
Psalm 61

Psalm 61:1–8

David's "I Will's"

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.

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Chapter Outline		Charts, Maps and Short Doctrines	
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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	
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Wings		

Chapters of the Bible Alluded To		

Psalms Appropriately Exegeted with this Chapter		

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1Sam. 23		

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.
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).
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.
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 61

Introduction: Psalm 61 is a fairly short psalm, and there is no little discussion as to where this psalm ought to be placed in David's life. In fact, a number of people even place this psalm completely outside of David's actual life on earth. As is true with most psalms, placing them in a particular historical context is usually difficult. We often do so simply to use the historical circumstance in order to illustrate the principles found in the psalm itself. However, such a placement ought not to obscure the principles of a psalm, but to add depth and to illustrate some of these principles.

I originally placed Psalm 61 with Psalm 55 (which is related to 2Sam. 15) for two reasons (neither of which is very compelling): David asks for God to hear him at the outset in both psalms and he speaks of wings in both psalms,

although in a very different context. Furthermore, in Psalm 61, David seems to grasp the meaning, importance and reality of the covenant which God made with him, and this would be an ideal time to apply that, when he is at the top of the Mount of Olives, speaking to Hushai the Archite, a man who is an answer to prayer, and the proof of God’s faithfulness to him.

However, because there is such a clear reference to persons here (David is always in the 1st person; God is always in the 2nd person; David’s enemy 3rd person. Therefore, when David speaks of the king in the 3rd person (v. 6), it seems less likely that this is David speaking of himself. David seems to be praying for long life for the king; which seems out of step with David’s situation with Absalom; but this can be reasonably applied to King Saul (which some explanation). Therefore, I believe that this psalm is properly placed with the end of 1Sam. 23. More will be said on this topic a little further **down**.

Twice in this very short psalm, David speaks of his vows. Interestingly enough, at no time in the narrative of Samuel is there anything said about David and his vows (although Absalom makes up a story of keeping vows in order to organize his revolution against David; that is not related to this psalm). So we will need to discuss vows when we get to that point. What vows help us to do is to further distinguish between the Age of Israel and the Church Age.

We need to know who the people are who populate this chapter.

The Principals of Psalm 61

Characters	Commentary
David	David speaks of himself in the 1 st person, using verbs or 1 st person singular suffixes.
God	David speaks of God in the 2 nd person masculine singular throughout this short psalm.
David’s enemy	The clues appear to be that David’s enemy is probably Saul in particular.
The king	David prays for his life to be lengthened; and, obviously, the king could be David’s enemy as well. However, this king seems to morph from being David’s enemy into Christ Jesus, the Eternal King.

The latter identification is based upon David and the rock (which is similar to a narrative where David is able to avoid Saul on a mountain); and David speaks of being protect by God’s wings, which is something he would more likely request when dealing with Saul, whom David did not want to strike, rather than with Absalom, whose army, David could possibly defeat.

Chapter Outline

Charts, Maps and Short Doctrines

It is important to understand what has gone before.

The Historical Context of Psalm 61

The most likely historical context for this psalm is Saul’s pursuit of David. Almost from the very beginning of their relationship, Saul saw David as a threat, despite David’s loyalty. Saul knew that David was kingly material; and he knew that he wanted to hold onto his crown.

In this psalm, David prays for the king (v. 6) and he mentions a rock and the protection of God, which reasonably places us at the end of **1Sam. 23** ([HTML](#)) ([PDF](#)).

R. B. Thieme, Jr. teaches this in association with 2Sam. 15 lesson 631_0391.¹

¹ Unfortunately, like many of the psalms which Bob covered, he did little more than read this psalm, which very little analysis.

Barnes claims *it is evident that it was composed by one who was in exile (Psalm 61:2) and by one who was a king (Psalm 61:6). The supposition which best agrees with all the circumstances alluded to in the psalm is, that it was composed by David when he was driven into exile on the rebellion of Absalom, and that it was composed when he was still beyond the Jordan (2Sam. 17:22) and when his life was yet in danger.*² My problem with Barnes' assessment is, mentioning a king does not mean that David is speaking of himself; and this psalm does indicate that David is in difficult straights, but not necessarily that he is in exile as King of Israel.

So that you do not think that there is some sort of consensus on the historical context, Clarke writes: *The Psalm appears to have been written about the close of the captivity, and the most judicious interpreters refer it to that period. On this supposition the notes are formed.*³ I have no clue as to how Clarke arrived at this conclusion.

Gill says that it might be David on the run from Absalom; or David on the run from Saul; or David fighting the Syrians.⁴ See Keil and Delitzsch if you want to see an additional array of speculation.

We do not always know the historical context of every psalm. Sometimes we make a guess at it, and use that history as a backdrop. However, there should be a much wider application of this (and any other) psalm beyond the historical narrative from which the psalm was born.

Chapter Outline

Charts, Maps and Short Doctrines

I think that it is always worthwhile to see another person's approach to the organization of a chapter.

Barnes' Outline of Psalm 61

- I. A prayer for the divine interposition (Psalm 61:1–2). The psalmist was far away from his home – in exile – and his heart was overwhelmed.
- II. A reference to former mercies, and to the divine interposition in other days, as a ground of hope and of pleading now (Psalm 61:3–5).
- III. An expression of confident assurance that his prayer would be heard; that his life would be preserved; that his days would be lengthened out, and that he would be delivered from danger (Psalm 61:6–7).
- IV. The result of this deliverance; or, as an expression of gratitude for it, a purpose to devote himself to God, in a life spent in the daily performance of his vows (Psalm 61:8).

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 61 introduction.

Chapter Outline

Charts, Maps and Short Doctrines

The NIV Study Bible puts together a very sensible outline.

The NIV Study Bible Outline of Psalm 61

This is a psalm framed by a cry to God and a vow to praise Him. In between are 3 couplets.

v. 1	A cry to God.
vv. 2–3	David calls to God, Who has been his refuge.
vv. 4–5	David desires to be in the Tent of God and to take refuge in God's wings. God has heard David's vows and will give him an inheritance.

² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 61 introduction.

³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 61 introduction.

⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 61 introduction.

The NIV Study Bible Outline of Psalm 61

vv. 6–7	David speaks of the king.
v. 8	A vow to praise God.

The organization is a paraphrase from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 640 (footnote). The commentary on each section is original.

Chapter Outline

Charts, Maps and Short Doctrines

This psalm strikes me as being more random thoughts than a coherent, structured psalm. It is possible that I am missing something in my evaluation of it.

A Synopsis of Psalm 61

Psalm 61 is a fairly short psalm where first David calls out to God, and it appears to be from a faraway place and at a time when David is in some emotional pain (vv. 1–2).

David looks to God for refuge and fellowship (vv. 3–4).

David speaks of his vows and an inheritance for those who fear God (v. 5).

David begins a prayer for the king, which morphs into the Future King (vv. 6–7).

David expresses a desire to praise the Lord forever and to daily pay his vows to God (v. 8).

The New American Bible breaks this up in this way:

A lament of the king who feels himself at the brink of death (Ps 61:3) and cries out for the strong and saving presence of God (Ps 61:3b-5). The king cites the prayer being made for him (Ps 61:7-8), and promises to give thanks to God.⁵

Chapter Outline

Charts, Maps and Short Doctrines

Generally speaking, psalms are going to seem more random and unfocused from verse to verse than narrative. In a narrative, one verse leads to the next; there is a context, there is an orderliness, and often a chronological nature. A psalm—not so much. However, psalms have themes, they do have context, they do have a logical flow; but it is much more difficult to grab onto than is found in narrative.

Matthew Henry makes the apt observations *David, in this psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness - begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself...in singing this psalm, we may find that which is very expressive both of our faith and of our hope, of our prayers and of our praises; and some passages in this psalm are very peculiar.*⁶

Matthew Henry makes the apt observation that *some passages in this psalm are very peculiar.*

⁵ From <http://www.usccb.org/bible/psalms/61> accessed November 21, 2012.

⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 61 introduction.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 61 Inscription

Slavishly literal:

To the preeminent one; upon a n^egîynâh; to David.

For the choir director; for stringed instruments; written by David.

Moderately literal:

Psalm 61 inscription **To the Preeminent One; a song [played upon a stringed instrument]; 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 translation⁷; 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.

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.

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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.

Targum (trans. By Cook)	For praise, with the <i>psalms</i> of David.
Latin Vulgate	Unto the end, in hymns, for David.
Masoretic Text (Hebrew)	To the preeminent one; upon a n ^e gîynâh; to David.
Septuagint (Greek)	For the end, among the Hymns of David.

Significant differences: Very often, when the Hebrew has *to the Preeminent One*, the Greek and Latin have *to the end*. The word n^egîynâh above can be rendered *hymn, psalm* (however, most often, it seems to refer to the use of strings).

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	(A psalm by David for the music leader. Use with stringed instruments.) (This is) for the music leader. He must use *stringed instruments. (It is) a psalm of David.
New Century Version	A Prayer for Protection For the director of music. With stringed instruments. Of David.
New Life Bible	A Safe Place In God.
New Living Bible	A Prayer When Overwhelmed <i>For the choir director: A psalm of David, to be accompanied by stringed instruments.</i>

Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> TM NIRV	To the director; one of the hymns of David. A Psalm. For the choir director; on a stringed instrument; by David. For the director of music. A psalm of David to be played on stringed instruments.
New Jerusalem Bible New Simplified Bible	[For the choirmaster For strings Of David] ([Psalm of David])

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Ferar-Fenton Bible	To the conductor over the instruments from David. To the chief music-maker. On a corded instrument. Of David. To the Conductor of the Women Singers. <i>By David.</i>
JPS (Tanakh—1985) Judaica Press Complete T. New Advent Bible NET Bible®	For the leader; with instrumental music. Of David. For the conductor, on neginath, of David. <i>Unto the end, in hymns, for David.</i> For the music director; to be played on a stringed instrument; written by David. Psalm 61. The psalmist cries out for help and expresses his confidence that God will protect him.
NIV – UK	For the director of music. With stringed instruments. Of David.

Literal, almost word-for-word, renderings:

Concordant Literal Version English Standard V. – UK	Davidic Lead Me to the Rock To the choirmaster: with stringed instruments. Of David.
exeGesés companion Bible King James 2000 Version LTHB NASB	To His Eminence; On Strings: By David. <i>[To the Chief Musician upon neginah, a Psalm of David.]</i> <i>To the chief musician. On stringed instruments. Of David.</i> Confidence in God's Protection. For the choir director; on a stringed instrument. A Psalm of David.
New King James Version	Assurance of God's Eternal Protection To the Chief Musician. On a stringed instrument [Hebrew neginah]. A Psalm of David.
New RSV Syndein	To the leader: with stringed instruments. Of David. {Note: RBT says this could have been the Prayer David Prayed when he first learned of the Absalom Revolution (see 2Samuel Chapter 15). {Title} To the Chief Musician {natsach} a taunting song {n@giynah} of David.
A Voice in the Wilderness Young's Literal Translation	<i>[To the chief Musician. Neginah. A Psalm of David.]</i> To the Overseer, on stringed instruments. --By David.

The gist of this verse: David writes a psalm to be performed on strings.

Psalm 61 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging 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).

Both the Greek and Latin have *to the end* instead.

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.*⁸

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.

When the Ark was moved successfully into Jerusalem, specific psalms were sung. I would think that these psalms that David wrote were performed or sung with groups of attendants not unlike songs are sung today in church services.

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 he 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.*⁹

Psalm 61 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘al (אֶל) [pronounced ġahʕ]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong’s #5921 BDB #752

⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

⁹ *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 61 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^e gîynâh (הַיִּגִּיט) [pronounced n ^e gee-NAW]	<i>music from stringed instruments; a stringed instrument; a song or psalm [especially arranged for stringed instruments]; a song of derision</i>	feminine plural noun	Strong's #5058 BDB #618

Translation: ...a song [played upon a stringed instrument]... N^egîynâh is found in Job 30:9 in the titles of Psalms 4, 6, 54, 55, 61, 67, 76 Psalm 69:12 77:6 Isa. 38:20 Lam. 3:14 5:14 Habak. 3:19. In every case, the word is associated with a psalm or Hebrew poetry. The verb that this word is based upon—nâgan (נָגַן) [pronounced naw-GAHN]—means *to touch the strings, to play a stringed instrument*. This is a word we have already come upon in 1Sam. 16:16 18:10 19:9 Strong's #5059 BDB #618. Since n^egîynâh is based upon nâgan, we can reasonably assume that it is related to music, and more specifically to stringed instruments.

In Job 30:8–9, n^egîynâh appears to be a song of derision, as Job tells his friends how embarrassed he is to have become the *taunt* of fools as well as a byword for them. This appears to have a similar usage in Psalm 69:12 Lam. 3:14. However, there seems to be no such connotation of derision in the inscriptions of the other psalms or in Psalm 77:6 Isa. 38:20 Lam 5:14 Habak. 3:19 (therefore, this connotation is more of the exception than the rule).¹⁰ Our most reasonable guess is, this is a song played on a stringed instrument or arranged for a stringed instrument.

Oddly enough, Psalm 55 has the bêyth preposition instead.

Treasury of Scriptural Knowledge points out: *Instead of neginath, many manuscripts, have neginoth; and two manuscripts, supply mizmor, "a Psalm."*¹¹ The first two options would appear the same in the original manuscripts (which lacked vowels). It is difficult to determine any significant difference between the choice of these words.

Psalm 61 inscription a

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	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...by David. David is listed as the human author; God the Holy Spirit is the Divine Author of this psalm. From time to time, there will be a verse or a passage where David seems to be thinking about one thing when he writes; and God the Holy Spirit appears to have something else in mind (that is, the same set of words can mean more than two things).

¹⁰ Also, there is another similar word, based upon the same verb, which is used in a derisive, mocking way. Strong's #4485 BDB #618.

¹¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 61 inscription.

What these psalms often do is, give us a view into David's thinking and motivation, something which is sometimes lacking in the narrative of Samuel.

Chapter Outline

Charts, Maps and Short Doctrines

David Calls for God to be his Protection

Slavishly literal:

**Listen, O Elohim, [to] my cry;
attend to my prayer:...**

Psalm
61:1

Moderately literal:

**Listen [to] my cry, O Elohim;
attend to my prayer:...**

Listen to my cry, O God and give attention to my prayer:...

