (Tanakh—1985)	My ally in whom I trusted, even he who shares my bread, has been utterly false to me [Meaning of Hebrew uncertain].
Judaica Press Complete T. New Advent Bible	Even my ally, in whom I trusted, who eats my bread, developed an ambush for me. For even the man of my peace, in whom I trusted, who ate my bread, has greatly supplanted me.
NET Bible®	Even my close friend [Heb "man of my peace." The phrase here refers to one's trusted friend (see Jer 38:22; Obad 7).] whom I trusted, he who shared meals with me, has turned against me [Heb "has made a heel great against me." The precise meaning of this phrase, which appears only here, is uncertain.] [The language of this verse is applied to Judas Iscariot in John 13:18].
NIV – UK	Even my close friend, someone I trusted, one who shared my bread, has turned against me [Hebrew has lifted up his heel].

Literal, almost word-for-word, renderings:

The Amplified Bible	Even my own familiar friend, in whom I trusted (relied on and was confident), who ate of my bread, has lifted up his heel against me.
Concordant Literal Version	Even the man bidding me peace, in whom I trusted, Who was eating my bread, has magnified his heel against me.

Context Group Version	Yes, my own familiar confidant, in whom I had confidence, Who ate of my bread, Has lifted up his heel against me.
English Standard Version	Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.
exeGesés companion Bible	...- yes, my man of shalom, in whom I confided, who ate of my bread, greatedened his heel against me.
The updated Geneva Bible	Yes, my own familiar friend, in whom I trusted, which did eat of my bread, has lifted up [his] heel against me. As David felt this falsehood, and as it was chiefly accomplished in Christ, (John 13:18) so shall his members continually prove the same.
LTHB	Even a man <i>desiring</i> my welfare, I trusted in him, eating of my bread; <i>this one</i> has lifted up <i>his</i> heel against me.
New RSV	Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me.
Syndein	Even, my close friend, in whom I trusted, the one who shared my bread, has lifted up his heel against me. {reference again to Ahithophel, David's former 'Secretary of State'}.
A Voice in the Wilderness	Even the man of peace in whom I trusted, who ate my bread, has lifted up his heel against me.
World English Bible	Yes, my own familiar friend, in whom I trusted, Who ate bread with me, Has lifted up his heel against me.
Young's Updated LT	Even my ally, in whom I trusted, One eating my bread, made great the heel against me.

The gist of this verse: David even has one them in whom he had placed his trust; one that he ate with; and this man has turned against him as well.

Psalm 41:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
shâlôwm (שְׁלוֹמַי) or shâlôm (שְׁלוֹמִי) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun with the 1 st person singular suffix	Strong's #7965 BDB #1022
ʾasher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bâṭach (בָּטַח) [pronounced baw-TAHKH]	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	1 st person singular, Qal perfect	Strong's #982 BDB #105

Psalm 41:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: *Even a man of my welfare [prosperity and safety] in whom I trusted—...* David now speaks of Ahithophel, with whom he apparently did have a close relationship at one time. He depended upon Ahithophel for his welfare, prosperity and safety. As we have begun to find out, Ahithophel is a man of great military genius, and, to some degree, the key to many of David's victories (on the human level; obviously it was God Who delivered David).

David, the writer of this psalm, says that he trusted in Ahithophel.

Several commentators associate this faithful friend who betrays David as Ahithophel.

Ahithophel

- Ahithophel appears to be Bathsheba's grandfather.
- When David slept with Bathsheba, made her pregnant, and then had her husband killed, this was too much for Ahithophel. He apparently lost all respect for David and was waiting for the right moment to betray him. The crowning of Absalom was that moment. He threw in immediately with Absalom.
- David clearly looked upon Ahithophel's support for Absalom as a serious threat. This indicates that Ahithophel is just the sort of person who could make up for Absalom's total lack of military experience.
- David had hoped by using Hushai that the counsel of Ahithophel could be overthrown, frustrated or neutralized.
- Before David met Bathsheba—we are assuming that he never had until he called her into his palace—David apparently enjoyed a great relationship with her grandfather and her father.
- Her father shows up on David's military hero list and her grandfather here is said to have had meals with David in the past (as per this psalm). The familiarity with which David spoke of Ahithophel in 2Sam. 15 indicates that David knew that this man had great potential to defeat David.
- Here, this passage appears to refer to Ahithophel as a man in whom David once had great trust.
-

Even if Ahithophel is the wrong man to associate with this psalm, this at least gives us an illustration of the sort of person David is speaking of.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 41:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	Qal active participle	Strong's #398 BDB #37
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3899 BDB #536

Translation:...[a man] who ate my bread—... There was a close relationship between David and his military heroes. Ahithophel was probably a military man from way back, but had come to a point where his soldiering days were over. However, he had a keen military mind and has apparently helped David defeat many of his enemies. Eating with him suggests that David celebrated the victories of his army with Ahithophel, indicating that he would have been a great part of his military.

There is certainly a possibility that David had someone else in mind here; however, this seems to fit really well with 2Sam. 15; so that is logically the best way to teach this.

The Pulpit Commentary points out³⁶ that this was typical of Middle Eastern courts, for the counselors of the king (his cabinet) to eat with him at the king’s table in the palace (2Sam. 9:7–13 1Kings 4:23, 27 18:19 Neh. 5:17 Esther 1:10, 11 3:15).

You may ask, how is it possible for David to know Ahithophel and not Bathsheba (recall that he asks about this woman and who she is when he sees her bathing)? David probably knew Ahithophel and his sons well; but it is less likely that he knew the daughters of Ahithophel’s sons. Somehow, women go from being little girls to beautiful women in a matter of a few years, so that David never knew anything about Bathsheba. Given that Ahithophel is probably older than David and that his son is a contemporary of David’s, Bathsheba is probably a lot younger than David (something which I don’t believe is discussed in Scripture). It would not be unusual for Bathsheba to be 20 or more years younger than David.

Psalm 41:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
gâdal (גָּדַל) [pronounced gaw-DAHL]	to make great, to cause to be lifted high, to magnify, to do great things (in a good or bad sense)	3 rd person masculine singular, Hiphil perfect	Strong’s #1431 BDB #152
‘al (עַל) [pronounced gah/]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of proximity with the 1 st person singular suffix	Strong’s #5921 BDB #752
‘âqêb (עֲקֵב) [pronounced gaw-KA ^{BV}]	heel, footprint, hinderpart, and therefore figuratively for a rear guard, troops in the rear	masculine singular noun	Strong’s #6119 (and #6120) BDB #784

Translation:...[his] heel is lifted up against me. The subject of this verb would be *heel, footprint, rear*. This is no doubt an idiom, and it suggests that Ahithophel has turned against David in war.

Barnes writes: *The figure here is taken from a horse that turns and kicks him that had fed him.*³⁷

This passage reads: **Even a man of my welfare [prosperity and safety] in whom I trusted—[a man] who ate my bread—[his] heel is lifted up against me.** David is thinking about Ahithophel here, with whom David was once

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Psalm 41:9.

³⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 41:9.

close, a man who had enjoyed victory banquets at the palace with David. He has joined up with Absalom, and his counsel to Absalom would be enough to defeat David (we will find out much more about Ahithophel in later chapters of 2Samuel—however, you may read ahead here: 2Sam. 15:12, 31 16:15-23 17:1-23).

