

Psalm 60

Psalm 60:1–12

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Definition of Terms

Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Cycles of Discipline	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
Fifth Cycle of Discipline	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
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 60

Introduction: Many exegetes place Psalm 60 with **2Sam. 8** (and its parallel history found in **1Chron. 18**). What Psalm 60 tells us is, there were some setbacks in David's battles against Aram and against Edom, which setbacks are not referenced in these historical passages.

There is also the problem of whether David's army defeated Syrians or Edomites; how many were defeated; and who did the actual defeating, as there are some differences in the texts of 2Sam. 8 and 1Chron. 18. These problems are clearly identified and solved in the exegesis of **2Sam. 8:13**. We will likely revisit these problem when studying the inscription of this psalm.

This is a psalm written by David, which is true of over half of the psalms. It appears that David began writing psalms and songs in his youth, given the many hours that he spent out with the sheep.

In this psalm, it is apparent that David has suffered some military setbacks, something which is not apparent in the narratives which parallel this psalm. David first suggests that God is angry with His people, Israel; that He has rejected them and broken them (v. 1). Then David compares this to a great earthquake in v. 2. God has made Israel suffer difficult things; they have been knocked off their game, as if drunk and staggering (v. 3).

Psalm 60 Inscription

Slavishly literal:

To the Preeminent One, upon Shushan Eduth, a Miktam to David to teach (in his striving [with] Aram-naharaim and with Aram-zobah; and so returns Joab and so he kills Edom in a Valley of Salt twelve thousand).

Psalm
60 inscription

Moderately literal:

To the Preeminent One, concerning a lily, a revelation, a song belonging to David to instruct ([commemorating] when he fought with Aram-naharaim and Aram-zobah; and Joab had returned and killed 12,000 Edomites in the Valley of Salt).

For the choir director, a revelation which concerns a lily, a song written by David to instruct (recalling his battles against Aram-naharaim and Aram-zobah when Joab had returned and killed 12,000 Edomites in the Valley of Salt).

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 translation¹; George Lamsa's translation², and Sir Lancelot Charles Lee Brenton's translation, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made 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.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), 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 use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

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).

Underlined words indicate differences in the text.

¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

² For some odd reason, the text for 2Chronicles is available at <http://www.peshitta.org/pdf/ot/> but not 1Chronicles.

Latin Vulgate	Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine, when he set fire to Mesopotamia of Syria and Sobal: and Joab returned and slew of Edom, in the vale of the saltpits, twelve thousand men. These are the first two verses of the Latin text of Psalm 60.
Masoretic Text (Hebrew)	To the Preeminent One, upon Shushan Eduth, a Miktam to David to teach (in his striving [with] Aram-naharaim and with Aram-zobah; and so returns Joab and so he kills Edom in a Valley of Salt twelve thousand).
Septuagint (Greek)	For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria of Zobah; and Joab had returned and struck twelve thousand in the Valley of Salt.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	(For the music leader. To the tune "Lily of the Promise." A special psalm by David for teaching. He wrote it during his wars with the Arameans of northern Syria, when Joab came back and killed twelve thousand Edomites in Salt Valley.)
Easy-to-Read Version	(This is) for the music leader. (He must use) "A *Lily of the *Covenant". (Psalm 60) is a *miktam of David. It was to teach how: <ul style="list-style-type: none"> · he fought armies in Mesopotamia · he fought armies in Syria · he sent Joab to Edom, where he killed 12 000 people in the Valley of Salt. I include the text for a great many <i>less-than-precise</i> translations. This translation here illustrates why I do that. The very format simplifies the way that this is all laid out.
New Century Version	For the director of music. To the tune of "Lily of the Agreement." A miktam of David. For teaching. When David fought the Arameans of Northwest Mesopotamia and Zobah, and when Joab returned and defeated twelve thousand Edomites at the Valley of Salt.
New Living Translation	For the choir director: A psalm of David useful for teaching, regarding the time David fought Aram-naharaim and Aram-zobah, and Joab returned and killed 12,000 Edomites in the Valley of Salt. To be sung to the tune "Lily of the Testimony."

Partially literal and partially paraphrased translations:

American English Bible	For the leader; according to "The Lily of...." A miktam of David (for teaching), when he fought against Aram-Naharaim and Aram-Zobah; and Joab, coming back, killed twelve thousand Edomites in the Valley of Salt.
God's Word™	For the choir director; according to shushan eduth; a miktam by David; for teaching. When David fought Aram Naharaim and Aram Zobah, and when Joab came back and killed 12,000 men from Edom in the Dead Sea region.
New American Bible	<i>To the director; 'The Changings.'</i> For an inscription on a monument by David, as a lesson about when he set the MesoPotamians of the Syrian [army] under Sobal, and when JoAb returned and cut down twelve thousand of Edom in the ravine of salts.
NIRV	For the director of music. For teaching. A miktam of David when he fought against Aram Naharaim and Aram Zobah. That was when Joab returned and struck down 12,000 people from Edom in the Valley of Salt. To the tune of "The Lily of the Covenant."

New Jerusalem Bible	[For the choirmaster To the tune 'The decree is a lily' In a quiet voice Of David To be learnt When he was at war with Aram-Naharaim and Aram-Zobah, and Joab marched back to destroy twelve thousand Edomites in the Valley of Salt]
Today's NIV	For the director of music. To the tune of "The Lily of the Covenant." A <i>mikṭam</i> [Probably a literary or musical term] of David. For teaching. When he fought Aram Naharaim [That is, Arameans of Northwest Mesopotamia] and Aram Zobah [That is, Arameans of central Syria], and when Joab returned and struck down twelve thousand Edomites in the Valley of Salt.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	To the chief music-maker; put to Shushan-eduth. Michtam. Of David. For teaching. When he was fighting against Aram-naharaim and Aramzobah, when Joab came back, and put twelve thousand of the Edomites to death, in the Valley of Salt.
Complete Apostles' Bible	For the end, for them that shall yet be changed; for an inscription by David for instruction, when he had burned Mesopotamia of Syria, and Syria of Zobah; and Joab had returned and struck twelve thousand in the Valley of Salt.
HCSB	For the choir director: according to "The Lily of Testimony." A Davidic Mikṭam for teaching. When he fought with Aram-naharaim and Aram-zobah, and Joab returned and struck Edom in the Valley of Salt, <i>killing</i> 12,000.
JPS (Tanakh—1917)	For the Leader; upon Shushan Eduth; Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, and Joab returned, and smote of Edom in the Valley of Salt twelve thousand. This represents the first 2 verses in the Hebrew.
JPS (Tanakh)	For the leader, on shushan eduth. A michtam of David (to be taught), when he fought with Aram-Naharaim and Aram-Zobah, and Joab returned and defeated Edom—[an army] of twelve thousand men—in the Valley of Salt.
Judaica Press Complete T.	For the conductor, on shushan eduth, a michtam of David, to teach. When he fought with Aram-Naharaim and with Aram-Zobah, and Joab returned and smote twelve thousand of Edom in the valley of salt.
NET Bible®	For the music director; according to the shushan-eduth style [The Hebrew expression means "lily of the testimony." It may refer to a particular music style or to a tune title.]; a prayer [The precise meaning of the Hebrew word מִכְתָּם (<i>mikṭam</i>), which also appears in the heading to Psalms 16, 56-59, is uncertain. HALOT 582-83 s.v. defines it as "inscription."] of David written to instruct others [Hebrew: "to teach."]. It was written when he fought against Aram Naharaim and Aram-Zobah. That was when Joab turned back and struck down [In Josh 8:21 and Judg 20:48 the two verbs "turn back" and "strike down" are also juxtaposed. There they refer to a military counter-attack.] 12,000 Edomites [Heb "12,000 of Edom." Perhaps one should read אֲרָם ('aram, "Aram") here rather than עֲדוֹם ('edom, "Edom").] in the Valley of Salt [The heading apparently refers to the military campaign recorded in 2 Sam 10 and 1 Chr 19.]. 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.
New International Version	For the director of music. To the tune of "The Lily of the Covenant." A <i>mikṭam</i> [Probably a literary or musical term] of David. For teaching. When he fought Aram Naharaim [That is, Arameans of Northwest Mesopotamia] and Aram Zobah [That is, Arameans of central Syria], and when Joab returned and struck down twelve thousand Edomites in the Valley of Salt.

Literal, almost word-for-word, renderings:

Ancient Roots Translinear	To the conductor over the testimony of the lily, a teaching poem from David. When he bickered with Zobah in Syria by the river in Syria when Joab returned, and smote 12,000 of South-Jordan in the valley of salt.
Concordant Literal Version	A Davidic Inscribed Psalm For Teaching When he ravaged Aram-naharaim and the Syrian Zobah, and Joab returned and smote Edom in the salt ravine, twelve thousand.
English Standard Version	To the choirmaster: according to Shushan Eduth. A Miktam of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.
exeGeser companion Bible	To His Eminence; On Trumpet of Witness: A Poem by David, when he strives with Aram Naharaim and with Aram Sobah, when Yah Ab returns and smites twelve thousand of Edom in the Valley of Salt/Gay Melach.
LTHB	<i>To the chief musician. On the Lily of Testimony. A secret treasure of David, to teach; when he struggled with Aram-naharaim, and with Aram-zobah; when Joab returned, and struck twelve thousand of Edom in the Valley of Salt.</i>
NASB	For the choir director; according to Shushan [Lit The lily of testimony] Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.
Thieme/Syndein	1a~~{Title 1}To the 'Chief Musician'/'Choir Director' {natsach} upon the 'Lilly of the Testimony'/ Shushaneduth {Shuwshan `Eduth}. {Reference to a song to be sung while learning and doing the manual of arms} 1b~~{Title 2} A golden psalm {miktam} of David intensively teaching {doctrine} {lamad - Piel intensive infinitive - David taught them the art of war and doctrine at the same time} when he was caused to be contesting {natsah - Hiphil causative infinitive} with the Syrians/'Aram of Mesopotamia {'Aram Naharayim nahar}. The Syrians/'Aram of Tsobah and when Joab returned {from the pursuit of the routed army}, and was caused to smite/destroy {nakah} twelve thousand of Edom after the valley of salt: {in I Chronicles 18:12 we see David let Joab's brother Abishai lead the campaign against the Edomites - now we see Joab lead the pursuit of the routed Edomites and killed 12,000 more - 30,000 casualties in total}..
Young's Updated LT	To the Overseer. --`Concerning the Lily of Testimony,' a secret treasure of David, to teach, in his striving with Aram-Naharaim, and with Aram-Zobah, and Joab turns back and strikes down Edom in the valley of Salt—twelve thousand.
The gist of this verse:	This psalm is set in the time when David was at war with Aram and Edom and his chief general, Joab, had killed 12,000 Edomites in the valley of Salt.

This psalm has one of the longest inscriptions of any of the psalms.

Psalm 60 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<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: <i>overseer</i> (Young), <i>the music leader</i> (CEV), <i>choir director</i> (NASB, NLT), <i>choirmaster</i> (Owens), <i>leader</i> (NRSV, NEB, NAB) and <i>chief musician</i> (Rotherham).			
Both the Greek and Latin have <i>to the end</i> instead.			

Note: the explanation found here is essentially identical to that found in **Psalm 21**.

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.*³

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

³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

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.*⁴

Psalm 60 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of proximity	Strong's #5921 BDB #752
shûwshan (שׁוֹשַׁן) [pronounced <i>shoo-SHAHN</i>]	<i>lily, lily-like flower</i>	masculine singular noun	Strong's #7799 BDB #1004
There are alternate spellings for this word.			
‘êdûwth (עֵדוּת) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun	Strong's #5715 BDB #730

These two words are treated as one by Strong and given Strong's #7802. They are found again (with an alternate spelling) in Psalm 80 inscription.

Translation: ...concerning a lily, a revelation,... I do not pretend to understand this. David is identifying the time and place of his writing this psalm. On occasion, in the hidden comments of the exegesis of a particular chapter or psalm, I will include some personal information of what was going on in my own life when working on that particular chapter. Don't ask me why; I just do it; not for every chapter, but now and again. I think that is what is happening with many of these psalms. David will be inspired to write a psalm, and, in the inscription, he jots down a few things which identify when and where he was when he wrote it. This is often helpful to us, because we can then take the psalm and drop it into its historical context to develop a richer understanding of that psalm.

⁴ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

From the inscription and the tenor of this psalm, it is clear that David is at war and, for a time, losing the battle. Yet, one of the identifying elements of this psalm is a *lily*. Perhaps when retreating, he notices a single lily standing—its beauty, its grace and its delicate nature—and yet standing on the battlefield. He and his men had advance and then were losing and retreating. One of the words used later in this inscription means *to lay bare, to lay waste* to a land in war. And yet, in the midst of a battle, David sees this lily still standing, and he makes note of it. Its existence and its oblivion to the war all around inspires David; it is a revelation to him.

This helps David to regroup and, if necessary, to rebound. If God has preserved that tender lily in the midst of battle—a lily which cannot move nor hide nor protect itself in any way, then God is able to protect and preserve David and his army, even in the midst of a losing battle. This is a revelation to David and he is inspired and comforted by it.

