

# Psalm 20

**Psalm 20:1–9**

**The Lord: our King and Savior**

**Outline of Chapter 20:**

Introduction	<b>An Introduction to Psalm 20</b>
Inscription	<b>Psalm 20 Inscription</b>
vv. 1–3	<b>God Takes Care of Those at Home</b>
v. 4–5	<b>Chorus</b>
vv. 6–9	<b>God Delivers in Battle</b>
Addendum	<b>Psalm 20 Addendum</b>
Addendum	<b>An Alternate Outline and Translation of Psalm 20</b>

**Charts, Short Doctrines and Maps:**

Introduction	<b>Barnes Outlines Psalm 20</b>
Introduction	<b>Spurgeon’s Outline of Psalm 20</b>
Inscription	
v. 6	<b>God Answers Prayer from His Holy Place</b>
v. 6	<b>God’s Right Hand in the Life of David</b>
v. 7	<b>Zâkar and the Name of Jehovah</b>
v. 9	<b>God Hears Us and Answers our Prayers</b>
v. 9	<b>The 6 Approaches to Psalm 20:9</b>
v. 9	<b>The Kingship of Jesus Christ</b>
Addendum	<b>A Complete Translation of Psalm 20</b>
Addendum	<b>An Alternate Outline and Translation of Psalm 20</b>

Doctrines Covered		Doctrines Alluded To	

Psalms Alluded To			

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

2Sam. 8

### Definition of Terms

#### Anthropomorphism

An anthropomorphism simply assigns human actions characteristics to non-human things and events (in this case, God) in order to better explain something (in Psalm 20:2, this better explains God's sustenance and faithfulness).

#### Propitiation

*Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.*<sup>1</sup>

Some of these definitions are taken from

<http://www.bigrick.org/pubs/terms.pdf>

<http://www.realtime.net/~wdoud/topics/chastisement.html>

<http://www.theopedia.com/>

## An Introduction to Psalm 20

**Introduction:** Very often, a Davidic Psalm tends to be very well organized, and often, organized in a very complex way. Psalm 20 does not appear to have a complex organization (although, it could be too complex for me to discern). David spent much of his time at war. Being a man after God's own heart, Satan inspired many enemies to rise up against him and against Israel. There are two sets of people of any country during any war, and this psalm addresses these two sets. There are those who are noncombatants, who are at home, and they pray for their soldiers and for their country. Vv. 1–4 is about those at home. V. 5 is a chorus, which applies to both those at home and those in the battlefield. Finally, vv. 6–9 speak directly to those soldiers who are at war. At the very **end of this psalm**, I alter this outline somewhat. You may find it beneficial to go to the end of this psalm first where there is an **alternate outline for the psalm**, according to those who would sing what verses. If read through it, along with the outline, and that may help you to get an overall understanding of it. God is in all and over all; and He may be depended upon during times of trouble. The word which we find used the most often is the word *to save, to deliver*. God delivers His people in war; God delivers His soldiers in war.

It is not unusual for a psalm to carry parallel meanings. We are caught up in a world at war—the Angelic Conflict. In fact, we are sometimes in the very midst of this war. However, God will be ultimately victorious, and we with Him. Perhaps this psalm speaks to this.

The whole may be divided into three strophes or parts:

### Barnes Outlines Psalm 20

#### I. The first strophe, Psalm 20:1-5.

(a) the people, Psalm 20:1-5. They pray that the Lord would defend the king in the day of trouble; that the name of the God of Jacob would defend him; that he would send him help from the sanctuary, and strengthen him out of Zion; that He would remember his offerings and accept his burnt sacrifice; that He would grant him according to his own heart, and fulfill all his counsel.

(b) the king, Psalm 20:5, first part. He says, as expressive of the feeling with which the expedition was undertaken, "**We will rejoice in Your salvation, and in the name of our God we will set up our banners.**"

#### II. The second strophe, Psalm 20:5 (latter part), and Psalm 20:6.

(a) the people, Psalm 20:5, latter clause; expressing a desire for his success and triumph, "The Lord fulfil

<sup>1</sup> From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

## Barnes Outlines Psalm 20

all thy petitions.”

(b) the king, Psalm 20:6; expressing confidence of success from the observed zeal and cooperation of the people: “[Now know I that the Lord saves His anointed; He will hear him from His holy heaven with the saving strength of His right hand.](#)”

III. General chorus of all, Psalm 20:7-9. This is the language of exultation and triumph in God; of joyful trust in him. “Some,” is the language of this chorus, “[trust in chariots and some in horses, but we will remember the name of the Lord our God,](#)” Psalm 20:7. Then they see their enemies fallen and subdued, while their armies stand upright and firm, Psalm 20:8. Then they call, in joyful exultation and triumph, on God as the great King over all, and supplicate his mercy and favor, Psalm 20:9.

As a second glance, I am not sure that Barnes really helps us much with his organization.

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 20 chapter introduction (edited).

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

I will include Spurgeon's outline, even though I am not too thrilled with it either.

## Spurgeon's Outline of Psalm 20

Psalm 20:1–4    The first four verses are a prayer for the success of the king.

Psalm 20:5–7:    vv. 5–7 express unwavering confidence in God and his Anointed.

Psalm 20:8        v. 8 declares the defeat of the foe.

Psalm 20:9        Psalm 20:9 is a concluding appeal to Jehovah.

From Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 20 chapter introduction (edited).

I will suggest an [alternate outline](#) at the very end of this psalm.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

There is also the reasonable possibility that this psalm looks forward to the Messiah-to-come, and that there may be an interpretation which applies to Jesus Christ directly.

David is the author of Psalm 20, which will be discussed in greater detail when we come to the inscription.

Most commentators association this psalm with **2Sam. 10**, where David defeats Ammon and Syria; and some with **2Sam. 8** (where David's many wars are summarized). R. B. Thieme Jr. associates this chapter with David's defeat of the Philistines at the end of **2Sam. 5** and then later suggests in 2Samuel 8:4 that this psalm may have been written by David after the defeat of the Syrians.<sup>2</sup> In any case, there is nothing in this psalm which can be directly connected to a specific war, battle or conflict. V. 8, where those who trusted in horses and chariots are either bowed down or fallen, [yet we have risen up and we stand upright](#) indicates victory on the battlefield. The complete victory found in v. 8 suggests that this was written after all of Israel's enemies have been vanquished. However, if David wrote this psalm to comfort those left behind during war, as well as to those at war, then it would make sense that this psalm was written part way through David's destruction of Israel's enemies.<sup>3</sup>

<sup>2</sup> From [http://syndein.com/Psalms\\_20.html](http://syndein.com/Psalms_20.html) accessed May 21, 2009.

<sup>3</sup> Although I have clarified such statements in the exegesis of Samuel, let me make it clear, David may or may not be going out to battle; he may not be personally involved in many of Israel's wars, apart from being Commander-in-Chief of Israel's army. However, it is proper to name him as defeating this or that enemy, even though he may have never personally raised a sword against that enemy.

Spurgeon writes: *We have before us a National Anthem fitted to, be sung at the outbreak of war, when the monarch was girding on his sword for the fight. If David had not been vexed with wars, we might never have been favoured with such Psalms as this.*<sup>4</sup>

The NET Bible notes: *The people pray for the king's success in battle. When the king declares his assurance that the Lord will answer the people's prayer, they affirm their confidence in God's enablement.*<sup>5</sup>

The pronouns, suffixes and person are important in this psalm. In vv. 1–5, this psalm appears to be addressed to the hearer. We find the 2<sup>nd</sup> person masculine singular suffix in twice each of those verses (3 times in v. 4). The psalmist speaks in the 1<sup>st</sup> person plural in vv. 5, 7–9 (drawing in the hearer, and making statements which apply to both the psalmist and his hearer). David, in v. 6, uses the 1<sup>st</sup> person singular; and all of his references to God are in the 3<sup>rd</sup> person (although, there may be some discussion of this in v. 9a). So, in general, David is directing this psalm toward the hearer (2<sup>nd</sup> person masculine singular suffix), yet he speaks to him as an equal (1<sup>st</sup> person plural). It is doubtful that you will appreciate this now, but I believe that these suffixes and pronouns are key to the interpretation of this psalm.

Keil and Delitzsch suggest<sup>6</sup> that this psalm is sung during a public sacrifice, and perhaps this is true; and perhaps this may have been a psalm sung during a public sacrifice at a time of war.

Although war and conflict between nations may have been the impetus which caused David to write this psalm (see vv. 7–8, and possibly v. 5), David does not deal with the battlefield specifically throughout most of this psalm. The issue is God's grace. The issue is our relationship with God. The issue is God's ability and willingness to deliver us in a time of trouble. War is just a detail. It is something which we are enduring in life. Therefore, even though this psalm was probably written specifically with war in mind, and was sung during times of war, Psalm 20 has a wider application than human conflict on the battlefield.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Psalm 20 Inscription

Slavishly literal:

**To the preeminent one; a psalm to David.**

**For the choir director; a psalm by David.**

Moderately literal:

**To the preeminent one; a psalm of David.**

Psalm  
20 inscription

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's—or the Complete Apostles' Bible—translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

<sup>4</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 20 (chapter introduction).

<sup>5</sup> From <http://bible.org/netbible/index.htm?psa20.htm> (footnote); accessed May 23, 2009.

<sup>6</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 20:6–8.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint was the earliest translation of a book ever made (circa 200 B.C.), and, since this was before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven. I often use the Complete Apostles' Bible, which is an update of Brenton's English translation of the LXX, although I will often refer back to the Greek itself (there is a Greek LXX with Strong's numbers and morphology available for e-sword).

Underlined words indicate differences in the text.

Latin Vulgate  
Masoretic Text (Hebrew)  
Septuagint (Greek)

Unto the end. A psalm for David.  
To the preeminent one; a psalm to David.  
For the end, a Psalm of David.

Significant differences:

Instead of having *to the preeminent one*, both the Greek and Latin have *to the end*. This is also the case with Psalm 4 5 6 etc. Although I have not checked each and every psalm where this word occurs, I would be surprised if the Greek or Latin translated this word differently elsewhere in the psalms. However, whereas the KJV and the Hebrew maintain some continuity in passages outside the psalms, the Greek and Latin do not. For this reason, the Hebrew is likely correct in every instance of this word (although, as we will see below, this does not automatically give us the English meaning for this word).

#### Thought-for-thought translations; paraphrases:

CEV (A psalm by David for the music leader.)  
Easy English (Churchyard) (This is) a Psalm of David for the music leader  
*The Message* A David psalm.  
The New Life Bible **Prayer To Be Kept Safe**

#### Partially literal and partially paraphrased translations:

*God's Word*<sup>TM</sup> For the choir director; a psalm by David.  
New American Bible *To the director; A Psalm of David.*  
NIRV For the director of music. A psalm of David.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English **To the chief music-maker. A Psalm. Of David.**  
Complete Apostles' Bible For the end, A Psalm of David.  
HCSB For the choir director. A Davidic psalm.  
JPS (Tanakh—1917) For the Leader. A Psalm of David.

NET Bible®

[For the music director; a psalm of David.](#) When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	<a href="#">A Davidic Psalm.</a>
Updated <i>Emphasized Bible</i>	<a href="#">To the Chief Musician. A Melody of David.</a>
English Standard Version	<a href="#">To the choirmaster. A Psalm of David.</a>
exeGesés companion Bible	<a href="#">To His Eminence; A Psalm by David.</a>
MKJV	<a href="#">To the Chief Musician. A Psalm of David.</a>
Young's Updated LT	<a href="#">To the Overseer. A Psalm of David.</a>

**The gist of this verse:** This psalm is written by David and handed over to the chief musician.

**Psalm 20 inscription a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced naw-TZAHKH]	<i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663

The Piel participle of nâtsach is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

Both the Greek and Latin have *to the end* instead.

**Translation:** [To the Preeminent One;...](#) As we have seen with the numerous translations above, no one is clear as to who this person is. This psalm could be dedicated to God, which is essentially how I have translated it; however, it could be designed to be conducted by the chief musician, which is how Rotherham understands it. Most translators assume that this is given over to the choir director or the conductor or the one in charge of those who sang.

We find this word as a Piel infinitive in 1Chron. 15:21 23:4 2Chron. 34:12 Ezra 3:8–9. 1Chron. 23:4 indicates that this does not have to be a supervisory position, as it reads: [Of these \[38,000 Levites\], 24,000 were to oversee the work of the house of Yahweh; and 6000 were officers and judges.](#) Quite obviously, you cannot have 24,000 chiefs and no Indians, these were all of the Levites assigned to work on the Temple (Ezra 3:8–9 finds this word used in this same way). However, the supervisory nature of this word seems to be clear in 1Chron. 15:21 2Chron. 34:12.

Unfortunately, the exact meaning of the lâmed preposition is also hard to determine. We find several psalms which are ascribed to David written *to David*; but the idea is, the psalm *belongs to David*. The lâmed preposition is used more often when something is given *to* someone else or something is *for* someone else, the chief meanings of the lâmed preposition. Despite the use of the lâmed preposition with David throughout the book of Psalms, I have taken this to me that this psalm is written *for* whomever this Preeminent person is.

Barnes comments on this portion of the inscription: *This phrase in the title, “To the chief Musician,” occurs at the beginning of 53 psalms, and at the close of the hymn in Habak. 3:19. It is uniformly rendered “to the chief Musician,” and means that the psalm was intended for him, or was to be given to him, probably to regulate the manner of performing it. In no one instance does the title imply that he was the author. The word rendered “Chief Musician” is derived from [ a Hebrew word] properly meaning “to shine,” but not used in the Qal. In the Piel form it means to be conspicuous; to be over anything; to be chief; to be superintendent (2Chron. 2:2, 18 34:12) and then it means to lead in music. The meaning of the form used here, and in the other places where it occurs as a title to a psalm, is “Chief Musician,” or precentor; and the idea is, that the psalm is to be performed under his direction; or that the music is to be directed and adapted by him.*<sup>7</sup>

Even though we have the same preposition used here as we find used with *David*, when he is the author, the many times that this phrase is found in combination with the author’s name suggests more that there is a musical organization and that this song was delivered over to the Choirmaster (or conductor) of that organization to be sung and performed at various functions.

The NIV Study Bible has its opinion on this matter: *[For the director of music is] probably a liturgical notation, indicating either that the psalm was to be added to the collection of works to be used by the director of music in Israel’s worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see 1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with “Amen” and “Praise the LORD” (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.*<sup>8</sup>

### Psalm 20 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
miz <sup>o</sup> môwr (מִזְמוֹר) [pronounced mizê- MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong’s #4210 BDB #274
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong’s # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw- VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187

**Translation:** ...a psalm of David. There are three words translated *psalm*; this is one of them which is found a little less than a third of the time. I’m not yet ready to differentiate between these three words, nor am I confident that there is an important lesson hidden in differentiating them.

What I would have expected to find, but have never found, is *by David*, where the bêyth preposition is used.

<sup>7</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

<sup>8</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

Perhaps the idea here is, this psalm is both written *by* David and it is *for* David, as a gift from God.

## Chapter Outline

## Charts, Maps and Short Doctrines

### God Takes Care of Those at Home

Many translators have chosen to render the first five verses as jussives (e.g., *May Jehovah answer you in the day of adversity...*). This can have quite an impact on the overall affect of the psalm, as well as on the outline of the psalm itself. When it comes to studying the concepts in this psalm, verse-by-verse, our conclusions and applications will be about the same. However, when we take the psalm and view it as a whole, one can take away another (and possibly better) vision of how it was sung in the congregation of Israel.

At the very **end of this psalm**, I will organize it slightly differently and translate these first 5 or so verses as jussives.

Slavishly literal:

**Answers you Y<sup>e</sup>howah in a day of  
adversity;  
sets you on high [for protection] a name of  
Elohim of Jacob.**

Psalm  
20:1

Moderately literal:

**Y<sup>e</sup>howah answers you in the day of  
adversity;  
[and] the name of the Elohim of Jacob sets  
you on high [for protection].**

**Jehovah will answer you in the day of adversity;  
and the name of the God of Jacob will place you above the fray.**

Here is how others have handled this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation<sup>9</sup>; an excellent English translation from the Syriac found at <http://www.peshitta.org/pdf/ot/Psalms.pdf>, and Sir Lancelot Charles Lee Brenton's translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). Now and again, I update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

The Septuagint was the earliest translation of a book ever made (circa 200 B.C.), and, since this was before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven. I often use the Complete Apostles' Bible, which is an update of Brenton's English translation of the LXX, although I will often refer back to the Greek itself (there is a Greek LXX with Strong's numbers and morphology available for e-sword).

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those ancient translators.

<sup>9</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Latin Vulgate	<a href="#">May the Lord hear you in the day of tribulation: may the name of the God of Jacob protect you.</a>
Masoretic Text	<a href="#">Answers you Y<sup>e</sup>howah in a day of adversity; sets you on high [for protection] a name of Elohim of Jacob.</a>
Septuagint	<a href="#">May the Lord hear you in the day of trouble; the name of the God of Jacob defend you.</a>

Significant differences: In many of the translations, you will notice the verb *may*. This is because they are interpreting this as a jussive. A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.<sup>10</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>11</sup> Therefore, the jussive here is by interpretation (and we see that in many English translations of the Bible agree with this interpretation as well).

The final verb, in the Hebrew, means *to set on high [in order to protect]*; so the Latin and Greek verbs are similar.