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 (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.

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

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.

Targum (trans. By Cook)	Accept, O Lord, my <i>petition</i> , hear my prayer.
Latin Vulgate	Hear, O God, my supplication: be attentive to my prayer.
Masoretic Text (Hebrew)	Listen, O Elohim, [to] my cry; attend to my prayer:...
Peshitta (Syriac)	HEAR my cry, O God; attend to my prayer.
Septuagint (Greek)	O God, hearken to my petition; attend to my prayer.
Significant differences:	<i>Accept, O Lord</i> (in the targum) is not quite the same as what is found in the Hebrew. The word <i>petition</i> in the targum and Greek is not the same as a <i>cry</i> . The latter generally has more of an emotional connotation.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Please listen, God, and answer my prayer! Hear me when I ask for help, God. Listen to my *prayer.
Good News Bible (TEV) <i>The Message</i>	Hear my cry, O God; listen to my prayer! God, listen to me shout, bend an ear to my prayer.
New Berkeley Version	Hear, O God, my pleading; Attend to my prayer.

Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> TM	Listen, O God, to the things that I beg. please pay attention to my prayer. Listen to my cry for help, O God. Pay attention to my prayer.
Revised English Bible	GOD, hear my cry; listen to my prayer.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Hear my cheers, God! Listen to my prayer.
Bible in Basic English	Let my cry come to you, O God; let your ears be open to my prayer.
HCSB	God, hear my cry; pay attention to my prayer.
New Advent Bible	Hear, O God, my supplication: be attentive to my prayer.
NET Bible®	O God, hear my cry for help! Pay attention to my prayer!

Literal, almost word-for-word, renderings:

Concordant Literal Version exeGesés companion Bible	Do hear my appeal, O Elohim; Do attend to my prayer. Hear my shouting, O Elohim; hearken to my prayer.
NASB	Hear my cry, O God; Give heed to my prayer.
World English Bible	Hear my cry, God. Listen to my prayer.

Young's Literal Translation [Hear, O God, my loud cry, attend to my prayer.](#)

The gist of this verse: David calls upon God to listen to him.

Psalm 61:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #8085 BDB #1033
The suffix hê is often added to the 2 nd person masculine singular form of the imperative. Unlike the cohortative suffix for a 1 st person verb, this suffix appears to have little or no influence upon the meaning of the imperative, except perhaps to make it more emphatic. ¹³			
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
rinnâh (רִנָּה) [pronounced rin-NAW]	<i>shouting for joy; cry, loud cry, a mournful cry, wailing; a ringing cry [in an entreaty or supplication]</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7440 BDB #943

The Greek has, instead a *petition; a seeking, asking, entreating, entreaty to God or to man.*

Translation: [Listen \[to\] my cry, O Elohim;...](#) David begins this psalm in the same way that he begins many of his psalms—he implores God to listen to him. Interestingly enough, even though this sounds like a stock beginning, I cannot find another psalm which begins exactly the same way. Psalm 17:1 begins (Young's Literal translation): [Hear, O Jehovah, righteousness, attend my cry, Give ear to my prayer, without lips of deceit.](#) Psalm 102:1 (WEB): [Hear my prayer, Yahweh! Let my cry come to you.](#) So we can find psalms with the same word in them, but they are spread across two or more lines.

Although the word *cry* can refer to a *shouting for joy*, that does not seem to be the tenor of this psalm. As often occurs, David's psalms begin with him in a relatively emotional place—*down in the dumps*, if you will—which could be what often causes him to write a psalm.

In following the narrative of Samuel, there are times when David is clearly emotional, but it does not seem to be often. However, in the psalms, David clearly expresses these emotions more readily. It is as if David is feeling low, and he is both inspired to write a psalm; but also inspired to speak to God and to follow his thoughts and circumstances out to their logical conclusion, with the infusion of divine viewpoint.

¹³ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 172.

Psalm 61:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâshab (קָשַׁב) [pronounced kaw-SHAH ^{EV}]	<i>incline, attend to, give attention to, be caused to attend to</i>	2 nd person masculine singular, Hiphil imperative; with the voluntative hê	Strong's #7181 BDB #904
The suffix hê is often added to the 2 nd person masculine singular form of the imperative. Unlike the cohortative suffix for a 1 st person verb, this suffix appears to have little or no influence upon the meaning of the imperative, except perhaps to make it more emphatic. ¹⁴			
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8605 BDB #813

Translation: ...attend to my prayer:... David demands a hearing from God; he demands that God pay attention to what it is that he is praying about. Again, although this sounds like the way many psalms or prayers probably begin, a similar but not exact phrasing is found. Psalm 17:1 (*Young's Literal Translation*): *Hear, O Jehovah, righteousness, attend my cry, Give ear to my prayer, without lips of deceit.* Psalm 86:6 (*Young's Literal Translation*): *Hear, O Jehovah, my prayer, And attend to the voice of my supplications.*

This certainly indicates to Whom much of this psalm is directed.

As a growing or mature believer, David can demand that God listen to him; he can demand that God hear his prayers. Although this may seem presumptuous to you, prayer is mandated by God. Therefore, if God tells us to pray to Him, then we can demand that He listen.

As is true with all prayers, our prayers are more effective if we understand the plan of God, which means, we know Bible doctrine. Secondly, our prayers go nowhere if we are out of fellowship. Therefore, prior to any spiritual activity, rebound (the naming of one's sins to God) is the order of the day. In fact, the Bible demands that we are filled with the Spirit (Eph. 5:18), which requires us to be in fellowship (1John 1:9). Paul tells us in Philip. 4:6 (CLV) **Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God.** Or, as the principal of our school told us teachers, "If you got an itch, I've got a scratch." Our principal was telling us that he would work to support us and to make our lives as teachers easier; and God has made preparations for everything that we might face (and He did it in eternity past).

So far, this psalm begins with: **Listen [to] my cry, O Elohim; attend to my prayer:...** It is as if David is setting the table for the remainder of this psalm, and what follows is his prayer to God. God must listen and answer, because our God is a God of grace and action.

**From an end of the earth unto You I call;
in a languishing [or, covering] of my heart.
In a rock he lifts from me,
You will lead me.**

Psalm
61:2

**I call unto You from the ends of the earth,
when my heart is languishing.
In [or, by means of] a rock—it rises higher
than me,
You will lead me.**

¹⁴ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 172.

**I call to You from the ends of the earth while my heart is overwhelmed;
You will lead me by a rock—it rises up higher than me.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	From the ends of the earth I will <i>pray in your presence</i> when my heart is weary; lead me to a <i>strong fortress</i> built on a rock [mountain] that is higher than I.
Latin Vulgate	To you have I cried from the ends of the earth: when my hear was in anguish, you have exalted me on a rock. You have conducted me;...
Masoretic Text (Hebrew)	From an end of the earth unto You I call; in a languishing [or, <i>covering</i>] of my heart. In a rock he lifts from me, You will lead me.
Peshitta (Syriac)	From the end of the earth will I cry unto You, when my heart is overwhelmed; for You hast led me upon a rock and have comforted me.
Septuagint (Greek)	From the ends of the earth have I cried to You, when my heart was in trouble; You lifted me up on a rock; You guided me;...
Significant differences:	The third phrase, dealing with a <i>rock</i> , is difficult to navigate in the Hebrew. The English translations from the ancient languages are surprisingly similar.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I feel hopeless, and I cry out to you from a faraway land. Lead me to the mighty rock high above me.
Easy-to-Read Version	Wherever I am, however weak, I will call to you for help! Carry me to the place of safety far above [Or, "From your fortress high above me, lead me."].
Good News Bible (TEV) <i>The Message</i>	In despair and far from home I call to you! Take me to a safe refuge,... When I'm far from anywhere, down to my last gasp, I call out, "Guide me up High Rock Mountain!"
New Berkeley Version	From the end of the earth I will call to Thee [Wherever he may be; and we know from Psalm 23 that David communed with God most intimately when he felt at ease], when my heart is overwhelmed; lead me to the rock that is higher than I [The rock he could not climb without divine healp. The words have become part of a lovely church anthem].
New Century Version	I call to you from the ends of the earth when I am afraid. Carry me away to a high mountain.
New Life Bible	I call to You from the end of the earth when my heart is weak. Lead me to the rock that is higher than I.
New Living Translation	From the ends of the earth, I cry to you for help when my heart is overwhelmed. Lead me to the towering rock of safety,...

Partially literal and partially paraphrased translations:

American English Bible	From the ends of the earth I called out to You, when my heart was discouraged at the Rock; then You lifted me high and gave me direction.
Beck's American Translation	From a distant spot on earth I'm calling You, because I feel faint. Lead me to a Rock that towers above me.
Christian Community Bible	I call to you from the ends of the earth; my heart grows faint. Set me high upon a rock;...
God's Word™	From the ends of the earth, I call to you when I begin to lose heart. Lead me to the rock that is high above me.
New American Bible	From the ends of the earth ["earth" being taken in its occasional meaning "the underworld," cf. Jon 2:3.] I call; my heart grows faint. Raise me up, set me on a rock, for you are my refuge, a tower of strength against the foe. V. 4 was included for context.
NIRV	From a place far away I call out to you. I call out as my heart gets weaker. Lead me to the safety of a rock that is high above me.
New Jerusalem Bible	From the end of the earth I call to you with fainting heart. Lead me to the high rock that stands far out of my reach.
New Simplified Bible	In despair and far from home I call to you! Take me to the rock that is my safe refuge.
Revised English Bible	From the end of the earth I call to you with fainting heart; lift me up [probable reading; compare Greek; Hebrew is obscure] and set me high on a rock.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	From the end of the land I call to you. When my heart is overwhelmed, guide me to the rock and uplift me.
Bible in Basic English	From the end of the earth will I send up my cry to you, when my heart is overcome: take me to the rock which is over-high for me.
Complete Jewish Bible	From the end of the earth, with fainting heart, I call out to you. Set me down on a rock far above where I am now.
Ferar-Fenton Bible	I cry from Earth's boundary to You, In exhaustion of heart— Lead me to a rock, that is higher than I,...
HCSB	I call to You from the ends of the earth when my heart is without strength. Lead me to a rock that is high above me,...
New Advent Bible	To you have I cried from the ends of the earth: when my heart was in anguish, you have exalted me on a rock. You have conducted me;...
NET Bible®	From the most remote place on earth [Heb "from the end of the earth." This may indicate (1) the psalmist is exiled in a distant land, or (2) it may be hyperbolic (the psalmist feels alienated from God's presence, as if he were in a distant land).] I call out to you in my despair [Heb "while my heart faints."]. Lead me [The imperfect verbal form here expresses the psalmist's wish or prayer] up to an inaccessible rocky summit [Heb "on to a rocky summit [that] is higher than I."].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	From the end of the earth will I cry to You, when my heart is overwhelmed and fainting; lead me to the rock that is higher than I [yes, a rock that is too high for me].
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Concordant Literal Version	From the outmost part of the land am I calling to You while my heart droops; Guide me to a rock that is higher than I.
exeGesés companion Bible	From the end of the earth I call to you; my heart languishes: lead me to the rock that is loftier than I.
The Geneva Bible	From the end of the earth [From the place where I was banished, being driven out of the city and temple by my son Absalom] will I cry unto thee, when my heart is overwhelmed: lead me to the rock [that] is higher than I [To which without your help I cannot attain.].
LTHB	From the end of the earth I call to You when my heart faints; Oh lead me to the Rock <i>that is</i> higher than I.
Syndein	From the end of the land I call to You. When my heart/'right lobe' is faint/overwhelmed . . . lead me to the Rock that is higher than I.
World English Bible	From the end of the earth, I will call to you, when my heart is overwhelmed. Lead me to the rock that is higher than I.
Young's Updated LT	From the end of the land unto You I call, In the feebleness of my heart, Into a rock higher than I You will lead me.

The gist of this verse: David calls to God from the ends of the earth when his heart is weak. He wants to be led to a higher place, upon a higher rock.

Psalm 61:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after.</i>			
'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
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
qâra' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 st person singular, Qal imperfect	Strong's #7121 BDB #894

Translation: I call unto You from the ends of the earth,... Portions of this verse will be difficult to translate and interpret. However, this is fairly easy to understand. David calls to God from the ends of the earth (in the Hebrew,

this is actually *end of the earth*). This suggests that David is far outside of Jerusalem and possibly outside of Israel. Or, he is in an area which is way out in the sticks for Israel.

There is no place where David can go that is too far for God. David can always reach God by prayer. Jonah 2:1–2 *And Jonah prayed to Jehovah his God out of the fish's belly, and he said, I cried to Jehovah from my distress. And He answered me. Out of the belly of Sheol I cried for help, and You heard my voice. (MKJV).* Psalm 139:7–10 *Where shall I go from Your Spirit? Or where shall I flee from Your presence? If I go up into Heaven, You are there; if I make my bed in Sheol, behold, You are there. If I take the wings of the morning and dwell in the furthest parts of the sea; even there shall Your hand lead me, and Your right hand shall hold me. (MKJV).*

It ought to be pointed out that the phrase *ends of the earth* is not a literal phrase¹⁵; that is, David did not get right up to the end of the earth and write this psalm. That is a figure of speech—there are a lot of them in the Bible—and it simply is a phrase that indicates distance relative to where David normal is.

This phrase, by itself, suggests various possibilities: (1) given the shortness of this psalm, this could be a psalm written by David as a shepherd boy, when he and the sheep seem to be out in the middle of nowhere; (2) this could refer to David when he is on the run from Saul, living out in the wilderness; (3) this could refer to David during some campaign of war, when he is far from home; or (4) this could refer to David as on the run from Absalom on the outskirts of eastern Israel, in a desolate area.

Psalm 61:2b

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
ʿâṭaph (אָטַף) [pronounced ʿaw-TAHF]	<i>to cover, to cover over; to be covered, to be clothed, to cover oneself, to envelop oneself; to be wrapped in darkness, to languish, to faint</i>	Qal infinitive construct	Strong's #5848 BDB #742
This actually appears to be two different verbs.			
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3820 BDB #524

Translation: *...when my heart is languishing.* This is more difficult to translate, but what seems to be suggested is, David is faint of heart or languishing in his thinking; or, who knows, perhaps he feels as if God is a far distance away. What is suggested in any case is, this is an emotional reaction that David is having to his circumstances. Or, perhaps, he is facing a vexing problem at this time?

