

Psalm 62

Psalm 62:1–12

Because of His Trust in YHWH, David Will Not Be Shaken

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 (1 John 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. The Hebrew exegesis is put into greyish tables, so that can easily identify them and skip over them. 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 Psalm 62 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.

“It’s repetition, repetition, repetition; you need repetition.” R. B. Thieme, Jr.¹

Surely, God [is] my Rock and my Jesus [or, my deliverance; or, my salvation]; [He is] my Refuge; [therefore] I will not be greatly shaken (Psalm 62:2).

Thus says Yahweh, “Do not let the wise man glory in his (human) wisdom, neither let the mighty man glory in his might; do not let the rich man glory in his riches; but let him who glories glory in this, that he has understanding [of Bible doctrine], and knows Me, that I am Y^ehowah who exercises grace, justice, and righteousness, in the earth: for it is in these things I delight,” says Y^ehowah (Jer. 9:23–24).

Some men are empty and others are intentionally deceptive; however, they are equal on a balance, as if they both came from vapor. (Psalm 62:9)

Davie Bland: *[Psalm 62] contains three principal words that embrace its substance: 'ak (only) is repeated six times, 'elohim (God) seven, and yeshu'ati (my salvation) four. Only God is my salvation.*² This might be seen as the essence of all the repetition found in the psalm.

¹ If this is not a direct quote, then certainly this is a paraphrase of something that Bob said a thousand times.

² From http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/19-Psalms/Text/Articles/Bland-Ps62-RQ.pdf accessed February 7, 2013.

Outline of Chapter 62:

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

Pre-Introduction Links			
Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter		Definition of Terms
Doctrines Covered	Doctrines Alluded To		
Lying	Dual Authorship of Scripture	Flattery	
Vanity	Revolution		
Chapters of the Bible Alluded To			
Psalms Appropriately Exegeted with this Chapter			
Other Chapters of the Bible Appropriately Exegeted with this Chapter			
2Samuel 15			
<p>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.</p>			
Definition of Terms			
Angelic Conflict	The Angelic Conflict is an invisible war which is taking place which involves God, the elect angels and the fallen angels. Man was created to resolve the Angelic Conflict.		
Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works.		
Pivot	A pivot it is the accumulation of mature believers living in a client nation or under civil government in a specific geographical location. While a pivot is composed primarily of mature believers, it may also include those positive believers whose momentum has carried them into spiritual adulthood.		
Redemption	Redemption is the purchase of something. In the Bible, this generally refers to Jesus purchasing us with His blood (i.e., by means of His spiritual death on the cross).		
Reversion	Either a believer who reverts back to his unbelieving ways; or an unbeliever who, when faced with establishment thinking, returns to ideas he may have rejected in the past (like a dog returning to his vomit).		

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
<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 62

Introduction: There is an interesting back and forth which occurs in Psalm 62. David speaks of his trust in God, and then he speaks of those who are evil, and then he goes back to speaking of his trust in God. This gives us five sections in this psalm, where David changes the focus and the mood 4 times. However, even though David speaks of some of these men as problematic in their behavior and their lives; he does not speak of them as having attacked him personally (although that is clearly implied in v. 4). In fact, it is v. 4 which more or less sets the precedent for such an approach: **They delight in deception; [for] with their [lit., his] mouth, they bless; but in their thinking, they curse [him].** If these men delight in deception, the idea is, David does not realize that these men are against him. Therefore, he does not say, "Charlie Brown did evil to me in this way..." He fell for the deception and did not realize it at the time (I take that by implication and not by a direct statement).

Many of David's psalms like to grab us and place us in the middle of his problems or his difficulties, and then guide us toward God and the Word of God to lead him out. However, this psalm begins and continues with great spiritual confidence. Only once in this psalm do we get the idea that, David was knocked back a little bit (at the end of v. 2—**I will not be greatly shaken**); but even that leads to a complete and full recovery (the end of v. 6, where he writes, **I will not be shaken**).

This may help us, those studying this psalm, to have some confidence in our own personal lives. If every psalm of David threw us into the middle of a jackpot, and David is all upset at first, we might think that is the proper reaction to every difficulty that we face. However, this is not the case with every difficulty in our lives. With spiritual maturity, even the charge of an elephant can be deftly and easily handled.

Psalm 62, like most of the psalms, does not have a well-defined period of time during which it takes place. David is the author and he appears to have a position of authority and he clearly has enemies who pretend to be his friends, but curse him either inwardly or when together with their friends (v. 4). They want to bring David down (v. 4) and it appears that they may be associated with various crimes as well (v. 10). This can certainly have been written on a number of occasions during David's life.

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

The Principals of Psalm 62

Characters	Commentary
David	David is the writer of this psalm and apparently at the receiving end of the attacks and deception of his enemies. However, with doctrine, he is not greatly shaken; and with more doctrine, he is not shaken.
God	God can be depended upon in all circumstances.
David's Enemies	These are empty, vain men who plot against David. They are men of deception, who seek to bring him down, but they keep their opposition to him hidden.

One of the very interesting things that stands out is³, although David clearly has enemies and they are mentioned in this psalm, at no time does he specifically say that they have attacked or rejected him as king; and he does not call for their destruction, as he often does in imprecatory prayers. There are times when David implies what his enemies have done against him, but these things are never stated outright.

Chapter Outline

Charts, Maps and Short Doctrines

It is important to understand what has gone before.

The Historical Context of Psalm 62

Commentator	Opinion
Barnes	[The] contents [of Psalm 62] agree well with the common supposition that it is to be referred to the time of Absalom, and to the troubles which David experienced in his rebellion. ⁴
Clarke	Though it is not very clear from the Psalm itself on what occasion it was composed, yet it is most likely it was during the rebellion of Absalom; and perhaps at the particular time when David was obliged to flee from Jerusalem. ⁵
Gill	[Psalm 62] seems to have been composed by David when in distress, either through Saul and his courtiers, or by reason of the conspiracy of Absalom. ⁶
R. B. Thieme, Jr.	This Psalm was written as David departed from the Reversionistic men of Keilah [see 1Sam. 23]. David saved the city from the Philistines. They were praising David to his face and plotting to turn him over to King Saul behind his back. ⁷

With the men of Keilah and with Absalom, David's enemies were one way to his face, but privately they plotted against him (as per Psalm 62:4b—**They take delight in deception; for, they bless him to his face; but, they curse him behind his back.**⁸). It is common for your enemies to take this tactic.

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. In any case, this does fit well with the rebellion of Absalom and David's recovery from addiction and arrogance.

I did not include the weirder ones like, *Theodoret takes it to be a prophecy of the persecution of Antiochus in the times of the Maccabees.*⁹

Chapter Outline

Charts, Maps and Short Doctrines

Here are the basic themes found in Psalm 62.

³ Although, admittedly, I did not notice this, but Moses Amyraut, 1596-1664 did, and this is mentioned in Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 62 chapter notes.

⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62 chapter notes.

⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 62 chapter notes.

⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62 chapter notes.

⁷ From http://syndein.com/Psalms_62.html accessed December 20, 2012.

⁸ I took some liberties with this translation.

⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62 chapter notes. .

A Synopsis of Psalm 62

David speaks of his quiet confidence in God, and, by this confidence, he is not easily shaken. Vv. 1–2

David, as king, has faced a myriad of pressures from those who oppose him, plot against him, and curse him behind his back. Vv. 3–4

David continues to place his trust in God, his Rock and his Jesus; and therefore, he will not be shaken. Vv. 5–6

David testifies to God's protection and recommends that others depend upon Him as well. Vv. 7–8

Some people are empty, they are deceptive, and they put their trust in wealth which they have gotten illegitimately. These things cannot be depended upon. Such men are empty and vacuous. Vv. 9–10

God teaches these doctrines through repetition; God's grace and power are closely related to His recompense to all mankind. Vv. 11–12

It is obvious by vv. 3–4, David is aware of these many difficulties that he has faced in life, and that his dependence upon God, his Rock and his Savior (= Jesus) have been key to his deliverance.

Chapter Outline

Charts, Maps and Short Doctrines

Most of the alternate outlines are not much different from mine.

Alternate Outline to Psalm 62 from Harvesttime.org

- I. My soul waits on God. (1-2)
 - A. My salvation comes from Him.
 - B. He is my rock.
 - C. He is my defense.
 - D. I shall not be moved.
- II. The enemy. (3-4)
 - A. Imagines mischief against others.
 - B. Is described as a:
 - 1. Bowing wall.
 - 2. Tottering fence.
 - C. Delights in lies:
 - 1. Bless with their mouths.
 - 2. Curse inwardly.
- III. The psalmist's declaration: My soul waits on God. (5-7)
 - A. My expectation is from Him.
 - B. He is my rock.
 - C. He is my salvation.
 - D. He is my defense.
 - E. I shall not be moved.
 - F. He is my glory.
 - G. He is the rock of my strength.
 - H. He is my refuge.
- IV. An admonition to trust. (8)
 - A. Trust in Him at all times.
 - B. Pour out your heart before Him.
 - C. Recognize that He is your refuge.
- V. Men of low and high degree. (9)
 - A. Men of low degree are vanity.

Alternate Outline to Psalm 62 from Harvesttime.org

- B. Men of high degree are a lie—tried in the balance they are lighter than vanity.
- VI. Do not trust. (10)
 - A. In oppression.
 - B. Robbery.
 - C. Riches.
- VII. What God has declared. (11-12)
 - A. Power belongs to Him.
 - B. Mercy belongs to Him.
 - C. Every man will be rewarded according to his work.

From <http://www.harvesttime.org/Psalms/TheExpositoryStudy.pdf> accessed February 7, 2013.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Many point out a peculiarity with this psalm, that many verses begin with the adverb 'ak^e (אָקֵ) [pronounced *ahk^e*], which means, *surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but*. Strong's #389 BDB #36. This particle is found many times in this psalm, and it can be used in a restrictive sense (as in *only*) or in an emphatic or affirmative sense, as in *surely, truly, certainly*. Like most translators, I let the verse define the sense in which this particle is used. From what I can tell, this adverb does not help us divide up the psalm. At this point in time, I don't quite get the significance of the extensive use of this simple adverb. Every expositor notices it, but few can take it further than that. It is possible that this simply sounds nice when set to music, giving the lyrics somewhat of an alliterative quality.

David Bland says¹⁰ that several verses begin with similar sounding words, but some of these begin with *x* and some begin with *y*. Although we do not know exactly how the ancients pronounced these *silent* beginnings, I suspect that they were different (I suppose them to be a sound from the back-top of one's throat, the latter being much more pronounced than the former).

The NET Bible sums this psalm up in this way: *The psalmist expresses his unwavering confidence in God's justice and in his ability to protect his people.*¹¹

David Bland: *Psalm 62...as well as Psalms 4, 16, 27 and 131, is a psalm of trust.*¹²

[Chapter Outline](#)

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Psalm 62 Inscription

Slavishly literal:

Moderately literal:

**To the preeminent one; upon Jeduthun; a
psalm to David.**

Psalm
62 inscription

**To the Preeminent One; together with
Jeduthun; a psalm by David.**

¹⁰ From http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/19-Psalms/Text/Articles/Bland-Ps62-RQ.pdf accessed February 7, 2013.

¹¹ *The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, accessed December 20, 2012.*

¹² From http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/19-Psalms/Text/Articles/Bland-Ps62-RQ.pdf accessed February 7, 2013.

For the choir director; a psalm co-written by David and Jeduthun.

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 translation¹³; 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.

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)
Latin Vulgate

For praise, by Jeduthun. A psalm of David.
Unto the end, for Idithun, a psalm of David.

¹³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Masoretic Text (Hebrew) Septuagint (Greek)	To the preeminent one; upon Jeduthun; a psalm to David. For the end, A Psalm of David to Jeduthun.
Significant differences:	For whatever reason, we often find <i>unto the end</i> in the Latin and Greek with this Hebrew phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	(A psalm by David for Jeduthun, the music leader.) (This is) for the music leader of Jeduthun's (singers). (It is) a psalm of David.
<i>The Message</i> New Berkeley Version	A David psalm. <i>Calm in His Friendship</i> For the Chief Musician; According to Jeduthun [Earlier mentioned as Ethan, a Levite musician]. A Psalm of David.

Partially literal and partially paraphrased translations:

God's Word™ New American Bible	For the choir director; according to Jeduthun; a psalm by David. For the leader; <i>'al Jeduthun</i> . [apparently the Hebrew name for the melody.] A psalm of David.
New Jerusalem Bible	[For the choirmaster . . . Jeduthun Psalm Of David]

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Complete Jewish Bible Ferar-Fenton Bible	To Jeduthun the conductor, a psalm from David. To the chief music-maker. After Jeduthun. A Psalm. Of David. For the leader. Set in the style of Y'dutun. A psalm of David:.... To his Bandmaster, for Jeduthun. <i>A Psalm by David.</i>
JPS (Tanakh—1917) Judaica Press Complete T. New Advent Bible NET Bible®	For the Leader; for Jeduthun. A Psalm of David. For the conductor, on jeduthun, a song of David. <i>Unto the end, for Idithun, a psalm of David.</i> For the music director, Jeduthun; a psalm of David. Psalm 62. The psalmist expresses his unwavering confidence in God's justice and in his ability to protect his people.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	To the Chief Musician; according to Jeduthun [Ethan, the noted musician, founder of an official musical family]. A Psalm of David.
Concordant Literal Version	A Davidic Psalm.
Context Group Version	For the Chief Musician; after the manner of Jeduthun. A Psalm of David.
<i>Emphasized Bible</i>	To the Chief Musician. On Jeduthun—A Melody of David.
English Standard Version	My Soul Waits for God Alone
exeGeses companion Bible	To the choirmaster: according to Jeduthun. A Psalm of David.
LTHB	To His Eminence; Yeduthun/A Laudatory:
NASB	A Psalm by David. <i>To the chief musician. To Jeduthun. A Psalm of David.</i>
New King James Version	God Alone a Refuge from Treachery and Oppression. For the choir director; according to Jeduthun. A Psalm of David. Compare 1Chr 16:41; 25:1; Psalm 39 and 77 titles A Calm Resolve to Wait for the Salvation of God To the Chief Musician. To Jeduthun. A Psalm of David.

Syndein

{See Also I Samuel 23:13. This Psalm was written as David departed from the Reversionistic men of Keilah. David saved the city from the Philistines. They were praising David to his face and plotting to turn him over to King Saul behind his back.}

{Note: Also applies to the Absalom revolution in 2Samuel 15}

{Title} To the Chief Musician - to Jeduthun {name means "praising"} A Psalm of David.

Updated Bible Version 2.11
Young's Literal Translation

For the Chief Musician; after the manner of Jeduthun. A Psalm of David.
To the Overseer, for Jeduthun. --A Psalm of David.

The gist of this verse:

This psalm was possibly a collaborative effort between David and Jeduthun, who were contemporaries.

Psalm 64 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lāmed (ל) [pronounced l̥]	<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 (נִצָּח)	<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.¹⁴

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 the collection of works to be used by the director of music in Israel’s worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see 1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with “Amen” and “Praise the LORD” (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.¹⁵

Psalm 62 inscription b

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

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

¹⁵ 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 62 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB gives the following meanings for this verb: 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).			
Gesenius breaks down the prepositional use of 'al (עַל) [pronounced <i>gah</i>] into 4 categories: (1) It is used much like the Greek preposition ἐπί, when one thing is placed <i>upon</i> , <i>over</i> , <i>on</i> something else. This can be different things, when one is <i>over</i> the other; or it can refer to the top part of something being <i>over</i> the bottom part. This can refer to clothing being <i>on</i> a person; as well as something which is super-added to another thing. (2) This preposition can be used to express a relationship between two things that are not touching, with the idea of <i>impending</i> , <i>being high</i> , <i>being suspended over</i> something else. (3) 'Al can be used to express <i>neighborhood</i> or <i>continuity</i> . It can be translated <i>at</i> , <i>by</i> , <i>near</i> . (4) Finally, 'al can denote motion <i>unto</i> or <i>towards</i> something. One thing can rush <i>upon</i> , <i>towards</i> , <i>to</i> , <i>against</i> another thing.			
Y ^e dûwthûwn ('אֲלָוֹתְהָן) [pronounced yed-oo-THOON]	praising; transliterated Jeduthun	proper masculine singular noun	Strong's #3038 BDB #393

Also spelled Y^edûthûwn (יְהֹוֹתֵהָן) [pronounced yed-oo-THOON] and y^edîythus [pronounced yed-ee-THOON].

Translation: ...together with Jeduthun;... The preposition here can mean quite a number of different things. This is probably a proper noun, which would suggest that this psalm was co-written by David and Jeduthun.

David organized a rather complex service where the God of Israel was celebrated, and, my guess is, this would be at the tent where the Ark of God was kept (1Chron. 16:1). Jeduthun was involved in the music which was performed when the Ark of God was put into a permanent place in Jerusalem (1Chron. 16:41–42). The sons of Jeduthun (and Asaph and Heman) were involved in the music and prophesying which apparently took place at the Jerusalem services (1Chron. 25:1–3). So there is no misunderstanding, prophesying does not have to be communication by God through a prophet of things which will occur in the future, but this can be the communication of divine viewpoint through these men. This is very likely praising and thanksgiving performed with music (as per 1Chron. 25:3, which reads: *The sons of Jeduthun were: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah, and Mattithiah, six, all under the direction of their father Jeduthun, who prophesied with the lyre in thanksgiving and praise to the LORD.*).

Jeduthun is named in Psalm 39 and 77 (in the inscription).

Because of this psalm and 1Sam. 16 and 25, we know that David is closely associated with the music and teaching that went on in his day (although there are relatively few references to the teaching aspect of it).

Poole suggests that Jeduthen invented a musical instrument named after himself; or that this was his tune.¹⁶

¹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 62:1.

Psalm 62 inscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^ē môwr (מִזְמֹרָר) [pronounced <i>miz-MOH-RR</i>]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274
lâmed (לָמֶד) [pronounced <i>LEM-</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִיד); also Dâvîyd (דָּוִיְיד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...a psalm 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).

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.

This is nearly the same inscription as is found in Psalm 19 20 41. Although some of the words in the inscriptions have been explained semi-reasonably, I have not yet found a satisfying explanation for most of these words and how they might tie various psalms together.

Chapter Outline

Charts, Maps and Short Doctrines

David Depends Upon God

Slavishly literal:

Surely unto Elohim a quiet and confident expectation [has] my soul; from Him [is] my deliverance.

Psalm
62:1

Moderately literal:

Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him.

Surely I have a quiet and confident expectation of God, for my deliverance proceeds from Him.

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 translation¹⁷; 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.

¹⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgata.com.

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

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

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

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

Underlined words indicate differences in the text.

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

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

Targum (trans. By Cook)

Latin Vulgate

Masoretic Text (Hebrew)

Peshitta (Syriac)

Septuagint (Greek)

Significant differences:

Truly for God my soul is quiet; from Him is my redemption.

Shall not my soul be subject to God? for from him is my salvation.

Surely unto Elohim a quiet and confident expectation [has] my soul; from Him [is] my deliverance.

MY soul waits upon God; from him comes my salvation.

Shall not my soul be subjected to God? For from Him is my salvation.

I have translated one Hebrew word with 4 words here, which is not what we find elsewhere. However, I don't think that *to be subject to* is the correct translation for this word, as is found in the Greek, the Latin, the Arabic and the Ethiopic versions.¹⁸

Redemption (found in the targum) is close to *salvation/deliverance* but not accurate.

Thought-for-thought translations; paraphrases:

¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:1.

Common English Bible	Only in God do I [Or my soul] find rest; my salvation comes from him.
Contemporary English V. Easy English	Only God can save me, and I calmly wait for him. Only on God is my *soul *resting. From him comes my *safety.
Easy-to-Read Version	{No matter what happens,} my soul waits patiently for God {to save me}. My salvation comes only from him. Or, "My soul finds peace only in God. He is the One who saves me!"
Good News Bible (TEV) <i>The Message</i>	I wait patiently for God to save me; I depend on him alone. God, the one and only-- I'll wait as long as he says. Everything I need comes from him, so why not?
New Berkeley Version	Truly my soul looks in stillness to God; from Him is my salvation.
New Life Bible New Living Translation	My soul is quiet and waits for God alone. He is the One Who saves me. I wait quietly before God, for my victory comes from him.

Partially literal and partially paraphrased translations:

American English Bible	Shouldn't my life be given to God? In His salvation shouldn't I trust?
Beck's American Translation	Surely my heart is calm before God, for He saves me.
<i>God's Word</i> ™	My soul waits calmly for God alone. My salvation comes from him.
New American Bible	My soul rests in God alone [Psalm 18:3 31:3-4 42:10 118:8 146:3.], from whom comes my salvation.
NIRV	I find my rest in God alone. He is the One who saves me.
New Jerusalem Bible New Simplified Bible	In God alone there is rest for my soul, from him comes my safety;... I wait silently for my God. My salvation comes from him.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English Ferar-Fenton Bible	My soul surely is at-attention at God; my salvation is from him! My soul, put all your faith in God; for from him comes my salvation. Yes! My soul is resigned to my God; And from Him my safety will come.
HCSB JPS (Tanakh—1985)	I am at rest in God alone; my salvation comes from Him. Truly my soul waits quietly for God; my deliverance comes from Him.
Judaica Press Complete T. New Advent Bible NET Bible®	Only to God does my soul hope; from Him is my salvation. Shall not my soul be subject to God? For from him is my salvation. For God alone I patiently wait [Heb "only for God [is] there silence [to] my soul."]; he is the one who delivers me [Heb "from him [is] my deliverance."].
NIV, ©2011	Truly my soul finds rest in God; my salvation comes from him.
<i>The Scriptures</i> 1998	My being finds rest in Elohim alone; From Him is my deliverance.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i> Concordant Literal Version Context Group Version	For God alone my soul waits in silence; from Him comes my salvation. Only in Elohim is my soul stilled; From Him comes my salvation.. My life { soul } waits in silence for God only: From him [comes] my rescue.
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Updated Darby Translation
English Standard Version
exeGeses companion Bible

The updated Geneva Bible

Hebrew Names Version
LTHB
Syndein

A Voice in the Wilderness
World English Bible
Young's Updated¹⁹ LT

The gist of this verse:

Upon God alone does my soul rest peacefully; from Him is my salvation.
For God alone my soul waits in silence; from him comes my salvation.
Truly my soul is silent to Elohim;
- from him is my salvation:
Truly my soul waits upon God: from Him [comes] my salvation. Though Satan tempted him to murmur against God, yet he bridled his affections, and resting on Gods promise.
My soul rests in God alone. My yeshu`ah is from him.
Only to God is my soul silent; from Him comes my salvation.
Only/dogmatically {ak} toward 'Elohiym/Godhead... {recover from reversionism} my soul is 'perfectly resigned'/'silently resolved' {duwmiyah} . . . to Him . . . {idiom meaning David's soul finds rest in God alone} {He is} my deliverance. {Note: As David is fleeing the trap of Saul at Keilah, David turns to the men of Keilah and tells them to not come 'toward' or after HIM but instead turn toward God ! Recover from reversionism. David's soul is under the protection of God and he worries about nothing (well at this point of his life anyway - he is very much in SuperGrace here).}.
Only before God is my soul silent; from Him comes my salvation.
My soul rests in God alone. My salvation is from him.
Only—toward God is my soul silent, From Him [is] my salvation.

David waits with quiet confidence on God, depending upon Him for his deliverance.

Psalm 62:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵ) [pronounced ahk ^e]	surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

This particle is found many times in this psalm, and it can be used in a restrictive sense (as in *only*) or in an emphatic or affirmative sense, as in *surely, truly, certainly*. Like most translators, I let the verse define the sense in which this particle is used.

'el (אֵל) [pronounced eh-l] ¹⁹	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
’Elōhîym (אֱלֹהִים)	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43

¹⁹ Wherever you see the word *updated* (particularly in the lower case) in reference to a translation, it simply means that I ran a WP macro which changes *thou* to *you*; *hath* to *has*; etc. No real change to the text were made except to update the anachronistic words and forms of word.

Psalm 62:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dûwmîyâh (דָּוְמִיָּה) [pronounced doo-me-YAH]	<i>quiet and confident expectation [in God]; silence; waiting; repose; silent expectation [of divine aid]; confidence [in God]; rest, quiet, ease from pain; [waiting in?] resignation</i>	feminine singular noun	Strong's #1747 BDB #189
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: Surely my soul [has] a quiet and confident expectation toward Elohim;... The first word, a particle, can act as a limiting adverb or in a restrictive sense; or it can convey a great emphatic statement.

Barnes waxes poetically on this first word: *The state of mind indicated by this particle is that of one who had been seriously contemplating a subject; who had looked round on his own actual condition; who had taken an estimate of all his resources, and of all his means of reliance, and who had carefully examined his own state of mind to see what was his real trust, and what were his real feelings toward God. Having done all this, he, at last, breaks out with the expression - "My soul does sincerely confide in God; I have no other resource; I have no power to meet my foes, and I am sure - my inmost soul testifies - that my real trust is, where it ought to be, in God; I see nothing in myself on which to rely; I see so much crime, falsehood, treachery in people, that I cannot confide in them; I have had so much painful experience of their insincerity and baseness that I cannot rely on them; but I do see that in God which leads me to trust in Him, and I am sure that my heart truly does rely on Him."*²⁰ A few of these comments, Barnes makes, knowing what is to come in this psalm.

There is one word in this first verse which is very difficult to translate; and, because of that, finding meaning in this first verse is quite difficult. Therefore, let's look at that word to begin with (the meanings above were culled out of BDB and Gesenius; but the first meaning comes out of the table below:

This feminine singular noun²¹ often translated *silent, silence*, occurs several times in the Bible, and in many translations above, it is treated like a verb. We are going to look at this noun as found in 3 different translations, and it will be boldened in each. Young's translation will be updated.

Occurrences of Dûwmîyâh in Scripture

Scripture		Text/Commentary
Psalm 22:2	ESV LTHB Young's	O my God, I cry by day, but you do not answer, and by night, but I find no rest . O my God, I cry by day, but You do not answer; and in the night, and there is no silence to Me. My God, I call by day, and You do not answer, And by night, and there is no silence to me.

²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:1.

²¹ Before reading any commentary, I believed that I needed to concentrate on this word and the first word in this sentence. Interestingly enough, most of the commentators that I read approached this verse in the same way.

Occurrences of Dūwmîyâh in Scripture		
Scripture		Text/Commentary
Psalm 39:1–2	ESV	I said, "I will guard my ways, that I may not sin with my tongue; I will guard my mouth with a muzzle, so long as the wicked are in my presence." I was mute and silent ; I held my peace to no avail, and my distress grew worse.
	LTHB	I said, I will keep my ways from sinning with my tongue; I will keep my mouth with a muzzle while the wicked are before me. I became mute and still ; from good I was silent, and my pain was stirred.
	Young's	I have said, "I observe my ways, Against sinning with my tongue, I keep for my mouth a curb, while the wicked is before me." I was dumb with silence , I kept silent from good, and my pain is excited.
Psalm 62:1	ESV LTHB Young's	For God alone my soul waits in silence ; from him comes my salvation. Only to God is my soul silent ; from Him <i>comes</i> my salvation. Only--toward God <i>is</i> my soul silent , From Him <i>is</i> my salvation.
Psalm 65:1	ESV LTHB Young's	Praise is due to you, O God, in Zion, and to you shall vows be performed. To You silence is praise, O God, in Zion; and to You is a vow paid. To You, silence —praise, O God, is in Zion, And to You is a vow completed.
There are 3 other nouns, very similar to this one, which all mean <i>silent</i> , <i>silence</i> in some shape or fashion.		
I think that the meaning <i>quiet and confident expectation [in God]</i> might fill the bill in all of this passages. In the first, there is no <i>quiet, confident expectation</i> , which would make sense as this psalm is a shadow of the cross and the painful suffering on the cross. In Psalm 39, the psalmist is mute and having <i>quiet and confidence expectation</i> in God's deliverance. In Psalm 65, God is praised by <i>quiet and confidence expectation</i> in Him.		
Interestingly enough, after putting this examination of dūwmîyâh together, I find that Barnes renders this word a <i>silent expectation or hope</i> . ²²		

Chapter Outline

Charts, Maps and Short Doctrines

Barnes writes: *The idea here is, "Truly toward God is the silent waiting of my soul"; that is, "In him alone do I trust; there is calmness of mind; I have no apprehension as to what can happen. My mind is at peace, for I feel that all is in the hands of God, and that lie is worthy of entire trust and confidence." The feeling is that which exists when we have entrusted all to God; when, having entire confidence in His power, His goodness, His wisdom, His mercy, we commit the whole case to Him as if it were no longer our own. Such is the calmness - the peace - the quiet - the silence of the soul - when all is left with God.*²³

So our verse, so far, reads: **Surely my soul [has] a quiet and confident expectation** toward Elohim;... This is based upon the short study above to hone in on the correct translation of the Hebrew word in question. The idea here is, in whatever situation David finds himself, he has confidence in God. He is exercising faith-rest toward God. He has placed his confidence in God. Therefore, he is not upset, he is not out of control, he is not panicking.

