

Part 2 – Praise and Promises to God

In part 1 we learned that this is another Psalm of David, likely written after his own son, Absalom, led an insurrection against him. And he, his family (that was still living with him) and a few faithful followers had to flee the city – clear over the Jordan River – just to find a safe place to stay. And this was all very painful for David. He wrote that he was at the ‘end of the earth’, which is simply an exaggerated figure of speech that means *very* far away from home, which showed *how* homesick he was. And he also spoke of how overwhelmed his heart was, even to the breaking point. Which is understandable after all the terrible things that had happened to him. But, as disheartened as he was, David was still very wise, for he *knew* who to turn to for help. After all, when he was (much) younger, he had already spent *many* years living ‘on the run’ from the first king of Israel, Saul. Who sought to kill him – not for any fault of his own – but because he was jealous of David. So, David knew that the best thing to do was to take his worries and fears to our Heavenly Father, and remain humbly obedient to Him. That’s why he asked God to lead him to ‘the rock’ *which is higher than he*. David wasn’t only asking for a safe physical place to stay; he was also asking the Lord (YHWH) would strengthen his ‘inner man’ so He could know what to do and have the strength *to do* it. He was also asking for assurance that he, his family and faithful followers would be ok, even though he knew that Israel’s army was going to be searching for them soon; and he knew they would be specifically looking for his ‘head’. So, David showed his ‘true colors’ by *choosing* to trust in *God’s* deliverance, instead of letting worry and fear overcome him. And that’s why he said that our Heavenly Father has *always* been a shelter (refuge) for him – and a strong tower from the enemy... his entire life. When we trust in our Heavenly Father, He is our *spiritual* refuge. His promises (and Holy Spirit) comfort our heart and mind because He gives us assurance that - so long as we remain faithful to (trust and obey) Him, He’ll *always* protect, and help, us. And that’s the thought we pick up with in this great Psalm...

Psalm 61

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

Remember now, David was far away from home at the time he wrote this Psalm. That means he was also far away from the Tabernacle in Jerusalem – which is where the Ark of Covenant was. And the Ark of the Covenant was symbolic for the presence of God because, at times, that’s where He would literally be (in the Holies of holies, on top of the Ark, on the *mercy seat*). However, despite being far away from the Tabernacle (and the Ark of the Covenant that was in it) David still states that he will ‘abide’ in God’s tabernacle. The word ‘**abide**’ here means *to turn aside from the road* (for a lodging or any other purpose) or *to sojourn* (as a guest) (#1481). However, it was not possible for David to *literally* abide (live) in God’s tabernacle, even when he was in Jerusalem - because he was *not* a Levite and *only* a certain family line of the Levites were allowed to go into the tabernacle of God to minister to him. So, it’s apparent that David is not

saying that he will literally abide in (as live in, or even worship inside) God's tabernacle. What he really means is truly expressed in the latter half of the verse. Thus, abiding in God's tabernacle (i.e. being with God) means **to trust** (#2620) in the 'cover' (covering #5643) of His 'wings'. And this simply means to *trust in God's Word*. For, when we *trust in* God's promises to *always* care for, protect and guide us – when we faithfully serve and trust in Him – **then we are close to Him spiritually**. Truly, you can't be any closer to someone than when you trust them with your own life (physical and spiritual). And that kind of trust only comes from learning about our Heavenly Father and learning to hear His Holy Spirit *and* obey Him (John 17:3). And we get to know our Heavenly Father by studying His Word each day, 'rightly dividing' it (as 2 Tim 2:15 tells us to) so we don't take it out of context. This also includes learning the figures of speeches, idioms and learning to understand the analogies and metaphors used in the Bible as well, for there are many of them used. And this also includes looking the English words up in the *Strong's Concordance* so you can understand what the original language *really* said because, sometimes, the English translations are not very good. And, as you continue to do this, then you develop a *very* close (and personal) relationship with our Heavenly Father. And over time (if you stick with it *sincerely* and *daily*) that relationship with Him becomes *very* strong. And that trust is what makes you 'dwell' (spiritually) with Him wherever He is... even when He is in heaven, in His Temple, on His throne. And thankfully, Jesus Christ is on His 'right side' making intercession for us, to make sure we get what we need (Rom 8:25-39). You can learn more about the blessing of Jesus Christ dying to open up a path for us to communicate directly with God (through prayer in Jesus' name) in the following studies...