¹⁵ No doubt, you have heard the phrase, *Charlie Brown lives out in the middle of nowhere*. You do not upbraid the person who said that, and point out, "There is no such thing as a person living in nowhere."

In two of the circumstances which have been suggested—David on the run from Saul and David on the run from Absalom—it would be reasonable for David to feel weak and discouraged at various times. There was no reason for King Saul to persecute the young David; and there was no reason for Absalom to rebel against his father to attempt to take the kingdom.

Let's repeat Matthew Henry's observation: *David, in this psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness - begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself.*¹⁶ We find examples of this here: Psalm 43:5 55:5 77:3 142:3–4.

There is some distress and some soul-anguish which is not sinful. Our Lord in the garden was troubled before the crucifixion (Mark 14:33–34). He knew time was drawing near.

Here is what we have so far: [Listen to my cry, O God and give attention to my prayer:I call to You from the ends of the earth while my heart is overwhelmed.](#)

McGee comments: *When you pray, have you ever felt that God is way up in the heavens and you are way down here? David feels that he is at the end of the earth and God is way off yonder. He is trying to get closer.*¹⁷

Psalm 61:2c			
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
tsûwr (רוצ) [pronounced tzoor]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun	Strong's #6697 BDB #849
These disparate meanings come from its verb cognate, which has 5 different meanings.			
rûwm (מור) [pronounced room]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high an lofty; to be remote, to be in the far distance</i>	3 rd person masculine singular, Qal imperfect	Strong's #7311 BDB #926
min (מ) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 st person singular suffix	Strong's #4480 BDB #577

Translation: [In \[or, by means of\] a rock—it rises higher than me,...](#) This is a particularly difficult phrase to translate. God is referred to in the 2nd person throughout this psalm, so the 3rd person masculine singular verb would not refer to God or to David (note the 1st person singular suffix in this phrase). The only masculine singular noun is *rock*; which word can also mean *rock, pebble; cliff; edge, sharpness; form*. So, even though that is the object of b^eyth preposition, it would reasonably be the subject for the verb as well.

Most translators connect this phrase with the next, which is one word in the Hebrew, but 4 in the English:

¹⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 61 introduction.

¹⁷ J. Vernon McGee, *Psalms Chapters 42–89*, ©1991 by J. Vernon McGee; Thomas Nelson, Inc.; p. 93.

Psalm 61:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâchâh (נָחָה) [pronounced <i>naw-KHAH</i>]	<i>to lead, to guide; to cause to lead, to cause to guide</i>	2 nd person masculine singular, Hiphil imperfect with the 1 st person singular suffix	Strong's #5148 BDB #634

Translation: ...[You will lead me](#). God and David are both established in this verb; God as the subject and David as the object. David is trust God to guide him or lead him in the rock—it rises more than David. What is physically happening appears to be that David is on a rocky mountain, determining which way to go (which would be extremely important if he is on the run from Absalom or from Saul). Going the wrong way could take David right into an ambush.

The two phrases together are often read: [You will lead me upon](#) [or, *in, by means of*] [a rock—it rises up more than me](#). It appears that the rock rises above what David can see, so he cannot get up far enough to scope out the dangers around him. From such a rock, he could view his pursuer and determine which direction to flee in. Therefore, he can only depend upon God to lead him.

There is at least one incident in David's life where he is saved from Saul because of the way that David's men and Saul's army are traveling about on a mountain—so this psalm may actually belong with that incident. 1Sam. 23:24b–28 (in the HCSB) reads: [Now David and his men were in the wilderness near Maon in the Arabah south of Jeshimon, and Saul and his men went to look for him. When David was told about it, he went down to the rock and stayed in the Wilderness of Maon. Saul heard of this and pursued David there. Saul went along one side of the mountain and David and his men went along the other side. Even though David was hurrying to get away from Saul, Saul and his men were closing in on David and his men to capture them. Then a messenger came to Saul saying, "Come quickly, because the Philistines have raided the land!" So Saul broke off his pursuit of David and went to engage the Philistines. Therefore, that place was named the Rock of Separation.](#) There are some parallels here. David certainly felt emotionally torn by Saul's pursuit, as we have seen in 1Sam. 24:8–15 where David makes a very moving, yet logical argument to Saul. No doubt there was some emotional apprehension on the part of David in 1Sam. 23. Furthermore, we find the *rock* in both that passage and here in Psalm 61:2. While this does not conclusively place this chapter in an historical context, it is reasonable for us to use Saul's pursuit of David as a backdrop for much of this psalm.

Our passage reads: [I call unto You from the ends of the earth, when my heart is languishing. In](#) [or, *by means of*] [a rock—it rises higher than me, You will lead me](#). On the other hand, God the Holy Spirit may mean for David to be guided by means of the Rock, Who is Jesus Christ, the Manifest Member of the Trinity, the One with a direct impact on David's day-to-day life. In David's imagery, *Rock* often refers to the Revealed Member of the Godhead (Psalm 18:2, 48 19:14 28:1 62:2, 6).

In Psalm 27:4, we have a very similar phrasing: [For in the time of trouble He shall hide me in His shelter, in the secrecy of His tabernacle He shall hide me; He shall set me up on a rock](#) (MKJV). In our passage, most of the translations have God leading David *to the rock*; but it actually reads *into the rock*. God can see David; God can see David's enemies; God knows exactly what David should do in order to defend himself against his enemies.

Barnes: *We need one much higher than we are to save us. A Saviour - a Redeemer - on the same level with ourselves could not help us. We must have one that is supreme over all things; one that is divine.*¹⁸

¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 61:2.

**For You have been a refuge to me;
a tower of strength from faces of an enemy.**

Psalm
61:3

**For You are my refuge;
[You are] a tower of strength from the
presence of [my] enemy.**

**For You, God, are my refuge;
You are a strong tower from the presence of my enemy.**

Here is how others have translated this verse:

Ancient texts:

argum (trans. By Cook)	For you have been security for me, <i>in truth, a stronghold</i> before the enemy.
Latin Vulgate	For You have been my <u>hope</u> ; a tower of strength <u>against</u> the face of the enemy.
Masoretic Text (Hebrew)	For You have been a refuge to me; a tower of strength from faces of an enemy.
Peshitta (Syriac)	For You have been a shelter for me, and a strong tower from my enemies.
Septuagint (Greek)	...because You were my <u>hope</u> , a tower of strength from the face of the enemy.
Significant differences:	<i>My hope</i> in the Latin and Greek is not quite right. <i>Against</i> in the Latin is not quite right.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	You are a strong tower, where I am safe from my enemies. For you have always been a *shelter for me, a *tower against the enemy.
Easy-to-Read Version	You are my place of safety! You are the strong tower protecting me from my enemies.
Good News Bible (TEV) <i>The Message</i>	...for you are my protector, my strong defense against my enemies. You've always given me breathing room, a place to get away from it all,...
New Berkeley Version	For Thou art a refuge to me, a strong tower from the presence of the enemy.
New Living Translation	...for you are my safe refuge, a fortress where my enemies cannot reach me.

Partially literal and partially paraphrased translations:

American English Bible	When faced by my enemies, You were my hope; You were my tower and strength.
Beck's American Translation	Yes, be my Shelter, a strong Tower to protect me against the enemy.
Christian Community Bible <i>God's Word</i> TM	...be my refuge, a strong tower against the enemy. You have been my refuge, a tower of strength against the enemy.
New American Bible	...for you are my refuge, a tower of strength against the foe. Ps 46:2.
NIRV	You have always kept me safe from my enemies. You are like a strong tower to me.
New Simplified Bible	...for you are my protector, my strong tower (defense) against my enemies.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For you are a refuge for me, and a tower of strength in front of the enemy.
---------------------------	-----------------------------------------------------------------------------

Bible in Basic English	For you have been my secret place, and my high tower from those who made war on me.
Ferar-Fenton Bible	For You ever were my defence, A Fortress protecting from foes.
Judaica Press Complete T. New Advent Bible NET Bible®	For You were a shelter for me, a tower of strength in the face of the enemy. ...for you have been my hope; a tower of strength against the face of the enemy. Indeed [Or "for."], you are [Or "have been."] my shelter, a strong tower that protects me from the enemy [Heb "a strong tower from the face of an enemy."].
NIV – UK	For you have been my refuge, a strong tower against the foe.

Literal, almost word-for-word, renderings:

American KJV	For you have been a shelter for me, and a strong tower from the enemy.
Concordant Literal Version	For You have become my Refuge, A strong Tower before the face of the enemy.
English Standard Version	...for you have been my refuge, a strong tower against the enemy.
LTHB	For You have been my shelter, a strong tower before the enemy.
NASB	For You have been a refuge for me, A tower of strength against [Lit from] the enemy.
World English Bible	For you have been a refuge for me, A strong tower from the enemy.
Young's Updated LT	For You have been a refuge for me, A tower of strength because of the enemy.

The gist of this verse:

David recognizes that under all pressures and difficulties, God has been his refuge or shelter. God has placed David in a place where he could see his enemy and determine his next move.

Psalm 61:3a

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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224
mach ^e çeh (מַחְצֵה) [pronounced <i>mahkh^e-SEH</i>]	<i>refuge, shelter; the person to whom one flees</i>	masculine singular noun	Strong's #4268 BDB #340
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 1 st person singular suffix	No Strong's # BDB #510

Translation: *For You are my refuge;...* David speaks of God as being his refuge, as his shelter. Again, this sounds more like David and Saul, than David and Absalom. David did not believe that he should strike the Lord's anointed, King Saul. So, when Saul's attacks became relentless, David simply fled him, staying in the Stronghold, among other places. However, David knew that his true stronghold (or, *refuge*) was God.

Psalm 61:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mig ^e dâl (מִגְדָּל) [pronounced <i>mihg^e-DAWL</i>]	<i>tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower</i>	masculine singular construct	Strong's #4026 BDB #153
'ôz (זֹר) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
'âyab (אֵיב) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle	Strong's #340 & #341 BDB #33

Translation: ...[You are] a tower of strength from the presence of [my] enemy. We continue the *You are* from the previous phrase. So David refers to God also as a tower of strength.

A tower provides two advantages over your enemy: you are high up and you can see the movement of your enemy; and this tower is strong, so that it cannot be scaled or brought down. It is a good defensive position from which to protect oneself. This also suggests that David is taking a defensive position.

David has enjoyed divine protection in the past, and he is calling upon God to provide this protection once again. This does not mean that there was anything incredibly miraculous in David's life. When Moses led the children of Israel through the desert, they saw a lot of miracles with their own eyes. However, David has seen a lot fewer. He has fought a lion and a bear and killed them (which was God's grace), but those victories did not have to be miracles. In fact, one of the interesting things about David is, he has probably seen fewer miracles in his life than nearly everyone else in the Bible. His faith is strong and it is in the Lord and in His Word. These things do not require miracles to confirm.

Application: If you have been a Christian for over, say, 2 or 3 years, and you have spent that time growing, then you can point to things in your life which are a result of God's grace. Once you have been a growing Christian for, say, 5–10 years, finding examples of God's grace in your life, and things where God has done good things for you, should be easy.

V. 3 reads: *For You are my refuge; [You are] a tower of strength from the presence of [my] enemy*. Interestingly enough, God is referred to as a *strong tower* in several of the psalms. *O my Strength, let me look to You, for God is my strong tower* (Psalm 59:9; MKJV). *But I will sing of Your power; yes, I will sing aloud of Your mercy in the morning; for You have been my strong tower and hiding-place in the day of my trouble* (Psalm 59:16; MKJV). *He [God] only is my rock and my salvation; He is my strong tower; I shall not be shaken* (Psalm 62:6; MKJV).

Furthermore, we even find this designation in the Proverbs: **The name of Jehovah is a strong tower; the righteous man runs into it and is safe** (Prov. 18:10; MKJV).

McGee said: *What a comforting picture of God! He is a shelter from storms. He is a strong tower to protect us from our enemies.*¹⁹

**Let me reside in Your tent in future times;
I will take refuge in the cover of Your wings.
Selah!**

Psalm
61:4

**Let me reside in Your tent in future times;
I will take refuge in the protection of Your
wings.
[Musical] pause.**

**Allow me to live in Your tent in future times;
I will take refuge under the protection of Your wings.
[Musical interlude].**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	I will dwell in your tent forever, I will be secure in the shade of your <i>presence</i> forever.
Latin Vulgate	In Your tabernacle I will dwell for ever: I will be protected under the covert of Your wings.
Masoretic Text (Hebrew)	Let me reside in Your tent in future times; I will take refuge in the cover of Your wings. Selah!
Peshitta (Syriac)	I will abide in thy tabernacle for ever; I will make my refuge the shadow of thy wings.
Septuagint (Greek)	I will dwell in Your tabernacle forever; I will shelter myself under the shadow of Your wings. Pause.

Significant differences: The English translations from the other ancient languages do not consider the voluntative *hê* for the first verb. The targum leaves out the *wings* in the final phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Let me live with you forever and find protection under your wings, my God. I want to live in your house *for ever. I want to hide under the shadow of you *wings. * SELAH.
Easy-to-Read Version	I want to live in your Tent [The temple in Jerusalem, or the Holy Tent where the people worshiped God before the temple was built.] forever. I want to hide where you can protect me. (<i>SELAH</i>) This word is for the musicians. It probably means the singers should pause here or the music should be louder here.
Good News Bible (TEV) <i>The Message</i>	Let me live in your sanctuary all my life; let me find safety under your wings. A lifetime pass to your safe-house, an open invitation as your guest.
New Life Bible	Let me live in Your tent forever. Let me be safe under the covering of Your wings.
New Living Translation	Let me live forever in your sanctuary, safe beneath the shelter of your wings! <i>Interlude</i>

Partially literal and partially paraphrased translations:

¹⁹ J. Vernon McGee, *Psalms Chapters 42–89*, ©1991 by J. Vernon McGee; Thomas Nelson, Inc.; p. 94.

