

The Psalm Project

Discovering the Spiritual World through the Psalms

Psalm 60

The Goal of this project:

This research project will examine the 150 psalms for the spiritual awareness each Psalm offers. Each Psalm will be examined by its language and the commentary of the Sages. The spiritual awareness analysis will be done in alignment with Ari's definition of the Tree of life, the Book of Creation, and the Zohar. Each verse of the Psalm will be rewritten using the intent of the language and spiritual commentary to convey its spiritual lesson.

The Main Resources:

The Zohar

The Book of Creation

Ari's writing on the Tree of Life and the Ten Sefirot

The Theological Wordbook of the Old Testament

Samson Hirsch's commentary on the Psalms

Tehillim – Psalms – A new translation with a commentary
anthologized from the Talmudic and rabbinic sources

Accordance Bible Software

Psalm 60

New American Standard 1995	Hebrew
<p>Psa. 60:0 For the choir director; according to 'Shushan 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.</p>	<p>Psa. 60:1 לְמִנְצַחַת עַל־שׁוֹשָׁן עֲדוּת מִכְתָּם לְדָוִד לְלֵמֹד :</p>
<p>Psa. 60:1 O God, ^aYou have rejected us. You have ^{1b}broken us; You have been ^cangry; O, ^drestore us. ² You have made the ^{1a}land quake, You have split it open; ^bHeal its breaches, for it totters. ³ You have ^{1a}made Your people experience hardship; You have given us ²wine to ^bdrink that makes us stagger. ⁴ You have given a ^abanner to those who fear You, That it may be displayed because of the truth. ¹Selah. ⁵ ^aThat Your ^bbeloved may be delivered, ^cSave with Your right hand, and answer ¹us!</p>	<p>Psa. 60:2 נִהְרִים וְאֶת־אֲרָם צֹבָה וַיָּשָׁב יֹאבָב וַיֵּךְ אֶת־אֲדָוִם בְּגִיא־ מֶלֶח שְׁנַיִם עָשָׂר אָלֶיךָ : ³ אֱלֹהִים זִנְחָתָנוּ פָּרַצְתָּנוּ אֲנַפְתָּ תִּשׁוּבָב לָנוּ : ⁴ הִרְעַשְׁתָּה אֶרֶץ פְּצַמְתָּה רַבָּה שְׁבַרְיָה כִּי־ מָטָה : ⁵ הִרְאִיתָה עֲמֹךְ קָשָׁה הִשְׁקִיתָנוּ יַיִן תִּרְעַלָּה : ⁶ נִתְתָּה לִירֵאִיךָ גַּם לְהִתְנוּסָם מִפְּנֵי קִשְׁט סִלָּה : ⁷ לְמַעַן יִחַלְצוּן יְדִירֶיךָ הוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנוּ [וְ] [עֲנֵנִי :] ⁸ אֱלֹהִים אֲדַבֵּר בְּקֹדֶשׁוֹ אֶעֱלֶזָה אַחֲלֶקְהָ שִׁכְם וְעַמְּךָ סִכּוֹת אֲמַדֵּד : ⁹ לִי גִלְעָד וְאֵלֵי מִנְשֵׁה וְאַפְרַיִם מַעֲזֵז רֹאשִׁי יְהוּדָה מְחַקְקִי : ¹⁰ מוֹאָב אֶסִּיר רַחֲצִי עַל־אֲדָוִם אֲשַׁלֵּיךְ נַעֲלִי עָלַי פִּלְשֶׁת הִתְרַעַעִי : ¹¹ מִי יִבְלֵנִי עֵיר</p>
<p>Psa. 60:6 God has spoken in His ^{1a}holiness: “I will exult, I will portion out ^bShechem and measure out the valley of ^cSuccoth.</p>	

<p>7 “^aGilead is Mine, and Manasseh is Mine; ^bEphraim also is the ¹helmet of My head; Judah is My ^{2c}scepter.</p> <p>8 “^aMoab is My washbowl; Over ^bEdom I shall throw My shoe; Shout loud, O ^cPhilistia, because of Me!”</p> <p>Psa. 60:9 Who will bring me into the besieged city? Who ¹will lead me to Edom?</p> <p>10 Have not You Yourself, O God, ^arejected us? And ^bwill You not go forth with our armies, O God?</p> <p>11 O give us help against the adversary, For ^adeliverance ¹by man is in vain.</p> <p>12 ¹Through God we shall ^ado valiantly, And it is He who will ^btread down our adversaries.</p>	<p>12 מִצֹּר מִי נִתְּנִי עַד-אֲדָוָה : הֲלֹא-אֶתָּה אֱלֹהִים זִנְחָתָנוּ וְלֹא-תִצֵּא אֱלֹהִים בְּצַבָּאוֹתֵינוּ : 13 הִבָּה-לָנוּ עֲזָרַת מִצָּר וְשׂוֹא תְּשׁוּעַת אֲדָם : 14 בְּאֱלֹהִים נַעֲשֶׂה-חֵיל וְהוּא יִבֹּס צָרֵינוּ :</p>
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References