Application: On the other hand, this does not mean that we do not act or that we lay on our backs to have our tummies scratched all day long. This portion of v. 1 means that, God has a plan for the arc of our lives, and David,

²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:1.

²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:1.

no matter what the circumstance, is willing to trust God in this part of his life. At times, this plan will call for David to act; and at other times, it will call upon David to stand back and watch the deliverance of God (Ex. 14:13–14).

Application: Part of the Christian life is knowing when to act and when to let God act. When the Jews left Egypt, they had to act in specific ways—for instance, when they were told to slap blood on their tent's door frame, they did. However, when it came to the pursuit of the Egyptians, the Jews were not told to stand and fight, but to stand and watch what God would do. How do we know what to do and when to do it? Knowledge of Bible doctrine.

Application: Again, v. 1a reads: **Surely my soul [has] a quiet and confident expectation toward Elohim;**... At this point in time (this was written in 2012–2013), we have seen great change in America. I recall from my youth singing Christmas carols in school—it was common—every public school did this. The Christmas pageant was standard in nearly every school across America (at all ages). This is no longer the case. There are some schools which have, in recent years, banned the colors red and green around Christmas time; do not sing Christmas carols; or accompany Christmas carols with songs of other faiths. In high schools and junior highs, a child cannot get an aspirin without their parents' permission; yet, that same child can be given birth control pills and condoms without their parental knowledge or consent. There have even been cases of children being taken for abortions without parental knowledge or consent.

Application: What has been the result? Faith and knowledge of the Word of God have been chipped away at. Even knowledge of Jesus Christ, Whose birth is celebrated by Christmas, is becoming less known. As a result, who do our children place their trust in? Government and, as of late, President Barrack Obama (who, in his reelection, received a significant majority of the youth vote). This is a government which is spending the youth's money long before they make it, and yet, they vote for him. There is little of this quiet and confident expectation in God; our children are being raised to have a shaken and worried trust in our leaders and our government. They are exchanging their freedom for a promise of government largesse, for the promise of government care, and for the promise of government oversight of their lives. This is exactly the opposite of what David is saying right here: **Surely my soul [has] a quiet and confident expectation toward Elohim;**...

[Our youth have exchanged]
their freedom for a promise of
government largesse, for the
promise of government care,
and for the promise of
government oversight of their
lives

Application/tangent: More **proof** of the confusion of our youth is found in the annual survey by the National Institutes of Health, which found that only 41.7% of eighth graders believe that occasional use of marijuana is harmful, while 66.9% regard it as dangerous when used regularly. 20.6% of 12th graders said that occasional use of pot is harmful; and only 44.1% believed that its regular use was detrimental, the lowest rate since 1979.

Application/tangent: We have noticed a number of tragedies and natural disasters as of late: hurricanes Sandy and Katrina, which caused great destruction in New York, New Jersey and New Orleans. We have had tremendous storms in the Midwest which have destroyed almost entire towns. We have suffered a tough recession with almost no accompanying growth spurt and a president who has done everything possible to discourage a growth spurt. We have had, in this past month, a massacre of little school children in Connecticut. God is speaking to us; our country is going astray. As these disasters continue, and out government does exactly the opposite thing to try to stop them, remember the words of David in Psalm 37:39 **The deliverance [and ultimate salvation] of the righteous is from Jehovah; He is their stronghold in the time of trouble.** Or Psalm 68:19 **Blessed be Jehovah, Who each day supports us; God is our deliverance [and our ultimate salvation].** And when things look very bleak, we remember Psalm 68:20 **Our God is a God of deliverance [and salvation], and to GOD, the Lord, belongs deliverance from death.** It is God Who delivers us in desperate times, not man, and certainly not government. Psalm 121:2 **My help comes from Y^ehowah, Who made the heavens and the earth.** Isa 12:2 **Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.** (A verse I recall from the Liberated Wailing Wall's **rendition** of it). Psalm 118:14 is equivalent to the latter half of Isa. 12:2.

Application/tangent: Our country needs a strong and viable pivot—large groups of believers spread throughout the land who are spiritually growing by faith and knowledge of our Lord Jesus Christ. This is been the source of America's blessing and protection. Our nation needs pockets of young David's all over, who say, *Surely my soul [has] a quiet and confident expectation toward Elohim;...*

Psalm 62:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (נִ) [pronounced mihn]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
yēsha' (יְשָׁא) [pronounced YAY-shahg]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3468 BDB #447

Translation: ...[for] my deliverance [is] from Him. For the longest time, I would read verses like this (particularly in the psalms) and wonder, *now is David talking about temporal deliverance or is he talking about his ultimate salvation in God?* However, this is solved when we understand that there are two authors of Scripture: the human author and the Holy Spirit; and often these words are used to convey two related but different thoughts. David is concerned with personal deliverance in the situation in which he finds himself. If we assume that he is on the run from Absalom, David is expressing quiet confidence in God and God's provision, because David knows that God will deliver him.

However, ultimately, the Holy Spirit wants us to realize—and to have quiet confidence in this—that we will ultimately be saved by God, and that our life—the great arc of our individual lives—is replete with God's care and provision for us all along the way to eternity.

V. 1 reads: *Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [or, salvation] [is] from Him.* David is not going to elaborate on what he is going through; he is not going to complain directly about his enemies; he is not going to say, "My closest friend has betrayed me." He is beyond all of that. He is at the point where, he functions as he ought to, and the true king of Israel, removed from his throne (assuming that this takes place during the Absalom rebellion), but he will depend upon God, in this (unnamed) crisis with quiet and confidence expectation, knowing that God would deliver him.

However, this is also about ultimate deliverance, that we may come to the end of our lives, our dependence upon Christ's completed work giving us great assurance in our own salvation.

**Surely, He [is] my Rock and my Deliverance
[or, Yeshuah];
[He is] my secure height;
I will not be shaken greatly.**

Psalm
62:2

**Surely, He [is] my Rock and my Deliverance
[or, my Jesus; or, my Salvation];
[He is] my Refuge;
[therefore] I will not be greatly shaken.**

**Truly, He is my Rock and my Deliverance [= my Jesus];
He is my secure Refuge;
therefore, I will not be easily shaken.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

Truly He is *my strength* and my *redemption*, my *Savior*, I shall not be shaken *on the day of great distress*.

Latin Vulgate
Masoretic Text (Hebrew)

For He is my God and my saviour: He is my protector, I shall be moved no more. Surely, He [is] my Rock and my Deliverance [or, Yeshuah]; [He is] my secure height; I will not be shaken greatly.

Peshitta (Syriac)
Septuagint (Greek)

He only is my God and my salvation; he is my great defense; I shall not be moved. For He is my God, and my savior; my helper, I shall not be greatly moved.

Significant differences:

Interestingly enough, the Latin Syriac and Greek all have *God* instead of *Rock*. The targum has *strength*, which is closer, but not a legitimate translation.

The second noun can be legitimately translated *Savior*, *salvation*; and *redemption* (the targum) is close, but not exactly right.

The *he is* in the Latin and Syriac is understood in the Hebrew (in my opinion).

In the final phrase, the adverb is missing from the targum, the Latin and the Syriac. That particular adverb will be discussed in the exegesis below.

Thought-for-thought translations; paraphrases:

Common English Bible

Only God is my rock and my salvation-
my stronghold!-I won't be shaken anymore.

Contemporary English V.

God alone is the mighty rock that keeps me safe and the fortress where I am secure.

Easy English

Only he is my rock. He will keep me safe!

Easy-to-Read Version

He is my *fortress, so nothing will move me much.

{I may have many enemies,}
but God is my fortress [A building or city with tall, strong walls for protection.].

God saves me.

God is my place of safety
high on the mountain.

Not even great armies can defeat me.

Good News Bible (TEV)
The Message

He alone protects and saves me; he is my defender, and I shall never be defeated.
He's solid rock under my feet, breathing room for my soul, An impregnable castle:
I'm set for life.

New Berkeley Version

He alone is my rock and my health [God alone is the source of health],
my fortress, I shall not be greatly shaken. Quietly David relates life to God and forms a practical philosophy that rests on God.

New Century Version

He is my rock and my salvation.

He is my defender;
I will not be defeated.

Partially literal and partially paraphrased translations:

American English Bible

For, He is my God and my Savior. He is my shield, so I'll not be afraid to fight larger armies.

Beck's American Translation

Sure He is my Rock and my Saviour,
my mountain Refuge where I'll not be shaken.

Christian Community Bible

He alone is my rock and salvation;
with him as my stronghold,

God's Word™
New American Bible

NIRV

New Jerusalem Bible
Revised English Bible

I shall not be overcome..
He alone is my rock and my savior-my stronghold. I cannot be severely shaken.
God alone is my rock and salvation,
my fortress; I shall never fall.
He alone is my rock. He is the One who saves me.
He is like a fort to me. I will always be secure.
...he alone is my rock, my safety, my stronghold so that I stand unshaken.
He only is my rock of deliverance,
my strong tower, so that I stand unshaken.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear
Bible in Basic English

He's surely my rock and my salvation, and my high-tower. I never move much.
He only is my Rock and my salvation; he is my high tower; I will not be greatly moved.

Ferar-Fenton Bible

Yes! He is my rock, and my Saviour,

My Hill whence I cannot be moved!

He alone is my rock and my salvation, my stronghold; I will never be shaken.

HCSB
JPS (Tanakh—1985)

Truly He is my rock and deliverance,

my haven; I shall never be shaken.

New Advent Bible
NET Bible®

For he is my God and my saviour: he is my protector, I shall be moved no more.
He alone is my protector [Heb "my high rocky summit."] and deliverer.

He is my refuge [Or "my elevated place" (see Psa_18:2.)]; **I will not be upended** [The Hebrew text adds רַבָּה (rabbah, "greatly") at the end of the line. It is unusual for this adverb to follow a negated verb. Some see this as qualifying the assertion to some degree, but this would water down the affirmation too much (see Psa_62:6 (i.e., Psalms 62:6b), where the adverb is omitted). If the adverb has a qualifying function, it would suggest that the psalmist might be upended, though not severely. This is inconsistent with the confident mood of the psalm. The adverb probably has an emphatic force here, "I will not be greatly upended" meaning "I will not be annihilated."].

Literal, almost word-for-word, renderings:

American KJV
The Amplified Bible

He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
He only is my Rock and my Salvation, my Defense and my Fortress, I shall not be greatly moved.

Concordant Literal Version
A Conservative Version
Context Group Version

He only is my Rock and my Salvation, My Impregnable Retreat; I shall not slip more.
He only is my rock and my salvation, my high tower. I shall not be greatly moved.
He only is my rock and my rescue: [He is] my high tower; I shall not be greatly moved.

exeGeses companion Bible

...he only is my rock and my salvation;
my secure loft; I totter not greatly.

The Geneva Bible

He only [is] my rock and my salvation; [he is] my defence; I shall not be greatly moved. It appears by the often repetition of this word, that the prophet endured many temptations by resting on God and by patience he overcame them all.

LTHB

He alone *is* my rock and my salvation, my strong tower; I shall not be greatly moved.

Syndein

Only/ dogmatically {Ak} He {God} . . . my Rock and my deliverance/salvation {y@shuw`ah}. He {God} . . . my security {misgab}. I shall not be greatly shaken/tottered {SuperGrace believers - while in SuperGrace - do not get shaken up!}.

Updated Bible Version 2.11

He only is my rock and my salvation: [He is] my high tower; I will not be greatly moved.

A Voice in the Wilderness	He only is my rock and my salvation; He is my stronghold; I shall not be greatly moved.
World English Bible Young's Updated LT	He alone is my rock and my salvation, my fortress -- I will never be greatly shaken. Only—He is my rock, and my salvation, [He is] My tower, I am not much moved.
The gist of this verse:	David sees God as his Rock, his salvation (= Jesus) and his protection in difficult times.

Psalm 62:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵ) [pronounced ahk ^e]	surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
hûw' (הָוֶה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one)	3 rd person masculine singular, personal pronoun; sometimes the verb is, is implied	Strong's #1931 BDB #214
tsûwr (טוּר) [pronounced tzoor]	rock, pebble; cliff; edge, sharpness; form	masculine singular noun with the 1 st person singular suffix	Strong's #6697 BDB #849
The Latin, Greek and Syriac have God instead of Rock.			
w ^e (or v ^e) (וְ or וִ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
y ^e shûwâh (יְשׁוּעָה) [pronounced y ^e shoo-GAW]	deliverance, salvation	feminine singular noun with the 1 st person singular suffix	Strong's #3444 BDB #447

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. However, the proper noun *Joshua* is actually Y^ehôwshûa (יהוֹשֻׁעָה) [pronounced y^ehoh-SHOO-ahg]. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (' = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for *n* or *y* so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter sîyn (ש = s) and the letter shîyn (שׁ = sh). The Greek transliterates either of these with a sigma (σ or Σ at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*. This will be explained letter by letter in a table **below**.

Translation: Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation];... The word *surely* indicates that this is certainly the case; this is, above all else, true and dependable. The word *He* refers back to God in v. 1, where David wrote: *Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him. Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation];...* *Elohim* is, of course, the transliteration from the Hebrew of the word *God*.

With regards to the use of the word *rock*, Spurgeon writes: *Sometimes a metaphor may be more full of meaning and more suggestive than literal speech; hence the use of the figure of a rock, the very mention of which would awaken grateful memories in the Psalmist's mind. David had often lain concealed in rocky caverns, and here he compares his God to such a secure refuge; and, indeed, declares him to be his only real protection, all-sufficient in himself and never failing.*²⁴

That God is our Savior is a theme found throughout the Old and New Testaments. As New Testament believers, we often think of this in a different sense, as being saved eternally, from hell; whereas the Old Testament approach applied this in specific instances of hardship and difficulty. However, even from the very beginning, from Gen. 3, there was the sense of an ultimate salvation from our God. This may have been illustrated through specific situations—such as Noah being delivered in the Ark, the children of Israel being delivered out of Egypt by Moses—however, because God is eternal, Old and New Testament believers alike look at this deliverance as being eternal in nature, with many illustrations in time (including the incidents which appear to have inspired this psalm).

So far, our psalm reads: *Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him. Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation];...* We do not depend upon God because it makes us feel better; He is not our Rock and our Salvation because that allows us to have a better life; we believe this because it is true. We trust in God because **He is truly our Rock and He is truly our salvation** (and **He is literally, our Jesus**).

The Rock indicates strength, power, durability; and is a designation for Jesus Christ in the New Testament in Matt. 16:18 Rom. 9:33 1Cor. 10:4 1Peter 2:3–8. Because each of these designations is different, we need to take a look at them individually. The Scripture below is mostly the MKJV.

Jesus is the Rock in the New Testament

Scripture	Text/Commentary
Matt. 16:15–18	Jesus said to them, “But who do you say I am?” And Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “You are blessed, Simon, son of Jonah, for flesh and blood did not reveal it to you, but My Father in Heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it.”

What is misinterpreted from this passage is that *Peter = the rock*. However, *Peter* and *rock* are two different (but related) words in the Greek. So this is a play on words. Peter's name in the Greek is Petros (πέτρος) [pronounced PEHT-ross], which means *stone, large stone, piece or fragment of a rock*; and it is transliterated *Petros, Peter*. This is a *stone* a man might pick up and throw. This is not *Peter's* original name, but one given him by Jesus (he was named *Simon*). Thayer, Zodhiates. Strong's #4074. However, the word that Jesus uses here, translated *rock*, is petra (πέτρα) [pronounced PEHT-ra], which means *a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul*. Thayer, Zodhiates. Strong's #4073. Jesus is the Rock upon which the church his founded; Peter is not. 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 Christ (1Cor. 3:10–11). Jesus is the foundation for all divine good. For through Jesus we both have access by one Spirit to the Father. Now therefore you [gentiles] are no longer strangers and foreigners [to God and His plan], but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, **Jesus Christ Himself being the chief cornerstone**, in whom every building having been fitly framed together, grows into a holy sanctuary in the Lord (Eph. 2:18–21). Jesus is the chief cornerstone which holds the regenerate Jews and the saved gentiles together.

²⁴ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 62:1–4.

Jesus is the Rock in the New Testament

Scripture	Text/Commentary
Rom. 9:31–33 (Isa. 28:16; 8:14)	But Israel, who followed after a law of righteousness did not arrive at a law of righteousness. Why? Because it was not of faith, but as it were by the works of the Law. For they stumbled at that Stumbling-stone; as it is written, "Behold, I lay in Zion a Stumbling-stone and a Rock-of-offense , and everyone believing on Him shall not be put to shame."
Israel kept chasing after the Law of Moses, as if they could be saved by putting their trust in their ability to adhere to that Law. However, they could not, nor could anyone, apart from Jesus. Many Jews took offense at Jesus (and they were called upon to <i>repent</i> ; to change their minds about Him); and many Jews tripped over Jesus, so to speak, not realizing that they ought to place their faith in Him, the True Rock of God.	
1Cor. 10:1–4	And, brothers, I do not want you to be ignorant that all our fathers were under the cloud, and all passed through the sea. And all were baptized to Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink; for they drank of the spiritual Rock that followed them, and that Rock was Christ.
This is one of the marvelous passages in the Old Testament which tells us that the Revealed God to the Jews on their exodus out of Egypt was Jesus. He was the Rock which followed them. <i>Drinking from the rock</i> actually refers to two incidents in the Old Testament. The Jews were thirsty and lacked water, and Moses was to his this great rock, and from it would spew a huge amount of fresh, clean water. He strikes the rock hard, and out pours water. This is all illustrative of Jesus dying for us on the cross, being struck by God the Father with our sins; and, as a result, living water was given them (Ex. 17:1–7). Jesus taught that He Himself was the gift of Living Water to the woman at the well (John 4:5–14) and at the Great Feast (John 7:37–39).	
The second incident occurs in Num. 20:2–11, where the second generation of Jews who came out of Egypt (the Generation of Promise—those who were 20 and younger exiting Egypt) found themselves to be without water, so they complained to Moses. Moses was told to speak to the rock, but instead, he hit the rock twice. Water was still provided for the Jews, but Moses was taken aside and chewed out by God for disobeying Him (Num. 20:12), and for this reason, would not be the man to lead them into the Land of Promise. The problem is, Jesus is judged one time for all mankind—one strike against the rock. However, for blessing and provision after that, we need only speak to the Rock. By hitting the rock two times, when Moses was only supposed to speak to it, did harm to the foreshadowing of God.	
1Peter 2:3–8	If truly you have tasted that the Lord is gracious. For having been drawn to Him, a living Stone, indeed rejected by men, but elect, precious with God; you also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore also it is contained in the Scripture: "Behold, I lay in Zion a chief corner Stone, elect, precious, and he who believes on Him shall never be ashamed." Therefore to you who believe is the honor. But to those who are disobedient, He is the Stone which the builders rejected; this One came to be the Head of the corner, and a Stone-of-stumbling and a Rock-of-offense to those <i>disobeying</i> , who stumble at the Word, to which they also were appointed. Isa. 28:16 Psalm 118:22 Isa. 8:14
Peter uses two words for stone here: petra, as mentioned before; and lithos (<i>λίθος</i>) [pronounced <i>LEE-thos</i>], which means, <i>a stone; of small stones; of building stones; metaphorically of Christ</i> . Strong's #3037. We are drawn to Jesus, the Living Stone, Who was rejected by man but not by God. We are to believe in Him; and to those who disobey this, Jesus becomes the stone over which they stumble, a rock which they find offensive.	
In general, we find out that Jesus is the Revealed Member of the Trinity, in both testaments; and that He is our Rock in Whom we need to trust for our salvation.	

The beginning of v. 2 reads: **Surely, He [is] my Rock and my Deliverance** [or, *my Jesus*; or, *my Salvation*]; **[He is] my Refuge;** We have a very similar sentiment expressed elsewhere. Psalm 18:2 (HCSB) **The LORD is my rock, my fortress, and my deliverer, my God, my mountain where I seek refuge, my shield and the horn of my salvation, my stronghold.** Psalm 27:1 (HCSB) **The LORD is my light and my salvation--whom should I fear? The LORD is the stronghold of my life--of whom should I be afraid?** Psalm 59:17 **To You, my strength, I sing praises, because God is my stronghold--my God of grace.**

So, far, we have, in vv. 1–2a: **Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him. Surely, He [is] my Rock and my Deliverance** [or, *my Jesus*; or, *my Salvation*];... The word translated *deliverance, salvation* is actually *Jesus* (the Hebrew transliteration of *Jesus*).

Now, this is quite amazing. At the time that this psalm was written, I don't know that there even was a Greek language; and certainly, the Koine Greek (the language of the New Testament) was not written or spoken. Obviously, there was no English language at this time. All of the time when we have a transliteration of one language to another, that second language is more recent. However, here we have a transliteration which seems to go the wrong way. Jesus' name appears to be found in the this Old Testament psalm, written by David circa 1000 B.C., before there is the Koine Greek.

This doctrine is originally found in **Psalm 21** ([HTML](#)) ([PDF](#)) ([WPD](#)).

What is being emphasized in the Hebrew text is *Jesus*, and I have explained, letter by letter, how this ends up being the name for *Jesus*, but allow me to set up a chart below. In the Hebrew, this word is *y^eshûwâh* (ישׁועָה).

The feminine singular noun found here is *y^eshûwâh* (ישׁועָה) [pronounced *y^eshoo-GAW*], which means, *deliverance, salvation*. Strong's #3444 BDB #447. However, letter by letter, this is the name of *Jesus*.

Jesus in the Hebrew of the Old Testament

Hebrew	Greek	English
<i>y = i</i>	There is no <i>y</i> in the Greek, so sometimes this letter is carried over as an iota (<i>i = i</i>)	Even though we have an <i>i</i> in the English, this is actually the transliteration of a consonant, so we take the Greek <i>i</i> and make it into a <i>J</i>
The short <i>e</i>	<i>e = ε</i> (epsilon) [sometimes this can be a silent <i>e</i> or a short <i>e</i>]; however, the long <i>ê</i> may be used in the Greek, which is <i>η</i> (<i>Joshua</i> is transliterated this way in Acts 7:45 and Heb. 4:8)	<i>e = ε</i> (epsilon) = <i>e</i>
<i>sh = ψ</i>	<i>ψ = σ</i> (sigma)—there is no <i>sh</i> sound in the Greek)	<i>ψ = σ</i> (sigma) = <i>s</i> [from the Hebrew, we render this as an <i>sh</i> , but from the Greek, we go with a simple <i>s</i> as there is no <i>sh</i> sound in the Greek]
<i>uw = γ</i>	<i>γ = u</i> (upsilon)	<i>γ = u</i> (upsilon) = <i>u</i>

The Greek does not have an equivalent for *' = y*, which sound comes from the back of the throat. The Greek often ignores this letter altogether, and the English does as well.

Jesus in the Hebrew of the Old Testament

Hebrew	Greek	English
ah = ה	The Greek does not have an <i>h</i> , so the Greek will often take the Hebrew <i>h</i> , at the end of a word, and transliterate it with a sigma (σ or, more correctly, ζ, which is how a sigma is written at the end of a word)	ah = ה = ζ = s
y ^{eh} shûwâh (יהושׁוָה)	Ἰησοῦς	Jesus

The end result is, this is taken into the Greek as ιεσους or Ἰησους, which we transliterate as Jesus.

In the Greek, Joshua = Jesus. However, that is not an exact transliteration. What we find in this verse exactly transliterates to Ἰησους in the Greek and Jesus in the English.

So, although this word is translated *deliverance*, *salvation*, it is properly transliterated Jesus. It is found 78 times in the Old Testament, and the first time is Gen. 49:18, which reads: I wait for [or, eagerly look for] Your Jesus [or, Your salvation], O Y^{eh}howah. The context for this is quite marvelous. You may recall the judgment which God passed in Gen. 3, and how the serpent would bite the heel of the Seed of the Woman (Jesus), and the Seed of the Woman would crush the head of the serpent (a deadly blow). The tribe of Dan is compared to a serpent in this passage, which strikes the heel of a horse (Gen. 49:17), which is followed by I will eagerly anticipate Your Jesus, O Jehovah.²⁶

Chapter Outline

Charts, Maps and Short Doctrines

David, in writing this, was thinking: Surely, God [is] my Rock and my Deliverance [in times of trouble];... However, God the Holy Spirit is conveying this meaning to us: Surely, God [is] my Rock and my [eternal] salvation [as well as my temporal deliverance]; [He is my Jesus];... Throughout the Old Testament, we have two people writing in tandem: the human author and God the Holy Spirit. Many times, what they are writing means one thing; however, it is quite normal for the human author to be referring to specific instances in his own life, but for God the Holy Spirit to give this a much wider application with more eternal applications. This is known as the **Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)). So, whereas, Gen. 22 is simply about an act of obedience to Abraham; this same chapter, by inspiration of the Holy Spirit, is all about the sacrifice of Jesus for our sins. Psalm 22 and Isa. 53 refer to specific difficulties noted by the respective authors of those passages; however, God the Holy Spirit uses these passages to speak of Jesus dying for our sins on the cross.

Psalm 62:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
misgâb (מִשְׁגַּב) [pronounced mis-GA ^B V]	height, secure height, retreat; a high place, a rock; hence a refuge, secure place	masculine singular noun with the 1 st person masculine singular suffix	Strong's #4869 BDB #960

The Greek has *helper* instead.

²⁵ The Greek does have a rough breathing, which we transliterate as an *h*, at the beginning of some Greek words.

²⁶ Another example of where the human speaker and author mean one thing, but God the Holy Spirit means something else.

Translation:...[He is] my Refuge;... For David, God is his refuge, his high place, his secure tower. David is *in* God as if in a secure tower, as if in a place of refuge. So, despite the circumstances which are going on all around him, David is secure and protected.

As has been mentioned earlier, in many other psalms, we are drawn into the emotions of David, and we are told of the fear he is feeling or the difficulties that he is going through; but here, we read only of his confidence, which is all placed in God.

Psalm 62:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (אֲלֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing*; there is no clear proof of that.²⁷

môwṭ (נוֹעַ) [pronounced <i>moht</i>]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	1 st person singular, Niphal imperfect	Strong's #4131 BDB #556
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Qal and Niphal and Hithpoel meanings are the same, according to Gesenius.

rabbâh (רַבָּה) [pronounced <i>rahb-BAW</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	feminine singular adjective used as an adverb here	Strong's #7227 BDB #912
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The NET Bible makes this comment: The Hebrew text adds רַבָּה (rabbah, "greatly") at the end of the line. It is unusual for this adverb to follow a negated verb. Some see this as qualifying the assertion to some degree, but this would water down the affirmation too much (see Psalm 62:6 (i.e., Psalms 62:6b), where the adverb is omitted). If the adverb has a qualifying function, it would suggest that the psalmist might be upended, though not severely. This is inconsistent with the confident mood of the psalm. The adverb probably has an emphatic force here, "I will not be greatly upended" meaning "I will not be annihilated."