The Vine – Part 1 <https://t.me/BibleStudyTruth/992>

The Vine – Part 2 <https://t.me/BibleStudyTruth/993>

The True Vine and Pruning <https://t.me/BibleStudyTruth/1271>

Abiding in the Vine <https://t.me/BibleStudyTruth/1273>

And even though David did not have the privilege of Jesus Christ interceding for him, as we do today (the Levitical priesthood was supposed to do that back then), he still believed in the Lord (YHVH) *wholeheartedly*. And we also know that David was spiritually close to God because 1 Sam 16:13 tells us that, after Samuel anointed David (when he was but a young man), the Spirit of the LORD **came upon David from that day forward**. So, the Holy Spirit was in David and *did not depart from him*. So, even though David is far away from the Tabernacle (where he was supposed to worship God at), he still knew how to 'dwell' with our Heavenly Father *spiritually*. And *he chose to do so*, even during a frightening time in his life, because David well knew that to trust in the protective 'wings' of our Heavenly Father is like being under the wings of a mother hen – there's no safer place for a 'chick' to be! God actually uses this analogy too, but uses an eagle instead of a mother hen, in Ex 19:4 and Deut 32:11-12. And David also uses the analogy of God's protective 'wings'. In Ps 17:8-9 he prayed: *Keep me as the apple of the eye, **hide me under the shadow of thy wings**, from the wicked that oppress me, from my deadly enemies, who*

compass me about. And in Ps 36:7 he prayed: How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. And in Ps 57:1 he pleaded: Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. And, in Ps 63:7 he wrote: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. And, while it's not stated to be a Psalm of David, the 91st Psalm also uses this beautiful analogy...

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Ps 91:1-4

So, when we trust in our Heavenly Father (His Word) then we are, spiritually, 'under' His protective Wings. And when you feel the blessed peace of mind that comes from *truly* trusting in our Heavenly Father – peace that *truly* passes all understanding, to the carnal mind (Phil 4:6-7) – then you indeed can begin to grasp what David's saying here. When the Holy Spirit of God comforts you, He gives you *great* comfort. And when we *choose* to trust in Him, He graciously gives us that comfort from His Holy Spirit *because* it *greatly* pleases Him that we *truly* trust in Him. So, the comfort that a little chick (or eaglet) gets from its mother's wings over them, is thus an analogy to help explain the spiritual comfort we get when the Holy Spirit 'covers' (comforts and strengthens) our spirit when He is within us (Eph 3:16-21). That great peace of mind is what David felt after pouring his heart out to God and asking for His help - but *only after* he *chose* to cast of his fears, and worries, and *trust* in our Heavenly Father. And the same applies for us today. As Isa 26:3-4 so beautifully says: *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee*. Trust ye in the LORD for ever: for in the LORD JEHOVAH is *everlasting* strength.

Now, this verse also has a 'selah' at the end. And anytime we see that, it means we should '*stop and think*' about what *has been said* (in vs 4) with what's *about to be said* (in vs 5). So, in this case, the 'selah' is connecting the confidence (vs 4 - in God's protective wings, and being able to abide with God forever) with the only true reason for it (vs 5 – that God will hear his prayers and help him) ...

Psalm 61

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

So, David's now explaining *why* he has confidence that God (#430 'Elohim) will help him. He first states that God has 'heard' his vows. The word '**heard**' means *to hear intelligently* (often with implication of *attention, obedience*, etc.; causatively, *to tell*, etc.) (#8085) and the words '**my vows**' are one Hebrew word that means *a promise (to God)*; also (concretely) *a thing promised* (#5088). David's point here is that he has promised to remain faithful to our Heavenly Father, who is our Creator and is the Supreme God over all His creation (#430 'Elohim). That's why, in so many of his Psalms, David also promises to praise God, even doing so publicly; a promise which he was diligent to keep, for we still have many of his Psalms that were given to the 'chief musician' to be played publicly for others to worship and learn from. And thank God David 'made good' on this vow, because we still have these precious Psalms to learn from today!

