

詩篇 61 篇 7-8 節の解釈について

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ABSTRACT Y. Yamada, “The integrity of Psalm 61: 7-8” Recently it has proposed that verses 7-8, which refer to the king, are an insertion originating in the kingship cult. In this paper, we consider this view is correct, looking at the text itself.

Verses 7-8 are a petition for long life. Expressions similar to יום~יום, שָׁנָה in v. 7 mean that God increases the life of a faithful person in Prov. 3:2, 9:11, 10:27, and 2Kg. 20:6 // Is. 38:5. This expression differs from the salutation in court style (e.g. 1Kg. 1:31).

We next discuss שָׁב in v.8. Though שָׁב usually means “sit”, “inhabit” “abide”, many translations have “enthroned” here. But we do not have to translate שָׁב as “enthroned” just because the subject is “king” (e.g. 2 Sam. 7:1). Before God, the king is the servant (e.g. 2 Sam. 7:18-29). It is better to think that the king the servant is not “enthroned” before God, but is “abiding”. Additionally, the translation “abide” is supported by the correspondence of שָׁב~עוֹלָם to עוֹלָמִים ~ גֹּר in v.5. These two verbs appear also in Judg. 5:17, Jer. 49:18 as a word pair.

Who is speaking in vv. 7-8? If we think of vv. 7-8 as a personal petition, it is natural to regard the speaker in Psalm 61 as king. There are many examples of the king calling himself by the third person “king” in Old Testament (1Kg. 2:45, Psa. 18:51, Jer. 38:5).

We conclude that the reference to the king in Psalm 61:7-8 is not an “intercession for the king” by a representative of the people, but a personal petition by the psalmist the king.