Translation:...[therefore] I will not be greatly shaken. Considering the NET Bible comment above (you will need to read it in the Hebrew exegesis), let me draw an analogy. A football lineman might be one of the greatest linemen every, and he can take a hit. Now, such a one is going to be slowed, knocked a bit, because that is what happens in a football game. So he could say, "I am not greatly shaken; I am shaken, however." We experience life and there are difficulties, and sometimes these difficulties knock us around a little. That is normal. However, our stability is in God. We depend upon Him. Therefore, we may find ourselves hit pretty hard—maybe even momentarily stunned—but we are still standing, we are still moving forward, and we are shaken, but not greatly so.

Barnes comments: *The word greatly here, or much - "I shall not be much moved," implies that he did not anticipate perfect security from danger or calamity; he did not suppose that he would escape all disaster or trouble, but he felt that no great evil would befall him, that his most important interests were*

²⁷ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

safe, and that he would be ultimately secure. He would be restored to his home and his throne, and would be favored with future peace and tranquility. None of us can hope wholly to escape calamity in this life. It is enough if we can be assured that our great interests will be ultimately secured; that we shall be safe at last in the heavenly world. Having that confidence the soul may be, and should be, calm; and we need little apprehend what will occur in this world.²⁸ Or, as Keil and Delitzsch write: *He will not greatly, very much, particularly totter, i.e., not so that it should come to his falling and remaining down.*²⁹

Paul talks about his own difficulties and how he has depended upon God: Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort. For we do not want you to be ignorant, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and He will deliver us. On Him we have set our hope that He will deliver us again (2Cor. 1:7–10; a slightly edited ESV). So, will you face difficult times? Probably. And if we look at the political climate in our country coupled by the forces of godlessness, it seems inevitable. David says that he will not be greatly shaken; Paul writes: We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies (2Cor. 4:8–10; ESV). And then David, who elsewhere writes: The steps of a man are established by the LORD, when He delights in his way; though he fall, he shall not be utterly cast down, for the LORD upholds his hand (Psalm 37:23–24).

Now let's take these two verses together: Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him. Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation]; [He is] my Refuge; [therefore] I will not be greatly shaken. David is writing about God, Who is David's Rock, Salvation and Secure Refuge. Although David will face difficult circumstances on many occasions (much more than I think most of us realize), he places his faith in God, his Jesus.

Chapter Outline

Charts, Maps and Short Doctrines

The Enemies of David

Until when will you [all] shout against a man;
you will be slain all of you
like a wall bowing out,
a fence being thrust down.

Psalm
62:3

How long will you [all] assail anyone?
All of you will be slain—
like a wall bowing out
[and like] an [outer] wall being thrust aside.

How long will you [all] continue to assail anyone?
You will all be taken down,
like a wall that is bowing out and about to collapse
or like an exterior wall that is being thrust aside.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

How long do you rage against a *pious* man? All of you will be slain, like a crooked wall, like a broken fence.

²⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:2.

²⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 62:1–4.

Latin Vulgate

How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

Masoretic Text (Hebrew)

Until when will you [all] shout against a man;
you will be slain all of you
like a wall bowing out,
a fence being thrust down.

Peshitta (Syriac)

How long will you threaten a man so that you may kill him? Like a crumbling wall shall you be and as a tottering fence.

Septuagint (Greek)

How long will you assault a man? You are all slaughtering as with a bowed wall and a broken hedge.

Significant differences:

We do not know the exact meaning of this first verb, so the various ancient languages became rather imaginative at this point. However, we can reasonably assume, based upon the context, that we are speaking of aggressive action of those to whom David is speaking.

In the second phrase, the Pual is used, which is the passive of the Piel (intensive stem); so those to whom David is addressing are recipients of the action of the verb. It certainly means *to murder, to kill*; but they are recipients of that (unlike the Latin, Syriac or Greek).

The Qal passive participle found in the third phrase is used as an adjective, and, there seems to be a slight difference in the Syriac (*crumbling* instead of *bowing*). The Latin adds a completely new phrase to this. The targum has *crooked* rather than *bowing*; however, the use of this word in this instance may be somewhat different than its normal usage.

The final phrase seems to enjoy some agreement, except for the Greek, where it is called a *broken hedge*.

Thought-for-thought translations; paraphrases:

Common English Bible

How long will all of you attack others;
how long will you tear them down [Correction; MT kill them]
as if they were leaning walls or broken-down fences?

Contemporary English V.

I feel like a shaky fence or a sagging wall. How long will all of you attack and assault me?

Easy English

How long will you shout at a man?
You all attack (as if he was):
· a wall that is breaking
· a *fence that is falling down.

Easy-to-Read Version

How long will you attack me?

I am like a leaning wall,
a fence ready to fall.

Good News Bible (TEV)

How much longer will all of you attack someone who is no stronger than a broken-down fence?

The Message

How long will you gang up on me? How long will you run with the bullies? There's nothing to you, any of you-- rotten floorboards, worm-eaten rafters,...

New Berkeley Version

How long will you assail a person to break him down, all of you,
like a leaning wall, a tottering fence?

New Century Version

How long will you attack someone?
Will all of you kill that person?
Who is like a leaning wall, like a fence ready to fall?

Partially literal and partially paraphrased translations:

American English Bible	How long will You pile so much upon man? For, we are all like leaning walls, or fences that have many gaps. and then You bring death to each one.
Beck's American Translation	How long will you assail a man; how long will you be intent on murder?
Christian Community Bible	You are like a leaning wall, a sagging fence.
God's Word™	How long will you assail with your threats, all of you, to bring someone down— as you would pull a wall or smash a fence?
New American Bible	How long will all of you attack a person? How long will you try to murder him, as though he were a leaning wall or a sagging fence?
NIRV	How long will you set yourself against a man? You shall all be destroyed, Like a sagging wall or a tumbled down fence! How long will you enemies attack me? Will all of you throw me down? I'm like a leaning wall. I'm like a fence that is about to fall.
New Jerusalem Bible	How much longer will you set on a victim, all together, intent on murder, like a rampart already leaning over, a wall already damaged?
New Simplified Bible	How long will all of you attack a man? How long will you try to murder him, as though he were a leaning wall or a sagging fence?
Revised English Bible	How long will you assail with your threats, all beating against your prey as if he were a leaning wall, a toppling fence?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Unto where do all of you assail and murder a man? From a fixed wall to a collapsing hedge?
Bible in Basic English	How long will you go on designing evil against a man? running against him as against a broken wall, which is on the point of falling?
Complete Jewish Bible	How long will you assail a person in order to murder him, all of you, as if he were a sagging wall or a shaky fence?
Ferar-Fenton Bible	How long will you sit on a man? You all like a wall will be broke,— Like a fence bulging out to its fall!
HCSB	How long will you threaten a man? Will all of you attack as if he were a leaning wall or a tottering stone fence?
JPS (Tanakh—1985)	How long will all of you attack [Meaning of Hebrew uncertain] a man, to crush [Meaning of Hebrew uncertain] him, as though he were a leaning wall, a tottering fence?
Judaica Press Complete T.	How long will you plan destruction to man? You shall be murdered, all of you, as a leaning wall, a tottering fence.
New Advent Bible	How long do you rush in upon a man? You all kill, as if you were thrusting down a leaning wall, and a tottering fence.
NET Bible®	How long will you threaten [The verb form is plural; the psalmist addresses his enemies. The verb נִיחַן occurs only here in the OT. An Arabic cognate means "shout at."] a man? All of you are murderers [The Hebrew text has a Pual (passive) form, but the verb form should be vocalized as a Piel (active) form. See BDB 953-54 s.v. נִיחַן].

as dangerous as a leaning wall or an unstable fence [Heb "like a bent wall and a broken fence." The point of the comparison is not entirely clear. Perhaps the enemies are depicted as dangerous, like a leaning wall or broken fence that is in danger of falling on someone (see C. A. Briggs and E. G. Briggs, Psalms [ICC], 2:69).].

NIV – UK

How long will you assault me?

Would all of you throw me down -
this leaning wall, this tottering fence?

The Scriptures 1998

How long would you assail a man? You crush him, all of you, Like a leaning wall, a tottering fence.

Literal, almost word-for-word, renderings:

Albert Barnes (updated)	How long will you [all] assail a man, that you [all] may put him to death? All of you shall be as a bowing wall or a fence broken down.
John Calvin (updated)	How long will you [all] meditate evil against a man, and persist in mischievous devices for accomplishing his ruin?
Concordant Literal Version	How long shall you foes be hostile against a man, All of you, that you may murder him, As though he were a slanting sidewall Or a foundering stone dike?
A Conservative Version	How long will ye set upon a man, that ye may kill, all of you, like a leaning wall, like a tottering fence?
Context Group Version	How long will you { pl } set on a man, That you { pl } may kill [him], all of you {pl}, Like a leaning wall, like a tottering fence?
Darby updated Translation	How long will you assail a man; will you [seek], all of you, to break him down as a bowing wall or a tottering fence?
<i>Emphasized Bible</i>	How long will ye shout at a man? Ye shall be crushed all of you,—Like a wall that bulgeth,—a fence pushed in!
English Standard Version	How long will all of you attack a man to batter him, like a leaning wall, a tottering fence?
exeGeses companion Bible	Until when assail you against a man? you are murdered - all of you - as a wall spread - a wall overthrown.
Updated Geneva Bible	How long will you imagine mischief against a man [David means himself, being the man whom God had appointed to the kingdom.]? You will be slain all of you: as a bowing wall [Though you seem to be in honour, yet God will suddenly destroy you.] [will you be, and as] a tottering fence.
King James 2000 Version	How long will you imagine evil against a man? you shall be slain all of you: as a leaning wall shall you be, and as a tottering fence.
LTHB	Until when will you break in against a man? You will shatter him, all of you, like a bowing wall, a tottering fence.
Professor Alexander	Will you [all] murder (that is, seek to murder him) all of you (combined against a single person, who is consequently) like wall inclined (or bent by violence), fence (or hedge) crushed (broken down). ³⁰
Spurgeon (updated)	How long will you [all] press on one man, that you [all] may crush him in a body, like a toppling wall, a sinking fence?
Syndein	{David's Message to the Men of Keilah Continues} How long will you 'attack a man unjustly'? {hathath' iysh} You shall be violently killed . . . {sin unto death for reversionists - reversionists are vulnerable to death at all times} all of you. You are as a bulging wall {a bulging wall is destroyed by its own weight. A reversionist is destroyed by his own sins} and as a tottering/pushed in' fence {David is saying a little more pressure and the men of Keilah are dead!}.

³⁰ This is taken from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 63:3. Barnes says that DeWette renders it very much the same way. Ye was changed to you [all].

A Voice in the Wilderness	How long will you assail a man? You shall be slain, all of you, like a bowing wall and a tottering fence.
World English Bible	How long will you assault a man, Would all of you throw him down, Like a leaning wall, like a tottering fence?
Young's Updated LT	Till when do you devise mischief against a man? You are destroyed all of you, As a wall inclined, a hedge that is cast down.
The gist of this verse:	David asks his attackers how long will they continue to assail him as if he were a wall about to topple over.

Psalm 62:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
'ân (אֵן) [pronounced awn]	<i>where; with regards to time it means until when, how long, to what point</i>	adverb	Strong's #575 BDB #33
With 'ad, it means <i>how long, until when</i> .			
hâthath (הָתָה) [pronounced haw-THAHTH]	<i>to shout [at], to be frantic at, to assail, to break in [upon], to rush [upon], to overwhelm, to imagine mischief</i>	2 nd person masculine plural, Poel imperfect	Strong's #2050 BDB #223
Owen calls this a Polel imperfect. The problem with the many meanings is, this verb occurs only here and it does not appear to have any cognates.			
Calvin tells of the various meanings this word has been given: The Chaldee renders it, <i>to raise tumults</i> ; the Syriac, <i>to stir up, instigate, incite, or provoke</i> ; the Septuagint and Vulgate, <i>to assail, or rush upon</i> ; and the Arabic, <i>to use violence or injustice</i> . ³¹			
Barnes: <i>[This verb] does not refer to their merely forming purposes of mischief against a man, but to their making assaults upon him; to their endeavoring to take his life or to destroy him</i> . ³²			
'al (עַל) [pronounced gahf]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: How long will you [all] assail anyone? The biggest problem with this portion of v. 3 is the meaning of the verb, which is used only at this juncture. Therefore, the various uses are imaginative, but the context certainly suggests provocative and aggressive action from those to whom David is speaking. Who the person that they are assailing (shouting at, overwhelming) is uncertain at this point. From the introduction, we know that most exegetes believe this to be Absalom and those who have followed him, although R. B. Thieme, Jr. believes that this represents one of the times that Saul was after David (probably during David's long period of time out of Benjamin-Judah proper (he did spend some time in southern Judah, and finally gave up and left Israel altogether

³¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:3 (slightly edited).

³² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:3.

and stayed in southern Philistia). However, this is not dramatically important, as this psalm applies to us when we deal with our own enemies in life. And, even if you do nothing in this life intentionally to gain enemies, you will have them—particularly as a believer in Jesus Christ.

Psalm 62:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râtsach (רָצַח) [pronounced raw-TSAHKH]	<i>to be killed [murdered, slain]</i>	2 nd person masculine plural, Pual imperfect	Strong's #7523 BDB #953
The Pual stem is the passive intensive. ³³			
The NET Bible note here reads: The Hebrew text has a Pual (passive) form, but the verb form should be vocalized as a Piel (active) form. See BDB 953-54 s.v. רָצַח. ³⁴ I checked BDB and did not see any reason for this to be understood as anything other than a passive. There is only one instance of the Pual stem, ³⁵ but there are several instances of the Niphal stem, and this verb is taken as a passive in these cases (the Niphal is the passive of the Qal; the Pual is the passive of the Piel). So I can see no reason to understand this to be an active verb, and I have probably discussed this more than it needs to be discussed.			
kôl (כֹּל) [pronounced kohl]; also kol (כָּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article; with the 2 nd person masculine plural suffix	Strong's #3605 BDB #481

Translation: All of you will be slain—... The Pual is the passive of the Piel (intensive) stem, so we would expect the intensive uses of this verb applied to the subject (which is *all of you*). David simply tells his opposition that they will be killed; they will be slain in battle—all of them. Whomever David is speaking of here is not going to get a pass.

Interestingly enough, David seems to be able to compartmentalize, which is not out of the ordinary for a military man.³⁶ When it comes to Saul, David twice had the chance to kill Saul himself, and he chose not to. When Absalom was killed, David was quite upset over that. So, somehow, if the psalm represents either of those time periods, David separated out Saul and Absalom in his mind and exempted them from being destroyed in battle.

The very evil they have designed against David will fall upon them.³⁷

³³ Although this is discussed by John Gill, he essentially tells us who of note takes this as an active verb and who of note takes it to be a passive verb. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:3, if you want to read the discussion (I did not find it worth repeating).

³⁴ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 62:3 (footnote) accessed December 21, 2012.

³⁵ As per *The Englishman's Hebrew Concordance of the Old Testament*, George Wigram; Hendrickson Publishers, ©1997; Second Printing; p. 1190.

³⁶ This is often true of men in general.

³⁷ Paraphrase from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:3.

Psalm 62:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כְּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
qîyr (קִיר) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun	Strong's #7023 BDB #885
nâṭâh (נָתַח) [pronounced naw-TAWH]	<i>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</i>	Qal passive participle	Strong's #5186 BDB #639

Translation: ...like a wall bowing out... The idea here is simple enough, although the Qal passive participle used as an adjective is moderately difficult to translate. In the Syriac above, we have the adjective *crumbling*, which sounds great, but does not quite match this Qal passive participle. But, around a city is a wall that has been built up for protection; and this wall is spreading out or bowing or turning to one side. So, the picture is that of attacking a city, and causing enough problems to a wall to where it begins to fail.

What David is writing here is, [How long will you \[all\] assail anyone? All of you will be slain—like a wall bowing out...](#) With a wall bowing out, the eventual destruction of that wall is certain, and everyone knows it, although it may take time before the wall fully collapses. So, David knows that the days of his enemies are numbered. However, he is speaking here from confidence and not necessarily from observation.

David's enemies think that they are protected; they think that they are surrounded by a wall (in context, it is their wall of deception); but that wall is bowing out; that wall will be smashed and they will die.

Psalm 62:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdêr (גָּדֵר) [pronounced gaw-DARE]	<i>fence, wall; a place fortified with a wall</i>	masculine singular noun	Strong's #1447 BDB #154

This word may be identical to Strong's #1444 BDB #154.

I am nearly the only person who took this to mean a rock wall (or a protective wall) in the interpretation below rather than something which approximates the modern-day fence. Spurgeon wrote,³⁸ for example: *[David] foresaw that [his enemies] would by retributive justice be overthrown like an old, crumbling, leaning, yielding fence.* Or the Pulpit Commentary wrote:³⁹ *David...viewed...his enemies as a...tottering fence, which it requires only a strong push to throw down.* These interpretations are typical.

³⁸ From Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 62:1–4.

³⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Psalm 62:3.

Psalm 62:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâchah (דָּחָה) [pronounced daw-KHAW]	<i>being pushed down [thrown down, thrust down, cast down]; being driven [pushed, thrust] away</i>	feminine singular, Qal passive participle	Strong's #1760 BDB #190

Translation: ...[and like] an [outer] wall being thrust aside. Although many translations refer to a fence at this point, there does not appear to be anything used to protect a city like a fence. They tended to use great heavy walls. Two books on manners and customs had nothing on ancient fences; ZPEB has a very short article on it, suggesting that we are really looking at a wall of stone and not a fence as we might imagine a fence. I took a stab at this and have imagined that walls for a city would be built both from the outside and from the inside. Even though the result would be one wall, 9–15 feet thick, there might be different materials employed and a different approach to the walls, the outer walls being more difficult to ascend for an outside force, but the inner walls being designed for easy access up and down. There may have been different materiels used on the inside and outside as well. So, let us assume that these words can be particularly applied to the outer or inner walls of a city; and David's enemies are about to be thrown down and killed, just as walls are ready to fall in a city almost breached.

Barnes suggests: *The evident idea is, that they [David's enemies] themselves would be as a falling wall; that is, that they would be defeated or disappointed in their purpose, as a wall that has no solid foundation tumbles to the ground.*⁴⁰

John Calvin on the wall: *A wall, when poorly built, bulges out in the center, presenting the appearance of nearly twice its actual breadth; but, as it is hollow within, it soon falls to ruins. The wicked, in like manner, are dilated with pride, and assume, in their consultations, a most formidable appearance; but David predicts that they would be brought to unexpected and utter destruction, like a wall badly constructed, and hollow in the interior, which falls with a sudden crash, and is broken by its own weight into a thousand pieces.*⁴¹

The entire verse reads: How long will you [all] assail anyone? All of you will be slain—like a wall bowing out [and like] an [outer] wall being thrust aside. David's enemies continue to attack him, although he does not say that in this psalm. David speaks of their attacks in a general way, suggesting that they are attacking him personally, but not stating it outright, suggesting that he barely notices it. It is as if they are attacking or assailing someone, who is not named. David promises, based upon his confidence in God, that these unidentified men will be killed, but it will be like a wall being torn down, bit by bit.

**Surely from his majesty they have taken
counsel to thrust [him] out.
They delight [in] deception;
in his mouth, they bless;
and in their midst, they curse.
Selah!**

**No doubt, on account of his majesty, they took
counsel to thrust [him] out.
They delight in deception;
[for] with their [lit., his] mouth, they bless;
but in their thinking, they curse [him].
[Musical] pause.**

⁴⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:3.

⁴¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:3.

No doubt, they plotted against him to cast him out because of his eminence.
They take delight in deception;
for, they bless him to his face;
but, they curse him behind his back.
[Musical interlude].

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	Truly when <i>they swear to do good</i> , they take counsel to attack; they will <i>tell lies</i> ; with their mouth they will bless and with their <i>heart</i> they will curse forever.
Latin Vulgate	<u>But</u> they <u>have thought</u> to cast away my price; I ran in thirst: they blessed with their mouth, but cursed with their <u>heart</u> .
Masoretic Text (Hebrew)	Surely from his majesty they have taken counsel to thrust [him] out. They delight [in] deception; in his mouth, they bless; and in their midst, they curse. <i>Selah!</i>
Peshitta (Syriac)	<u>For</u> you <u>have thought</u> to cast him down from his excellency; you delight in lies; you bless with your mouths, but curse with your <u>hearts</u> .
Septuagint (Greek)	They only took counsel to <u>set at nought</u> my honor. I ran in thirst; with their mouth they blessed, but with their <u>heart</u> they cursed. Pause.

Significant differences:

The word *but* that begins this verse in the English translation from the Latin is reasonably close to the word used here. However, *for*, as found in the English translation from the Syriac is not. Perhaps *have thought* (the English translation from the Latin and the Syriac) is reasonably close to *take counsel*. However, the Syriac appears to have a different person in the first phrase. *To set at naught* (Greek) does not quite match the Hebrew.

The problem with the use of the word *heart* in The Latin, Syriac and Greek is, there is a Hebrew word typically translated *heart* that is not used here. However, since the word found here means *midst*, then *heart* is a “C” translation.

Thought-for-thought translations; paraphrases:

Common English Bible	The only desire of this people is to bring others down low; they delight in deception. With their mouths they bless, but inside they are cursing. <i>Selah</i>
Contemporary English V.	You want to bring me down from my place of honor. You love to tell lies, and when your words are kind, hatred hides in your heart.
Easy English	They only want to push him off his high place. They love to tell a *lie. They say good things with their mouths but (think) bad things in their *hearts. * SELAH .
Easy-to-Read Version	In spite of my important position, those people are planning to destroy me. It makes them happy to tell lies about me. In public, they say good things

Good News Bible (TEV)

The Message

New Berkeley Version

New Century Version

New Life Bible

about me,
but in private, they curse me.

(SELAH) SELAH This word is for the musicians. It probably means the singers should pause here or the music should be louder here.

You only want to bring him down from his place of honor; you take pleasure in lies. You speak words of blessing, but in your heart you curse him.

Anthills plotting to bring down mountains, far gone in make-believe. You talk a good line, but every "blessing" breathes a curse.

They consult only to cast him down from his height;
they cherish falsehood [He is not fooled by appearances; godlessness is sham; it is illness.];

with their mouth they bless, but at heart they curse.

Selah

They are planning to make that person fall.

They enjoy telling lies.

With their mouths they bless,
but in their hearts they curse. *Selah*

They have talked only about throwing him down from his high place. They find joy in lies. They pray with their mouth that good will come. But inside they hope that bad will come instead.

Partially literal and partially paraphrased translations:

American English Bible

They've conspired to remove all my honor; so, from them, I ran away. For, though they bless with their mouths, in their hearts they just cursed me.

Beck's American Translation

Yes, they plan trickery,
and bring disaster by delighting in lies.
They bless with their mouths
but curse in their hearts.
(Music)

Christian Community Bible

Indeed they plan to topple me.
They take pleasure in telling lies;
with their mouths they bless,
but in their hearts they curse.

God's Word™

They plan to force him out of his high position. They are happy to lie. They bless with their mouths, but in their hearts they curse. *Selah*

New American Bible

Even highly placed people
plot to overthrow him.
They delight in lies;
they bless with their mouths,
but inwardly they curse. Ps 12:3; 28:3; 55:22; Prv 26:24-25.

NIRV

You only want to pull me down
from my place of honor.
You take delight in telling lies.

You bless me with what you say.

But in your hearts you call down curses on me. *Selah*

New Jerusalem Bible

Trickery is their only plan, deception their only pleasure, with lies on their lips they pronounce a blessing, with a curse in their hearts. Pause

New Simplified Bible

They plan to force him out of his high position. They are happy to lie. They bless with their mouths, but in their hearts they curse.

Revised English Bible

They aim to topple him from his height.
They take delight in lying;
they bless him with their lips,
but curse him in their hearts.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	However, they advise to outcast him for his swelling. They bless with their mouth, but curse and accept lies in their center. Selah.
Bible in Basic English	Their only thought is to put him down from his place of honour; their delight is in deceit: blessing is in their mouths but cursing in their hearts. <i>Selah</i> .
Complete Jewish Bible	They only want to shake him from his height, they take delight in lying with their mouths they bless, but inwardly they curse. (Selah)
Ferar-Fenton Bible	They only advise by their lips, Their lying mouth loves to deceive, They bless, —with a curse in their heart!—
HCSB	They only plan to bring him down from his high position. They take pleasure in lying; they bless with their mouths, but they curse inwardly. Selah
JPS (Tanakh—1985)	They lay plans to topple him from his rank; they delight in falsehood; they bless with their mouths, while inwardly they curse.
Judaica Press Complete T.	Only because of his loftiness have they plotted to topple him; they delight in lies; with his mouth they bless, but inwardly they curse forever.
New Advent Bible	But they have thought to cast away my price; I ran in thirst: they blessed with their mouth, but cursed with their heart.
NET Bible®	They spend all their time planning how to bring him [That is, the generic "man" referred to in the previous verse.] down [Heb "only from his lofty place [or perhaps, "dignity"] they plan to drive [him] away."]. They love to use deceit [Heb "they delight [in] a lie."]; they pronounce blessings with their mouths, but inwardly they utter curses [The enemies use deceit to bring down their victim. They make him think they are his friends by pronouncing blessings upon him, but inwardly they desire his demise]. (<i>Selah</i>)
NIV – UK	Surely they intend to topple me from my lofty place; they take delight in lies. With their mouths they bless, but in their hearts they curse. The Hebrew has Selah (a word of uncertain meaning) here and at the end of verse 8.
<i>The Scriptures</i> 1998	They plotted to topple him from his high position; They delight in lies; They bless with their mouth, But in their heart they curse. Selah.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	They only consult to cast him down from his height [to dishonor him]; they delight in lies. They bless with their mouths, but they curse inwardly. Selah [pause, and calmly think of that!]
Concordant Literal Version	They intrigue only to trip him up from his dignity; They approve of lies; With their mouth they bless, Yet within them, they are maledicting. Interlude
Context Group Version	They only consult to thrust him down from his dignity; They delight in lies; They esteem with their mouth, but they curse inwardly. Selah.
English Standard Version	They only plan to thrust him down from his high position. They take pleasure in falsehood. They bless with their mouths, but inwardly they curse. Selah
exeGeses companion Bible	Surely they counsel to drive him from his exaltation; they lie to please: with their mouth, they bless; but inwardly, abase.

	Selah.
Green's Literal Translation	Surely, they plotted to cast him down from his excellent dignity; they delight in lies; they bless with their mouth, but they curse in their inward parts. Selah.
LTHB	Surely, they plotted to cast him down from his excellent dignity; they delight in lies; they bless with their mouth, but they curse in their inward parts. Selah.
NASB	They have counseled only to thrust him down from his high position; They delight in falsehood; They bless with their mouth [Lit his], But inwardly they curse. Selah. Selah may mean: Pause, Crescendo or Musical interlude
New RSV	Their only plan is to bring down a person of prominence. They take pleasure in falsehood; they bless with their mouths, but inwardly they curse. <i>Selah</i>
Syndein	{Operation Two-Faced Men of Keilah - and All Reversionists} Only/ dogmatically {ak} from his {David's} exalted status {his honor in SuperGrace status}, they {the men of Keilah} plot/consult together to overthrow him. They take great pleasure in 'lying'/'saying deceptive things' {kazab} {Operation Strap-on}. They bless {David} with their mouth {say nicey nice to his face}, but they curse/revile {him} inwardly {plot to betray him over to King Saul behind his back}. Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.
A Voice in the Wilderness	Surely they have plotted to cast him down from his high position; they delight in lies; they bless with their mouth, but they curse inwardly. Selah.
World English Bible	They fully intend to throw him down from his lofty place. They delight in lies. They bless with their mouth, but they curse inwardly. Selah.
Young's Updated LT	Only—from his excellency They have consulted to drive away, They enjoy a lie, with their mouth they bless, And with their heart they revile. Selah.