#### Thought-for-thought translations; paraphrases:

CEV	<a href="#">I pray that the LORD will listen when you are in trouble, and that the God of Jacob will keep you safe.</a>
Easy English (Churchyard)	<a href="#">We are praying that: the LORD will answer you when trouble comes the name of the God of Jacob will make you safe.</a>
Easy-to-Read Version	<a href="#">May the Lord answer your call for help when you have troubles.</a>
<i>The Message</i>	<a href="#">May the God of Jacob protect you.</a>
New Life Bible	<a href="#">GOD answer you on the day you crash, The name God-of-Jacob put you out of harm's reach,...</a>
New Living Translation	<a href="#">May the Lord answer you in the day of trouble! May the name of the God of Jacob keep you safe.</a>
	<a href="#">In times of trouble, may the Lord answer your cry.</a>
	<a href="#">May the name of the God of Jacob keep you safe from all harm.</a>

#### Partially literal and partially paraphrased translations:

American English Bible	<a href="#">In times of trouble you should turn to Jehovah. Let the Name of Jacob's God be your shield..</a>
New American Bible	<a href="#">The LORD answer you in time of distress; the name of the God of Jacob defend you!</a>
Revised English Bible	<a href="#">May the LORD answer you in time of trouble, May the name of Jacob's God by your tower of strength.</a>

<sup>10</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>11</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English      [May the Lord give ear to you in the day of trouble; may you be placed on high by the name of the God of Jacob;...](#)

Judaica Press Complete T.      [May the Lord answer you on a day of distress; may the name of the God of Jacob fortify you.](#)

NET Bible®      [May the LORD answer](#) [translation note: The prefixed verbal forms here and in vv. 1b-5 are interpreted as jussives of prayer (cf. NEB, NIV, NRSV). Another option is to understand them as imperfects, "the Lord will answer," etc. In this case the people declare their confidence that the Lord will intervene on behalf of the king and extend to him his favor] [you when you are in trouble;](#)  
[may the God of Jacob](#) [translation note: Hebrew "the name of the God of Jacob." God's "name" refers metonymically to his very person and to the divine characteristics suggested by his name, in this case "God of Jacob," which highlights his relationship to Israel.] [make you secure!](#)  
 When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

**Literal, almost word-for-word, renderings:**

American KJV      [The LORD hear you in the day of trouble; the name of the God of Jacob defend you;...](#)

*The Amplified Bible*      [MAY THE Lord answer you in the day of trouble! May the name of the God of Jacob set you up on high \[and defend you\];...](#)

Concordant Literal Version      [May Yahweh answer you in a day of distress; May the Name of Jacob's Elohim be your impregnable retreat.](#)

English Standard Version      [May the LORD answer you in the day of trouble! May the name of the God of Jacob protect you!](#)

exeGesés companion Bible      [Yah Veh answers you in the day of tribulation; the name of Elohim of Yaaqov lofts you;](#)

Hebrew Names Version      [May the LORD answer you in the day of trouble. May the name of the God of Ya`akov set you up on high,...](#)

MKJV      [May Jehovah hear you in the day of trouble, the name of the God of Jacob set you on high,...](#)

Thieme      [Jehovah/God will answer you in the day of pressure.](#)

A Voice in the Wilderness      [May Jehovah answer you in the day of distress, and the name of the God of Jacob set you securely on high,...](#)

Young's Updated LT      [Jehovah will answer you, in a day of adversity. The name of the God of Jacob will set You on high.](#)

**The gist of this verse:**      Jehovah will answer us in a time of difficulty; and He will protect us in that day. .

**Psalm 20:1a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6030 BDB #772

## Psalm 20:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
yôwm (יומ) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
tsârâh (צָרָה) [pronounced <i>tzaw-RAW</i> ]	<i>distress, adversity; anguish, affliction, travail, trouble; possibly, rival, vexer, rival-wife; female adversary, enemy</i>	feminine singular noun	Strong's #6869 BDB #865

**Translation:** *Y<sup>e</sup>howah answers you in the day of adversity;...* As you may have noticed, many translators understand this to be a jussive, and thus translating it *May Jehovah answer you in the day of adversity*. In case you did not read this earlier, a jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.<sup>12</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>13</sup> The first 4 verses are interpreted by some as jussive.

The NET Bible comments: *The prefixed verbal forms here and in vv. 1b-5 are interpreted as jussives of prayer (cf. NEB, NIV, NRSV). Another option is to understand them as imperfections, "the Lord will answer," etc. In this case the people declare their confidence that the Lord will intervene on behalf of the king and extend to him his favor.*<sup>14</sup>

God pays attention to what is happening in our lives and when adversity strikes, *He answers us*. The verb used here presupposes that we are praying to Him. If God answers us, obviously, we had to be first speaking to Him. **But without faith it is impossible to please God. For it is right that the one drawing near to God should believe that He is, and that He becomes a rewarder to the ones seeking Him out** (Heb. 11:6). When you are in a jam, and you exercise some faith toward God, He will hear you and He will answer you. This does not mean that you are saved, but it could be the first step. Although we often think of this as the soldier in the foxhole, this could refer to any person in any difficult situation.

By way of interpretation for this psalm, I take these first few verses to refer to those who are at home while war rages on nearby, outside the gates or in an adjacent country. There is an uncertainty in the air; danger which

<sup>12</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>13</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

<sup>14</sup> From <http://bible.org/netbible/index.htm?psa20.htm> (footnote); accessed May 24, 2009.

threatens to suddenly burst into the lives of believers, and God the Holy Spirit comforts them and tells them not to worry. Quite obviously, these words can be equally applied to those who are at war, but I see these words as first and foremost comfort for those at home during a time when wars rage on all around them.

### Psalm 20:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâgab (שָׁגַב) [pronounced saw-GAH <sup>B</sup> V]	<i>to be set on high, to exalt [lift up] [when in trouble]; to protect safely</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7682 BDB #960
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yaʿăqôb (יַעֲקֹב) [pronounced yah-ăuh- KOH <sup>B</sup> V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

**Translation:** ...[and] the name of the Elohim of Jacob sets you on high [for protection]. The title, *God of Jacob*, is used here to indicate grace. If anyone was ever unworthy of anything, it was Jacob. His name is based upon the verb which means *to cheat, to defraud, to chisel*. Most of the stories that we find of Jacob's young life are about how he cheated his brother Esau out of this or that. You cannot objectively look at Jacob and his twin brother and think that Jacob is the better man; he simply is not. However, he believed in Jehovah Elohim (Jesus Christ); and when we see this title, *the God of Jacob*, we should think grace—Jacob did not earn or deserve anything, but to him and through him are the promises of God, by the grace of God.

Jacob's name was later changed to *Israel*, which means *prince of God*. This is, again, strictly the grace of God. The chiseler was remade into the prince of God. I should quickly add that, this does not mean that Jacob went from being a lousy person to being this great human being. We do not observe many things in his life which are exemplary. But, before God, he was cleansed, and despite his lousy life and many mistakes, he received the promises of God (Gen. 28:11–15), and these promises continued on to his progeny (Gen. 28:14). Again, it is all grace. J. Vernon McGee made the point that,<sup>15</sup> God is not ashamed to be called the God of Jacob. We might be because of some of the things which Jacob did, but God is not. This is because God is a God of grace.

**Application:** God is not going to be ashamed of any believer, including you. It does not matter what kind of a mess you have made of your life and of your Christian testimony, He is still the God of \_\_\_\_ (whatever your name is). This is because, we are in Christ and when God looks at us—the failures that we are—He sees His Son.

There is an analogy, however, of the chiseler Jacob being transformed into a *prince of God*. This is the potential for all believers. We begin in a fallen state, as did Jacob. Yet, when we are saved, we are elevated to being in Christ (Rom. 8:1 1Cor. 1:30 15:22 2Cor. 5:19 Ga. 3:26 2Thess. 1:1). Being placed in Christ, means we share all things with Him, e.g., His heirship (Rom. 8:17 Gal. 3:29 Titus 3:7). This also allows us to advance spiritually, as we share His assets (Rom. 8:2 2Cor. 2:14 Eph. 1:3 Philip 2:5). This is potential (hence, the imperatives associated with growing in grace and knowledge of Jesus Christ—Philip. 2:5 Col. 1:28 2Tim. 2:1 2Peter 3:18).

<sup>15</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 107.

Not every believer grows in grace, but we all have the means by which we may grow in grace (2Cor. 5:17 Eph. 2:10).

Again, by interpretation, I first apply these words to those not directly involved in war, but their country is. God assures them that He has placed them in a high place, out of harm's way. This does not mean that these words have application only in that narrow realm, but that these words are given to comfort those at home during a great war.

**Application:** As Americans, particularly in the past century, have been blessed to have very little by direct attack against our country. Japan bombed Pearl Harbor (before Hawaii was a state; but we had a substantial naval base there) and some terrorists banded together to kill people in New York City; but, for the most part, we have lived in a remarkably blessed nation, most of us having no direct contact with war beyond the evening news. We have been lifted up and set on high for our protection. God, working through our brave men and women in uniform, have allowed us this blessed position of safety, as well as blessing.

Part of the answer—particularly for the person who cries out, “God help me!” is to pull a person out from their difficulty. For the unbeliever, this may be the first step in positive volition; and for the believer, this is the application of faith under pressure. Again, this could be a jussive, in which case it would read: [\[and\] may the name of the God of Jacob set you on high \[in order to protect you\].](#)

God takes the believer (or, in some cases, the unbeliever) out of the situation; or puts him in place of safety. There have been millions of men throughout human history, caught up in war, in dangerous circumstances, where they finally, in all desperation, call out to God—perhaps for the first time ever—and God hears them and answers them. He lifts them up and puts them into a place of safety. Later, for such a one, I can pretty much guarantee that he will then hear the gospel of Jesus Christ. “Do you remember that God you called out to? Well, here I am,” may be the sense of his hearing of the gospel. God uses such circumstances of a temporal rescue to illustrate His eternal deliverance.

There are many Scriptures dealing with God delivering us in times of great difficulty. [Blessed is he who acts wisely toward the poor; Jehovah will deliver him in the day of evil. Jehovah will watch over him and keep him alive; he shall be blessed on the earth \(Psalm 41:1–2a\). God is our refuge and strength, very much found to be a help in distresses. On account of this we will not fear when the earth changes and when mountains are slipping into the heart of the seas \(Psalm 46:1–2\). He shall call on Me and I will answer Him; I will be with Him in distress; I will rescue Him and honor Him. I will satisfy him with length of days, and will make Him see My salvation \(Psalm 91:15–16\). If I walk in the midst of distress, You give me life; You send out Your hand against the wrath of my enemies, and Your right hand delivers me \(Psalm 138:7\). The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised: so shall I be saved from my enemies \(Psalm 18:2–3\).](#)

**Application:** For the growing and mature believer, these things are a given. During great difficulties, God will hear and answer us; He will pull us from the fray and be placed on high; or, He will make us fray-adjacent. This does not mean that we will not encounter difficulties in our lives, mature or not; but God is there at all time monitoring the situation, being careful that we are not tested any more than we can bear.

**Application:** Depending upon God's plan, there are times, during great national disaster, where we will remain untouched as believers. Our lives are often no better or no worse than they were in other times. It all depends upon God's plan for our lives.

---

**He sends your aid from a holy place  
and from Zion He supports you.**

Psalm  
20:2

**He sends your help from a holy place  
and He supports [and sustains] you from Zion.**

**He sends help to you from His holy place  
and He supports and sustains you from Zion.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	<a href="#">May He send <u>you</u> help from the sanctuary: and <u>defend</u> you out of Zion.</a>
Masoretic Text (Hebrew)	<a href="#">He sends your aid from a holy place and from Zion He supports you.</a>
Septuagint (Greek)	<a href="#">May He send <u>you</u> help from a sacred place, and <u>aid</u> you out of Zion.</a>
Significant differences:	Again, the use of <i>may</i> indicates a jussive, which is possibly what is found here. In the Greek, <i>you</i> is found as a dative; in the Hebrew it is a suffix of <i>help</i> .
	The final verbs in the Latin and Greek are similar to that found in the Hebrew (this particular Greek verb is not found in the New Testament, and, so far, cannot be found on the internet).

**Thought-for-thought translations; paraphrases:**

CEV	<a href="#">May the LORD send help from his temple and come to your rescue from Mount Zion.</a>
Easy English (Pocock)	<a href="#">God will send you help from his holy place he will make you strong from Zion.</a>
Easy-to-Read Version	<a href="#">May God send you help from his Holy Place. May he support you from Zion.</a>
Good News Bible (TEV)	<a href="#">May he send you help from his Temple and give you aid from Mount Zion.</a>
New Living Translation	<a href="#">May he send you help from his sanctuary and strengthen you from Jerusalem.</a>

**Partially literal and partially paraphrased translations:**

American English Bible	<a href="#">For, from His Holy Place He'll send help. from Zion He'll send you assistance.</a>
New American Bible	<a href="#">May God send you help from the temple, from Zion be your support.</a>
NIRV	<a href="#">May he send you help from the sacred tent. May he give you aid from Zion.</a>
Revised English Bible	<a href="#">May he send you help from the sanctuary, and give you support from Zion.</a>

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	<a href="#">May he send you help from the holy place, and give you strength from Zion;...</a>
Complete Apostles' Bible	<a href="#">May He send you help from the sanctuary, and aid you out of Zion.</a>
Context Group Version	<a href="#">Send you help from the special place, And strengthen you out of Zion;...</a>
JPS (Tanakh)	<a href="#">May He Sennacherib you help from the sanctuary, and sustain you from Zion.</a>
The NET Bible	<a href="#">May he send you help from his temple; [Hebrew "from [the] temple." The third masculine singular pronominal suffix (? , nun) has probably been accidentally omitted by haplography. Note that the following word begins with a prefixed vav (?). See P. C. Craigie, Psalms 1-50 (WBC), 184.] from Zion may he give you support!</a>

The Scriptures 1998

He does send you help from the set-apart place, And does uphold you from Tsiyon!.

**Literal, almost word-for-word, renderings:**

American KJV <i>The Amplified Bible</i>	Send you help from the sanctuary, and strengthen you out of Zion;... Send you help from the sanctuary and support, refresh, and strengthen you from Zion;...
Concordant Literal Version English Standard Version exeGesese companion Bible	May He send to your help from the Sanctuary, And from Zion, may He brace you." May he send you help from the sanctuary and give you support from Zion! ...he sends you help from the holies and supports you from Siyon;...
MKJV Thieme	...sending you help from the sanctuary, and upholding you out of Zion. He {God} will send you help from the tabernacle {mi qodesh - 'from doctrine resident in your soul}, and therefore, sustain/aid/refresh/strengthen {ca`ad} you out of Zion {David's Pentagon - his military headquarters}.
A Voice in the Wilderness Young's Updated LT	...sending you help from the sanctuary, and sustaining you out of Zion. He sends your help from the sanctuary, and from Zion He supports you.

**The gist of this verse:** God sends us help from where He is. He sustains us from Zion (which will require some explanation).

**Psalm 20:2a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
‘ezer (עֲזָרָה) [pronounced GAY-zer]	help, aid	masculine singular substantive with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5828 BDB #740
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than, greater than	preposition of separation	Strong's #4480 BDB #577
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, holy things	masculine singular noun	Strong's #6944 BDB #871

In the singular, it often means *sacred dwelling place, sanctuary, inner room [reserved for spiritual things]*.

**Translation:** He sends your help from a holy place... There is a fascinating thing to notice here. The 2<sup>nd</sup> person masculine singular suffix is not on the verb. If it was, it would read, *He sends you help from a holy place*. What God sends is *your help*. In eternity past, God knew everything that we would face. He knew every choice we would make and every problem which would be set before us. In eternity past, God determined what He would do on our behalf. He already knows and has made provision for the help that He would send us. This is why it is called *our help*. This is the *help* which God designed for us in eternity past.

The word translated *holy place* is not necessarily a reference to the Tabernacle. In fact, during the time of David, the Tabernacle was in Gibeon (1Chron. 16:39) and the Ark was in Jerusalem (2Sam. 6). So David did not envision God to be confined to either place, or to split time between the Tabernacle and the Ark.

With regards to the *holy place*, wherever God is, is a holy place. This is, to some extent, and anthropomorphism. God is omnipresent and omniscient. He is right with us at all time. However, the writer of this psalm suggests that, from wherever God is, He will send help to us. It is difficult for us to imagine God not being confined to a place (the humanity of Jesus Christ is confined to one place at one time; but not so with His deity). Therefore, the psalmist treats God according to place. Deity cannot be confined to one place in time, but it is often easier for us to grasp when we see Him as being in one place at a time. An anthropomorphism simply brings God to our level in order to understand what He does. An anthropomorphism simply assigns human actions or characteristics to non-human things and events (in this case, God) in order to better explain something (in this case, God's sustenance and faithfulness).

Psalm 20:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
Tsîyyôwn (צִיּוֹן) [pronounced <i>tzee-YOHN</i> ]	<i>dry, parched ground; and is transliterated Zion</i>	Proper noun/location	Strong's #6726 BDB #851
çâ'ad (עָזַר) [pronounced <i>saw-ÇAHD</i> ]	<i>to support, to prop up, to refresh, to sustain, to stay, to assist; to comfort</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #5582 BDB #703

**Translation:** ...and He supports [and sustains] you from Zion. God has everything under control. He sustains, props up, supports, refreshes, assists and comforts us.

*From Zion* is an interesting phrase. Generally speaking, *Zion* is the mountain upon which Jerusalem lies (there are actually 4 mountains on which Jerusalem sits). However, this probably has another meaning here. My guess is, given that David wrote this, is he associates God with the Ark of God, which is in Jerusalem, possibly on Mount Zion.

We have to be careful at this point—believers in Jesus Christ did not ever worship the Ark. It was treated as a religious artifact, and it revealed information about God, but it was never worshiped. David did not understand, as a reality, God popping out of the Ark and coming to support and sustain us, and then returning to the Ark. The idea is this: we do not see God. Only a small number of men in time ever saw the God-man. So, it may appear to us at times that God is not with us, simply because we cannot see Him. So David draws us a picture, which, again, brings God down to our level. We are in difficulties and we look around, and we do not see God. However, God will come to support and sustain us from wherever He is. David is simply presenting God from a human perspective. It is **as if** *God has come to us from Zion to sustain and support us.*

Let me give you a for instance: a Jewish army is doing poorly on the battlefield. David might send them a detachment from Jerusalem in order to assist them. That is what is in view here. In colloquial terms, we might say *God has our back*. Or, less colloquially, if we are in need, God will send us backup troops.

He remembers all your tribute [bloodless] offerings and your burnt offering He makes fat [or, turns to ashes].  
Selah!

Psalm  
20:3

He will remember all of your tribute [bloodless] offerings and He turns your burnt offerings to ashes. [Musical] Pause [or, musical interlude; lit., Selah!]

He will call to mind all of your tribute [bloodless] offerings and He will turn your burnt offerings to ashes.

### Musical Interlude

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	May He be mindful of all Your <u>sacrifices</u> : and may Your whole burnt offering be made fat.
Masoretic Text (Hebrew)	He remembers all your tribute [bloodless] offerings and your burnt offering He makes fat [or, turns to ashes].
Peshitta (Syriac)	Let the LORD remember all your offerings, and <u>make acceptable</u> your burnt sacrifices.
Septuagint (Greek)	May He remember all your <u>sacrifice</u> , and <u>fulfill</u> your whole-burnt-offering. Pause.

Significant differences: The Hebrew text has *bloodless offering* rather than *sacrifice*. *Sacrifice* is, however, one of the translations for this Hebrew word.