However, Jesus did not teach this passage in this way. He had been teaching the disciples, after which He said: *"If you know these things, blessed are you if you do them. I do not speak concerning all of you. I know whom I have chosen; but that the **Scripture may be fulfilled**, He who eats bread with Me has lifted up his heel against Me. Now I tell you before it happens, that when it does come to pass, you may believe that I AM. Truly, truly, I say to you, He who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."* Jesus tells His disciples that they are blessed (happy) when they know Bible doctrine, but this blessing does not extend to all of them. There is one man among them, whom Jesus chose specifically—Judas—so that Scripture would be fulfilled by him. That Scripture is this verse: *Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.* Now, this verse specifically applies to Ahithophel.³⁸ Ahithophel is not named because God the Holy Spirit needs for this passage to have general application. So, for Jews reading this passage prior to A.D. 30, they understood that this was about David and a friend of his who had turned against him. However, for these disciples, this verse has a different meaning and is fulfilled by what Judas will do. Judas has been with Jesus, eating meals with Him, and a man who appeared to look out for our Lord's welfare. However, he will turn against Jesus and betray him on the night that Jesus speaks these words.

All Scripture is written by two authors: the human author and God the Holy Spirit. The human author can have one thing in mind, but God the Holy Spirit can have something entirely different in mind, which two things are conveyed with the exact same words. Here, David is not looking forward in time a millennium to Jesus Christ, but he is simply thinking about a close friend, one whom he had trusted and eaten with, and who had turned against him. However, the Holy Spirit had a completely different application determined for this verse:

In other words, this verse has two sets of parallel meanings. It applies to Ahithophel, as that is who David, the human author, is thinking about; and these words also apply to Jesus, 1000 years later, because God the Holy Spirit, the co-Author of this psalm, was thinking about Jesus Christ, the 2nd Member of the Trinity. This passage is *fulfilled* by Judas because the Holy Spirit was thinking about Judas when He inspired this verse to be written.

Keil and Delitzsch comment: *John 17:12 ("While I was with them, I kept them in Your name, which You have given Me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.") and Acts 1:16 ("Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.") assume in a general way that the deed and fate of the traitor are foretold in the Old Testament Scriptures, viz., in the Davidic Psalms of the time of Absalom – the treachery and the end of Ahithophel belong to the most prominent typical features of David's affliction in this second stage of persecution.*³⁹

Again, this is known as the **Dual Authorship of Scripture (HTML) (PDF) (WPD)**. Although I would hesitate to say that the Bible is like two separate books, one written by man and the other by God the Holy Spirit; it is not out of the question that many key passages have two related but different interpretations, as the verse above.

Despite the fact that I do not believe that this particular doctrine has been taught before, many commentators on this psalm will give two separate interpretations for this verse. Many of them will try to offer some convoluted explanation as to why there are two different interpretations.⁴⁰

³⁸ Or, perhaps, someone else.

³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 41 chapter commentary. At the end of this, is written: vid. (= apparently, so it appears), Hofmann, Weissagung und Erfüllung, ii. 122

⁴⁰ An example of this is Barnes, who starts speaking of a class of people who fit into the people described in this verse, and, although David was thinking of one person, Judas fit into that same class of people. Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:9.

John Calvin, another example, writes: *...my greatest friends, even those with whom I was most intimate, and those of my own household, whom I admitted to eat and drink with me at my table, vaunt themselves reproachfully against me...Christ, in quoting this passage, (John 13:18,) applies it to the person of Judas.*⁴¹

Chuck Smith writes: *it is interesting that as the psalmist is speaking of his own position, that suddenly he lapses over into prophecy and speaks to the Lord.*⁴²

Jamieson, Fausset and Brown write: *As David and his fortunes typified Christ and His (compare Introduction), so these words expressed the treatment he received, and also that of his Son and Lord; hence, though not distinctly prophetic, our Saviour (John 13:18) applies them to Judas, "that the Scripture may be fulfilled." This last phrase has a wide use in the New Testament, and is not restricted to denote special prophecies.*⁴³ I guess that means that this sort of got fulfilled because it was sort of a prophecy?

Poole probably gets closer to the truth when he speaks of Ahithophel (or whomever) as being a type of Judas.

John Wesley almost nails it, writing: *These words were literally fulfilled in David, and yet the Holy Ghost looked farther in them, even to Christ and Judas, in whom they received a fuller accomplishment.*⁴⁴

Typology is filled with examples of two writers using the exact same words to express somewhat different ideas. Gen. 22, for instance, was a real historical event of Abraham offering up Isaac, his uniquely-born son, to God as a human sacrifice, as God had commanded him to do. This was a real historical event which was recorded as it happened (by Abraham or Isaac); but God the Holy Spirit guided this narrative so that it was a type of Jesus dying for our sins on the cross. For more information on this example, see **How Isaac's Unusual Birth Foreshadowed the Birth of Our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Typology: Abraham's Offering of Isaac/God's Offering of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)). Typology typifies this concept of the writer of Scripture recording an actual historical incident; but the Holy Spirit having an application for this incident which generally applies to our Lord.

This verse reads: [Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.](#) David writes this, and he is thinking of Ahithophel. God the Holy Spirit writes this, knowing that Jesus will apply it to Judas. Same words, different interpretation.

Chapter Outline

Charts, Maps and Short Doctrines

God Gives David Temporal and Ultimate Triumph Over His Enemies

**And You, O Y^ehowah, show grace [to] me,
and cause me to raise up,
and I will recompense to them.**

Psalm
41:10

**And You, O Y^ehowah, show grace to me,
and raise me up,
that I may recompense them.**

⁴¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 41:9. Calvin's explanation is, David is a type of Christ, so that is how this is applied to Him as well.

⁴² Chuck Smith Through the Bible 2000 Series; through e-sword; Psalm 41:1–13.

⁴³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 41:9.

⁴⁴ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 41:9.

**And You, O Jehovah, be gracious to me and lift me up,
so that I may give them their just payment.**

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	But you, O Lord, have mercy on me, and raise me up <i>from illness</i> ; and I will pay them back.
Latin Vulgate	But You, O Lord, have mercy on me, and raise my up again: and I will requite them.
Masoretic Text (Hebrew)	And You, O Y ^e howah, show grace [to] me, and cause me to raise up, and I will recompense to them.
Peshitta (Syriac)	But You, O LORD, be merciful unto me and <u>heal</u> me, that I may repay them.
Septuagint (Greek)	But You, O Lord, have compassion upon me, and raise me up, and I shall requite them.
Brenton's updated LXX	But You, O Lord, have compassion upon me, and raise me up, and I shall requite them.

Significant differences: The English translation from the Syriac has *heal me* instead of *raise me up*.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	Have pity, LORD! Heal me, so I can pay them back. So, Lord, please be kind to me. Let me get up, and I will pay them back.
Good News Bible (TEV) <i>The Message</i> New Century Version	Be merciful to me, LORD, and restore my health, and I will pay my enemies back. GOD, give grace, get me up on my feet. I'll show them a thing or two. Lord, have mercy on me. Give me strength so I can pay them back.
New Life Bible New Living Translation	Have loving-kindness for me, O Lord. Raise me up, so that I may pay them back. Lord, have mercy on me. Make me well again, so I can pay them back!.

Partially literal and partially paraphrased translations:

Beck's American Translation	But You, LORD, be kind to me; help me get up and I will pay them back.
Christian Community Bible	But you, O Lord, have mercy on me; lift me up to give them recompense.
<i>God's Word</i> TM New American Bible	Have pity on me, O LORD! Raise me up so that I can pay them back... But you, LORD, have mercy and raise me up that I may repay them as they deserve."
New American Bible (R.E.)	"But you, LORD, take note of me to raise me up that I may repay them." That I may repay them: the healing itself is an act of judgment through which God decides for the psalmist and against the false friends. The prayer is not necessarily for strength to punish enemies.
NIRV	But Lord, show me your favor. Make me well, so I can pay them back.
New Jerusalem Bible Revised English Bible	But you, Yahweh, take pity on me! Put me on my feet and I will give them their due. LORD, be gracious and restore me that I may repay them in full.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	But you, Yahweh, grace me, and raise me to repay them. But you, O Lord, have mercy on me, lifting me up, so that I may give them their punishment.
Complete Jewish Bible Ferar-Fenton Bible	But you, ADONAI, have pity on me, put me on my feet, so I can pay them back. So have pity, O LORD, upon me, And raise, that I may repay him; —....
NET Bible®	As for you, O LORD, have mercy on me and raise me up, so I can pay them back!" The cohortative with prefixed vav (ו) here indicates purpose or result ("Then I will repay them") after the preceding imperatives.
NIV, ©2011	But may you have mercy on me, Lord; raise me up, that I may repay them.
The Scriptures 1998	But You, יהוה, show me favour and raise me up, And let me repay them.