The gist of this verse:

They plot to bring David down, using lies if it gets them closer to their goals. On the outside, they seem friendly, but inwardly they are cursing David.

Psalm 62:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
min (מִן) [pronounced mihn]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Psalm 62:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^e éth (שָׁתַח) [pronounced s ^e -AYTH]	❶ a raising up, an uprising, a lifting up (Gen. 4:7 [dubius] Job 41:17), ❷ eminence, a place rising up on the skin (Ex. 13:2, 10, 19); ❸ excellency, majesty (Gen. 49:3 Job 13:11); and ❹ a sentence or decree of a judge (Hab. 1:7—others take this to be pride)	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7613 BDB #673
yâ'ats ('עֵץ) [pronounced yaw-GAHTS]	to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing	3 rd person plural, Qal perfect	Strong's #3289 BDB #419
lâmed (לְמִדָּה) [pronounced l ^e MIDAH]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâdach (נָדַךְ) [pronounced naw-DAHKH]	to thrust [out, away, aside], to expel; to move to impel; to banish; to draw away, to seduce; to bring down; to draw down	Hiphil infinitive construct	Strong's #5080 BDB #623

Translation: No doubt, on account of his majesty, they took counsel to thrust [him] out. It appears that the clues lead us to assume that David is the *man*, the 3rd person masculine singular suffix which is occasionally used. They consider his high position—his eminence and his majesty—and they plot together to bring him down, to thrust him out of that position.

Perhaps the use of the 3rd person here is to emphasize the office that David holds, his kingly office. It is to be respected not because of him, but because of the office itself.

David's enemies do not have a high position like this. People do not look up to them as they do to David; so they have to plot against David, to remove him from this position. It is for this reason, in part, that I identify this psalm with the revolution of Absalom.

There are always people who rank above us in authority, and for many of us, this is a difficult thing to cope with. This seems to be the problem herein described: David has majesty here—he is seen as majestic—and that just rubs people the wrong way. In the United States, we have recently (as a nation) become angry with the rich and the CEO's and it is not unusual for someone to post a graphic of some CEO who has a **golden parachute** or awards himself some great parting salary or perhaps he just makes too much money, and people working for him are working for **minimum wage**; and the graphic will indicate that the poster (the one who posts this anti-CEO graphic) has taken offense at the CEO or does not like that he is making more money in a minute than the poster will make in his entire life.

Application: There are large groups of people who think that, if they can just take this stuff away from the rich, that will make everything all better. If they can prevent a greedy CEO from taking a golden parachute, from making too much money or living in too nice of a house, that will fix everything. Many want to just plunder such people; but most just want the government to take stuff away from them. However, this is completely wrong. Now, let's just assume for a moment that some CEO is making too much or does something which is greedy—do you not think that God can deal with this? Do you think that God is caught unawares? Furthermore, whether a CEO

is wrong or not, getting the government to take away some of his stuff is not going to make you happy nor will it **balance the federal budget**. More importantly, this is not going to end up in your pocket nor will it make you any happier. I have known dozens of people who have lived off the government dole, and I can guarantee you, they were not happy. In fact, several of them seemed to be lost with the free time that they had because they did not work.

Application: At some point in time, we have to grow up and realize that, no matter how nice our house is or how nice our car is, there is someone out there—probably who lives next door to—who has a nicer house or a nicer car or a nicer this or that. And, even though we may rule the roost here or there; there is someone who exercises authority over us from time to time and we don't like that. It just rubs us the wrong way. This is why the 10th commandment reads, **You will not covet (inordinately desire that which does not belong to you)**. It is highly unlikely that you will have the best of anything; and not only will there be those out there who have more than you, but have a lot more than you; and you have to keep yourself from inordinate lusts (i.e., stay in fellowship).

No doubt, on account of his majesty, they took counsel to thrust [him] out. This describes those who were opposed to David's authority and the pomp of his office. When a person has authority, riches, or something that is really nice; there will be those who are jealous of him and/or who disparage him.

Barnes: *They only consult to cast him down from his excellency - This is the object of all their counsels and plans. They aim at one high in rank - and their purpose, their sole purpose, is to bring him [David] down.*⁴²

John Calvin: *Nothing will satisfy the enemies of God but setting themselves above the heavens.*⁴³

Application: It is also somewhat humorous. I can guarantee you that David would have loved what the middle class person in the United States has today by way of housing and food and locomotion. In his time, he was the big cheese of Israel in many ways; and people were jealous of him. But, wealth is just relative as are people's feelings about wealth. Today, it is not unusual for a single mother of 3 to have her food and rent paid for, nor is it unusual for her to own a big screen tv and a cellphone. However, she may find herself to be much less satisfied with her possessions when compared to, say, a struggling working class family in the 1920's or 30's who worked hard day after day just to put a meal on the table.

Application: I know tons of liberals who focus on the inequities in the United States and this burns them no end. But, they would never in a million years consent to evening out their own lifestyle so that everyone in the world had an equivalent lifestyle, because, quite frankly, we here in the United States lead very good and prosperous lives (I write this in 2012–2013; things may change by the time that you read this). But the kinds of houses and amenities that we enjoy—this is not typical of what is found in the world. Yet, these jealous liberals would not want to give away the lifestyle they have achieved for themselves if this meant that they had to live like most people in the world live (on about a tenth of what they live on right now—or less). If we were to even things out world-wide, the average American might find himself trying to live on a fifth of what he used to live on—no liberal will agree to that. They want people who make more money than they do, to give most of this money to them or to those who make less than they do. A liberal believes in equal outcomes unless this means they are going to lose what they have personally worked for.

So, these enemies of David, upset over his majesty, conspire against him. They gather together and have worked out a plan to depose him (this psalm again seems to comport better with the Absalom revolution rather than with David being on the run from Saul).

Application: Do you remember one way that Absalom appealed to the people? **And whenever anyone approach Absalom to pay homage to him, Absalom would reach out his hand and take hold of him and kiss him** (2Sam. 15:5). "You don't need to bow down to me," is the essence of what Absalom was saying. "We're equals."

⁴² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:4.

⁴³ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:4.

What other ideology tries to sell this? Communism and socialism. Everyone even wears the same kind of peasant clothing, including the leaders, to make it seem as if everyone is equal; but those leaders don't starve and those leaders decide who starves and who does not.

Application: What other movement tries to sell itself in the same way? The social justice movement of today; the so-called 99% movement, who bitch and rail against the 1% (and, what a coincidence, our current president only wants to raise taxes on the top 1%). Those lousy CEO's and those bank managers and those wall street hedge fund managers, with their fancy cars and their big houses—the 99% movement railed against their majesty and their pomp, somehow excluding movie stars, Hollywood moguls and rich sports figures. So you see, there really is [no new thing under the sun](#) (Eccles. 1:9).

So far, this verse reads: [No doubt, on account of his majesty, they took counsel to thrust \[him\] out.](#) Now, who put David in a position of authority? God did. God chose David way back in 1Sam. 16, so when these revolutionaries seek to remove David from office, they are acting against God. When Saul was king, David knew better than to try to remove him (1Sam. 26:7–11). David knew this was acting against God (1Sam. 26:9–11). In fact, in that narrative, that is what is key to David's thinking—what is God's will? Can he legitimately act against Saul without divine repercussions? And David determined that he could not. If you will recall this time period, although Saul began as a good king, he degenerated into mental illness, opening him up to demon-influence. Therefore, Saul sought on many occasions to kill David, although David was Saul's most loyal and patriotic subject.

My point in this is, these revolutionaries that David is facing in 2Sam. 15–17 are anti-God because revolution is anti-God. See the [Doctrine of Revolution \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Psalm 62:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râtsâh (רָצֶה) [pronounced raw-TSAWH]	<i>to be delighted [with a person or thing], to receive [graciously], to delight [in someone, something]; to enjoy; to satisfy, to pay off</i>	3 rd person masculine plural, Qal imperfect	Strong's #7521 BDB #953
kâzâb (קָזֵב) [pronounced kaw-ZAWB ^V]	<i>lying, lies, falsehood, deception; deceptive; anything which deceives</i>	masculine singular noun	Strong's #3577 BDB #469

Translation: [They delight in deception;...](#) Just like their father, the devil, they enjoy deceiving others; they enjoy the whole notion of putting something over on someone else. They revel in this; it is part of what makes their life enjoyable.

Barnes: [They delight in lies](#) - *In false pretenses; in secret plans of evil; in hypocritical assurances. This was eminently true of Absalom, who made use of these arts to seduce the people from allegiance to his father.*⁴⁴

Gill: [\[David's enemies\], in making and spreading lies, do so in order to hurt his character, and give his subjects an ill opinion of him; and thereby alienate their affections from him, and weaken their allegiance and obedience to him.](#)⁴⁵

Application: We saw this exact thing in the 2012 election, where millions upon [millions of dollars](#) of advertising were spent on [destroying the character](#) of Mitt Romney, with the intention of hurting his character and alienating

⁴⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:4.

⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:4 (slightly edited).

the affections of the public toward him (whereas, Romney is actually a nice, honorable guy). However, Romney also spent millions (with his **SuperPAC's**) against Obama and against Romney's original primary **opponents**. It is very likely that these negative ads **depressed voter turnout**, people being very discouraged about both candidates.

Application: Today, this is the ends justifying the means. Even liberals know that their own politicians lie and distort the truth, and one day, saying **one thing**, and the next day, **say the exact opposite**. This is okay, because the idea is, to achieve the final ends of the liberal utopia. Deception is merely a tool to get them where they want to go. If a little deception gets their candidate elected, then the deception was good. If the news is slanted in a particular way or if stories are not covered⁴⁶ because it makes a liberal candidate look bad, this is okay, because it gets their candidate elected.

Application: You need to look at your politicians carefully, if you live in a democracy. Part of our responsibility in a democracy is electing candidates. When a candidate clearly lies (which is different than making a misstatement or having some of his words taken **out of context**), that needs to be a major part of your decision-making process. You do not want a leader who *delights in deception*. Even if their espoused views agree with yours.

Tangent: I make these applications merely by way of illustration. It is important to see how the Bible relates to the United States in the 21st century. However, so that there is no misunderstanding, the key is not voting for this or that political party, or getting this or that candidate into office; the key is the Word of God in the souls of believers throughout the United States. Our arguments, our views and our opinions need to be based upon the Word of God. Our souls must be infused with Bible doctrine. The result is, we will get the ruler (leader, president) that we deserve.

Psalm 62:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [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
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
bârak ^e (בָּרָךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine plural, Piel imperfect; pausal form	Strong's #1288 BDB #138

Translation:...[for] with their [lit., his] mouth, they bless;... Then David gives an example of how they use deception. Between two verbs that have a 3rd person plural subject, there is the phase *with his mouth*. I am going

⁴⁶ **Benghazi, Fast & Furious**, Barack Obama's **drug use**, as examples. When Herman Cain, a Republican primary candidate for president, was running for office, news outlets made it seem as if the most important story in the world was accusations made by 4 or 5 women against him, some outlets doing 20 stories a day on this topic. However, President Clinton, who had far more accusations against him (including one woman that he paid a hefty settlement to), these stories were **nearly ignored**.

to assume that it is proper in the Hebrew for this to refer to the general activity of all the revolution. In the English, we would like a 3rd person plural to match up with another 3rd person plural.

Psalm 62:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ or וִ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קָרֶב) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7130 BDB #899
With the bêyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	3 rd person masculine plural, Piel imperfect	Strong's #7043 BDB #886

Translation: ...but in their thinking, they curse [him]. However, all the time that they bless him (David, in this case), privately, among one another, they curse him. Or, inside themselves, they curse David. Their solicitude is only used to deceive, which is their modus operandi.

Flattery is method used to deceive or manipulate. See the **Doctrine of Flattery (HTML)** ([PDF](#)) ([WPD](#)).

Lying and deceit are closely related verbal sins. Ex.20:16, the 8th Commandment reads: "You will not bear false witness against your neighbor."

The Doctrine of Lying

1. God cannot lie. Heb.6:18
2. Lying and deceit are an abomination to God. Psalm 5:6 Prov.12:22
3. Lies will not endure. Prov.12:19
4. Wealth gained by lies leads to the sin unto death. Prov.21:6
5. Deceit is a function of the unprincipled rich. Psalm 52
6. Lying and deceit are sins associated with national reversionism. Jer.5:27 8:5,10
7. Revolutionaries use deception and flattery to further their cause. 2Sam. 15:1–6 Psalm 62:4
8. Deceit is a function of conspiracy. Prov.12:20
9. Lying conceals hatred. Prov.10:18 26:24
10. Antichrist will employ deceit. Dan.8:25
11. The authority with doctrine denies deceivers a place before him. Psalm 101:7
12. Absence of deceit is a mark of maturity. Psalm 32:2
13. Avoidance of deceit leads to a longer life. Psalm 34:8-14 cp.55:23

The Doctrine of Lying

14. We should pray for deliverance from deceitful people. Psalm 144:7-11
15. We should not lie to each other. Col.3:9
16. Jesus avoided deceit. Isa.53:9 1Pet.2:22
17. We are to avoid the sin of lying. Prov.4:24
18. Exceptions to this involve counterinsurgency, where one lies as a part of a change of alliance or as a part of counterinsurgency.
 - 1) Rahab the prostitute in support of Joshua's taking of Jericho. Joshua 2
 - 2) Hushai the Archite in opposition to Absalom's revolt against David. 2Sam. 15:32-37 17:14-15

Most of these points were lifted from the Lake Erie Bible Church Doctrine of Sins of the Tongue

http://www.lakeeriebiblechurch.org/doctrine/pdf/sins_of_the_tongue.pdf Some points were added and some were edited. That is certainly an excellent study on sins of the tongue in general.

Chapter Outline

Charts, Maps and Short Doctrines

If you will recall 2Sam. 15, this was Absalom's modus operandi throughout. When speaking directly to David, Absalom lied about his intentions, claiming, for instance, that he needed to go down to Hebron in order to fulfill a vow which he had made 4 or 5 years previous (which was a lie). Absalom wanted to go down to Hebron in order to organize opposition to David. Similarly, when speaking to the people who came out of court, Absalom would sympathize with them and agree with them, saying that he ought to be making these judgments, as he would be fair and just in his rulings. There is no reason to think that Absalom would have ruled any differently than David, or whoever else was manning the Jerusalem court system.

So far, in this verse, we have: **No doubt, on account of his majesty, they took counsel to thrust [him] out. They delight in deception; [for] with their [lit., his] mouth, they bless; but in their thinking, they curse [him].**

Psalm 62:4 and the Absalom Revolution

1. Assuming that this psalm was written during the time of the Absalom revolution, we see that Absalom uses David's royalty is a basis for opposing him. 2Sam. 15:5 Psalm 62:4
2. Absalom took counsel with others to determine how to thrust David out; to remove him from being king over Israel. 2Sam. 15:12 Psalm 62:4
3. Part of this organization took place in Hebron. Absalom had to lie to David in order to go down there to organize against David. 2Sam. 15:7-9
4. It is reasonable to assume that there was additional dishonesty on the part of Absalom and his allies. Psalm 28:3 41:5-8 62:4
5. David did not realize what Absalom was doing until it was too late. 2Sam. 15:13-14
6. Because of this deception, David felt particularly betrayed. Psalm 41:9 55:12-15
7. Clarke wrote about David's enemies: *They are consulting to dethrone me, and use treachery and falsehood in order to bring it about: "They delight in lies."*¹
8. A great part of revolution is deception and being two-faced. Communism uses people they call "**useful idiots**" in order to **gain power**.

Obviously, I have taken portions of this psalm and the Absalom revolution to apply to politics of the 20th and 21st century. However, these same principles apply to nearly every revolution, the **French revolution** being a good illustration of these principles.

¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 62:4.

Chapter Outline

Charts, Maps and Short Doctrines

v. 4 reads: No doubt, on account of his majesty, they took counsel to thrust [him] out. They delight in deception; [for] with their [lit., his] mouth, they bless; but in their thinking, they curse [him].

The 4 Ingredients to Psalm 62:4

1. The conspiracy. Groups of men who gather together in order to destroy the authority of another. Conspiracies are found throughout Scripture: Psalm 2:1–3 Matt. 2:3–4, 16 22:15, 23, 34–35 26:3–4 27:1 John 11:47–50 Acts 4:16–17, 25–28
2. The jealousy of David's high position. Prov. 14:30 27:3–4 James 3:14, 16
3. The love of deception. Psalm 52:3 119:163 Prov. 6:17 13:5 Hos. 7:3 John 8:44 Rom. 1:32 Rev. 22:15
4. Flattery and being two-faced. Psalm 28:3 55:21 Luke 20:20

The Scriptures noted above mostly came from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 62:4.

Chapter Outline

Charts, Maps and Short Doctrines

I took a great many liberties with the relaxed translation and came up with: **They take delight in deception; for, they bless him to his face; but, they curse him behind his back.** Although the psalm does not say this exactly, this is how those who wallow in deception behave. Things seem fine when you are face to face, but behind your back, they are working all kinds of evil against you.

Psalm 62:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (ׁלָהּ) [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

The verbal cognate is 'âlâh (עַלְהָ) [pronounced gw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, 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.⁴⁷ Another very reasonable possibility is that the instruments are *lifted up* 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 *Interlude* is very good.

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.*⁴⁸

⁴⁷ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

⁴⁸ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Chapter Outline**Charts, Maps and Short Doctrines****David Continues to Depend Upon God**

Surely to Elohim, be silent [for] me, my soul; for from Him my hope. Psalm 62:5 **Only regarding Elohim, be silent, my soul; for my confidence [is] out from Him.**

Only regarding God, be silent, my soul; for my confidence is on account of Him.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	Truly be silent for God, O my soul, for my hope comes from him.
Latin Vulgate	But be, O my soul, <u>subject</u> to God: for from him is my <u>patience</u> .
Masoretic Text (Hebrew)	Surely to Elohim, be silent [for] me, my soul; for from Him my hope.
Peshitta (Syriac)	My soul, <u>wait</u> only upon God; for my <u>salvation</u> is from him.
Septuagint (Greek)	Nevertheless, my soul is <u>subjected</u> to God; for of Him is my patient hope.

Significant differences: With only the targum, do we find agreement in the first verb. In the second phrase, there is a conflict between the Latin, Syriac and Hebrew and what comes from God.

Thought-for-thought translations; paraphrases:

Common English Bible	Oh, I [Or my soul] must find rest in God only, because my hope comes from him!
Contemporary English V. Easy English	Only God gives inward peace, and I depend on him. Only on God is my *soul *resting, because from him comes my hope.
Easy-to-Read Version	My soul, wait patiently for God {to save me}! God is my only hope.
Good News Bible (TEV) <i>The Message</i>	I depend on God alone; I put my hope in him. God, the one and only-- I'll wait as long as he says. Everything I hope for comes from him, so why not?
New Berkeley Version	Truly, my soul, look in stillness to God, for my expectation is from Him.
New Life Bible New Living Translation	My soul is quiet and waits for God alone. My hope comes from Him. Let all that I am wait quietly before God, for my hope is in him.

Partially literal and partially paraphrased translations:

American English Bible	But I have submitted my soul to my God, and trusted in Him for survival.
Beck's American Translation	Surely my heart is calm before god, for He gives me hope.
God's Word™	Wait calmly for God alone, my soul, because my hope comes from him.
New Jerusalem Bible	Rest in God alone, my soul! He is the source of my hope.
Revised English Bible	For God alone I wait silently; my hope comes from him.

Today's NIV

Yes, my soul, find rest in God;
my hope comes from him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English
Complete Jewish Bible
Ferar-Fenton Bible

My soul, put all your faith in God; for from him comes my hope.

My soul surely stops into God, he's my hope.

Yes! My soul is resigned to my GOD;

For from Him alone comes my hope;...

HCSB
JPS (Tanakh—1985)

Rest in God alone, my soul, for my hope comes from Him.

Truly, wait quietly for God, O my soul,
for my hope comes from Him.

New Advent Bible
NET Bible®

But be, O my soul, subject to God: for from him is my patience.

Patiently wait for God alone, my soul [Heb "only for God be silent, my soul." The wording is similar to that of v. 1a. Here an imperative form, תִּתְמַעֵּן (dummiy, "be silent"), appears instead of the noun תִּמְעָן (dumiyyah, "silence"). The psalmist is encouraging himself to maintain his trust in God]!

For he is the one who gives me confidence [Heb "for from him [is] my hope."].

Literal, almost word-for-word, renderings:

The Amplified Bible

My soul, wait only upon God *and* silently submit to Him; for my hope and expectation are from Him.

Concordant Literal Version
A Conservative Version
Context Group Version
Darby Translation
exeGeses companion Bible

Only in Elohim be still, O my soul, For from Him comes my expectation.

My soul, wait thou in silence for God only, for my expectation is from him.

My life { soul }, wait in silence for God only; For my expectation is from him.

Upon God alone, O my soul, rest peacefully; for my expectation is from him.

My soul, hush only on Elohim;

for my hope is from him:...

The updated Geneva Bible

My soul, wait only upon God; for my expectation [is] from Him. David was greatly moved by these troubles, therefore he stirs up himself to trust in God.

LTHB
Syndein

Only be silent to God, O my soul, for my hope *comes* from Him.

{2nd Strophe in this Psalm}

Only/ dogmatically {ak} to 'Elohiym/Godhead be silent {damam} my soul {means to 'wait quietly on God}. For my confidence {tiqvah} is from Him! {Note: The SuperGrace believer understands grace. His life, his blessings, all that he is or has all comes from God. His confidence then in everything and anything is in and from God. This pertains to blessings in time and blessings forever - no 'hope' or 'expectation' but ABSOLUTE CONFIDENCE that what God promises in His Word, He will provide. When you have absolute confidence that God delivers, you are well on your way to being a mature believer.}.

My soul, wait in silence for God only; For my expectation is from him.

My soul, wait in silence for God alone, For my expectation is from him.

Only--for God, be silent, O my soul, For from Him *is* my hope.

Updated Bible Version 2.11
World English Bible
Young's Literal Translation

The gist of this verse:

David tells his soul to wait with confidence for God, because confidence expectation is from God.

Psalm 62:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
lāmed (לָמֶד) [pronounced l ^e med]	<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
'Ēlōhîym (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
dâmmam (דַּמְםָם) [pronounced daw-MAHM]	<i>be still, stand still; be silent; be astonished [confounded]; cease, leave off</i>	2 nd person masculine singular, Qal imperative; with the 1 st person singular suffix	Strong's #1826 BDB #198

This imperative is according to the KJV+TVM in e-sword and qBible⁴⁹, both of which list this as a Qal imperative. Owen has, instead...

dâmmam (דַּמְםָם) [pronounced daw-MAHM]	<i>to be still, to stand still; to be silent; to be astonished [confounded]; to cease, to leave off</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #1826 BDB #198
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This is because the infinitive construct is identical in form to the 2nd person masculine singular imperative form of the same stem.

The real problem is, how is that suffix (found in both places) to be translated?

nephesh (שְׁפֵנָה) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659
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Translation: Only regarding Elohim, be silent, my soul;... David, in the situation that he finds himself in, is prone to respond emotionally and to become upset, angry or panicked. He tells his soul to be still, to be silent; to not yield to base emotions. Emotions are designed to help us appreciate life, but they should not control our lives. Recall the previous verse: No doubt, on account of his majesty, they took counsel to thrust [him] out. They delight in deception; [for] with their [lit., his] mouth, they bless; but in their thinking, they curse [him]. David knows about this; he knows because of his position, there are those who are jealous of him and want to conspire to bring him down. He knows that these are deceptive men, the kind who would say one thing to his face, but something else behind his back. David tells himself—he is speaking to his own soul—to be silent, to stand still. David, when facing great opposition in life, has control over his own soul.

⁴⁹ Accessed December 16, 2012.

Psalm 62:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced mihn]	from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
tîq ^e vâh (תִּקְוָה) [pronounced tik ^e -VAW]	hope, expectation, confidence; that which is waited for, that which is expectantly looked for; an outcome hoped for; the basis or ground for hope	feminine singular substantive with the 1 st person singular suffix	Strong's #8615 BDB #876

Translation: ...for my confidence [is] out from Him. The reason that David is able to still his own soul is, he has confidence which is from God. He knows that, despite the duplicity that he can depend upon God. Too often, we have no idea what this means, but our faith is in God's Word. Our faith is in the promises which God has made to us. Our faith is in the doctrines of the Bible and in the character and thinking of God. If you do not know Bible doctrine, then you cannot have legitimate confidence in God.

Barnes: Often are we in such circumstances that we feel that our only "expectation" - our only hope - is in God. All our strength fails; all our resources are exhausted; our fellow-men cannot or will not aid us; our own efforts seem to be vain; our plans are frustrated, and we are shut up to the conclusion that God alone can help us.⁵⁰ This does not mean that we do not act. However, this does mean that we do not react with anger or other mental attitude sins. We do not respond with verbal sins in kind. We act or we do not act, as knowledge of the Word of God would direct; and do so without sin, and with confidence in God.

Remember the circumstances that David is in—his enemies are plotting against him. He maintains a level of calm, despite their constant barrage and despite their duplicity.

Application: For some believers, one of the tests that they will face is, those who work with them will plot against them. Those who work with them, will seek to do them harm and will seek to topple them. This does happen and this might be one of the ways which God tests you. Note David—he maintains calm; his trust is in God.

Throughout this psalm—perhaps more often than is usually found—we have repetitions of words and thoughts. Vv. 1,5 together read: **Surely my soul** [has] a quiet and confident expectation toward **Elohim**; [for] my deliverance [is] from **Him**. **Only** regarding **Elohim**, be silent, **my soul**; for my confidence [is] out from **Him**. The idea may simply be that, these verses each begin a new stanza, so that David sets them up to be very similar (the words *only* and *surely* are the same Hebrew word).

There is a repetition of the stilling of the soul, but in v. 5, David so orders his soul to be. Calvin comments: *[We are] Creatures of such instability, and liable to be borne away by a thousand different influences, we need to be confirmed again and again. I repeat, that there is no reason to be surprised though David here calls upon himself a second time to preserve that silence before God, which he might already appear to have attained; for, amidst the disturbing motions of the flesh, perfect composure is what we never reach.*⁵¹

⁵⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:5.

⁵¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:5.

Sometimes, things happen (e.g., what we read in v. 4), and David wants to react, but he catches himself and calms his soul. He recognizes that his confidence comes from God. I am sure that, if you are prone to fisticuffs, more than a few times, someone has said this or that to you, and your first instinct was to knock him in the head. Or, you happen to be a very sarcastic person, or a person prone to uncommonly colorful speech, and someone says the wrong thing to you, and your first reaction is, "You idiot of unbridled proportions." And then you may be tempted to speak of his origins or members of his family who have preceded him. David stops himself; he calms his soul, because he knows he can be confident in God. He can take the time to evaluate the situation and act, not based upon the base emotion dredged up, but upon what is right. In some circles, this is called self-control, something which believers need.

Application: This has a wide range of applications. As a parent, your children are going to come up with new and wonderful ways to stir base things in your soul that make you want to take the kid's head off, and as the adult, you generally have the power to do so. However, you have to set those emotions of anger and frustration aside, determine what is best for the child, and do that (now, this may involve pain to the child, such as spanking, but this is a decision that must be determined from a cool head).