American English Bible	So, I'll go to Your Tent through the ages; I'll seek shelter in the protection of Your wings.
Beck's American Translation	I want to live you Your tabernacle forever and take refuge under the Shelter of Your wings. (Music)
God's Word™	I would like to be a guest in your tent forever and to take refuge under the protection of your wings. <i>Selah</i>
New American Bible	Let me dwell in your tent forever, take refuge in the shelter of your wings. Ps 17:8; 36:8; 57:2.
NIRV	I long to live in your holy tent forever. There I find safety in the shadow of your wings. <i>Selah</i>
New Jerusalem Bible	Let me stay in your tent for ever, taking refuge in the shelter of your wings!
New Simplified Bible	Let me live in your sanctuary all my life. Let me find safety under your wings.
Revised English Bible	In your tent I shall make my home for ever and find shelter under the cover of your wings. <i>[Selah]</i>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	I stay by your tent forever, taking-refuge and hiding in your wings. <i>Selah</i> . I will make your tent my resting-place for ever: I will keep myself under the cover of your wings. <i>Selah</i> .
Ferar-Fenton Bible	Let me rest in Your dwelling for ever Let me fly to Your Canopy's shade!
JPS (Tanakh—1985)	O that I might dwell in Your tent forever, take refuge under Your protecting wings.
Judaica Press Complete T.	I shall dwell in Your tent to eternity; I will take shelter in the covert of Your wings forever.
NET Bible®	I will be a permanent guest in your home [Heb "I will live as a resident alien in your tent permanently." The cohortative is understood here as indicating resolve. Another option is to take it as expressing a request, "please let me live" (cf. NASB, NRSV).]; I will find shelter in the protection of your wings [I will find shelter in the protection of your wings. The metaphor compares God to a protective mother bird.]. (<i>Selah</i>)
NIV, ©2011	I long to dwell in your tent forever and take refuge in the shelter of your wings. The Hebrew has <i>Selah</i> (a word of uncertain meaning) here.

Literal, almost word-for-word, renderings:

American KJV <i>The Amplified Bible</i>	I will abide in your tabernacle for ever: I will trust in the covert of your wings. <i>Selah</i> . I will dwell in Your tabernacle forever; let me find refuge and trust in the shelter of Your wings. <i>Selah</i> [<i>pause, and calmly think of that!</i>]
Concordant Literal Version	Let me sojourn in Your tent for the eons; Let me take refuge in the concealment of Your wings. <i>Interlude</i>
A Conservative Version	I will dwell in thy tabernacle forever. I will take refuge in the covert of thy wings. <i>Selah</i> .
English Standard Version	Let me dwell in your tent forever! Let me take refuge under the shelter of your wings! <i>Selah</i>
LTHB	I will dwell in Your tabernacle forever; I will trust in the shelter of Your wings. <i>Selah</i> .
Modern KJV	I will dwell in Your tabernacle forever; I will trust in the hiding place of Your wings. <i>Selah</i> .
NASB	Let me dwell [Or sojourn] in Your tent forever; Let me take refuge in the shelter of Your wings. <i>Selah</i> [<i>Selah</i> may mean: <i>Pause, Crescendo or Musical interlude</i>].

Syndein

I shall dwell forever in Your tent. {the tabernacle where bible doctrine was first communicated to David} I shall take refuge under the shelter of Your wings. {claiming the promises of God - 1st stage of the Faith Rest Drill} Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.

World English Bible
Young's Updated LT

I will dwell in your tent forever. I will take refuge in the shelter of your wings. Selah.
I sojourn in Your tent to the ages, I trust in the secret place of Your wings. Selah.

The gist of this verse:

David then talks about living in God's tent forever and taking refuge under God's wings.

Psalm 61:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gûwr (גור) [pronounced goor]	<i>to temporarily reside, to sojourn; to gather together with, band together with</i>	1 st person singular, Qal imperfect with the voluntative hê	Strong's #1481 BDB #157
The hê at the end of a 1 st person verb is called a cohortative hê. We often add a word like <i>let, may, might, ought, should</i> . The cohortative sometimes may be understood as indicating resolve. Another option is to take it as expressing a request, by using the word <i>please</i> . ²⁰			
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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #168 BDB #13
'owlâm (עוֹלָם) [pronounced go-LAWM]	<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 plural noun	Strong's #5769 BDB #761

Translation: *Let me reside in Your tent in future times;...* The idea here is, David wants to be with God in eternity. Being in God's tent indicates a relationship and a closeness with God. The Tent of God is where God's Presence was made manifest—particularly in the Holy of Holies—so David is simply looking to be in God's presence.

David had a complicated relationship with the Tabernacle of God. First of all, when David was on the run from Saul, the Tabernacle was in Nob (1Sam. 21:1–6 22:11–22), and, afterwards, it was in Gibeon (1Kings 3:4 1Chron. 16:37–40 21:29 2Chron. 1:3). The Tabernacle remained in Gibeon until Solomon fetched it (1Kings 8:4 2Chron. 1:3–4, 13). What David did was go to the Tabernacle when on the run, lie to the priest, and get bread for those who were with him. As a result, all of the priests were killed by Saul, except for the very young man who escaped and ran to David. So, because David had not, in his lifetime, seen the Ark and the Tabernacle together; and because of the killings that Saul did as a result of David lying to the high priest at that time, David apparently just left the Tabernacle where it was at the time.

²⁰ The latter two sentences. From <http://bible.org/netbible/index.htm?psa61.htm> (Psalm 61:4, footnote); accessed November 22, 2012.

This may be easier to see laid out in a table. This was taken from the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Movement of the Ark and the Tent of God In David's Lifetime			
The Ark		The Tabernacle	
Scripture	Notes	Scripture	Notes
1Sam. 7:1–2	The Ark was in Kiriath-jearim , where it had been for a very long time. In 1Sam. 14:18 Saul requests that the Ark be brought to him. However, we have no indication that this order was obeyed. If the Ark was removed from Kiriath-jearim , it must have been returned to there.	1Sam. 21:1–6 1Sam. 22:11–22	David will go to Nob , the city of the priests, and eat consecrated bread, implying that the Table of Showbread is there (which would imply that the Tent of God was there as well). The ephod is also be found here, further indicating that the Tabernacle was set up and functioning in Nob , but without the Ark of God. Saul will later go there and execute the priests for feeding David.
2Sam. 6–7 1Chron. 15:1–3, 12 16:1, 37 1Chron. 15:26	David fetches the original Ark from Kiriath-jearim, from the house of Abinadab (2Sam. 6:3–4), and brings it to Jerusalem . David does not bring the Tent of God, but pitches a tent for the Ark.	1Chron. 16:37, 39–40	At the time that the Ark was in Jerusalem, the Tent of God was incontrovertibly in Gibeon .
Although we are not told how the Tabernacle was taken to Gibeon, it is possible that Saul, in his paranoia, had it brought to Gibeon, near where he was, so he could keep an eye on things. Saul had previously killed all of the priests when the Tabernacle was in Nob. Saul may have brought the Tabernacle to Gibeon in sorrow for what he had done (he did appear to be bipolar). A new priesthood was instituted in Gibeon, since the only remaining priest was with David (a very young Abiathar). Although much of this is conjecture, it fits in well with the narrative of 1Sam. 21–22.			
None	The Ark of God remained in Jerusalem .	1Kings 3:4 1Chron. 16:39 21:29 2Chron. 1:3	By implication and by direct statement, the Tent of God was in Gibeon and functioned as the Tent of God (i.e., it was not in storage). This was during the time of David and early on in the rule of Solomon.
This suggests that the “House of Y ^e howah” in 2Sam. 12:20, which appears to be in Jerusalem, is probably the tent wherein the Ark of God was kept (2Sam. 6–7). Although there is the alternative view that David went to Gibeon, in this verse, that is highly unlikely. 2Chron. 1:3–4 seems to be pretty unequivocal that Solomon brought the original Tent (Tabernacle) of God from Gibeon to Jerusalem.			

The Movement of the Ark and the Tent of God In David's Lifetime

The Ark

The Tabernacle

We may wonder, after David brought the Ark into Jerusalem, why he did not logically bring the Tabernacle there as well. There are five possible reasons: although David had read the Law of Moses and knew that they were both originally together by design, he had plans to build a permanent Temple in Jerusalem, so there would be no reason for the Tabernacle. God told him his son would build the Temple instead, which gave David a reason not to bring the Tabernacle into Jerusalem. Secondly, David had been the cause for all of the priests to be killed by Saul in Nob, so he may have felt some guilt in that regard and did not want to mess with the Tabernacle again. Thirdly, a new High Priest had been appointed in Gibeon, so even though there was no animosity between the two High Priests (they appear to have exchanged responsibilities in 2Sam. 15); David simply allowed things to continue with the Ark and Tabernacle in two places. (4) With the Tabernacle in Gibeon and the Ark in Jerusalem (where it had been placed in a tent), this provided two areas of worship for the Jews with two sets of priests. (5) The Ark and the Tabernacle had never been together during David's lifetime.

2Chron. 1:3–4

The Ark was already in **Jerusalem**, having been brought there earlier by David.

1Kings 8:4
2Chron. 1:3–4, 13

Solomon brought the original Tent of God, built by Moses, from Gibeon to **Jerusalem**

This is an abbreviated version of the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)), somewhat adjusted for David specifically.

This little clue again would point toward David writing this before he thought about building a Temple for God in Jerusalem. He associates the Tabernacle (Tent) with God rather than a future Temple (although God told David that he would not be building this Temple, his son would). After the Davidic Covenant, David would possibly think about spending eternity in God's Temple. David speaks of dwelling in God's Tent in Psalm 15:1 61:4; and he speaks of dwelling in God's House in Psalm 23:6 27:4.²¹ This would suggest that Psalms 15 and 61 were written prior to the Davidic Covenant and Psalms 23 and 27 after.

Since David speaks of living in this Tent of God forever, that suggests that David is speaking of living with God forever. All the David knows is this Tent (or Tabernacle) which is actually not something that David has really spent time in, insofar as we know (again, refer back to the **Movement of the Ark and the Tabernacle**). He knew about the Tabernacle and he was familiar with the priests to some limited degree, but the only time we actually know of David being near the Tabernacle is when he fled there to get food and a weapon when on the run from Saul. This of course does not mean that David avoided it; we just do not have specific historical references to David and the Tabernacle apart from the Nob reference and what David says in the psalms.

Psalm 61:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châcâh (חָצַח) [pronounced <i>khaw-SAW</i>]	<i>to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]</i>	1 st person singular, Qal imperfect	Strong's #2620 BDB #340
When followed by the bêyth preposition, the place of refuge is then noted.			
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

²¹ There could be more to the difference in verbiage than knowledge of a future Temple; but is certainly a reasonable theory to help place these psalms in time.

Psalm 61:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>çêther (סתר) [pronounced SAY-ther]</p>	<p><i>a covering, a hiding place; a hiding; something secret [clandestine, hidden], secrecy, privately; a veil, a covering; protection, defense</i></p>	<p>masculine singular construct</p>	<p>Strong's #5643 BDB #712</p>
<p>kânâph (כנף) [pronounced kaw-NAWF]</p>	<p><i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i></p>	<p>feminine plural noun with the 2nd person masculine singular suffix</p>	<p>Strong's #3671 BDB #489</p>

Translation: ...I will take refuge in the protection of Your wings. If David is on the run from Saul, and it is logical that he would think more in terms of protection than in terms of confrontation (as he would have to consider when dealing with Absalom).

Application: There are times that we go to God for protection and times when we go on the offensive against our enemies. We determine which direction to go in by using Bible doctrine.

Sometimes this psalm is associated with David's run from Absalom; simply because wings are mentioned here and in Psalm 55, which is definitely a psalm written at the time that David was on the run from Absalom. However, they are spoken of in an entirely different way in both psalms. Here, these are the protective wings of God; in Psalm 55, David wanted to grow wings and fly away.

Furthermore, we find David using the metaphorical protection of wings in several passages: Psalm 17:8 57:1 63:7 91:4. We also find this in the book of Ruth (Ruth 2:12) and Jesus uses this metaphor as well (Matt. 23:37). This suggests that, at some point in time, I ought to cover the doctrine of wings. In relationship to this, let me suggest that angels do not have wings for flying, but to suggest their ability to move easily and freely without the constraints of gravity and space.

With Absalom, David did not seem to be quite as concerned about his own safety. He fled so that he could assess the situation accurately, not knowing how many people would follow Absalom. With Saul, David was seriously concerned for his life. With Absalom, David could strike back; with Saul, David did not want to strike back against the anointed king of Israel. Therefore, he would be more concerned about shelter or protection provided by God.

This would lead us to the (abbreviated) **Doctrine of Wings**.

This was taken from the **Doctrine of Wings** ([HTML](#)) ([PDF](#)) ([WPD](#)). Quotations from the Bible will be from the Modern KJV, unless otherwise noted. Quotation marks will be added when appropriate.

The Abbreviated Doctrine of Wings

1. Although *wings* are certainly used in the tradition references to birds (Gen. 1:21 Psalm 148:10—the Creation Psalm), most of the times that we find the word *wings*, there is a metaphorical connotation.
2. The first metaphorical use of *wings* is found in Ex. 19:4–5, where God says to Moses, “You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself. And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.” Obviously, the Jews walked out of Egypt, but God made that possible. The indication here is, apart from God, either the Jews could not have come out of Egypt or it would have been much, much more difficult.