Psalm 60 inscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mik ^{et} tâm (מִכְתָּם) [pronounced <i>mik-TAWM</i>]	possibly: <i>writing; a poem, a song</i> ; transliterated <i>Mikhtâm</i>	masculine singular noun	Strong's #4387 BDB #508
There is a very similar masculine noun, which is mîk ^{et} hthâb (מִכְתָּב) [pronounced <i>mik^e-TAW^BV</i>], which means <i>writing, handwriting, that which is written</i> ; which noun is found in titles, e.g., <i>Writing of Hezekiah</i> . The difference between the nouns is the final letter. Given their strong similarities, I would reasonably suppose that mik ^{et} tâm means <i>writing, a poem, a song</i> . This word is found only in the inscriptions of 6 psalms (all psalms of David) and giving it such a meaning does no damage to the psalms or the inscription.			
Interestingly enough, a word which is also similar to mik ^{et} tâm is kâtham (כָּתַם) [pronounced <i>kaw-THAHM</i>], which means <i>to be stained; bloodstained; defiled</i> . Strong's #3799 BDB #508. Many times, a verb is made into a substantive by affixing a mem to the beginning of the word.			
lâmed (ל) [pronounced <i>l^e</i>]	<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 (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...a song [or, writing] belonging to David... A precursory examination of the various translations yields a veritable plethora of meanings for mik^{et}tâm. However, given the various similar nouns and verbs, we might assume that this is simply a cognate, and refers to some sort of writing, e.g., *a poem* or *a song*. More specific reasons are given in the exegesis above. Since this is found only in the inscriptions of the psalms, and since such a rendering would be both logical and consistent, there is little reason to assume that it means something different.

We do know that David has been writing songs or psalms for a long period of time. He spent many hours as a shepherd boy with his musical instrument alone. Therefore, given that David is a creative genius, that he composed several psalms would be in keeping with his character.

Like many portions of Scripture, there are those who wish to ascribe this psalm to an author other than the one named by the psalm itself.

Psalm 60 inscription d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<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
lâmad (למד) [pronounced law-MAHD]	<i>to train, to accustom, to teach</i>	Piel infinitive construct	Strong's #3925 BDB #540

Translation: ...to instruct... David's purpose in writing any psalm was to instruct, to teach, those who would come later, and hear this psalm, either put to music, or hear it read. That this psalm would be read and studied 3000 years later might have surprised even David.

In the Greek and Hebrew, we would now begin verse 2.

Psalm 60 inscription e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
nâtsâh (נָצַח) [pronounced naw-TSAW]	<i>to contend with, to struggle [strive] with; to wage war against</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #5327 BDB #663
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Āram (אַרָם) [pronounced uh-RAHM]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	masculine singular construct, proper noun	Strong's #758 BDB #74

The difference between this noun and Strong's #758 is the vowel point, which was added much later (we have an a here instead of an â. This is simply the construct state of 'Ārām.

nâhărayim (נְהַרַיִם) [pronounced naw-huh-rah-YIM]	<i>two rivers; two streams</i>	masculine dual noun	Strong's #5104 BDB #625
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Together, these nouns are listed as Strong's #763 BDB #74. We could reasonably render this as *Aram of the two rivers*, which is Mesopotamia.

w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Psalm 60 inscription e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀram (אַרָם) [pronounced uh-RAHM]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	masculine singular construct, proper noun	Strong's #758 BDB #74
Tsôwbâh (צֹבָח) [pronounced tzoh ^b -VAW]	transliterated <i>Zobah</i>	Proper noun, territory	Strong's #6678 BDB #844

Together, these two nouns are treated as one by Strong and assigned Strong's #760. BDB gives the definitions *exalted station, exalted conflict* and identifies this as the land northeast of Damascus. Zobah, this word taken by itself, is a separate kingdom during the times of Saul, David and Solomon, also according to BDB.

Translation:...([commemorating] when he fought with Aram-naharaim and Aram-zobah;... David realizes that referencing the lily was probably quite obtuse for later readers of this psalm, so he ties this down to a particular time and place.

Aram-naharaim could be translated *Aram of the two rivers* and reasonably translated *Mesopotamia*. The great rivers of the ancient world were the Tigris and the Euphrates, which today would be Iraq and portions of Syria and Turkey. Earlier in history, this would be called Babylon or Mesopotamia; and during the time of David, this was called Aram (Syria) of the two rivers.

During the time of Saul, David and Solomon, there was a separate kingdom known as Zobah, or, as we find here, Aram-zobah.

Zobah is mentioned thrice in 2Sam. 8 (vv. 3, 5, 12) and twice in 2Sam. 10 (vv. 6 and 8).



Taken from http://www.bible-history.com/map-davids-kingdom/israel_davids_kingdom_shg.jpg

You will notice from the map the Edom is east of Judah at the Salt Sea and Aram-zobah is northeast of Israel. In the tiny map in the upper right-hand corner is David and Solomon's kingdoms in purple, and off to the east are the two rivers, which would be the location of Aram-naharaim. This suggests to me that David is fighting a war on 2 (and possibly 3) fronts. At the very least, he is facing the formidable alliance of Aram-naharaim and Aram-zobah, and Joab, his nephew, was over his army.

In 2Sam. 8, we are told about David's war with Zobah (2Sam. 8:3–4) and then we are told that the Syrians of Damascus came to help them (which, could possibly be understood to be Aram-naharaim, if their kingdom stretched that far.⁵ In 2Sam. 8, we are given few details, but there is this war and the war with Edom in the Valley of Salt (the corrected text of 2Sam. 8:13–14).

In 1Chron. 19 (parallel passage, 2Sam. 10), we have Aram-zobah and Aram-naharaim mentioned by name (1Chron. 19:6), combined with a back-story which suggests that there was non-aggression pact between David and King Nahash of Ammon (2Sam. 10:1–3 1Chron. 19:1–2). After Nahash dies, this changes, and his son brings in hired guns from 3 different sections of Syria (1Chron. 19:6). .

I do not know if these historical accounts are different views of the same wars or if they match what is happening here in Psalm 60 or if these are all separate sets of wars altogether. The lengthy inscription could have been David's way of recording a portion of this history in the psalms.

Psalm 60 inscription f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
Yôw'âb (יֹאבִי) [pronounced YOH-aw ^b v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: ...and Joab had returned... Like David, Joab was very headstrong and his own man. He was one of the world's greatest commanders and a man who was able to let David have the spotlight and the authority as king. He had reached the pinnacle of his success, and was happy with where he was. There are those who, no matter what, want to climb to the rung of the ladder; and there are those who reach a particular position, and they know that this is where they belong, and that is Joab. He was fiercely loyal to David and to all of Israel. Part of the psychology could have been that David was his uncle whom he looked up to, and therefore, always saw himself as under David,

However, given these things, Joab was given a free hand in much of what he did, and David did not reign him in at all. He killed Abner over a personal dispute (2Sam. 2–4). David knew that he should have done something about this, but he was too weak.

Here, Joab is returning to war with Edom. In this set of wars, David had to determine how their forces ought to be divided up, and who should be where and with what armaments. As we will see further down in this psalm, this was a very difficult set of battles for David.

⁵ Quite frankly, I am only guessing at this. I do not know if there was a difference between these kingdoms at that time.

Psalm 60 inscription g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Ēdôwm (אֶדְוֹם) [pronounced eh-DOHM]; also 'Ēdôm (אֶדֹם) [pronounced eh-DOHM]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
gay ^o (גַּי) [pronounced GAH-ee]	<i>valley, ravine, a steep valley, narrow gorge</i>	masculine singular construct	Strong's #1516 BDB #161
melach (מֶלַח) [pronounced MEH-lakh]	<i>salt</i>	masculine singular noun	Strong's #4417 BDB #571
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NAME]	<i>two of, a pair of, both of, a duo of</i>	masculine plural numeral; construct form	Strong's #8147 BDB #1040
'âsâr (אַסָּר) [pronounced ġaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
These two numerals together mean 12.			
'eleph (אֶלֶף) [pronounced EH-lef]	<i>thousand, family, (500?); military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48

Translation: ...and killed 12,000 Edomites in the Valley of Salt). In 2Sam. 8:13, I went into great detail as to how to smooth out the differences between 2Sam. 8, 1Chron. 18 and Psalm 60 inscription (actually, I gathered the better explanations which are out there and presented them). However, there is no necessity of any sort that the inscription of Psalm 60 match those passages. The Edomites live right there near the Valley of Salt, so, it is not inconceivable that David war against them more than once. In my lifetime, I have seen several of the same nations go to war with little Israel today more than once, and they have been defeated more than once as well.

This is v. 3 in the Greek and Hebrew.

Slavishly literal:

**Elohim, You have rejected us [or, You
have spit us out];
You have dispersed us [in battle];
You have been angry;
You will restore to us.**

Moderately literal:

**O Elohim, You have rejected us;
You have dispersed us [in battle];
You are angry;
restore us.**

Psalms
60:1

**O God, You have rejected us and separated us in battle;
You are angry with us; please restore us.**

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 translation⁶; George Lamsa's translation⁷, and Sir Lancelot Charles Lee Brenton's translation, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made 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.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), 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 use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

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).

Underlined words indicate differences in the text.

Latin Vulgate

O God, You have cast us off, and You have destroyed us; You have been angry, and You have had mercy on us.

Masoretic Text (Hebrew)

Elohim, You have rejected us [or, You have spit us out];

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁷ For some odd reason, the text for 2Chronicles is available at <http://www.peshitta.org/pdf/ot/> but not 1Chronicles.

	You have dispersed us [in battle]; You have been angry; You will restore to us.
Peshitta (Syriac)	O GOD, You have forsaken us, You have scattered us, You have been displeased with us; O turn Yourself to us again.
Septuagint (Greek)	O God, You have rejected and destroyed us; You have been angry, yet You have pitied us.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	You, God, are angry with us! We are rejected and crushed. Make us strong again!.
Easy English (Churchyard)	(You have said) that you will not be our God any more and you have broken down our walls. Though you are angry, come back to us!
Easy-to-Read Version	God, you were angry at us. You rejected us and destroyed us. Please make us whole again.
Good News Bible (TEV)	You have rejected us, God, and defeated us; you have been angry with us---but now turn back to us.
<i>The Message</i>	God! you walked off and left us, kicked our defenses to bits And stalked off angry. Come back. Oh please, come back!
New Century Version	God, you have rejected us and scattered us. You have been angry, but please come back to us.
New Life Bible	O God, You have turned away from us. You have broken us. You have been angry. O heal us and turn to us again.
New Living Translation	You have rejected us, O God, and broken our defenses. You have been angry with us; now restore us to your favor.

Partially literal and partially paraphrased translations:

American English Bible	O God; You've demolished and thrust us away, but though You were mad You felt pity.
New American Bible	O God, you rejected us, broke our defenses; you were angry but now revive us.
NIRV	God, you have turned away from us. You have attacked us. You have been angry. Now turn back to us!
Revised English Bible	You have rejected and crushed us, God. You have been angry; restore us.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	God, you have put us away from you, you have sent us in all directions, you have been angry; O be turned to us again.
Complete Apostles' Bible	O God, You have rejected and destroyed us; You have been angry, yet You have pitied us.
HCSB	God, You have rejected us; You have broken out against us; You have been angry. Restore us!
Judaica Press Complete T.	O God, You have forsaken us; You have breached us; You were angry with us. You shall restore us.
NET Bible®	O God, you have rejected us [See Psalms 43:2; 44:9, 23].

You suddenly turned on us in your anger [Heb "you broke out upon us, you were angry."].

Please restore us [The imperfect verbal form here expresses the psalmist's wish or prayer.]! 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	O God, you have cast us off, you have scattered us, you have been displeased; O turn yourself to us again.
Ancient Roots Translinear Concordant Literal Version	God, you banished us! your punishing burst on us. Return to us! O Elohim, You have cast us off; You have breached forth upon us; You have been angry; May You turn back to us."
English Standard Version	O God, you have rejected us, broken our defenses; you have been angry; oh, restore us.
Evidence Bible	O GOD, you have cast us off, you have scattered us, you have been displeased; O turn yourself to us again.
King James 2000 Version	God, you have cast us off, you have scattered us, you have been displeased; O turn yourself to us again.
LTHB	O God! You cast us off; You broke us; You who were angry; take us back.
MKJV	O God, You have cast us off, You have scattered us, You were angry; take us back.
New King James Version	O God, You have cast us off; You have broken us down; You have been displeased; Oh, restore us again!
Thieme/Syndein	O 'Elohiym/Godhead . . . You have rejected {zanach} us {zanach - means to have a bad stench so you are rejected}. You have 'broken and destroyed and scatter' {parats} us {in military defeat} {parats - means to break/destroy and scatter in a million pieces}, You have been displeased/angry {'anaph - righteous indignation}. Restore {shuw} - Piel intensive imperfect tense} us {to Yourself} again.
A Voice in the Wilderness WEB	O God, You have cast us off, You have broken us, You were angry; bring us back. God, you have rejected us. You have broken us down. You have been angry. Restore us, again.
Young's Updated LT	O God, You have cast us off, You have broken us—have been angry! —Turn back to us.

The gist of this verse:

Psalm 60:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43

Psalm 60:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y ^e 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 <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
zânach (זָנַח) [pronounced zaw-NAHKH]	<i>to stink, to be rancid, to emit a foul odor; to be corrupt; metaphorically, it means to be abominable, and therefore, transitively, to loath, to spit out, to reject, to spurn</i>	2 nd person masculine singular, Qal perfect; with the 1 st person plural suffix	Strong's #2186 BDB #276

Translation: *O Elohim, You have rejected us;...* Both David and Joab are leading their armies on at least two different fronts, and they are having difficulties. In fact, their respective battles are going so poorly that David suggests that God has simply rejected them.