Literal, almost word-for-word, renderings:

A Conservative Version Context Group Version Fred Miller’s Revised KJV LTHB World English Bible Young’s Updated LT	But thou, O LORD, have mercy upon me, and raise me up that I may requite them. But you, O YHWH, be generous to me, and raise me up, That I may repay them. But you, O LORD, be merciful to me and raise me up, that I may reward them. But You, O Jehovah, be gracious to me and raise me up, and I will repay them. But you, Yahweh, have mercy on me, and raise me up, That I may repay them. And You, Jehovah, favour me, And cause me to rise, And I give recompense to them.
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The gist of this verse: David is ill and he asks God to give him grace and to raise him up from his sickbed that he might properly pay back those of whom he speaks in this psalm. However, this may be David praying to be raised up and given strength as a man on the run from this revolution.

Psalm 41:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’attâh (אתָּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong’s #859 BDB #61
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
chânan (חָנַן) [pronounced <i>khaw-NAHM</i>]	<i>show favor, show grace [as a superior would do on behalf of an inferior], show mercy, be gracious, be merciful</i>	2 nd person masculine singular, Qal imperative with the 1 st person singular suffix	Strong’s #2603, #2589 BDB #335

Translation: *And You, O Y^ehowah, show grace to me,...* David, while ill, would certainly be praying for God to deliver him from his illness. David was put under discipline for the evil things that he did with Bathsheba and her husband; so David realizes that in order for God to cure him, God will have to show him grace. This is a key factor

in David's recover: grace orientation. David knows that he does not deserve or earn being cured; yet he asks God for this on the basis of grace.

As we examine the remainder of this verse, let me plant the seed that David may not be praying this from his sickbed, but praying this from the Mount of Olives. What came before was mostly written already, sitting around in one of David's song notebooks (which could just be his head); and now, as he writes down these words, he completes this psalm, writing from the standpoint of today.

Psalm 41:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	2 nd person masculine singular, Hiphil imperative with the 1 st person singular suffix	Strong's #6965 BDB #877

Translation: ...and raise me up,... David is prostrate on his bed. All kinds of people have come to see him, including those who just muttered meaningless and vapid phrases. In retrospect, David hones in on this, and can think of specific men who did this, including his son Absalom. In retrospect, David recognizes just how phony all of this is.

As will be discussed in v. 10c, there is an alternative understanding to this, that David is not asking to be raised up from his bed of sickness, but that these words take us to the Mount of Olives where David is on the run from Absalom, and he now prays to God to raise him up against his enemies. That is, to give him the strength and power to defeat those who have revolted against him.

Psalm 41:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâlêm (שָׁלַם) [pronounced <i>shaw-LAHM</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	1 st person singular, Piel imperfect with the voluntative hê	Strong's #7999 BDB #1022

The voluntative hê; that is, it ends with *âh*, not to indicate a feminine ending (although the meaning is similar), but this indicates that with the verb in the 1st person, we should have the additional words *let me, allow me to*. The 1st person Niphal may require the additional word *may, might, ought, should*. In the second person, we should have the additional word *might*; or, in any person we might add the word *may, might*. Surprisingly enough, I have found nothing concerning the voluntative hê in any of my reference books (Gibson, Mansoor, Zodhiates or Kelley), but Owen points it out again and again, and the many translators of Scripture go along with this. This appears to be tacked onto imperatives to smooth them out and to recognize the volition of the person being spoken to.

Psalm 41:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...that I may recompense them. David asks to be raised up from his illness so that he can pay his enemies back; or give them their proper payment for being traitors.

This final line potentially blows a serious hole in my theory of when this illness occurred. I have been supposing that, early on when Absalom and David reconciled, that David took ill and Absalom and others came to David, but it was more to watch him die than to give him real comfort. However, this verse reads: **And You, O Y^ehowah, show grace to me, and raise me up, that I may recompense them.** I have suggested that David later realized all that was going on—as much as 4 years later. Now, if this is correct, then David could not have prayed these words at the time of his illness; because he was not aware that these people hoped for his death.

Therefore, if my understanding of the background of this psalm is correct, then David has to be praying these things right now, as he writes them in his head. This would be his completion of the psalm, which shows new sensibilities about what went on around him when he was sick, and how this revolution has gathered great momentum.

Consequently, David is not praying these words from his sickbed, but he is praying these words from the top of Mount Olives. **And You, O Y^ehowah, show grace to me, and raise me up, that I may recompense them.** It neatly fits into the previous time period by asking to be raised up, but that can have more than one meaning. He can be praying to God to raise him up from his sickness or to raise him up from his retreat, and asking for God to allow him to pay his enemies back who have overthrown him.

In other words, vv. 1–9 look back on David's sickness, but with today's sensibilities, realizing fully what was going on back then. Then vv. 10–12 complete this psalm, 4 years later, with David—no longer sick, but on the run—asking for grace, for God to raise him up and for God to allow him to recompense those who have revolted against him.

Obviously, an alternative understanding would have this illness taking place at another time, with David praying this from his sickbed, and with him have a full understanding of what is going on around him. That sort of understanding is more difficult to place into David's life, as we do not have a narrative to affix it to.

Now, in any case, this becomes, at least in this verse, an imprecatory psalm. That is, David is clearly praying against his enemies, because he wants to give them their just recompense; i.e., he wants to pay them back.

This leads us to a rather sticky situation: do we pray against our enemies or do we pray for them? When we were fighting World War II, was it proper to drop bombs on Hiroshima and Nagasaki, or should we have been praying for our enemies, the Japanese instead? Here is where we must properly divide the Word of Truth.

Do We Pray for Our Enemies or Against Them?

1. This psalm, along with several others, is known as an imprecatory psalm or it has imprecatory elements. That is, David prays against his enemies; David prays to defeat his enemies; David prays to pay back his enemies what they deserve.
 - 1) David prays: **And You, O Y^ehowah, show grace to me, and raise me up, that I may recompense them** (Psalm 41:10).

Do We Pray for Our Enemies or Against Them?