And then David says *thou hast given me the heritage of those that fear thy name*. What he is referring to is twofold. The word '**heritage**' here means *something occupied*; a *conquest*; also a *patrimony* (#3425). It's been translated as *heritage, inheritance, possession*. And it comes from a primitive root that means *to occupy (by driving out previous tenants, and possessing in their place)*; by implication, *to seize, to rob, to inherit*; also *to expel, to impoverish, to ruin* (#3423). And, not only was Israel promised to conquer the heathen people in the 'Promise Land' (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13) but God also promised that there would always be a descendant of his to reign over Israel (2 Sam 7). In other words, God promised David's 'throne' *would not end*; and that remains true to this day, as even the royalty that rules over Great Britain (and other Christian/Israelite nations) are of the tribe of true Judah. But, it will ultimately be fulfilled when the true King of kings (Jesus Christ) returns to earth to take over David's throne, from which He will truly rule the world (and heaven also).

And so, the other part of this promise is yet to be fulfilled. For, as David points out, God has promised those that fear His name a heritage too. The word '**fear**' means both *to fear* (as in, to fear to do evil) but also *to revere* (#3373). And when David speaks of God's name, he's referring to God's honor, authority and character (#8034). Indeed, many places in the Bible God promises to give rule of the world (under the guidance of the King of kings, Jesus Christ) to those who fear His name. As Heb 11:7 explains (using Noah as an example): *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith*. Noah became heir of what? Of righteousness! That means, those who truly have faith in our Heavenly Father (that He is *a God of truth and without iniquity, just and right is He*, Deut 32:4) are accounted as righteous to Him. As such, it is they that are promised eternal life when Jesus Christ returns. And Paul explains (several times in the New Testament) that this promise was not just given to Israel (to those of Israel that would believe in Jesus Christ) but also to the Gentiles who would believe in Jesus Christ as well. As Rom 4:13 says: *For the promise, that he should be the*

heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith*. In other words, keeping God's Laws was not how the Israelites would be able to inherit the world. The reason is that, we cannot keep all of God's Laws perfectly (Rom 3:23). But, if we believe in our Heavenly Father and repent (sincerely) when we fall short, then we are considered 'righteous' because of our true faith in Him (Rom 3:24). And that's what is required to live forever with God... but it's also what is required to rule with Jesus Christ when He returns! The 8th chapter of Romans [https://t.me/BibleStudyBooks_Romans/39] explains this so very beautifully, as do other places in the New Testament, such as the 3rd chapter in the book of Galatians [<https://t.me/BibleStudyBooksEphesiansGalatian/12>], among other places.

So, David had confidence that our Heavenly Father would protect him and his family, even through these very difficult times, ***because David remained faithful to him***. And David knew that all those who wholeheartedly worship (love, trust and obey) God (the true God, Yehovah) are indeed the *inheritors of the earth*. And this also implies that ruling the world (and the kingdom of Isarel, which David ruled over) does not belong to rebels, like Absalom. Indeed, many Scriptures in the Bible state this as well. And one of the most beautiful Psalms, which we've already studied [https://t.me/BibleStudyBooks_Psalms/423], reminds us of this very fact...

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

Ps 37:27-29

This is just one portion of Psalms 37 that reiterates the fact that the wicked will not be allowed to rule the world *forever*. While it may seem like they are getting ahead *now* (as it did to David when he was kicked off his throne, and run out of Jerusalem, at the time this Psalm was written), they are truly only 'digging their own grave'. For just as Absalom (and the other rebels such as David's friend and counselor that betrayed him, Ahithophel) met an untimely, and disgraceful, end (death), so too will all the wicked ones be 'cut off' when Jesus Christ returns. And we have so many Scriptures that speak of this in both the Old and New Testaments: Isa 24, 34, Zeh 14, Mth 13, 2 Thess 2, 2 Pt 3, Rev 19 and *so very many more* [<https://t.me/BibleStudyTruth/1288>]. So, let's not forget that, even though it *appears* like the wicked people on earth will rule forever, *this is not the truth*. Jesus also gave us a wonderful parable in Mth 21:33-46 to explain this too.

Therefore, the next few verses (6-7) are a direct prayer for David's rule to endure. David's "heritage" thus not only refers to his own descendants (as in the promise from God to David in 2 Sam 7) but also those who remained loyal to his rule, which is truly symbolic of those who remain loyal to God, and His chosen King of kings (Ps 2), Jesus Christ. Therefore, David is also connecting the faithfulness of those who honor God, to those who remain subject to the Lord's

anointed king; which, at this time was David but it is prophetic of Jesus Christ. And, while David was far from perfect, *the pattern of his life was to obey God faithfully* (Ps 18:21-22). And *that* is why God did not allow Absalom's insurrection to succeed. And it's also why He will not allow Satan's short reign on earth (Rev 12) to succeed either. Jesus Christ *will* return and put down Satan's rebellion, *once and for all* (2 Thess 1:6-10) by pouring out the cup of God's wrath (upon all who did not remain faithful to Him) during the 'day of vengeance' that the Bible speaks so very much about [<https://t.me/BibleStudyDownload/484>].