The Abbreviated Doctrine of Wings

3. God makes a very similar statement in Isa. 40:30–31 *Even the young shall faint and be weary, and the young men shall utterly fall; but those who wait on Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.* Those whose hope is in Jehovah, will have renewed strength and agility.
4. Angels are said to have wings. However, the first time this is mentioned is when God tells Moses how to make the Ark of God, which the two cherubs standing over the Mercy Seat, looking down. Ex. 25:20 37:9 1Kings 6:24, 27 8:6–7
 - 1) As a sub-point, I think the idea of angels having wings is not so much an indication that they can fly, but that they can transport themselves from earth to the 3rd heaven without difficulty. This is supported in part by Psalm 139:9, which is not about angels, but about using wings to move to the outskirts of the seas.
 - 2) It is not until Isaiah has a vision of angels with wings, do we have a confirmation that angels have wings. Isa. 6:2 See also Ezek. 10:5–22 and Rev. 4:8 9:9
5. Moses, in a sermon to the people of God before they crossed over into the Land of Promise, spoke of God's dealings with them. *"For Jehovah's portion is His people. Jacob is the lot of His inheritance. He found him in a desert land, and in the deserted, howling wilderness. He led him about, He cared for him, He kept him as the pupil of His eye. As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears them on her wing, Jehovah alone led him, and there was no strange god with him. He made him ride on the high places of the earth, so that he might eat the increase of the fields. And He made him suck honey out of the rock, and oil out of the flinty rock, butter from cows, and milk from sheep, with fat of lambs, and rams of the sons of Bashan, and goats, with the fat of kidneys of wheat. And you drank the blood of the grape."* (Deut. 32:9–14). Nearly all of this is metaphorical. God is looking after the Jews, who are called Jacob, one of the patriarchs of the Jewish race (the grandson of Abraham). The eagle, once her young are old enough, stirs up the nest, so that young birds are pushed out of the nest and fly. This is what God wanted for the Jews. In bringing them out of the desert into the Land of Promise, which they must take by military force, God is pushing them out of the nest.
6. Boaz spoke of Ruth being under Jehovah's wings, indicating that she had decided to put her lot with the Jewish people, when she decided to stay with her mother-in-law after her husband had died. Ruth 2:11–13
7. David, in a psalm, speaks of God coming down from heaven, being borne by cherubs and on the wings of the wind. This would have been Jesus in His 1st advent, as He was confined to a human form until his death and resurrection. 2Sam. 22:7–11 Psalm 18:10
8. When Job is being schooled in divine viewpoint, he is asked, *"Does the hawk soar by your understanding? Will he spread his wings toward the south? Does the eagle mount up at your command and make his nest on high? He lives and stays on the rock, on the crag of the rock and the strong place. From there he seeks food, and his eyes see afar off."* (Job 39:26–29). These animals have a behavior pattern which is defined by their nature, and this is outside of Job's ability to dictate terms to these animals as to how they should behave. The idea is, the angelic conflict and the actions of angels is outside of Job's ability to dictate terms of what ought to be; and history with angels plays itself out in ways that Job may not fully appreciate.
9. We have God riding the wings of the wind in association with creation: *Bless Jehovah, O my soul. O Jehovah my God, You are very great; You have put on honor and majesty, covering Yourself with light as with a robe; and stretching out the heavens like a curtain; He lays the beams of His upper rooms in the waters. He sets the clouds as His chariots; He walks on the wings of the wind; He makes His angels spirits, His ministers a flaming fire. He laid the earth on its foundations; it shall not be shaken forever. You covered the deep as with a robe; the waters stand above the mountains* (Psalm 104:1–6).
10. On several occasions, David speaks of being protected by the wings of God (as a young bird is protected by its mother).
 - 1) *Set out Your wonderful loving-kindness, O Savior of those seeking refuge in You, by Your right hand, from those who rise up against me. Keep me as the pupil, the daughter of the eye; hide me under the shadow of Your wings, from the face of the wicked who strip me. Those against my soul, My foes, encircle me* (Psalm 17:7–9).

The Abbreviated Doctrine of Wings

- 2) How precious is Your loving-kindness, O God! And the sons of men take refuge under the shadow of Your wing (Psalm 36:7). See also Psalm 57:1 61:4 63:7 Psalm 91:4).
11. Jesus uses *wings* when speaking of protection of the people of Israel. **O Jerusalem, Jerusalem, the one killing the prophets and stoning those who are sent to her, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!** (Matt. 23:37; see also Luke 13:34)
12. Interestingly enough, David once speaks of having wings so that he could fly away from all of his troubles. (Psalm 55:6). Wings are also spoken of as a means of escape for the inhabitants of Moab in Jer. 48:9. Apparently, their land would eventually suffer great plunder and be laid waste.
13. *Wings* are used in Proverbs to refer to someone who wants to acquire riches, but riches can suddenly be gone, as if it grew wings and flew into the heavens like an eagle. Prov. 23:4–5
14. The reader of Ecclesiastes is warned not to curse a king or a rich man in privacy, or even think about cursing them, as this will be brought to them, as if plucked up by a bird with wings and flown there. Eccles. 10:20
15. Isaiah warns that the king of Assyria will come from the Euphrates River into Judah, and stretch his wings over the land, as if to take it all in as his own (Isa. 8:7–8). We have a similar conqueror coming into Moab and spreading his wings over their land in Jer. 48:40.
16. We find a reference to the Assyrian dictator in Isa. 10:14 **And my hand [= the hand of the Assyrian dictator] has found as a nest the riches of the people [he found the northern kingdom unprotected by truth]; and as one gathers eggs that are left, I have gathered all the earth; and there was none who moved the wing, or opened the mouth, or peeped [there was no protection or even a call for help].**
17. The woman, who refers to persecuted believers in the Tribulation, is given the ability to escape her attackers in Rev. 12:14 **And two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the serpent's face.**
18. Part of the beauty and serenity of Israel in the Millennium will include having birds of all kinds (**of every wing**) within it. Ezek. 17:23
19. One of the things which I saw over and over again in the Bible, were references to eagle's wings. ISBE says of this: *Often the wings of an eagle are mentioned because they are from 7 to 9 feet in sweep, of untiring flight, and have strength to carry heavy burdens: so they became the symbol of strength and endurance. Ancient monuments and obelisks are covered with the heads of bulls, lions, different animals, and men even, to which the wings of an eagle were added to symbolize strength.*¹

¹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Wings.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 61:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (סֶלָה) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong's #5542 BDB #699

Psalm 61:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The verbal cognate is ʿâlâh (עָלָה) [pronounced <i>gaw-LAW</i>], which means <i>to lift up and toss aside</i>. In the Piel stem, it means <i>to weigh</i>, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as <i>rest, silence, pause</i>, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.²² Another very reasonable possibility is that the instruments <i>are lifted up</i> for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of <i>Interlude</i> is very good.</p>			

Translation: **[Musical] Pause** [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*²³

Chapter Outline

Charts, Maps and Short Doctrines

Prayer for the King

**For You, O Elohim, have listened to my vows;
You have given an inheritance of those fearing
Your name.**

Psalm
61:5

**For You, O Elohim, have listened to my vows;
[and therefore] You have given [me] the [land]
inheritance of those who fear Your name.**

**For You, O God, have listened to my vows;
and You have therefore given me the inheritance due those who fear Your name.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	For you, O Lord, have heard my vows; you have given the inheritance to those who fear your name.
Latin Vulgate	For You, my God, have heard my <u>prayer</u> : you have given an inheritance to them that fear Your name.
Masoretic Text (Hebrew)	For You, O Elohim, have listened to my vows; You have given an inheritance of those fearing You name.
Peshitta (Syriac)	For You, O God, have heard my vows; you have given an inheritance to them that revere Your name.
Septuagint (Greek)	For You, O God, have heard my <u>prayers</u> ; You have given an inheritance to them that fear Your name.

²² For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

²³ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Significant differences: The Greek and Latin both have *prayer* (s) rather than *vow*.

Thought-for-thought translations; paraphrases:

Common English Bible	Because you, God, have heard my promises; you've given me [Heb lacks me.] the same possession as those who honor your name.
Contemporary English V.	You heard my promises, and you have blessed me, just as you bless everyone who worships you.
Easy English	For you, God, have heard my promises. You have given (me) the *inheritance (land) of the people that are afraid of your name.
Easy-to-Read Version	God, you heard what I promised to give you. But everything your worshipers have comes from you.
Good News Bible (TEV)	You have heard my promises, O God, and you have given me what belongs to those who honor you.
<i>The Message</i>	You've always taken me seriously, God, made me welcome among those who know and love you.
New Century Version	God, you have heard my promises. You have given me what belongs to those who fear you.

Partially literal and partially paraphrased translations:

American English Bible	For You, O God, have heard what I vowed, and an inheritance You'll give to those fearing Your Name.
Beck's American Translation	O that You, God, would hear my vows and give me the heritage due those who fear Your name.
Christian Community Bible	Indeed you have heard my vows, O God, and the wish of those who fear your name.
<i>God's Word</i> TM	O God, you have heard my vows. You have given me the inheritance that belongs to those who fear your name.
NIRV	God, you have heard my promises. You have given me what belongs to those who worship you.
New Jerusalem Bible	For you, God, accept my vows, you grant me the heritage of those who fear your name.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	For you, God, heard my vows. You give possessions to the fearers of your name. For you, O God, have made answer to my prayers; you have given me the heritage of those who give honour to your name.
Ferar-Fenton Bible	For You heard my promises, God,— Gave possessions for honoring Your Name;...
JPS (Tanakh—1985)	O God, You have heard my vows; grant the request [Taking the noun yrst as an alternate form of 'rist; compare Psa. 21:3] of those who fear Your name.
NET Bible®	For you, O God, hear my vows; you grant me the reward that belongs to your loyal followers [Heb "you grant the inheritance of those who fear your name." "Inheritance" is normally used of land which is granted as an inheritance; here it refers metaphorically to the blessings granted God's loyal followers. To "fear" God's name means to have a healthy respect for his revealed reputation which in turn motivates one to obey God's commands (see Ps 86:11).].

Literal, almost word-for-word, renderings:

The Amplified Bible	For You, O God, have heard my vows; You have given me the heritage of those who fear, revere, and honor Your name.
Concordant Literal Version	For You, O Elohim, You have hearkened to my vows; You have given me the tenancy of those fearing Your Name.
exeGesés companion Bible	For you, O Elohim, hear my vows; you give me the possession of them who awe your name.
The updated Geneva Bible	For You, O God, have heard my vows [There is nothing that strengthens our faith more than the memory of Gods help in times past.]: you have given [me] the heritage of those that fear your name.
NASB	For You have heard my vows, O God; You have given me the inheritance of those who fear Your name.
Syndein	For You have heard my vows, O 'Elohim/Godhead. You have given to me /'inheritance of the client nation' 'the heritage of those that fear Your Name'.
A Voice in the Wilderness	For You, O God, have heard my vows; You have given an inheritance to those who fear Your name.
World English Bible	For you, God, have heard my vows. You have given me the heritage of those who fear your name.
Young's Updated LT	For Thou, O God, have hearkened to my vows, You have appointed the inheritance Of those fearing Your name.

The gist of this verse: David believes that God has heard his vows and that there is an heritage associated with those who fear God's name.

Psalm 61:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אתָּ) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
lâmed (ל) [pronounced l ⁹]	<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

Psalm 61:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nêder (נָדַר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine plural noun with the 1 st person singular suffix; pausal form	Strong's #5088 BDB #623

Prayers in the Greek and Latin.

You may wonder why I insert so many of these differences, because, for the most part, they are so minor. The idea here is, the Bible stands, no matter what version you consider. Apart from a couple of modern versions today, you can pick up a Bible based on a number of different manuscripts, and the fundamental messages will be the same. The central theme is Jesus Christ, from beginning to end; and we build upon that, even with the inaccuracies and confusion.

Translation: [For You, O Elohim, have listened to my vows;](#)... Interestingly enough, David mentions vows many times in the psalms, but not at all in the narrative of his life in [Samuel](#).

This is the fourth time that I have come upon a point where I need to do this doctrine, so I will have to dig in and do it. See the [Doctrine of Vows \(HTML\)](#) ([PDF](#)) ([WPD](#)). I must admit that, after doing this doctrine, it became more interesting to me than I expected.

Psalm 61:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
yêrûshshâh (יְרֻשָּׁה) [pronounced yê-roosh-SHAW]	<i>a possession; inheritance, heritage</i>	feminine singular construct	Strong's #3425 BDB #440
yâri' (אָרִי) [pronounced yaw-RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective, construct form	Strong's #3373 (#3372) BDB #431

Strong's treats this and yâê' (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yâê' (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.

shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027
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Translation:...[and therefore] You have given [me] the [land] inheritance of those who fear Your name. The inheritance spoken of here is usually related to the land. David is saying that God would honor His covenant with David. However, this goes further to being an eternal covenant. There is an interesting passage on inheritance here: [The king shall rejoice in Your strength, O Jehovah; and in Your salvation how greatly shall he rejoice! You have given him his heart's desire, and have not withheld the prayer of his lips. Selah. For You go before him with](#)

the blessings of goodness; You set a crown of pure gold on his head. He asked life from You; You give to him length of days forever and ever (Psalm 21:1–4; MKJV). This seems to be both a fulfillment of blessing to King David, the writer of this psalm; and to Jesus Christ, the King of Kings.

Our verse reads: For You, O Elohim, have listened to my vows; [and therefore] You have given [me] the [land] inheritance of those who fear Your name. A similar sentiment is found in Deut. 32:9 (MKJV): For Jehovah's portion is His people. Jacob is the lot of His inheritance. The New Testament version of this is: The Spirit Himself bears witness with our spirit that we are the children of God. And if we are children, then we are heirs; heirs of God and joint-heirs with Christ; so that if we suffer with Him, we may also be glorified together (Rom. 8:16–17; MKJV).

This is essentially unchanged from the **Doctrine of Old Testament Inheritance** ([HTML](#)) ([PDF](#)) ([WPD](#)), except that doctrine includes some information on the David Covenant.

The Abbreviated Doctrine of Old Testament Inheritance

1. The concept of inheritance has been with us since the dawn of time. When parents die, it is logical that what they leave behind belongs to their natural heirs. Gen. 31:14 48:6
2. God designated the Jewish race to receive an inheritance from God Himself.
3. Key to Jewish inheritance begins with the father of the Jews, Abraham, who was designated righteous because he exercised faith in the Revealed Member of the Trinity. Gen. 15:6
4. Abraham's obedience after salvation included fellowship with God. Gen. 18:1–5 James 2:23
5. In order for their to be any sort of inheritance, Abraham has to actually have a son first. Gen. 17:15–17
 - 1) Now, he did have a son by his wife's slave girl, but he was not to be Abraham's heir. Gen. 15:4 17:20–21
 - 2) Abraham would have a son, Isaac; and the birth would be somewhat miraculous. See **How Isaac's Unusual Birth Foreshadowed the Birth of Our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - 3) If you understand that Isaac's birth foreshadows the birth of our Lord, then it ought to logically follow that Isaac's inheritance will foreshadow the inheritance of our Lord (which inheritance we share).
6. Associated with this inheritance for Isaac is a covenant (or contract). Gen. 17:21
7. This inheritance included a plot of land, which is much larger than the territory Israel Holy Spirit occupied in the past (even under kings David and Solomon). Gen. 12:6–8 13:14–15, 17 15:7 17:8
8. Abraham's inheritance would include a great population. Gen. 13:16 15:5–6
9. This inheritance included the fact that, from Abraham, a great nation would be made. Gen. 12:1–3
10. Also, many other great nations would come from Abraham. Gen. 17:4–6
 - 1) Again, there is a parallel. Abraham's great Son would be Jesus Christ (Matt. 1:1); but He brings many other sons into glory (Heb. 2:10).
11. This inheritance included a Son Who would reign forever.
 - 1) God told Abraham that He would be Abraham's reward. Gen. 15:1
12. This inheritance would be forever. Gen. 17:7–8
13. The sign of Abraham's acceptance of this contract—his signature, if you will—was circumcision. Gen. 17:9–14
14. His son by the Egyptian slave girl was not a Jew; his son by Sarah—Isaac—was a Jew.
15. Isaac had two sons, twins; one was a Jew and the other was a gentile (Rom. 9:13). His son Jacob was not the Jew because he was a great man and his twin, Esau, was not (in fact the opposite was true). But Jacob valued his birthright and Esau did not, which indicated that Jacob had faith in Jehovah Elohim, Who provided this family blessing (God's original promise to

The Abbreviated Doctrine of Old Testament Inheritance

Abraham that, “I will bless those who bless you and curse those who curse you”).