Psalm 60:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pârats (פָּרַץ) [pronounced paw-RATS]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]	2 nd person masculine singular, Qal perfect; with the 1 st person plural suffix	Strong's #6555 BDB #829

Translation: *...You have dispersed us [in battle];...* In head-to-head battle, David's enemies (Aram-naharaim, Aram-zobah and Edom) are advancing and causing David's armies to retreat and to scatter. The battle momentum appears to be with his enemies. The enemies are breaking through David's lines and his men are being split apart and scattered.

Psalm 60:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânaph (אָנַף) [pronounced aw-NAHF]	<i>to breathe [hard], to breathe through the nostrils, to snort; to be angry</i>	3 rd person masculine singular, Qal perfect	Strong's #599 BDB #60

Translation: ...You are angry;... Here we have a verb where David, in the Spirit, ascribes a motivation to God. God is angry. David does not know why or with who, but he says that God is angry here. This is called an anthropopathism, where a characteristic is ascribed to God which He does not have. A sailor in a rough sea might call this sea *an angry sea* or *angry waves*. The sea does not possess these characteristics; and God does not possess this characteristic. David ascribes this to God so that we may understand God on our level. What we lack here is the 1st person plural suffix, which might indicate the reason for God's anger. However, David does not know why God is angry at this time, so he does not put in the suffix. He just knows that God is angry for some reason.

Psalm 60:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to bring back, to convert [to God]; to restore, to refresh; to turn away</i>	2 nd person masculine singular, Polel imperfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: ...restore us. Up to this point, we have had a series of 3 Qal perfect verbs; suddenly, we have a 2nd person masculine singular, Polel imperfect. This grabs our attention. An imperfect may be taken as an imperative. David writes, **You will restore us.** David expect God to restore his troops in battle, and he will state why in the rest of the psalm.

**You have shaken land;
You have split her open;
heal her fractures for she is shaken.**

Psalm
60:2

**You have caused the earth to shake;
You have split her open;
heal her fractures for she is in disarray.**

**You had made the earth shake;
You have split her wide open;
heal these fractures for she is in disarray.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	You have moved the earth, and have troubled it: heal You the breaches <u>thereof</u> , for it has been moved.
Masoretic Text (Hebrew)	You have shaken land; You have split her open; heal her fractures for she is shaken.
Peshitta (Syriac)	You have made the earth to tremble; You have broken it; heal the breaches <u>thereof</u> , for it has weakened.
Septuagint (Greek)	You have shaken the earth, and troubled it; heal its breaches, for it has been shaken.

Significant differences: The English of the Latin and Syriac both have *thereof* inserted, which is not found in the Hebrew text. There is no difference between the Hebrew and Greeks texts.

Thought-for-thought translations; paraphrases:

CEV	You made the earth shake and split wide open; now heal its wounds and stop its trembling.
Easy English (Churchyard)	You made the earth move and you tore it open. Mend its broken parts because it is falling to pieces.
Easy-to-Read Version	You shook the earth and split it open. Our world is falling apart. Please fix it.
Good News Bible (TEV)	You have made the land tremble, and you have cut it open; now heal its wounds, because it is falling apart.
<i>The Message</i>	You shook earth to the foundations, ripped open huge crevasses. Heal the breaks! Everything's coming apart at the seams.
New Living Translation	You have shaken our land and split it open. Seal the cracks, for the land trembles.

Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> TM	You have shaken the land and disturbed it, so now heal the cracks that resulted. You made the land quake. You split it wide open. Heal the cracks in it because it is falling apart.
New American Bible	You rocked the earth, split it open; repair the cracks for it totters.
NIRV	You have shaken the land and torn it open. Fix its cracks, because it is falling apart.
New Jerusalem Bible	You made the earth tremble, split it open; now mend the rifts, it is tottering still.
Revised English Bible	You have made the land quake and caused it to split open; repair its ruins, for it is shattered.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	By the power of your hand the earth is shaking and broken; make it strong again, for it is moved.
HCSB	You have shaken the land and split it open. Heal its fissures, for it shudders.
JPS (Tanakh)	You have made the land quake; You have torn it open. Mend its fissures, for it is collapsing.
Judaica Press Complete T. NET Bible®	You caused the land to quake; You split it; heal its breaches for it has faltered. You made the earth quake; you split it open. ¹¹ Repair its breaches, for it is ready to fall.
New International Version	You have shaken the land and torn it open; mend its fractures, for it is quaking.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	You have made the land to quake and tremble, You have rent it [open]; repair its breaches, for it shakes and totters.
Ancient Roots Translinear Concordant Literal Version	The land tremors as you wound it. Heal its brokenness from its moving. You have made the earth quake; You have riven it; Heal its breaks, for it has slipped."
English Standard Version	You have made the land to quake; you have torn it open; repair its breaches, for it totters..
exeGeses companion Bible	You quaked the earth; you broke it:

LTHB	<p>heal the breaches; for it totters: You made the earth tremble; You tore it; heal its breaks, for it is shaking.</p>
ASB	<p>You have made the land quake, You have split it open; Heal its breaches, for it totters.</p>
Thieme/Syndein	<p>You {God} have caused the land to tremble {Righteousness of God judging Israel before the prosperity of Israel under David}.</p>
WEB	<p>You have broken it. Solve its disasters {rapha' sheber - an order to God from David based on his understanding the unconditional promises of God only a mature believer who really understands God's promises should ever 'order' God.}</p>
Young's Updated LT	<p>for it 'totters on the brink of ruin' {mowt}. You have made the land tremble. You have torn it. Mend its fractures, For it quakes. You have caused the land to tremble, You have broken it, Heal its breaches, for it has moved.</p>

The gist of this verse: The earth has been split open by an earthquake caused by God; the psalmist implores God to repair the damage.

Psalm 60:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'ash (רָאֵשׁ) [pronounced raw- GAHSH]	to move, to shake, to cause to tremble; to terrify; to cause [a horse] to leap	2 nd person masculine singular, Hiphil perfect	Strong's #7493 BDB #950
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun	Strong's #776 BDB #75

Translation: You have caused the earth to shake;... David says that God has caused the earth to shake. The Hiphil stem is causative, so God is not stepping down from heaven and shaking the earth, but He is causing the earthquake, which could simply indicate from the way He set things up in previous years.

In eternity past, God determined all earthly activity—He determined the exact moment it would rain and the ground over which the rain would fall; along with earthquake and volcanic activity; and all of this was done when He first set up the earth, determining its orbit and its rotation in relation to its contents.

Psalm 60:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâtsam (פָּצַם) [pronounced paw- TSAHM]	to split (crack, break) open; to break off; to finish	2 nd person masculine singular, Qal perfect; with the 3 rd person feminine singular suffix	Strong's #6480 BDB #822

Translation: ...You have split her open;... This is a serious earthquake where the ground is split wide open.

Psalm 60:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râphâ' (רָפָה) [pronounced raw-FAW]	<i>to heal, to make healthy, to restore to health; figuratively used of nations undergoing suffering (to restore favor)</i>	2 nd person masculine singular, Qal imperative	Strong's #7495 BDB #950
shêber (שֶׁבֶר) [pronounced SHAY-ber]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #7667 & 7668 BDB #991
Also spelled sheber (שֶׁבַר) [pronounced SHEH-ber].			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
môwt (מוֹת) [pronounced moht]	<i>to shake, to totter, to move, to dislodge, to throw into disorder or disarray</i>	3 rd person feminine singular, Qal perfect	Strong's #4131 BDB #556

Translation: ...[heal her fractures for she is in disarray](#). David calls upon God to fix the break in the crust of the earth because it has been shaken, dislodged and thrown into disarray.

**You have caused Your people to see severity;
You have caused us to drink wine of
staggering.**

Psalm
60:3

**You have made Your people to see a severe
[difficult, harsh, powerful] thing;
You have made us drink the wine of
staggering.**

**You have made Your people see a severe, difficult and powerful thing;
You have made us drink the wine of staggering.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	You have shown Your people <u>hard things</u> ; You have made us drink the wine of <u>sorrow</u> .
Masoretic Text (Hebrew)	You have caused Your people to see severity; You have caused us to drink wine of staggering.
Peshitta (Syriac)	You have shown Your people <u>hardships</u> ; You have made us to drink the dregs of wine.
Septuagint (Greek)	You have shown Your people <u>hard things</u> ; You have made us drink the wine of lethargy.

Significant differences: What God's people are caused to see is in the singular in the Hebrew; but plural everywhere else. The word modifying *wine* is quite similar in the Greek (not necessarily a precise translation). The English translation from the Latin is entirely different, however.

Thought-for-thought translations; paraphrases:

CEV	You brought hard times on your people, and you gave us wine that made us stagger.
Easy English (Churchyard)	You showed hard things to your people.
Easy-to-Read Version	You made us drink wine that caused us to fall over. You have given your people many troubles. We are like drunk people staggering and falling down.
Good News Bible (TEV)	You have made your people suffer greatly; we stagger around as though we were drunk.
<i>The Message</i>	You made your people look doom in the face, then gave us cheap wine to drown our troubles.
New Century Version	You have given your people trouble. You made us unable to walk straight, like people drunk with wine..
New Life Bible	You have made Your people suffer hard things. You have given us wine to drink that makes us not able to walk straight.
New Living Translation	You have been very hard on us, making us drink wine that sent us reeling.

Partially literal and partially paraphrased translations:

American English Bible	You have taught Your people hard lessons; You have watered us down with the wine of Your rage.
<i>God's Word</i> TM	You have made your people experience hardships. You have given us wine that makes us stagger.
NIRV	You have shown your people hard times. You have made us drink the wine of your anger. Now we can't even walk straight.
New Jerusalem Bible	You have forced your people to drink a bitter draught, forced us to drink a wine that made us reel.
Revised English Bible	You have made your people drunk with a bitter draught, you have given us wine that makes us stagger.
Today's NIV	You have shown your people desperate times; you have given us wine that makes us stagger.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	You saw the hardness of the people, and you watered us with shimmering wine. You have made the people see hard times; you have given us the wine of shaking for our drink.
JPS (Tanakh)	You have made Your people suffer hardship; You have given us wine that makes us reel [or, "You have sated Your people with a bitter draft."].
Judaica Press Complete T.	You have shown Your people harshness; You have given us to drink wine of bewilderment.
NET Bible®	You have made your people experience hard times [Heb "you have caused your people to see [what is] hard."];

you have made us drink intoxicating wine [Heb "wine of staggering," that is, intoxicating wine that makes one stagger in drunkenness. Intoxicating wine is here an image of divine judgment that makes its victims stagger like drunkards. See Isa. 51:17-23.].

Literal, almost word-for-word, renderings:

American KJV	You have showed your people hard things: you have made us to drink the wine of astonishment.
The Amplified Bible	You have made Your people suffer hard things; You have given us to drink wine that makes us reel and be dazed.
Concordant Literal Version	You have shown Your people hardship; You have made us drink wine that causes trembling.
A Conservative Version	Thou have shown thy people hard things. Thou have made us to drink the wine of staggering.
English Standard Version	You have made your people see hard things; you have given us wine to drink that made us stagger.
exeGesés companion Bible	...You had your people see hardship; you had us drink the wine of staggering:...
LTHB	You have shown Your people hardship; You made us drink the wine of trembling.
New King James Version	You have shown Your people hard things; You have made us drink the wine of confusion.
Thieme/Syndein	You {God} have caused Your people to see 'disastrous circumstances' {qashah}. You have caused us to drink {shaqah} the 'strong fermented beverage'/wine {yayin} of vacillation /dis-coordination /staggering/'loss of control' {tar`elah} {means to be like a drunk who is easy to beat in a battle}.
Young's Updated LT	You have shown Your people a hard thing, You have caused us to drink wine of trembling.

The gist of this verse:

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Psalm 60:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	to cause to see, to cause to look; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]	2 nd person masculine singular, Hiphil perfect	Strong's #7200 BDB #906
'ammîym (אֲמִיִּים) [pronounced gâhm-MEEM]	peoples, nations; tribes [of Israel]; relatives of anyone	masculine plural collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
qâsheh (קָשָׁה) [pronounced kaw-SHEH]	hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong	feminine singular adjective/noun	Strong's #7186 BDB #904

Translation: You have made Your people to see a severe [difficult, harsh, powerful] thing;... I suspect that David had things relatively easy; that is, his people would go out to war, and they would defeat their enemies. However,

God makes them face a severe and powerful thing here, which means that they may have suffered a set back in their battles (which seems to be the overall gist of this psalm).

Psalm 60:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqâh (שָׁקַח) [pronounced shaw-KAW]	to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]	2 nd person masculine plural, Hiphil perfect; with the 1 st person plural suffix	Strong's #8248 BDB #1052
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular construct	Strong's #3196 BDB #406
tar'êlâh (תַּרְעֵלָה) [pronounced tahr-ay- LAW]	reeling [from drunkenness], staggering	feminine singular noun	Strong's #8653 BDB #947

Translation: ...You have made us drink the wine of staggering.

David's army was knocked back, as if drunk from wine and staggering.

Thieme/Syndein: *The intent of the integrity of God is to bless a nation. But if the nation has no relationship with God through belief in Him and the intake of His Word, then the integrity of God 'spans' or disciplines a nation to get them to see the errors of their ways - and return to the Righteous Way of God. So the same wine that can be a blessing becomes a curing here in this verse.*⁸

**You have given to those fearing You a banner
to be lifted up from faces of balance [truth?],...
Selah!**

Psalm
60:4

**You have given a banner to those who fear
You
to be lifted up because of truth,...
[Musical] Pause [or, musical interlude; lit.,
Selah!]**

**You have given a guide-on to those who fear You;
a flag to be lifted up because of the truth,...**

Musical interlude

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

You have given a warning to them that fear You: that they may flee from before the bow: That Your beloved may be delivered.

