

# Psalms 59:16

Authorized King James Version (KJV)

But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

## Analysis

**But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.** This verse returns to the commitment to praise that characterizes many lament psalms. After describing enemies' violence, appealing for deliverance, and expressing confidence in God's vindication, David vows to sing praise. "But I will sing" (va'ani ashir, וְאֲנִי אֲשִׁיר) is emphatic: "But I, I myself will sing." Regardless of what enemies do, David will worship.

"Of thy power" (uzzekha, וְצִקָּה) celebrates God's strength, might, and ability to save. This directly contrasts enemy strength mentioned in verse 9. Against overwhelming human power, David celebrates superior divine power. God's power isn't merely theoretical but demonstrated through actual deliverance—power proven effective in David's experience.

"Yea, I will sing aloud" (arannein, אֶרְנֵן) intensifies the commitment. Ranan means to shout for joy, cry out, sing loudly—exuberant, joyful, uninhibited praise. This isn't subdued, private devotion but loud, public, joyful celebration of God's goodness. The repetition of singing ("I will sing... I will sing aloud") emphasizes wholehearted worship response.

"Of thy mercy" (chasdekha, חֶסֶדְךָ) returns to covenant love theme (cf. v.10). Chesed is loyal love, steadfast faithfulness, covenant commitment. David will celebrate not

just God's power but His faithful covenant love—power exercised in faithfulness to covenant promises. God's might is never capricious or cruel but always directed by His covenant love toward His people.

"In the morning" (labbboker, לַבֹּקֶר) suggests the time when danger passed. David wrote this psalm at night when enemies watched his house (cf. 1 Samuel 19:11—Saul's men watched overnight to kill David at dawn). David expects to survive the night and sing God's praise at morning. "Morning" also represents deliverance generally—after night of trouble, dawn brings relief. Psalm 30:5 promises: "Weeping may endure for a night, but joy cometh in the morning."

"For thou hast been my defence and refuge" provides the reason for praise. Misgav (defence/high tower) and manos (refuge/place to flee) both emphasize security. God has proven Himself faithful protector—past deliverance grounds confident expectation of future deliverance and motivates present praise.

"In the day of my trouble" (beyom tzar-li, בְּיוֹם צָרָה לִי) acknowledges trouble's reality. David doesn't deny danger or pretend all is well. But within trouble, God has been faithful refuge. Praise emerges not from absence of trouble but from experiencing divine faithfulness within trouble.

## Historical Context

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The morning imagery carries profound significance in biblical thought. Ancient peoples feared the night—time of danger, vulnerability, spiritual threat. Morning represented deliverance, new beginning, hope renewed. God's mercies are 'new every morning' (Lamentations 3:23). Psalm 30:5 promises joy comes in the morning after weeping through the night. Resurrection occurred at dawn, when women came to Jesus's tomb 'early... when it was yet dark' (John 20:1).

For David specifically, morning had immediate significance. Saul's men watched his house overnight to kill him 'in the morning' (1 Samuel 19:11). But Michal warned David and helped him escape through a window, so he survived to see morning. Every morning of his life thereafter testified to God's faithful deliverance. Later, when David fled Jerusalem during Absalom's rebellion, he camped overnight

in the wilderness and survived to return. Morning consistently represented divine deliverance.

Singing aloud was characteristic of Israel's worship. Temple worship involved choirs, instrumentalists, and congregation singing psalms antiphonally. Levitical musicians were appointed to 'prophesy with harps, with psalteries, and with cymbals' (1 Chronicles 25:1). Worship wasn't quiet, meditative, private experience but loud, joyful, corporate celebration. The Hebrew word *ranan* (sing aloud) appears throughout Psalms describing exuberant praise.

The pattern of moving from lament to praise characterizes many psalms and reflects Israel's worship theology. Psalms of lament typically begin with urgent cry, describe trouble in vivid terms, appeal to God for deliverance, express confidence in God's faithfulness, and conclude with vow to praise. This pattern transforms prayer from complaint to worship, anxiety to trust, despair to hope. The structure itself teaches that faith moves through trouble toward praise.

For persecuted believers throughout history, committing to 'sing aloud' despite danger has been revolutionary act of defiance against evil and testimony to faith. Christians in Roman arenas sang hymns before martyrdom. Medieval believers sang while being burned at the stake. Modern believers in persecuting regimes gather secretly to sing praise. Worship in suffering witnesses that God remains worthy regardless of circumstances.

## **Related Passages**

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**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## **Study Questions**

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1. How can you 'sing of God's power' and 'mercy' (covenant love) while still in the midst of trouble, before deliverance arrives?
2. What is the significance of singing 'in the morning' both literally (after surviving the night) and metaphorically (after the 'night' of trial passes)?

3. How does remembering past instances when God was 'defence and refuge' strengthen faith during present troubles?
4. What is the relationship between experiencing God's faithfulness 'in the day of trouble' and the commitment to praise, and how does this transform our perspective on trials?
5. Why does David commit to singing 'aloud' (exuberantly, publicly) rather than quiet, private thanksgiving, and what does this teach about public testimony?

## Interlinear Text

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וְאָנֹכִי יִן	אֲשֶׁר יִרְ	עֲזָרָה	וְאָנֹכִי יִן	לְבַר קֶרֶן
H589	But I will sing	of thy power	yea I will sing aloud	in the morning
	H7891	H5797	H7442	H1242
וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן
of thy mercy	H3588	H1961	for thou hast been my defence	H0
H2617			H4869	H4498
וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן	וְאָנֹכִי יִן
in the day	of my trouble	H0		
H3117	H6862			

## Additional Cross-References

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**Psalms 21:13** (Sin): Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

**Ephesians 3:20** (Parallel theme): Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

**Romans 15:9** (Grace): And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

**Psalms 30:5** (Parallel theme): For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

**Psalms 143:8** (Parallel theme): Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

**Psalms 138:7** (Parallel theme): Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

**2 Corinthians 1:10** (Parallel theme): Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

**Hebrews 5:7** (Parallel theme): Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

**Psalms 101:1** (Grace): I will sing of mercy and judgment: unto thee, O LORD, will I sing.

**Psalms 36:5** (Grace): Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.