Psalm 60:0

[†]Lit *The lily of testimony*

[°]Possibly, *Epigrammatic Poem* or *Atonement Psalm*

[^]2 Sam 8:3, 13; 1 Chr 18:3, 12

Psalm 60:1

¹Or *broken out upon us*

^aPs 44:9

^b2 Sam 5:20

^cPs 79:5

^dPs 80:3

Psalm 60:2

¹Or *earth*

^aPs 18:7

^b2 Chr 7:14; Is 30:26

Psalm 60:3

¹Lit *caused Your people to see*

²Lit *wine of staggering*

^aPs 66:12; 71:20

^bPs 75:8; Is 51:17, 22; Jer 25:15

Psalm 60:4

¹*Selah* may mean: *Pause*, *Crescendo* or *Musical interlude*

^aPs 20:5; Is 5:26; 11:12; 13:2

Psalm 60:5

¹Some authorities read *me*

^aPs 60:5-12; 108:6-13

^bDeut 33:12; Ps 127:2; Is 5:1; Jer 11:15

^cPs 17:7

Psalm 60:6

¹Or *sanctuary*

^aPs 89:35

^bGen 12:6; 33:18; Josh 17:7

^cGen 33:17; Josh 13:27

Psalm 60:7¹Lit *protection*²Or *lawgiver*^aJosh 13:31^bDeut 33:17^cGen 49:10**Psalm 60:8**^a2 Sam 8:2^b2 Sam 8:14^c2 Sam 8:1**Psalm 60:9**¹Or *has led***Psalm 60:10**^aPs 60:1; 108:11^bJosh 7:12; Ps 44:9**Psalm 60:11**¹Lit *of*^aPs 146:3**Psalm 60:12**¹Or *In* or *With*^aNum 24:18; Ps 118:16^bPs 44:5; Is 63:3

Targum

Psa. 60:1 For praise. Concerning the ancient testimony between Jacob and Laban. A copy made by David, for instruction.

Psa. 60:2 When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell. ³ David said, "O God, you have abandoned us, you have attacked us in fierce anger; return to us in your glory." ⁴ You shook the land of Israel, you made it quake and you flayed it; heal its wounds, for it has become unsteady. ⁵ You made your people see hardship, you made us drink the wine of execration. ⁶ You have given those who fear you a sign to be lifted up by, because of the honesty of Abraham forever. ⁷ Because of the merit of Isaac, those who love you will be delivered; redeem with your right hand because of the piety of Jacob, and accept my prayer. ⁸ God speaks in his sanctuary: I will be glad, for those of the house of Israel will prevail; I will divide the spoil with the sons of Joseph who dwell in Shechem, and in the plain of Succoth I will measure the measure and divide the booty. ⁹ My people were of the house of Gilead, and my people were of the house of Manasseh; and the warriors of the house of Ephraim are the strength of my head, and those of the house of Judah are the scribes of my school. ¹⁰ I trampled on the Moabites, my feet were dipped in the blood of their warriors as in my washing-basin; on the nape of the neck of the warriors of Edom I set my shoe; shout over the Philistines, O congregation of Israel. ¹¹ Who is he that led me to the ruined city of Tyre? Who is he that guided me to Edom? ¹² Is it not you, O LORD? You have abandoned us; and you will not go out, O God, with our forces. ¹³ Give us help against the oppressor, for in vain is the redemption of a son of man. ¹⁴ By the word of the LORD we will exercise might, and he will subdue our oppressors.

Spiritual Awareness

The spiritual rewrite for the verses is in bold.

Introduction

David had an inspired vision of a universal order of nations united in complete harmony. Monotheism had the view of a world working together and universal peace. Paganism's worldview was one of chaos as each god fought with one another on Earth. When David waged war, he tried to conquer nations to join the monotheistic view of one world order.