Masoretic Text (Hebrew)

You have given to those fearing You a banner to be lifted up from faces of balance [truth?].
Selah!

⁸ From http://syndein.com/Psalms_60.html accessed September 13, 2009.

Peshitta (Syriac)	You <u>have wrought a miracle</u> to them that reverence You, so that they <u>need not flee from the bow</u> .
Septuagint (Greek)	You have given a <u>token</u> to them that fear You, that they <u>might flee from the bow</u> . Pause.

Significant differences: The first verb in the English translation of the Latin and Syriac texts are much different than the very common Hebrew verb found here.

What is given is also in question; all texts disagree here, although the Greek is unclear (the word is one not found in the New Testament). However, this is not an unusual Hebrew noun.

The Latin, Greek and Syriac are much in agreement with the rest of the text (although the Syriac text includes a negative, apparently); and these agree with one reading of the Hebrew text (although the translation *bow* from the Hebrew is difficult, but not impossible, to support).

The Latin adds in a whole new phrase at the end. However, these are the first words of the next verse and presented as a continuation of the thinking of v. 4.

Thought-for-thought translations; paraphrases:

CEV	You gave a signal to those who worship you, so they could escape from enemy arrows.
Easy English (Churchyard)	You lifted up a *banner for the people that fear you. They will fight for what is true. * SELAH .
Good News Bible (TEV)	You have warned those who have reverence for you, so that they might escape destruction.
<i>The Message</i> New Century Version	Then you planted a flag to rally your people, an unfurled flag to look to for courage. You have raised a banner to gather those who fear you. Now they can stand up against the enemy. <i>Selah</i>
New Life Bible	You have given a flag to those who fear You, so it may be seen because of the truth.
New Living Translation	But you have raised a banner for those who fear you- a rallying point in the face of attack. <i>Interlude</i>

Partially literal and partially paraphrased translations:

American English Bible	But You've given a signal to the ones fearing You, to flee from the face of the bow,...
<i>God's Word</i> TM	Yet, you have raised a flag for those who fear you so that they can rally to it when attacked by bows and arrows. <i>Selah</i> .
New American Bible	Raise up a flag for those who revere you, a refuge for them out of bow shot. <i>Selah</i>
NIRV	But you lead into battle those who have respect for you. You give them a flag to wave against the enemy's weapons. <i>Selah</i>
New Jerusalem Bible	You gave a signal to those who fear you to let them escape out of range of the bow. Pause
Revised English Bible	But to those who fear you, you have raised a banner to which they may escape from the bow. [<i>Selah</i>]
Today's NIV	But for those who fear you, you have raised a banner

to be unfurled against the bow.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	You gave a standard to flee to, a certainty in the face of fear, <i>Selah</i> . Give a safe place to those who have fear of you, where they may go in flight from before the bow. <i>Selah</i> .
Complete Apostles' Bible	You have given a token to them that fear You, that they might flee from the bow. Pause.
HCSB	You have given a signal flag to those who fear You, so that they can flee before the archers. <i>Selah</i>
JPS (Tanakh)	Give those who fear You because of Your truth a banner for rallying. <i>Selah</i>
Judaica Press Complete T.	You have given those who fear You trials with which to be tested, in order to beautify <i>Your behavior</i> forever.
NET Bible®	You have given your loyal followers [Heb "those who fear you."] a rallying flag, so that they might seek safety from the bow [There is a ray of hope in that God has allowed his loyal followers to rally under a battle flag. The translation assumes the verb is from the root נסו (nus, "flee") used here in the Hitpolel in the sense of "find safety for oneself" (HALOT 681 s.v. נסו) or "take flight for oneself" (BDB 630-31 s.v. נסו). Another option is to take the verb as a denominative from נס (nes, "flag") and translate "that it may be displayed" (BDB 651 s.v. II נס) or "that they may assemble under the banner" (HALOT 704 s.v. II נס). Here קִשֶׁט (qoshet) is taken as an Aramaized form of קֶשֶׁט (qeshet, "bow"; BDB 905-6 s.v. קֶשֶׁט), though some understand the homonymic קִשֶׁט (qosht, "truth") here (see Prov 22:21; cf. NASB). If one follows the latter interpretation, the line may be translated, "so that they might assemble under the banner for the sake of truth."]. (<i>Selah</i>)
<i>The Scriptures</i> 1998	You have given a banner to those who fear You, That it might be lifted up Because of the truth. <i>Selah</i> .

Literal, almost word-for-word, renderings:

American KJV	You have given a banner to them that fear you, that it may be displayed because of the truth. <i>Selah</i> .
<i>The Amplified Bible</i>	[But now] You have set up a banner for those who fear and worshipfully revere You [to which they may flee from the bow], a standard displayed because of the truth. <i>Selah</i> [pause, and calmly think of that]!
Concordant Literal Version	You have given to those fearing You a banner For flight from the face of the bow. Interlude
English Standard Version	You have set up a banner for those who fear you, that they may flee to it from the bow. <i>Selah</i>
exeGesés companion Bible	you gave an ensign to them who awe you, to flutter at the face of trueness. <i>Selah</i> .
NRSV	You have set up a banner for those who fear you, to rally to it out of bowshot.* <i>Selah</i>
Thieme/Syndein	You {God} have given a 'regimental colors' {nec} {used to rally troops under a banner for that military unit} to those who 'respect the authority of You/' 'fear You/'are occupied with You' . . . that it may be 'raised up as a rallying point'/displayed {nuwc} on account of Doctrine/'The Truth' {coshed}. <i>Selah</i> { <i>Selah</i> means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.
A Voice in the Wilderness	You have given a banner to those who fear You, to flee to before truth. <i>Selah</i> .

WEB You have given a banner to those who fear you, That it may be displayed because of the truth. Selah.

Young's Updated LT You have given to those fearing You an ensign. To be lifted up as an ensign Because of truth. Selah.

The gist of this verse: A banner of truth is set up for those who revere God.

Psalm 60:4a			
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	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
yârê' (אָרְיָ) [pronounced yaw-RAY]	those fearing, those who are afraid; ones who exhibit fear-respect, those who reverence [have a reverential respect]	masculine plural, Qal active participle; with the 3 rd person masculine singular suffix	Strong's #3372 BDB #431
The e-Sword 1769 King James Version of the Holy Bible with Strong's numbers (a Derivative Work, Copyright © 2002-2008, Rick Meyers) lists this as an adjective instead:			
yârî' (אָרְיָ) [pronounced yaw-RIH]	fearing, reverencing; feared, fearful, dreaded, dreadful	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #3373(#3372) BDB #431
Strong's treats this and yârê' (Strong's #3372) as two separate words; Gesenius treats this as a verbal adjective; Owen takes this to be the masculine plural, Qal active participle of yârê' (Strong's #3372); and BDB similarly does not distinguish between this and Strong's #3372.			
nêç (נֶזֶךְ) [pronounced nace]	banner, flag, standard, ensign, guide-on; pole, column; signal, sign	masculine singular noun	Strong's #5251 BDB #651
This is something which is <i>lifted up</i> , a thing to be seen from afar off.			

Translation: You have given a banner to those who fear You... In war, for guidance and direction, flags are raised. God does that for those who fear (revere) Him. He has not left us out here in the world with no idea as to what to do next. He has provided us a banner, a flag, a guide-on that we may follow.

Psalm 60:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510

Psalm 60:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to take flight; to take oneself to flight</i>	3 rd person masculine singular, Hithpoel (BDB) [or Hithpalel—Gesenius] imperfect	Strong's #5127 BDB #630
Instead, Owen has this verb, which is the verbal cognate of <i>banner</i> above.			
nâçaç (נָחַץ) [pronounced naw-SAHÇ]	<i>to be lifted up, to be displayed, to be high, to be conspicuous</i>	Hithpoel (BDB) [Hithpael in Gesenius] infinitive construct	Strong's #5264 BDB #651
min (מִן) [pronounced mihn]	<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
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
qôsheṭ (קֶשֶׁט) [pronounced KOH-sheet]	<i>truth; bow</i>	masculine singular noun	Strong's #7189 BDB #905
This noun is only found in Psalm 60:4 and Prov. 22:21; in the latter passage, it appears to mean <i>balanced, truthful</i> . According to BDB, this comes from an unused root which means <i>to be balanced</i> .			

Translation: ...to be lifted up because of truth,... This flag or guide-on is lifted up so that we can see it because of the truth. This flag is Bible doctrine which guides us.

Interestingly enough, this verse seems to bleed into v. 5, despite the fact that there is an intervening musical interlude. I recall one song from the 60's where the last word of a verse was known, but not actually sung, then there was a short musical bridge, followed by a new verse which began with the unspoken last word of the previous verse. This appears to be a similar thing, which the Latin acknowledges by simply leaving out the *selah* and adding the next phrase of v. 5a to v. 4. That would give us: *You have given a banner to those who fear You to be lifted up because of truth, to the intent that Your beloved ones are set free [or, delivered]*.

Psalm 60:4c

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

Psalm 60:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The verbal cognate is ʿâlâh (עָלָה) [pronounced <i>gaw-LAW</i>], which means <i>to lift up and toss aside</i>. In the Piel stem, it means <i>to weigh</i>, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as <i>rest, silence, pause</i>, 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.⁹ Another very reasonable possibility is that the instruments <i>are lifted up</i> 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 <i>Interlude</i> is very good.</p>			

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 Sela 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.*¹⁰

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.*¹¹

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.

....for the sake of setting free [or, being prepared] Your beloved ones.
Deliver [by] Your right hand
and answer us.

Psalm
60:5

...to the intent that Your beloved ones are set free [or, delivered; or, are prepared, are made ready].
Deliver [us] [by] Your right hand
and answer us.

....to the intent that Your beloved ones are prepared;
therefore, deliver us by Your right hand
and answer us when we call upon You.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	That thy beloved may be delivered. Save me with Your right hand, and hear me.
Masoretic Text (Hebrew)	...for the sake of setting free [or, being prepared] Your beloved ones

⁹ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

¹⁰ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

¹¹ From http://syndein.com/Psalms_20.html accessed May 25, 2009.

Peshitta (Syriac)	deliver [by] Your right hand and answer us.
Septuagint (Greek)	That Your beloved may be prepared, save with Your right hand, and hear me. That Your beloved ones may be delivered; save with Your right hand, and hear me.

Significant differences: The first verb of the Latin is completely different from that in the Greek, Syriac or Hebrew. The first verb of the Syriac is an alternate meaning of the Hebrew verb.

Thought-for-thought translations; paraphrases:

CEV	Answer our prayers! Use your powerful arm and give us victory. Then the people you love will be safe.
Easy English (Churchyard)	Give us help so that the friends that you love will be safe.
Easy-to-Read Version	Use your right hand to answer us! Use your great power and save us! Answer my prayer and save the people you love!
Good News Bible (TEV)	Save us by your might; answer our prayer, so that the people you love may be rescued.
<i>The Message</i>	Now do something quickly, answer right now, so the one you love best is saved.
New Century Version	Answer us and save us by your power so the people you love will be rescued.
New Life Bible	Save us with Your right hand, and answer us, so Your loved ones may be set free.
New Living Translation	Now rescue your beloved people. Answer and save us by your power.

Partially literal and partially paraphrased translations:

American English Bible	...and You saved all those whom You love. O hear me and save me with Your hands!
<i>God's Word</i> TM	Save us with your powerful hand, and answer us so that those who are dear to you may be rescued.
New American Bible	Help with your right hand and answer us that your loved ones may escape.
New Jerusalem Bible	To rescue those you love, save with your right hand and answer us.
Revised English Bible	Save with your right hand and respond, that those dear to you may be delivered.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So that your loved ones may be made safe, let your right hand be my salvation, and give me an answer.
Complete Apostles' Bible	That Your beloved ones may be delivered; save with Your right hand, and hear me.
HCSB	Save with Your right hand, and answer me, so that those You love may be rescued.
Judaica Press Complete T.	In order that Your beloved ones should be rescued, save Your right hand and answer me.
NET Bible®	Deliver by your power and answer me [The Qere (marginal reading) has "me," while the Kethib (consonantal text) has "us."], so that the ones you love may be safe [Or "may be rescued." The lines are actually reversed in the Hebrew text, "So that the ones you love may be rescued, deliver by your power and answer me."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	That Your beloved ones may be liberated, Do save with Your right hand and so answer me."
English Standard Version	That your beloved ones may be delivered, give salvation by your right hand and answer us!
exeGesese companion Bible	So as to rescue your beloved save with your right and answer:
MKJV	Save <i>with</i> Your right hand and answer me, that Your beloved may be delivered.
New King James Version	That Your beloved may be delivered, Save with Your right hand, and hear me.
NRSV	Give victory with your right hand, and answer us, so that those whom you love may be rescued.
Thieme/Syndein	That Your 'beloved ones' {y@diyd - see verse 4 - His beloved ones are those who rally under His banner of doctrine in their souls - spiritually mature believers} may 'be prepared for war'/'prepare themselves for war' {chalets - Niphal reflexive stem - 'to deliver or save themselves' means to be prepared}.
A Voice in the Wilderness	Cause us to be delivered {yasha` - hiphil causative stem} with Your right hand.
Young's Updated LT	Therefore answer us. That Your beloved may be rescued, deliver with Your right hand and respond to me. That Your beloved ones may be drawn out, Save with Your right hand, and answer us.