- 2) There are a number of imprecatory psalms:
- 3) Here are some examples of petitions made to God in these psalms: **Let death take my enemies by surprise; let them go down alive to the grave** (Psalm 55:15). **O God, break the teeth in their mouths** (Psalm 58:6). **May they be blotted out of the book of life and not be listed with the righteous** (Psalm 69:28). **May his children be fatherless and his wife a widow** (Psalm 109:9). **How blessed will be the one who seizes your infants and dashes them against the rocks** (Psalm 137:9).
2. Yet Jesus, our Lord, said, **“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you may become sons of your Father in Heaven. For He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same?”** (Matt. 5:43–46; Lev. 19:18; MKJV).
3. The short answer, without much nuance, is, David is speaking of the enemies of Israel who seek to revolt against him; and against the military enemies of Israel; while Jesus is speaking of personal enemies. Although that comes close to dealing with this problem, it does not solve it completely. “Hate your enemies” was applied by the Jews against the Romans who dominated them.
4. There is a place for both approaches, and here is where the nuance works in. We faced, in WWII, a dreadful coalition of enemies in the Germans and the Japanese. The Germans were constructing death camps and destroying all of their Jews, which indicates an evil attributable only to Satanic influence. Therefore, the Germans had to be defeated and their death camps made public in every way possible.
5. This does not mean that we should engender great hate against the Germans or the Japanese. In war, we needed to defeat them, and by any means possible. What we did in WWII was righteous, and it was the hand of God destroying His enemies.
6. However, once we had defeated the Germans and the Japanese, it was a whole new story, one that, insofar as I know, had never been written before in human history. We went in and administered rulership in these countries with the intention of eventually returning the sovereignty back over to these people. This was an amazing thing which the United States did, and ought to make every American beam with pride of country and patriotism.
7. General Douglas MacArthur ruled over Japan, **calling for missionaries and Bibles** for all of these regions in the east, saying that there was a spiritual vacuum there and it would be filled by Christianity or Communism (which has been the great struggle of my lifetime).
8. Therefore, we rightfully prayed to defeat our enemies in WWII, the Germans and the Japanese; but then, instead of subjecting them to a generation of American control, we guided them toward a friendship with the United States, toward freedom and self-determination; and we gave them the gospel of Jesus Christ. This is one of the greatest testimonies of human history to both the words of Jesus and the prayers of King David.

Although I know that General MacArthur was the primary force in this, I would find it interesting to see what the reaction from the state department was. How did President Truman view this? Were there those who tried to stop MacArthur? It is a fascinating period of history which Satan would certain rather that we forgive about.

Chapter Outline

Charts, Maps and Short Doctrines

Spurgeon writes: *David was a person in magisterial office, and might without any personal revenge, desire to punish those who had insulted his authority and libelled his public character.*⁴⁵ Jamieson, Fausset and Brown write: *A lawful punishment of criminals is not revenge, nor inconsistent with their final good.*⁴⁶ Who David seems to be speaking of are revolutionaries, who are the ultimate in criminals

⁴⁵ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 41:10.

⁴⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 41:10.

against the state. We simply cannot allow criminals to run free and to continue committing crimes. We cannot allow a perpetual revolution in the name of love. It is better for the society as a whole that such people are captured and incarcerated or executed.

We are also looking at an alternate way of understanding this verse, given that Jesus quoted the previous verse and applied it to Judas. **And You, O Y^ehowah, show grace to Me, and raise Me up, that I may recompense them.** Jesus, in taking on Himself our sins, has become cursed, and He calls for the Father's grace, because He has been identified with our sins, taking upon himself the punishment that we deserve on the cross. Jesus is asking that He be raised up. If Jesus is raised, then God's forgiveness is certain (**If Christ is not raised, then your faith is in vain**—1Cor. 15:17).

At the very end, God will recompense His enemies what they deserve. And make no mistake about it; God will destroy His enemies (Isa. 37:36 Rev. 14:18–20).

In this, I knew that You took pleasure in me; that did not shout my enemy over me. Psalm 41:11 **By this, I knew that You took pleasure in me, [and] that my enemy did not cry out over me.**

Therefore, I know that You are pleased with me because my enemy has not rejoiced as victorious over me.

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	By this I know that you have favored me, that my enemy has not <i>prevailed</i> over me to cause harm.
Latin Vulgate	By this I know, that you have had a good will for me: because my enemy will not rejoice over me.
Masoretic Text (Hebrew)	In this, I knew that You took pleasure in me; that did not shout my enemy over me.
Peshitta (Syriac)	By this I know that you are pleased with me, because mine enemy does not <u>irk</u> me.
Septuagint (Greek)	By this I know that You have delighted in me, because my enemy shall not rejoice over me.

Significant differences: I don't know about the final verb in the English translation from the Syriac: *irked*.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Then my enemies won't defeat me, and I will know that you really care. I know that you are pleased with me because my enemy does not shout over me (that he has won).
Easy-to-Read Version	Lord, don't let my enemy hurt me. Then I will know that you didn't send them to hurt me.
Good News Bible (TEV) <i>The Message</i>	They will not triumph over me, and I will know that you are pleased with me. Meanwhile, I'm sure you're on my side-- no victory shouts yet from the enemy camp!
New Berkeley Version	By this I know that Thou delightest in me, because my enemy does not exult over me.
New Century Version	Because my enemies do not defeat me, I know you are pleased with me.
New Life Bible	Then I will know that You are pleased with me, because he who hates me does not win over me.

Partially literal and partially paraphrased translations:

American English Bible	By this I knew that you [loved] me, and my enemies will not rejoice over me.
Christian Community Bible	This will assure me that I enjoy your favor: if my enemies do not triumph over me,...
God's Word™	...and my enemy cannot shout in triumph over me. When you do this, I know that you are pleased with me.
New American Bible	By this I know you are pleased with me, that my enemy no longer jeers at me.
New American Bible (R.E.)	By this I will know you are pleased with me, that my enemy no longer shouts in triumph over me.
NIRV	Then I will know that you are pleased with me, because my enemies haven't won the battle over me.
New Jerusalem Bible	This will convince me that you delight in me, if my enemy no longer exults over me.
Today's NIV	I know that you are pleased with me, for my enemy does not triumph over me.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	By this I <i>will</i> know that you pleasure in me: My enemy <i>will</i> not shout over me! By this I see that you have pleasure in me, because my hater does not overcome me.
Complete Jewish Bible	I will know you are pleased with me if my enemy doesn't defeat me.
Ferar-Fenton Bible	By which I shall know that You love, When o'er me my foes cannot shout.
Judaica Press Complete T.	With this I shall know that You desired me, when my enemy does not shout joyfully over me.
New Advent Bible	By this I know, that you have had a good will for me: because my enemy shall not rejoice over me.
NET Bible®	By this [By this. Having recalled his former lament and petition, the psalmist returns to the confident mood of vv. 1-3. The basis for his confidence may be a divine oracle of deliverance, assuring him that God would intervene and vindicate him. The demonstrative pronoun "this" may refer to such an oracle, which is assumed here, though its contents are not included. See P. C. Craigie, Psalms 1-50 (WBC), 319, 321.] I know that you are pleased with me, for my enemy does [Or "will." One may translate the imperfect verbal form as descriptive (present, cf. NIV) or as anticipatory (future, cf. NEB).] not triumph [Heb "shout."] over me.
NIV – UK	I know that you are pleased with me, for my enemy does not triumph over me.

Literal, almost word-for-word, renderings:

exeGesés companion Bible	By this I know that you delight in me, because my enemy blasts not over me:...
King James 2000 Version	By this I know that you favor me, because my enemy does not triumph over me.
LTHB	By this I know that You delight in me, because my enemy does not exult over me.
New King James Version	By this I know that You are well pleased with me, Because my enemy does not triumph over me.
World English Bible	By this I know that you delight in me, Because my enemy doesn't triumph over me.
Young's Updated LT	By this I have known, That You have delighted in me, Because my enemy shouts not over me.

The gist of this verse: By answering David's prayer, he knows that God has delighted in him, as his enemy can no longer shout in victory over him.

Psalm 41:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châphêts (חָפֵּץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	2 nd person masculine singular, Qal perfect	Strong's #2654 BDB #342
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88

Translation: *By this, I knew that You took pleasure in me,...* If God causes David to raise up from his bed, to recover from his illness, he will know by that, that God has taken pleasure in him, or has delighted in him.

If we understand this to mean that David is speaking from the Mount of Olives, on his exit from Jerusalem; then God giving him victory against Absalom indicates that God still takes pleasure in David.