The second verb in the Hebrew means *to make fat, to turn to ashes*. Barnes suggests<sup>16</sup> the additional meaning *to regard favorably, to accept*. This excuses the Syriac translation. The Latin is in line with the Hebrew as well. The 2<sup>nd</sup> Greek verb, however, does not match up with the 2<sup>nd</sup> Hebrew verb.

Neither the Latin or the Syriac includes the *selah* at the end.

#### Thought-for-thought translations; paraphrases:

CEV Easy English (Pocock)	May he remember your gifts and be pleased with what you bring. God will remember all your gifts he will like all your burnt offerings <b>SELAH</b> .
Easy-to-Read Version	May God remember all the gifts you offered. May he accept all your sacrifices. (SELAH)
Good News Bible (TEV) <i>The Message</i>	May he accept all your offerings and be pleased with all your sacrifices. Exclaim over your offerings, Celebrate your sacrifices,...
New Life Bible	May He remember all your gifts of grain given on the altar in worship. And may He be pleased with your burnt gifts.
New Living Translation	May he remember all your gifts and look favorably on your burnt offerings. <i>Interlude</i>
New Simplified Bible	He will remember all your grain offerings and look with favor on your burnt offerings.

#### Partially literal and partially paraphrased translations:

<sup>16</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 20:3.

American English Bible	May He remember all the sacrifices that you've offered, and all of your fattened burnt offerings..
God's Word™	He will remember all your grain offerings and look with favor on your burnt offerings. Selah
New American Bible	May God remember your every offering, graciously accept your holocaust, Selah
New Jerusalem Bible	May he remember all your sacrifices and delight in your burnt offerings! Pause

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	May he keep all your offerings in mind, and be pleased with the fat of your burned offerings; <i>Selah</i> .
JPS (Tanakh)	May He receive the tokens [Reference to azkara, "token portion" of meal offering; Lev. 2:2, 9, 10 etc.] of all your meal offerings, and approve [Hebrew meaning uncertain] your burnt offerings.
NET Bible®	May he take notice of your offerings; may he accept your burnt sacrifice! ( <i>Selah</i> )

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Remember all your offerings and accept your burnt sacrifice. Selah [pause, and think of that]!
Concordant Literal Version	May He remember all your approach presents, And upon your ascent offerings, may He confer richness. Interlude".
Updated <i>Emphasized Bible</i>	Remember Your every present, and, Your ascending-sacrifice, esteem. Selah.
English Standard Version	May he remember all your offerings and regard with favor your burnt sacrifices! Selah.
exeGesés companion Bible	he remembers all your offerings and fattens your holocausts. Selah.
LTHB	He will remember all your offerings and make fat your burnt sacrifices. Selah.
NASB	May He remember all your meal offerings, And find your burnt offering acceptable [lit., fat]!
Thieme	He {God} will remember all of your {food} offerings and accept your burnt offerings Selah.
WEB	Remember all your offerings, And accept your burnt sacrifice. Selah.
Young's Updated LT	He remembers all your presents, And Your burnt-offering He reduces to ashes. Selah.

**The gist of this verse:** God will recall our bloodless offerings and He reduces our burnt offerings to ashes (which means, He accepts them as propitious).

**Psalm 20:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2142 BDB #269
kôl (כֹּל) [pronounced koh]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

## Psalm 20:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min <sup>e</sup> châh (מִנְחָה) [pronounced <i>min-HAWH</i> ]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4503 BDB #585

**Translation:** He will remember all of your tribute [bloodless] offerings... Two of the salvation offerings are presented in this verse. The first is the tribute or bloodless offering. Although there are several types of bloodless offerings, this particular one speaks of the humanity of Jesus Christ. It is flour, oil and frankincense mixed together. The flour speaks of His deity, the oil of the filling of the Holy Spirit, and the frankincense is the sweet savor which both propitiates God and draws men to Him.

John Calvin associates *remembering* with *having regard for*, just as *forgetting* would imply *neglect*.<sup>17</sup> There must be something in our offerings which causes God to have regard for us—and that something is our faith in Jehovah Elohim.

## Psalm 20:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong #5930 BDB #750
dâshên (דָּשָׁן) [pronounced <i>daw-SHANE</i> ]	<i>to make [bones (or anything)] fat; to be [or become] prosperous; to turn to ashes; to remove ashes, to clear from ashes</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1878 BDB #206

Barnes suggests the additional meaning *to make abundantly satisfied*. Gesenius supposes that putting these ashes in the soil were done to *fatten* (to improve the quality) of the soil.<sup>18</sup>

**Translation:** ...and He turns your burnt offerings to ashes. A burnt offering is an animal without spot or blemish which is sacrificed, and represents the judgement of Jesus Christ on the cross for our sins. Wood is burned in order to make this a burnt offering. Our Lord died on the wood (the cross). The burning refers to judgment for our sins. Even though there have been a few instances of this referring to a miraculous burning of a sacrifice (Lev. 9:24 1Chron. 21:26 2Chron. 7:1), that is not what is in view here. Being turned to ashes refers to the efficacy of our Lord's death on our behalf. The word used here, *to turn to ashes* also means *to make abundantly satisfied*. God the Father is abundantly satisfied with the sacrifice of God the Son. God the Father accepted as propitious the sacrifice of God the Son.

From Theopedia: *Propitiation means satisfaction or appeasement, specifically towards God. Propitiation is the work of Jesus Christ on the cross by which He appeases the wrath of God who would otherwise be*

<sup>17</sup> John Calvin, *Calvin's Commentary on the Bible*; 2<sup>nd</sup> beta version from e-Sword, Psalm 20:3.

<sup>18</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 20:3.

*offended by our sin and demand that we pay the penalty for it. The concept of propitiation is often associated with the idea of a substitutionary atonement.*<sup>19</sup>

In the previous two verses, God is answering the call of those in trouble; He is setting them on a high place for safety; He is sending help and support from His holy place. However, v. 3 connects this to the sacrifice of Jesus Christ. This is *why* God the Father treats us in this way; this is *why* God the Father protects us and sustains us; because of the death, burial and resurrection of Jesus Christ. A sacrifice is necessary in order for us to gain the grace of God. God does not simply look down and remark, “That Charley Brown—now he’s a heck of a nice fellow; I like him! I’ll take care of him.” God is propitiated or satisfied by the offering of Jesus Christ, by Jesus Christ taking upon Himself the penalty for our sins. This is the basis for our relationship with God. Eph. 5:2 reads: **And walk in love, as Christ also has loved us, and has given Himself for us an offering and a sacrifice to God for a sweet smelling fragrance.**

God is perfectly righteous. He is just. In Him is no sin at all. Sin is abhorrent to God and all sin must be paid for. If we only look at God’s justice and righteousness, then realize that our sins must be judged and a penalty meted out, which penalty is death. However, God is also love, and because of His love, He sent His Son to die for our sins.

### Psalm 20:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
çelâh (סֶלָה) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one’s voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong’s #5542 BDB #699

The verbal cognate is ʿâlâh (עָלָה) [pronounced ʿaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.<sup>20</sup> Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of *Interlude* is very good.

**Translation:** **[Musical] Pause** [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music?

Keil and Delitzsch suggest: *The music, as Selah directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*<sup>21</sup>

R. B. Thieme Jr: *Selah means singers rest and instruments play on - it is a picture of you resting while the grace of God continues on.*<sup>22</sup>

<sup>19</sup> From <http://www.theopedia.com/Propitiation> accessed May 24, 2009.

<sup>20</sup> For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

<sup>21</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

<sup>22</sup> From [http://syndein.com/Psalms\\_20.html](http://syndein.com/Psalms_20.html) accessed May 25, 2009.

What we are to do is to stop and to think about what David has said, particularly about the bloodless and the burnt offerings, as well as about God's willingness to help us in all circumstances, and how closely these things are related.

David calls for a musical break here so that we can think about what has been said so far: God hears and answers us and He will protect us from His holy place; but, this is tied directly to the sacrifice of His Son. God's care and the tribute offering and the blood offering must be seen as associated together. So, we think about these words and these first 3 verses.

The *selah* here is the primary reason that I concluded that this was the end of the first section.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Chorus

**He gives to you as your heart [or, May He give to you as your heart] and all your counsel He fulfills.**

Psalm  
20:4

**He gives to you according to your heart and He fills up all of your wisdom [or, He fulfills your plans].**

**He gives you what your heart desires and He fills you with wisdom.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

May He give you according to your own heart; and confirm all your counsels.  
He gives to you as your heart  
and all your counsel He fulfills.

Septuagint (Greek)

May He grant you according to your heart, and fulfill all your desires.

Significant differences:

We have already discussed the jussive concept in previous verses. The English translation of the Latin Vulgate has *confirm* rather than *fulfill*; but the Greek is in agreement with the Hebrew. What is being fulfilled is *counsel, advice, wisdom, purpose; plan*; which is in line with the Greek and Latin.

#### Thought-for-thought translations; paraphrases:

CEV  
Easy English (Pocock)

May God do what you want most and let all go well for you.  
We want God to give you all that you really want  
to make all your plans work well

Easy-to-Read Version

May God give you what you really want.  
May he make all your plans successful.

Good News Bible (TEV)  
*The Message*

May he give you what you desire and make all your plans succeed.  
Give you what your heart desires, Accomplish your plans.

New Century Version

May he give you what you want  
and make all your plans succeed.

New Life Bible

May He give you the desire of your heart, and make all your plans go well.

#### Partially literal and partially paraphrased translations:

American English Bible  
New American Bible  
NIRV  
New Jerusalem Bible  
Revised English Bible

May God give you all the things in your heart, and fulfill whatever you have planned.  
Grant what is in your heart,  
fulfill your every plan.  
May he give you what your heart longs for.  
May he make all of your plans succeed.  
May he grant you your heart's desire and crown all your plans with success!  
May he give you your heart's desire,  
and grant success to all your plans.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English  
HCSB  
JPS (Tanakh)  
NET Bible®

May he give you your heart's desire, and put all your purposes into effect.  
May He give you what your heart desires and fulfill your whole purpose.  
May He grant you your desire,  
and fulfill your every plan.  
May he grant your heart's desire [Hebrew: "may he give to you according to your heart." This probably refers to the king's prayer for protection and victory in battle. See vv. 5-6.];  
may he bring all your plans to pass [This probably refers to the king's strategy for battle]!

**Literal, almost word-for-word, renderings:**

LTHB  
MKJV  
Thieme  
Young's Updated LT

He will give you according to your heart and *He will* fulfill all your plans.  
May He grant you according to your own heart, and fulfill all your plans.  
He {God} will give to you  
according to your 'right lobe'/heart {the real YOU - 'what you think, so you are'},  
and fulfil your plan {of attack}.  
He gives to you according to your heart, And all your counsel He fulfils.

**The gist of this verse:** God gives us an inner compartment for spiritual information (the human spirit) and He fills this compartment up with wisdom.

Psalm 20:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, according to; about, approximately	preposition of comparison or approximation	No Strong's # BDB #453
lêbab (בֶּבֶל) [pronounced lay-BAHB <sup>v</sup> ]	mind, inner man, inner being, heart	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523

**Translation:** [He gives to you according to your heart...](#) I believe that many of the translators just missed the boat on this one. We have a mind prior to salvation; however, after salvation, God gives to us a human spirit, in which we store doctrine. The human spirit contains all of the information which relates us to God. Our ability to relate to people is in our souls; our ability to relate to God is in our spirits. We do not have a human spirit when born, as we are born spiritually dead. We acquire one when we believe in Christ (or, in the Old Testament, when they believe in Jehovah Elohim). Here, this human spirit given, according to our *heart*, which refers to man's inner being. The One doing the giving here is God; therefore, what He gives is our ability to perceive and understand Him. Our thinking was limited—we had a soul only—now He gives us the human spirit, according to our hearts, according to our inner beings.

We are born as dichotomus beings, with a body and soul. Our souls allow us to interact with one another, and our souls are a repository for our thinking, norms and standards, beliefs and ideas. When Adam and Eve sinned, they both lost their human spirits, so that they no longer thought about God. So, after they sinned, their first thoughts were not about “What is God going to think? What is God going to do to us?” Their first thoughts are about one another and how they are naked; and they first act to correct that. They do not think about God until God calls out to them in the garden.

When we are saved, God gives to us a human spirit, according to our *mind, inner man, inner being, heart*. Here, this word specifically refers to the unseen part of man. God gives us according to this inner man, which is lacking before salvation; and He completes it after salvation. When we are saved, which is noted back in v. 3, with the tribute offering and the burnt offering (representing the life and then substitutionary death of Jesus Christ), then God gives us the ability to have a relationship with Him, which finds its basis in the human spirit. In the human spirit, we begin to fill it up with divine viewpoint, divine norms and standards, divine establishment thinking, and a knowledge of Who and What God is.

This can also be seen as God giving us, as a response to our thinking, which, as we grow spiritually, becomes more attuned to Him. That is, we have a better idea of what to ask for; we have a better idea as to what God has for us. We become more interested in wisdom than we do in things. Prov. 11:23 reads: [The desire of the righteous is only good. The expectation of the wicked is wrath.](#)

### Psalm 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘êtsâh (אֵצְחָה) [pronounced <i>gay-TZAW</i> ]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6098 BDB #420
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>to fill, to make full, to fill up, to fulfill; to overflow</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #4390 BDB #569

**Translation:** [...and He fills up all of your wisdom](#) [or, *He fulfills your plans*]. God will fill our human spirit with wisdom, one of the meanings of ‘êtsâh. Counsel is often seen as advice, as it relates to interaction between yourself and someone else who is doing the counseling. However, here, the One doing the counseling is God the Holy Spirit; He allows for the thinking of the believer to be filled up with the Word of God, which is wisdom. In this, we learn God's plan and purpose.

Sow what we have here, although not apparent at first, is salvation (v. 3) and spiritual growth (v. 4). The first is an accomplished event; the second is a continued experience. What follows is living the Christian life (since Christ had not yet come, this would be the life of the believer in Jehovah Elohim). This life is what will follow.

As in previous verses, we can understand this to refer to that which David prays for on our behalf. He prays for our salvation; he prays for God to place within us the human spirit; he prays for us to grow, that God may give us according to our thinking; he prays that God may fill up our soul and spirit with wisdom.

<p><b>Let us shout for joy in your deliverance, and in a name of our Elohim we raise banners. Fulfills Y<sup>e</sup>howah all your requests.</b></p>	<hr style="width: 20%; margin: 0 auto;"/> <p>Psalm 20:5</p>	<p><b>Let us shout for joy at your salvation [or, deliverance]; we raise up [our] banners [or, we will magnify] in the name of our Elohim. Y<sup>e</sup>howah will fulfill all of your petitions.</b></p>
--	---	---

**Let us shout for joy at your salvation [and deliverance];  
we will raise up our flags in the name of our God.  
Jehovah will fulfill all of your petitions.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	We will rejoice in Your salvation; and in the name of our God we <u>will be exalted</u> . The Lord fulfil all your petitions. The Latin Vulgate reasonably places the last phrase in the next verse.
Masoretic Text (Hebrew)	<u>Let us shout for joy in Your deliverance,</u> and in a name of our Elohim we raise banners. Fulfills Y <sup>e</sup> howah all your requests.
Peshitta (Syriac)	We <u>will be glorified</u> in Your salvation, and in the name of our God we <u>will be exalted</u> ; the LORD fulfil all your petitions.
Septuagint (Greek)	We will exult in Your salvation, and in the name of our God <u>will we be magnified</u> : the Lord fulfil all Your petitions.

Significant differences: Interestingly enough, the ancient translations render the previous verses as jussives (it could go either way); and yet in this verse, which is a cohortative,<sup>23</sup> they do not. Although the Latin and the Greek appear to agree with the first Hebrew verb, the Syriac does not (I operate only from the English translation of the Peshitta).

The second verb seems to enjoy agreement among the Greek, Latin and Syriac, but not with the Hebrew. The NET Bible suggests that the Hebrew letter yodh (י) dropped out of the text (it is the smallest consonant in the Hebrew), and that *to rejoice* is the proper meaning of the second verb. Given the agreement of the ancient translations, one would be hard-pressed to disagree with this assertion. However, many spot-on translations go with the verb which means *to raise up a banner*. Furthermore, I do not find that other Hebrew word to which the NET Bible refers in my BDB lexicon. What I do find, however, is a verb *gâdal* (גָּדַל) [pronounced *gaw-DAHL*], which means *to magnify*, where the two first letters are transposed. That is certainly a possibility. The only reason why I am spending any

<sup>23</sup> A cohortative verb is an imperfect with a hê (ה) added to the end of the verb. Such a construction requires that we translate this as *let us...*

time with this is because the ancient translations seem to almost speak with once voice here (two are translated *to exalt* and the Greek is *to magnify*).

### Thought-for-thought translations; paraphrases:

CEV	Then you will win victories, and we will celebrate, while raising our banners in the name of our God. May the LORD answer all of your prayers!.
Easy English (Pocock)	We will shout for joy when you win the war. We will lift up our banners in the name of our God.
Easy-to-Read Version	We want the LORD to answer all that you pray. We will be happy when God helps you. Let's praise God's name. May the Lord give you everything that you ask for!
Good News Bible (TEV)	Then we will shout for joy over your victory and celebrate your triumph by praising our God. May the LORD answer all your requests.
<i>The Message</i>	When you win, we plan to raise the roof and lead the parade with our banners. May all your wishes come true!
New Century Version	...and we will shout for joy when you succeed, and we will raise a flag in the name of our God. May the Lord give you all that you ask for.
New Living Translation	May we shout for joy when we hear of your victory and raise a victory banner in the name of our God. May the Lord answer all your prayers.
New Simplified Bible	We will rejoice in your salvation. We will wave our flags in the name of our God. Jehovah will fulfill all your petitions.