Psalms 61

6 Thou wilt prolong the king's life: and his years as many generations.

And now we see another clue affirming the time this Psalm was written. For, aside from God Himself, there was never any other king over Israel before David, other than Saul. And, Saul (for years) unjustly persecuted David. So, we know David would not be asking the Lord (YHVH) to prolong his life! And this part of David's prayer is based on David's faith in the confidence he had (vs 5) that the Lord (YHVH) *would* keep His promises about David's kingship and his descendants (in 2 Sam 7:9-16). Other psalms celebrate God's guarantee that David's throne would be established and protected, such as Psalm 89 (in verse 20-21). And in verses 22-23 of that same Psalm, the Lord (YHVH) promised, *The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him* (Psalm 89:22-23). If Psalm 61 was composed because of Absalom's revolt (which is likely was), the rebellious son suffered *exactly* that fate. During the uprising, Absalom's hair became tangled in the branches of a tree, leaving him literally hanging there, defenseless... so he was then easily killed by David's men (2 Samuel 18:9-15). How well it is written that *the face of the LORD is against them that do evil, to cut off the remembrance of them from the earth* (Ps 34:16)! And again, (in Isa 48:22 and 57:21), *there is no peace unto the wicked!*

Psalms 61

7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

So, David is still speaking of the 'king's life' (vs 6), which is referring *to himself*, in third person (implying humility, just as Paul did in 2 Cor 12). And the word '**abide**' here is different than in verse 4 (#1481). Here it means *to sit down* (specifically as judge. in ambush, in quiet); by implication, *to dwell, to remain*; causatively, *to settle*, or even to marry (#3427). And the word '**before**' actually means *the face* (as the part that turns) (#6440), so it implies having God's attention *forever*, as well as being able to dwell with him forever. Essentially, David is still asking (as in vs 6) that his life – and his reigning on the throne of Israel – be allowed to continue on for the rest of his life. In other words, he's asking that the insurrection of Absalom be defeated, by God's blessing David and those loyal to him. But, this request goes beyond David's own life, and rule. It also includes the continued rule of David's successors – the *rightful* heirs

that is - not the rebellious ones, such as Absalom. This was part of the Lord's promise in 2 Sam 7, after all. And the ultimate fulfillment of that promise will come through David's descendant, Jesus Christ. As the angel Gabriel told Mary, when telling her that she was about to be 'with child' (by the Holy Spirit): *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father [ancestor/forefather] David. And he shall reign over the house of Jacob **for ever**; and of his kingdom **there shall be no end*** (Luke 1:32-33).

And that's why David goes on to ask: *O prepare mercy and truth, which may preserve him*. The word '**prepare**' means to **weight out, number** or **appoint** (#4487). '**Mercy**', of course, means **kindness** or **grace** (#2617) and '**truth**' means **stability**; (figuratively) **certainty, truth, trustworthiness** (#571). And the word '**preserve**' means to **guard, protect, maintain** and **obey** (#5341). So, David's not only asking that 'mercy and truth' be prepared to preserve him (as king for the rest of his life) but also to preserve God's promise that there would always be a descendant of his to rein on the throne of Israel. Indeed, as the prophet Micah wrote: *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old* (Mic 7:20). And, Prov 20:28 also says that *mercy and truth preserve the king: and his throne is upholden by mercy*. So, 'mercy and truth' is a pivotal part of how God rules. And *that's* how His throne is guarded (preserved). That's why Isa 16:5 also says (speaking of Jesus Christ's rule) - ***in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness***. 'Mercy and truth' **is** what hastens righteousness *because* it's also what cleanses us of our iniquity, as Prov 16:6 explains.