Psalm 41:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Psalm 41:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwā' (עוּר) [pronounced roo-AHG]	to shout, to raise a shout, to cry out, to give a blast, are caused to shout	3 rd person masculine singular, Hiphil imperfect	Strong's #7321 BDB #929
'āyab (אֵיבָ) [pronounced aw-YA ^B V]	enemy, the one being at enmity with you; enmity, hostility	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #340 & #341 BDB #33
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 1 st person singular suffix; pausal form	Strong's #5921 BDB #752

Translation:...[and] that my enemy did not cry out over me. The idea here is that his enemy has seen him dying on his bed, and is rejoicing over this or raising a shout of victory because of David's impending death. David knows that he has found grace in God's sight if this does not occur.

The enemy that David is now facing, perhaps 4 years later, is Absalom leading a revolution against him. David prays for God's grace to triumph over Absalom. **And You, O Y^ehowah, show grace to me, and raise me up, that I may recompense them. By this, I knew that You took pleasure in me, [and] that my enemy did not cry out over me.** At this point, David does not know what will happen. He does not want to resist Absalom's revolution in Jerusalem, as it will result in many innocent people being hurt, and all of that would be a result of David's inability to be honorable in his marriages; and honorable toward his own subjects. But, the alternative is to allow Absalom to reign over Israel, a man with no character and no clear abilities apart from being attractive and personable.

Taking vv. 10–11 together, and viewing this from a different perspective: **And You, O Y^ehowah, show grace to Me, and raise Me up, that I may recompense them. By this, I knew that You took pleasure in Me, [and] that my enemy did not cry out over Me.** It is the cross and resurrection which signal the defeat of Satan by our Lord. This is the great victory; and this victory is approved of by God the Father, as He raised up Jesus from the dead, so show that He took pleasure in Him. Because of the cross and the resurrection, Satan cannot declare victory. God is victorious in all things.

This is declared in Philip. 2:8–11 (MKJV) **And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Therefore God has highly exalted Him, and has given Him a name which is above every name, that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.** In order for this to happen, God had to raise Him up.

And from Clarke's commentary: *Calmet says it is the greatest proof we have of the divinity of Christ, that He did not permit the malice of the Jews, nor the rage of the devil, to prevail against Him. They might persecute, blaspheme, mock, insult, crucify, and slay him; but His resurrection confounded them; and by it He gained the victory over sin, death, and hell.*⁴⁷ The reality of Who Jesus is helps to explain the vicious hatred of Him, as well as the persecution of Him. How would a mere man have engendered so much animosity against him?

⁴⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:11.

And it is in this particular light that Gill interprets this verse: *[God delighted in Jesus] both as His Son and His servant; in His obedience, sufferings, and death, whereby His counsels were accomplished, His covenant ratified, and the salvation of his people procured; and which delight and well pleasedness in Him was the ground of His deliverance from the power of death and the grave.*⁴⁸

This leaves us with the problem, do we see this as David speaking of his enemies and his life; or as his speaking of Jesus and what is to come? When we understand the **dual authorship** of the Word of God, we do not have to make this choice.

**And me, in my integrity, You have taken a hold
in me;
and so You will set me to Your faces to
everlasting.**

Psalm
41:12

**Even I, You have supported me in my integrity;
therefore, You will establish me in Your
presence forever.**

**As for me, You have supported me in my integrity and completeness;
therefore, You will establish me in Your presence forever.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	But I, for my blamelessness - you have sustained me; and you made me stand in your presence forever.
Latin Vulgate	But You have upheld me by reason of my innocence: and have established me in Your sight for ever.
Masoretic Text (Hebrew)	And me, in my integrity, You have taken a hold in me; and so You will set me to Your faces to everlasting.
Peshitta (Syriac)	And as for me, You uphold me in my integrity, and set me before your face for ever.
Septuagint (Greek)	But You <u>helped</u> me because of my <u>innocence</u> , and have established me before You forever.

Significant differences: The first verb in the Greek does not appear to be right; and it is not a verb found in the New Testament. Although *innocence* can be a translation from the Hebrew, it does not really fit. The final phrase show legitimate English translation in all of the languages.

Thought-for-thought translations; paraphrases:

Common English Bible	You support me in my integrity; you put me in your presence forever.
Contemporary English V.	You have helped me because I am innocent, and you will always be close to my side.
Easy English	You will help me because I am honest. You will always keep me near to you.
Easy-to-Read Version	I was innocent and you supported me. You let me stand and serve you forever.
Good News Bible (TEV)	You will help me, because I do what is right; you will keep me in your presence forever.

⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 41:11.

<i>The Message</i>	You know me inside and out, you hold me together, you never fail to stand me tall in your presence so I can look you in the eye.
New Century Version	Because I am innocent, you support me and will let me be with you forever.
New Life Bible	As for me, You hold me up in my honesty. And You set me beside You forever.
New Living Translation	You have preserved my life because I am innocent; you have brought me into your presence forever.

Partially literal and partially paraphrased translations:

American English Bible	You helped me because I'm not guilty, and through ages stood me strong there before You.
Beck's American Translation	As for me, You have taken hold of me in my innocence and have set me before You forever.
Christian Community Bible	...if you uphold my integrity and let me stand in your presence forever.
New American Bible (R.E.)	In my integrity may you support me and let me stand in your presence forever.
NIRV	You will take good care of me because I've been honest. You will let me be with you forever.
New Jerusalem Bible	Then you will keep me unscathed, and set me in your presence for ever.
Revised English Bible	But I am upheld by you because of my innocence; you keep me for ever in your presence.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And as for me, you are my support in my righteousness, giving me a place before your face for ever.
Complete Jewish Bible	You uphold me because of my innocence you establish me in your presence forever.
Ferar-Fenton Bible	And You hold me up in my right, And fix me forever near You.
HCSB	You supported me because of my integrity and set me in Your presence forever.
JPS (Tanakh—1985)	You will support me because of my integrity, and let me abide in Your presence forever.
Judaica Press Complete T.	As for me, because of my innocence You shall support me, and stand me up before You forever.
New Advent Bible	But you have upheld me by reason of my innocence: and have established me in your sight for ever.
NET Bible®	As for me, you uphold [Or "have upheld." The perfect verbal form can be taken as generalizing/descriptive (present) or as a present perfect.] me because of my integrity [Because of my integrity. See Pss 7:8; 25:21; 26:1, 11.]; you allow [The prefixed verbal form with vav (ו) consecutive has the same aspectual function as the preceding perfect. It is either generalizing/descriptive (present) or has a present perfect nuance ("you have allowed").] me permanent access to your presence [Heb "and you cause me to stand before you permanently."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	As for me, in my integrity You uphold me, And You station me before You for the eon.
<i>Updated Emphasized Bible</i>	But, as for me, In my blamelessness, You have held me fast, And You have caused me to stand before you unto times age-abiding.
exeGeses companion Bible	...and as for me, uphold me in my integrity

The updated Geneva Bible *and station me in front of your face eternally. And as for me, You uphold me in my integrity [Meaning, either in prosperity of life or in the true fear of God against all temptation.], and set me before Your face [Showing me evident signs of your fatherly providence.] for ever.*

LTHB *And I, in my integrity You uphold me, and You set Your face before me forever.*

Syndein *But as for me, in my integrity {David's love for God and His Word}, You uphold me. And You cause me to stand in your presence forever.*

World English Bible *As for me, you uphold me in my integrity, And set me in your presence forever.*

Young's Updated LT *As to me, in my integrity, You have taken hold upon me, And You cause me to stand before You to the age.*

The gist of this verse: David knows that God will lift him up and cause him to be in God's Presence forever.