The gist of this verse:

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Psalm 60:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למַעַן) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מַעַן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
châlots (חָלוּט) [pronounced khaw- LAHTS]	<i>to be set free, to be delivered</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2502 BDB #323
This word has a second set of meanings:			
châlots (חָלוּט) [pronounced khaw- LAHTS]	<i>to gird oneself, to be made ready or prepared [for war]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #2502 BDB #323
yedîyd (יְדִיד) [pronounced yehd-EED]	<i>beloved; lovely</i>	masculine plural adjective with the 2 nd person masculine singular suffix	Strong's #3039 BDB #391

Translation: ...to the intent that Your beloved ones are set free [or, delivered; or, are prepared, are made ready]... The Latin understands this to continue the thought of the previous verse: You have given a banner to those who fear You to be lifted up because of truth; to the intent that Your beloved ones are set free [or, delivered]. There

are two fundamental reasons for war: you are setting or keeping your own people free; or you are enslaving or destroying the opposition.

Here, a banner is lifted up to proclaim the way and the truth; and this in turn sets those loved of God free (or, it delivers those who are loved of God). This reminds me of a few verses in the New Testament: Jesus said to His disciples, **"I am the way, the truth and the life; no man comes to the Father except through Me."** (John 14:6). Jesus said to those who had believed in Him, **"You will know the truth, and the truth will set you free."** (John 8:32). So, on one level, the Holy Spirit points us toward Jesus Christ as the One Who sets us free; and that knowing doctrine will give us a great life of freedom in phase II (phase I = salvation; phase II = life after salvation).

Psalm 60:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâsha' (יָשָׁא) [pronounced yaw-SHAHQ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>	2 nd person masculine singular, Hiphil imperative with the voluntative hê	Strong's #3467 BDB #446
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 2 nd person masculine singular suffix	Strong's #3225 BDB #411

Translation: **Deliver [us] [by] Your right hand...** If we understand to place v. 5a with v. 4, then v. 5b begins a new sentence, although it is clearly related to what has gone before. David calls upon God to save him and his army by God's right hand. The idea here is, God is delivering His Own people. Recall that the background for this psalm is David is facing a tough battle against Aram-zobah and Aram-Naharaim and against Edom. It appears as though they are winning against David, so David calls upon God to deliver them in battle. Taking all of this together, I think that the sense of this is, God has lifted up the banner or guide-on which David has followed, and that has led him into this war. Therefore, he can boldly call upon God to deliver him and his people.

The sense of this appears to be: **You have raised a banner to guide those who revere You; it is clearly displayed because of the truth with the intent that You deliver Your beloved ones. Therefore, deliver us by Your right hand...** David and his army are simply following the banner raised up by God; therefore, David can call upon God to deliver them. David uses the imperative mood here; he is in fellowship at the right place at the right time, leading God's people; therefore, he can demand, from his own knowledge of doctrine, that God deliver him.

Psalm 60:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ânâh (אָנָה) [pronounced gaw-NAWH]	<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>	2 nd person masculine singular, Qal imperative; with the 1 st person plural suffix	Strong's #6030 BDB #772

Translation: **...and answer us.** Again, David uses the Qal imperative, demanding that God hear him and answer his call. Next, David will quote God's Word back to God, as to *why* God must deliver him and his army.

Chapter Outline

Charts, Graphics and Short Doctrines

God Claims Control over the Land of Promise

Elohim spoke in His holiness [or, *sanctuary*],
 "I will rejoice [or, *triumph*]:
 I will divide [and distribute] Shechem;
 and a Valley of Succoth I will measure out.

Psalm
 60:6

Elohim has proclaimed in His holiness:
 "I will rejoice [in triumph];
 I will divide up [and apportion] Shechem
 and I will measure out the Valley of Succoth.

God has proclaimed from His holy essence,
 I will rejoice triumphantly;
 for I will divide up and apportion out Shechem and I will measure out the Valley of Succoth for
 distribution.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	God has spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.
Masoretic Text (Hebrew)	Elohim spoke in His holiness [or, <i>sanctuary</i>], "I will rejoice [or, <i>triumph</i>]: I will divide [and distribute] Shechem; and a Valley of Succoth I will measure out.
Peshitta (Syriac)	God has spoken in his holiness: I will be strong, I will divide Shechem and mete out the valley of Succoth.
Septuagint (Greek)	God has spoken in His holiness; I will rejoice, and divide Shechem, and measure out the Valley of Tents.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	Our God, you solemnly promised, "I would gladly divide up the city of Shechem and give away Succoth Valley piece by piece.
Easy English (Churchyard)	God did answer us from his *holy place! (He said): · I will be the master · I will make a parcel of Shechem · I will measure the Valley of Succoth.
Easy-to-Read Version	God spoke in his temple: [357] It makes me very happy! {God said,} {I will share this land with my people.} I will give them Shechem. I will give them Succoth Valley.
Good News Bible (TEV)	From his sanctuary God has said, "In triumph I will divide Shechem and distribute Sukkoth Valley to my people.
<i>The Message</i>	That's when God spoke in holy splendor, "Bursting with joy, I make a present of Shechem, I hand out Succoth Valley as a gift.
New Century Version	God has said from his Temple, "When I win, I will divide Shechem

and measure off the Valley of Succoth.
 New Living Translation God has promised this by his holiness [Or *in his sanctuary*]:
 "I will divide up Shechem with joy.
 I will measure out the valley of Succoth.

Partially literal and partially paraphrased translations:

American English Bible From His Holy Place our God spoke, saying: 'I will shout and then divide Shechem.
 the valley of tents I'll divide..
 New American Bible In the sanctuary God promised:
 "I will exult, will apportion Shechem;
 the valley of Succoth I will measure out.
 NIRV God has spoken from his temple.
 He has said, "I will win the battle.
 Then I will divide up the land around Shechem.
 I will divide up the Valley of Succoth.
 Revised English Bible God has spoken from his sanctuary:
 'I will go up now and divide Shechem;
 I will measure off the valley of Succoth.
 Today's NIV God has spoken from his sanctuary:
 "In triumph I will parcel out Shechem
 and measure off the Valley of Sukkoth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear God spoke in his sanctuary, 'Rejoice! Divide Shechem, and measure the vale of
 Succoth...
 Bible in Basic English God has said in his holy place, I will be glad: I will make a division of Shechem, and
 the valley of Succoth will be measured out.
 Complete Apostles' Bible God has spoken in His holiness; I will rejoice, and divide Shechem, and measure
 out the Valley of Tents.
 HCSB God has spoken in His sanctuary: "I will triumph! I will divide up Shechem. I will
 apportion the Valley of Succoth.
 JPS (Tanakh) God promises in His sanctuary [or, "by His holiness."]
 that I would exultingly divide up Shechem,
 and measure the Valley of sukkoth;...
 NET Bible® God has spoken in his sanctuary [Heb "in his holy place."]:
 "I will triumph! I will parcel out Shechem;
 the Valley of Succoth I will measure off [Shechem stands for the territory west of the
 Jordan, the Valley of Succoth for the region east of the Jordan.]

Literal, almost word-for-word, renderings:

The Amplified Bible God has spoken in His holiness [in His promises]: I will rejoice, I will divide and
 portion out [the land] Shechem and the Valley of Succoth [west to east].
 Concordant Literal Version Elohim, He has spoken in His holiness: I shall ascend; I shall apportion out
 Shechem, And I shall measure off the vale of Succoth."
 English Standard Version God has spoken in his holiness: "With exultation I will divide up Shechem and
 portion out the Vale of Succoth.
 exeGeses companion Bible Elohim speaks in his holiness;
 I jump for joy; I allot Shechem
 - measure out the valley of Sukkoth/Brush Arbors.
 Thieme/Syndein 'Elohiym/Godhead has 'communicated {doctrine}/promised {dabar} from/'by means
 of' His integrity/holiness/'set-apartedness' {qodesh}.

I {David} will boast/'glory in/'demonstrate esprit de corps' {'alaz - same as kauchaomai in the Greek - see Romans 5:2}. I will 'draft soldiers' {chalaq} from Shechem {Principal of Universal Military Training}. And [I will] intensively measure out {madad} of the valley of Succoth.

WEB

God has spoken from his sanctuary: "I will triumph. I will divide Shechem, And measure out the valley of Succoth.

Young's Updated LT

God has spoken in His holiness: I exult—I apportion Shechem, And the valley of Succoth I measure;...

The gist of this verse:

Psalm 60:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	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 <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y ^e 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 <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6944 BDB #871

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

Translation: *Elohim has proclaimed in His holiness:...* God has essence, and that includes justice, love, veracity, righteousness, etc. God has made a proclamation here, but it does not emanate from His veracity—that is, this is not taken from an oath which God has promised; but David is depending upon God's righteousness and justice (i.e., His holiness) for God to give David victory over these nations. One rationale or faith rest technique is to

dpened upon God's veracity in order to keep His promises to us (e.g., we may invoke **"I will never leave your nor forsake you"** when we are feeling down). However, David instead depends upon God's righteousness and justice. These are evil nations with evil intend; David is depending upon God to judge these nations, which involves giving David victory over them.

Application: I was wronged on several occasions at work, and I depended upon God to deal with the people involved. In one instance, there were 3 people involved, and I know that God dealt with one of them (however, I have no clue as to how He dealt with the other two). I could have plotted revenge, sued, or spent precious years of my life concerned as to what happened and how unfair it all was. However, I know that I can depend upon God's righteousness and justice to mete out the proper punishment/retribution or whatever. Obviously, this is a small thing compared to what David was dealing with (the freedom of his people); but the principle is the same.

Psalm 60:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlaz (עָלַז) [pronounced gaw-LAHZ]	<i>to exult, to rejoice; to triumph</i>	1 st person singular, Qal imperfect; with the voluntative hê	Strong's #5937 BDB #759

The **voluntative** is alluded to in Owen's, but I can't find this terminology in any of my Hebrew grammar books, nor in ZPDB or any other Hebrew source whatsoever. This appears to be an umbrella term which includes the jussive (applied to the 3rd person); the imperative (applied to the 2nd person) and the cohortative (applied to the 1st person). What we have here is the letter hê as a suffix to the verb. Some translators do not acknowledge any sort of difference (*The Amplified Bible*, Keil and Delitzsch, KJV, Noyes) and some occasionally do (*The Emphasized Bible*, Owen, and Today's English Version). I am going to tentatively go with the idea of being compelled by oneself and use the words *let* (when applied to the 3rd person or to the 1st person plural), and *I must, I could, I would, I will, I should, I may*, when applied to the 1st person singular.

When applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with *I must, I could, I would, I will, I should, I may*. When applied to the 1st person plural, the verb is often preceded by *let us* (as in Gen. 1:26).

Translation:...**"I will rejoice [in triumph]...** From God's righteousness and justice, He proclaims that He will rejoice or triumph; over what is covered in the next 2 phrases.

Psalm 60:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlaq (חָלַק) [pronounced chaw-LAHK]	<i>to divide, to apportion, to allot; to distribute, to disperse</i>	1 st person singular, Piel imperfect; with the voluntative hê	Strong's #2505 BDB #323

The **voluntative** is alluded to in Owen's, but I can't find this terminology in any of my Hebrew grammar books, nor in ZPDB or any other Hebrew source whatsoever. This appears to be an umbrella term which includes the jussive (applied to the 3rd person); the imperative (applied to the 2nd person) and the cohortative (applied to the 1st person). What we have here is the letter hê as a suffix to the verb. Some translators do not acknowledge any sort of difference (*The Amplified Bible*, Keil and Delitzsch, KJV, Noyes) and some occasionally do (*The Emphasized Bible*, Owen, and Today's English Version). I am going to tentatively go with the idea of being compelled by oneself and use the words *let* (when applied to the 3rd person or to the 1st person plural), and *I must, I could, I would, I will, I should, I may*, when applied to the 1st person singular.

Psalm 60:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 st person plural, the verb is often preceded by <i>let us</i> (as in Gen. 1:26).			
Sh ^e kem (שֶׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; back; [elevated] track of land; transliterated Shechem</i>	masculine singular proper noun	Strong's #7927 BDB #1014
A district in northern Palestine.			

Translation:... I will divide up [and apportion] Shechem... Shechem is a city right in the middle of the Land of Promise, on the west side of the Jordan. God's promise to divide up and apportion Shechem may be interpreted in the sense that He has promised Abram (and Israel) the west side of the Jordan, and that He would apportion it to Israel.

Psalm 60:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
‘emeq (עֵמֶק) [pronounced <i>GEH-mek</i>]	<i>valley, vale, lowland, deepening, depth</i>	masculine singular construct	Strong's #6010 BDB #770
Sûkkôwth (סֻכּוֹת) [pronounced <i>sook-KOHTH</i>]	<i>booth, cot, lair; and is transliterated Succoth</i>	proper noun; singular location	Strong's #5523 BDB #697
mâdad (מָדַד) [pronounced <i>maw-DAHD</i>]	<i>to measure [off]; to extend, continue</i>	1 st person singular, Piel imperfect	Strong's #4058 BDB #551

Translation: ...and I will measure out the Valley of Succoth. Succoth is on the east side of the Jordan, along the river Jabbok, which feeds into the Jordan. One may understand this to refer to the land on the east side of the Jordan; which land has already been measure out by God to give to the Jew.