Superscript

עַל־שׁוֹשַׁן יְדוּת (al shooshan adot) means “upon the rose of the testimony.” The pre-Davidic era was a difficult time for Israel. Israel underwent the most severe suffering tests, picturing the people as a thorny rose. The thorny rose availed itself to the thorny protection of the LORD's sovereignty to ward off any brazen attack. In the Song of Songs 2:2, Israel is called a “rose among the thorns.” A rose stands surrounded by thorns. The rose will be hurt by the storm's wind no matter its direction. The rose can only protect itself by standing straight and upright. The attacks Israel suffered came from every direction. She must suffer through them and from them all, and it can preserve itself in life only if it remains standing firm and upright while looking up to the LORD on high. Most English versions of this Psalm translate the superscript as “For the choir director, according to Shushan Eduth...” The translation does not consider the calling to the Sefirah Netzach or the value of the Rose of Testimony.

The Targum adds the words “the ancient testimony between Jacob and Laban.” The NASB adds, “..when he struggled with Aram-narariam and Arama-zobah, and Joab returned and smote twelve thousand of Edom in the Valley of Salt.

To the Sefirah Netzach Who grants victory, upon the rose of the testimony, an instructional tenet by David.

This verse is added to the superscript in the NASB translation. The Hebrew version includes references to Aram-narariam. The Targum reads as follows.

Psa. 60:2 When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell.

Aram-narariam (Aram on the Euphrates) implies the territory between the Tigris and Euphrates rivers. Aram Zobah was the capital city of Armenia. Joab was one of David’s generals. The Valley of Salt was a part of Edom. Therefore, the territory of David’s conquests was from Edom in the south to the Euphrates River in the north.

When he besieged Aram Nataraim and Aram Tzova, Joab returned and smote twelve thousand men of Edom in the valley of salt.

Verse one

David said the LORD had a friendly relationship with Israel and abandoned her because of a change in sentiment or attitude.

O God, You had forsaken us; you made us defenseless; You have been angry, and desired our return.

Verse two

This verse is a reference to the time of the Judges. The twelve tribes acted independently. Different nations were able to attack Israel because they were not together. It was a time for the tribes to realize they needed each other. David wanted the LORD's help to get the tribes to recognize that it was imperative to come together as a powerful nation.

You have made the land shake; you have cleft it; heal its breaches for it totters.

Verse three

The hardship the people suffered was before David's reign. David brought the tribes together for mutual protection and expansion.

You have made Your people see hardship and have made us drink bewilderment like wine.

Verse four

The verses preceding verse four spoke about the painful experiences that Israel had to undergo during the days before the advent of David. This Psalm shows that David thought highly of himself. He saw himself as the savior of Israel. He did build a vast empire of Israel. When the wars ended, Israel was prosperous. The banner can be a metaphor for David.

But you have given a banner to them that revere You, to raise themselves to its height before that might of truth. Meditate on this verse.

Verse five

When Israel suffered in the days of darkness, the LORD always reminded the people that a better day of everlasting freedom was on its way.

Therefore now free those whom You have found worthy of Your love; let Your right-hand show itself only in [works of] salvation and answer me.

Verses six and seven

The LORD showed that better days were ahead because of Israel's victory over Edom.

God has already spoken in His Sanctuary that I should come to great exultation, that I would divide Shechem, that I would apportion the valley of Sukkos.

Gilad shall be mine. Menashe mine, Efrayim the support of my head, Yehudah the pen of my Law.

Verse eight

David expresses his confidence that the LORD will make him victorious over his enemies.

Moab shall be my wash-pot, upon Edom shall I cast my shoe; now let Philistia dare triumph over me!

Verses nine to twelve

The psalmist sees proof that the LORD is again willing to lend His aid to David's military undertakings, giving Israel a future of security and prosperity.

Who will bring me into the besieged city? Who will lead me to Edom?

Have not You Yourself, O God, rejected us? And will You not go forth with our armies, O God?

O give us help against the adversary, for deliverance by man is in vain.

Through God we shall do valiantly, and it is He who will tread down our adversaries.

Complete Psalm Rewrite Emphasizing Spiritual Awareness

To the Sefirah Netzach Who grants victory, upon the rose of the testimony, an instructional tenet by David.

When he besieged Aram Nataraim and Aram Tzova, Joab returned and smote twelve thousand men of Edom in the valley of salt.

O God, You had forsaken us; you made us defenseless; You have been angry, and desired our return.

You have made the land shake; you have cleft it; heal its breaches for it totters.