- 1) Jacob bought Esau’s birthright from him for a bean soup. Gen. 25:29–33
 - 2) Jacob connived the family blessing from his father Isaac which was first given by God to Isaac. Gen. 27:19–29
 - 3) The key to this sonship, to Jacob being a Jew and Esau being a gentile, is that Jacob believed the inheritance of God, which meant that he believed in the Person of God.
16. The inheritance and covenant is picked up again with King David, where God made great promises to David. The covenant that God made with David carried with it promises to David of what he would inherit.

This aspect of the Davidic Covenant can be examined in much more depth: **2Sam. 7** ([HTML](#)) ([PDF](#)); **Psalm 89** ([HTML](#)) ([PDF](#)) ([WPD](#)); and **1Chron. 17** ([HTML](#)) ([PDF](#)).

The next logical step would be to move ahead to **New Testament Inheritance (or Heirship)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Maps and Short Doctrines

Our verse reads: *For You, O Elohim, have listened to my vows; [and therefore] You have given [me] the [land] inheritance of those who fear Your name.* The inheritance which David would receive is the Davidic Covenant. However, if this psalm is written while David is on the run from Saul, David had no idea that God was going to make a covenant with him. He understands the great land inheritance given the children of Israel; what caught him by surprise was the great covenant that God would make with him. The links to that covenant are above.

Interestingly enough, God is quite specific when it comes to land which He gives to specific peoples. He gave a specific plot of ground to both Moab and Ammon, as well as to Esau; and God told the Jews not to bother them on their land (see Deut. 2:19 for instance). God also gave the Jews a specific plot of ground, one which they have never completely controlled even during David’s heyday. But, what I find to be even more fascinating is, David will choose the capitol city for Israel and that will be our Lord’s capitol city as well when He rules for 1000 years.

**Days upon days the king You will add;
years as a generation and a generation.**

Psalm
61:6

**You will add days upon days [to the life of] the
king;
[and You will add] years [to his life] as many
generations [lit., as generation and
generation].**

**You will add many days to the life of the king;
and You will add years to his life throughout many generations.**

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum

You will add days to *the age to come*, the days of the King *Messiah*; his years are like the generations *of this age* and the generations *of the age to come*.

Latin Vulgate

You wilt add days to the days of the king: his years even to generation and generation.

Masoretic Text (Hebrew)	Days upon days the king You will add; years as a generation and a generation.
Peshitta (Syriac)	You have added days to the days of the king, and his years as many generations.
Septuagint (Greek)	You shall add days to the days of the king; You <i>shall lengthen</i> his years to all generations.
Significant differences:	The targum interprets this as referring to the Messiah from the outset. There is additional words added to the beginning of the 2 nd phrase as well.

Thought-for-thought translations; paraphrases:

Common English Bible	Add days to the king's life! Let his years extend for many generations!
Contemporary English V. Easy English	Let the king have a long and healthy life. Give the king a long life, so that he lives for a very long time.
Easy-to-Read Version	Give the king a long life. Let him live forever!
Good News Bible (TEV) <i>The Message</i>	Add many years to the king's life; let him live on and on! Let the days of the king add up to years and years of good rule.
New Berkeley Version	Thou wilt add days to the days of the king [King Saul], so his years shall equal many generations.
New Life Bible	You will add days to the life of the king. His years will be as long as the lives of many children and grandchildren added together.

Partially literal and partially paraphrased translations:

American English Bible	Day after day, add life to the king, into generations of generations.
Beck's American Translation	Add days to the king's life, may his years go on and on.
Christian Community Bible <i>God's Word</i> TM	Increase the days of the king's life; prolong his years for many generations. Add days upon days to the life of the king. May his years endure throughout every generation.
New American Bible	Add days to the life of the king; may his years be as from generation to generation;... Psalm 21:5
New Jerusalem Bible	Let the king live on and on, let his years continue age after age.
New Simplified Bible	Add many years to the king's life; let him live on and on!
Revised English Bible	To the king's life add length of days; prolong his years for many generations.
Today's NIV	Increase the days of the king's life, his years for many generations.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You add days over days to the king, and similarly to his years generation by generation.
Bible in Basic English	You will give the king long life; and make his years go on through the generations.
Ferar-Fenton Bible	Add days, to the days of the King,— Make his years like the ages of age!
HCSB	Add days to the king's life; may his years span many generations.
JPS (Tanakh—1985)	Add days to the days of the king; my his years extend through generations;...
Judaica Press Complete T. NET Bible®	Add days to the days of the king, his years as every generation. Give the king long life!

Make his lifetime span several generations! Heb "days upon days of the king add, his years like generation and generation." It is not certain if the (royal) psalmist is referring to himself in the third person in this verse, or if an exile is praying on behalf of the king.

NIV – UK

Increase the days of the king's life,
his years for many generations.

The Scriptures 1998

You add days to the days of the sovereign, His years as many generations.

Literal, almost word-for-word, renderings:

American KJV

The Amplified Bible

You will prolong the king's life: and his years as many generations.
May You prolong the [true] King's life [adding days upon days], and may His years be to the last generation [of this world and the generations of the world to come].
The thoughts of these verses (6-7) are fulfilled in Christ, David's great Son.

Clarke's updated translation

Days upon days You will add to the king; and his years will be like the generations of this world, and the generations of the world to come.

Concordant Literal Version

English Standard Version

exeGeses companion Bible

Add days to the days of the king, His years for generation after generation.
Prolong the life of the king; may his years endure to all generations!
You add days to the sovereign;
and years generation to generation.

The updated Geneva Bible

You wilt prolong the king's [This chiefly refers to Christ, who lives eternally not only in himself but also in his members.] life: [and] his years as many generations.

LTHB

You will add days to the days of the king; his years will be as generations to generations.

New RSV

Prolong the life of the king;
may his years endure to all generations!

Syndein

Add days to the king's life. {means David's own life and the client nation is in danger of being destroyed} His years . . . for generation after generation. {praying to be permitted to live through more generations} .

World English Bible

Young's Updated LT

You will prolong the king's life; His years shall be for generations.
Days to the days of the king You add, His years as generation and generation.

The gist of this verse:

David prays for the long life of the king. In the second phrase, David speaks of the ultimate King.

Psalm 61:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
'al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

Psalm 61:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâçaph (יָצַף) [pronounced yaw-SAHPH]	to add, to augment, to increase, to multiply; to add to do = to do again; to continue to	2 nd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

Translation: You will add days upon days [to the life of] the king;... If David wrote this when on the run from Saul, then this is an amazing prayer indeed. He prays for King Saul, who is pursuing David irrationally, to have a long life—and in calling him *the king*, this suggests a long life as king. For most kings, they ruled for their entire life. So, David is praying for Saul's life to be extended.

Now, if David writes this when on the run from Absalom, is he praying for the extension of his own life or for that of Absalom, the defacto king? In this psalm, the pronouns have been very well-defined. 1st person refers to David, the writer of the psalm; 2nd person refers to God. The *king* here refers to someone else, as this is a 3rd person. In fact, it is this reference which causes me to lean toward this psalm being written by David while on the run from Saul. Making a statement like this makes more sense then trying to decide if David wants long life for Absalom or if David is suddenly speaking of himself in the 3rd person.

As Calvin wrote: *David cannot be considered as using these words...with an exclusive reference to himself. It is true that he lived to an extreme old age, and died full of days, leaving the kingdom in a settled condition, and in the hands of his son, who succeeded him; but he did not exceed the period of one man's life, and the greater part of it was spent in continued dangers and anxieties.*²⁴ Although I essentially agree with Calvin, I don't think that David here is praying for a life which exceeds a normal lifetime, no matter who it is he is praying for.

Application: We pray for the long life of our leaders. I am a conservative living under reign of Barack Obama (I write this in 2012), so do I get a pass here? No. We as a country get the rulers that we deserve. I look over in California, the state in which I was raised, and I cannot believe the people there and what they vote for and how nutty their government is (with a few fine exceptions). But the people get the leaders that they deserve. California has become the textbook example (along with New York and New Jersey) as the liberal cause of tax and spend government without limits (I exaggerate only slightly). But this is what the people have voted for; and this is what Hollywood pushes, as a whole. How far can they reach into the pockets of the very rich in that state before they have to roll back the property tax laws and increase their property taxes? God gives us free will and we get the government that we deserve. So we pray for the health and the good decisions of our rulers, including that of President Barack Obama, recognizing that he is but a reflection of our own society.

Psalm 61:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shânîym (שָׁנִיִּם) [pronounced shaw-NEEM]	years	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #8141 BDB #1040
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	like, as, when; thus, so; when, afterwards, as soon as	adverb/conjunction	Strong's #3644 BDB #455

²⁴ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 61:6.

Psalm 61:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dōwr (דָּוַר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dōwr (דָּוַר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189

The doubling of the noun is literally *a generation and a generation or an age and an age*. This phrase has been rendered in Psalm 106:31 *generation to generation* (NRSV); *the generations* (REB); *all generations* (JPS, NAB, NASB, NKJV, Young); *age to age* (NJB); *age-old* (NASB, NJB); *every generation* (God's Word™); *generation after generation* (Rotherham); *of many generations* (NIV, NKJV, NRSV, Young); *ancient* (REB); *of past generations* (God's Word™); *from ages past* (NAB).

Translation:...[and You will add] years [to his life] as many generations [lit., as generation and generation]. Since this phrase has no verb, we add the verb from the first phrase; so David prays not only for the addition of days but for the addition of years to the life of the king.

The final phrase seems to indicate that the king will live for many generations. This would be in answer to David's prayer. The idea is, Saul is king; and there are young people at the beginning of his reign, who grow up, marry and have children. Then those children grow up, marry and have more children. All of this represents several generations before Saul the king.

There is also the meaning that can be taken from this that David is praying for the Eternal Sovereign. Or, as John wrote, "Even so, come Lord Jesus." Likely what we have here is a divergence of the prayer of the human author, David; and the Divine Author, the Holy Spirit. The Holy Spirit prays through David, for the long reign of our Lord.

In fact, what we see here, when taken into the next verse is, David, when writing this out, first thought of Saul, and prayed on his behalf; but then God the Holy Spirit took these same words and applied them to our Lord, the Revealed Member of the Trinity Who will rule on this earth. This becomes much more clear in the next verse.

**He will dwell forever to faces of Elohim;
grace and truth You assign;
they will guard Him.**

Psalm
61:7

**He will remain forever in the presence of
Elohim;
assign grace and truth [as his sentries];
they will watch over Him.**

**Let him remain forever enthroned before God;
assign grace and truth to watch over Him.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	He will dwell forever in the presence of the Lord; goodness and truth <i>from the Lord of the World</i> will guard him.
Latin Vulgate Masoretic Text (Hebrew)	He abides forever in the sight of God: his mercy and truth <u>who shall search?</u> He will dwell forever to faces of Elohim; grace and truth You assign; they will guard him.
Peshitta (Syriac) Septuagint (Greek)	He shall be established before God for ever; mercy and justice shall preserve him. He shall endure forever before God. <u>Which of them shall seek out</u> His mercy and truth?
Significant differences:	There are two verbs in the final two phrases. The Greek and Latin have only one verb, and it does not match the Hebrew. The Syriac has one verb, and it does match one of the Hebrew verbs.

Thought-for-thought translations; paraphrases:

Common English Bible	Let him be enthroned forever before God! Make it so love and faithfulness watch over him!
Contemporary English V.	May he always rule with you, God, at his side; may your love and loyalty watch over him.
Easy English	Let him sit with God *for ever. Give him your kind love and *truth to make him safe.
Easy-to-Read Version	Let him live with God forever! Protect him with your true love
Good News Bible (TEV)	May he rule forever in your presence, O God; protect him with your constant love and faithfulness.
<i>The Message</i>	Set his throne in the full light of God; post Steady Love and Good Faith as lookouts,...
New Berkeley Version	He shall remain forever before God; ordain lovingkindness and truth to keep him.
New Century Version	Let him rule in the presence of God forever. Protect him with your love and truth.
New Life Bible	He will stay forever with God. Set apart loving-kindness and truth to keep him safe.
New Living Translation	May he reign under God's protection forever. May your unfailing love and faithfulness watch over him.