### Partially literal and partially paraphrased translations:

American English Bible	Then all will shout about your salvation, and praise the Name of our God. may Jehovah grant all that you ask.
New Jerusalem Bible	So that with joy we can hail your victory and draw up our ranks in the name of our God. May Yahweh grant all your petitions.
Revised English Bible	Let us sing aloud in praise of your victory, let us do homage to the name of our God! May the LORD grant your every request!
Today's NIV	May we shout for joy over your victory and lift up our banners in the name of our God. May the LORD grant all your requests.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	We will be glad in your salvation, and in the name of our God we will put up our flags: may the Lord give you all your requests.
Context Group Version	We will triumph in your rescue, And in the name of our God we will set up our banners: YHWH fulfill all your petitions.
JPS (Tanakh)	May we shout for joy in your victory, arrayed by standards in the name of our God. May the LORD fulfill your every wish.
NET Bible®	Then we will shout for joy over your [ <i>Your victory</i> . Here the king is addressed (see v. 1).] victory; we will rejoice [The Hebrew verb דָּגַל (dagal) occurs only here in the Qal. If accepted as original, it may carry the nuance "raise a banner," but it is preferable to emend the form to דָּגַל ("we will rejoice") which provides better parallelism with "shout for

joy" and fits well with the prepositional phrase "in the name of our God" (see Ps 89:16).] [in the name of our God!](#)  
[May the Lord grant all your requests!](#)

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	We will [shout in] triumph at your salvation and victory, and in the name of our God we will set up our banners. May the Lord fulfill all your petitions.
Concordant Literal Version	Let us be jubilant in your salvation, And in the Name of Elohim, may we raise a standard. May Yahweh fulfill all your requests."
A Conservative Version	We will triumph in thy salvation, and in the name of our God we will set up our banners. LORD fulfill all thy petitions.
English Standard Version	May we shout for joy over your salvation, and in the name of our God set up our banners! May the LORD fulfill all your petitions!
exeGesés companion Bible	We shout in your salvation and in the name of our Elohim we raise our banners; Yah Veh fulfills all your requests.
Hebrew Names Version	We will triumph in your yeshu`ah. In the name of our God, we will set up our banners. May the LORD grant all your requests.
MKJV	We will rejoice in your salvation, and in the name of our God we will set up banners; may Jehovah fulfill all your prayers..
Thieme	We {Jewish Army} will 'shout in celebration' in your {battle} deliverance/salvation {yeshuw`ah}. And in the Person/Name/Essence of our 'Elohim/Godhead, we will 'plant our colors/banners' {military idiom for victory is to plant the regimental colors}. Jehovah/God shall fulfil all your {David's} petitions {David's questions on tactical situation in battle}.
WEB	We will triumph in your salvation. In the name of our God we will set up our banners: May Yahweh grant all your requests.
Young's Updated LT	We sing of Your salvation, And in the name of our God, we set up a banner. Jehovah fulfils all Your requests.

**The gist of this verse:** The believer celebrates God's deliverance; and flags are raised in His name. The psalmist then asks for the fulfillment of all our requests.

Psalm 20:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rânan (רָנַן) [pronounced raw-NAHN]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	1 <sup>st</sup> person plural, Piel imperfect; cohortative	Strong's #7442 BDB #943
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
y <sup>e</sup> shûw`âh (יְעוֹשֵׂה) [pronounced y <sup>e</sup> shoo-GAW]	<i>deliverance, salvation</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3444 BDB #447

**Translation:** [Let us shout for joy at your salvation](#) [or, *deliverance*];... In the previous verse, God granted to man the inner being, by which man could have fellowship with God. Now that we have this added dimension, we can

celebrate with shouting His deliverance. When I initially translated this phrase, I thought that it might be **Let us shout for joy at Your salvation**,<sup>24</sup> referring, of course, to God's deliverance, which may be seen as eternal (we are saved by believing in Him) or as temporal (David was delivered in time by God on many occasions on the battlefield). However, that would require for David to change from speaking to the hearer in vv. 1–4, and 5c; and suddenly speak to God here, in v. 5a (Whom is spoken of in the 3<sup>rd</sup> person in vv. 1–8). Therefore, this ought to read, **Let us shout for joy at your salvation**. The masculine singular suffix affixed to salvation means that this salvation is individual, belonging to each individual who takes it. This is more in keeping with the rest of the psalm, where David appears to be speaking to the hearer (this can be seen in each of the first 5 verses).

Celebrating God's deliverance, whether of a temporal or an eternal nature, is found throughout the Bible: Isa. 12:2: **Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation.** Psalm 21:1: **O LORD, in your strength the king rejoices, and in Your salvation how greatly he exults!** Psalm 35:9: **Then my soul will rejoice in the LORD, exulting in His salvation.**

### Psalm 20:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y<sup>e</sup>howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

dâgal (דָּגַל) [pronounced <i>daw-GAHL</i> ]	<i>to carry [set up, erect, flaunt] a banner [standard, flag]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #1713 BDB #186
--	---	--	----------------------------

The NET Bible gives the footnote: *The Hebrew verb דָּגַל (dagal) occurs only here in the Qal. If accepted as original, it may carry the nuance "raise a banner," but it is preferable to emend the form to לִיגַד ("we will rejoice") which provides better parallelism with "shout for joy" and fits well with the prepositional phrase "in the name of our God" (see Psalm 89:16).*<sup>25</sup> Insofar as I know, the NET Bible is the only translation to point this out.

<sup>24</sup> Numerous translations make this error: Brenton, a Conservative Version, the Complete Apostles' Bible, the Jewish Publication Society, the KJV, Rotherham, etc.

<sup>25</sup> From <http://bible.org/netbible/index.htm?psa20.htm> (footnote).

## Psalm 20:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
----------------------	-------------------------	------------------	--------------------------

There are a few problems with that footnote. This Hebrew word does occur as a Qal participle and as a Niphal participle; and its noun cognate occurs 14 times. Therefore, although it is a rarely used word, it is not unknown to Scripture. Although there is merit in their argument by parallelism (their verb is a better parallel), this argument would be stronger if both verbs were cohortatives (the second is not). Furthermore, armies raise up a flag in the name of their king all of the time; how much more in the name of the King, God of all Creation? On the other hand, it is easy for a yodh (י) to drop out of the Hebrew text.

As has been noted, although I could not find the Hebrew word to which the Net Bible referred, there was a word which does mean *to magnify* which is a result of transposing the first two letters of *we will raise our banners*.

**Translation:** ...we raise up [our] banners [or, we will magnify] in the name of our Elohim. The alternate approach to this verb is noted in the Hebrew exegesis. However, after a victory (a *deliverance*), which is more natural than to raise up flags. Since they were delivered by Jehovah Elohim, then they will raise up their flags of victory in His name. However, banners are also raised at the beginning of a battle (Jer. 51:27), and the deliverance of v. 5a could be seen as anticipatory.

It is also logical, when celebrating the salvation provided by God or deliverance by God, to magnify [i.e. *to make known*] His name. In such a situation, the mature believer would certainly want to put Jehovah's name above all others, having been delivered by Him. The mature believer is not looking to glorify himself; he is expecting that God will be glorified through him.

As is the case, 99% of the time, when we come up to a translation which could have two meanings (in this case, because the verb itself may be suspect in the Masoretic text), the application of either meaning does not cause us any problems with interpreting the verse. That is, here, we can interpret this verse in either way, and it makes sense and it fits with the context.

What we do not have (and this is something which I was originally taught at a fairly impressionable age), is, that some groups came along and changed the Bible here or there in order to suit their own particular doctrines (I was taught, as a young person, that all of the references to reincarnation had been removed). After years of study, it has become clear to me that such assertions are nonsense, and bear no intellectual rigor. In fact, the accuracy of the New Testament of the Bible is greater than the accuracy of the Shakespear plays which we have today. The New Testament, written in the 1<sup>st</sup> century A.D., before the invention of the printing press, is far more accurate than the text of the 37 plays written by Shakespear, which were written in the 17<sup>th</sup> century, after the invention of the printing press. In every single one of Shakespear's plays, there are gaps where text ought to be; so scholars have simply tried to fill in the blanks with text which fits the context. On the other hand, there is no indication that any text is missing from the New Testament, written 1600 years previous to Shakespear.<sup>26</sup>

Although the Old Testament is not as accurate, letter-for-letter, it is still a very accurate document, as we have seen by comparing the text of the Masorites to the text of the Dead Sea Scrolls, discovered this past century. We have based the translation of our Old Testament upon texts which were copied between the 9<sup>th</sup> and 12<sup>th</sup> centuries A.D. These texts were written down nearly 2000 years after the last word was written in Chronicles. However, after many of our translations had been committed to text, the Dead Sea Scrolls were discovered in 1947, with text which predated the life of our Lord Jesus Christ by 100 years. These texts were preserved in a climate ideal for the task. The end result is, the text we have been depending upon is quite accurate. The illustration most often given, is a chapter in Isaiah, where there are a number of differences, but these differences have to do with spelling, for the most part, rather than actual differences in the text. The only problem is, the word *light* is found in the Dead Sea Scrolls in this chapter, and it is missing in the Masoretic text. So, for nearly 2000

<sup>26</sup> Josh McDowell, *A Ready Defense*; Here's Life Publishers; ©1990; p. 24.

years, the Old Testament text has remained relatively uncorrupted; and, in this example, revealing less corruption than we find with Shakespear's writings.

Back to our verse: [We will \[shout in\] triumph at your salvation and victory, and in the name of our God we will set up our banners.](#) This calls to mind what David shouted out to Goliath: [Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied \(1Sam. 17:5\).](#) Or, Micah 4:5: [For all the peoples walk each in the name of its god, but we will walk in the name of the LORD our God forever and ever.](#)

Psalm 20:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>to fill, to make full, to fill up, to fulfill; to overflow</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #4390 BDB #569
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mîsh <sup>e</sup> âlâh (מִשְׁאֲלָה) [pronounced <i>meesh-aw-LAW</i> ]	<i>a request, a petition; desire; prayer</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4862 BDB #982

**Translation:** [Y<sup>e</sup>howah will fulfill all of your petitions.](#) A great victory was achieved in vv. 5a–b; so here, just as God fulfilled the petitions of the nation in armed combat, so He would fulfill the requests of our individual prayers. David shows how God's victory on the battlefield was evidence that we can come to Him with our own petitions. The masculine singular suffix here refers to the petitions of individuals.

## Chapter Outline

## Charts, Maps and Short Doctrines

### God Delivers in Battle

[Now I know that delivers \[or, saves, preserves, helps\] Y<sup>e</sup>howah His anointed one \[or, Messiah\];](#)  
[He answers him \[Him?\] from \[two\] heavens of His holiness.](#)  
[In mighty deeds, saves His right hand \[or, in mighty deeds, a deliverance His right hand \(is\)\].](#)

Psalm  
20:6

[Now I know that Y<sup>e</sup>howah delivers \[or, saves, preserves\] His anointed one \[or, His Messiah\];](#)  
[He will answer him \[Him?\] from the heavens of His holy place.](#)  
[With mighty deeds, His right hand \[is\] deliverance \[or, His right hand saves\].](#)

**Now I know that Jehovah will deliver His anointed one;  
He will answer him from the heavens of His holy domicile.  
With mighty deeds, His right hand is [our] deliverance. Or,  
Now I know that Jehovah will preserve His Messiah;  
He will answer Him from the heavens of His holy domicile.  
With His mighty deeds, His right hand is [our] deliverance.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Now have I known that the Lord has saved his anointed. He will <u>hear</u> him from his holy heaven: the <u>salvation</u> of his right hand is in powers.
Masoretic Text (Hebrew)	Now I know that <u>delivers</u> [or, <i>saves, preserves, helps</i> ] Y <sup>e</sup> howah His anointed one [or, <i>Messiah</i> ]; He answers him [Him?] from [two] heavens of His holiness. In mighty deeds, saves His right hand [or, <i>in mighty deeds, a deliverance His right hand (is)</i> ].
Peshitta (Syriac)	Henceforth <u>it is</u> known that the LORD has saved his anointed; and has <u>heard</u> him from his holy heaven and saved with the strength of his right hand.
Septuagint (Greek)	Now I know that the Lord has saved His Christ; He shall <u>hear</u> Him from His holy heaven: the <u>salvation</u> of His right hand is mighty.

Significant differences: Although the Syriac has *it is known* rather than *I know*, that is based upon the English translation. The Latin and Greek are in agreement with the Hebrew text.

The Greek, Latin and Syriac all have *to hear* as the 3<sup>rd</sup> verb rather than *to answer*. Even the KJV has *to hear*; however, this word means *to answer*.

The final problem is, the verb *to save* in the Hebrew is treated as a noun in the Latin and Greek. However, there is some disagreement within the Hebrew text itself whether this ought to be a noun or a verb (this will be discussed in greater detail in the Hebrew exegesis).

#### Thought-for-thought translations; paraphrases:

CEV	I am certain, LORD, that you will help your chosen king. You will answer my prayers from your holy place in heaven, and you will save me with your mighty arm.
Easy-to-Read Version	Now I know the Lord helps the king he chose! God was in his holy heaven, and he answered his chosen king. God used his great power to save the king.
Good News Bible (TEV)	Now I know that the LORD gives victory to his chosen king; he answers him from his holy heaven and by his power gives him great victories.
<i>The Message</i>	That clinches it--help's coming, an answer's on the way, everything's going to work out.
New Living Translation	Now I know that the Lord rescues his anointed king. He will answer him from his holy heaven and rescue him by his great power.
New Simplified Bible	Now I know that Jehovah will save his anointed king. He will answer him from his holy heaven with mighty deeds of his powerful hand.

**Partially literal and partially paraphrased translations:**

American English Bible	Now, I have [seen] how Jehovah delivers, for He's heard His anointed from His holy heavens. With His right hand He takes control and brings salvation,...
God's Word™	Now I know that the LORD will give victory to his anointed king. He will answer him from his holy heaven with mighty deeds of his powerful hand.
NIRV	Now I know that the Lord saves his anointed king. He answers him from his holy heaven. The power of God's right hand saves the king.
New Jerusalem Bible	Now I know that Yahweh gives victory to his anointed. He will respond from his holy heavens with great deeds of victory from his right hand.
Revised English Bible	Now I know that the LORD has given victory to his anointed one; he will answer him from his holy heaven with the victorious might of his right hand.
Today's NIV	Now this I know: The LORD gives victory to his anointed. He answers him from his heavenly sanctuary with the victorious power of his right hand.

**Mostly literal renderings (with some occasional paraphrasing):**

Context Group Version	Now I know that YHWH rescues his anointed; He will answer him from his special the skies { or heavens } With the rescuing strength of his right hand.
JPS (Tanakh)	Now I know that the LORD will give victory to His anointed, will answer him from His heavenly sanctuary with the mighty victories of His right arm.
Judaica Press Complete T.	Now I know that the Lord saved His anointed; He answered him from His holy heavens; with the mighty acts of salvation from His right hand.
NET Bible®	Now I am sure [Or "know." <i>Now I am sure</i> . The speaker is not identified. It is likely that the king, referring to himself in the third person (note "his chosen king"), responds to the people's prayer. Perhaps his confidence is due to the reception of a divine oracle of salvation.] <b>that the LORD will deliver</b> [The perfect verbal form is probably used rhetorically to state that the deliverance is as good as done. In this way the speaker emphasizes the certainty of the deliverance. Another option is to take the statement as generalizing; the psalmist affirms that the Lord typically delivers the king.] <b>his chosen king</b> ; [Heb "his anointed one." This title refers to the Davidic king. See Pss 2:2 and 18:50.] <b>he will intervene for him</b> [Heb "he will answer him."] <b>from his holy heavenly temple</b> , [Heb "from his holy heavens." <b>and display his mighty ability to deliver.</b> [Heb "with mighty acts of deliverance of his right hand." The Lord's "right hand" here symbolizes his power to protect and deliver (see Psalm 17:7).]

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Now I know that Yahweh will save His anointed; He shall answer him from His holy heavens By the saving masterful deeds of His right hand.
Green's Literal Translation	Now I know that Jehovah saves His anointed; He answers him from His holy Heaven with the saving strengths of His right hand.
MKJV	Now I know that Jehovah saves His anointed; He will hear him from His holy Heaven with the saving strengths of His right hand.
NRSV	Now I know that the Lord will help his anointed; he will answer him from his holy heaven with mighty victories by his right hand.

Thieme

At this time {after the victories over the Philistines in 2Samuel 5}, I know/understand {yada`} that Jehovah/God has delivered His anointed {David}. He {God} will answer him {David} from His 'holy heaven' {'God's Higher headquarters in heaven} with the mighty deeds of the victory of His right hand {Jesus Christ is God the Father's 'Right Hand' - Jesus Christ controls History - God the Father answers SuperGrace Prayers and He is responsible for the victories}.

Young's Updated LT

Now I have known That Jehovah has saved His anointed, He answers him from His holy heavens, With the saving might of His right hand.

**The gist of this verse:**

The psalmist knows that God will deliver His anointed. God will answer His anointed from the heavens, delivering him with His right hand. Whether *anointed one* refers to David or to Jesus is a matter of interpretation, to be discussed in the exegesis of this verse.

### Psalm 20:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘attâh (אָתָּה) [pronounced <i>gáht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
yâda‘ (יָדָעַ) [pronounced <i>yaw-DAHḤ</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâsha‘ (יָשָׁעַ) [pronounced <i>yaw-SHAHḤ</i> ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #3467 BDB #446
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
Mâshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i> ]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4899 BDB #603

**Translation:** Now, I know that Y<sup>e</sup>howah delivers [or, saves, preserves] His anointed one [or, His Messiah];... There are two ways to understand this verse, and I believe that both are apt: Now I know that Jehovah will deliver His anointed one. David is a believer and he has been chosen by God to rule over Israel. He knows that, in these various conflicts which he is involved in, that God will deliver him. The use of the adverb *now* perhaps means that David has recently observed God deliver him after a great battle or against some very tough enemies.

The second way to understand this phrase is: Now, I know that Jehovah preserves His Messiah. Jesus Christ, the Messiah of God, will be preserved by God until He completes His mission (which is the cross).

## Psalm 20:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ānāh (אָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6030 BDB #772
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shāmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>heavens, skies</i>	masculine dual construct	Strong's #8064 BDB #1029
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6944 BDB #871

In the singular, it often means *sacred dwelling place, sanctuary, inner room [reserved for spiritual things]*.

**Translation:** ...He will answer him [Him?] from the heavens of His holy place. Again, there are two ways to read this: He will answer him, simply means that David will pray to God; David will ask God for deliverance in battle and God will answer David.

The second way to understand this is, He will answer Him. There will be a direct pipeline between Jesus Christ—the Messiah—and God the Father. His prayers will be answered; His requests will be answered (except for, “Let this cup pass from Me”).

**Application:** Jesus Christ *test-drove* the spiritual life which we now possess. This direct pipeline which He enjoyed, we also have. When in fellowship, we have a great and powerful and effective prayer; and when operating as a corporate unit (2 or 3 gathered in His name), our prayers are even more effective and powerful.

One of the mysteries is, God is often spoken of as being in a specific place, looking down upon us from heaven, so to speak. Since He is omnipresent, and since this world is embroiled in sin, perhaps this is an anthropopathism; that is, when place is assigned to God, this is how we may understand God, in bringing Him to our level (as we occupy a specific place in time). Even though God is right here with us, it is our nature to think of Him as off somewhere in heaven.