And that's why, 'mercy and truth' are spoken of in *so many* places in the Scriptures, especially Old Testament (which prophesy of Jesus Christ's righteous rein). For example, back in Ps 25:10 we were told (by David) that *all the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies*. Notice the stipulation here. Those who keep God's covenant and testimonies are given mercy (forgiveness; not getting what they deserve) and truth (which is God's Word). Those who refuse to repent (deny God's Word, which is truth, John 6:63) don't receive His mercy... because they won't receive His truth... which is needed to make a good repentance! If we don't face truth (reality) that we sin, there's no way we will repent. And back a few chapters, David also spoke about how God would send him mercy and truth by saving him out of his life-threatening situations (Ps 57:2-3), which is why he then said that God's mercy and truth extends forever, as much as heaven and the clouds are high above the earth (vs 10). But again, that's only to those who love and fear Him. And then, in Hos 4:1, we're told that God was greatly displeased with Israel because *there is no truth, nor mercy, nor knowledge of God in the land*. If there's no knowledge of God (His Word) in the land then, those who rule *don't* do so with 'mercy and truth'. And that's *very* displeasing to our Heavenly Father because that means that they are ruling with wickedness instead. And there's many more Scriptures that speak of mercy and truth - Ps 69:13, Ps 85:9-13, Ps 86:14-15, Ps 98:2-3, Ps 101:1 – most of them being

Psalms by David. Yet, the Proverbs also speak of mercy and truth. Prov 14:22 says: *Do they not err that devise evil? but mercy and truth shall be to them that devise good.* So again, mercy and truth are characteristics that only God, and those who follow Him, have. Which is why the Proverbs also says...

*1 My son, forget not my law; but let thine heart keep my commandments:
2 For length of days, and long life, and peace, shall they add to thee.
3 Let not **mercy and truth** forsake thee: bind them about thy neck; write them upon the table of thine heart:
4 So shalt thou find favour and good understanding in the sight of God and man.*
Prov 3:1-4

If we live our life with mercy (kindness and grace) and truth (God's Word) that means we'll treat others *according to how God's Word tells us we should*. But, this doesn't mean we must be walking matts. Tough love is also true love and we have the God-given right to self defense. But, truth and mercy won't forsake us **if** we apply them *according to God's Word*. So again, David's asking God to allow him to go back to reigning Israel, for the rest of his life, *and* to let mercy and truth preserve (guard) him, for these are qualities only a good king will have. Indeed, that is why Jesus Christ – the King of king – will rule with mercy and truth. As it is written...

*14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth.**
15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, but **grace and truth came by Jesus Christ.***
John 1:14-17

Jesus Christ was full of grace (giving us what we don't deserve, which is the Holy Spirit) and truth (the Word of God). And it was because of God's mercy (sending Jesus to pay for our sins) that we can receive His grace (the Holy Spirit), which gives us truth (John 14:15-18, 15:26-27, 16:13-14). Therefore, 'mercy and truth' **is righteousness**, which is why they are characteristics that our Heavenly Father, His Son (Jesus Christ) and all those who follow Him have (Rev 19:7-16).

Psalm 61

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

David is (yet again) showing his great faith in the Lord (YHVH). For he promises to praise God's name (Yehovah – YHVH) *forever* and to perform his vows daily... once the Lord has

helped him out of this difficult situation. Praising the Lord (YHVH) is something David regularly promised throughout his Psalms (Ps 7:17, 9:1, 35:18, 52:18, 52:9, 54:6, 56:4, 57:9, etc.), as was wholeheartedly obeying Him (Ps 26:3-7, 32:5-6, 18:21-22, etc.). Thus, David was likely also vowing to rule with mercy and truth (as vs 7 spoke of) once the Lord (YHVH) restored him to the throne again. And truly, David was faithful to perform all of his vows. The word ‘vows’ here means a promise to God (#5088). And we should be too, if we really feel completed to make a ‘vow’ to God for something. However, Jesus warned us about this...

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

*34 But **I say unto you, Swear not at all; neither by heaven; for it is God's throne:***