Application: A policeman has to keep his cool when doing his job. There are days when he is going to be tempted to take every person he speaks to, throw him into the back of the squad car, and haul him in to be arrested, because of his snotty attitude. A policeman has to be above that; he has to recognize when an arrest is called for, when it is time to back down, when it is time to move on. People with lousy attitudes out there are constantly looking to get some cop's goad, and it requires great self-restraint when dealing with people.

As an aside, I was at a MENSA party at one time, and one guy was bragging about how, in New Orleans, he was asked for his ID, and he knew that he did not have to produce a driver's license, so he hauled out one of those Columbia Record Club cards with his name on it and showed it to the police. The police demanded a valid ID, but he kept to his guns. So, eventually, he got hauled down to police headquarters, he was thrown in jail, and, a few hours later, he was allowed to leave. And this guy, was bragging about it—as if he has beat the system, as if he were smarter than everyone else. "So, let me get this straight, you got hauled off to jail, got stuck in jail for a few hours, and you were eventually let out, and you beat the system? Is that how I am to understand this? This is some sort of a personal victory you enjoyed. And you belong to MENSA?"⁵²

Application: You may be a boss or a manager, with people under your authority. There are times when these people are going to make mistakes or do stupid things. You have to determine the best approach to their misdeeds or mistakes, which may be an immediate response, or a response sometime later in private.

Application: When I became a teacher, I had the ability to be quite viciously sarcastic. However, a wrong answer from an earnest child should not prompt vicious sarcasm, which embarrasses the child for life (or, for a few days). Now, there were certainly times that I used sarcasm and humor—many times, appropriately—when the circumstance and child warranted that response. And there are some kids, as long as they are not made a whipping boy, can endure a little sarcasm. However, what a teacher cannot do, but is often tempted to do, is fly off the handle because of some idiotic thing a child has done (and in a room of 30 kids, the odds of that happening were pretty great, even back in the days of reasonable discipline).

Application: You may work in returns after Christmas, and, now and again, it occurs to you that maybe you should share what you are thinking with the customer in front of you. However, a relaxed mental attitude and self-control keep you from doing so.

The applications which I chose are quite normal, day-to-day occurrences, and we all face them. David faced a life and death situation here, and he had to act wisely. So, what is the key to acting wisely? Having wisdom. The key to wisdom? Bible doctrine in the soul of the believer. And the ability to exercise some self-restraint.

⁵² Well, this is what I wish I would have said to this idiot. But I was not smart enough to think of this at the time.

Just as vv. 1 and 5 match up, vv. 2 and 6 will be an even closer match, so there is a clear intent by the author to grab the reader or hearer by these repetitions.

Surely, He [is] my Rock and my Deliverance
 [or, *Yeshuah*];
[He is] my secure height;
I will not be shaken.

Psalm
62:6

Surely, He [is] my Rock and my Deliverance
 [or, *my Jesus*; or, *my Salvation*];
[He is] my Refuge;
[therefore] I will not be shaken.

Truly, He is my Rock and my Deliverance [= my Jesus];
He is my secure Refuge;
therefore, I will not be shaken.

Here is how others have translated this verse:

Ancient texts:

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

Truly He is my *strength* and my *redemption*, my *savior*, I shall not be shaken.
 For he is my *God* and my saviour: *He is my helper*, I shall not be moved.
 Surely, He [is] my Rock and my Deliverance [or, *Yeshuah*];
 [He is] my secure height;
 I will not be shaken.

Peshitta (Syriac)
 Septuagint (Greek)

He only is my *God* and my salvation; *He is* my defense; I shall not be moved.
 For *He is my God* and my Savior; my *helper*, I shall not be moved.

Significant differences:

Just as was true back in v. 2 (almost the exact same verse), the Latin, Greek and Syriac have *God* instead of *Rock*. The targum has *strength*.

The second descriptor is *deliverance*, *salvation*; but the targum has the related word *redemption*.

In the third phrase, *he is*, is understood, but spelled out in the English translation from the Syriac and Latin. The Greek and Latin both have *help* rather than *secure height*, *defense*.

Thought-for-thought translations; paraphrases:

Contemporary English V.

God alone is the mighty rock that keeps me safe, and he is the fortress where I feel secure.

Easy English

Only he is my rock. He will keep me safe!

Easy-to-Read Version

He is my *fortress so nothing will move me (at all).

God is my fortress. [367]

God saves me.

God is my place of safety
 high on the mountain.

Good News Bible (TEV)
The Message

He alone protects and saves me; he is my defender, and I shall never be defeated.
 He's solid rock under my feet, breathing room for my soul, An impregnable castle:
 I'm set for life.

New Berkeley Version

He alone is my rock and my health [God alone is the source of health],
 my sure defences; I shall not be shaken.

New Century Version

He is my rock and my salvation.
 He is my defender;
 I will not be defeated.

Partially literal and partially paraphrased translations:

American English Bible	He is my God and my Savior; He's my shield, so I'll never leave Him.
Beck's American Translation	Surely He is my Rock and my Saviour, my mountain Refuge where I'll not be shaken.
God's Word™	He alone is my rock and my savior-my stronghold. I cannot be shaken.
NIRV	He alone is my rock. He is the One who saves me. He is like a fort to me. I will always be secure.
New Jerusalem Bible Revised English Bible	He alone is my rock, my safety, my stronghold, so that I stand unwavering. He alone is my rock of deliverance, my strong tower, so that I am unshaken.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	He's surely my rock, my salvation, and my high-tower. I will never move. He only is my Rock and my salvation; he is my high tower; I will not be greatly moved.
Ferar-Fenton Bible	Yes! He is my Rock and my Savior! My Fort from which I will not move!
Judaica Press Complete T. New Advent Bible NET Bible®	Only He is my Rock and my salvation; my stronghold, I shall not falter. For he is my God and my saviour: he is my helper, I shall not be moved. He alone is my protector [Heb "my high rocky summit."] and deliverer. He is my refuge [Or "my elevated place" (see Ps 18:2).]; I will not be upended. The wording is identical to that of v. 2, except that רַבָּה (rabbah, "greatly") does not appear in v. 6.
The Scriptures 1998	He alone is my rock and my deliverance, my strong tower; I am not shaken.

Literal, almost word-for-word, renderings:

The Amplified Bible	He only is my Rock and my Salvation; He is my Defense and my Fortress, I shall not be moved.
Concordant Literal Version exeGeses companion Bible	He only is my Rock and my Salvation, My Impregnable Retreat; I shall not slip. Surely he is my rock and my salvation; my secure loft; I totter not:...
Hebrew Names Version LTHB Syndein	He alone is my rock and my yeshu`ah, my fortress. I will not be shaken. He alone is my rock and my salvation, my strong tower; I shall not be shaken. {David Spitting in the Eyes of the Men of Keilah - they can not hurt Him While God wants Him Alive} Only/ dogmatically {ak} He {God} . . . {is} my rock {a rock is used as a place of security when in danger} and my deliverance/salvation {y@shuw`ah}. He {God} . . . my security {misgab}. I shall not 'be shaken'/totter {SuperGrace believers - while in SuperGrace - do not get shaken up!}.
Updated Bible Version 2.11 World English Bible Young's Updated LT	He only is my rock and my salvation: [He is] my high tower; I will not be moved. He alone is my rock and my salvation, my fortress. I will not be shaken. Only--He is my rock and my salvation, My tower, I am not moved.

The gist of this verse:

David repeats that God is his Rock, his salvation (= Jesus) and his refuge. However, this time, David will not be shaken at all.

Psalm 62:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵ) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
hûw' (הָוֶה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
tsûwr (צָוָר) [pronounced tzoor]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6697 BDB #849

The Latin, Greek and Syriac have God instead of Rock.

w ^e (or v ^e) (וְ or וִ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
y ^e shûw'âh (יְשׁוּעָה) [pronounced y ^e shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3444 BDB #447

This word is transliterated *Joshua* [*Yeshuah*]; the Greek equivalent to *Joshua* is *Jesus*. *Joshua* is actually *Y^ehôwshûa'* (יהוֹשֻׁעָא) [pronounced y^ehoh-SHOO-ah^g]. However, this form, also found in Neh. 8:17, but usually translated *Jeshua* (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name *Jesus*. First of all, there is no *j* in the Greek or the Hebrew. Often, in the Hebrew, their yodh (י = y) is transliterated with a *j*. The Greek will sometimes transliterate the Hebrew yodh with the Greek iota (ι = i). Secondly, the Greek has no equivalent letter for *n* or *u* so, when a word ends in either of those letters, the Greeks would transliterate this with an *s* on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter *siyn* (ש = s) and the letter *shîyn* (שׁ = sh). The Greek transliterates either of these with a sigma (σ or ζ at the end of a word), so *Joshua* or *Jeshua* is transliterated *Jesus*.

Translation: Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation];... David, no doubt, saw this primarily in a temporal sense. However, God the Holy Spirit presents this in the eternal sense. Jesus is the Rock upon Whom we depend in all things, temporal and eternal. And God is our Jesus, Who is eternal.

Psalm 62:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
misgâb (מִשְׁגַּב) [pronounced mis-GA ^B V]	<i>height, secure height, retreat; a high place, a rock; hence a refuge, secure place</i>	masculine singular noun with the 1 st person masculine singular suffix	Strong's #4869 BDB #960

The English translation from the Greek and Latin both have *helper* here instead.

Translation:...[He is] my Refuge;... As before, the lack of a wâw conjunction suggests that we carry with this word the beginning of the previous line.

Psalm 62:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוֹ or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
<p>There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i>. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i>. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i>; there is no clear proof of that.⁵³</p>			
môwt (נוּב) [pronounced <i>moht</i>]	<i>to be shaken, to totter, to be moved, to dislodge, to throw into disorder or disarray</i>	1 st person singular, Niphal imperfect	Strong's #4131 BDB #556

Qal and Niphal and Hithpoel meanings are the same, according to Gesenius.

Except for one word, this is identical to v. 2.

Translation:...[therefore] I will not be shaken. There are two responses to difficulties for a believer who is growing or mature in the Lord: one response is, they are knocked off-balance, but they regain their balance; and here, they are hit hard, but it does not slow them down.

This is a repeat of v. 2 for several reasons: (1) Repetition is necessary in the Christian life; and (2) This represents what is quite important to the believer. Important points are often repeated; this is why the gospel of Jesus Christ can be found in a myriad of places throughout the Bible.

Barnes comments: *The language here indicates more entire confidence - more certain conviction - showing that the slight apprehension or fear which existed in the beginning of the psalm, had been wholly dissipated, and that his mind had become perfectly calm.*

Also, note what is different this time around; this time, David tells his soul to be silent; to be calm; so that, as a result, he is not shaken or dislodged at all. His situation does not throw him into disorder.

This theme of stability based upon our faith in God, His essence, His promises and His Word is found throughout Scripture. **I have set the Y^ehowah always before me; because He is at my right hand, I shall not be shaken** (Psalm 16:8). David wrote these words and, insofar as we know, he may never have seen Jesus in His preincarnate state.

You know, this may be the very key to David's greatness. David did not appear to every witness first had the Revealed Lord. He does not ever appear to speak to God directly, insofar as we know. Yet, his confidence in God was great because he knew the Word of God.

⁵³ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

So, how is Y^ehowah always before him? David knows the character of God; David knows the Word of God. Because these things are in David's mind, Jehovah is always before him. We know that these things are in David's soul because of what he says throughout the book of Samuel and by what he writes in his psalms. David understands truth; David understands divine viewpoint.

Y^ehowah being at his right hand means, God is his power, his strength; and God sustains him. **For the righteous will never be moved; he will be remembered forever** (Psalm 112:6; ESV). There are two ways to understand the first half of this verse: temporally, he has stability; and eternally, he will stand with God forever. The second half refers back to his character and actions in life and business, and in this lifetime, he would be remembered by those he treated fairly and honestly. In eternity, he will have divine reward; what he did in this lifetime will carry with it some sort of reward or remembrance. The stability and the reward go together. **The righteous are never shaken, While the wicked will not dwell in the earth** (Prov. 10:30). Again, the first half of this verse has a temporal and an eternal meaning: in life, the righteous (whose life is marked by righteousness) are stable in all situations. In eternity, the Jews will occupy this earth; they will not be removed from it. However, in contrast, the wicked, those who have not believed in the God of Israel, will not live on the earth. For believers in the Church Age, we will not be separated from God (Psalm 8:35–38 2Peter 1:10–11). Prov. 12:7 (ESV) says much the same thing: **The wicked are overthrown and are no more, but the house of the righteous will stand.** And Paul, in Philip. 4:11 (WEB) writes: **Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it.** Contentment and happiness in this life are a part of stability.

Application: As I read elsewhere,⁵⁴ faith is designed to be exercised. It is just like our muscles—if they do not receive a workout from time to time, they will atrophy and grow soft. The same is true of our faith. We need situations and circumstances and the teaching of the Word of God so that we have an object toward which we can apply our faith. Now, this cannot be some nebulous faith in whatever; we have to have an object and a set of principles which are embedded in our souls. If you are encouraged to have faith in God, then in what about God? What can you expect from God? What things are true and what things about God can be depended upon? You have to know God, which means, you have to know His attributes, His promises and His Word (from which we learn about His essence, His promises and His principles).

Now, remember David when he was walking up the Mount of Olives when he retreated from Jerusalem, hearing that Absalom declared himself king. David was crying, with his face covered (2Sam. 15:30). He was shaken—he was not knocked down—but he was shaken. After that time, after he got to the top of the mountain, and Hushai the Archite was there (2Sam. 15:32), David was not shaken at all. He understood fully that Hushai was an answer to his prayer. This meant that God was listening to him and that God was not writing the final chapter of David's life as king.

Now let's put these verses together: vv. 1–2, 5–6: **Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him.** Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation]; [He is] my Refuge; [therefore] I will not be greatly shaken. **Only regarding Elohim, be silent, my soul; for my confidence [is] out from Him.** Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation]; [He is] my Refuge; [therefore] I will not be shaken. Notice the repetition. We learn by repetition. David repeats the first two verses, but with a few changes, with the idea that, the hearer hears the repetition and understands what is being said. David is coming up the Mount of Olives, and there is a procession of those who support him who are with him. And he looks up and he see Hushai the Archite, and, even though he had been crying, David told his soul, **"Be silent; my confidence precedes out from Y^ehowah. He is my Rock and He is my Deliverance; He is my protection; therefore, I will not be shaken."** When David was crying, where was his focus? On himself and perhaps upon his people who are with him (and perhaps tears for those he left behind). But he calms himself and he refocuses, and upon Whom does he focus? Y^ehowah, his Rock, his Salvation (his Jesus), his protection. The key is what is going on in David's soul and on Whom he focuses. And this is repeated, to make sure that we get it, to make certain that the hearer knows upon Whom to focus.

⁵⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 42:1–7.

When it comes to your salvation, upon Whom do you focus? Jesus. When it comes to your temporal deliverance from this or that problem, upon Whom do you focus? Jesus. He is our Rock and our place of refuge. Because of Him, we will not be shaken.

Upon Elohim [is] my deliverance [or, salvation; or, Jesus]; and my honor [which can include wealth, power and/or abundance]; [He is] a rock of my strength; my refuge [is] in Elohim.

Psalm
62:7

My deliverance [or, salvation; or, Jesus] [is] on account of Elohim; and my honor [power, wealth and abundance] [is also on account of Elohim]. [He is] the rock of my strength [protection and refuge]; my refuge [is] in Elohim.

My deliverance and salvation are because of God; and my honor and blessings in life are because of God. He is my rock of protection and strength; my refuge in this life is in God.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	My <u>redemption</u> and my honor is on God; the <i>strength</i> of my might, my hope, is in God.
Latin Vulgate	In God is my salvation and my glory: he is the <u>God</u> of my help, and my hope is in God.
Masoretic Text (Hebrew)	Upon Elohim [is] my deliverance [or, salvation; or, Jesus]; and my honor [which can include wealth, power and/or abundance]; [He is] a rock of my strength; my refuge [is] in Elohim.
Peshitta (Syriac)	In God is my salvation and my glory; <u>God</u> is my strength, my refuge, <u>and</u> my hope.
Septuagint (Greek)	In God is my salvation and my glory; He is the <u>God</u> of my help, and my hope is in God.

Significant differences: As in previous verses, the targum has *redemption* rather than *salvation*, *deliverance*. These are related terms but not synonyms.

Again, in the 3rd phrase, we have *God* in the Greek, Syriac and Latin rather than *Rock*. The targum appears to have *strength* instead.

In the final phrase, the Syriac throws in a connective, turning it into a list of things that God is (based upon the English translation).

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	God saves me and honors me. He is that mighty rock where I find safety. (It is) God that made me safe and (put me somewhere) important. God is a strong rock and a *shelter.
Easy-to-Read Version	My glory and victory comes from God. He is my strong fortress. God is my place of safety.
Good News Bible (TEV)	My salvation and honor depend on God; he is my strong protector; he is my shelter.

The Message
New Berkeley Version

New Century Version

New Life Bible

New Living Translation

My help and glory are in God --granite-strength and safe-harbor-God--...
My salvation and my glory depend on God;
the rock of my defence, my refuge is in God.
My honor and salvation come from God.

He is my mighty rock and my protection.

My being safe and my honor rest with God. My safe place is in God, the rock of my strength.

My victory and honor come from God alone.

He is my refuge, a rock where no enemy can reach me.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Christian Community Bible

God's Word™

New American Bible

NIRV

New Jerusalem Bible

New Simplified Bible

Revised English Bible

He's my salvation and glory. God is my hope, so I'll trust in Him.

The Most High God is my salvation and glory;
God is my strong Rock and my Shelter.

On God rests my salvation and my honor;
he is my refuge, my mighty rock.

My salvation and my glory depend on God. God is the rock of my strength, my refuge.

My deliverance and honor are with God [Ps 3:3; Is 26:4; 60:19.],
my strong rock;

my refuge is with God.

I depend on God to save me and to honor me.

He is my mighty rock. He is my place of safety.

In God is my safety and my glory, the rock of my strength. In God is my refuge;...

My salvation and my glory depend on God. God is the rock of my strength, my refuge.

On God my safety and my honour depend,
God who is my rock of refuge and my shelter.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English
Ferar-Fenton Bible

JPS (Tanakh—1985)

New Advent Bible

NET Bible®

NIV, ©2011

The Scriptures 1998

In God is my salvation, and my glory; the Rock of my strength, and my safe place.
With GOD is my Safety and Might,
My Stronghold and Fortress is GOD.

I rely on God, my deliverance and glory,
my rock of strength,
in God is my refuge.

In God is my salvation and my glory: he is the God of my help, and my hope is in God.

God delivers me and exalts me;

God is my strong protector and my shelter [Heb "upon God [is] my deliverance and my glory, the high rocky summit of my strength, my shelter [is] in God."].

My salvation and my honor depend on God [Or / God Most High is my salvation and my honor];
he is my mighty rock, my refuge.

My deliverance and my esteem depend on Elohim; The rock of my strength, my refuge is in Elohim.

Literal, almost word-for-word, renderings:

The Amplified Bible

With God rests my salvation and my glory; He is my Rock of unyielding strength and impenetrable hardness, and my refuge is in God!

Concordant Literal Version	On Elohim rest my salvation and my glory; The rock of my strength, my refuge is in Elohim.
Context Group Version	With God is my rescue and my public honor: The rock of my strength, and my refuge, is in God.
<i>Emphasized Bible</i>	Upon God, depend my salvation and mine honour, My rock of strength, my refuge, are in God.
English Standard Version exeGeses companion Bible	On God rests my salvation and my glory; my mighty rock, my refuge is God. ...in Elohim is my salvation and my honor; the rock of my strength: my refuge is in Elohim.
The Geneva Bible	In God [is] my salvation and my glory: the rock of my strength, [and] my refuge, [is] in God. These vehement and often repetitions were necessary to strengthen his faith against the horrible assault of Satan.
NASB	On God my salvation and my glory <i>rest</i> ; The rock of my strength, my refuge is in God.
Syndein	{David Tells the Men of Keilah He Relies on God not Them} On 'Elohiym/Godhead depends my deliverance/salvation {yesha'} and my glory/'SuperGrace Status' {kabowd}. The rock of my strength, and my refuge/'shelter from the storm' {machaceh}, is in Elohiym/Godhead.
World English Bible	With God is my salvation and my honor. The rock of my strength, and my refuge, is in God.
Young's Updated LT	On God <i>is</i> my salvation, and my honour, The rock of my strength, my refuge <i>is</i> in God.

The gist of this verse:

David's salvation (= Jesus) and his honor depend completely upon God; God is his strength and his refuge.

Psalm 62:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
'Elohiym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
y ^e shûwâh (שׁוּעָה) [pronounced <i>y^eshoo-GAW</i>]	<i>deliverance, salvation</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3444 BDB #447

Psalm 62:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This word is transliterated <i>Joshua</i> [<i>Yeshuah</i>]; the Greek equivalent to <i>Joshua</i> is <i>Jesus</i>. <i>Joshua</i> is actually <i>Yəhôwshûā'</i> (יְהוֹשֻׁאָה) [pronounced <i>y'ho-hoh-SHOO-ahg</i>]. However, this form, also found in Neh. 8:17, but usually translated <i>Jeshua</i> (see, for instance, Neh. 12:1, 7) is actually closer to the Greek name <i>Jesus</i>. First of all, there is no <i>j</i> in the Greek or the Hebrew. Often, in the Hebrew, their <i>yodh</i> (' = <i>y</i>) is transliterated with a <i>j</i>. The Greek will sometimes transliterate the Hebrew <i>yodh</i> with the Greek <i>iota</i> (ι = <i>i</i>). Secondly, the Greek has no equivalent letter for <i>n</i> or <i>y</i> so, when a word ends in either of those letters, the Greeks would transliterate this with an <i>s</i> on the end instead (in our English versions, we are often unaware of this, because, in order to maintain consistency with names, most English versions transliterate these names the same, Old or New Testaments, so that we don't think they are different people). Finally, in the Hebrew, there is the letter <i>sîyn</i> (ש = <i>s</i>) and the letter <i>shîyn</i> (שׁ = <i>sh</i>). The Greek transliterates either of these with a sigma (<i>σ</i> or <i>ς</i> at the end of a word), so <i>Joshua</i> or <i>Jeshua</i> is transliterated <i>Jesus</i>.</p>			

Translation: *My deliverance* [or, *salvation*; or, *Jesus*] [is] on account of *Elohim*;... For the 3rd time, *deliverance*, which also means *salvation* (and is transliterated *Jesus*) is spoken of. This time, it is on account of God or it is based upon God; David has this because of God. He has both temporal and eternal deliverance, and it is based upon Jesus, our Ultimate Savior. David may be speaking and thinking of temporal deliverance, but God the Holy Spirit is thinking of eternal deliverance.

God the Father planned our salvation; God the Son executed the plan; and God the Holy Spirit gave Him the power to execute the plan.

Psalm 62:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kâbôwd (כָּבֹד) [pronounced <i>kaw^b-VODE</i>]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun; with the 1 st person singular suffix	Strong's #3519 BDB #458

Translation: ...and my honor [power, wealth and abundance] [is also on account of *Elohim*]. The word *kâbôwd* (כָּבֹד) [pronounced *kaw^b-VODE*] has different meanings, depending upon to whom it is applied. When this refers to God, it means *glory, honor*. However, with regards to men, it means *honor* [with an emphasis upon *power, wealth* and/or *abundance*]. It is blessing which makes a man stand out and also glorifies God. Many people in the Bible had great material blessing: Abraham, David, Solomon. Their focus and their faith allowed God to pour blessing upon all of these men (as well as many others); because this blessing glorifies God.

Psalm 62:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsûwr (תָּוֹר) [pronounced <i>tzoor</i>]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular construct	Strong's #6697 BDB #849
‘oz (עֹז) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5797 BDB #738

Translation: [He is] the rock of my strength [protection and refuge];... In Hebrew poetry, there are a lot of things which are understood. *The Rock of my Strength* refers back to God. David reveals that his dependence is upon God, and that God is the Rock of his strength.

Psalm 62:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mach ^e çeh (מַחְכֵה) [pronounced <i>mahkh^e-SEH</i>]	<i>refuge, shelter; the person to whom one flees</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4268 BDB #340
b ^e (בְּ) [pronounced <i>b^eh</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
’Elôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...my refuge [is] in Elohim. David, when on the run from Saul and on the run from Absalom, needed to find some sort of physical refuge. Under Saul, David found several different places where he went to in order to avoid Saul. With Absalom, David is going off toward the east, which he is not as familiar with (but David does have a reasonable knowledge of that area). However, ultimately, his refuge is in God. God is all things to David.

Gill writes: *Not only is David's strength in God, as well as his righteousness and refuge; but the firmness and security of his strength are also in God, Who is the Rock of ages, and in Whom is everlasting strength.*⁵⁵

The entire verse reads: *My deliverance [or, salvation; or, Jesus] [is] on account of [or, is based upon] Elohim; and my honor [power, wealth and abundance] [is also on account of Elohim]. [He is] the rock of my strength [protection and refuge]; my refuge [is] in Elohim.* David realizes, even under great pressure, that all he is, depends upon God. God is his deliverance, his stability, his strength and his refuge. All of these words for David could refer to battle, as he will find himself at war with Absalom. All that David requires in war—deliverance, stability, strength and refuge—God will supply. God is these things to David. We require these same things throughout life. *God is our refuge and our strength; He is a very present help in [a time of] trouble (Psalm 46:1). Y^ehowah is my rock, my fortress, and my deliverer; My God—my rock, in whom I take refuge—[is] my shield, and the horn of my salvation, my high tower [or, place of protection] (Psalm 18:2). 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. For you have been a refuge for me, [You have been]*

⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:7 (edited).

a strong tower from the enemy [for me as well] (Psalm 61:2–3). Y^ehowah will also be a high tower for the oppressed; A high tower in times of trouble (Psalm 9:9). But Y^ehowah has been my high tower, My God, the rock of my refuge (Psalm 94:22). And, finally: Thus says Yahweh, “Do not let the wise man glory in his (human) wisdom, neither let the mighty man glory in his might; do not let the rich man glory in his riches; but let him who glories glory in this, that he has understanding, and knows Me, that I am Y^ehowah who exercises grace, justice, and righteousness, in the earth: for it is in these things I delight,” says Y^ehowah (Jer. 9:23–24).

Vv. 2, 6–7 read: Surely, He [is] my Rock and my Deliverance [or, *my Jesus*; or, *my Salvation*]; [He is] my Refuge; [therefore] I will not be greatly shaken. Surely, He [is] my Rock and my Deliverance [or, *my Jesus*; or, *my Salvation*]; [He is] my Refuge; [therefore] I will not be shaken. My deliverance [or, *salvation*; or, *Jesus*] [is] on account of Elohim; and my honor [power, wealth and abundance] [is also on account of Elohim]. [He is] the rock of my strength [protection and refuge]; my refuge [is] in Elohim. Although this is repetitive, repetition is how we learn; David seems to be gathering up both the doctrine that he has heard throughout his life along with the experiences that he has had in his life, and he comes to these conclusions again and again. God is his Rock, his salvation, his temporal deliverance, his strength, his honor and his refuge. The idea is, once this begins to permeate your thinking, you will find that you are not greatly shaken; and, on occasion, you will find that you are not even shaken at all.

[You all] trust in Him every time, O people;
[and] pour out to His faces your [pl.] heart.
Elohim [is] a refuge to us.
Selah!

Psalm
62:8

O people, trust in Him at all times;
[and] pour out your heart before Him.
Elohim [is] our refuge.
[Musical] pause.

O people, learn to trust in God at all times
and pour out your heart before Him.
God is our true refuge.
[Musical interlude].