### God Answers Prayer from His Holy Place

Scripture	Text/Commentary
1Chron. 21:26	And David built an altar there to Jehovah, and offered burnt offerings and peace offerings, and called on Jehovah. And He answered him from Heaven by fire on the altar of burnt offering.

## God Answers Prayer from His Holy Place

Scripture	Text/Commentary
<b>Neh. 9:27–28</b>	These are Levites praying, recounting God's involvement with Israel: "And You delivered them into the hand of their enemies, who troubled them. And in the time of their trouble, they cried to You, and You heard from Heaven. And according to Your manifold mercies, You gave them deliverers, who saved them out of the hand of their enemies. But after they had rest, they did evil again before You, and You left them in the hand of their enemies, so that they had the rule over them. But they returned and cried to You, and You heard from Heaven. And many times You delivered them according to Your mercies."
<b>Psalm 2:6–12</b>	I have set My king on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel. And now be wise, O kings; be instructed, O judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him.
<b>Psalm 11:4–7</b>	Jehovah is in His holy temple; Jehovah's throne is in Heaven; His eyes behold, His eyelids examine the children of men. Jehovah tries the righteous; but His soul hates the wicked and the one who loves violence, On the wicked He shall rain snares, fire and brimstone; and a horrible tempest shall be the portion of their cup. For the righteous Jehovah loves righteousness; His face looks on the upright.
<b>Psalm 14:2</b>	Jehovah looked down from Heaven on the sons of men, to see if there were any who understood and sought God.
<b>Psalm 102:19–22</b>	For He has looked down from the height of His sanctuary; from Heaven Jehovah beheld the earth; to hear the groaning of the prisoner, to set free the sons of death; to declare the name of Jehovah in Zion, and His praise in Jerusalem; when the peoples and the kingdoms have gathered together to serve Jehovah.
<b>Isa. 57:15–21</b>	For so says the high and lofty One who inhabits eternity; whose name is Holy; I dwell in the high and holy place, even with the contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, nor will I be always angry; for the spirit should fail before Me, and the souls I have made. For the iniquity of his covetousness I was angry and struck him; I hid Myself, and was angry, and he went on turning away in the way of his heart. I have seen his ways, and will heal him. I will also lead him, and restore comforts to him and to his mourners. I create the fruit of the lips; peace, peace, to him far off, and to him near, says Jehovah; and I will heal him. But the wicked are like the troubled sea, which cannot rest, and its waters cast up mire and dirt. There is no peace, says my God, to the wicked.
<b>Isa. 63:15–19</b>	Look down from Heaven, and look down from the place of Your holiness and of Your glory; where is Your zeal and Your strength, the multitude of Your tender affections and of Your mercies toward me? Are they withheld? For You are our Father, though Abraham does not know us, and Israel does not acknowledge us. You, O Jehovah, are our Father, our Redeemer; Your name is from everlasting. O Jehovah, why have You made us wander from Your ways. You harden our heart from Your fear? For Your servants' sake, return the tribes of Your inheritance. The people of Your holiness have possessed it but a little while; our enemies have trampled Your sanctuary. We are from forever; You never ruled over them; Your name was never called on them.

This brings to my mind, Paul's sermon on Mars Hill: Then Paul stood in the midst of Mars' hill, and said, You men of Athens, I perceive that in all things you are very religious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands; Neither is He worshiped with men's hands, as though He needed anything, seeing He gives to all life, and breath, and all things; And He has made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if perhaps they might feel after Him, and find Him, **though He be not far from every one of us**: For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Therefore then as we are the offspring of God, we ought not to think that the Deity is like unto gold, or silver, or stone, graven by art and man's device (Acts 17:22–29).

## Chapter Outline

## Charts, Maps and Short Doctrines

## Psalm 20:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
g <sup>e</sup> bûwrâh (הַרְוּבָג) [pronounced g <sup>e</sup> voo-RAW]	<i>strength, might; mighty deeds (or acts) in the plural</i>	feminine plural noun	Strong's #1369 BDB #150
yêsha <sup>c</sup> (עֲשֵׂי) [pronounced YAY-shahj]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun	Strong's #3468 BDB #447
Although most translators and resources understand the previous word to be the noun, Owen presents it as a verb. Apart from the vowel points, which were added hundreds of years later, there is no difference between the noun and the verb. The biggest problem with Owen's point of view is, even though this is a very common verb, it is never found in the Qal stem, except for possibly here.			
yâsha <sup>c</sup> (עֲשֵׂי) [pronounced yaw-SHAHQ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3467 BDB #446
In context, we would expect to find the 3 <sup>rd</sup> person masculine singular suffix affixed to this verb, in order to fit contextually with the previous 2 phrases.			
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3225 BDB #411
If we understand this to be a verb, then the translation is, <a href="#">His right hand delivers with mighty deeds</a> .			

**Translation:** [With mighty deeds, His right hand \[is\] deliverance](#) [or, *His right hand saves*]. As explained in the Hebrew exegesis, most translators understand the second to the last word to be the noun *deliverance, salvation*. This is how it appears in the Masoretic text. However, Owen suggests that this could be the lone use of the verb *to save, to deliver* in the Qal stem (it is found in the Hiphil and Niphal stems, but never in the Qal stem in the Old Testament). The greatest problem with the verb is, we would expect His right hand to deliver *him*; i.e., we would expect to see the 3<sup>rd</sup> person masculine singular suffix affixed to this verb; however, we do not find that here.

The alternate translation aside, there are again, two ways to see this verse: [With mighty deeds, His right hand \[is\] deliverance](#). God’s right hand is His strength, His power; and David has, on many occasions, seen God deliver him in battle and in many situations. David has observed a confluence of mighty deeds, which reveal the right hand of God in his life.

**Application:** My guess is, most maturing believers can see God’s right hand (His power and strength) in their lives as well. That is, you should be able to see a number of situations where God has directed the events of your life for the good—and, let me add this: you might have sinned, and even sinned greatly, and been under discipline, and you can look back and see God directing that discipline in your life toward your good as well.

The second interpretation does not require a change in the translation: [With mighty deeds, His right hand \[is\] deliverance](#) [or, *salvation*]. Jesus Christ is the Right Hand of God; and the mighty deeds are: He lived a sinless life, despite a myriad of temptations; and His final deed, His death for our lives on the cross, is our salvation.

In the psalms, David writes many times of God’s involvement in his life.

### God’s Right Hand in the Life of David

Scripture	Text/Commentary
Psalm 2:1–6	Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, "As for me, I have set my King on Zion, my holy hill." Although this psalm is primarily about the Messiah of God, this does have application to David and his wars with the surrounding nations.
Psalm 17:6–15	I call upon you, for you will answer me, O God; incline your ear to me; hear my words. Wondrously show your steadfast love, O Savior of those who seek refuge from their adversaries at your right hand. Keep me as the apple of your eye; hide me in the shadow of your wings, from the wicked who do me violence, my deadly enemies who surround me. They close their hearts to pity; with their mouths they speak arrogantly. They have now surrounded our steps; they set their eyes to cast us to the ground. He is like a lion eager to tear, as a young lion lurking in ambush. Arise, O LORD! Confront him, subdue him! Deliver my soul from the wicked by your sword, from men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.
Psalm 18:32–40	For who is God, but the LORD? And who is a rock, except our God? [He is] the God who equipped me with strength and made my way blameless. He made my feet like the feet of a deer and set me secure on the heights. He trains my hands for war, so that my arms can bend a bow of bronze. You have given me the shield of your salvation, and your right hand supported me, and your gentleness made me great. You gave a wide place for my steps under me, and my feet did not slip. I pursued my enemies and overtook them, and did not turn back till they were consumed. I thrust them through, so that they were not able to rise; they fell under my feet. For you equipped me with strength for the battle; you made those who rise against me sink under me. You made my enemies turn their backs to me, and those who hated me I destroyed.

God's Right Hand in the Life of David	
Scripture	Text/Commentary
Psalm 18:46–50	The LORD lives, and blessed be my Rock, and exalted be the God of my salvation--the God who gave me vengeance and subdued peoples under me, who delivered me from my enemies; yes, you exalted me above those who rose against me; you rescued me from the man of violence. For this I will praise you, O LORD, among the nations, and sing to your name. Great salvation he brings to his king, and shows steadfast love to his anointed, to David and his offspring forever.
Psalm 28:6–7	Blessed be the LORD! For He has heard the voice of my pleas for mercy. The LORD is my strength and my shield; in Him my heart trusts, and I am helped; my heart exults, and with my song I give thanks to Him.
Psalm 89:20–29	[God is speaking] "I have found David, my servant; with my holy oil I have anointed him, so that my hand shall be established with him; my arm also shall strengthen him. The enemy shall not outwit him; the wicked shall not humble him. I will crush his foes before him and strike down those who hate him. My faithfulness and my steadfast love shall be with him, and in my name shall his horn be exalted. I will set his hand on the sea and his right hand on the rivers. He shall cry to me, 'You are my Father, my God, and the Rock of my salvation.' And I will make him the firstborn, the highest of the kings of the earth. My steadfast love I will keep for him forever, and my covenant will stand firm for him. I will establish his offspring forever and his throne as the days of the heavens."

### Chapter Outline

### Charts, Maps and Short Doctrines

Clarke, on God's right hand: *The Hand of God is his power, the Right hand, his almighty power; the Strength of his right hand, his almighty power in action; the Saving strength of his right hand, the miraculous effects wrought by his almighty power brought into action.*<sup>27</sup>

Although most commentators associate this psalm with David's various wars, this is actually the first place where the implements of war are mentioned. Although I believe that this psalm was written with war and deliverance in mind, only this verse and the next can be clearly associated with war. The intention is, to give a wider application to the psalm to anyone who is having difficulty in their lives.

**These in the chariot and these in the horses  
and we in a name of Y<sup>e</sup>howah our Elohim  
remember.**

Psalm  
20:7

**These [trust] in chariots and these [trust] in  
[their] horses,  
but we call to mind [or, *invoke*] the Name of  
Y<sup>e</sup>howah our Elohim.**

**These trust in chariots and these trust in their horses,  
but we call upon the Name of Jehovah our God.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>27</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 20:6.

Latin Vulgate	<a href="#">Some</a> [trust] in chariots, and <a href="#">some</a> in horses: but we will <a href="#">call upon</a> the name of the Lord, our God.
Masoretic Text (Hebrew)	These in the chariot and these in the horses and we in a name of Y <sup>e</sup> howah our Elohim remember.
Peshitta (Syriac)	<a href="#">Some</a> trust in chariots, and <a href="#">some</a> in horses; but we will <a href="#">prevail</a> through the name of the LORD our God.
Septuagint (Greek)	<a href="#">Some</a> [glory] in chariots, and <a href="#">some</a> in horses: but we will <a href="#">glory</a> in the name of the Lord our God.
Significant differences:	The Masoretic text begins with the word <i>these</i> ; and the ancient translations begin with the word <i>some</i> , which is not far removed. The only verb, in the second line, varies in all of the texts. In the Greek, it is <i>to make [or declare] great</i> ; in the Latin it is <i>to call upon</i> ; and in the Syriac, it is <i>to glory in</i> . In Latin and Syriac, I am depending upon the English renderings to be accurate. In the Hebrew, this verb means <i>to remember, to call to mind</i> ; and it is suggested by the NET Bible that this verb, when associated with the <i>name of God</i> , means <i>to invoke</i> . We will examine that in more detail in the Hebrew exegesis.

### Thought-for-thought translations; paraphrases:

CEV	<a href="#">Some people trust the power of chariots or horses, but we trust you, LORD God.</a>
Easy English (Pocock)	<a href="#">Some people rely on chariots. Others rely on horses. But we will trust in the name of the LORD our God.</a>
Easy-to-Read Version	<a href="#">Some people trust their chariots. Other people trust their soldiers. But we remember the Lord our God.</a>
Good News Bible (TEV)	<a href="#">Some trust in their war chariots and others in their horses, but we trust in the power of the LORD our God.</a>
<i>The Message</i>	<a href="#">See those people polishing their chariots, and those others grooming their horses? But we're making garlands for GOD our God.</a>
New Life Bible	<a href="#">Some trust in wagons and some in horses. But we will trust in the name of the Lord, our God.</a>
New Living Translation	<a href="#">Some nations boast of their chariots and horses, but we boast in the name of the Lord our God.</a>
New Simplified Bible	<a href="#">Some boast in chariots and others in horses, but we will boast in the name of Jehovah our God.</a>

### Partially literal and partially paraphrased translations:

American English Bible	<a href="#">With His right hand He takes control and brings salvation,<sup>7</sup> from those attacking on chariots and horses. For, when I called on the Name of God Jehovah,... I included a portion of v. 6 because it is uniquely tied to v. 7 in the American English Bible.</a>
<i>God's Word</i> <sup>TM</sup>	<a href="#">Some rely on chariots and others on horses, but we will boast in the name of the LORD our God.</a>
New American Bible	<a href="#">Some rely on chariots, others on horses, but we on the name of the LORD our God.</a>
New Jerusalem Bible	<a href="#">Some call on chariots, some on horses, but we on the name of Yahweh our God.</a>

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	<a href="#">Some put their faith in carriages and some in horses; but we will be strong in the name of the Lord our God.</a>
Complete Apostles' Bible	<a href="#">Some <i>g/ory</i> in chariots, and some in horses: but we will glory in the name of the Lord our God.</a>

Context Group Version      Some [ give trust ] to chariots, and some in horses; But we will make mention of the name of YHWH our God.

JPS (Tanakh)                They [call] on chariots, they [call] on horses,  
but we call on the name of the LORD our God.

NET Bible®                    Some trust in chariots and others in horses, [Heb "these in chariots and these in horses." No verb appears; perhaps the verb "invoke" is to be supplied from the following line. In this case the idea would be that some "invoke" (i.e., trust in) their military might for victory (cf. NEB "boast"; NIV "trust"; NRSV "take pride"). Verse 8 suggests that the "some/others" mentioned here are the nation's enemies.]  
but we [The grammatical construction (conjunction + pronominal subject) highlights the contrast between God's faithful people and the others mentioned in the previous line.] depend on [Heb "we invoke the name of." The Hiphil of רָצַח (zakhar), when combined with the phrase "in the name," means "to invoke" (see Josh 23:7; Isa 48:1; Amos 6:10). By invoking the Lord's name in prayer, the people demonstrate their trust in him.] the LORD our God.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version    These boast in chariots, and those in horses, But as for us, concerning the Name of Yahweh our Elohim, we are ever mindful."

LTHB                                These *trust* in chariots, and these in horses, but we will make mention in the name of Jehovah our God.

NRSV                                Some take pride in chariots, and some in horses,  
but our pride is in the name of the Lord our God.

Thieme                              These {the Philistines} . . . by chariots {basis of the strength of their military is the power of their chariots},  
and some . . . {depend} in horses  
but, in contrast, we {David and his men} have been caused to remember {based on Bible doctrine resident in our souls} the Person/Name/Essence of Jehovah/God our 'Elohiym/Godhead.

WEB                                 Some trust in chariots, and some in horses, But we trust the name of Yahweh our God.

Young's Updated LT            Some of chariots, and some of horses, and we in the name of Jehovah our God remember.

**The gist of this verse:**      Other nations and kings depend upon chariots and horses, but Israel invokes the name of Jehovah their God.

Psalm 20:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾelleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective	Strong's #428 BDB #41
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rekeb (רֶכֶב) [pronounced REH-khe <sup>b</sup> v]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun with the definite article	Strong's #7393 BDB #939

## Psalm 20:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'êlleh (אֵלֶּה) [pronounced ALE-leh]	these, these things	demonstrative plural adjective	Strong's #428 BDB #41
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
çûwç (סוּס) [pronounced soos]	horse, chariot horse; swallow, swift	masculine plural noun with the definite article	Strong's #5483 BDB #692

**Translation:** [These \[trust\] in chariots and these \[trust\] in \[their\] horses,...](#) We do not have a verb here, and it is unclear whether this verb has dropped out or whether we take the verb from the general context. It is clear in the previous verses that David is exercising trust and dependence upon God, although that particular verb is not specifically used. However, we may infer the verb *to trust* from the general tenor of the psalm (which many translations do).

This is the human viewpoint way of understanding things—we *have great chariots or we have great horses, and therefore, our armies will be victorious*. This does not argue against having a well-trained army with excellent equipment; however, this should not be when the people depend upon. As Moses told the Jews, [“When you go out to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them, for the LORD your God is with you, Who brought you up out of the land of Egypt.”](#) (Deut. 20:1). Or, as the psalmist tells us in Psalm 33:16–17: [The king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a false hope for salvation, and by its great might it cannot rescue.](#)

Barnes gives us an historical perspective of these war chariots: *The war-chariot carried armed men into battle. These furnished great advantages in war, by the speed with which they could be driven against an enemy, and by the facilities in fighting from them. They were usually very simple. They consisted of “a light pole suspended between and on the withers of a pair of horses, the after end resting on a light axle tree, with two low wheels. Upon the axle stood a light frame, open behind, and floored for the warrior and his charioteer, who both stood within. On the sides of the frame hung the war-bow, in its case; a large quiver with arrows and darts had commonly a particular sheath. In Persia, the chariots, elevated upon wheels of considerable diameter, had four horses abreast; and in early ages, there were occasionally hooks or scythes attached to the axles.”* - Kitto, “Cyclo.” *In early ages these constituted a main reliance in determining the result of a battle.*<sup>28</sup> Gill also provides us with some background information here: *Such chariots as were called “currus falcati”, that had scythes at the sides of them, which being drove with fury among the infantry, cut them down as grass is mown with scythes.*<sup>29</sup>

The final verb in this verse could mean *to call upon, to invoke*; and we may use this verb here as well. The meaning of this single verb will require some discussion; and after the discussion, we will pull the verses together.

<sup>28</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 20:7 (slightly edited).

<sup>29</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 20:7.