Psalm 41:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tôm (תּוֹם) [pronounced <i>tohm</i>]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8537 BDB #1070
tâmak ^e (תָּמַךְ) [pronounced <i>taw-MAHK</i>]	<i>to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere</i>	2 nd person masculine singular, Qal perfect	Strong's #8551 BDB #1069
With the bêyth preposition, tâmak ^e means <i>to hold up, to support</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88

Translation: *Even I, You have supported me in my integrity;...* David recognizes that God has supported and upheld him on the basis of the fullness of his soul; based upon the integrity of his soul; based upon his completeness. All of these things suggest spiritual maturity.

We often associate spiritual maturity with a lack of gross, observable, immoral sins. However, this is not what is taught in the Bible. A person can keep his overt sins to a minimum and be a spiritual pigmy.

This will be a difficult distinction to make but, God does not support David because he is a great man or moral or a great believer; God supported David based upon his spiritual integrity; based upon the completeness in his soul, which suggests a soul filled with doctrine. David would be complete in his soul, which R. B. Thieme, Jr. referred

to early on as having an **edification complex**; and later as being in **supergrace**; and later as being in **ultra-supergrace**. This simply means that David is a mature believer.

David is essentially exercising faith in God recognizing his maturity and vindicating the Word of God which was in David's soul. In vv. 10–11, David is praying for God to give him grace and to give him dominance over his enemies; and in v. 12, he seems to understand that God has given this to him.

Psalm 41:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtsab (נָצַב) [pronounced <i>naw-TSAH^βV</i>]	<i>to station oneself, to take one's stand, to stand up, to set something upright, to erect; to fix, to establish</i>	2 nd person masculine singular, Hiphil imperfect; with the 1 st person singular suffix	Strong's #5324 BDB #662
lâmed (ל) [pronounced <i>l^é</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
lâmed (ל) [pronounced <i>l^é</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: ...therefore, You will establish me in Your presence forever. This is one of the places where the Old Testament speaks of an eternal presence before God. David believed that, because of what was going on in his life on earth, that he would be established before God forever.

I believe that there are two ways to understand this psalm, beginning from v. 10 down to here. David wrote this psalm about himself, and about his sickness; however this can also be seen as speaking of our Lord at the cross and how He depended upon this passage in his soul in the hours before and during the cross.

Bear in mind, we began in v. 9 with a verse that clearly was not about Jesus, but was applied by Jesus to Himself. I would respect Jesus when He quotes Scripture and tells me that it is fulfilled. However, no one previously looked at this verse and said, "This is talking about the Messiah." Therefore, if it seems reasonable, and if Jesus applied v. 9 to Himself, then we need to explore the possibility that what follows applies to our Lord as well.

On the left-hand side, we have the actual historical incident, as David saw it. However, on the right is the application to the Messiah, as the Holy Spirit expressed it. Using the same words, the human author and the Divine Author give us two different understandings of this passage.

Two Separate Interpretations of Psalm 41:9–12

Scripture	Applied to David	Scripture	Applied to Jesus
<p>Even a man of my welfare [prosperity and safety] in whom I trusted— [a man] who ate my bread— [his] heel is lifted up against me.</p>	<p>David is apparently speaking of Ahithophel here, one of his most prized tacticians. David and his men shared meals in the palace often.</p>	<p>Even a man of my welfare [prosperity and safety] in whom I trusted— [a man] who ate my bread— [his] heel is lifted up against me.</p>	<p>Jesus here applies this to Judas, a man who had been with the disciples for Jesus' public ministry, and had shared meals with all of them as well.</p>
<p>And You, O Y^ehowah, show grace to me, and raise me up, that I may recompense them.</p>	<p>The proper interpretation here is, 4 years later, David is leaving Jerusalem, running from Absalom, and he asks for God to support him to that he might defeat his enemies, and pay them their due.</p>	<p>And You, O Y^ehowah, show grace to Me, and raise Me up, that I may recompense them.</p>	<p>Jesus had become sin for us, and all of our sins were poured upon Him. Jesus calls upon God to raise Him up (the resurrection), which indicates that God approves of His work on the cross.</p>
<p>By this, I knew that You took pleasure in me, [and] that my enemy did not cry out over me.</p>	<p>That God supports David indicates that He still takes pleasure in David's life; and will not allow David's enemies to triumph over him.</p>	<p>By this, I knew that You took pleasure in Me, [and] that My enemy did not cry out over Me.</p>	<p>By raising Jesus up and making His enemies His footstool, God shows that He approves of Jesus' work on the cross.</p>
<p>Even I, You have supported me in my integrity; therefore, You will establish me in Your presence forever.</p>	<p>David has integrity of soul, despite the many wrongs that he has committed. God will establish the throne of David forever and David would be with God forever.</p>	<p>Even I, You have supported Me in My integrity; therefore, You will establish Me in Your presence forever.</p>	<p>Jesus is true integrity, having become spiritual maturity through growth in the Word of God. He will stand as the King of Kings, Lord of Lords, for all time.</p>

The final verse appears to be a doxology to the entire first book of the psalms.

Chapter Outline

Charts, Maps and Short Doctrines

The *final* verse of this chapter reads: **Even I, You have supported me in my integrity; therefore, You will establish me in Your presence forever.** This is interesting, as all believers will be in the eternal presence of God, but David

is tying this to his integrity. This implies that the words used here—being established forever in God’s presence—is more than simply being with God or spending eternity with God.

Throughout, David’s enemies have been whispering against him, probably defaming his character. David looks to God for justification. David has believed in the Second Person of the Trinity, so he is made righteous for that faith; but David has exercised faith toward the Word of God throughout his life, which has added layers onto his spiritual life, making David more and more spiritually mature (called integrity in this passage). See also Psalm 7:8 25:21 26:1. In Psalm 26:11, David writes: **But I will walk in my truthfulness; redeem me and be merciful to me.** David knew that he was a mature believer and had no problem stating it for the record. This also tells us that David, despite the awful sins that he committed, still understood himself as being mature (the pressure that God had put upon David over the past few years was pushing David in the desired direction). Part of his maturity is an unshakable faith in the God of Israel.

The entire verse reads: **Even I, You have supported me in my integrity; therefore, You will establish me in Your presence forever.** David therefor knows that he has an eternal relationship with God, which apparently includes rewards (although David does not say much about the rewards). See Job 36:7 Psalm 16:11 17:15 23:6 30:12.

Chapter Outline

Charts, Maps and Short Doctrines

Doxology for First Book of Psalms

This final verse appears to be unrelated to the previous psalm. Ferrar Fenton sees this psalm as 3 separate psalms that got all mixed together. The NIRV says that this is simply a doxology for the first set of psalms, which go from Psalm 1–41 (which seems more reasonable to me).

E. H. Plumptre, M.A., in “Biblical Studies,” 1870, writes: At the end of the Psalm 41:1–13, of the 72nd, of the 89th, and of the 106th, we meet with the solemn Amen, single or redoubled, following on a doxology, which indicates that one book ends and that another is about to begin. A closer study of the Psalms shows that each book possesses characteristics of its own. Jehovah, (“the Lord”) for example, is prominent as the divine name in the first book, Elohim (“God”) in the second.⁴⁹

John Calvin on this topic: *The Hebrew Psalter is divided into five books. This is the end of the first book. The second ends with the 72nd psalm, the third with the 89th, the fourth with the 106th, and the fifth with the 150th. It is worthy of remark, that each of these five books solemnly concludes with a distinct ascription of praise to God; only no distinct doxology appears at the end of the fifth book, probably because the last psalm throughout is a psalm of praise. The Jewish writers affirm that this form of benediction was added by the person who collected and distributed The Psalms into their present state. How ancient this division is, cannot now be clearly ascertained. Jerome, in his Epistle to Marcella, and Epiphanius, speak of The Psalms as having been divided by the Hebrews into five books; but when this division was made, they do not inform us. The forms of ascription of praise, added at the end of each of the five books, are in the Septuagint version, from which we may conclude that this distribution had been made before that version was executed. It was probably made by Ezra, after the return of the Jews from Babylon to their own country, and the establishment of the worship of God in the new temple; and it was perhaps made in imitation of a similar distribution of the books of Moses. In making this division of the Hebrew Psalter, regard appears to have been paid to the subject-matter of the psalms.*⁵⁰

⁴⁹ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 41, chapter comments.