You have made Your people see hardship and have made us drink bewilderment like wine.

But you have given a banner to them that revere You, to raise themselves to its height before that might of truth. Meditate on this verse.

Therefore now free those whom You have found worthy of Your love; let Your right-hand show itself only in [works of] salvation and answer me.

God has already spoken in His Sanctuary that I should come to great exultation, that I would divide Shechem, that I would apportion the valley of Sukkos.

Gilad shall be mine. Menashe mine, Efrayim the support of my head, Yehudah the pen of my Law.

Moab shall be my wash-pot, upon Edom shall I cast my shoe; now let Philistia dare triumph over me!

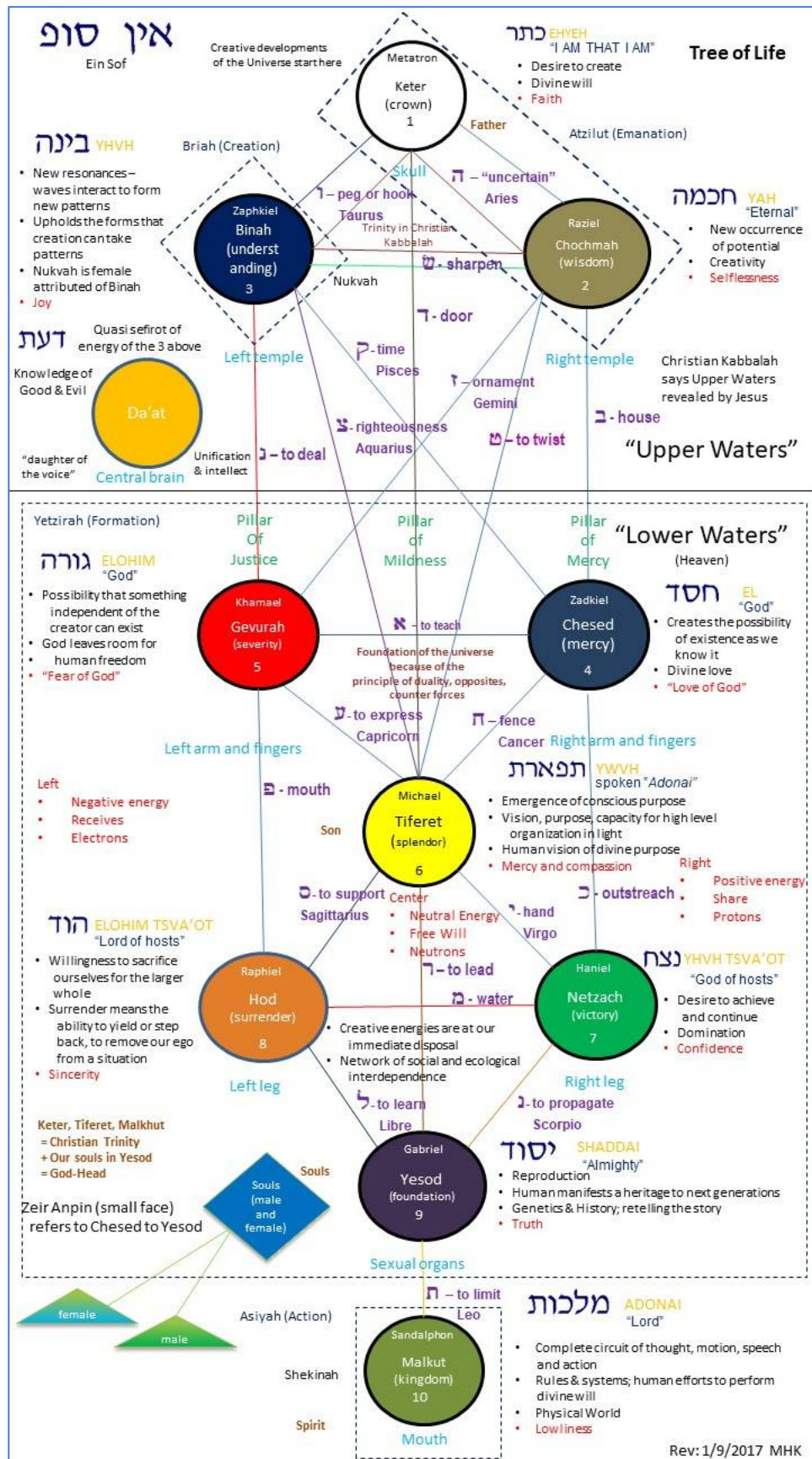
Who will bring me into the besieged city? Who will lead me to Edom?