**Application:** I write this in the year 2009, in the United States, and there is a very bleak outlook for the U.S. indeed. We are teetering on a depression. Our president, who either has no clue what to do or is so ideologically predisposed to do what he wants to do, is making things worse, spending money that we do not have, increasing the federal government size, which will never help with a recession or a depression; and, although he has made some good decisions with regards to foreign policy, he is a novice in this area as well. Many people in the United States are, understandably, concerned. However, these things must come to pass. Over half of our electorate voted for this man, and many saw him as messianic, able to do great things, despite having the thinnest resume of any previous modern president. Many voted for him because he would simply give them more things without their having to work for it. They put their trust in a man, including many religious types. When a nation of believers begins to depend upon a man for their deliverance, and is willing to take from the state without working, this is problematic to the nation, and the nation must be cleansed. The believer does not have to be concerned about this. We do not depend upon material things. Just as a people may depend upon their chariots or horses for victory is empty; our dependence upon material prosperity as our deliverance is empty. We have to let history take its course. God loves the United States and God is going to preserve the United States. We support the nation Israel; we teach the Word of God here, and we send out missionaries. So God is not going to crush the United States for our many weaknesses. However, God may have to cull out some of our population and get many others pointed in the right direction. This messianic vision of our president is a great problem for the United States, and God must deal with this mistaken vision. Some nations depend upon chariots and horses; others depend too much upon their president.

### Psalm 20:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾānach <sup>e</sup> nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i> ]	<i>we; (sometimes a verb is implied)</i>	1 <sup>st</sup> person plural pronoun	Strong's #587 BDB #59
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #2142 BDB #269

## Psalm 20:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
----------------------	-------------------------	------------------	--------------------------

About this verb, the NET writes: *Hebrew "we invoke the name of." The Hiphil of זָכַר (zakhar), when combined with the phrase "in the name," means "to invoke" (see Joshua 23:7 Isa. 48:1 Amos 6:10). By invoking the Lord's name in prayer, the people demonstrate their trust in him.*<sup>30</sup> We will examine this thoroughly in a doctrine below.

When the Hiphil is associated with the *name of Jehovah* (or a similar phrase), we may translate it *to call upon, to invoke*. The relationship to the original words is, if Jesus Christ is in your memory center because you have studied the Word of God, certain circumstances will reasonably cause you to *invoke* His name from memory. See the exegesis of Psalm 20:7 for confirmation of this.

**Translation:** ...but we call to mind [or, *invoke*] the Name of Y<sup>e</sup>howah our Elohim. In war, some depend upon chariots and horses, but we, instead, call upon the Name of Jehovah Elohim. He is the key to our victory in war.

Now, God's name is not a good luck charm. We do not continually repeat the name *Jehovah* or *Y<sup>e</sup>howah* or *Jesus*. I have known various ministers and Christians, and it seems like every few sentences, they slip in some holy phrase, like, "Jesus be blessed." This is not how we understand this verse. We need to know the attributes of God. We need to know the essence of God. We need to understand our relationship to Him. We need to have cognitive, reasoned thinking of who we are and Who God is, and our relationship with Him. We have been saved because Jesus Christ died for our sins, which gives us direct access to God, the Creator of the Universe. You might think that, it would be great if you had a direct line to the president, and that he would consider what you have to say and often change his mind and policy because of your advice. What we have is so much greater than that. We have a direct line to the God Who created all that we see. We have a direct line to a God Who loves us and treats us in grace, despite our many shortcomings. The more we are able to mentally enumerate all that this means, the better we are able to string together thoughts which relate God to us, the easier it is to face any disaster or difficulty. All of this is confidence based upon cognitive thought, and our thinking comes from knowledge of Bible doctrine.

We have already studied David and the many wars in which he was engaged in, in 2Sam. 8. Israel was victorious because God made them victorious. Israel was surrounded by vicious nations, some fueled by natural hatred for the Jews, and God gave David victory over these nations.

In modern-day Israel, where these are God's people living in Israel, even though many of them are unbelievers, God has shown obvious care for this nation. We have seen several wars between Israel and a coalition of nations, and Israel has been victorious again and again. Compared to these other countries, Israel is a postage stamp of a nation. In terms of personal anger and animosity, the Jews cannot compare to the Arab nations around them. Iran, which, for all intents and purposes, has no relationship with Israel, for good or bad, periodically calls for the destruction of Israel, because of the innate hatred in the souls of Iranian leaders and its people. Given these things, it is absolutely amazing that Israel has survived on that tiny plot of land for over 60 years now. But that is God's grace. They do not earn it; they do not deserve it; but they are God's people. This same God protects us.

The verb *zâkar* (זָכַר) [pronounced *zaw-KAHR*] means, in the Hiphil, *to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering*. Strong's #2142 BDB #269

<sup>30</sup> The NET Bible, <http://bible.org/netbible/index.htm?psa20.htm> (footnote), accessed May 21, 2009.

The NET Bible suggests that this final verb ought to mean *to invoke* when found in conjunction with the *name of Jehovah*. Actually, *zâkar* and the word *name* are found together 16 times in the Bible: Ex. 20:24 23:13 Joshua 23:7 2Sam. 18:18 Psalm 20:7 45:17 119:55 Isa. 12:4 26:13 48:1 49:1 Jer. 11:19 14:21 20:9 Hosea 2:17 Amos 6:10. So this is worth pursuing.

That I am going to examine all of these passages may seem as if I am overdoing it; however, the NET Bible is proposing to add a new meaning to this verb—one not found in Strong's, Gesenius or BDB—so, under those circumstances, we need to be circumspect. Anytime I add in a definition which is not a synonym or remove a longstanding definition, I do so with great care. If the common understanding of this verb is reasonable, then I will leave that meaning there. If not, I will replace it with *zâkar*.

### Zâkar and the Name of Jehovah

Scripture	Text/Commentary
An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I <b>cause My name to be remembered</b> I will come to you and bless you (Ex. 20:24).	Zâkar is found in the Hiphil imperfect, and is reasonably translated <i>to be caused to remember</i> .
Pay attention to all that I have said to you, and <b>make no mention</b> of the names of other gods, nor let it be heard on your lips (Ex. 23:13).	Zâkar is found in the Hiphil imperfect, and is reasonably translated <i>to mention</i> . It could be rendered <i>to [not] invoke</i> here.
Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left, that you may not mix with these nations remaining among you or <b>zâkar</b> of the names of their gods or swear by them or serve them or bow down to them, but you shall cling to the LORD your God just as you have done to this day (Joshua 23:6–8).	Here, Joshua is warning Israel to follow the Mosaic Law and to not become involved with the false gods of the other nations. Zâkar here is in the Hiphil imperfect, and it could reasonably be translated <i>to invoke, to call upon</i> . Although the traditional meanings of <i>zâkar</i> could be used here, <i>to invoke, to call upon</i> appear to be more on point.
Now Absalom in his lifetime had taken and set up for himself the pillar that is in the King's Valley, for he said, "I have no son <b>to keep my name in remembrance</b> ." He called the pillar after his own name, and it is called Absalom's monument to this day (2Sam. 18:18).	Zâkar is found in the Hiphil infinitive, and is reasonably translated <i>to be caused to remember</i> .
Some [trust] in chariots and some in horses, but we <b>zâkar</b> in the name of the LORD our God (Psalm 20:7).	Although other nations trust in their armor, believers in Israel <i>call upon</i> or <i>invoke</i> the name of God, it is not in truth or righteousness. The verb is in the Hiphil imperfect.
I <b>will cause your name to be remembered</b> in all generations; therefore nations will praise you forever and ever (Psalm 45:17).	Zâkar is found in the Hiphil imperfect, and is reasonably translated <i>to be caused to remember</i> .
I <b>remember your name</b> in the night, O LORD, and keep Your law (Psalm 119:55).	Zâkar is found in the Qal perfect, and is reasonably translated <i>to remember</i> .
And you will say in that day: "Give thanks to the LORD, call upon His name, make known his deeds among the peoples, <b>call to remembrance</b> that His name is exalted (Isa. 12:4).	Zâkar is found in the Hiphil imperative and is reasonably translated <i>call to remembrance</i> .

## Zâkar and the Name of Jehovah

Scripture	Text/Commentary
O LORD our God, other lords besides You have ruled over us, but Your name alone we <b>bring to remembrance</b> (Isa. 26:13).	Zâkar is found in the Hiphil imperfect, and is reasonably translated <i>to be caused to remember</i> . In this instance, it would be quite reasonable to translate the verb <i>to call upon, to invoke</i> .
Hear this, O house of Jacob, who are called by the name of Israel, and who came from the waters of Judah, who swear by the name of the LORD and <b>zâkar</b> the God of Israel, but not in truth or right (Isa. 48:1).	Israel again is seen as an apostate nation, and, although they <i>call upon</i> or <i>invoke</i> the name of God, it is not in truth or righteousness. Although rendering this <i>call to remembrance</i> makes sense at first, it does not seem to fit in with the final part of the sentence. How do you relate <i>truth and right to remembering</i> ? Again, the verb is in the Hiphil imperfect.
Listen to me, O coastlands, and give attention, you peoples from afar. The LORD called Me from the womb, from the body of My mother He <b>zâkar</b> My name (Isa. 49:1).	Zâkar is found in the Hiphil perfect, and is reasonably translated <i>to be caused to remember, to make mention of</i> . However, this would also make sense for God <i>to call out, to call upon</i> His name. This is quite an interesting passage because, if this is seen as Isaiah, how egotistical he must have been to suggest that God would call his name; however, if this is Jesus Christ, then God calls upon Him to fulfill God's plan.
And when one's relative, the one who anoints him for burial, shall take him up to bring the bones out of the house, and shall say to him who is in the innermost parts of the house, "Is there still anyone with you?" he shall say, "No"; and he shall say, "Silence! We must not <b>zâkar</b> the name of the LORD." (Amos 6:10).	The context of this verse is the 5 <sup>th</sup> Cycle of Discipline, and God promises to hand over the progeny of Jacob to his enemies. Here, <i>zâkar</i> is the Hiphil infinitive, and could reasonably be translated <i>to invoke, to call upon</i> .
But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his name <b>be remembered</b> no more." (Jer. 11:19).	Zâkar is found in the Niphal imperfect, and is reasonably translated <i>to be remembered</i> .
For I will remove the names of the Baals from her mouth, and they <b>shall be remembered</b> by name no more (Hosea 2:17).	Zâkar is found in the Niphal imperfect, and is reasonably translated <i>to be remembered</i> .

In 3 instances (Psalm 20:7 Isa. 48:1 Hosea 2:17), *to call upon, to invoke* appear to be much better translations than *to make mention* or *to cause to remember*; in 3 instances (Joshua 26:7 Isa. 26:13 49:1), although the standard definitions appear to work, *to call upon, to invoke* are just as good, if not better for the context. Here's the deal: this is enough times for us to add these definitions to what BDB and Gesenius offer up. Furthermore, these meanings are related—one first has to bring to remembrance Jesus Christ in order to be able to call upon His name.

Armed with this new definition, this gives us: [These \[call upon\] \[their\] chariots and these \[call upon\] \[their\] horses, but we call upon the Name of Y<sup>e</sup>howah our Elohim](#). We take the verb in context and put it back where the verb is lacking. When an army goes against Israel, it is their thinking that their chariots and their horses (their armored division) can deliver them; and when necessary, they call upon these in order to defeat Israel's army. However, David, instead, calls upon the name of Jehovah Elohim (Jesus Christ), and his army is consistently delivered from defeat.

This contrast of thinking, separates the believer from the world. Of course, a nation would call upon their chariots and horses. Of course, they would place their trust in the chariots and horses—this is the way a person unconnected to God must think. How can they think any differently? The believer is in the plan of God. God is with us at all times. Whatever God has planned for us, He will bring it to pass. If we are at war, we can call upon the name of Jehovah, because He will protect and deliver us.

**Application:** As I mentioned before, I write this in the year 2009. The leader of North Korea is letting off atomic weapons and firing missiles into the air. From a human viewpoint, this is quite serious (well, it is). This is a madman who cares little for his own people, so we know that he cares little for anyone outside of his country. A madman with nuclear weapons and the means of delivering them is a problem throughout this world. And, as mentioned before, we have a president who is personally, a very nice guy (at least, he is very charming), but is way out of his depth here. He has absolutely no clue about international relations. And, at a time when Iran and North Korea are developing missile systems, this president is cutting back on our missile defense. No man could be further divorced from reality. We, as believers, need to be focused on Jesus Christ, not upon the events of history as they unfold. Our trust needs to be upon Him, not upon this or the next president.

**Application:** I write this from the United States, a country which God has blessed far more than any other country in the history of man. We live in a country of great freedom and fortune, and this is because (1) there are a huge number of believers in the United States and (2) there is good, sound Bible teaching occurring throughout the United States (not in a majority of churches, but in a few). God will vindicate His people. God will save His people. There are times when we will face discipline as a nation, but we can look to God, we can call upon His name, and we can depend upon Him.

**Application:** In this, it does not mean that we can just do whatever and God protects us. The illustration which R. B. Thieme Jr. used to often give is, if you want a job, you do not go out and sit on a park bench and pray to God to drop a job into your lap. You might go to this park bench in between job interviews for a rest, but you need to do what is appropriate. However, my point with trusting in God is, many of us can look at Washington and see just how absolutely foolish these men are, and this may cause us great concern. However, when we are not in a position to make any of these decisions, then our eyes and our trust needs to be upon God. Many believers with doctrine could give our president a list of what he ought to do and ought not to do, and they would, more often than not, be right. However, since we do not have this ability, we need to trust God in what He will do and what He will allow to be done.

**Application:** So, what do we do as believers? If we have no political influence beyond our vote, then our tact is to take in doctrine and grow spiritually (we would do that even if we had political influence). A few of us will find ourselves involved in national matters, but the majority of us will not. What you can do is, you thank God for every day that He gives you, and you do not squander that day by being out of fellowship. We use that day as one more day to take in the Word of God. God does not expect us to be involved in studying the Word of God 4 or 5 hours a day. Not even 2. We ought to take in the Word of God one lesson each day, and God gives us the rest of the day off, as it were. He gives us the rest of the day to stay in fellowship and to apply His Word to whatever situation we find ourselves in. Most of the time, it is going to be day to day things and, on occasion, there will be a disaster to contend with. No matter what, we do not panic, we do not lose faith in God, and we do not become embittered. **Whatever is not of faith is sin** (Rom. 14:23b).

Prov. 21:31 explains this to us: [The horse is made ready for the day of battle, but the victory belongs to the LORD](#). The believer does what he can and he does what is necessary; but the ultimate victory is always dependent upon God. There are a number of things which occurred throughout WWII, which were beyond our control, which

eventually gave the allies the victory. So, we do not show up for war half-heartedly or ill-prepared; but victory will still belong to God.

The key is, we know that God is in control, and our minds ought to be thinking doctrine from day to day: **Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the LORD! And yet he is wise and brings disaster; he does not call back his words, but will arise against the house of the evildoers and against the helpers of those who work iniquity. The Egyptians are man, and not God, and their horses are flesh, and not spirit. When the LORD stretches out his hand, the helper will stumble, and he who is helped will fall, and they will all perish together** (Isa. 33:1–3). There are no shortcuts and we cannot rely upon human viewpoint. Or, as God tells us in Jer. 17:5: **"Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD."** Or as Hezekiah told his people, **"Be strong and courageous. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him, for there are more with us than with him. With him is an arm of flesh, but with us is the LORD our God, to help us and to fight our battles."** (2Chron. 37:7–8).

**Application:** Let me give you a specific example. I tend to side with conservative Republicans about 95% of the time (as long as they stick to their conservative principles). The Republican party has its biggest problems with getting votes from minority races, chiefly with Blacks and Hispanics. I actually know how to fix that. However, since I do not have the ear of the Republican party, there is really little I can do in this regard. Now, I could run around and be frustrated; hunt down Michael Steele (the head of the Republican party) and demand an audience, or just be in an absolute tizzy because I cannot get my ideas to the GOP's marketing operation. However, I know that God is in control. I know that other people often come up with similar ideas. I realize that, if necessary, we may need to see Democrats make a complete mess of things, and for Republicans to be repentant over their evil ways when they were in power. What I know for a fact is, God has all of this worked out. He already has a plan in motion for the United States. He knows what is going to happen, He knows each and every believer in the United States and where we live, and He has it all taken care of. So, as a part of the electorate, it is good for me to know about many of the issues of this country, and to have a clear vision of what is right and wrong for us to do. However, the last thing I should do as a believer is fall apart, become upset, or worry that the end is near because the wrong man was elected president or the wrong party is in charge of Congress. What I know for a fact is, God has blessed the United States more than He has blessed any nation in history; and God has everything under control when it comes to what will happen to the United States. That needs to be our focus, no matter what occurs over the next few years.

**Application:** I also know how to reduce the number of federal, state and country jobs. There may never be an opportunity for me to share this knowledge with anyone. Again, frustration is not the solution. Taking in doctrine every day is the solution. If God chooses to work through me in the arena of ideas and national policy, great; if He choose not to, great. It does not make any difference one way or the other.

**They [even] they were bowed down and they have fallen;  
and we [even] we rose up and so we are standing upright.**

Psalm  
20:8

**They have bowed down or they have fallen;  
yet we [even] we rose up and so we stand upright.**

**They have bowed down or they have fallen [before us]; yet we rose up and now we stand upright.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate  
Masoretic Text (Hebrew)

They are bound, and have fallen: but we are risen, and are set upright.  
They [even] they were bowed down and they have fallen;  
and we [even] we rose up and so we are standing upright.

Peshitta (Syriac) They are bowed down and fallen; but we are risen and stand ready.  
 Septuagint (Greek) They are overthrown and fallen; but we are risen, and have been set upright.

Significant differences: The first description of *they* is *bound* in the Latin, which is different from being *bowed down*. The Greek verb is translated *overthrown*, which is close (it is one of the many Greek verbs not found in the New Testament, so I base this upon the English translation). Everything else is in agreement with the Masoretic text.

### Thought-for-thought translations; paraphrases:

CEV Others will stumble and fall, but we will be strong and stand firm.  
 Easy English (Pocock) They will falter and fall.  
 Easy-to-Read Version But we will get up and remain strong.  
 Those other people were defeated—  
 they died in battle.  
 But we won! We are the winners!  
 Good News Bible (TEV) Such people will stumble and fall, but we will rise and stand firm.  
*The Message* The chariots will rust, those horses pull up lame-- and we'll be on our feet, standing tall.  
 New Century Version They are overwhelmed and defeated,  
 but we march forward and win.  
 New Life Bible They have fallen on their knees. But we rise up and stand straight.  
 New Living Translation Those nations will fall down and collapse,  
 but we will rise up and stand firm.