To Me, Gilead;
to Me, Manasseh;
and Ephraim, a protection of My head;
Judah, My lawgiver.

Psalm
60:7

Gilead [is] Mine!
Manasseh [is] Mine!
Ephraim [is] the stronghold [or, *place of safety, means of protection*] of My prince [or, *head, chief, officer*]
and Judah [is] My lawgiver [or, *leader, governor, scribe or scepter*].

Gilead is Mine! Manasseh is Mine!
Ephraim is My helmet and Judah is My lawgiver.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head. Judah is my <u>king</u> ...
Masoretic Text (Hebrew)	To Me, Gilead; to Me, Manasseh; and Ephraim, a protection of My head; Judah, My lawgiver.
Peshitta (Syriac)	Gilead is mine and Manasseh is mine; Ephraim also is the strength of my head; Judah is my <u>king</u> .
Septuagint (Greek)	Gilead is Mine, and Manasseh is Mine; and Ephraim is the strength of My head; Judah is My <u>king</u> ;...
Significant differences:	The Latin, Syriac and Greek all have <i>king</i> in the final phrase, rather than <i>lawgiver</i> . Although we could certainly argue that they are one and the same, the words are different.

Thought-for-thought translations; paraphrases:

CEV	The lands of Gilead and Manasseh are mine. Ephraim is my war helmet, and Judah is the symbol of my royal power.
Easy English (Churchyard)	Gilead is mine · Manasseh is mine · Ephraim will cover my head · Judah will *judge for me...
Good News Bible (TEV)	Gilead is mine, and Manasseh too; Ephraim is my helmet and Judah my royal scepter.
<i>The Message</i>	Gilead's in my pocket, to say nothing of Manasseh. Ephraim's my hard hat, Judah my hammer;...
New Century Version	Gilead and Manasseh are mine. Ephraim is like my helmet. Judah holds my royal scepter.
New Life Bible	Gilead is Mine. And Manasseh is Mine. Ephraim is the covering for My head. Judah is My Law giver.
New Living Translation	Gilead is mine, and Manasseh, too. Ephraim, my helmet, will produce my warriors, and Judah, my scepter, will produce my kings.

Partially literal and partially paraphrased translations:

American English Bible	Gilead is Mine and ManasSeh is Mine; Ephraim is the fort of My head, and Judah is the place of My king.
NIRV	Gilead belongs to me. So does the land of Manasseh. Ephraim is the strongest tribe. It is like a helmet for my head. Judah is the royal tribe. It is like a ruler's staff.
New Jerusalem Bible	'Mine is Gilead, mine Manasseh, Ephraim the helmet on my head, Judah my commander's baton,...
Revised English Bible	Gilead and Manasseh are mine;

Ephraim is my helmet, Judah my sceptre;...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...for me and West-Jordan for me. Manasseh and Ephraim are my head fortress, and Judah my decree:...
JPS (Tanakh)	Gilead and Manasseh would be mine, Ephraim my chief stronghold, Judah my scepter;...
NET Bible®	Gilead belongs to me, as does Manasseh [Gilead was located east of the Jordan. Half of the tribe of Manasseh lived east of the Jordan in the region of Bashan.] Ephraim is my helmet [Heb "the protection of my head." Ephraim, named after one of Joseph's sons, was one of two major tribes located west of the Jordan. By comparing Ephraim to a helmet, the Lord suggests that the Ephraimites played a primary role in the defense of his land.], Judah my royal scepter [Judah, like Ephraim, was the other major tribe west of the Jordan. The Davidic king, symbolized here by the royal scepter, came from this tribe.].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Gilead is Mine, and Manasseh is Mine; Ephraim also is My helmet (the defense of My head); Judah is My scepter and My lawgiver.
Concordant Literal Version	Mine is Gilead, and Mine is Manasseh, And Ephraim is the stronghold of My head; Judah is My statute-maker;..."
A Conservative Version	Gilead is mine, and Manasseh is mine. Ephraim also is the defense of my head. Judah is my scepter.
English Standard Version exeGesés companion Bible	Gilead is mine; Manasseh is mine; Ephraim is my helmet; Judah is my scepter. Gilead is mine and Menash Sheh is mine; and Ephrayim is the stronghold of my head: Yah Hudah is my statute setter;...
Thieme/Syndein	Gilead . . . {is} mine. And Manasseh . . . {is} mine. Ephraim also . . . {is} the fortress {ma`owz} which protects my head {means lots of troops already trained up north}. Judah is my policy maker {most of David's officer corps came from his own tribe of Judah}. {Results of a Strong Military}.
A Voice in the Wilderness	Gilead is Mine, and Manasseh is Mine; Ephraim also is the refuge of My head; Judah is My lawgiver;...
WEB	Gilead is mine, and Manasseh is mine. Ephraim also is the defense of my head. Judah is my scepter.
Young's Updated LT	...Gilead <i>is</i> Mine, and Manasseh <i>is</i> Mine; and Ephraim <i>is</i> the strength of My head, Judah <i>is</i> My lawgiver,...
The gist of this verse:	East and west of the Jordan River belongs to God; God's helmet is Manasseh and His lawgiver is Judah.

Psalm 60:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
Gil ^e ad (גִּלְעָד) [pronounced gil-ĠAWD].	<i>rocky region; transliterated Gilead</i>	masculine proper noun	Strong's #1568 BDB #166

Translation: [Gilead \[is\] Mine!](#) East of the Jordan is the land of Gilead, and it may be seen as representative of all Israel's land east of the Jordan. Herein, God claims this land.

Psalm 60:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
M ^e nashsheh (מְנַשֶּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: [Manasseh \[is\] Mine!](#) Manasseh proper is opposite Gilead proper with respect to the Jordan River. However, there is an east Manasseh as well. However, in this context, I would take it to be representative of Israel's land west of the Jordan River. God claims this land as well.

Psalm 60:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿEph ^e rayim (עִפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
mâ'ôwz (מִצְוֶה) [pronounced maw-GOHZ]	<i>place of safety, means of safety, place or means of protection, a fortified place, a fortress, a refuge, a stronghold</i>	masculine singular construct	Strong's #4581 BDB #731
rô'sh (רֹאשׁ or שָׂרָא) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 1 st person singular suffix	Strong's #7218 BDB #910

Translation: Ephraim [is] the stronghold [or, place of safety, means of protection] of My prince [or, head, chief, officer]... This phrase can be translated in several ways: Ephraim is the stronghold of My prince; Ephraim is the protection of My head; Ephraim is the refuge of My chief.

One may also interpret *Ephraim* to stand for *northern Israel*. From very early on—possibly because of the way the Philistines attacked Israel—Israel is seen as two sets of states, with 10 tribes in the north and 2 in the south.

Psalm 60:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
châdaq (חֲדָק) [pronounced khaw-KAK]	<i>lawgiver, lawmaker; leader, governor; scribe [engraver]; a scepter</i>	masculine plural, Poel participle with the 1 st person singular suffix	Strong's #2710 BDB #349

Translation: ...and Judah [is] My lawgiver [or, leader, governor, scribe or scepter]. Judah could be seen as representative of southern Israel. Beginning with David, all of the kings would come out of Judah (and when northern and southern Israel split, the southern kings will all be from the line of David, and therefore Judæans).

Although David and Solomon wrote much of the Old Testament (and much of it is about them), those who wrote Scripture were from all of the tribes of Israel.

**Moab [is] a basin of My washing;
upon Edom, I throw My shoe;
upon Me, Philistia, cry out!**

Psalm
60:8

**Moab [is] My washbasin [or, My pot of defecation],
I cast My shoe over Edom;
cry out [in distress], Philistia, because of Me!**

**Moab is the pot in which I defecate,
I cast My shoe over Edom;
cry out in distress, Philistia, because of Me!**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Moab is the pot of my <u>hope</u> . Into Edom will I <u>stretch out</u> my shoe: to me the foreigners <u>are made subject</u> .
Masoretic Text (Hebrew)	Moab [is] a basin of My washing; upon Edom, I throw My shoe; upon Me, Philistia, shout!
Peshitta (Syriac)	Moab is my washpot; over Edom will I <u>levy tribute</u> ; over Philistia will I <u>triumph</u> .
Septuagint (Greek)	Moab is the caldron of My <u>hope</u> ; over Edom will I <u>stretch out</u> My shoe; the Philistines <u>have been subjected</u> to Me.

Significant differences: We have some significant differences in this verse. There is a pot or container of some sort, but *of what* varies dramatically. We only find this Hebrew word once.

The Latin and Greek both have *hope* (which makes little sense to me; and the Syriac agrees with most modern-day English translation.

The Greek and Latin again agree on the verb in the 2nd phrase, that it means *to stretch out*; but the Hebrew has a very common verb here which means *to throw, to cast*. The Syriac simply goes a completely different direction with this 2nd phrase (perhaps interpreting its meaning rather than translating it?). The final phrase also has the Greek and Latin agreeing, however choosing a verb which does not agree in any way with the Hebrew verb. Although the Syriac uses a verb which is a reasonable translation of the Hebrew verb, they translate it as a 1st person singular, which is not in agreement with the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	Moab is merely my washbasin. Edom belongs to me, and I shout in triumph over the Philistines."
Easy English (Churchyard)	<ul style="list-style-type: none"> · Moab is my bathroom · Edom is where I will throw my shoes · Philistia will be something for me to laugh at.
Easy-to-Read Version	Moab will be the bowl for washing my feet. Edom will be the slave who carries my sandals. I {will defeat} the Philistine people and shout about the victory!
Good News Bible (TEV)	But I will use Moab as my washbowl, and I will throw my sandals on Edom, as a sign that I own it. Did the Philistines think they would shout in triumph over me?"
<i>The Message</i>	Moab's a scrub bucket, I mop the floor with Moab, Spit on Edom, rain fireworks all over Philistia."
New Life Bible	Moab is where I wash My hands. I will throw My shoe over Edom. Call out, Philistia, because of me."
New Living Translation	But Moab, my washbasin, will become my servant, and I will wipe my feet on Edom and shout in triumph over Philistia."

Partially literal and partially paraphrased translations:

American English Bible	And over Idumea He said: Moab is the kettle of My hope; I will stretch out My sandal, and then the Philistines will submit.'
NIRV	Moab serves me like one who washes my feet. I toss my sandal on Edom to show that I own it. I shout to Philistia that I have won the battle."
New Jerusalem Bible	'Moab a bowl for me to wash in, on Edom I plant my sandal. Now try shouting "Victory!" over me, Philistia!'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Central-Jordan is my washing pot. I cast my sandal over South-Jordan, and I shout over Palestine (Gaza Strip)!"
Bible in Basic English	Moab is my washpot; over Edom will I put out my shoe; over Philistia will a glad cry be sounded.
Complete Apostles' Bible	Moab is the caldron of My hope; over Edom will I stretch out My shoe; the Philistines have been subjected to Me.
Judaica Press Complete T.	Moab is my washbasin; on Edom I will throw my lock; Philistia, join me.

NET Bible®

Moab is my washbasin [The metaphor of the washbasin, used to rinse one's hands and feet, suggests that Moab, in contrast to Israel's elevated position (vv. 6-7), would be reduced to the status of a servant.].

I will make Edom serve me [Heb "over Edom I will throw my sandal." The point of the metaphor is not entirely clear. Some interpret this as idiomatic for "taking possession of," i.e., "I will take possession of Edom." Others translate עַל ('al) as "to" and understand this as referring to a master throwing his dirty sandal to a servant so that the latter might dust it off.].

I will shout in triumph over Philistia [Heb "over me, O Philistia, shout in triumph." The translation follows the text of Ps 108:9. When the initial עַל ('aleyo, "over") was misread as עָלַי ('alay, "over me"), the first person verb form was probably altered to an imperative to provide better sense to the line.]."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Moab is My washpot [reduced to vilest servitude]; upon Edom I cast My shoe in triumph ; over Philistia I raise the shout of victory.
Concordant Literal Version	Moab is My washbasin ; Unto Edom shall I fling My sandal ; Over Philistia shall I shout in triumph.
English Standard Version	Moab is my washbasin ; upon Edom I cast my shoe ; over Philistia I shout in triumph."
exeGesese companion Bible	Moab is my bath caldron ; over Edom I cast my shoe ; Pelesheth, shout because of me.
NRSV	Moab is my wash-basin ; on Edom I hurl my shoe ; over Philistia I shout in triumph.'
Thieme/Syndein	Moab is my field latrine {ciyr} {idiom for the foul smelling place where you pee and excrete means that David rules over his enemies not the reverse - because of his strong military} . Over Edom I will cast my 'GI-boot' {na`al} {idiom again for having your enemy 'under your shoe'}. Over Philistia, I will shout {ruwa` - here a shout of victory}.
A Voice in the Wilderness Young's Updated LT	Moab is My washpot ; over Edom will I cast off My shoe ; Philistia, shout in triumph. Moab is My pot for washing , over Edom I cast My shoe , Shout, concerning Me, O Philistia.

The gist of this verse:

Moab and Edom are less important areas over which God has control; He has caused Philistia to shout.

Psalm 60:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mô'âb (מֹאָב) [pronounced moh-AW ^B V]; also Môw'âb (מֹוֹאָב) [pronounced moh-AW ^B V]	<i>of his father</i> ; transliterated <i>Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
çîyr (צִיֵּר) [pronounced seer]	<i>pot, basin</i>	masculine singular construct	Strong's #5518 BDB #696

Psalm 60:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rachats (רָחַץ) [pronounced RAHK-ahztz]	washing; wash pot	masculine singular noun with the 1 st person singular suffix	Strong's #7366 BDB #934
This final word is found only here.			

