

**"Hear my cry, O God; attend unto my prayer"**

Psa 61:1-8

**Psa 61:1** To the chief Musician upon Neginah, *A Psalm* of David. Hear my cry, O God; attend unto my prayer.

**Psa 61:2** From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

**Psa 61:3** For thou hast been a shelter for me, *and* a strong tower from the enemy.

**Psa 61:4** I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

**Psa 61:5** For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

**Psa 61:6** Thou wilt prolong the king's life: *and* his years as many generations.

**Psa 61:7** He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

**Psa 61:8** So will I sing praise unto thy name for ever, that I may daily perform my vows.

Psalm 61 very clearly points to the promise of how God is going to redeem the elect from "the end of the earth" meaning that we will all know and be convinced in our heart of hearts that we have come through a process of judgment in the earth that started from the end of the earth (Jer 22:29) and mercifully had us being dragged (Joh 6:44) to the "to the rock *that* is higher than I." unto a narrow escape through Christ (1Pe 4:18).

Of all people on the earth we are most blessed to go through this experience of evil today (Ecc 1:13) with the understanding that this humbling process that God has the elect going through is how He is preparing "mercy and truth, *which* may preserve" not only His children, this little flock (Luk 12:32), but with the overall goal of showing mercy to all the world at the hand of those who have been delivered from the corruption of this flesh through abiding in the truth, which is shadowed in the verse "I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah." (Joh 8:32, Joh 14:20).

We learn of God's attributes of mercy and love **after** being brought to see our need for Him to be a "shelter for me" or "a strong tower from the enemy"(within and without). We come to see more clearly by grace and through faith (Eph 2:8) that He has allowed all such situations that bring us to cry out "Hear my cry, O God; attend unto my prayer." The end result of all these fiery trials (1Pe 4:12) and working of the clay from the Master Potters' hand is that we can now confidently say to others that they too can as we "abide in the tabernacle for ever" and "trust in the covert of thy wings. Selah"(Gen 45:5, Heb 12:2).

Christ tells us in Mat 6:31 to "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" and these statements of Christ physically represents what He is teaching us spiritually with the word of God that he provides so abundantly, knowing the word of God is our food and drink and clothing spiritually. This is our hope of glory within that we will always be provided for spiritually as He makes known "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"(Col 1:27) .

God is careful to show us in the sum of His word as does this Psalm in particular that spiritual provision comes after famine (light comes out of darkness), after being brought to see our need for a Saviour. These following contrasting verses below remind us that the Lord alone can build the new spiritual house and that we are the workmanship of His hand (Eph 2:10) experiencing the caused conditions in our lives for this growth to happen (all things for your sakes 2Co 4:15) (Joh 6:51 (Isa 3:1), Joh 7:37 (Joh 6:44), Luk 11:11 (Jas 4:3), Mat 7:7 (2Ti 3:7)).

It is always encouraging and amazing to see how God provides for the elect in this life both physically and spiritually ([Mat 6:31-34](#)) and how He brings us to see that all these provision events parallel each other as they both start in a carnal earthly way and overtime and through trials of faith they are used to convince ([Rom 8:37-38](#)) us of His hand being able to supply our every need both physically and spiritually in due season through the church ([Eph 3:16](#) , [Rom 9:23](#) , [Luk 12:28](#) , [Rom 10:17](#) , [Rev 1:3](#) , [Rev 16:15](#) , [Luk 21:36](#) , [Mat 24:45](#) , [Eph 3:10](#)).

In this week's study, we will look more closely at how God gives and takes away from His people not to destroy us but rather to grow us up in tried faith that becomes settled and convinced in God's modus operandi of preparing us to be saviours through a life time of much tribulation which causes us to cry out ([Act 14:22](#)) and is needed, in order to do this great work that has been commissioned unto us from the foundation of the world ([1Co 15:22](#) , [Eph 1:4](#) , [1Pe 1:20](#)).

The theme of taking away and giving back is very well documented with the nation of Israel in the many events of war that had them either winning or losing battle depending on how God was allowing his hand to direct the affairs of Israel's journeys, which we know parallels with the Israel of God who we are ([Gal 6:16](#)). God provided for the shadows or all those events that were in the field like the grass of [Luk 12:28](#) and we ought to take great comfort in knowing that God will provide abundantly for His own children through our resurrected saviour. The grass that passes is all flesh including Christ's flesh, but the spiritual flesh (body of Christ the church [Col 1:24](#)) and blood of Christ is what gives us life and power to overcome and change and have abundant life right now ([Rom 5:9-10](#) , [Joh 6:54](#) , [Joh 10:10](#) , [3Jn 1:2](#) , [2Pe 1:3](#)).