### Partially literal and partially paraphrased translations:

American English Bible [For, when I called on the Name of God Jehovah,]<sup>8</sup> they fell and were bound hand and foot. But as for us, we've been resurrected and remade. I have included a portion of v. 7 for context.  
*God's Word*<sup>TM</sup> They will sink to their knees and fall, but we will rise and stand firm.  
 NIRV They are brought to their knees and fall down.  
 But we get up and stand firm.  
 New Jerusalem Bible They will crumple and fall, while we stand upright and firm.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English They are bent down and made low; but we have been lifted up.  
 Complete Apostles' Bible They are overthrown and fallen; but we are risen, and have been set upright.  
 HCSB They collapse and fall, but we rise and stand firm.  
 JPS (Tanakh) They collapse and lie fallen,  
 but we rally and gather strength.  
 Judaica Press Complete T. They kneel and fall, but we rise and gain strength.  
 NET Bible<sup>®</sup> They will fall down, [Or "stumble and fall down."] but we [The grammatical construction (conjunction + pronominal subject) highlights the contrast between God's victorious people and the defeated enemies mentioned in the previous line. The perfect verbal forms either generalize or, more likely, state rhetorically the people's confidence as they face the approaching battle. They describe the demise of the enemy as being as good as done.] will stand firm. [Or "rise up and remain upright." On the meaning of the Hitpolel of ???? ('ud), see HALOT 795 s.v. I ???? . The verbal forms (a perfect followed by a prefixed form with vav [?] consecutive) either generalize or, more likely, state rhetorically the people's confidence as they face the approaching battle.]  
 New International Version They are brought to their knees and fall,

but we rise up and stand firm.

**Literal, almost word-for-word, renderings:**

American KJV	They are brought down and fallen: but we are risen, and stand upright.
Concordant Literal Version	They, indeed they will bow down and fall, But as for us, we will rise and shall become attested."
English Standard Version	They collapse and fall, but we rise and stand upright.
exeGesés companion Bible	They - they knuckle under and fall; and we rise restored.
Thieme	They {the Philistines} have been defeated/'brought down' {kara` } and therefore are fallen. But we 'have become stabilized'/are established/'have risen' {quwm}, and we 'have restored {our nation}/'stand upright' {`uwd}.
Young's Updated LT	They—they have bowed and have fallen, and we have risen up and station ourselves upright.

**The gist of this verse:** Israel's enemies have either bowed down to Israel or they have fallen in battle against Israel. Israel, on the other hand, has become prominent and stabilized.

**Psalm 20:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hênnâh (הַנָּה) [pronounced hayn-nawh]	they, those; these [with the definite article]	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241
kâra' (עָרַךְ) [pronounced kaw-RAHG]	to bend the knees, to bow down, to bend down before [usually used for doing obeisance to a king]; to crouch [down]; by implication: to fall, to sink	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3766 BDB #502
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

## Psalm 20:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.<sup>31</sup></p>			
<p>nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]</p>	<p><i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i></p>	<p>3<sup>rd</sup> person plural, Qal perfect</p>	<p>Strong's #5307 BDB #656</p>

**Translation:** *They have bowed down or they have fallen;*... There are two separate outcomes for the nations surrounding Israel that this portion of v. 8 speaks of; therefore, I have used the extended meanings for the wâw conjunction. *They have bowed down* means that the people have recognized Israel's superiority and have bowed down before them. Although this verb can be used of an enemy of has been defeated (e.g., Judges 5:27 Psalm 78:31), this verb more often refers to bowing before another (1Kings 19:18 2Chron. 7:3 29:29 Ezra 9:5 Esther 3:2, 5). Examples of this would be Toi, King of Ramath or Hiram, King of Tyre. Hiram came and built David a palace; Toi sent his son with tribute gifts to David. This verse speaks of either subservience to Israel or simply of respect given to the nation Israel.

The second group are those who wanted to fight against the Jews—the Syrians, the Edomites, the Philistines—and David has defeated them. They have fallen. The perfect tense here could indicate that David is at the end of his life and that these enemy nations have all fallen before him; or, this perfect tense could refer to the certainty of his enemies falling before him. Many had already been defeated, and those which remain will be defeated.

<sup>31</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

### Psalm 20:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly, and specially, and namely, and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who, which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but, and yet, although, otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.<sup>32</sup></p>			
ʾānach <sup>e</sup> nûw (אָנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i> ]	<i>we;</i> (sometimes a verb is implied)	1 <sup>st</sup> person plural pronoun	Strong's #587 BDB #59
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #6965 BDB #877
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
gûwd (עוּד) [pronounced <i>good</i> ]	<i>to set oneself up, to stand upright</i>	1 <sup>st</sup> person plural, Hithpalel imperfect	Strong's #5749 BDB #729

**Translation:** ...yet we [even] we rose up and so we stand upright. What David and Israel have done is in stark contrast to the nations surrounding Israel. Israel arose to become a prominent nation, and, after many battles, their army is still standing.

Although vv. 8a and 8b are in contrast with one another, I do not see this as a one-to-one direct contrast. John Calvin<sup>33</sup> suggests that Israel used to be bowed down, but then they rose up; Israel used to be fallen, but now they stand upright. Although this could certainly make sense, we just do not find an historical reason to support this interpretation. For instance, Israel and Palestine have been fighting like cats and dogs. Although there have been

<sup>32</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

<sup>33</sup> John Calvin, *Calvin's Commentary on the Bible*; 2<sup>nd</sup> beta version from e-Sword, Psalm 20:8.

times of clear victory (when Saul was defeated by the Philistines or when David defeated the Philistines who gathered around Jerusalem), there were several periods of time where this war was fought to a standstill (e.g., when the Philistines seemed to sound defeat the Israelites, but then stole the Ark, and had large segments of their population die because of that—1Sam. 4–7). You may recall that David allied himself with the Philistines to escape Saul (1Sam. 27, 29). So this war between Israel and Palestine has been quite a back and forth war, with periods of nonaggression. We do not have this long, long period of time where Israel was subservient to the Philistines, and now David has turned this completely around. But, what we clearly have at this time is, the enemies of Israel have fallen before David; those nearby nations who are not enemies have done obeisance to him; and the nation Israel has stood up—presumably above the other nations—and is now a stable and superior power.

However, the parallel which ought to be drawn here is, those who trusted in their horses and chariots have fallen—in fact, the imagery is quite good here, if you picture a proud heathen army on their horses and in their chariots, brought down to the ground in war. The nation which depended upon Jehovah Elohim has risen up and become prominent.<sup>34</sup>

These two verses taken together also suggest eternal consequences. There are men who trust in and depend upon earthly things. They are concerned with the job that they have, the money that they make, the neighborhood they live in, their political views or political party affiliation, etc. These are their primary concerns, the things of the earth. They may be rich, they may be successful and they may be powerful. However, they will be brought down—and if they never exercise faith in Christ—into the Lake of Fire. Those who place their trust in Christ Jesus will be glorified in Him (2Thess. 1:12 1Peter 4:11). In fact, we will all arise from the dead and forever be with the Lord (1Cor. 15:21, 33 1Thess. 4:17).

**Application:** It is only logical that our trust should be in something or Someone Who is eternal. I have wonderful parents, I had a great upbringing and an excellent education. But I know that this is all temporal. I love the house that I live in, but I realize that, 100 years from now, I will be long gone and the house will possibly be gone as well. So, placing my trust and faith in my parents, my upbringing, my education or present status is, at best, temporal. During my lifetime, there are been many so-so presidents, a couple of good presidents, a couple of bad presidents, and one very good president. They do have an impact upon me, but their impact is temporal because my life is temporal. Jesus Christ did die, but He was raised again from the dead, and it is upon Him I can depend. He stepped outside of the temporal realm and He returned. He is the only man to be risen again permanently. So, my initial trust should be in Him for salvation; and then in time, for temporal dependence and spiritual growth. Somehow and in some way, the temporal possessions which I have, I will lose; or they will become moth-eaten and fade away. And at some point in time, I will leave this world as well. So, it is most logical to place my trust in Someone Who is eternal, who has died and has returned, as death is the inevitable door through which we all will walk.<sup>35</sup> Psalm 146:5–9: [Blessed \[happy\] is he whose help is the God of Jacob, whose hope is in the LORD his God, Who made heaven and earth, the sea, and all that is in them, Who keeps faith forever; Who executes justice for the oppressed, Who gives food to the hungry. The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.](#) Jer. 17:7–8: [Blessed \[happy\] is the man who trusts in the LORD, whose trust is the LORD. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit.](#)

[They have bowed down or they have fallen; yet we \[even\] we rose up and so we stand upright.](#) What this line may reasonably suggest is that, this psalm should be placed after 2Sam. 10, after all of Israel's enemies have been vanquished. However, if this is a psalm designed to give confidence both to those left back at home and to those on the battlefield, then this would have been written by David during a time of great confidence, but before all of his enemies had been defeated.

<sup>34</sup> This parallelism is presented in Adam Clarke's *Commentary on the Bible*; from e-Sword, Psalm 20:8. Gill also in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 20:8.

<sup>35</sup> Except, of course, the rapture generation

**Y<sup>e</sup>howah, deliver the king;  
He answers us in a day of our calling.**

Psalm  
20:9

**Y<sup>e</sup>howah, deliver the king [or, Y<sup>e</sup>howah will  
deliver the king];  
He answers us in the day we call out [to Him].**

**Jehovah, deliver the king;  
He answers us in the day we call out to Him.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

O Lord, save the king: and hear us in the day that we will call upon You.  
Y<sup>e</sup>howah, deliver the king;  
He answers us in a day of our calling.

Peshitta (Syriac)  
Septuagint (Greek)

O LORD, save us, and let our King answer us in the day when we call upon him.  
O Lord, You have saved the king: and You have heard us in whatever day we call upon You.

Significant differences:

Although the Hebrew, Greek and Latin call for God to deliver the king; the Syriac asks for *us* to be delivered. Since the previous verse said that *we have risen up and we stand upright*, it reasonably follows to speak of *us* in this verse. However, the Greek, Latin and Hebrew asks for God to *hear us*. In the Hebrew, it is unclear as to where *the king* belongs, whether with the first or second line, which explains how the Syriac can be interpreted differently from the Greek and Latin. The Hebrew, for the first time, addresses God directly: **O Jehovah, save...** It is logical for us to place *the king* with *save*, which gives us a direct object.

The Latin, with the next verb, returns to the 3<sup>rd</sup> person. The Latin, Syriac and Greek continue with the 2<sup>nd</sup> person singular. This is logical, but whether this was just a matter of pulling everything together to reasonably translate the Hebrew or whether the Hebrew has been corrupted, I cannot say. This is an extremely difficult verse to deal with in the Hebrew, even though it appears to be quite simple (the words are common, simple words; the tenses are not extraordinary). However, there is enough going on here which would cause the ancient translators to make their best guesses.

#### Thought-for-thought translations; paraphrases:

CEV  
Easy English (Pocock)

Give the king victory, LORD, and answer our prayers.  
Lord, save the king!  
Answer us when we pray.

Easy-to-Read Version

The Lord saved his chosen king!  
God's chosen king called for help.  
And God answered!

Good News Bible (TEV)  
*The Message*

Give victory to the king, O LORD; answer us when we call.  
Make the king a winner, GOD; the day we call, give us your answer.

New Century Version

Lord, save the king!  
Answer us when we call for help.

New Life Bible  
New Living Translation

O Lord, save! May the King answer us when we call.  
Give victory to our king, O Lord!

New Simplified Bible

Answer our cry for help.  
Give victory to the king, O Jehovah. Answer us in the day that we call.

**Partially literal and partially paraphrased translations:**

American English Bible <i>God's Word</i> <sup>TM</sup>	O Jehovah, please save the king, and pay close attention when we call upon You. Give victory to the king, O LORD. Answer us when we call.
New American Bible	LORD, grant victory to the king; answer when we call upon you.
NIRV	Lord, save the king! Answer us when we call out to you!

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Come to our help, Lord: let the king give ear to our cry.
Complete Apostles' Bible	O Lord, save the king: and hear us in whatever day we call upon You.
Context Group Version	Save, YHWH: Let the King answer us when we call.
HCSB	LORD, give victory to the king! May He answer us on the day that we call.
JPS (Tanakh)	O LORD, grant victory! May the King answer us when we call [or, in ght light of v. 7, "O LORD, grant victory to the king; may He answer us when we call."].
Judaica Press Complete T. NET Bible®	O Lord, save us; may the King answer us on the day we call. The LORD will deliver the king; [This translation assumes an emendation of the verbal form הַעֲשֵׂה (hoshi'ah). As it stands, the form is an imperative. In this case the people return to the petitionary mood with which the psalm begins ("O Lord, deliver"). But the immediate context is one of confidence (vv. 6-8), not petition (vv. 1-5). If one takes the final he on the verb "deliver" as dittographic (note the initial he (ה) on the following phrase, "the king"), one can repoint the verbal form as a perfect and understand it as expressing the people's confidence, "the Lord will deliver the king" (see v. 6). The Hebrew scribal tradition takes "the king" with the following line, in which case it would be best interpreted as a divine title, "may the King answer us" or "the king will answer us" (see Psalm 98:6 145:1). However, the poetic parallelism is better balanced if "the king" is taken with the first line. In this case the referent is the Davidic king, who is earlier called the Lord's "anointed one" (cf. note on "chosen king" in v. 6; see Psalm 21:7 45:5, 11 63:11).] he will answer us [If the imperative is retained in the preceding line, then the prefixed verbal form is best taken as a jussive of prayer, "may he answer us." However, if the imperative in the previous line is emended to a perfect, the prefixed form is best taken as imperfect, "he will answer us" (see the note on the word "king" at the end of the previous line).] when we call to him for help! [Heb "in the day we call."]

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	O Lord, give victory; let the King answer us when we call.
<i>Updated Emphasized Bible</i>	Yahweh, has saved the king. Answer us, then, on the day when we call.
English Standard Version	O LORD, save the king! May he answer us when we call.
exeGesés companion Bible	Save, O Yah Veh; the sovereign answers us the day we call.
Evidence Bible	Save, LORD: let the king hear us when we call.
LTHB	Save, O Jehovah! The King will answer us in the day of our calling.
MKJV	Save, O Jehovah; let the King hear us when we call.
NRSV	Give victory to the king, O Lord; answer us when we call [Greek: Hebrew: give victory, O Lord; let the King answer us when we call].
Thieme	Jehovah/God has delivered {yasha`} the king {David}. Answer us when we call.

WEB  
Young's Updated LT

Save, Yahweh; Let the King answer us when we call!  
O Jehovah, save the king, He answers us in the day we call!

**The gist of this verse:** Jehovah Elohim has delivered the king; and Jehovah Elohim will answer us when we call out to Him.

Normally, I would break this verse up into two pieces; however, it is unclear as to where *the king* should go. Since there are several ways of reading this verse, there will be several interpretations.

### Psalm 20:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
yâsha <sup>c</sup> (עָשָׂה) [pronounced <i>yaw-SHAHG</i> ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	2 <sup>nd</sup> person masculine singular; Hiphil imperative; cohortative	Strong's #3467 BDB #446
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

The NET Bible comments: **The LORD will deliver the king;** [This translation assumes an emendation of the verbal form הַעֲשֵׂה (hoshi'ah). As it stands, the form is an imperative. In this case the people return to the petitionary mood with which the psalm begins ("O Lord, deliver"). But the immediate context is one of confidence (vv. 6-8), not petition (vv. 1-5). If one takes the final he on the verb "deliver" as dittographic (note the initial he (ה) on the following phrase, "the king"), one can reposit the verbal form as a perfect and understand it as expressing the people's confidence, "the Lord will deliver the king" (see v. 6). The Hebrew scribal tradition takes "the king" with the following line, in which case it would be best interpreted as a divine title, "may the King answer us" or "the king will answer us" (see Psalm 98:6 145:1). However, the poetic parallelism is better balanced if "the king" is taken with the first line. In this case the referent is the Davidic king, who is earlier called the Lord's "anointed one" (cf. note on "chosen king" in v. 6; see Psalm 21:7 45:5, 11 63:11).<sup>36</sup>

What the NET Bible is saying is, the Hebrew letter hê (ה) may have been accidentally repeated by a scribe, which is where our imperative comes from.

ʿānâh (אָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 1 <sup>st</sup> person plural suffix	Strong's #6030 BDB #772
--	---	--	----------------------------

The NET Bible comments: *If the imperative is retained in the preceding line, then the prefixed verbal form is best taken as a jussive of prayer, "may he answer us." However, if the imperative in the previous line is emended to a perfect, the prefixed form is best taken as imperfect, "he will answer us" (see the note on the word "king" at the end of the previous line).*<sup>37</sup>

b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
--	---	----------------------------	--------------------------

<sup>36</sup> From <http://bible.org/netbible/index.htm?psa20.htm> (footnote); accessed May 22, 2009.

<sup>37</sup> From <http://bible.org/netbible/index.htm?psa20.htm> (footnote); accessed May 22, 2009.

**Psalm 20:9**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
<p>Together, these are literally translated <i>in the day</i>; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i>. These interpretations often depend upon <i>when</i> the action of the verb takes place.</p>			
<p>When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when</i>.</p>			
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	Qal infinitive construct with the 1 <sup>st</sup> person plural suffix	Strong's #7121 BDB #894

**Translation:** [Y<sup>e</sup>howah, deliver the king](#) [or, Y<sup>e</sup>howah will deliver the king]; [He answers us in the day we call out \[to Him\]](#). You will note the two different ways of translating the first line (actually, there are more than two ways). The second assumes that there is an error in the transcribing of the text. Given that God is not addressed anywhere in this psalm in the 2<sup>nd</sup> person, this makes sense.