Translation: [Moab \[is\] My washbasin](#) [or, *My pot of defecation*],... This final word is found only here, and there are other very common verbs which could have been used to mean *washing*. Bob Thieme Jr. renders this *field latrine*, although there is no reason why this needs to be understood as being out in the field. Although I am not familiar with ancient soldiers in this respect, I would think that they would defecate out in the woods rather than carry an extra container along for that purpose. However, this does not have to relate to any army at war; it can simply refer to a chamber pot, or a container used in the home to collect waste. This understanding would account for the fact that the Hebrew word rachats (רָחַץ) [pronounced RAHK-ahztz] is found only here. Colloquially, we might render this, [Moab is where I take a dump](#).

Psalm 60:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (לְעַל) [pronounced gah]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of proximity	Strong's #5921 BDB #752
’Ēdōwm (עֲדֹוֹם) [pronounced eh-DOHM]; also ’Ēdōm (עֲדֹם) [pronounced eh-DOHM]	reddish; and is transliterated Edom, Edomites	masculine proper noun	Strong's #123 BDB #10
shālak ^e (שָׁלַךְ) [pronounced shaw-LAHK ^e]	to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow	1 st person singular, Hiphil imperfect	Strong's #7993 BDB #1020
na‘al (נָעַל) [pronounced NAH-gah]	sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value	feminine singular noun with the 1 st person singular suffix	Strong's #5275 BDB #653

Translation: [...I cast My shoe over Edom](#);... There are two interpretations of this: God has control of Edom or, casting a shoe over Edom indicates great disrespect for it.

Psalm 60:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
Owen forgot to indicate that there is a suffix here.			
Ph ^e lesheth (תְּשֻׁלֶּת) [pronounced <i>p^e-LEH-sheth</i>]	<i>land of sojourners [wanderers, temporary residents]; transliterated Palestine, Philistia, Philistines, Palestine</i>	proper singular noun; location	Strong's #6429 BDB #814
Whereas the gentile adjective is found well over 200 times in Hebrew Scripture, this noun is found but eight times.			
rûwā‘ (עוֹרָא) [pronounced <i>roo-AHG</i>]	<i>to shout for joy, to cry out loudly in happiness; to cry out in distress</i>	2 nd person feminine singular, Hithpael imperative	Strong's #7321 BDB #929

One of the Hiphil meanings is *to cry out in distress*, and I believe that is the sense of this verb here.

The **Hithpael** (including the Hithpael form) is the reflexive of the Piel. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).¹² (5) This can occasionally be understood to be more of a passive than a reflexive (Gen. 22:18, for instance).¹³

I must admit to being at a loss here; to whom is the psalmist addressing this? Who is the 2nd person feminine singular? The only thing which makes sense is, the psalmist is addressing *Philistia* here. The only other feminine singular noun is *shoe*, which comes from a different phrase and would not be addressed (and which would leave the proper noun *Philistia* just hanging there with no connection to this phrase).

Translation: ...cry out [in distress], Philistia, because of Me! God looks to Israel's enemies to the east (Moab), to the south (Edom) and to the west (Philistia). God orders Philistia to cry out in distress. The Hithpael imperative suggests either that they do this among themselves or they do it repeatedly (each time Israel defeats them in battle).

¹² Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

¹³ See also *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

Chapter Outline

Charts, Graphics and Short Doctrines

David Demands Deliverance from God

Who leads me [to] a city of distress?
Who leads me forth upon Edom?

Psalms
60:9

Who will bring me [to] a fortified city?
Who will lead me against Edom?

Who will bring me to a fortified city? Who will lead me against Edom?

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Who will bring me into the <u>strong</u> city? who will lead me into Edom?
Masoretic Text (Hebrew)	Who leads me [to] a city of distress? Who leads me forth upon Edom?
Peshitta (Syriac)	Who will lead me into Edom? Who will bring me into the <u>strong</u> city?
Septuagint (Greek)	Who will lead me into the <u>fortified</u> city? Who will guide me as far as Edom?

Significant differences: In describing the *city*, the noun affixed to it appears to have opposite meanings: on the one hand, it speaks of a city which has been besieged and made into a mound; on the other hand, there are passages which indicate a place is well-fortified, and therefore, allowing for the translation *strong*.

I have no idea why the Syriac transposes these phrases.

Thought-for-thought translations; paraphrases:

CEV	Our God, who will bring me to the fortress, or lead me to Edom?
Easy English (Churchyard)	Who will lead me into the strong city? Who will take me in to Edom?
Good News Bible (TEV)	Who, O God, will take me into the fortified city? Who will lead me to Edom?
<i>The Message</i>	Who will take me to the thick of the fight? Who'll show me the road to Edom?
New Century Version	Who will bring me to the strong, walled city? Who will lead me to Edom?
New Living Translation	Who will bring me into the fortified city? Who will bring me victory over Edom?

Partially literal and partially paraphrased translations:

American English Bible NIRV	To the citadel in the city who can bring me, and who can guide Me to Idumea? Who will bring me to the city that has high walls around it? Who will lead me to the land of Edom?
New Jerusalem Bible	Who will lead me against a fortified city, who will guide me into Edom,...
Revised English Bible	Who will bring me to the fortified city? Who will guide me to Edom?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Who will carry me to the siegeworks of the city? Who will guide me unto South-Jordan?
Bible in Basic English	Who will take me into the strong town? who will be my guide into Edom?

JPS (Tanakh) Would that I were brought to the bastion!
 Would that I were led to Edom!
 The Scriptures 1998 Who would bring me to the strong city? Who shall lead me to Edom?

Literal, almost word-for-word, renderings:

The Amplified Bible Who will bring me [David] into the strong city [of Petra]? Who will lead me into Edom?
 Concordant Literal Version Who shall escort me to the fortified city? Who will guide me unto Edom?
 English Standard Version Who will bring me to the fortified city? Who will lead me to Edom?
 exeGeses companion Bible Who brings me to the city with rampart?
 Who leads me into Edom?
 NASB Who will bring me into the besieged city?
 Who will lead me to Edom?
 Thieme/Syndein Who will cause me to carry {yabal} the fortified city? {Reference to David's capture of the city of Petra (sp)}
 Who will guide me to Edom? {Answer was Abishai, - David's nephew killed 18,000 Edomites with a corps in the valley of salt, then Joab - Abishai's brother - chief of staff - pursed and killed 12,000 more}
 {Note: The military victories of David's men are the answers to his rhetorical questions. Everyone in his day knew the 'human' answers to these questions, but as always, David's emphasis is on the ultimate source of his victories - God.}.
 Third Millennial Bible Who will bring me into the stronghold city? Who will lead me into Edom?
 WEB Who will bring me into the strong city? Who has led me to Edom?
 Young's Updated LT Who brings me to a city of bulwarks? Who leads me unto Edom?.

The gist of this verse:

Psalm 60:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	who, whom; whose, whomever; what; occasionally rendered how, in what way	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
yabal (לָבַי) [pronounced yah ^b -VAWL]	to lead, to bring, to bear, to carry, to carry along [often in a procession]; to produce, to bring forth	3 rd person masculine singular, Hiphil imperfect; with the 1 st person singular suffix	Strong's #2986 BDB #384
îyr (רִיעַ) [pronounced geer]	encampment, city, town	feminine singular construct	Strong's #5892 BDB #746
mâtsôwr (מִצֹּר) [pronounced maw-TSOHR]	distress; siege, besieged; a mound; a bulwark, citadel; entrenchment, rampart; fortification	masculine singular noun	Strong's #4692 BDB #848

Translation: Who will bring me [to] a fortified city? The word which is translated *fortified* is a noun which has a set of opposite meanings. I would expect that David wants God to bring him into a city ready for battle, rather than a city which is just a mound, having been destroyed in battle.

Psalm 60:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
nâchâh (נָחָה) [pronounced naw-KHAH]	<i>to lead [forth, back], to bring</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #5148 BDB #634
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
’Ēdōwm (אֱדוֹם) [pronounced eh-DOHM]; also ’Ēdôm (אֲדוֹם) [pronounced eh-DOHM]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10

Translation: *Who will lead me against Edom?* I would think that Edom is singled out here, as that is the city with which David is at war.

**Have not You, O Elohim, rejected us;
and do You not go out, O Elohim, in our
armies?**

Psalm
60:10

**O Elohim, have You rejected us? No!
Do You no longer go out with our armies, O
Elohim?**

**O God, have You rejected us altogether?
Do You no longer go out with our armies, O God?**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Wilt You not, O God, <u>Who have cast us off</u> ? And will You not, O God, go out with our armies?
Masoretic Text (Hebrew)	Have not You, O Elohim, rejected us; and do You not go out, O Elohim, in our armies?
Peshitta (Syriac)	<u>For behold</u> , O God, You have cast us off, and You have not gone before us with our armies.
Septuagint (Greek)	Will not You, O God, <u>who</u> has cast us off? And will not You, O God, go forth with our forces?

Significant differences: The Greek verb form for the first verb is different (it is a participle; we would have expected an aorist tense). The Latin suggests a different tense as well.

Thought-for-thought translations; paraphrases:

CEV	Have you rejected us and deserted our armies?
Easy English (Churchyard)	(You have said) that you would not be our God any more. But God, will you really not go with our armies?
Good News Bible (TEV)	Have you really rejected us? Aren't you going to march out with our armies?
<i>The Message</i>	You aren't giving up on us, are you, God? refusing to go out with our troops?
New Century Version	God, surely you have rejected us; you do not go out with our armies.
New Life Bible	Have You not turned away from us, O God? And will You not go out with our armies, O God?
New Living Translation	Have you rejected us, O God? Will you no longer march with our armies?
New Simplified Bible	Is it not you O God, who rejected us? You do not go out with our armies, do you God?

Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> ™	Wasn't it You O God who thrust us away? O God; with our army won't You travel? Isn't it you, O God, who rejected us? Isn't it you, O God, who refused to accompany our armies?
New American Bible	Was it not you who rejected us, God? Do you no longer march with our armies?
NIRV	God, isn't it you, even though you have now turned away from us? Isn't it you, even though you don't lead our armies into battle anymore?
New Jerusalem Bible	...if not you, the God who has rejected us? God, you no longer march with our armies.
Revised English Bible	Have you rejected us, God, and do you no longer lead our armies to battle?
Today's NIV	Is it not you, God, you who have now rejected us and no longer go out with our armies?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English HCSB	Never banish us, God! God, do you not proceed with our host? Have not you put us away, O God? and you have not gone out with our armies. Is it not You, God, who have rejected us? God, You do not march out with our armies.
Judaica Press Complete T.	Is it not You, O God, Who has forsaken us, and Who does not go forth, O God, with our hosts?
NET Bible®	Have you not rejected us, O God? O God, you do not go into battle with our armies.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Have You not rejected us, O God? And will You not go forth, O God, with our armies?
Concordant Literal Version	O Elohim, have You Yourself not cast us off? And shall You not go forth, O Elohim, with our hosts?
English Standard Version exeGeses companion Bible	Have you not rejected us, O God? You do not go forth, O God, with our armies. Is it not you, O Elohim?

LTHB	Cast you us, O Elohim? Go you not with our hosts? Have not You, O God, cast us aside? And will You not go forth with our armies, O God?
MKJV Thieme/Syndein	Have not You, O God, cast us off? And will You, O God, not go out with our armies? O 'Elohim/Godhead, You have definitely not rejected us {Tanach}! For You, O 'Elohiym/Godhead . . . did You not invade . . . with our armies?
Updated Bible Version 2.11 WEB	Have not you, O God, cast us off? And you don't go forth, O God, with our hosts. Haven't you, God, rejected us? You don't go out with our armies, God.
Young's Updated LT	Is it not You O God? Have You cast us off? And do You not go forth, O God, with our hosts!

The gist of this verse: David asks God if He has rejected Israel and if He no longer goes out with the Israeli army.

Psalm 60:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (ל or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer. In fact, these two words together present a question with an obvious, self-evident answer.			
'attâh (אתָּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	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 <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y ^e 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 <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
zânach (זָנַח) [pronounced <i>zaw-NAHTH</i>]	<i>to stink, to be rancid, to emit a foul odor, to be corrupt; metaphorically, it means to be abominable, and therefore, transitively, to loath, to spit out, to reject, to spurn</i>	2 nd person masculine singular, Qal perfect; with the 1 st person plural suffix	Strong's #2186 BDB #276

Translation: O Elohim, have You rejected us? No! David knows about all of the previous covenants and God delivered to David the Davidic Covenant, so David knows about all of the promises which God has made to Israel and to him. So David knows that God has not rejected Israel; however, while losing in battle, it appears as if He has.

Psalm 60:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tsâbâ' (צָבָא) [pronounced <i>tsaw^b-VAW</i>]	<i>army, war, or warfare</i>	masculine plural noun with the 1 st person plural suffix	Strong's #6635 DB #838

Translation: Do You no longer go out with our armies, O Elohim? David uses *army* in the plural because there are two (or more) sets of forces; David is apparently leading armies against Aram-naharaim and Aram-zobah, and Joab is leading an army against Edom.

Give to us help from an adversary,
and vanity [is] a deliverance of man.

Psalm
60:11

Give us help from the enemy [or, *distress*],
for [lit., *and*] the deliverance of man [is]
unsubstantial.