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matt 5:33-37

In other words, when people make a ‘vow’ (or an oath) they usually swear by something, or someone, *to prove* they are *really* serious about the promise they are giving. And Jesus Christ warned us **not** to do this, but to simply give your word that you will, or will not, do something. Most of the time in life, we don’t need to ‘swear to God’ when doing something. If someone doesn’t believe we’ll do (or won’t do) something, swearing to God *won’t help their belief in us*. We *should* be ‘good for our word’. If we feel the need to swear by God’s Holy name – or if someone feels the need to require us to do so.... then there’s typically evil intent on *someone’s* part (as Jesus says in vs 37), and that’s not good. Now, there are some exceptions, even today. For example, if you have to go to court and swear on the Bible you won’t lie, that’s something that has to be done. But you better make dang sure you don’t lie! Because if you do, God Himself will hold you accountable for it. And there’s other things in life we may need to give our oath to do, such as serving in the government or armed forces. And in those cases, we *should* keep our word, especially if we put our hand upon the Bible and swear to an oath, because we’re swearing TO God that we *will* keep our promise. And He will (still today) hold us accountable for that. But most of the time, this is not required in life. Jesus is pointing out that we should not use God’s Name frivolously, nor put ourselves in a position where we might take His name in vain – which could be done by breaking an oath we’ve sworn to His Holy Name for. After all, some promises simply can’t be kept, because we simply can’t control all situations in life. As Jesus points out, we can’t even change our hair color (naturally) so why swear by God’s Holy Name that we’ll do something, when there may very well be something that causes us not to be able to. It’s better to just say yes or no.

But, in David's day, giving vows was common place. After all, most didn't have the grace of the Holy Spirit as we do today (aside from David and a few others) so making a pact with God for securing his help was common place back then – even though it should *not* be for us today. We should trust that He'll always protect us *because* we serve Him. We shouldn't try and bargain with Him. After all, one Judge of Israel had to give his daughter to minister to the priesthood because of a vow he made to God. Yet, even though he was greatly grieved that it was his daughter he had to give up, he still *did* perform his vow to God; and his daughter never married; she served the Temple as a faithful servant her whole life (Judges 11:30-40). So, we should be careful about the vows we make, just as we should be careful about asking God for a 'sign'. Remember, Zecharias didn't believe the angel, Gabriel, when he came and told Zecharias that he and Elizabeth were going to have a child in their old age (even though they had been praying for it). So, he asked for a sign. And what a sign he got! He was made 'dumb' – which means he could not speak – until his son (John the Baptist) was born, and he confirmed (in writing) that his name would be John (Lk 1:11-20, 57-64).

So, we should follow David's example to always give praise to our Heavenly Father and to keep our word. But we should also be careful not to swear (especially by God's name), if it's not something truly needed. Heb 13:15-16 and Col 3:16-17 tells us that praise and doing good are the kinds of sacrifices (spiritual) that God *really* wants us (Ps 50 spoke of this too). In essence, this simply means to make sure you tell our Heavenly Father, you love Him each day and thank Him for all He has done in your life. He enjoys hearing that, as any earthly father would. And He also greatly enjoys us striving to do what's right, even if no flesh person is watching us... because our Heavenly Father always is (Ps 11)! And, as Paul points out in Col 3:23, we will be rewarded for wholeheartedly serving (and loving) our Heavenly Father because doing so means we're striving sincerely to do what's right, even to our fellow mankind.

Psalms 61

1 To the chief Musician, to Je-du'-thun

Now, this chapter ends with a 'subscription'. And, as we've learned before, the words 'to the chief Musician' means 'to He that has the victory' or 'to He that gives the victory' – which, of course, is Jesus Christ (apx 64). But, what does this '*Je-du'-thun*' mean and why is it added to the end of the subscription? *Je-du'-thun* means *laudatory* (#3038), which means of, relating to, or expressing *praise*, which David has been doing at the end of this great Psalm (and has promised to continue to do). In 2 Chron 35:15 Jedethun is called 'the king's seer' and Apx 65 VI in the *Companion Bible* explains that Jedethun was one of three chief directors of the Levitical singers. And then, in 1 Chron 25:1 we're told it was the duty of him, and the two other 'chief directors', 'to prophesy' and 'to confess, and to praise Yehovah' (vs 3). So, David gave this Psalm over to him with instructions of when (and possibly how) it was to be played. This Psalm is used only in two other Psalms: 38 and 76. The *Companion Bible* points out that, all three of the Psalms that

end with this subscription have a portion that focuses on ***performing one's vows to God***. So, the emphasis of Jedethun being added to this subtitle is to stress that David would perform his vow to God – such as giving Him the praise and ruling with mercy and truth when the Lord (YHVH) restored him to the throne over Israel. And truly, if we have committed our life to Jesus Christ, we *have* vowed to follow (love, trust and obey) Him faithfully, *forever*. And that's something we should be diligent to do!

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

*8 And above all things **have fervent charity among yourselves:** for charity shall cover the multitude of sins.*

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

*11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: **that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.** Amen.*

1 Peter 4:7-11

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt 5:14-16

AMEN.