

# Psalm 57:9

*I will praise you, O Lord, among the peoples; I will sing to you among the nations.*

The title of this psalm reads: To the Chief Musician. Set to “Do Not Destroy.” A Michtam of David when he fled from Saul into the cave. A michtam is an engraving or poem. This psalm was written and probably given to Chenaniah who was the Chief Musician. (1 Chronicles 15:22, 27)

David wrote in verse eight, *Awake, lute (psaltery) and harp!* It could be that David put the psalm to music himself using one of those instruments. We know he left Jerusalem without a sword. (1 Samuel 21:8) Knowing the heart of David he could have taken his harp instead. Both the psaltery and harp were stringed instruments varying in shape, size and number of strings. Psalms 16, 56-60 are all michtams of David.

The word praise in this verse is the Hebrew word yadah. Yadah means to use or hold out the hand; physically; especially to revere or worship with extended hands. Here, David first declares that he will lift his hands to give reverence and worship to God among the people. `Am is the Hebrew word used for people and means a people as a congregated unit; specifically, a tribe as those of Israel; hence collectively troops or attendants; figuratively, a flock.

In fleeing from Saul, David escaped to the cave of Adullam. In my opinion it was there that he wrote this psalm. Once David arrived at the cave his brothers and all that was in his father’s house came to him. Also, joining David was everyone who was in distress, in debt and discontented; about 400 men. David became their captain. (1 Samuel 22) It was this army of misfits that David was referring to when he said, *I will praise you, O Lord, among the peoples.*

In David’s second phrase of verse nine he broadens his worship to include the nations. He used the Hebrew word zamar in referring to his singing among the nations. Zamar carries the idea of striking with the fingers and means to touch the strings or parts of a musical instrument i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music. The use of zamar perfectly fits with the mention of the psaltery and harp in verse eight. It could also validate that David did indeed write the music to this song and later gave it to Chenaniah.

We are given a reason for David’s declaration of praise. In verse ten he writes, *For your mercy reaches unto the heavens, and your truth unto the clouds.*

## **Scripture references:**

Psalm 35:18:

*I will give you thanks in the great assembly; I will praise you among many people.*

Psalm 108:3:

*I will praise you, O Lord, among the peoples, and I will sing praises to you among the nations.*