Give us help against our adversary, for the deliverance of man is undependable.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate
Masoretic Text (Hebrew)

Give us help from trouble: for vain is the salvation of man.
Give to us help from an adversary,

Peshitta (Syriac)	and vanity [is] a deliverance of man.
Septuagint (Greek)	Give us <u>strength</u> against our enemies; for vain is the help of man. Give us help from trouble; for vain is the deliverance of man.

Significant differences: Instead of *help*, the English translation of the Syriac has *strength*.

Thought-for-thought translations; paraphrases:

CEV	Help us defeat our enemies! No one else can rescue us.
Easy English (Churchyard)	Give to us help against the enemy, because help from men is of no value!
Easy-to-Read Version	God, help us defeat our enemy! People can't help us!
Good News Bible (TEV)	Help us against the enemy; human help is worthless.
<i>The Message</i>	Give us help for the hard task; human help is worthless.
New Century Version	Help us fight the enemy. Human help is useless,...
New Life Bible	O give us help against those who hate us. For the help of man is worth nothing.
New Living Translation	Oh, please help us against our enemies, for all human help is useless.

Partially literal and partially paraphrased translations:

American English Bible	O help us in our affliction, for the salvation of man is in vain.
<i>God's Word</i> ™	Give us help against the enemy because human assistance is worthless.
New American Bible	Give us aid against the foe; worthless is human help.
NIRV	Help us against our enemies. The help people give doesn't amount to anything.
New Jerusalem Bible	Bring us help in our time of crisis, any human help is worthless.
Revised English Bible	Grant us help against the foe; in vain we look to any mortal for deliverance.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Grant us help from persecution. For human salvation is a pretense.
Bible in Basic English	Give us help in our trouble; for there is no help in man.
Context Group Version	Give us help against the adversary; For empty is the help of man.
Judaica Press Complete T.	Give us aid against the adversary, but the salvation of man is futile.
NET Bible®	Give us help against the enemy, for any help men might offer is futile [Heb "and futile [is] the deliverance of man."].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	O give us help against the adversary, for vain (ineffectual and to no purpose) is the help or salvation of man.
Updated <i>Emphasized Bible</i>	Do grant to us help from distress, For salvation from a human is futile.
English Standard Version	Oh, grant us help against the foe, for vain is the salvation of man!
exeGeses companion Bible	Give us help from tribulation; for vain is the salvation of humanity:
Green's Literal Translation	Give us help against our oppressor, for vain is the deliverance of man.
LTHB	Give us help against <i>our</i> oppressor, for vain <i>is</i> the deliverance of man.
New King James Version	Give us help from trouble, For the help of man is useless.

Thieme/Syndein

Give {yahab - imperative - an order} us help {yahab means 'give' when there are variables' - (nathan means 'give with no variables when it is a gift promised by the integrity of God' so here the variables being considered are the enemies of Israel} against the enemies {tsar} {not the glorious Philistines - this refers to the 'invisible enemy' that those who are successful always have - the envious, jealous, evil plotters}.

A Voice in the Wilderness
WEB
Young's Literal Translation

For worthless {shav'} . . . {is} the deliverance {t@shuw`ah} of man/mankind {'adam}.
Give us help from distress; for the help of man is vain.
Give us help against the adversary, For the help of man is vain.
Give to us help from adversity, And vain is the deliverance of man.

The gist of this verse: .

Psalm 60:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâhab (יָהַב) [pronounced yaw-HAWB ^v]	to give, to give here; to grant, to permit; to provide [with reflexive]; to place, to put to set; to ascribe	2 nd person masculine singular, Qal imperative; with the voluntative hê	Strong's #3051 BDB #396
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
ʿez ^e râh (עֲזָרָה) [pronounced ġez ^e -RAW]	help, aid, assistance	feminine singular substantive	Strong's #5833 BDB #740
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
tsar (צָר) [pronounced tsar]	an adversary, an enemy, distress, affliction, intense distress [caused by an adversary]	masculine singular noun	Strong's #6862 BDB #865

Translation: Give us help from the enemy [or, distress],... At this point, it is clear that this psalm refers to more than just the armies which David is facing. First of all, *enemy* or *adversary* is in the singular here. David is fighting on 2 or 3 fronts, and therefore, with 2 or 3 armies. Obviously, he is calling upon God to help him in facing this multi-front war. However, the singular here suggests that we are looking at man's eternal enemy, Satan. **For our struggle is not against flesh and blood, but against the rulers, authorities, and cosmic powers over this present darkness, and against the spiritual forces of evil in the heavenly places** (Eph. 6:12).

Psalm 60:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

Psalm 60:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâv ^e (שׁוֹו) [pronounced shawv]	wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness	masculine singular noun	Strong's #7723 BDB #996
It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.			
t ^e shûw'âh (תְּשׁוּׁוֹה) [pronounced t ^e -shoo-GAW]	deliverance, salvation	feminine singular construct	Strong's #8668 BDB #448
'âdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind, Adam	masculine singular noun	Strong's #120 BDB #9

Translation: ...for [lit., and] the deliverance of man [is] unsubstantial. The word translated vain, empty, unsubstantial refers to that which cannot uphold or sustain. We cannot depend upon the assistance of man. David says this, having one of the world's greatest armies under him.

**In Elohim, we make courage;
and He treads down our adversaries.**

Psalm
60:12

**We manufacture [our] courage in Elohim
and He will tread down our enemies.**

**We manufacture our courage by means of God
and He will trample down our enemies.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Through God we shall do mightily: and He shall bring to nothing them that afflict us.
Masoretic Text (Hebrew)	In Elohim, we make courage; and He treads down our adversaries.
Peshitta (Syriac)	Through God we shall do valiantly; for he it is who shall tread down our enemies.
Septuagint (Greek)	In God will we do valiantly; and He shall bring to nought them that harass us.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	You will give us victory and crush our enemies.
Easy English (Churchyard)	With God we will beat everybody and walk all over our enemies.
Easy-to-Read Version	Only God can make us strong. Only God can defeat our enemies!
Good News Bible (TEV)	With God on our side we will win; he will defeat our enemies.
The Message	In God we'll do our very best; he'll flatten the opposition for good.
New Century Version	...but we can win with God's help.

New Life Bible He will defeat our enemies.
 With God's help we will do well. And He will break under His feet those who fight against us.

Partially literal and partially paraphrased translations:

American English Bible Only by God do we have any might. He can treat with contempt all who oppress you.
 God's Word™ With God we will display great strength. He will trample our enemies.
 New American Bible We will triumph with the help of God,
 who will trample down our foes.
 NIRV With your help we will win the battle.
 You will walk all over our enemies.
 New Jerusalem Bible With God we shall do deeds of valour, he will trample down our enemies.
 Revised English Bible With God's help we shall fight valiantly,
 and God himself will tread our foes under foot.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear God makes the army, and he defeats our persecutors.
 Bible in Basic English Through God we will do great things, for through him our haters will be crushed under our feet.
 Complete Apostles' Bible In God will we do valiantly; and He shall bring to nought them that harass us.
 HCSB With God we will perform valiantly; He will trample our foes.
 Judaica Press Complete T. Through God we shall gather might, and He will trample our adversaries.
 NET Bible® By God's power we will conquer [Heb "in God we will accomplish strength." The statement refers here to military success (see Num 24:18; 1 Sam 14:48; Pss 108:13; 118:15-16).];
 he will trample down [Trample down. On this expression see Ps 44:5.] our enemies.

Literal, almost word-for-word, renderings:

Concordant Literal Version With Elohim shall we do valiantly, For He Himself shall trample our foes. Permanent
 With Accompaniment"
 English Standard Version With God we shall do valiantly; it is he who will tread down our foes.
 exeGeses companion Bible ...through Elohim we work valiantly;
 for he tramples our tribulators.
 LTHB Through God we shall do mighty things; for He shall tread on our oppressors.
 Thieme/Syndein By means of 'Elohim/Godhead {means through the integrity of the Godhead}
 shall be 'manufactured through doctrine' { 'asah - manufacture from something else}
 'battle courage' {chayil}.
 For He Himself shall keep on trampling down {buwc} our enemies.
 A Voice in the Wilderness Through God we shall do mightily; for it is He who will trample our enemies.
 Young's Updated LT In God we do mightily, And He treads down our adversaries!

The gist of this verse:

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Psalm 60:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person plural, Qal imperfect	Strong's #6213 BDB #793
chayil (חַיִל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun; pausal form	Strong's #2428 BDB #298

Translation: [We manufacture \[our\] courage in Elohim...](#) We manufacture or make our courage by means of God. Our faith in God's power and sovereignty gives those in David's army courage, strength and power.

Psalm 60:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
bûwç (בּוּחַ) [pronounced booç]	<i>to tread down, to trample [with the feet], to trample [to pieces]; metaphorically used to mean to place under subjection</i>	3 rd person masculine singular, Qal imperfect	Strong's #947 BDB #100
One of the common images of the ancient world was a victor walking over the bodies of those he has defeated in battle (Job 40:12 Psalm 7:5 Isa. 10:6 63:3 Daniel 7:23).			
tsar (צָר) [pronounced tsar]	<i>an adversary, an enemy, distress, affliction, intense distress [caused by an adversary]</i>	masculine plural noun with the 1 st person plural suffix	Strong's #6862 BDB #865

Translation: [...and He will tread down our enemies.](#) We know that God will tread down our enemies; this gives us the confidence to move forward in life.

Syndein/Thieme: *The doctrine in your soul protects you from both from the visible enemy on the battle field, and then also from the 'invisible enemies' - your 'so-called' friends who secretly despise you.*¹⁴

Application: This is true in all realms. As a believer, you will have enemies. Sometimes, people who become your enemies will surprise you, but they will be your enemies. Obviously, in normal day-to-day life (not on the battlefield), we don't kill and trample down our enemies. In fact, in most cases, we find ourselves working side-by-side such people. What we do is, we do our job as unto the Lord, and let God handle the problems.

Psalm 60 Addendum

Chapter Outline

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Charts, Graphics and Short Doctrines

Exegetical Studies in the Psalms

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

A Complete Translation of Psalm 60	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the Preeminent One, concerning a lily, a revelation, a song belonging to David to instruct ([commemorating] when he fought with Aram-naharaim and Aram-zobah; and Joab had returned and killed 12,000 Edomites in the Valley of Salt.	For the choir director, a revelation which concerns a lily, a song written by David to instruct (recalling his battles against Aram-naharaim and Aram-zobah when Joab had returned and killed 12,000 Edomites in the Valley of Salt).
The Psalmist Expresses Concern that God is not with Israel in Battle	
O Elohim, You have rejected us; You have dispersed us [in battle]; You are angry; restore us.	O God, You have rejected us and separated us in battle; You are angry with us; please restore us.
You have caused the earth to shake; You have split her open; heal her fractures for she is in disarray.	You had made the earth shake; You have split her wide open; heal these fractures for she is in disarray.
You have made Your people to see a severe [difficult, harsh, powerful] thing; You have made us drink the wine of staggering.	You have made Your people see a severe, difficult and powerful thing; You have made us drink the wine of staggering.
You have given a banner to those who fear You to be lifted up because of truth,...	You have given a guide-on to those who fear You; a flag to be lifted up because of the truth,...
[Musical] Pause [or, <i>musical interlude</i> ; lit., <i>Selah</i> !]	Musical interlude
...to the intent that Your beloved ones are set free [or, <i>delivered</i> ; or, <i>are prepared, are made ready</i>]. Deliver [us] [by] Your right hand and answer us.to the intent that Your beloved ones are prepared; therefore, deliver us by Your right hand and answer us when we call upon You.

¹⁴ From http://syndein.com/Psalms_60.html accessed September 21, 2009.

A Complete Translation of Psalm 60	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God has Proclaims the Land of Promise is His!	
<p>Elohim has proclaimed in His holiness: "I will rejoice [in triumph]; I will divide up [and apportion] Shechem and I will measure out the Valley of Succoth. Gilead [is] Mine! Manasseh [is] Mine! Ephraim [is] the stronghold [or, <i>place of safety, means of protection</i>] of My prince [or, <i>head, chief, officer</i>] and Judah [is] My lawgiver [or, <i>leader, governor, scribe or scepter</i>]. Moab [is] My washbasin [or, <i>My pot of defecation</i>], I cast My shoe over Edom; cry out [in distress], Philistia, because of Me!</p>	<p>God has proclaimed from His holy essence, I will rejoice triumphantly; for I will divide up and apportion out Shechem and I will measure out the Valley of Succoth for distribution. Gilead is Mine! Manasseh is Mine! Ephraim is My helmet and Judah is My lawgiver. Moab is the pot in which I defecate, I cast My shoe over Edom; cry out in distress, Philistia, because of Me!</p>
David Calls upon God to Lead Israel in Battle	
<p>Who will bring me [to] a fortified city? Who will lead me against Edom?</p>	<p>Who will bring me to a fortified city? Who will lead me against Edom?</p>
<p>O Elohim, have You rejected us? No! Do You no longer go out with our armies, O Elohim?</p>	<p>O God, have You rejected us altogether? Do You no longer go out with our armies, O God?</p>
<p>Give us help from the enemy [or, <i>distress</i>], for [lit., <i>and</i>] the deliverance of man [is] unsubstantial. We manufacture [our] courage in Elohim and He will tread down our enemies.</p>	<p>Give us help against our adversary, for the deliverance of man is undependable. We manufacture our courage by means of God and He will trample down our enemies.</p>

Chapter Outline

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