Partially literal and partially paraphrased translations:

American English Bible	Through the ages, may he live before God, and search for His truth and His mercy.
Christian Community Bible	May he ever be enthroned in God's presence; let your love and loyalty watch over him.
<i>God's Word</i> ™	May he sit enthroned in the presence of God forever. May mercy and truth protect him.
New American Bible	May he reign before God forever [Ps 72:5; 89:5, 30, 37.]; send your love and fidelity [as in Ps 43:3 the psalmist asks God to send these two divine attributes like angels to protect the king.] to preserve him— Ps 85:11; 89:15, 25; Prv 20:28.
NIRV	May he always enjoy your blessing as he rules. Let your love and truth keep him safe.
New Jerusalem Bible	May his throne be always in God's presence, your faithful love and constancy watch over him.
New Simplified Bible	May he rule forever in your presence, O God. Protect him with your constant love and faithfulness.
Revised English Bible	May he abide in God's presence for ever;

may true and constant love preserve [so some manuscripts; others add an unintelligible word.] him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	He dwells in front of God forever, enumerating and guarding his mercy and truth. May the seat of his authority be before God for ever; may mercy and righteousness keep him safe.
Complete Jewish Bible	May he be enthroned in God's presence forever! Appoint grace and truth to preserve him!
Ferar-Fenton Bible	Let me dwell in the presence of GOD, Where mercy and truth always guard;...
HCSB	May he sit enthroned before God forever; appoint faithful love and truth to guard him.
Judaica Press Complete T.	...may he dwell in God's presence forever; appoint [meaning of Hebrew uncertain] steadfast love to guard him.
New Advent Bible NET Bible®	He abides for ever in the sight of God: his mercy and truth who shall search? May he reign [Heb "sit [enthroned]." The prefixed verbal form is understood as a jussive here, expressing the psalmist's prayer.] forever before God! Decree that your loyal love and faithfulness should protect him [Heb "loyal love and faithfulness appoint, let them protect him."].
NIV – UK	May he be enthroned in God's presence for ever; appoint your love and faithfulness to protect him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	May He sit enthroned forever before [the face of] God; O ordain that loving-kindness and faithfulness may watch over Him!
Concordant Literal Version	May he dwell for the eon before Elohim; Assign benignity and faithfulness that they may preserve him.
Context Group Version	He shall stay before God forever: Oh prepare family allegiance { Hebrew: hesed } and truth, that they may preserve him.
Darby Translation	He shall abide before God for ever: bestow loving-kindness and truth, that they may preserve him.
English Standard Version	May he be enthroned forever before God; appoint steadfast love and faithfulness to watch over him!
Evidence Bible	He shall abide before God for ever: O prepare mercy and truth, which may preserve him.
exeGesés companion Bible	He settles eternally at the face of Elohim; O number mercy and truth to guard him.
The Geneva Bible	He shall abide before God for ever: O prepare mercy and truth [For the stability of my kingdom stands in your mercy and truth.], [which] may preserve him.
LTHB	He shall abide forever before God; appoint mercy and truth to preserve him.
New King James Version	He shall abide before God forever. Oh, prepare mercy and truth, which may preserve him!
Syndein	He will remain forever in the presence of 'Elohim/Godhead. {David's understanding of eternal security - once saved always saved} Assign {manah} Grace {cheched} and doctrine/truth {'emeth} . . . that they may guard/protect him {king David here}. {RBT says there are 3 categories of truth 1) Laws of establishment for all people 2) gospel for unbelievers to hopefully believe in and 3) Bible doctrine - for believers to study and grow in spiritual maturity}.
Updated Bible Version 2.11	He will remain before God forever: Oh prepare loving-kindness and truth, that they may preserve him.

World English Bible

He shall be enthroned in God's presence forever. Appoint your loving kindness and truth, that they may preserve him.

Young's Updated LT

He dwells to the age before God, Kindness and truth appoint—they keep him.

The gist of this verse:

There is a sudden change, where David goes from praying for long life for the king to the King reigning forever, guarded by both grace and truth.

Psalm 61:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (יָשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʿōwlām (עוֹלָם) [pronounced ǵo-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
lāmed (ל) [pronounced ʼ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: He will remain forever in the presence of Elohim;... David is clearly not petitioning for Saul to be king forever; so David's psalm moves from Saul to speaking of the Messiah—the Future King—which David, the human author, and the Holy Spirit, the Divine Author, speak together about. They call for the True King of Israel to stand before God forever.

Clarke: *He shall ever appear in the presence of God for us. And He ever sits at the right hand of the Majesty on high; for He undertook this office after having, by His sacrificial offering, made atonement for our sins.*²⁵

In the previous verse (*You will add many days to the life of the king; and You will add years to his life throughout many generations.*), David appears to be praying for King Saul; but God the Holy Spirit in the second line appears to be speaking of the Future King. However, in this line (*He will remain forever in the presence of Elohim*), they sing together of the future Holy King.

We always view this from our own perspective, so that we understand the Jesus Christ, David's Greater Son, Who is the God-man, the unique Person of the Universe, will rule over mankind forever. The Holy Spirit also has this

²⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 61:7.

understanding. However, David, as the human author, is subject to progressive revelation—that is, David did not know everything that we do. For instance, until the Davidic Covenant, David did not know that the Future King would come from his own loins. I don't believe that David realized that this future king is God. Here, we can understand this verse in terms of the Trinity; but I do not believe that David understood that there was a Trinity.

So, the language which is used both incorporates what David does not know along with what God the Holy Spirit does know. David understands that there will be a Future King over Israel. Depending upon when he wrote this psalm, he either knows that this king will come from him or he does not know that.²⁶

Gill writes: *You are God, even from everlasting to everlasting—and so are His love, grace, and mercy towards His people, and his covenant with them; and this is as true of Jehovah the Son as of the Father, whose eternity is described in the same manner as his (Prov. 8:22); and may be concluded from his name, the everlasting Father; from his having the same nature and perfections with His Father; from his concern in eternal election, in the everlasting covenant of grace, and in the creation of all things; and His being the eternal and unchangeable I AM, yesterday, today, and for ever, is matter of comfort to His people.*²⁷

So far, v. 7 reads: **He will remain forever in the presence of Elohim.** Everything that God does is characterized by eternity. God is eternal, so that all that He accomplishes is eternal.

Eternity Characterizes all that God is and all that He Does

1. Eternity means, that before all creation, God existed; and He continues to exist outside of time. **Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting You are God** (Psalm 90:2). See also Habak. 1:12.
2. Even after this present earth and heavens have been used up, God exists eternally. **I said, O my God, take me not away in the midst of my days; Your years are through the generation of generations. Of old You have laid the foundation of the earth; and the heavens are the work of Your hands. They shall perish, but You shall endure; yea, all of them shall become old like a garment; like a robe You shall change them, and they shall be changed; but You are He, and Your years shall have no end** (Psalm 102:24–27; MKJV). **And** [this is spoken to Jesus Christ], **"You, Lord, have laid the foundation of the earth in the beginning, and the heavens are the works of Your hands. They shall perish, but You will remain. And they shall all become old as a garment, and as a covering You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail."** (Heb. 1:10–12; MKJV).
3. Jesus, as King, will remain forever in the presence of God the Father. Psalm 61:7 93:2
4. Jesus will be King for all eternity. **For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The zeal of Jehovah of Hosts will do this** (Isa. 9:6–7). See also Luke 1:33
5. Unlike human priests, who are priests only for a limited period of time, Jesus is our Great High Priest Who continues forever. **And they truly were many priests, because they were not allowed to continue because of death; but Jesus, because He continues forever, has an unchangeable priesthood** (Heb. 7:23–24). See also Psalm 110:4 Heb. 7:21.
6. Our relationship with God is eternal. **And I, in my integrity You uphold me; and You set me before Your face forever** (Psalm 41:12; MKJV).
7. God's grace stands forever. Psalm 103:17
8. Our salvation is eternal. God gives us eternal life. John 3:36
9. Our works, as believers controlled by the Spirit, are eternal. **According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds on it. But let every man be careful how he builds on it. For any other foundation can no one lay than the one being laid, who is Jesus**

²⁶ In my opinion, David does not know; and that he wrote this psalm when escaping Saul as a young man.

²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 90:2 (slightly edited).

Eternity Characterizes all that God is and all that He Does

Christ. And if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble, each one's work shall be revealed. For the Day shall declare it, because it shall be revealed by fire; and the fire shall try each one's work as to what kind it is. If anyone's work which he built remains, he shall receive a reward. If anyone's work shall be burned up, he shall suffer loss. But he shall be saved, yet so as by fire (1Cor. 3:10–15). This is *not* everything that we do; this is the divine good that we do. See the doctrines of **Divine Good**, **Divine Good Production**, **Divine good** (from Maranatha Church), **Divine Good vs. Human Good**, **Divine Good vs. Human Good** (notes from R. B. Thieme, Jr.).

10. Our inheritance from God is eternal. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and unfading, reserved in Heaven for you by the power of God, having been kept through faith to a salvation ready to be revealed in the last time (1Peter 1:3–5).
11. God's Word—His Truth—stands forever. The grass withers, the flower fades, because the Spirit of Jehovah blows on it; for all the people are as grass. The grass withers, the flower fades; but the Word of our God stands forever (Isa. 40:7–8). See also Psalm 33:9 119:89 Matt. 5:18 24:35 1Peter 1:25.
12. Because God is eternal, and has created all that there is, there is no other God. Only He is God and He is forever. So says Jehovah, the King of Israel, and His redeemer Jehovah of Hosts: "I am the first, and I am the last; and besides Me there is no God. And who, as I, shall call, and shall declare it and set it in order for Me, since I placed the people of old? And the things that are coming, and shall come, let them declare to them." (Isa. 44:6–7).
13. We can depend upon Jesus Christ, because He is eternal and His essence does not change. **Jesus Christ [is] the same yesterday and today and forever** (Heb. 13:8). See also Rev. 1:8.

These is merely a representative few of the many passages which speak of God's eternal nature. But let me add one more thing: **Jehovah possessed me** [wisdom, Bible doctrine—See Prov. 8:1–4 for context] **in the beginning of His way, from then, before His works** (Prov. 8:22).

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 61:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun	Strong's #2617 BDB #338
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êmeth (אֱמֶת) [pronounced <i>EH-meth</i>]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54
mânâh (מָנַח) [pronounced <i>maw-NAW</i>]	<i>to divide, to assign [allot, appoint]; to order, to cause to prepare</i>	2 nd person masculine singular, Piel imperative	Strong's #4487 BDB #584

Psalm 61:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsar (נָצַר) [pronounced naw-TSAR]	<i>to keep, to guard, to watch over, to protect; to observe; to keep secret</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #5341 BDB #665

Translation: ...assign grace and truth [as his sentries]; they will watch over Him. The two items which stand guard over God's essence is His grace and His truth. In this psalm, David orders God to appoint or to assign grace and truth, as if these were personal guards, to the King To Be. Truth and grace will protect and watch over the King To Come.

For God, it is all about truth; for Satan, it is all about misrepresentation, misdirection, and misinformation.

Application: When your candidate or your pastor or someone that you admire begins to intentionally mislead you, misdirect you, or misinform you, then he is not of God. Anyone can be mistaken; and a president, now and again, is going to mislead the people because of national security concerns; but if this is a pattern, it needs to be noticed and you should act accordingly. This is Satan's method: to use lies and deception to mislead us.

Application: I write this in 2012 where both candidates ran misleading information. The challenger, Mitt Romney, ran vicious ads against his opponents in the primary, most of which were distorted (he did that in the previous election as well). Interestingly enough, he did very little hard advertising against his presidential opponent, Barack Obama (that I saw, anyway; I live in a non-swing state). The president and his allies ran millions of dollars of misleading and inaccurate advertisements against Romney. I spoke with women on the internet from California—women who owned businesses and claimed to be intelligent—who were truly worried that vice president candidate Paul Ryan was going to somehow force them to be barefoot, pregnant and chained to the kitchen. In an exchange of comments, I was certain that they were kidding, or that this was their approach to convincing others, but they seem convinced that somehow, this is what Ryan had in mind, although, for the life of me, I could never figure the mechanics by which he would achieve these ends (which were not a part of the Republican platform). My point is, Romney ran a vicious and dishonest campaign in the primary; and Obama and his supporters ran a vicious and dishonest campaign in the presidential election. Neither candidate spent as much time with the truth as they should have.

Application: These lies do not work except with a population of people who are willing to accept the lies. Communism could never have taken a foothold anywhere without lies and dishonesty; and a population which accepted those lies and dishonesty. The same is true of any vicious and oppressive government in any nation, including that Nationalist Socialist party of Germany (the Nazi's).

Our verse reads: He [the Future King] will remain forever in the presence of Elohim; assign grace and truth [as his sentries]; they will watch over Him. But our Lord Jesus Christ is surrounded by bodyguards of grace and truth. Graciousness describes how Jesus Christ interacts with us; and truth is the doctrine of the Word of God, which is absolute truth.

The Geneva Bible footnotes this verse with: *For the stability of my kingdom stands in Your mercy and truth.*²⁸ Everything that Christ does is characterized by grace and truth.

Clarke applies²⁹ grace and truth to Jesus' function as Mediator, which is certainly true, although not necessarily what is in view here. However, grace and truth describe our interaction with the Lord.

²⁸ Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 61:7.

²⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 61:7.

Clarke notes: *Ancient Jews were full of the expectation of the Messiah; the Jews of the present day have given up their hope.*³⁰

Chapter Outline

Charts, Maps and Short Doctrines

Our verse reads: **He** [the Future King] **will remain forever in the presence of Elohim; assign grace and truth [as his sentries]; they will watch over Him.** We find grace and truth throughout the Old and New Testaments. This doctrine was originally placed in 2Sam. 15:20 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Grace and Truth [= Bible doctrine] in the Bible

Scripture	Text/Commentary
2Sam. 2:6a	And now may Jehovah show grace and truth to you. This confirms that this was a common refrain from that era.
Psalms 25:10	All the LORD's ways show grace and truth to those who keep His covenant and decrees. Grace and truth are the keys to our faithful walk with God.
Psalms 57:3	God sends His help from heaven and delivers me. He rebukes the one who is harassing me. Selah! God sends His grace and His truth! The person chasing David at this time is Saul, and David calls upon God to rebuke him.
Psalms 61:6–7	You will add to the days of the king's life; his years will be for many generations. He shall dwell [in blessing] before God forever; weight out grace and truth to guard him. David is praying for himself and all other kings who trust in God. He asks for grace and truth to guard him.
Psalms 85:9–11	Surely God's deliverance is near those that fear Him, so that Glory may dwell in our land. Fearing God is occupation with Christ. God's glory is His Son. Grace and truth have met together; righteousness and peace have kissed each other. God has made all of these things, compatible with His character, work together. Truth shall spring out of the earth; and righteousness shall look down from Heaven. The angels will learn truth, and understand God's perfect, by observing mankind, whom God has made.
Psalms 89:14	Righteousness and justice are the foundation of Your throne [O God]; and grace and doctrine shall come before Your face. All that God does is based upon His righteousness and justice; and His relationship with man is grace and doctrine.
Prov. 14:22	Do not those who think evil go astray? But grace and doctrine shall be to those who think [divine] good. Our minds are to be upon doctrine, which is truth, which is divine good; our minds should be upon grace, which is God's mercy toward mankind.
Prov. 20:28	Grace and truth preserve the King, and His throne is established [or, strengthened] by grace. This could be a view of a temporal king, who must be gracious and must support the notion of truth. However, this can be, at the same time, a reference to our Eternal King. Angels view God's relationship with us and how He is a just God Who gives us grace that we do not deserve.
John 1:17	For the Law came through Moses, but grace and doctrine came through Jesus Christ. The Law condemns us; we are not made righteous by the Law. However, Jesus Christ has given us grace and Bible doctrine. We are saved by grace and we live by grace.