⁵⁰ John Calvin, *Calvin’s Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 41:13.

This would also help to explain the final psalm, one which praises God in each line, as a fitting end to the entire book of Psalms.

**Blessed [is] Y^ehowah, Elohim of Israel;
from the everlasting and as far as the
everlasting.
Amen and amen.**

Psalm
41:13

**Blessed [is] Y^ehowah, the Elohim of Israel,
from everlasting to everlasting.
Amen and amen [or, truly, truly].**

**Blessed is Jehovah, the God of Israel,
from eternity past to eternity future.
This is absolute truth!**

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	Blessed be <i>the name of</i> the Lord God of Israel, from <i>this</i> world to the world to come; <i>the righteous will say</i> , "Amen and amen."
Latin Vulgate	Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.
Masoretic Text (Hebrew)	Blessed [is] Y ^e howah, Elohim of Israel; from the everlasting and as far as the everlasting. Amen and amen.
Peshitta (Syriac)	Blessed is the LORD God of Israel from everlasting and to everlasting! Amen and Amen.
Septuagint (Greek)	Blessed be the Lord God of Israel from everlasting to everlasting. Amen and Amen.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	You, the LORD God of Israel, will be praised forever! Amen and amen. Say good things about the LORD. He always was the God of Israel and he always will be! Amen and amen! .
Easy-to-Read Version	Bless the Lord, God of Israel! He always was, and he always will be.
Good News Bible (TEV) <i>The Message</i> New Century Version	Praise the LORD, the God of Israel! Praise him now and forever! Amen! Amen! Blessed is GOD, Israel's God, always, always, always. Yes. Yes. Yes. Praise the Lord, the God of Israel. He has always been, and he will always be. Amen and amen.
New Life Bible New Living Translation	Honor be to the Lord, the God of Israel, forever and ever! Let it be so! Praise the Lord, the God of Israel, who lives from everlasting to everlasting. Amen and amen!

Partially literal and partially paraphrased translations:

American English Bible	Praise Jehovah, IsraEl's God, through the age and into the age of the ages. May it be so, amen.
Beck's American Translation	Blessed be the LORD God of Israel, from everlasting to everlasting! Amen and Amen! With the benediction of verse 13, the First Book of Psalms closes. Note also Psalm 72 89 106 and all of Psalm 150 for similar endings.
Christian Community Bible	Praise the Lord, the God of Israel,

from all eternity and forever!

Amen. Amen! Psalm 72:18 89:53 Ne 9:5 Dn 2:20 Lk 1:68

God's Word™

Thank the LORD God of Israel through all eternity! Amen and amen!

New American Bible (R.E.)

* * *
Blessed be the LORD, the God of Israel,
from all eternity and forever.

Amen. Amen.

NIRV

Give praise to the Lord, the God of Israel,
for ever and ever.

Amen and Amen [Neh. 9:5]. The doxology, not part of the Psalm, marks the end of the first of the five books of the Psalter, cf. Ps 72:18-20; 89:53; 106:48.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

May the Lord God of Israel be praised, through eternal days and for ever. So be it.
So be it.

Complete Jewish Bible

Blessed be ADONAI the God of Isra'el from eternity past to eternity future. Amen.
Amen.

Ferar-Fenton Bible

A Chorus or Doxology

Let Israel bless the Living God for ever,
And ever, and for aye!

Amen and still Amen. The 41st Psalm of the ordinary notation is clearly three distinct anthems, of entirely distinct character, confused by some ancient transcriber. I consequently separate them. —F.F.

Judaica Press Complete T.

Blessed is the Lord, the God of Israel from all times past and to all times to come.
Amen and amen.

New Advent Bible

Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

NET Bible®

The LORD God of Israel deserves praise [Heb "[be] blessed." See Pss 18:46; 28:6; 31:21.]

in the future and forevermore [Heb "from everlasting to everlasting." See 1 Chr 16:36; Neh 9:5; Pss 90:2; 106:48.]!

We agree! We agree [Heb "surely and surely" (אמן וְאָמֵן ['amen v'y'amen], i.e., "amen and amen"). This is probably a congregational response to the immediately preceding statement about the propriety of praising God.]!

NIV – UK

Praise be to the Lord, the God of Israel,
from everlasting to everlasting.

Amen and Amen.

Literal, almost word-for-word, renderings:

The Amplified Bible

Blessed be the Lord, the God of Israel, from everlasting and to everlasting [from this age to the next, and forever]! Amen and Amen (so be it).

Concordant Literal Version

Blessed be Yahweh Elohim of Israel From the eon and unto the eon. Amen and Amen Permanent.

Context Group Version

Esteemed be YHWH, the God of Israel, From everlasting and to everlasting. Amen, and Amen.

Darby Translation

Blessed be Jehovah, the God of Israel, from eternity to eternity! Amen, and Amen.

exeGesés companion Bible

Blessed - Yah Veh Elohim of Yisra El
from eternity to eternity.
Amen and Amen.

The Geneva Bible

Blessed [be] the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen [By this repetition he stirs up the faithful to praise God.].

LTHB Blessed be Jehovah God of Israel, even from everlasting to everlasting! Amen and Amen!

Syndein Praise/'Blessed be' . . . Jehovah/God . . . 'Elohiym/Godhead of Israel {Jesus Christ} from everlasting {eternity past} . . . to everlasting {eternity future}. Amen . . . and Amen.

World English Bible Blessed be Yahweh, the God of Israel, From everlasting and to everlasting! Amen and amen.

Young's Literal Translation Blessed is Jehovah, God of Israel, From the age--and unto the age. Amen and Amen.

The gist of this verse: God is happy forever; this is a statement of absolute certainty.

Psalm 41:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^e râ’êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: Blessed [is] Y^ehowah, the Elohim of Israel,... God, by virtue of His perfect character, is blessed forever; indicating that God is always happy (whatever the divine correspondence would be to our happiness).

Barnes comments: *That is, Let the Lord God of Israel be praised, honored, adored. The language is an expression of desire that all honor, all happiness, might be His. It is a recognition of God as the source of the mercies referred to, and an expression of the feeling that he is entitled to universal praise. The word Israel here refers to the people of God as descended from Jacob or Israel.*⁵¹

Psalm 41:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577

⁵¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:13.

Psalm 41:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿowlâm (עולם) [pronounced <i>gó-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עד) [pronounced <i>gáhd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿowlâm (עולם) [pronounced <i>gó-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun with the definite article	Strong's #5769 BDB #761

Together, these words (going back as far as the *min*) mean *from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting*. This phrase has been translated *to the age and forever* (Young), *to times age-abiding and beyond* (Rotherham), *forever and ever* (NASB, NJB), *never* (this is with the negation in the NAB, REB, NIV and NRSV), and *forever* (*The Amplified Bible*).

Translation: ...*from everlasting to everlasting*. This may be better conveyed as, *from eternity past to eternity future*. Clarke calls this *From the hidden time to the hidden time*.⁵² The God of Israel stands blessed (happy) forever.

Barnes again: *Through eternity, or eternal ages, - from all past duration to all future duration. The expression "from everlasting to everlasting," would embrace eternity; and the idea is that God is deserving of eternal praise.*⁵³

This certainly affirms the faith of the Jews in eternity.