Although there is some confusion as to the interpretation of the entirety of this verse, it is clear that God will hear us and answer us when we call out to Him. So let's cover what is easy first:

**God Hears Us and Answers our Prayers**

Scripture	Text/Commentary
2Chron. 7:14–15	God, speaking to Solomon in a dream, said, <a href="#">“If my people who are called by My name humble themselves, and pray and seek My face and turn from their wicked ways, then I will hear from heaven and I will forgive their sin and heal their land. Now My eyes will be open and My ears attentive to the prayer that is made in this place [the Temple of God].”</a>

## God Hears Us and Answers our Prayers

Scripture	Text/Commentary
<p><b>Neh. 9:7–21</b></p>	<p>Levites, during the time of Nehemiah, in a public prayer, said, “You are Jehovah, the God who chose Abram and brought him out of Ur of the Chaldees, and gave him the name of Abraham, and found his heart faithful before You, and made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give it to his seed. And You have performed Your words, for You are righteous. And You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea, and gave out signs and wonders upon Pharaoh and upon all his servants and upon all the people of his land. For You knew that they were acting proudly against them. So You got Yourself a name, as today. And You divided the sea before them, so that they went through the midst of the sea on the dry land. And their pursuers You threw into the deep, like a stone into the mighty waters. And You led them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way in which they should go. And You came down on Mount Sinai, and spoke with them from Heaven, and gave them right judgments and true laws, good statutes and commandments. And You made known to them Your holy Sabbath, and commanded them commandments, statutes, and laws, by the hand of Moses Your servant. And You gave them bread from the heavens for their hunger, and brought forth water for them out of the rock for their thirst. And You promised them that they should go in to possess the land which You had sworn to give them. But they and our fathers acted proudly and hardened their necks, and did not listen to Your commandments. And they refused to obey, neither were they mindful of Your wonders which You did among them. But they hardened their necks, and in their rebellion appointed a captain to return to their bondage. But You are a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and did not forsake them. Yea, when they had made them a molten calf, and said, This is your God who brought you up out of Egypt, and had worked great blasphemies, yet You in Your great mercies did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day to lead them in the way, nor the pillar of fire by night, to show them light and the way in which they should go. You also gave Your good Spirit to teach them, and did not withhold Your manna from their mouth, and gave them water for their thirst. And forty years You sustained them in the wilderness. They lacked nothing; their clothes did not become old, and their feet did not swell.”</p>

## God Hears Us and Answers our Prayers

Scripture	Text/Commentary
<b>Neh. 9:22–31</b>	The Levites continue with their prayer: “And You gave them [the Jews] kingdoms and nations, and divided them into corners. And they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. And You multiplied their sons like the stars of the heavens, and brought them into the land concerning which You had promised to their fathers that they should go in to possess it. And the sons went in and possessed the land, and You humbled the people of the land before them, the Canaanites, and gave them into their hands, with their kings and the people of the land, so that they might do with them as they would. And they took strong cities and a rich land, and possessed houses full of all goods, wells already dug, vineyards and olive-yards, and fruit trees in abundance. And they ate and were filled, and became fat, and delighted themselves in Your great goodness. But they were disobedient and rebelled against You, and cast Your Law behind their backs. And they killed Your prophets who testified against them to turn them to You, and they worked great blasphemies. gave them into the hand of their enemies, who made them suffer. And in the time of their suffering they cried out to You and You heard them from heaven, and according to your great mercies You gave them saviors who saved them from the hand of their enemies. But after they had rest they did evil again before You, and You abandoned them to the hand of their enemies, so that they had dominion over them. Yet when they turned and cried to You, You heard from heaven, and many times You delivered them according to Your mercies. And You warned them in order to turn them back to Your law. Yet they acted presumptuously and did not obey your commandments, but sinned against Your rules, which if a person does them, he shall live by them, and they turned a stubborn shoulder and stiffened their neck and would not obey. Many years You bore with them and warned them by Your Spirit through your prophets. Yet they would not give ear. Therefore You gave them into the hand of the peoples of the lands. Nevertheless, in Your great mercies You did not make an end of them or forsake them, for You are a gracious and merciful God.” They were recounting the history of Israel and God’s close involvement with Israel.
<b>Job 22:27</b>	You will pray to Him, and He will hear you, and you will fulfill your vows.
<b>Isa. 65:24</b>	Even before they call, I will answer; while they are still speaking, I will hear.
<b>Jer. 29:12–13</b>	You will call to Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart.
<b>Jer. 33:3</b>	Call to Me and I will answer you and tell you great and wondrous things you do not know.
<b>Matt. 7:7–8</b>	Jesus promised: "Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you. For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened."
<b>Matt. 21:22</b>	"if you believe, you will receive whatever you ask for in prayer."
<b>Eph. 2:18</b>	For through Him [Christ] we both have access by one Spirit to the Father.
<b>Heb. 4:16</b>	Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace to help us at the proper time.
<b>1John 5:14–15</b>	Now this is the confidence we have before Him: whenever we ask anything according to His will, He hears us. And if we know that He hears whatever we ask, we know that we have what we have asked Him for.

There are many other passages as well. One of the nice things about the internet is, you can google *promises of God* and connect this to any area of your life, and you can find an abundance of Scripture which will address your particular problem or crisis of faith.

Some of these websites are:

- <http://www.olivebranch.com/promises/promises.htm>
- <http://www.whatsaiththescripture.com/WStS.Promises.html>
- <http://www.bibleinfo.com/en/topics/bible-promises>
- [http://www.bible.org/page.php?page\\_id=3978](http://www.bible.org/page.php?page_id=3978)
- <http://thepromisesofgod.org/>

**Chapter Outline**

**Charts, Maps and Short Doctrines**

I have translated this verse: **Jehovah, deliver the king; He answers us in the day we call out [to Him]**. The difficult part of this verse is affixing *the king*. This could also read: **Y<sup>e</sup>howah, deliver; the King answers us in the day we call out [to Him]**. As I began to list the various ways this verse can be taken, and finally figured out that a table will make this easier:

**The 6 Approaches to Psalm 20:9**

Scripture	Text/Commentary
<p><b>Y<sup>e</sup>howah, deliver the king; He answers us in the day we call out [to Him]</b>.</p>	<p>This is how the text reads in the Hebrew. Placing <i>king</i> with the first phrase gives us more balanced lines. Even though the immediate context is not one of petition (vv. 1–5 are), this first line can serve to sum up the petition of the first half of the psalm followed by the second line which summarizes the confidence expressed in the second half of the psalm.</p>
<p>David writes, “<b>Jehovah, deliver the king</b>” which is David. And David represent all Israel (he is their corporate head); so his calling for a deliverance of himself applies to the entire nation. Deliverance can refer to a military victory (the gist of this psalm), but it can also refer to eternal deliverance, from our sin nature and from our sins. Again, as the corporate head of Israel, David calls to God to do this, using the imperative of entreaty (although David can demand such a thing, because that is consistent with God’s character and purpose).</p>	
<p>In the second phrase, David expresses confidence that God will hear when believers call to Him.</p>	
<p><b>Y<sup>e</sup>howah, deliver the king; Let Him answer us in the day we call out [to Him]</b>.</p>	<p>The second phrase assumes the imperative of the first, so that God is called upon to answer us when we call to Him. This would represent a shift in the psalm from petition to confidence and back to petition again (this last verse).</p>
<p>God is called upon to deliver the king (which would include all Israel); and He is called upon to hear the petitions of the believers in Israel.</p>	
<p><b>Y<sup>e</sup>howah has delivered the king; He will answer us in the day we call out [to Him]</b>.</p>	<p>The additional <i>hê</i> (ה) on the verb <i>to save, to deliver</i> makes it an imperative. This is followed by another <i>hê</i> (ה), which is the definite article for the noun <i>king</i>. If this is a dittograph (an error of writing the <i>hê</i> twice), then the resulting verb is a perfect tense, indicating either completed action or complete confidence in God’s ability and intention to save.</p>
<p>This verse expresses great confidence in God, which is in keeping with the tenor of this portion of the psalm. To take this interpretation, one must assume an error in the Masoretic text. God delivers the king (and all Israel); and God hears us when we call out to Him. In fact, one leads to the other; that is, because God has delivered the king (in battle), we know that God will answer us when we call out to Him.</p>	

## The 6 Approaches to Psalm 20:9

Scripture	Text/Commentary
<p><a href="#">Y<sup>e</sup>howah, deliver; the King answers us in the day we call out [to Him].</a></p>	<p>Here, we place <i>the king</i> with the second line, so it is <i>the King</i> Who answers us when we call out to Him. Here, we do lose the balance of the lines.</p>
<p>God is called upon to save or to deliver, but there is no direct object (this is not unprecedented; I have seen this done before). The King would be Jesus Christ, Who answers us when we call out to Him.</p>	
<p><a href="#">Y<sup>e</sup>howah, deliver [us]; let the King answer us in the day we call out [to Him].</a></p>	<p>Here, we carry the imperative mood of the first phrase into the second. The Syriac and Gill<sup>38</sup> both add <i>us</i> to the first phrase. <i>The King</i> is taken as the subject of the second phrase (and understood to refer to the King of Kings).</p>
<p>Both phrases are seen as a petition to God; and, again, this reverts back to the petition of the first half of this psalm. David, the psalmist, calls for God to deliver or save (which would, reasonably, include his armies, the nation Israel and believers); and David petitions to be heard. The problem with this petition is, it appears as if God has already heard and answered David's prayers, as per the previous couple verses.</p>	
<p><a href="#">Y<sup>e</sup>howah has delivered; the King answers us in the day we call out [to Him].</a></p>	<p>Here, we assume there is an error, and that the first phrase is a perfect tense rather than an imperative (as has been explained earlier). The biggest problem is, these lines become unbalanced and an error is assumed. Apart from that, this fits well with the context.</p>
<p>David expresses confidence in God; he knows that God will deliver him, his army and the nation Israel; and that when we call out to God, He will answer us.</p>	

The 1<sup>st</sup> and 3<sup>rd</sup> interpretations seem to be the most reasonable. The first sums up the psalm, beginning with petition and ending with confidence; the 3<sup>rd</sup>, although it assumes an error, is quite in keeping with the confidence of the previous verses. The primary problem with the final 3 interpretations is the balance of these two phrases is out of whack. My only problem with placing *the king* with the first phrase is, at first blush, appears to be rather egotistical on David's part to write this.

Although I am not particularly thrilled with having several ways of translating this verse, the interpretations are still within the reasonable boundaries of this psalm and of traditional doctrine. The fact that these translations so fundamentally disagree, despite having a wealth of scholarship, should indicate that this is a difficult verse to unravel. No matter how this is translated, in essence, the author of this psalm is reaffirming our trust in God over chariots and horses.

I should mentioned that another approach occurred to me, but I have not explored it yet. Perhaps *the king* ought to be repeated, or that is the sense of this questionably placed noun. [Y<sup>e</sup>howah has delivered the King; the king will answer us in the day we call out \[to Him\].](#) That would suggest that David calls upon God to deliver the king (which is David, but, quite obviously, delivering David would include the deliverance of the people of Israel). Then, the psalmist appeals to the true King—God the Son, the King of Kings—to hear the calling of the people to Him. Insofar as I can tell, this is a unique approach.

### Chapter Outline

### Charts, Maps and Short Doctrines

Based upon Matthew Henry,<sup>39</sup> perhaps we should understand this to mean, God is called upon to rescue His royal King, Jesus Christ. Our Lord would be attacked in every way, from birth to death, and God is called upon to deliver Him. Even on the cross, the call is to deliver our Lord, that He might come back from death. Then it will

<sup>38</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 20:9.

<sup>39</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 20:8–9.

naturally follow that He will answer our calls to Him. **He ever lives to make intercession for us** (Rom. 8:34 Heb. 7:25).

What we often find in Scripture is a passage with more than one meaning. One may first understand this to be David asking for deliverance as the king of Israel. However, David may be also asking God the Father to deliver (protect and preserve) God the Son, the true King of Israel. Just as the Ark represented Jesus Christ to the people, so the king represented Jesus Christ to the people. This is distorted by man. Religious artifacts themselves are worshiped, or, at the very least, seen as good luck charms. Some philosophies made the king into a deity, rather than simply God’s representative.

Another way to put this is, God places us in a world of parables, so that we might be able to understand Him. A child sees his father as a symbol of deity (in fact, to the young child, a father may seem more than just a symbol). A nation properly sees its king as a representation of God. When you take the love, affection and protection of a father and combine that with the protection and authority of a king, you get a good idea as to Who and What God is, even without one whit of theology instruction. We see the association of God with the king in many places, e.g., Micah 2:13b: **Their king passes on before them, the LORD at their head.**

Barnes<sup>40</sup> points out that, the confidence expressed in this psalm does not remove the psalmist from understanding our natural dependence upon God.

Let’s look at a few verses, where our Lord is proclaimed our King.	
<b>The Kingship of Jesus Christ</b>	
Scripture	Text/Commentary
<b>Psalm 2:6–10</b>	Yea, I have set My king on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel. And now be wise, O kings; be instructed, O judges of the earth.
<b>Psalm 5:2–3</b>	Listen to the voice of my cry, my King and my God; For to you do I pray. Jehovah, You will hear my voice in the morning. In the morning I will lay my requests before You, and will watch expectantly.
<b>Psalm 24:7–10</b>	Lift up your heads, O gates; and be lifted up, O everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O gates; even lift up, O everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah of Hosts, He is the King of glory.
<b>Psalm 44:4</b>	You are my King, O God; command victories for Jacob.
<b>Psalm 74:12</b>	For God is my King of old, working salvation in the midst of the earth.
<b>Matt. 27:11</b>	<b>And Jesus stood before the governor. And the governor asked Him, saying, “Are You the king of the Jews?” And Jesus said to him, “You say it.”</b>
<b>Matt. 27:37</b>	<b>And they put up over His head His accusation, written, THIS IS JESUS THE KING OF THE JEWS.</b>
<b>John 18:37</b>	<b>Pilate then said to Him, “Are you a king then?” Jesus answered, “You say it that I am a king. To this end I was born, and for this cause I came into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”</b>

<sup>40</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 20:9.

## The Kingship of Jesus Christ

Scripture	Text/Commentary
John 19:19–22	And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. Then the chief priests of the Jews said to Pilate, “Do not write, the king of the Jews, but that He said, I am king of the Jews.” Pilate answered, “I have written what I have written.”
Rev. 19:11–16	And I saw Heaven opened. And behold, a white horse! And He sitting on him was called Faithful and True. And in righteousness He judges and makes war. And His eyes were like a flame of fire, and on His head many crowns. And He had a name written, one that no one knew except Himself. And He had been clothed in a garment dipped in blood, and His name is called The Word of God. And the armies in Heaven followed Him on white horses, clothed in fine linen, white and clean. And out of His mouth goes a sharp sword, so that with it He should strike the nations. And He will shepherd them with a rod of iron. And He treads the winepress of the wine of the anger and of the wrath of Almighty God. And He has on His garment, and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

From beginning to end, in the Bible, we find consistency.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Psalm 20 Addendum

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

[www.kukis.org](http://www.kukis.org)

[Exegetical Studies in the Psalms](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Inscription	
To the preeminent one; a psalm of David.	For the choir director; a psalm by David.
God Protects and Sustains His Own	
Y <sup>e</sup> howah answers you in the day of adversity; [and] the name of the Elohim of Jacob sets you on high [for protection].	Jehovah will answer you in the day of adversity; and the name of the God of Jacob will place you above the fray.
He sends your help from a holy place and He supports [and sustains] you from Zion.	He sends help to you from His holy place and He supports and sustains you from Zion.

A Complete Translation of Psalm 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He will remember all of your tribute [bloodless] offerings and He turns your burnt offerings to ashes.	He will call to mind all of your tribute [bloodless] offerings and He will turn your burnt offerings to ashes.
He gives to you according to your heart and He fills up all of your wisdom [or, He fulfills your plans].	He gives you what your heart desires and He fills you with wisdom.
Let us shout for joy at your salvation [or, deliverance]; we raise up [our] banners [or, we will magnify] in the name of our Elohim. Y <sup>e</sup> howah will fulfill all of your petitions.	Let us shout for joy at your salvation [and deliverance]; we will raise up our flags in the name of our God. Jehovah will fulfill all of your petitions.
God Delivers His People	
Now I know that Y <sup>e</sup> howah delivers [or, saves, preserves] His anointed one [or, His Messiah]; He will answer him [Him?] from the heavens of His holy place.	Now I know that Jehovah will deliver His anointed one; He will answer him from the heavens of His holy domicile. With mighty deeds, His right hand is [our] deliverance. Or, Now I know that Jehovah will preserve His Messiah; He will answer Him from the heavens of His holy domicile.
With mighty deeds, His right hand [is] deliverance [or, His right hand saves].	With His mighty deeds, His right hand is [our] deliverance.
These [trust] in chariots and these [trust] in [their] horses, but we call to mind [or, invoke] the Name of Y <sup>e</sup> howah our Elohim.	These trust in chariots and these trust in their horses, but we call upon the Name of Jehovah our God.
They have bowed down or they have fallen; yet we [even] we rose up and so we stand upright.	They have bowed down or they have fallen [before us]; yet we rose up and now we stand upright.
Y <sup>e</sup> howah, deliver the king [or, Y <sup>e</sup> howah will deliver the king]; He answers us in the day we call out [to Him].	Jehovah, deliver the king; He answers us in the day we call out to Him.

**Chapter Outline**

[www.kukis.org](http://www.kukis.org)

**Charts, Maps and Short Doctrines**

**Exegetical Studies in the Psalms**

Now that I have covered this psalm, let me reorganize it, turning the first few lines into jussives, as many other Bible translations have done. In doing this, I will suggest who is singing at what points.

An Alternate Outline and Translation of Psalm 20	
A Reasonably Literal Translation	Details of the Outline
The Inscription	
To the preeminent one; a psalm of David.	For the choir director; a psalm by David.
The Congregation Prays for its Soldiers and King	
<p>May Y<sup>e</sup>howah answer you in the day of adversity; [and] may the name of the Elohim of Jacob set you on high [for protection].</p> <p>May He send your help from a holy place and may He support [and sustain] you from Zion. May He remember all of your tribute [bloodless] offerings and may He turn your burnt offerings to ashes. [Selah]</p> <p>May He give you according to your heart and may He fill up all of your wisdom [or, <i>He fulfills your plans</i>].</p>	The congregation prays aloud for the king and the king's army.
<p>Let us shout for joy at your salvation [or, <i>deliverance</i>]; we raise up [our] banners [or, <i>we will magnify</i>] in the name of our Elohim.</p>	The congregation and the king's soldiers pray aloud together (actually, they would all be singing together here).
<p>May Y<sup>e</sup>howah will fulfill all of your petitions.</p>	The congregation prays again for the Jewish army.
The Response of the King	
<p>Now I know that Y<sup>e</sup>howah delivers [or, <i>saves, preserves</i>] His anointed one [or, <i>His Messiah</i>]; He will answer him [Him?] from the heavens of His holy place. With mighty deeds, His right hand [is] deliverance [or, <i>His right hand saves</i>].</p>	The king expresses his confidence in God.
<p>These [trust] in chariots and these [trust] in [their] horses, but we call to mind [or, <i>invoke</i>] the Name of Y<sup>e</sup>howah our Elohim. They have bowed down or they have fallen; yet we [even] we rose up and so we stand upright.</p>	The army expresses its confidence in God.
The Final Chorus	
<p>Y<sup>e</sup>howah, deliver [us]! May the King answer us in the day we call out [to Him].</p>	The congregation and the army join together to sing this final chorus.

Chapter Outline

[www.kukis.org](http://www.kukis.org)

Charts, Maps and Short Doctrines

Exegetical Studies in the Psalms