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	Hope in <i>his word</i> at all times, O people of <i>the house of Israel</i> ; pour out <i>the pride of your hearts</i> in his presence [and pray in his presence with all your heart.]; say, "God is our hope forever."
Latin Vulgate	Trust in him, <u>all</u> ye congregation of people: pour out your hearts before him. God is our <u>helper</u> forever.
Masoretic Text (Hebrew)	[You all] trust in Him every time, O people; [and] pour out to His faces your [pl.] heart. Elohim [is] a refuge to us. Selah!
Peshitta (Syriac)	Trust in him at all times; you people, pour out your hearts before him; God is a refuge for us.
Septuagint (Greek)	Hope in Him, <u>all</u> you congregation of the people; pour out your hearts before Him, for God is our <u>helper</u> . Pause.

Significant differences:	The Hebrew has <i>at all times</i> in the first phrase; the Greek and Latin affix <i>all</i> to <i>people</i> . In the final phrase, the Latin and Greek have <i>helper</i> rather than <i>refuge</i> . The Latin and the targum add the word <i>forever</i> . The targum, Latin and Syriac lack the word <i>selah</i> .
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Thought-for-thought translations; paraphrases:

Contemporary English V.	Trust God, my friends, and always tell him each one of your concerns. God is our place of safety.
Easy English	Everybody (should) always *trust in him! Tell him everything that is in your *heart. God is our *shelter! *SELAH.
Easy-to-Read Version	People, trust God all the time! Tell God about all your problems [Literally, "Pour out your hearts to him (God)."]. God is our place of safety. <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>	Trust in God at all times, my people. Tell him all your troubles, for he is our refuge. So trust him absolutely, people; lay your lives on the line for him. God is a safe place to be.
New Century Version	People, trust God all the time. Tell him all your problems, because God is our protection.
New Living Translation	O my people, trust in him at all times. Pour out your heart to him, for God is our refuge. <i>Interlude</i>

Partially literal and partially paraphrased translations:

American English Bible	You of the gathering should put hope in Him. He is you helper, so pour out your hearts before Him.
God's Word™	Trust him at all times, you people. Pour out your hearts in his presence. God is our refuge. Selah
NIRV	Trust in him at all times, you people. Tell him all of your troubles. God is our place of safety. <i>Selah</i>
New Jerusalem Bible	...trust in him, you people, at all times. Pour out your hearts to him, God is a refuge for us. Pause
Revised English Bible	Trust in him at all times, you people; pour out your hearts before him; God is our shelter.

[Selah]

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Trust in him in all periods. You people: Spill your heart in front of him. God is a refuge for us. Selah.
Bible in Basic English	Have faith in him at all times, you people; let your hearts go flowing out before him: God is our safe place. <i>Selah</i> .
Ferar-Fenton Bible	So trust on Him, men, at all times, And pour out your hearts before Him, For our hope is on GOD!
Judaica Press Complete T.	Trust in Him at all times; people, pour out your hearts before Him. God is our shelter forever.
New Advent Bible	Trust in him, all you congregation of people: pour out your hearts before him. God is our helper for ever.
NET Bible®	Trust in him at all times, you people! Pour out your hearts before him [To "pour out one's heart" means to offer up to God intense, emotional lamentation and petitionary prayers (see Lam 2:19).]!

God is our shelter! (Selah)

Literal, almost word-for-word, renderings:

The Amplified Bible	Trust in, lean on, rely on, and have confidence in Him at all times, you people; pour out your hearts before Him. God is a refuge for us (a fortress and a high tower). Selah [pause, and calmly think of that]!
Context Group Version	Give trust to him at all times, you { pl } people; Pour out your { pl } heart before him: God is a refuge for us. Sela.
Darby updated Translation	Confide in him at all times, you people; pour out your heart before him: God is our refuge. Selah.
Updated Emphasized Bible	Trust in him all you assembly of the people, Pour out, before him, your heart, God, is a refuge for us. Selah.
exeGeses companion Bible	Confide in him at all times, you people; pour out your heart at his face: Elohim is our refuge. Selah.
the Geneva Bible	Trust in him at all times; [ye] people, pour out your heart before him: God [is] a refuge for us. Selah. The psalmist admonishes us of our wicked nature, which would rather hide our sorrow and bite the bridle, than utter our grief to God to obtain remedy.
LTHB	Trust in Him at every time, you people; pour out your heart before Him; God is a refuge for us. Selah.
Syndein	Trust/'Faith Rest Technique'/GAP {batch} {batach is the word meaning to put your trust in Him - take in doctrine daily and rely on God to lead your life} in Him {God} at all times You people {men of Keilah}, 'pour out {your problems in}' /'cast {your cares in the mentality of}' . . . your 'right lobe'/heart {problems are in the form of 'worry' here - thoughts in the mentality} before Him {means to give your problems to God for Him to handle - and have faith that He will deal with them perfectly! YOU may not like His resolution - but know it is the right solution}. 'Elohiym/Godhead is a 'refuge from the storm' {machaceh} for us. Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.
Young's Literal Translation	Trust in Him at all times, O people, Pour forth before Him your heart, God is a refuge for us. Selah.

The gist of this verse:

Our trust should always be in God; and we are to speak to Him of our concerns all of the time.

Psalm 62:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâṭach (בָּטַח) [pronounced baw-TAHKH]	to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself	2 nd person masculine plural, Qal imperative	Strong's #982 BDB #105
b ^e (בְּ) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's #none BDB #88

Psalm 62:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êth (עֵת) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun	Strong's #6256 BDB #773
Based upon the best translators, these 3 words together can be translated, <i>in all times, at all time; at every opportunity.</i>			
'am (עָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766

Translation: O people, trust in Him at all times;... David, without going into detail here as to what his personal problems have been, encourages his readers and/or listeners to place their trust in God at all times. He says this with great confidence based upon the Word of God and the experiences of his own life.

David has a particular position to where he could speak to the people as a whole. They knew of his faith and he had the highest political office in the land. Therefore, it was legitimate for David to encourage the people as a whole, as he does here.

Barnes: *This exhortation, addressed to all persons, in all circumstances, and at all times, is founded on the personal experience of the psalmist, and on the views which he had of the character of God, as worthy of universal confidence. David had found him worthy of such confidence; he now exhorts all others to make the same trial, and to put their trust in God in like manner.*⁵⁶

Spurgeon adds: *Faith is an abiding duty, a perpetual privilege. We should trust when we can see, as well as when we are utterly in the dark. Adversity is a fit season for faith; but prosperity is not less so. God at all times deserves our confidence. We at all times need to place our confidence in Him.*⁵⁷

We trust in Jesus Christ for our salvation, we trust in the Word of God for truth, we trust in God the Holy Spirit for our strength and we trust in God the Father for answer to prayer and for our future, both temporal and eternal. As Isaiah wrote: **Trust in the Lord forever, for in the Lord Jehovah is everlasting strength** (Isa. 26:4).

⁵⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:8.

⁵⁷ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 62:8 (slightly edited).

Psalm 62:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphak ^e (שָׁפַךְ) [pronounced shaw-FAHK ^e]	<i>to pour, to pour out, to shed</i>	2 nd person masculine plural, Qal imperative	Strong's #8210 BDB #1049
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâniȳm (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i>			
lêbab (בֶּבֶל) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 nd person plural singular suffix	Strong's #3824 BDB #523

Translation:...[and] pour out your heart before Him. David also recognizes that this is not something glib that he is just throwing out there, as, in all lives, there is great grief and trouble. So David tells those who hear this psalm to pour out their heart to God; indicating that they may be in very difficult straits, and that it the proper approach to take. Unlike our politicians, who only pretend to care, God actually cares about us and the circumstances that we are in.

Poole: *Make known all the desires, and cares, and griefs of your hearts to him freely and frequently, with confident expectation of obtaining what you want or desire from him.*⁵⁸

We have several examples of this from Scripture: Hannah, when she was barren: While Hannah was praying a long time in front of the LORD, Eli was watching her mouth. She was praying silently. Her voice couldn't be heard; only her lips were moving. Eli thought she was drunk. "How long are you going to stay drunk?" Eli asked her. "Get rid of your wine." Hannah responded, "No, sir. I'm not drunk. I'm depressed. I'm pouring out my heart to the LORD. Don't take me to be a good-for-nothing woman. I was praying like this because I've been troubled and tormented." (1Sam. 1:12–16; God's Word™). The psalmist of Psalm 42: My soul thirsts for God, for the living God. When may I come to see God's face? My tears are my food day and night. People ask me all day long, "Where is your God?" I will remember these things as I pour out my soul: how I used to walk with the crowd and lead it in a procession to God's house. I sang songs of joy and thanksgiving while crowds of people celebrated a festival. Why are you discouraged, my soul? Why are you so restless? Put your hope in God, because I will still praise him. He is my savior and my God (Psalm 42:2–5; God's Word™). And David in Psalm 142:1–3 (God's Word™), speaking for himself: Loudly, I cry to the LORD. Loudly, I plead with the LORD for mercy. I pour out my complaints in his presence and tell him my troubles. When I begin to lose hope, you already know what I am experiencing. My enemies have hidden a trap for me on the path where I walk.

Now, you may object, saying, "Well, God knows what I am thinking; God knows my needs; why do I need to tell him?" This is why: you are in the midst of the **Angelic Conflict**. Angels need to see your dependence upon God expressed and they need to see how God acts when you speak to God.

⁵⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 62:8 (Edited).

Pop psychology has long told us, don't harness your emotions, don't keep them bundled up inside, but just let them out, because, otherwise, they will build up and burst out all at once at some inopportune time. This is stupid and not in keeping with this psalm (you will recall the verse about self-control). If you feel it necessary to air your every grievance, then you are undisciplined and self-centered and a bore to be around. However, it is certainly alright when pressures mount to go to God in prayer; not only is it alright, but we are encouraged to do so. Philip. 4:6 **Stop being anxious about anything, but in every [thing] by prayer and by petition, and with thanksgiving, let your requests be made known to God.**

Furthermore, our prayers to Him glorify God; and His answers to our prayers glorify Him as well.

Psalm 62:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'Ēlōhîym (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
mach'çeh (מְחֻץָה) [pronounced mahkh'-SEH]	<i>refuge, shelter; the person to whom one flees</i>	masculine singular noun	Strong's #4268 BDB #340
lâmed (לֵם) [pronounced l'-em]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: Elohim [is] our refuge. Again, although David's circumstances are only implied in this psalm, it is clear that he has required refuge, as if being pursued. The hearer needs to be assured that God is our perfect and our only refuge.

As Moses said to Israel, in Deut. 33:27a **The eternal God is your refuge, and His everlasting arms [are there to support you].** Prov. 14:26 **Within the fear.respect of Jehovah is strong confidence, and His children [therein] will have a place of refuge.**

V. 8 reads: **O people, trust in Him at all times; [and] pour out your heart before Him. Elohim [is] our refuge.** Without giving specifics, David speaks to those hearing this psalm (or reading it). In whatever circumstance they find themselves, that is the time to trust in God and to pour out your heart to him, as **He is our refuge and our strength, and He is our very present help in a time of trouble** (Psalm 46:1).

Psalm 62:8d

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 62:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The verbal cognate is 'âlâh (עַלְהָ) [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.⁵⁹ Another very reasonable possibility is that the instruments are <i>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.*⁶⁰

Chapter Outline

Charts, Maps and Short Doctrines

David's Enemies Do Not Depend Upon God

**Surely, a breath sons [are] of mankind
deception [are] of sons of man;
in a balance, to go up they
from a breath together.**

Psalm
62:9

**The sons of mankind [are] surely a vapor [or,
vain, a breath];
[and] the sons of man [are] deceptive;
on a scale, they [both] go up;
[they are] more [lighter] than a vapor together.**

**Some men are empty and others are intentionally deceptive;
however, they are equal on a balance, as if they both came from vapor.**

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

For the sons of men are nothing, the sons of a man are deceit; *when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing.*

Latin Vulgate

But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

Masoretic Text (Hebrew)

Surely, a breath sons [are] of mankind

⁵⁹ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

⁶⁰ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Peshitta (Syriac)

deception [are] of sons of man;
in a balance, to go up they
from a breath together.

Septuagint (Greek)

Surely all untrue men are like vapor; when they are placed in the balance, they are found wanting.

But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike, formed out of vanity.

Significant differences:

The words *vain*, *nothing*, *breath* are all reasonable translations for the Hebrew word in the first phrase. Although there is no verb in that first phrase, you will note that one has been supplied in most English translations.

The Syriac leaves out the second phrase and appears to replace it with the word *untrue* added to the first phrase. *Man* in both phrases is singular in the Hebrew. However, there are a number of times that we change the Hebrew singular to a plural to comport with our own language.

In the 3rd phrase, we seem to be lacking *they go up* in the targum, Latin, Syriac and Greek.

The 4th phrase seems to be highly imaginative in the Latin, Syriac and Greek, if perhaps an attempt to pull the entire verse together (it is a difficult verse to translate). The targum, as it often does, just added extra words.

You will note a myriad of translations follow; that is a warning that there will be some difficulty translating and interpreting this verse.

Thought-for-thought translations; paraphrases:

Common English Bible

Human beings are nothing but a breath.

Human beings are nothing but lies.

They don't even register on a scale;

taken all together they are lighter than a breath!.

Contemporary English V.

We humans are only a breath; none of us are truly great. All of us together weigh less than a puff of air.

Easy English

All men are **only** as a *breath! Everyone is as nothing!

They all weigh less than nothing!

Everybody together is *like a *breath (of air).

Easy-to-Read Version

People can't really help.

You can't trust them to really help.

Compared to God,

they are like nothing,

like a gentle puff of air!

Good News Bible (TEV)

Human beings are all like a puff of breath; great and small alike are worthless. Put them on the scales, and they weigh nothing; they are lighter than a mere breath.

Man as such is smoke, woman as such, a mirage. Put them together, they're nothing; two times nothing is nothing.

New Berkeley Version

Lowly man is but a breath; the sons of nobles are only lies; in the scales they go up, altogether lighter than emptiness.

New Century Version

The least of people are only a breath,
and even the greatest are just a lie.

On the scales, they weigh nothing;
together they are only a breath.

New Life Bible

Men who are not important come to nothing. Men who are important are a lie. When weighed they go up. Together they weigh less than a breath.

New Living Translation

Common people are as worthless as a puff of wind,
and the powerful are not what they appear to be.
If you weigh them on the scales,
together they are lighter than a breath of air.

Partially literal and partially paraphrased translations:

American English Bible

In the sons of men, put no hope; for, they are all like false weights, which are used to cheat you on scales. to mislead and do you wrong.

Beck's American Translation

Mortal men are only a breath,
even important men a delusion.

When they are weighted the scales rise;
they are altogether less than a vapor.

Christian Community Bible

People of low rank are only a breath,
important people, merely an illusion.
If weighed together they are nothing,
even lighter than a puff of wind.

God's Word™

Common people are only a whisper in the wind. Important people are only a delusion. When all of them are weighed on a scale, they amount to nothing. They are less than a whisper in the wind.

New American Bible

Mortals are a mere breath,
the sons of man but an illusion [Ps 39:6-7; 144:4; Jb 7:16; Wis 2:5.];
On a balance they rise [On a balance they rise: precious objects were weighed by balancing two pans suspended from a beam. The lighter pan rises.];
together they weigh nothing.

NIRV

Ordinary people are only a breath.
Important people are not what they seem to be.

If they were weighed on a scale, they wouldn't amount to anything.
Together they are only a breath.

New Jerusalem Bible

Ordinary people are a mere puff of wind, important people a delusion; set both on the scales together, and they are lighter than a puff of wind.

New Simplified Bible

Common people are only a vapor in the wind. Important people are only a delusion.
When all of them are weighed on a scale, they amount to nothing. They are less than a vapor in the wind.

Revised English Bible

The common people are mere empty air,
while people of rank are a sham;
when placed on the scales they rise,
all of them lighter than air.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

However, the sons of Adam are nonsense, and sons of men are a lie: Ascended to the scale, they unite in nonsense

Bible in Basic English

Truly men of low birth are nothing, and men of high position are not what they seem; if they are put in the scales together they are less than a breath.

Complete Jewish Bible

Ordinary folks are merely a breath and important people a sham; if you lay them on a balance-scale, they go up both together are lighter than nothing.

Ferar-Fenton Bible

Alas! Feeble, frail sons of Adam;
Man's sons in the balance fly up:—

They are weakness alone!

HCSB

Men are only a vapor; exalted men, an illusion. On a balance scale, they go up; together they weigh less than a vapor.

JPS (Tanakh—1985)	Men are mere breath; mortals, illusion; placed on a scale all together, they weight even less than a breath.
Judaica Press Complete T.	The sons of men are but vanity, and men of distinction are deceitful; were they to be put on a scale, together they would equal vanity.
New Advent Bible	But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.
NET Bible®	Men are nothing but a mere breath; human beings are unreliable [Heb “only a breath [are] the sons of mankind, a lie [are] the sons of man.” The phrases “sons of mankind” and “sons of man” also appear together in Ps 49:2. Because of the parallel line there, where “rich and poor” are mentioned, a number of interpreters and translators treat these expressions as polar opposites, פָּזָר יְבֵב (bÿney 'adam) referring to the lower classes and בָּיְנֵי יְבֵב (bÿney 'ish) to higher classes. But usage does not support such a view. The rare phrase שִׁיא יְבֵב (“sons of man”) appears to refer to human beings in general in its other uses (see Pss 4:2; Lam 3:33). It is better to understand the phrases as synonymous expressions.]. When they are weighed in the scales, all of them together are lighter than air [The noun לֹהֶה (hevel), translated “a breath” earlier in the verse, appears again here.].
NIV – UK	Surely the lowborn are but a breath, the highborn are but a lie. If weighed on a balance, they are nothing; together they are only a breath.
<i>The Scriptures</i> 1998	Sons of Adam are but a breath, Sons of men are a lie; If weighed in the scales, They are altogether lighter than breath.

Literal, almost word-for-word, renderings:

American KJV	Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.
<i>The Amplified Bible</i>	Men of low degree [in the social scale] are emptiness (futility, a breath) and men of high degree [in the same scale] are a lie and a delusion. In the balances they go up; they are together lighter than a breath.
Concordant Literal Version	Common sons of Adam are only a transitory breath, Noted sons of man a lie; If brought up on the scales, They are less than a transitory breath altogether.
Context Group Version	Surely sons of man are emptiness, and sons of a man are a lie: In the balances they will go up; They are together lighter than emptiness.
Darby Translation	Men of low degree are only vanity; men of high degree, a lie: laid in the balance, they go up together [lighter] than vanity.
<i>Emphasized Bible</i>	Surely, vanity, are men of low degree, Deception, men of high degree,—In the balances, they go up, They, are made of vanity, altogether.
English Standard Version	Those of low estate are but a breath; those of high estate are a delusion; in the balances they go up; they are together lighter than a breath.
exeGeses companion Bible	Surely sons of humanity are vanity and sons of men a lie; they ascend in the balance - altogether vain.
Hebrew Names Version	Surely men of low degree are just a breath, and men of high degree are a lie. In the balances they will go up. They are together lighter than a breath.
LTHB	Surely the sons of men are vanity, the sons of man are a lie; they go up in the scales; they are <i>higher</i> than vanity together.
NASB	Men of low degree are only vanity and men of rank are a lie; In the balances they go up;

New King James Version	They are together lighter than breath. Surely men of low degree are a vapor, Men of high degree are a lie; If they are weighed on the scales, They are altogether <i>lighter</i> than vapor.
New RSV	Those of low estate are but a breath, those of high estate are a delusion; in the balances they go up; they are together lighter than a breath.
Pulpit Commentary	Surely men of low degree are <i>vanity</i> [rather, <i>only vanity or, nought but vanity are men of low degree; common men, as we call them mere sons of Adam</i>], and men of high degree are a lie; ["Men of high degree" (beney ish) are no better they are "a lie an unreality a fading, false illusion."]. To be laid in the balance [rather, <i>in the balance, they go up</i> (Hupfeld, Ewald Hitzig, Revised Version)]. They are altogether <i>lighter than vanity</i> [or, <i>altogether made out of vanity</i> (Kay); i.e. there is no substance, no solidity, in them].
Syndein	{3rd and Last Strophe} Only/dogmatically {ak} 'men of low degree'/'trashy people' are empty/emptiness {hebel} . . . {lightweights spiritually can only go up!} and 'men of high degree'/aristocrats are a lie. In the balances/scales, they go up from empty/emptiness {hebel} altogether. {Note: David gets the 'high minded' upper classes going by saying the lower classes are meaningless/emptiness . . . then hits them with the fact that they are liars! That is setting someone up for a fall. On the scales, all men regardless of social status all start out the same way - as emptiness. In ourselves we all are nothing. It is ONLY Who and What God is that matters!}. Surely men of low degree are vanity, and men of high degree are a lie; if weighed in the balance, they are altogether lighter than vanity.
Third Millennium Bible	Surely men of low degree are vanity, and men of high degree are a lie; if weighed in the balance, they are altogether lighter than vanity.
Updated Bible Version 2.11	Surely sons of man are vanity, and sons of a man are a lie: In the balances they will go up; They are together lighter than vanity.
A Voice in the Wilderness	Surely the sons of men are a vapor; men are a lie; if they were to climb up into the scales, they are altogether lighter than vapor.
Webster's Bible Translation	Surely men of low degree [are] vanity, [and] men of high degree [are] a lie: to be laid in the balance, they [are] altogether [lighter] than vanity.
World English Bible	Surely men of low degree are just a breath, And men of high degree are a lie. In the balances they will go up. They are together lighter than a breath.
Young's Literal Translation	Only--vanity are the low, a lie the high. In balances to go up they than vanity are lighter.
The gist of this verse:	Men of all sorts live vain and deceptive lives, and are, on balance, no heavier than air.

Psalm 62:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ak ^e (אָקֵה) [pronounced ahk ^e]	surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

Psalm 62:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hebel (הָבֵל) [pronounced HEH ^B -veL]	vapor, breath, unsubstantial, emptiness, empty, vanity, meaningless, vacuous; vain, vainly; idols	masculine singular noun	Strong's #1892 BDB #210
bâniym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
'âdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind; transliterated Adam	masculine singular noun	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings.*

Translation: The sons of mankind [are] surely a vapor [or, vain, a breath];... This seems to be an odd verse, but, bear in mind, up until now, David has mostly been talking about Who and What God is. Therefore, he now contrasts mankind and the ways of man with God, God's character and God's ways.

A vapor or a breath is here for a moment, and then it is gone. You may see it, but, in just an instant, you can no longer see it. This is mankind. Man cannot be trusted; man is not faithful; man will not be here tomorrow.

Often, the concept of vanity indicates that man, on his own, will leave no permanent memory of his function on this earth. Now, he may be remembered for a few years—even a few decades after he has died—but few men live centuries after their deaths, and unregenerate man leaves nothing eternal in his wake.

John Gill writes: *[Such men] are subject to sinful vanity; their thoughts are vain, their affections vain, their minds vain, their conversation vain, sinful, foolish, fallacious, and inconstant...[or, as] The Arabic version reads, they are as a "shadow", fleeting and unstable, no solidity in them; the Syriac version reads, "as a vapour", that soon passes away, like the breath of the mouth, and so not to be accounted of.⁶¹*

Psalm 62:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâzâb (כָּזָב) [pronounced kaw-ZAWB ^V]	lying, lies, falsehood, deception; deceptive; anything which deceives	masculine singular noun	Strong's #3577 BDB #469
bâniym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
'îysh (יִשׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:9 (edited).

Translation: ...[and] the sons of man [are] deceptive;... Several of the translations try to make this into a poor man/rich man contrast, but I do not see that. Men are empty and they are deceptive. It is our nature, where God is all about truth.

Gill: *These men are a "lie", fallacious and deceitful...their honour is fickle and inconstant...they make promises of great things to those who apply to them, but rarely perform, and are by no means to be confided in.*⁶²

We have two phrases *sons of man* which use a different word for *man*. Many translations and commentators⁶³ alike suggest that rich and poor men are being contrasted here, but I do not see any evidence for that. I cannot buy into the contrast as men of low regard can be characterized mostly by their being vain and empty; whereas, those of the wealthy and ruling class tend to be characterized mostly by deception. These phrases, *sons of man*, are likely synonyms.

So, mankind—unregenerate men—are empty, vacuous and given to lies and deception.

Psalm 62:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mô'z ^e gayim (מָזְגִּים) [pronounced mohz-gah-YIHM]	<i>balance, balances, scale, scales</i>	masculine dual noun	Strong's #3976 BDB #24
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âlâh (עַלְעָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241

Translation: ...on a scale, they [both] go up;... When you put something on a balance, then that half of the balance ought to go down. However, these groups of men are so unsubstantial that, you put either on a scale, and the scale goes up.

You have these two groups of men—the first group is all about emptiness and vanity; all of the things which concern them are meaningless; the other group is all about lying and deception, likely to gain things in life through their deception. Both types of men are equal on a balance, those which are vacuous and those whose lives are all about deception.

They ascend as vapor or as smoke, disappearing from this life. There is no difference between them. Whether your life on this earth was empty or vacuous; or if you built your life around lies and deception, the end result is,

⁶² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:9 (edited).

⁶³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:9. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:9. Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 62:8–12. Among others.

both go up on the scales; they are both unsubstantial. One might say that they have been weighed in the balance and found wanting (Daniel 5:27).

Psalm 62:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (נִ) [pronounced mihn]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
hebel (לְבָהֵל) [pronounced HEH ^B -vel]	<i>vapor, breath, unsubstantial, emptiness, empty, vanity, meaningless, vacuous; vain, vainly; idols</i>	masculine singular noun	Strong's #1892 BDB #210
yachad ('אֶתְּבָהֵל)	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403

There are several slightly different spellings of this adverb.

Translation:...[they are] more [lighter] than a vapor together. Their lives are but a vapor, here today and gone tomorrow. The min preposition here is difficult to understand. Perhaps the idea is, on these scales together, they are *little more than a vapor*. This adds in the word *little* but uses a reasonable translation for the min preposition (*more than*). Perhaps in a situation like there, where it is obvious that the weight of vapor is nearly nothing, that these men weigh even less than nearly nothing. They are even more of a light weight than vapor.

Interestingly enough, I find that several men interpret this phrase in this way. Aben Ezra, Kimchi, and Ben Melech all add the word *lighter*; and John Gill renders this phrase, *in the balance, they must ascend; they are lighter than vanity together*.⁶⁴ The concept is, they are so light, that when placed on the scales of eternity, they go up, being so empty, vacuous and unsubstantial.

All of v. 9 reads: *The sons of mankind [are] surely a vapor [or, vain, a breath]; [and] the sons of man [are] deceptive; on a scale, they [both] go up; [they are] more [lighter] than a vapor together.*

This sounds very much like the opening few lines to the book of Ecclesiastes: “*Vanity of vanities*,” said the public speaker; “*Vanity of vanities, all is vanity. What does man gain by all the toil at which he toils under the sun?*” (Eccles. 1:2–3). Much of what Solomon wrote was based upon what he learned from David (the writer of this psalm) and also what he learned the hard way (mostly—see Prov. 1:1, 8 Eccles. 1:1).

Barnes writes: *All the kings of the earth with all their hosts of war, all princes and nobles with all that they can summon from the lower ranks of their people, cannot save one soul from death - cannot deliver us from the consequences of our transgressions. God, and God alone, can do this.*⁶⁵ Although Barnes interprets this as men from a low station and a high station, still what he says here is accurate.

John Calvin writes: *Both of them united are vanity...They weigh nothing, they avail nothing.*⁶⁶

⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:9.

⁶⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:9.

⁶⁶ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:9.

This would be a good time to look at the **Doctrine of Vanity**, as the word *vapor* also means *vanity*.