Psalm 41:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmên (אמן) [pronounced <i>aw-MAYN</i>]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâmên (אמן) [pronounced <i>aw-MAYN</i>]	<i>truly, verily, Amen!, this is truth, for real</i>	adverb	Strong's #543 BDB #53

Translation: *Amen and amen* [or, truly, truly]. This first book of psalms ends with *amen and amen*, which could also be translated *verily, verily*; or, *truly, truly*. Jesus often said this when speaking in the Greek (or Aramaic).

⁵² Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:13.

⁵³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:13.

Amen signifies belief in what has gone before or an affirmation of what has gone before. This could be a way of recognizing the canonicity of the first 41 psalms. Doubling the *amen* suggest even a greater confirmation (again, which would extend over all 41 previous psalms and not just Psalm 41).

Barnes: *[The] repetition [of amen] is emphatic, expressing strong assent to what is said as certainly true, or as eminently the wish of the mind.*⁵⁴

The Chaldee adds an additional phrase: *And let the righteous say, "Amen, and Amen."*⁵⁵

Clarke writes: *This doxology, Dr. Kennicott supposes, may have been added by the collector of this book; and he thinks that the division into books is not arbitrary, and that the Psalms were collected at different times by different persons.*⁵⁶

There does not seem to be another organization which I am able to perceive. Some of these psalms might be found in Castle Zion; others by the tent that David made for the Ark of God; others in the Tabernacle; and others in the Temple. Some may have gone with the refugees when Judah was taken out under the **5th stage of national discipline**. These groups of psalms would have been used in worship. This certainly leaves many unanswered questions: why are there not a lot of duplications? Why were these psalms determined later to be inspired by God, and therefore collected, preserved and added into the canon? How long after their writing were they recognized as inspired?

These are not the endings of these particular psalms, but the endings of the divisions in the book of Psalms.

Endings of the 5 Books of the Psalms

Scripture	Text/Commentary
Psalm 41:13	Blessed [is] Y ^e howah, the Elohim of Israel, from everlasting to everlasting. Amen and amen [or, truly, truly].
Psalm 72:18–20	Blessed is Jehovah God, the God of Israel, who alone does wonderful things. And blessed be His glorious name forever; and all the earth is filled with His glory! Amen and Amen.
Psalm 89:52	The prayers of David the son of Jesse are ended. Blessed is Jehovah forevermore. Amen and Amen.
Psalm 106:48	Blessed is Jehovah, the God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise Jehovah!
Psalm 150:1–6	Praise Jehovah. Praise God in His sanctuary; praise Him in the expanse of His power. Praise Him for His mighty acts; praise Him according to His excellent greatness. Praise Him with the sound of the trumpet; praise Him with the harp and lyre. Praise Him with the timbrel and dance; praise Him with stringed instruments and pipes. Praise Him on the sounding cymbals; praise Him with the resounding cymbals. Let everything that breathes praise Jehovah. Praise Jehovah!

⁵⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 41:13.

⁵⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:13.

⁵⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 41:13.

Apart from Psalm 41:13, these came from the Modern KJV.

Other doxologies from the Bible include 1Chron. 29:10 Eph. 1:3 Rev. 4:8 5:9–14 7:12 11:17 22:20.

Chapter Outline

Charts, Maps and Short Doctrines

The idea at the end is, all things come together to praise God; God is blessed above all else. **For in Him we live and move and have our being** (Acts 17:28a). Or as Paul wrote in Eph. 3:20–21 (MKJV) **Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus throughout all ages, forever. Amen.**

Chapter Outline		Charts, Maps and Short Doctrines	
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
Introduction	Text	Addendum	
www.kukis.org		Exegetical Studies in the Psalms	

Psalm 41 Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 41	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the preeminent one; a psalm to David.	For the choir director; a psalm by David.
God Sustains and Blesses Those Who Adhere to His Plan	
Blessings [or, <i>happinesses</i>] [to the one] attending to [or, <i>instructing</i>] the poor [i.e., the one who is deficient or lacking; the one who is grace oriented]; Yehowah will deliver him in the day of evil.	Blessings [and <i>happinesses</i>] are to the one who attends to [or instructs] the poor [the one who is deficient]; for Jehovah will deliver him in the day of disaster.
Y ^e howah guards him and preserves his life; he is made happy [and blessed] in the land; and you will not place him into the desire of his enemies.	Jehovah will guard him and preserve his life; he is made both happy and blessed in the land; and you will not give him into the hand of his enemies.
Y ^e howah sustains him on a sickbed; He has overturned every bed in his sickness.	Jehovah sustains him upon his sickbed; in fact, He will overturn his every bed of affliction.
David's Enemies Desire the Worst for Him	

A Complete Translation of Psalm 41	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I [even] I have [already] said, “Y ^e howah, show grace to me [and] heal my soul, for I have sinned regarding You.”	I confessed my sin in the past, saying, “Jehovah, show grace to me and restore my soul to Your favor, for I have sinned (in the past) with regards to You.”
My enemies speak evil concerning me, [saying], “When will he die and his name [and memory] perish?”	My enemies speak evil of me, saying, “When will he die and his line disappear?”
And when he [my enemy] was come in to see [me], he speaks lies [and emptiness]; his heart gathers up [my] misfortune to it, [and then] he goes outside [and] he tells [it].	And when he [my enemy] came to see me, he speaks lies and emptiness; but he remembers my misfortune and then goes out to tell all about it.
All those who hate me whisper against me; concerning me, they calculate evil towards me.	All of those who hate me whisper against me; they plot evil against me as well.
[They say:] “A worthless thing is being poured into him; and when he has lain down, he will not again rise up.”	They postulate: “A debilitating disease is poured into him, so that, when he has lain down, he will not rise up again.”
Even a man of my welfare [prosperity and safety] in whom I trusted— [a man] who ate my bread— [his] heel is lifted up against me.	Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me— his heel has been lifted up against me.
God Will Vindicate the Integrity of David’s Soul	
And You, O Y ^e howah, show grace to me, and raise me up, that I may recompense them.	And You, O Jehovah, be gracious to me and lift me up, so that I may give them their just payment.
By this, I knew that You took pleasure in me, [and] that my enemy did not cry out over me.	Therefore, I know that You are pleased with me because my enemy has not rejoiced as victorious over me.
Even I, You have supported me in my integrity; therefore, You will establish me in Your presence forever.	As for me, You have supported me in my integrity and completeness; therefore, You will establish me in Your presence forever.
Doxology to the First Book of Psalms (Psalms 1–41)	
Blessed [is] Y ^e howah, the Elohim of Israel, from everlasting to everlasting.	Blessed is Jehovah, the God of Israel, from eternity past to eternity future.
Amen and amen [or, truly, truly].	This is absolute truth!

Chapter Outline

Charts, Maps and Short Doctrines

The following chapters of the Bible would be appropriately studied at this time: **2Samuel 15** ([HTML](#)) ([PDF](#)) ([WPD](#)). **Psalm 38** ([HTML](#)) ([PDF](#)) ([WPD](#)) is also appropriately studied, as it appears to have the same theme as does this psalm.

W. Wilson, D.D. said: These forty-one Psalms, it has been observed, forming the first book, relate chiefly to the ministry of Christ upon earth, preparing those who were looking for the consolation of Israel, for his appearing amongst them.⁵⁷

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in the Psalms

⁵⁷ From Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 41, chapter comments. However, I disagree with the remainder of his observations, which is *Accordingly, the second book, commencing with Psalm 42:1–11, may refer chiefly to the infant church of Christ*. I don't think that we have specific prophecies of the Church Age in the Old Testament.