Have not You Yourself, O God, rejected us? And will You not go forth with our armies, O God?

O give us help against the adversary, for deliverance by man is in vain.

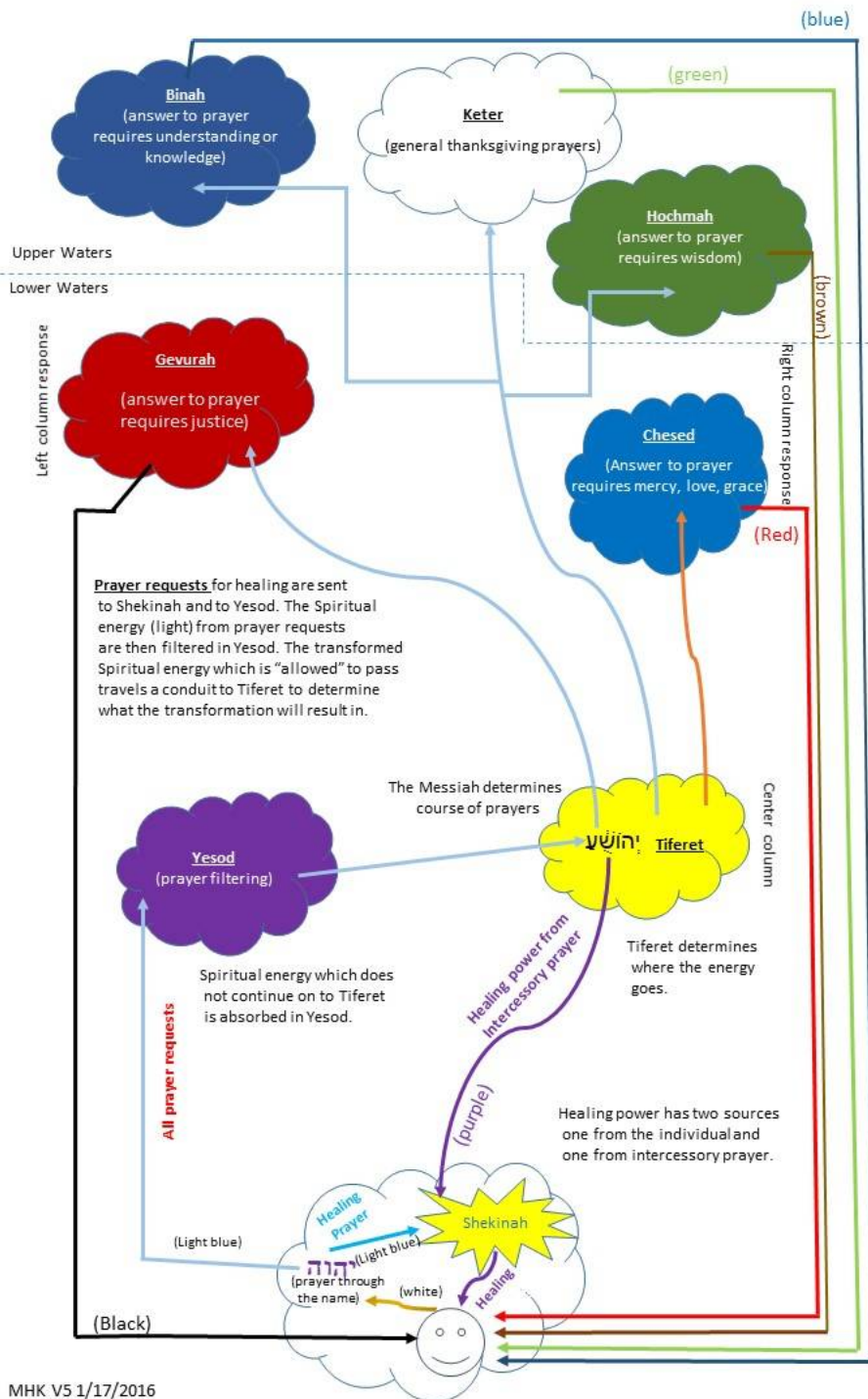
Through God we shall do valiantly, and it is He who will tread down our adversaries.

Appendix



Mystical Methodology to Prayer

All prayers result in spiritual energy which rises through the conduits that connect Sefirot realms. The "answer" to prayers is the transformation of spiritual energy from its original frequency to an appropriate frequency which will give the necessary results.



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Chambers of Aba and Ima of Briyah