Vanity

1. The word vanity is the masculine noun hebel (הֶבֶל) [pronounced *HEH^B-vel*], which means, *vapor, breath, unsubstantial, emptiness, empty, vanity, meaningless, vacuous; vain, vainly; idols*. Strong's #1892 BDB #210. It is found over 70 times in the Bible. It is an unusual word, as it is found a couple of times in Job, but never in Genesis, Exodus, Leviticus or Numbers (books which should have come out of the same era, roughly).
2. First uses of the word *vanity* in Deuteronomy and Job:
 - 1) The first occurrence of this word is in Deu 32:21 *They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation.* The context of vv. 16 and 17 suggest that the translation of *idols* is apt; and the idea is, there is nothing in an idol. An idol is just made up; often the work of someone's hands. But what they are worshiping or sacrificing to is *empty, meaningless, a nothing*.
 - 2) The actual first occurrence of this word (as I believe the book of Job to have occurred around the time of Abraham) is in Job 7:16, where Job despairs of his life: *I loathe my life; I would not live forever. Leave me alone, for my days are a breath.* This appears to be the root meaning of the word *vanity*.
 - 3) Job uses this word again in Job 9:28–29 *I become afraid of all my suffering, for I know you will not hold me innocent. I shall be condemned; why then do I labor in vain?* No matter what he says to his friends, they have judged him as being guilty. He wonders why does he even bother to defend himself; he is laboring in vain.
 - 4) He uses the word again in Job 21:34 *How then will you comfort me with emptiness? There is nothing left of your answers but falsehood.* What his friends said revealed no true empathy by which he could be comforted.
 - 5) Elihu uses this word against Job in Job 35:16 *Job opens his mouth in emptiness; he multiplies words without knowledge.*
3. This word is used in the sense that man's life on this earth is quite short, all things considered.
 - 1) Psalm 39:5 *Behold, you have made my days a few handbreadths, and my lifetime is as nothing before you. Surely all mankind stands as a mere breath!* Selah (ESV)
 - 2) Before God, man's life appears to be nothing: Psalm 39:11 *When you discipline a man with rebukes for sin, you consume like a moth what is dear to him; surely all mankind is a mere breath!* Selah (ESV)
 - 3) Those who are against God are but a mere breath. Psalm 62:9 *Those of low estate are but a breath; those of high estate are a delusion; in the balances they go up; they are together lighter than a breath.* (ESV)
 - 4) Man's thoughts are like a breath—extremely transitory. Psalm 94:11 *the LORD--knows the thoughts of man, that they are but a breath.* (ESV)
 - 5) See also Psalm 78:33 144:4 for similar passages.
4. This same words is used in the plural on several occasions to refer to idols (which are mere nothings). 2Kings 16:13, 26 Psalm 31:6 Isa. 57:13 Jer. 8:19 10:8 14:22 Jonah 2:8. Idolatry is empty and vain. Jer 10:14 *Every man is stupid and without knowledge; every goldsmith is put to shame by his idols, for his images are false, and there is no breath in them. They are worthless, a work of delusion; at the time of their punishment they shall perish.* (ESV) See also Jer. 10:3 51:17–18 Zech. 12:2
5. This word *vanity* can be used in such a way as to refer to the wrong way of doing a thing. Prov. 13:11



This is one of the pictures I recall from my house as a youth. The title is *All is Vanity*. Image from [WordPress](#).

Vanity

- Wealth gotten by **vanity** [translated elsewhere, *fraud, injustice*] shall be taken away, but he who gathers by hand shall increase. (MKVJ) The idea here is, man, as a vain creature, acts in vanity; i.e., under the control of the sin nature. Getting wealth illegitimately is also associated with vanity in Prov. 21:6
6. Vanity can be used in the sense of superficial, vacuous and self-serving. Prov. 31:30 **Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.** (ESV) Or this may be interpreted as being quite transitory: Prov. 31:30 **Charm is deceptive, and beauty evaporates, but a woman who has the fear of the LORD should be praised.** (God's Word™)
 7. The writer of Ecclesiastes speaks of all life as being vanity: Eccles. 1:2 **Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.** (ESV) (see Eccles. 12:8 as well). He continues in that same vein where all that he has done or worked for is empty or vain. Eccles. 2:1, 11, 15, 17, 19, 21, 23, 26 3:19 4:4, 16 5:10 6:2, 4, 9, 11 7:6 Although all of these are making points, let's look at Eccles. 4:7–8 **Again, I saw vanity under the sun:** one person who has no other, either son or brother, yet there is no end to all his toil, and his eyes are never satisfied with riches, so that he never asks, "For whom am I toiling and depriving myself of pleasure?" This also is **vanity** and an unhappy business. Many of the passages deal with the emptiness of accumulation of great wealth (which is something that Solomon did).
 8. Solomon also observed that there were times when the righteous man seemed to get the short end of the stick, and he saw that as vain. Eccles. 7:15 **In my vain life I have seen everything. There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evildoing.** (ESV) In a similar vein, see also Eccles. 8:10, 14
 9. Solomon referred to life in general as being a thing of vanity, which he applies to the unbeliever. Eccles. 9:9 **Enjoy life with the wife whom you love, all the days of your vain life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun.** (ESV) A similar sentiment is expressed in Eccles. 11:8, 10. The idea is, apart from salvation and Bible doctrine, one's life is nothing but vanity. Eccles. 12:7–8 **and the dust returns to the earth as it was, and the spirit returns to God who gave it. Vanity of vanities, says the Preacher; all is vanity.** (ESV) See also Eccles. 6:12
 10. This word is used to dissuade Israel from calling upon Egypt for help in Isa. 30:7
 11. Wandering away from God caused Israel to enter into great vanity. Jer. 2:5
 12. Nations will eventually come to Israel, who represents the gospel of Jesus Christ, and admit that their national interests were lies and vanity. Jer. 16:19
 13. There is a tipping point for a nation, where they look in vain for help, but there is no help coming. Lam. 4:17

Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

— Ecclesiastes 2:11 (KJV)

Image from the Bible Encyclopedia.

Although this has been posted as a separate doctrine, it has not been expanded upon, apart from some additional graphics. The **Doctrine of Vanity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Maps and Short Doctrines

Recall that, much of what David has been speaking of here is putting his complete trust in God. **Stop trusting in man, whose breath is in his nostrils; For of what account is he?** (Isa 2:22). Jeremiah goes into even great depth on this subject: Thus says Yahweh: Cursed is the man who trusts in man, and makes flesh his arm, and whose heart departs from Yahweh. **For he shall be like the bush in the desert, and shall not see when good comes, but**

shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man who trusts in Yahweh, and whose trust Yahweh is. For he shall be as a tree planted by the waters, who spreads out its roots by the river, and shall not fear when heat comes, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? (Jer. 17:5–9; mostly WEB).

**You [all] will not trust in exploitation [for gain];
and in extortion, you [all] will not become vain.
Wealth [gotten by force] that increases, you
[all] will not set [your] heart.**

Psalm
62:10

**You will not trust in exploitation [for gain]
and you will not become vain by means of
extortion.
You will not set [your] heart on [ill-gotten]
wealth that increases [in value].**

You will not trust in exploitation in order to gain wealth.

You will not become vain when you extort money from others.

You will not place your hopes on wealth that you stole, even if it increases in value.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

Do not trust in oppression, and do not receive money gained by coercion; for [though] it will increase in value, do not set your mind [on it].

Latin Vulgate

Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

Masoretic Text (Hebrew)

You [all] will not trust in exploitation [for gain];
and in extortion, you [all] will not become vain.

Wealth [gotten by force] that increases, you [all] will not set [your] heart.

Peshitta (Syriac)

Trust not in oppression, and become not vain in robbery; if riches increase, let not your heart rejoice over them.

Septuagint (Greek)

Trust not in unrighteousness, and lust not after robberies. If wealth should flow in, set not your heart upon it.

Significant differences:

Although the first set of nouns underlined appear to be different from the Hebrew, they are all reasonable or close to reasonable translations of the Hebrew noun. The same is true of the second noun underlined (although it is in the singular in the Hebrew, as opposed to the plural rendering in the Greek). *Robbery* specifically is one of the names given to this word.

The final verb seems to be close in the Greek, even though I underlined it.

Thought-for-thought translations; paraphrases:

Common English Bible

Don't trust in violence;
don't set false hopes in robbery.

When wealth bears fruit,
don't set your heart on it.

Contemporary English V.
Easy English

Don't trust in violence or depend on dishonesty or rely on great wealth.

Do not *trust in things that you:
· make people give to you (or that you)
· *steal (from people).

Easy-to-Read Version

If you become rich do not think in your *heart that (money) will give you help.
Don't trust the power to take things by force.

Good News Bible (TEV)

Don't think you will gain anything by stealing.
 And if you become rich,
 don't trust your riches to help you.
 Don't put your trust in violence; don't hope to gain anything by robbery; even if your riches increase, don't depend on them.

New Berkeley Version

Put no trust in oppressing;
 do not vainly hope in robbery.
 If riches increase, do not set your heart on them.

New Century Version

Do not trust in force.
 Stealing is of no use.
 Even if you gain more riches,
 don't put your trust in them.

New Life Bible

Do not get money in a wrong way or be proud in stolen things. If you get more riches, do not set your heart on them.

New Living Translation

Don't make your living by extortion
 or put your hope in stealing.
 And if your wealth increases,
 don't make it the center of your life.

Partially literal and partially paraphrased translations:

American English Bible

And don't put your hope in unrighteousness. don't long for things you can steal. And should great wealth lie before you, don't let it enter your hearts.

Beck's American Translation

Don't trust to get anything by extortion
 or scheme to get anything by robbery.

Christian Community Bible

When you get rich, don't rely on it.
 Do not set your heart on extortion,
 nor your hopes upon corrupt gain.
 Even if wealth accumulates,
 keep your heart detached.

God's Word™

Do not count on extortion to make you rich. Do not hope to gain anything through robbery. When riches increase, do not depend on them.

New American Bible

Do not trust in extortion;
 in plunder put no empty hope.
 On wealth that increases,

do not set your heart. Jb 31:25; Eccl 5:9; Jer 17:11; Mt 6:19-21, 24.

NIRV

Don't trust in money you have taken from others.

Don't be proud of things you have stolen.

Even if your riches grow,
 don't put your trust in them.

New Jerusalem Bible

Put no trust in extortion, no empty hopes in robbery; however much wealth may multiply, do not set your heart on it.

New Simplified Bible

Do not count on extortion to make you rich. Do not hope to gain anything through robbery. When riches increase, do not depend on them.

Revised English Bible

Put no trust in extortion,
 no false confidence in robbery;
 though wealth increases, do not set your heart on it.

Today's NIV

Do not trust in extortion
 or put vain hope in stolen goods;
 though your riches increase,
 do not set your heart on them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never trust in oppression and robbery. Never establish your heart in nonsense when armies flourish.
Bible in Basic English	Have no faith in the rewards of evil-doing, or in profits wrongly made: if your wealth is increased, do not put your hopes on it.
John Calvin	Trust not in oppression, and be not vain in robbery: if riches increase, set not your heart upon them.
Ferar-Fenton Bible	Put not your trust upon wrong,— For robbery leads not to power; Or on prospering set not your heart.
HCSB	Place no trust in oppression, or false hope in robbery. If wealth increases, pay no attention to it.
JPS (Tanakh—1985)	Do not trust in violence, or put false hopes in robbery; if force bears fruit pay it no mind.
Judaica Press Complete T.	Do not trust in oppression, and do not put vain hope in robbery; if wealth burgeons, pay it no heed.
New Advent Bible	Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.
NET Bible®	<i>o</i> not trust in what you can gain by oppression [Heb "do not trust in oppression." Here "oppression" stands by metonymy for the riches that can be gained by oppressive measures, as the final line of the verse indicates.]! <i>Do not put false confidence in what you can gain by robbery</i> [Heb "and in robbery do not place vain hope." Here "robbery" stands by metonymy for the riches that can be gained by theft, as the next line of the verse indicates.]! <i>If wealth increases, do not become attached to it</i> [Heb "[as for] wealth, when it bears fruit, do not set [your] heart [on it]."]!

Literal, almost word-for-word, renderings:

The Amplified Bible	Trust not in <i>and</i> rely confidently not on extortion and oppression, and do not vainly hope in robbery; if riches increase, set not your heart on them.
Concordant Literal Version	Do not trust in extortion, And in pillage, do not place vain hope; Though your estate be producing, do not set your heart on it.
Context Group Version	Don't trust oppression, And don't become empty in robbery: If riches increase, don't set your { pl } heart [thereon].
English Standard Version	Put no trust in extortion; set no vain hopes on robbery; if riches increase, set not your heart on them.
exeGeses companion Bible	Neither confide in oppression nor rob in vain; if your valuables flourish, set not your heart.
The Geneva Bible	Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart [upon them]. Give yourselves wholly to God by putting away all things that are contrary to his law.
New King James Version	Do not trust in oppression, Nor vainly hope in robbery; If riches increase, <i>Do not set your heart on them.</i>
Syndein	Trust/'Faith Rest Technique'/GAP {batch} <i>Not in oppression/violence/extracting liberty out of life (by a tyrant) {`osheq - Saul represents oppression - the men of Keilah just plotted to betray David over to King Saul - principal: treachery always forfeits freedom}, and become not emptiness/vaporous/foolishness {habal} in plunder {gazel} {gazel - can mean plunder and or rape - here David captured the Philistines supply train and the men of Keilah apparently shared in the plunder}. If wealth/prosperity {chayil} increase,</i>

Young's Literal Translation

"do not place that wealth first in the thinking/'norms and standards' of your right lobe" {idiom: literally: 'set not your 'right lobe'/heart upon them' - this is the principal of getting your eyes on your wealth instead of God - 'worshiping the almighty dollar' - NO! God must be first! Keep your eyes on the source of your wealth - God. Don't center your happiness on the wealth - you must have the capacity for happiness first - that comes from doctrine in your soul.}.

Trust not in oppression, and become not vain in robbery; if riches increase, do not set your heart on them.

The gist of this verse:

David then addresses the vain and deceptive men (or those who may look to them as role models). Do not make ill-gotten gain the object of your trust.

Psalm 62:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אַל) [pronounced a/]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'al can mean ❶ <i>nothing</i> ; ❷ it can act as the adverb of negative, much like μὴ; ❸ it can take on the idea of <i>nay</i> [<i>do not do so</i>]; ❹ it is used simply as a negative, but, like the Greek μὴ, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not</i> .			
bâṭach (בָּטָח)	<i>to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself</i>	2 nd person masculine plural, Qal imperfect	Strong's #982 BDB #105
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'ôsheq (עֹשֶׁק)	<i>violence, injury; something taken away by force or fraud, oppression [of the poor], exploitation, extortion, defrauding; anguish</i>	masculine singular noun	Strong's #6233 BDB #799
[pronounced GOH-shek]			

Translation: You will not trust in exploitation [for gain]... In this verse, we have a repetition of the negation and the Qal imperfect of 3 different verbs. This is the form the Ten Commandments are written in, so it ought to grab the attention of a Jew who knows anything. It is almost the equivalent of a negative imperative.

The first thing the reader/hearer is not to do is, to place their trust, their hope or their confidence in that which they took by force or fraud; or by oppression of the poor. Some people think that the only way to get ahead in this life is to function in a semi-legal way—to cheat in the fine print of a contract (the large print giveth, and the small print

taketh away⁶⁷); to cheat in one's business dealings; to cheat those working for you. In other words, to exploit others for your own material gain.

One might look to this verse and think that there are two classes of people spoken of in the previous verse, and the noun can refer to defrauding or exploiting the poor.

Since Barnes subscribed to the rich/poor theory, he writes: *The first thing mentioned is oppression; and the idea is, that we must not hope to accomplish our object by oppressing others; extorting their property or their service; making them by force subject to us, and subservient to our wishes. Many do this. Conquerors do it. Tyrants do it. The owners of slaves do it.*⁶⁸

Psalm 62:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ or וִ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
gâzêl (גָזֵל) [pronounced gaw-ZALE]	<i>extortion; violent robbery; attaining goods by force or wrongdoing</i>	masculine singular noun	Strong's #1498 BDB #160
Aben Ezra and Kimchi interpret this word to mean <i>that which is unlawfully obtained; unrighteous wealth.</i> ⁶⁹			
'al (אֲלָ) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'al can mean ❶ <i>nothing</i> ; ❷ it can act as the adverb of negative, much like μὴ; ❸ it can take on the idea of <i>nay</i> [<i>do not do so</i>]; ❹ it is used simply as a negative, but, like the Greek μὴ, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not.</i>			
hâbal (הָבָל) [pronounced haw ^b -VAHL]	<i>to speak or act vainly [emptily], to be [become] vain; to be utterly vain (with a cognate); to breathe, to exhale</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #1891 BDB #211

Translation: ...and you will not become vain by means of extortion. The psalmist warns the reader/hearer not to become vain, or to act vain, or to utter vanities concerning extortion or robbery or other means of illegally obtaining another's wealth. This includes going to court after someone else's wealth and taking it legally.

⁶⁷ Tom Waits [lyrics](#). Accessed December 18, 2012.

⁶⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:10.

⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:10 (edited and updated).

If we wanted to go with the rich/poor scenario, we could understand this noun here to refer to robbery; and generally speaking, it is the poor who rob the rich.

Barnes: *Do not resort to theft or robbery, and depend on that for what is needed in life. Many do...Thieves and burglars do it. People who seek to defraud others of their earnings do it. They who withhold wages from laborers, and they who cheat in trade, do it.*⁷⁰ Here, Barnes seems to veer off from his separation between the rich versus the poor, and uses this word to represent both what dishonest rich and poor alike do to others.

Clarke: *If you have laid your hands on the spoils of my house, do not imagine that these ill-gotten riches will prosper. God will soon scatter them to all the winds of heaven. All oppressors come to an untimely end; and all property acquired by injustice has God's curse on it.*⁷¹

Gill: *Do not become vain in robbery; or in riches gotten by theft. Men become vain when they boast of such riches, place their confidence in them, and think to make atonement for their sins by burnt sacrifices purchased with them.*⁷² For I, the Lord, love justice, and I hate robbery with iniquity. I will give them their recompense in truth, and I will make an everlasting covenant with them (Isa. 61:8).

Psalm 62:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayil (חַיִל) [pronounced CHAH-yil]	army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance	masculine singular noun	Strong's #2428 BDB #298
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nûwb (נוּב) [pronounced new ^b v]	to sprout, to germinate; to increase, to be increased; to bear fruit	3 rd person masculine singular, Qal imperfect	Strong's #5107 BDB #626
'al (אֶל) [pronounced aI]	no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shîyth (תִּשְׁתַּח) [pronounced sheeth]	to put, to set, place; to appoint; to arrange, to set in order; to found; to station	2 nd person masculine plural, Qal imperfect	Strong's #7896 BDB #1011
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun	Strong's #3820 BDB #524

Translation: You will not set [your] heart on [ill-gotten] wealth that increases [in value]. This is a slightly different word for wealth, riches in this verse. The word is chayil (חַיִל) [pronounced CHAH-yil], and it usually means, army, force; strength, courage, power, might; efficiency; however, it can also refer to that which is gotten through

⁷⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:10.

⁷¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 62:10.

⁷² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:10 (edited).

strength—wealth, substance. Strong's #2428 BDB #298. Someone in the ancient world might build up their wealth by taking from those they conquer, and that they look to go out and conquer other peoples simply to plunder them for their wealth. David warns that they ought not to put their heart on this, even if this continues to increase in value. This could also be interpreted to be a legitimate increase of wealth (in some instances, conquering other peoples and taking their wealth is legitimate). Even in these circumstances, our trust is to be in God Who prospered us, not the wealth itself.

Barnes: *The rich man confides in his wealth, and supposes that he has all he needs. The psalmist says that none of these things constitute the true reliance of man. None of them can supply his real needs; none can defend him in the great perils of his existence; none can save his soul. He needs, over and above all these, a God and Saviour; and it is such a God and Saviour only that can meet the real needs of his nature.*⁷³

Poole: *Set not your heart upon them; so as to please yourselves immoderately in them, to place your hope, and trust, and chief joy in them, or to grow proud and insolent because of them.*⁷⁴

Gill: *Do not even set your heart upon legitimate riches...they can ensnare and they are apt (1) to take the heart from God, (2) to draw off the affections from Christ and things above, (3) to choke the word, and (4) lead into many temptations and harmful lusts. Do not allow your hearts be elated, or lifted up with them; be not highminded, or filled with pride and vanity on account of them; nor put any trust in them, for they are uncertain things.*⁷⁵

All of v. 10 reads: *You will not trust in exploitation [for gain] and you will not become vain by means of extortion. You will not set [your] heart on [ill-gotten] wealth that increases [in value].* Whether rich or poor, we do not depend upon dishonesty in order to fill up our bank account; we do not depend upon our wealth as the end-all, be-all when it comes to financial stability.

John Calvin writes: *It is evident that the Psalmist, in condemning the infatuated confidence of those who boast in robbery, appropriately terms it a mere illusion of the mind, with which they deceive or amuse themselves. Having denounced, in the first place, those desires which are plainly evil and positively wicked, he proceeds immediately afterwards to guard against an inordinate attachment even to such riches as may have been honestly acquired.*⁷⁶ And this is to be taken note: one is not even to trust in riches attained honestly.

Application: This does not mean that you eschew all riches and attempt to live a life of poverty and want. God blesses some believers with material blessings. God materially blessed Abraham, David and Solomon. God did not withdraw His blessings from these men, nor did He ever tell them, "Give away all of your money to the poor." (The story of the **rich young ruler** notwithstanding).

Application: My intention was to generate enough assets in my life for my old age, just in case social security was not available to me. I do have many of those assets. However, it is clear to me that, certain natural disasters or various legal attacks by man could destroy the value of those assets. Even a one-time wealth tax by the government could cause me great financial grief. So, I have to remind myself, from time to time, that in riches, I should not trust.

Application: This does not mean that the Christian ought to be financially irresponsible, because, overnight, his wealth could disappear. A Christian ought to be the most financially solid person that you know, who has worked hard and put aside for later days and difficult times. Prov. 6:6–8 reads: *Go to the ant, you lazy sack of ____; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer*

⁷³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 62:10.

⁷⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 62:10.

⁷⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 62:10 (with a lot of editing and updating).

⁷⁶ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Psalm 62:10.

and gathers her food in harvest. You do not ignore your future. You do not wait for someone to tell you to be productive. You take care of your own business and you plan ahead. That is what the ant does, without having instructions from anyone else to do these things.

Application: Furthermore, a Christian ought to be dependable when it comes to the payment of their bills (Rom. 13:7–8—**Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor. Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.**). As an aside, this is not a legalistic forbidding of having a loan, but a requirement that we are honest and trustworthy in our business dealings. If we have a cellphone or a utility bill out there which we walked away from, as a believer, we need to pay it. Hospital bills, back rent, returned cars with a balance against you, etc., all ought to be honestly settled up.

Application: So, what the psalmist is speaking of here is focus and emphasis. We are to be financially responsible; we are to work hard; but there will be times when all of a sudden, this all falls apart. We are not to lose it; we are not to throw out hands up in the air and give up. If God removes these things from us, then it is up to Him to take care of us after that, or provide us the means by which we can take care of ourselves (Matt. 6:26).

Application: The problem is, when one spends one's life gathering wealth, to the exclusion of Jesus Christ or to the exclusion of Bible doctrine. When you depend 100% on wealth and 0% on Jesus Christ, then you are out of line. Your temporal and eternal salvation depend 100% upon Jesus Christ. If you happen to find yourself in a profession that pays well, this is not sinful, as long as your focus is upon God.

Application: Let me give you an illustration: there are millions of public sector workers in California who got huge raises in salary and benefits over the past 30 years (I write this in 2013). If you are such a worker, it is not up to you to give this money back or to refuse a salary because it is high. However, what you should not have done is to put your faith in the generous benefits and retirement also given to you. Those offerings have bankrupted California, and, at some point in time, California will either go bankrupt or they will have to go back on those benefits. Many of those benefits are based upon future taxpayer gifts. You cannot expect future taxpayers to pay your way while you sit on your duff for 20, 30 or 40 years. And when California reaches a crisis point, you have to be willing to scale back in that area. The same is true with pretty much any retirement system which is built upon sand (which is true for nearly every city, county, state or federal pension). Not only ought you be willing to give up your pension in order for your state to survive, but you ought to be desirous that something like this will happen in order to put the state on a better footing. After all, how long can this state pay millions of people not to work?

Chapter Outline

Charts, Maps and Short Doctrines

God is in Control

First spoke Elohim;
a second [time] I heard:
that strength [is] to Elohim;...

Psalm
62:11

First, Elohim spoke,
[by] repetition I heard
that strength [or, refuge, protection, majesty]
[belongs] to Elohim;...

God first spoke these things which I learned eventually by repletion,
that strength, refuge, protection and majesty all belong to God;...

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)

God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God.

Latin Vulgate
Masoretic Text (Hebrew)

God has spoken once, these two things have I heard, that power belongs to God.

First spoke Elohim;

a second [time] I heard:

that strength [is] to Elohim;...

Peshitta (Syriac)

God has said this once; twice have I heard this; that power belongs unto God.

Septuagint (Greek)

God has spoken once, and I have heard these two things, that power is of God;...

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible

God has spoken one thing-

make it two things-

that I myself have heard:

that strength belongs to God,

12

and faithful love comes from you, my Lord-

and that you will repay

everyone according to their deeds. Vv. 11–12 are given together for context.

Contemporary English V.
Easy English

I heard God say two things: "I am powerful,..."

God has said one thing (and) I have heard two things.

God is strong,...

God says there is one thing

you can really depend on

(and I believe it):

"Strength comes from God!"

Easy-to-Read Version

More than once I have heard God say that power belongs to him...

Good News Bible (TEV)
New Berkeley Version

Once God has spoken [When we worship God humbly, we may converse with Him. Observe silence, to hear Him make Himself and His will known to us, and read His Word.], twice have I heard this,
that strength belongs to God.

New Century Version

God has said this,

and I have heard it over and over:

God is strong.

New Living Translation

God has spoken plainly,

and I have heard it many times:

Power, O God, belongs to you;

12 unfailing love, O Lord, is yours. A portion of v. 12 was added for context.

Partially literal and partially paraphrased translations:

American English Bible

God once spoke, and I heard Him say these two things:

· 'Might comes from our God,¹² and from Jehovah comes mercy

· And He pays each one back for the things that he does.' V. 12 was added for context.

Christian Community Bible

God has spoken one word,

and I have heard two things:

that power belongs to God,

13

and yours, O God, is also mercy;

you reward each one according to his deeds. V. 13 is included for context (in the Latin, this is vv. 12–13).

God's Word™
New American Bible

God has spoken once. I have heard it said twice: "Power belongs to God.

One thing God has said;

NIRV

13

two things [One thing...two things: parallelism of numbers for the sake of variation, a common device in Semitic poetry. One should not literally add up the numbers, cf. Am 1:3; Prv 6:16-19; 30:15, 18, 21.] **I have heard** [Jb 40:5.]:
Strength belongs to God;

so too, my Lord, does mercy,
For you repay each man

according to his deeds. V. 13 is included for context (in the Latin, this is vv. 12–13).
God, I have heard you say two things.

One is that you, God, are strong.

12 The other is that you, Lord, are loving. A portion of v. 12 was added for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear
Bible in Basic English
Ferar-Fenton Bible

JPS (Tanakh—1985)

NET Bible®

NIV – UK

One, God spoke; two, I heard: Strength to God...
Once has God said, twice has it come to my ears, that power is God's:...
GOD spoke once, —yes, and twice I have heard,
That power is only from GOD.

One thing God has spoken;
two things have I heard;
that might belongs to God,...

God has declared one principle;

two principles I have heard [Heb “one God spoke, two which I heard.” This is a numerical saying utilizing the “x” followed by “x + 1” pattern to facilitate poetic parallelism. (See W. M. W. Roth, Numerical Sayings in the Old Testament [VTSup], 55-56.) As is typical in such sayings, a list corresponding to the second number (in this case “two”) follows. Another option is to translate, “God has spoken once, twice [he has spoken] that which I have heard.” The terms אַחֲת ('akhat, “one; once”) and שְׁנִיתָיִם (shÿtayim, “two; twice”) are also juxtaposed in 2 Kgs 6:10 (where they refer to an action that was done more than “once or twice”) and in Job 33:14 (where they refer to God speaking “one way” and then in “another manner”).]:

God is strong [Heb “that strength [belongs] to God.”]....