³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 61:8.

Grace and Truth [= Bible doctrine] in the Bible

Scripture	Text/Commentary
2Tim. 1:13–14, 16	<p>Hold fast the pattern of sound words which you have heard from me [= Bible doctrine taught categorically], in faith and love which is in Christ Jesus [we believe God’s Word and we function in the realm of the Holy Spirit]. Guard the good Deposit given through the Holy Spirit indwelling in us [the Holy Spirit will preserve us until the day of our salvation]. May the Lord give grace to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chains. Onesiphorus operated on divine viewpoint, so that her recognized Paul as the man of God that he was. The fact that he had been arrested was of no consequence to him.</p>

These words found together in both 2Sam. 15 and in this psalm would be the strongest argument for this psalm to be written during that era.

This list of verses, with some modification, were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:20.

Chapter Outline

Charts, Maps and Short Doctrines

Doxology

**Therefore, let me sing Your name as far as forever;
to complete [or, pay for] my vows, a day a day.**

Psalm
61:8

**Therefore, let me praise You name [in song] forever,
to complete [or, pay for] my vows daily.**

**Therefore, let me praise Your name in song forever,
and to daily complete my vows.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	Therefore will I praise your name forever, <i>when I pay my vows in the day of the redemption of Israel, and in the day the King Messiah is anointed [Anointed: or magnified.] to be king.</i>
Chaldee ³¹	Thus I will praise Your name for ever, when I shall perform my vows in the day of the rederaption of Israel; and in the day in which the King Messiah shall be anointed, that He may reign.
Latin Vulgate	So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.
Masoretic Text (Hebrew)	Therefore, let me sing Your name as far as forever; to complete [or, pay for] my vows, a day a day.
Peshitta (Syriac)	So will I sing praise unto thy name for ever, when daily I fulfil my vows.
Septuagint (Greek)	So shall I sing to Your name forever and ever, that I may daily perform my vows.
Significant differences:	Except for the extra stuff in the targum, there is essentially no difference between the ancient version translations above.

³¹ From Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 61:8.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	I will sing your praises forever and will always keep my promises. Then I will *praise your name *for ever. I will keep my promises every day.
Easy-to-Read Version	And I will praise your name forever. Every day, I will do the things I promised.
Good News Bible (TEV) <i>The Message</i>	So I will always sing praises to you, as I offer you daily what I have promised. And I'll be the poet who sings your glory-- and live what I sing every day.
New Berkeley Version	Then I will ever sing praises to Thy name, so I may daily pay my vows. Vows made with petitions must be fulfilled with praise when the prayers are answered.
New Century Version	Then I will praise your name forever, and every day I will keep my promises.
New Life Bible	So I will sing thanks to Your name forever and keep my promises day by day.

Partially literal and partially paraphrased translations:

American English Bible	Then through the ages I'll sing to Your Name, and render my vows every day.
Beck's American Translation	Then I will sing of Your name forever as I daily fulfill my vows.
<i>God's Word</i> TM	Then I will make music to praise your name forever, as I keep my vows day after day.
New American Bible	I will duly sing to your name forever, fulfill my vows day after day.
NIRV	Then I will always sing praise to you. I will keep my promises day after day.
New Jerusalem Bible	Then I shall always sing to your name, day after day fulfilling my vows.
Revised English Bible	So I shall ever sing psalms in honour of your name as I fulfill my vows day after day.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	So I will make-music to your name for evermore. I repay my vows day by day. So will I make songs in praise of your name for ever, giving to God that which is right day by day.
Ferar-Fenton Bible	Then I always can sing to Your Name, And pay my vows, day after day.
HCSB	Then I will continually sing of Your name, fulfilling my vows day by day.
New Advent Bible	So will I sing a psalm to your name for ever and ever: that I may pay my vows from day to day.
NET Bible [®]	Then I will sing praises to your name continually [Or "forever."], as I fulfill [Or perhaps, "and thereby fulfill." The preposition with the infinitive construct here indicates an accompanying circumstance.] my vows day after day.

Literal, almost word-for-word, renderings:

Concordant Literal Version	So let me make melody to Your Name for the future, To pay my vows day by day. <i>Permanent, For Acclamation.</i>
Context Group Version	So I will sing praise to your name forever, That I may daily perform my vows.
Darby Translation <i>Emphasized Bible</i>	So will I sing forth thy name for ever, performing my vows from day to day. So, will I sing thy Name unto futurity, Paying my vows, day by day.
English Standard Version	So will I ever sing praises to your name, as I perform my vows day after day.
exeGesés companion Bible	Thus I psalm to your name eternally;

LTHB So I will sing praise to Your name forever, so that I may pay my vows day by day.
 New King James Version So I will sing praise to Your name forever,
 That I may daily perform my vows.
 Syndein Consequently, I sing praise unto Your Name forever, that I may daily perform my
 vows. {means to live according to the doctrine resident in his soul - application of
 doctrine to experience - in David's case to fulfill all his obligations as King . . . as
 unto the Lord.}.
 World English Bible So I will sing praise to your name forever, That I may fulfill my vows daily.
 Young's Updated LT So do I praise Your name for ever, When I pay my vows day by day!

The gist of this verse: Given Who and What God is, David will sing praises to Him forever and fulfill all of his vows.

Psalm 61:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כָּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
zâmar (זָמַר) [pronounced zaw-MAHR]	to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)	1 st person singular, Piel imperfect; with the voluntative hê	Strong's #2167 & #2168 BDB #274
The hê at the end of a 1 st person verb is called a cohortative hê. We often add a word like <i>let, may, might, ought, should</i> . The cohortative sometimes may be understood as indicating resolve. Another option is to take it as expressing a request, by using the word <i>please</i> . ³²			
shêm (שָׁמָ) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027
‘ad (עַד) [pronounced gâhd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
‘ôwlâm (עוֹלָם) [pronounced gô-LAWM]	long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time	masculine singular noun	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.*

Translation: Therefore, let me praise You name [in song] forever,... David begins to close out this psalm in what we would assume is the normal way, that he might praise God's name in song forever.

When reading Spurgeon's list of *I will's*; it reminded me of Satan's *I will's*.

³² The latter two sentences. From <http://bible.org/netbible/index.htm?psa61.htm> (Psalm 61:4, footnote); accessed November 22, 2012.

The Contrast of "I will's"

The progressive "I will's." ³³ of Psalm 61:	Satan's five <i>I will's</i> (from Isa. 14:12–15): ³⁴
I. I will cry. <i>I will cry to You when my heart is faint</i> (Psalm 61:2)	I. <i>"I will ascend into Heaven."</i> This is the third Heaven, the Throne Room. I'll take God's place.
II. I will abide in Your tabernacle forever (Psalm 61:4).	II. <i>"I will exalt my throne above the stars of God." "I will rule angels."</i> Job 38:7, Jude 13, Rev. 12:3,
III. I will trust; as in <i>I will trust in the shelter of Your wings</i> (Psalm 61:4).	III. <i>"I will sit also upon the mount of the congregation in the sides of the north."</i> This is Earth as a place. Psalm 48:2 <i>"I will rule."</i>
IV. <i>I will sing praise to Your name forever</i> (Psalm 61:8).	IV. <i>"I will ascend above the heights of the clouds." "I'll be supreme."</i> He wills to displace God as the Sovereign of the universe.
	V. <i>"I will be like the Most High."</i> I'll be like God. This is power lust.

Angels make these observations (and we make them as well). Angels know what David has said; and it stands forever in the Word of God; and they know what Satan has said; and it stands forever in the Word of God. David, in humility, clearly subordinates himself to the will and the grace of God; Satan clearly places himself above God, in brazen arrogance.

Now look back at the first list; could you not see Jesus saying these things to God from His humanity?

Chapter Outline

Charts, Maps and Short Doctrines

So far, we have: *Therefore, let me praise You name [in song] forever...* *Therefore* is based upon David being able to appeal to the eternal God and being able to take refuge in Him (vv. 2–4); and based upon God giving a gracious inheritance to David (v. 5); and based upon God's Eternal King, our Lord Jesus Christ, for these reasons, David praises God's name forever. Obviously, in order for David to be able to praise God's name forever, David himself must have eternal life.

Psalm 61:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Piel infinitive construct	Strong's #7999 BDB #1022

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.³⁵ (4) Lâmed with the infinitive can connote *shall* or *must*.³⁶

³³ From Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 61 introduction.

³⁴ I took this from http://www.divineviewpoint.com/5_I_wills.pdf accessed November 25, 2012; but originally heard R. B. Thieme, Jr. teach this; and I would reasonably guess that L. S. Chafer taught it, as well as many before him.

³⁵ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

³⁶ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Psalm 61:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nêder (נָדַר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine plural noun with the 1 st person singular suffix	Strong's #5088 BDB #623
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Repeating yôwm means *daily, each day*.

The targum adds to this: *...in the day of the redemption of Israel, and in the day that the King Messiah shall be anointed, that He may reign.*

Translation: ...to complete [or, pay for] my vows daily. However, this final phrase is unexpected: *to the end that or for the purpose that David might complete his vows each day*. Although we know what vows are, in general; we do not really know the nature of David's vows here.

Poole comments: *That so I may pay unto You those services and sacrifices which I vowed to You when I was in trouble.*³⁷ God allowed David to many times face difficult circumstances, and David apparently prayed his way through them (with an eye toward grace and divine truth).

There is a subtle interplay between David saying, *I will* and then adding *You have* or *You will* when speaking of God.

The Suble Interplay of “I Will” and “You Will” (or, “You Have”)

Scripture	Text/Commentary
Psalm 61:2	I will call to You when my heart is faint... You will lead me.
Psalm 61:3–4	For You , God, are my refuge; You are a strong tower from the presence of my enemy. Let me reside in Your tent in future times; I will take refuge in the protection of Your wings.
Psalm 61:5, 8	For You , O Elohim, have listened to my vows; [and therefore] You have given [me] the [land] inheritance of those who fear Your name. Therefore, let me praise [or, I will praise] Your name in song forever, and to daily complete [or, I will daily complete] my vows.

Chapter Outline

Charts, Maps and Short Doctrines

The final verse of this psalm reads: **Therefore, let me praise You name [in song] forever, to complete [or, pay for] my vows daily**. This begins as a doxology, but then David, uncharacteristically, brings it back to himself. Perhaps

³⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 61:8 (Edited).

David promised, “Give me eternal life and I will praise You forever, O God”? Or perhaps David simply recognized how deserving our God is of praise.

Now, some may read this and view God as the supreme egotist, as a man who constantly needs ego-strokes. However, we focus attention upon God instead of calling attention to ourselves, as He made us, He sustains us; and He has saved us. God has made our very lives possible, which lives will continue into eternity. This is based upon His grace, and we can depend upon this, because of the truth of His Word, which proclaims this from cover to cover.

If I desire that a person be saved (and this ought to be our attitude toward all mankind), then I want him to focus upon Jesus Christ, and not on me, due to my many imperfections. Jesus died for his sins; the most I can do is point toward Jesus.

The final verse of this psalm with the targum addition reads: **Therefore, let me praise You name [in song] forever, to complete [or, pay for] my vows daily in the day of the redemption of Israel, and in the day that the King Messiah shall be anointed, that He may reign.** Jews believed strongly in the coming Messiah; it was a part of their heritage; now, few if any Jews believe that Messiah will come.

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 61 Addendum

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

A Complete Translation of Psalm 61	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the Preeminent One; a song [played upon a stringed instrument]; by David.	For the choir director; for stringed instruments; written by David.
David Calls to God in a Time of Trouble	
Listen [to] my cry, O Elohim; attend to my prayer: I call unto You from the ends of the earth, when my heart is languishing.	Listen to my cry, O God and give attention to my prayer: I call to You from the ends of the earth while my heart is overwhelmed;

A Complete Translation of Psalm 61	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
In [or, <i>by means of</i>] a rock—it rises higher than me, You will lead me. For You are my refuge; [You are] a tower of strength from the presence of [my] enemy.	You will lead me by a rock—it rises up higher than me. For You, God, are my refuge; You are a strong tower from the presence of my enemy.
Let me reside in Your tent in future times; I will take refuge in the protection of Your wings.	Allow me to live in Your tent in future times; I will take refuge under the protection of Your wings.
[Musical] pause.	[Musical interlude].
David Prays Concerning the King	
For You, O Elohim, have listened to my vows; [and therefore] You have given [me] the [land] inheritance of those who fear Your name.	For You, O God, have listened to my vows; and You have therefore given me the inheritance due those who fear Your name.
You will add days upon days [to the life of] the king; [and You will add] years [to his life] as many generations [lit., <i>as generation and generation</i>].	You will add many days to the life of the king; and You will add years to his life throughout many generations.
He will remain forever in the presence of Elohim; assign grace and truth [as his sentries]; they will watch over him.	Let him remain forever enthroned before God; assign grace and truth to watch over him.
Doxology	
Therefore, let me praise You name [in song] forever, to complete [or, <i>pay for</i>] my vows daily.	Therefore, let me praise Your name in song forever, and to daily complete my vows.

Chapter Outline

Charts, Maps and Short Doctrines

The following chapters of the Bible would be appropriately studied at this time: **1Sam. 23** ([HTML](#)) ([PDF](#)).

The NIV Study Bible links this psalm to Psalms 42–43 (where David yearns for God) and as a series of psalms (Psalm 61–64).³⁸ In Psalm 63, David speaks about being in the Judæan desert in the inscription, which I associated with 1Sam. 22, which is very close in time to this psalm. So it is possible that these were written and kept together when David was on the run from Saul. It seemed that David was often inspired to write during times of great difficulty.

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

³⁸ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 840 (footnote).