Job's story also is a type and shadow of this principle of giving and taking away, and yet it is a story filled with hope as is all of God's glorious plan which promises to redeem all of His creation in time ([1Co 15:22-23](#)).

It is the foolish church that Job's wife represents who asks the question "Dost thou still retain thine integrity? curse God, and die."([Job 2:9](#)) She cannot at this time see the need for a growing and maturing son of God to receive good at the hand of God along with the chastening and scourging which must accompany every son who is received of God right until the end of this age ([Joh 19:1](#) , [1Jn 4:17](#) , [Heb 12:6](#) , [Heb 5:8](#)).

[Job 2:9](#) Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.  
[Job 2:10](#) But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

We know there will be rejoicing in the morning for those who are blessed to endure until the end ([Mat 24:13](#)) as we wrestle through the symbolic night with the word of God ([Gen 32:24](#)), being brought to cry out to Him so we can receive of those living waters found in Christ ([Joh 7:37](#) , [Joh 4:10](#)). It is these living waters that will sustain us and quicken us ([Joh 6:63](#)) through whatever God is going to allow to come upon this earth (within and without) in those dark days that will always proceed "that great and notable day of the Lord come:"([Act 2:20](#) , [2Pe 1:19](#)).

Today we are blessed to be able to know that the end of the matter will be better than the beginning ([Ecc 7:8](#) , [Job 42:12](#)) and that God promises to take us through our seven falls ([Psa 145:14](#) , [Pro 24:16](#)) in the wilderness to declare to all the world one day that we have drunk the cup of his wrath which judged and burned up Babylon from within ([Rev 16:19](#) , [Mat 20:23](#)). The city being divided into three parts reminds us that there is a process needed to purify the word of God within us, before we can go unto perfection on the third day ([Joh 17:17](#) , [Hos 6:1-2](#) , [Luk 13:32](#)).

This week we will look more closely at the end of the matter of God for the elect and all of mankind. The entire creation will one day be completely humbled and brought in submission to a loving and merciful Father ([Rom 14:11](#)) whose plan to be all in all is as certain as the rising and setting of the

sun ([Eph 4:6](#)). He will bring each of us in our order to pray this prayer " **Hear my cry, O God; attend unto my prayer.**"

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[Psa 61:1](#) **To the chief Musician upon Neginah, A Psalm of David.** Hear my cry, O God; attend unto my prayer.

God does hear all our prayers, and causes us to cry out in an appointed time ([Hab 2:3](#) , [Luk 18:7](#)). If He is working with us in this age, we will be men and woman who are after His own heart ([1Sa 13:14](#)), becoming easily entreatable and, like obedient children, able to take direction ([Mat 18:3](#)) and see our need for His continual guidance and direction through this life ([Rom 8:14](#)). (*equivalent to developing physical/spiritual motor skills as the body of Christ*)

*any comments on this verse?*

[Psa 61:2](#) **From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.**

These words parallel ([Psa 107:6](#)) where we see God delivers us from our distresses which He puts us in!

This part of the Psalms ([Psa 46:8-11](#)) is speaking about how God overwhelms our flesh as well but always with perfect measure and as He prepares our hearts for each trial and brings us to see that He is our safe haven and the God of Jacob who is our refuge.

[Psa 46:8](#) Come, behold the works of the LORD, what desolations he hath made in the earth.

[Psa 46:9](#) He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

[Psa 46:10](#) Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

[Psa 46:11](#) The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

*any comments on this verse?*

[Psa 61:3](#) **For thou hast been a shelter <sup>H4268</sup> for me, *and* a strong tower from the enemy.**

[Psa 84:10](#) For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

[Psa 84:11](#) For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Shelter=<sup>H4268</sup>

**1.** refuge, shelter

**a.** from rain or storm, from danger

**b.** of falsehood

- Origin: from [H2620](#)

- TWOT entry: 700b

- Part(s) of speech: Noun Masculine

- **Strong's:** From [H2620](#); a *shelter* (literally or figuratively): - hope (place of) refuge shelter trust.