One thing God has spoken,
two things I have heard:

'Power belongs to you, God,

12 and, 'and with you, Lord, is unfailing love';
and, 'You reward everyone

according to what they have done.' V. 12 was added for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version

Once Elohim has spoken; Two times have I heard this:That strength belongs to Elohim,...

exeGeses companion Bible

Elohim worded once;

twice I heard this;

that strength is with Elohim;...

NASB

Once [Or One thing] God has spoken;

Twice I have heard this [Or These two things I have heard]:

That power belongs to God;...

Syndein

{David Leaves with the Men of Keilah - Two doctrines to Ponder}

One thing/doctrine communicated categorically' {dabar} Elohiym/Godhead has spoken. Twice I {David} have heard/ 'listened, concentrated, and obeyed' {shama'}. Namely {1st of 2 doctrines}, that power { `oz - Omnipotence when talking about God} belongs to Elohiym/Godhead.

A Voice in the Wilderness
World English Bible
Young's Updated LT

God has spoken once, twice I have heard this: That power belongs to God.
God has spoken once, Twice I have heard this, That power belongs to God.
Once God has spoken, twice I heard this, That "strength is with God."

The gist of this verse:

David has heard these doctrines on several occasions; he has learned through repetition.

Psalm 62:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
dâbar (דְּבָר) [pronounced daw'-VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'Elöhîym (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: First, Elohim spoke,... Everything that we know that is truth and everything that we know which is substantive comes from God. God reveals it all first.

As mentioned before, it is possible that David never heard the voice of God; but that he learned everything from prophets, priests and the Word of God.

Psalm 62:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
zûw (זּוּ) [pronounced zoo]	<i>this; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2098 BDB #262
shâma' (שָׁמָע) [pronounced shaw-MAHG]	<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>	1 st person singular, Qal perfect; pausal form	Strong's #8085 BDB #1033

Translation:...[by] repetition I heard... David heard this doctrine a second time—perhaps a third or a fourth. He heard it more than once.

We do not know exactly how David was taught, or through what methods. It appears that teaching occurred at the Tent of the Ark (not the same as the Tabernacle) and that priests or prophets taught there.

Although David did a lot of writing, I do not recall any instances where God is said to speak to David directly. There are several occasions where prophets of God speak directly to David.

Some people are disconcerted when they heard various doctrines for the second and third times.

Why There is Repetition in Bible Teaching

1. When a pastor teaches, ideally speaking, he reaches people in all stages of spiritual growth.
2. Even within this psalm, David repeats that God is his Rock and his Savior (= Jesus). Psalm 62:2, 6, 7
3. Therefore, there are some things which a pastor says that portions of the congregation will not understand, because spiritual information is built upon a spiritual vocabulary and other spiritual information. 1Cor. 2:13
4. People retrogress in the spiritual life and they forget spiritual truths.
5. People are negative or have rejected a spiritual building block, so that they cannot build upon that fundamental concept. Once they understand and accept it, then God can build upon that. A person can be a believer in Jesus Christ, but, due to all of the upbringing he has had, believe that Jesus was a long-haired, social-revolutionary Who was out for social justice. A person has to hear a lot of doctrine on all sides of that and as a basis for Who Jesus really is, in order to destroy that false concept. Sometimes, just the repetition of certain verses helps to correct some of the false thinking which is in our souls. A good example of this might be Rom. 12:2, which speaks of the renovation of the thinking of a believer. Some people are saved, but then, think that spirituality is just a more moral version of what they used to be. When they hear the corrected translation of Rom. 12:2 (**Do not be conformed to this age [time and place], but be transformed by the renovation of your thinking, so that you may recognize what is the good, pleasing, and perfect will of God**), it begins to sink in that there is more to the Christian way of life than morality.
6. As we begin to learn more and more, we begin to fill in all around certain doctrines, which help us to more fully understand specific doctrines and concepts; therefore, we need to hear them more than once.

From personal testimony: when I moved to Texas in the late 70's, Bob was completing the David series. So, somewhat recently (2009–2010 or so), I went back and re-listened to the series. It was as if I had never heard the series before. There wasn't a single thing I heard that I remembered clearly (apart from general principles not necessarily tied to that study).

Chapter Outline

Charts, Maps and Short Doctrines

In other words, David heard this doctrine enough times for it to sink into his brain and become a part of this thinking. We find similar phrasing in Job 33:14 40:5 Acts 20:35 2Thess. 2:5 Jude 1:17 (in the New Testament writings, when we are urged to remember, that means this is a principle that we have heard previously). One of the great problems with Gen X (the generation who left Egypt under the guidance of Moses) is, they saw many great signs and wonders, and yet, time and again, doubted God and His power. Their distrust of God and rebellious nature caused them to finally be removed from the earth by the sin unto death—nearly every adult from that generation.

Psalm 62:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘ôz (עֹז) [pronounced gohz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738
lâmed (לֵמֶד) [pronounced lem-ed]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
’Elôhîym (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: ...that strength [or, refuge, protection, majesty] [belongs] to Elohim;... Some people believe that their strength and protection is in money; so they do whatever is necessary in order to build up that wealth, even if they build it up through dishonest gain. David, through repetitive teaching, learned that his power and protection would be found in God, and not in personal wealth.

Here is where we learn a great deal about the possible place where this psalm was applied. David had everything suddenly taken away from him when Absalom marched into Jerusalem, after declaring himself king. David, in order to protect the people, left Jerusalem, hoping to draw Absalom out of the city, so that a war would not destroy Jerusalem.

Let me refer you to the **Doctrine of the Power of God** ([Bible doctrine resources](#)). Or to **The Availability of Divine Power** ([Cherreguine Bible Doctrine Ministries](#)). And to **The Power of the Word of God** ([Pastor L.G. Merritt](#)). As you will find out through the study of these doctrines, our power is not found in some nebulous ethereal entity, but in the power of the Holy Spirit and in the power of the Word of God, which is available to every believer.

The fact of God's great power out to engender fear, respect and confidence in the believer, as he moves from hearing the salvation to the point of spiritual maturity.

I probably should have kept vv. 11–12 together as one passage.

...and to my Adonai, grace;
for You recompense to a man as his work.

Psalm
62:12

...and grace [belongs] to my Adonai;
for You recompense to each according to his work.

...and grace belongs to my Lord,
for You pay each man according to the work he has done.

Here is how others have translated this verse:

Ancient texts:

Targum (trans. By Cook)	And it is yours, O God, <i>to show favor to the righteous</i> , for you repay each man according to his works.
Latin Vulgate Masoretic Text (Hebrew)	And mercy to You, O Lord; for you will render to every man according to his works. ...and to my Adonai, grace; for You recompense to a man as his work.
Peshitta (Syriac)	Also unto You, O LORD, belongs mercy; for you render to every man according to his work.
Septuagint (Greek)	...and mercy is Yours, O Lord; for You will recompense everyone according to his works.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God has spoken one thing- make it two things- that I myself have heard: that strength belongs to God, ¹² and faithful love comes from you, my Lord- and that you will repay everyone according to their deeds. Vv. 11–12 are given together for context.
Contemporary English V. Easy English	...and I am very kind." The Lord rewards each of us according to what we do. ...and you, *Lord, have kind love.
Easy-to-Read Version	I am sure that you will give to everyone what they should get. My Master, your love is real. You reward or punish a person for the things he does.
Good News Bible (TEV)	...and that his love is constant. You yourself, O Lord, reward everyone according to their deeds.
<i>The Message</i>	Love to you, Lord God! You pay a fair wage for a good day's work! A David psalm, when he was out in the Judean wilderness.
New Berkeley Version	And to Thee, O LORD, belongs covenant love, for Thou rewardest every man according to his work.
New Century Version	The Lord is loving. You reward people for what they have done.
New Living Translation	Power, O God, belongs to you; ¹² unfailing love, O Lord, is yours. Surely you repay all people according to what they have done. A portion of v. 11 was added for context.

Partially literal and partially paraphrased translations:

American English Bible	God once spoke, and I heard Him say these two things: · 'Might comes from our God,' ¹² and from Jehovah comes mercy · And He pays each one back for the things that he does.' V. 11 was added for context.
Beck's American Translation	And to You, O Lord, belongs love, but You pay a man according to what he does.
Christian Community Bible	God has spoken one word, and I have heard two things: that power belongs to God,

God's Word™
New American Bible

NIRV

New Jerusalem Bible
New Simplified Bible

Revised English Bible

Today's NIV

¹³ and yours, O God, is also mercy;
you reward each one according to his deeds. V. 12 is included for context (in the Latin, this is vv. 12–13).
Mercy belongs to you, O Lord. You reward a person based on what he has done." ...so too, my Lord, does mercy,
For you repay each man
according to his deeds. Ps 28:4; 31:24; 2 Sm 3:39; Jb 34:11; Jer 17:10; Mt 16:27;
Rom 2:6; 2 Tm 4:14.
God, I have heard you say two things.
One is that you, God, are strong.
¹² The other is that you, Lord, are loving.
I'm sure you will reward each person
in keeping with what he has done. V. 11 was added for context.
...to you, Lord, faithful love; and you repay everyone as their deeds deserve.
Loving-kindness belongs to you, O Jehovah. You reward a person based on what he has done.
...and 'Unfailing love is yours, Lord,
you reward everyone according to what he has done.
"Power belongs to you, God,
¹² "and with you, Lord, is unfailing love";
and, "You reward everyone
according to what they have done." A portion of v. 11 was added for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear
Bible in Basic English
Complete Jewish Bible
Ferar-Fenton Bible

HCSB

JPS (Tanakh—1985)

Judaica Press Complete T.
NET Bible®

NIV – UK

...and mercy to you, Lord! For you repay a man for his handiwork.
And mercy, O Lord, is yours, for you give to every man the reward of his work.
Also to you, Adonai, belongs grace; for you reward all as their deeds deserve.
And from You, Almighty, comes mercy,
For You reward men for their work!
...and faithful love belongs to You, LORD. For You repay each according to his works.
...and faithfulness is Yours, O Lord,
to reward each man according to his deeds.
And You, O Lord, have kindness, for You repay a man according to his deed.
...and you, O Lord, demonstrate loyal love [Heb "and to you, O Master, [is] loyal love."].
For you repay men for what they do. [Heb "for you pay back to a man according to his deed." Another option is to understand vv. 11b and 12a as the first principle and v. 12b as the second. In this case one might translate, "God has declared one principle, two principles I have heard, namely, that God is strong, and you, O Lord, demonstrate loyal love, and that you repay men for what they do."] [You repay men for what they do. The psalmist views God's justice as a demonstration of both his power (see v. 11c) and his loyal love (see v. 12a). When God judges evildoers, he demonstrates loyal love to his people.]
One thing God has spoken,
two things I have heard:
'Power belongs to you, God,
¹² and with you, Lord, is unfailing love';
and, 'You reward everyone
according to what they have done.' V. 12 was added for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And to You, O Yahweh belongs benignity, For You Yourself shall pay each man according to his deeds.
Context Group Version	Also to you, O Lord, belongs family allegiance { Hebrew: hesed }; For you give to every man according to his work.
English Standard Version	...and that to you, O Lord, belongs steadfast love. For you will render to a man according to his work.
exeGeses companion Bible	...and with you, O Adonay, mercy: for you shalam each according to his work.
The updated Geneva Bible	Also unto You, O Lord, [belongs] mercy: for You render to every man according to his work. So that the wicked will feel your power, and the godly your mercy. And lovingkindness is Yours, O Lord,
NASB	For You recompense a man according to his work.
Syndein	Also unto You {2nd point of doctrine}, O 'adonai/Lord, belongs grace {cheched - grace in action or 'mercy'}. For You {God} have prospered every man according to his occupation {ma`aseh - meaning on what he 'concentrates' here}. {Note: This verse is telling the men of Keilah that God prospers humans based on who or what you 'are occupied with'. Do you concentrate on men and what they can do for you? Do you concentrate on your wealth or the wealth that someone can give you or take from you? Or do you concentrate on the true source of all 'good of intrinsic value'? All real value is from the source of God. Concentrate on Him not on the details of life.}
World English Bible	Also to you, Lord, belongs loving kindness, For you reward every man according to his work.
Young's Updated LT	And with You, O Lord, is kindness, For You will recompense to each, According to his work!

The gist of this verse:

God is gracious in His dealings with us; this is not something which we earn or deserve.

Psalm 62:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lāmed (לָמֶד) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'ădōnây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: 'ădōnây (אֲדֹנָי) [pronounced uh-doh-NAY]; 'ădōnay (אֲדֹנָי) [pronounced uh-doh-NAY]; and 'ădōnîy (אֲדֹנִי) [pronounced uh-doh-NEE].

Psalm 62:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (מִין) [pronounced eem], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p>			
cheçed (נַּסְתָּר) [pronounced KHEH-sed]	grace, benevolence, mercy, kindness	masculine singular noun	Strong's #2617 BDB #338

In he plural, we may understand this to mean *gracious acts, gracious promises, acts of kindness (benevolence, mercy)*.

Translation: ...and grace [belongs] to my Adonai;... There are two things which belong to God: strength (and protection) and grace. We, as man, can depend upon His protection and upon His grace.

Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works.⁷⁷

Links to the Doctrine of Grace

Bible Doctrine Resource (probably from R. B. Thieme, Jr.'s notes):

http://gracebiblechurchwichita.org/?page_id=152

Grace Notes:

<http://www.realtime.net/~wdoud/topics/grace.html>

Maranatha Church:

<http://www.versebyverse.org/doctrine/grace.html>

West Bank Bible Church

<http://www.westbankbiblechurch.com/LGMerrittBooks/Grace1203.pdf>

Bible One:

http://bibleone.net/print_es2.html

You ought to follow out at least one of these links and review this doctrine.

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[Charts, Maps and Short Doctrines](#)

⁷⁷ Taken from http://gracebiblechurchwichita.org/?page_id=152 (accessed December 18, 2012), but probably originally defined in this way by R. B. Thieme, Jr. The same definition is found in the first two links.

Psalm 62:12b

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
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
shâlêm (שָׁלֵם) [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>	2 nd person masculine singular, Piel imperfect	Strong's #7999 BDB #1022
lâmed (לְמֵד) [pronounced <i>l'ED</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kaph or k ^e (כָּפֵה) [pronounced <i>k'EH</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'ăseh (מְעַשֶּׂה) [pronounced <i>mah-ğə-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4639 BDB #795

Translation: ...for You recompense to each according to his work. David's focus in this psalm has been his trust in God running parallel with his enemies wanting to do him harm. In context, this speaks of God dealing with David's enemies in time. That work that they do is their evil towards David, and God will give them a just payment for these works.

There is a concept, also, of eternal rewards. So that there is no misunderstanding, we must be saved first. There are no rewards in heaven for someone who really busted his buns lobbying for global warming legislation or someone who dedicated his life to saving cows and chickens from being eaten. These are human good projects, they are energy of the flesh, and they have absolutely no eternal repercussions. In many cases, many of these human good projects are evil and they detract from the gospel and from divine teaching.

However, there is the believer who is rewarded in eternity for functioning as God has designed him to function. We know in the Church Age that we need to be filled with the Spirit and have knowledge of the plan of God, and often that alone is enough to do many acts of divine good, which are rewarded.

By the way, it is interesting that nearly every person I know has some concept or belief in us somehow being rewarded or punished based upon what we do in this life. Some may call it *karma*; but it indicates a deep-seated belief that our lives matter and that we do get paid back for what we do in life.

It is less clear in the Old Testament; but this verse seems to indicate that men from the Old Testament would receive rewards as well. I would assume from obeying the gospel, and living according to the Word of God and divine establishment.

Chapter Outline

Charts, Maps and Short Doctrines

Vv. 11–12 read: First, Elohim spoke, [by] repetition I heard that strength [or, refuge, protection, majesty] [belongs] to Elohim; and grace [belongs] to my Adonai; for You recompense to each according to his work.

God Rewards Us According to What We Have Done

1. God's grace and power are related to our being recompensed according to our works. Psalm 62:11–12
2. God both repays a man for his deeds and does not pervert justice. Job 34:11–12
3. What is in a man's heart (his right lobe) is key to his rewards. When God weighs a man's heart, it is logically for doctrinal content. Logic dictates that a person with a heart filled with doctrine (the heart actually applies the doctrine in the soul and spirit of the believer) will therefore reap divine reward. Prov. 24:12
4. Are reward is related both to individual deeds as well as to our lifestyle Jer. 32:19
5. Our lifestyle can be simply related to how we do our job. Eph. 6:7–9
6. God also judges men in time, including rulers. He judges them according to their own standards. Ezek. 7:27 and we saw an example of that back in Gen. 20:3–7
7. God judged the nation Israel harshly for their evil ways. Ezek. 18:30 33:17–20
8. Believers and unbelievers will both be recompensed for their works, as per the Bible. 2Cor. 5:10 Col. 3:25 Rev. 22:12
9. The believer will receive eternity with God, because the believer stands upon the merit of Jesus Christ.
10. Furthermore, the believer will gain additional rewards based upon his life on earth.
11. The unbeliever will be indicted on the basis of his human good. Rev. 20:12–15 **I also saw the dead, the great and the small, standing before the throne, and books were opened. Another book was opened, which is the book of life, and the dead were judged according to their works by what was written in the books. Then the sea gave up its dead, and Death and Hades gave up their dead; all were judged according to their works. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And anyone not found written in the book of life was thrown into the lake of fire.** (HCSB)
12. It is Jesus Christ Who will recompense man for good or for evil; all judgment is given over to Him. Matt. 16:27 John 5:22, 27
13. No man will escape God's judgment. Rom. 2:2–11
14. When it comes to divine reward, we all have different parts to play in the plan of God. Paul gives the example of one who plants and one who waters. You may give someone the gospel message, and there is no response. However, that does not mean that there is no reward connected to that. 1Cor. 3:6–9
15. God is impartial in His judgment; and for those of us who believed in Jesus Christ, we are assured of eternal reward. 1Peter 1:17–22

Most of these Scripture references came out of *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 62:12.

Chapter Outline

Charts, Maps and Short Doctrines

R. B. Thieme, Jr. did some of the best early work on differentiating divine good and human good. Many of the links below are either taken from his notes or use his notes as a basis.

Related Links To Doctrines of Human Good and Divine Good

Bible doctrine Resource (probably R. B. Thieme, Jr. notes):
Doctrine of Divine Good

Related Links To Doctrines of Human Good and Divine Good

http://gracebiblechurchwichita.org/?page_id=73

Doctrine of Divine Good Production

http://gracebiblechurchwichita.org/?page_id=1662

Maranatha Church:

Doctrine of Divine Good

<http://www.versebyverse.org/doctrine/divinegood.html>

Doctrine of Human Good

<http://www.versebyverse.org/doctrine/humangood.html>

Pastor Merritt of Westbank Bible Church:

Doctrine of Human Good

<http://www.westbankbiblechurch.com/LGMerrittBooks/Human%20Good1012.pdf>

Sword of the Spirit (almost identical to above):

Doctrine of Divine Good

<http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESAF/Divine%20Good.pdf>

Doctrine of Human Good

<http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESGL/Human%20Good.pdf>

Dictionary of Bible Doctrine: Divine Good vs. Human Good

<http://dictionaryofdoctrine.com/Divine-Good.html>

Maranatha Church: Divine Good

<http://www.versebyverse.org/doctrine/divinegood.html>

James Allen of Faith Bible Church: Doctrine of Divine Good

<http://www.aliveandpowerful.com/pdf/Doc%20of%20Divine%20Good.pdf>

Grace and Truth Bible Ministries: Human Good vs Divine Good

http://www.gtbm.org/doctrine_notes/prayer_5272007.htm

Bob Yandian: Good versus Good

http://www.precepts.com/StudyMaterials/Articles/BibleTopics/Good_Versus_Good.html

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Forward

**Psalms Appropriately Exegeted
with this Chapter**

Introduction

www.kukis.org

Charts, Maps and Short Doctrines

Doctrines Covered and Alluded to Chapters of the Bible Alluded To

Other Chapters of the Bible
Appropriately Exegeted with this
Chapter

Text

Definition of Terms

Addendum

Exegetical Studies in the Psalms

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

A Complete Translation of Psalm 62

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the Preeminent One; together with Jeduthun; a psalm by David.	For the choir director; a psalm co-written by David and Jeduthun.
Confidence Toward God	
Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him.	Surely I have a quiet and confident expectation of God, for my deliverance proceeds from Him.
Surely, He [is] my Rock and my Deliverance [or, <i>my Jesus</i> ; or, <i>my Salvation</i>]; [He is] my Refuge; [therefore] I will not be greatly shaken.	Truly, He is my Rock and my Deliverance [= my Jesus]; He is my secure Refuge; therefore, I will not be easily shaken.
David's Plotting Enemies Will Be Taken Down	
How long will you [all] assail anyone? All of you will be slain— like a wall bowing out [and like] an [outer] wall being thrust aside.	How long will you [all] continue to assail anyone? You will all be taken down, like a wall that is bowing out and about to collapse or like an exterior wall that is being thrust aside.
No doubt, on account of his majesty, they took counsel to thrust [him] out. They delight in deception; [for] with their [<i>lit., his</i>] mouth, they bless; but in their thinking, they curse [him].	No doubt, they plotted against him to cast him out because of his eminence. They take delight in deception; for, they bless him to his face; but, they curse him behind his back.
[Musical] pause.	[Musical interlude].
David Exercises Confidence Toward God and Urges Others to Do the Same	
Only regarding Elohim, be silent, my soul; for my confidence [is] out from Him.	Only regarding God, be silent, my soul; for my confidence is on account of Him.
Surely, He [is] my Rock and my Deliverance [or, <i>my Jesus</i> ; or, <i>my Salvation</i>]; [He is] my Refuge; [therefore] I will not be shaken.	Truly, He is my Rock and my Deliverance [= my Jesus]; He is my secure Refuge; therefore, I will not be shaken.
My deliverance [or, <i>salvation</i> ; or, <i>Jesus</i>] [is] on account of Elohim; and my honor [power, wealth and abundance] [is] also on account of Elohim.	My deliverance and salvation are because of God; and my honor and blessings in life are because of God.
[He is] the rock of my strength [protection and refuge]; my refuge [is] in Elohim.	He is my rock of protection and strength; my refuge in this life is in God.

A Complete Translation of Psalm 62	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
O people, trust in Him at all times; [and] pour out your heart before Him. Elohim [is] our refuge.	O people, learn to trust in God at all times and pour out your heart before Him. God is our true refuge.
[Musical] pause.	[Musical interlude].
The Transitory Nature of our Enemies/A Warning	
The sons of mankind [are] surely a vapor [or, <i>vain, a breath</i>]; [and] the sons of man [are] deceptive; on a scale, they [both] go up; [they are] more [lighter] than a vapor together.	Some men are empty and others are intentionally deceptive; however, they are equal on a balance, as if they both came from vapor.
You will not trust in exploitation [for gain] and you will not become vain by means of extortion. You will not set [your] heart on [ill-gotten] wealth that increases [in value].	You will not trust in exploitation in order to gain wealth. You will not become vain when you extort money from others. You will not place your hopes on wealth that you stole, even if it increases in value.
David Learned These Things Academically and by Repetition: God is our Strength and He is Gracious	
First, Elohim spoke, [by] repetition I heard	God first spoke these things which I learned eventually by repletion,
that strength [or, <i>refuge, protection, majesty</i>] [belongs] to Elohim; and grace [belongs] to my Adonai; for You recompense to each according to his work.	that strength, refuge, protection and majesty all belong to God; and grace belongs to my Lord, for You pay each man according to the work he has done.

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[Charts, Maps and Short Doctrines](#)

Robert L. Alden Organizes Psalm 62 as a Chiasm		
vv. 1–2	A testimony of trust	Surely my soul [has] a quiet and confident expectation toward Elohim; [for] my deliverance [is] from Him.
		Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation]; [He is] my Refuge; [therefore] I will not be greatly shaken.
vv. 3–4	A pessimistic complaint	How long will you [all] assail anyone? All of you will be slain— like a wall bowing out [and like] an [outer] wall being thrust aside.
		No doubt, on account of his majesty, they took counsel to thrust [him] out. They delight in deception; [for] with their [lit., his] mouth, they bless; but in their thinking, they curse [him].
		[Musical] pause.
vv. 5–6	A testimony of trust	Only regarding Elohim, be silent, my soul; for my confidence [is] out from Him.
		Surely, He [is] my Rock and my Deliverance [or, my Jesus; or, my Salvation]; [He is] my Refuge; [therefore] I will not be shaken.

Robert L. Alden Organizes Psalm 62 as a Chiasmus		
vv. 7–8	A testimony of trust	My deliverance [or, salvation; or, Jesus] [is] on account of Elohim; and my honor [power, wealth and abundance] [is also on account of Elohim].
		[He is] the rock of my strength [protection and refuge]; my refuge [is] in Elohim.
		O people, trust in Him at all times; [and] pour out your heart before Him. Elohim [is] our refuge.
		[Musical] pause.
vv. 9–10	A pessimistic complaint	Some men are empty and others are intentionally deceptive; however, they are equal on a balance, as if they both came from vapor.
		You will not trust in exploitation in order to gain wealth. You will not become vain when you extort money from others. You will not place your hopes on wealth that you stole, even if it increases in value.
vv. 11–12	A testimony of trust	First, Elohim spoke, [by] repetition I heard
		that strength [or, refuge, protection, majesty] [belongs] to Elohim; and grace [belongs] to my Adonai; for You recompense to each according to his work.

Chapter Outline

Charts, Maps and Short Doctrines

In general terms, it is good to realize that only in the Church Age and the end of the Age of Israel has man had access to the entire Word of God (as it existed at those times). So, not every man, when this was written, had access to all of the psalms; nor did most men have such access. They could hear these psalms sung, and, over their lifetimes, hear a few dozen psalms sung. They might hear the reading of the Word of God periodically in the worship services, so this means that, each individual psalm needs to have some sort of a coherent stand-alone, doctrinal message. However, at the same time, it must be able to be integrated into Y^ehowah-worship doctrine; and later, into Christian doctrine.

The Principles of Psalm 62

1. David, because he has doctrine in his soul, has a quiet confidence in God.
2. He knows that God is his Rock and his Jesus.
 - 1) As an aside, David did not know the name of Jesus. He does know that there will be a Messiah, also known as David's Greater Son.
 - 2) David would not have necessarily known of the designation, David's Greater Son. See Psalm 110.
 - 3) However, God the Holy Spirit knows Jesus, both as the Revealed God and as the God-man. Therefore, throughout the psalms, we have a sprinkling of the name Jesus; the human authors do not realize this, but the Holy Spirit does.

The Principles of Psalm 62

3. Despite knowing God, David did not go through life without problems or difficulties. As king, he particularly had a lot of enemies. His enemies plotted against him and cursed him behind his back.
4. However, despite his enemies, David focuses upon God, His Deliverer and his Secure Refuge.
5. David recommends that we all put our trust in God (which means, we place our trust in His Word).
6. God is our only refuge in this life.
7. You cannot depend upon wealth; and you certainly cannot depend upon ill-gotten gain for your stability and refuge. This is true, even if it appears that your ill-gotten gain is increasing in value.
8. We learn Bible doctrine through repetition.
9. All power belongs to God and we have access to that power.
10. Our relationship to God is based upon His graciousness.

Chapter Outline

Charts, Maps and Short Doctrines

The following chapters of the Bible would be appropriately studied at this time:

2Samuel 15 ([HTML](#)) ([PDF](#)) ([WPD](#))

2Samuel 16 ([HTML](#)) ([PDF](#)) ([WPD](#))

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