**Total KJV Occurrences:** 20

●hope, 2

[Jer 17:17](#); [Joe 3:16](#)

●refuge, 15

[Psa 14:6](#); [Psa 46:1](#); [Psa 62:7](#); [Psa 62:8](#); [Psa 71:7](#); [Psa 91:2](#); [Psa 91:9](#); [Psa 94:22](#); [Psa 104:18](#); [Psa 142:5](#); [Pro 14:26](#); [Isa 4:6](#); [Isa 25:4](#); [Isa 28:15](#); [Isa 28:17](#)

●shelter, 2

[Job 24:8](#); [Psa 61:3](#)

●trust, 1

[Psa 73:28](#)

[Rom 8:24](#) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Col 1:28](#) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

[Col 1:29](#) Whereunto I also labour, striving according to his working, which worketh in me mightily.

*any comments on this verse?*

[Psa 61:4](#) **I will abide in thy tabernacle for ever: I will trust [H2620](#) in the covert of thy wings. Selah.**

Again we look at the word shelter [H4268](#) which has the word trust [H2620](#) connected with it.

- **Original:** nu1505 נָפַר - **Transliteration:** Chacah

- **Phonetic:** khaw-saw'

- **Definition:**

1. (Qal) to seek refuge, flee for protection

a. to put trust in (God), confide or hope in (God) (fig.)

- **Origin:** a primitive root

- **TWOT entry:** 700

- **Part(s) of speech:** Verb

- **Strong's:** A primitive root; to *flee* for protection (compare [H982](#)); figuratively to *confide in*: - have hope make refuge (put) trust.

**Total KJV Occurrences:** 37

●hope, 1

[Pro 14:32](#)

●refuge, 1

[Psa 57:1](#)

●trust, 32

[Jdg 9:15](#); [Rth 2:12](#); [2Sa 22:3](#); [2Sa 22:31](#); [Psa 2:12](#); [Psa 5:11](#); [Psa 7:1](#); [Psa 11:1](#); [Psa 16:1](#); [Psa 17:7](#); [Psa 18:2](#); [Psa 18:30](#); [Psa 25:20](#); [Psa 31:1](#); [Psa 31:19](#); [Psa 34:22](#); [Psa 36:7](#); [Psa 37:40](#); [Psa 61:4](#); [Psa 64:10](#); [Psa 71:1](#); [Psa 91:4](#); [Psa 118:8](#); [Psa 118:9](#); [Psa 141:8](#); [Psa 144:2](#); [Pro 30:5](#); [Isa 14:32](#); [Isa 30:2](#); [Isa 57:13](#); [Nah 1:7](#); [Zep 3:12](#)

●trusted, 1

[Deu 32:37](#)

●trusteth, 2

[Psa 34:8](#); [Psa 57:1](#)

●trust, 1

[Psa 73:28](#)

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It is in God's tabernacle that we will abide for ever ([H5769](#)) where we will soar spiritually because we know that He protects us and has made us the apple of His eye ([Luk 12:32](#) , [Zec 2:8](#))

*any comments on this verse?*

[Psa 61:5](#) **For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.**

The "heritage of those that fear thy name" is aonian life, and God hears our vows but also brings us in remembrance that He is the one who has been orchestrating all things after the counsel of His own will including our broken and kept vows through this life ([Eph 1:11](#)). Ultimately He brings us to either have this Godly fear and reverence toward Him or we perish in our sins ([Joh 8:24](#)) and learn of this Godly fear in the lake of fire in the second resurrection ([Rev 20:14](#)).

*any comments on this verse?*

[Psa 61:6](#) **Thou wilt prolong the king's life: *and* his years as many generations.**

The prolongation of the "king's life: *and* his years as many generations" is a shadow of the promise given to those whom God has predetermined from the foundation of the world to be kings and priests in the first resurrection:

[Rev 5:10](#) And hast made us unto our God kings and priests: and we shall reign on the earth.

*any comments on this verse?*

[Psa 61:7](#) **He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.**

As kings and priests we will "abide before God for ever" so we can be used of our Father to "prepare mercy and truth" to save the nations just as we will be saved in this age if God has called us unto this great honour to serve Him by becoming a tree of life for the healing of the nations ([Gal 6:9](#) , [Psa 1:3](#) , [Rev 22:2](#)).

*any comments on this verse?*

[Psa 61:8](#) **So will I sing praise unto thy name for ever, that I may daily perform my vows.**

Singing praise is a great blessing and way for us to remember the grandeur of God as it lifts our spirits as we're drawn into remembrance of this relationship God has given us, a relationship that involves commitment, and daily performing of our vows as we grow in a bond that is forged through obedience to His commandments ([1Jn 5:2](#)). Over time we realize that He does in fact "**Hear my cry, O God; [and] attend unto [our] my prayer**"

[Col 3:16](#) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[Col 3:17](#) And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

*any comments on this last verse?*