

## Psalm 60

Only one verse really connects this Psalm with our Exodus Torah reading - **Psalm 60:6** - "God hath spoken in his holiness (*qodesh*)."

"*qodesh*" = "holy, holiness" and is used in many places in the Bible for the inner holy place of the Tabernacle and of the Temple, the Holy of Holies.

The Jewish translation of this verse says, "God spoke in His Sanctuary," indicating the Holy of Holies in the Tabernacle.

### Introduction

"To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand."

"Shushaneduth" - an unknown word. Possibly "a lasting memorial" of the victory obtained over the Syrians and Edomites.

The Targum interprets it: "concerning the ancient testimony of the sons of Jacob and Laban."

This refers to **Genesis 31:46-48** - "Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap. Now Laban called it Jegar-sahadutha, but Jacob called it Galeed. Laban said, 'This heap is a witness between you and me this day.'"

The rabbinical idea is that the Arameans are taking the part of Laban in his conflict with Jacob and accusing Israel of breaking Jacob's treaty of peace. But the response is, "Did they not transgress the oath first, as it is stated (**Numbers 23:7**): 'From Aram has Balak king of Moab brought me'?"

The phrase might also be rendered "concerning the lily of the testimony" (Jerusalem Bible) See **Song of Solomon 2:1, Hosea 14:4-7** - The Lily is the Bride, but also Christ himself, the complete mystery of Christ and the Bride.

"*Michtam*" is an expression in **Song of Solomon 5:11** that means "His head is as the most fine gold" - and this is referred to as a "golden psalm."

The Rabbis and sages give differing interpretations for this, based on words that are a slight vowel point in similarity to the word for "gold." One says the "golden" refers to David himself, who behaved as a humble and innocent man even while he occupied the throne. Another says it means that his "wound" was perfect. That is interpreted as meaning he was born circumcised. But both can be references to the Messiah's humility, innocence and wounds.

The battle with the Edomites and the Arameans that is the reference point for this psalm is described in **2 Samuel 8** and **1 Chronicles 18**.

## A Prophetic Vision

The first four verses don't seem to fit the situation described. They might refer to previous troubles Israel had passed through, but more likely are a prophetic vision given to David of Israel's national rejection of Messiah, leading to God's rejection of them, even describing the earthquake at His crucifixion, ending with a cry to save the remnant of faithful Israel.

In fact, Rashi notes regarding these verses: "When Edom fell by (David's) hand, he foresaw, by the Holy Ghost, that the Romans would rule over Israel, and decree hard decrees concerning them."

**Psalm 60:1-4** - "O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah."

"Banner" = *nec* - Again, this is the word for the pole or flagstaff that a banner attaches to; "something lifted up, a token to be seen from far off."

We've seen this before in comparing Moses' serpent of brass and Jesus reference to it, relating it to his crucifixion. **John 12:32** - "And I, when I am lifted up from the earth, will draw all men to Myself."

"*nec*" is the basis for the name Jehovah-Nissi, "The Lord is my Banner."

The many uses of ensign (*nec*) in Isaiah usually refer to the Days of Messiah:

- **Isaiah 11:10** - "And in that day there shall be a root of Jesse, which shall stand for an ensign (*nec*) of the people; to it shall the Gentiles seek: and his rest shall be glorious.."

- **Isaiah 3:13** - "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."

Rabbi Tanhum, referring to the Talmud (Yalkut Shimoni par. 2. fol. 53) on **Isaiah 3:13**, says, "This is the king Messiah, who shall be greatly extolled and elevated: He shall be elevated above Abraham; shall be more eminent than Moses; and be more exalted than the ministering angels."

Strangely, the modern Jewish translation of Psalm 60:4, following Rashi, doesn't mention the banner. INstead , "banner" becomes "trials":

"You have given those who fear You trials with which to be tested, in order to beautify [Your behavior] forever."

## Now the Psalm turns to David's victory

**Psalm 60:5** - "That thy beloved may be delivered; save with thy right hand, and hear me."

See **Psalm 118:16** - "the right hand of the Lord exalts, the right hand of the Lord does valiantly!" This is Christ, who is seen as sitting at God's right hand:

- **Mark 16:19** - "So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God."

See also **Deuteronomy 33:2** - "from his right hand went a fiery law for them."

**Psalm 60:6** - "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."

Targum: God has spoken "in the house of the sanctuary"

Rashi - Shechem and Succoth were at the edge of the Promised Land.

David then delivers an expanding list of Israel's neighboring enemies that he has or hopes to defeat.

**Psalm 60:7-9** - "Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom?"

"Judah is my lawgiver" - **Genesis 49:10** - "The scepter will not turn away from Judah, nor the lawgiver from between his feet."

"over Edom will I cast out my shoe" -

Targum: "upon the joint of the neck of the mighty men of Edom I have cast my shoe."

Rashi - on Edom I will throw my lock (of imprisonment)

The subjection of Edom/Adam is analogous to Christ overcoming our flesh, the natural man, to be cast off and so we can put on the New Man.

"Philistia, triumph thou because of me" - more probably "Cry victory over Philistia" (David defeated Gath and also Gaza, which became submitted to him)

**Psalm 60:9-10** - "Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?"

**Psalm 60:11** - "Give us help from trouble: for vain is the help of man."

See **Psalm 118:8** - "It is better to trust in the Lord than to put confidence in man."

**Psalm 60:12** - "Through God we shall do valiantly: for he it is that shall tread down our enemies."

The total victory was first proclaimed in **Genesis 3:15** where the Seed will "tread down" or crush the head of the serpent, and finally revealed in **Revelation 19**:

**Revelation 19:15** - "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

Finally, the Beast and the False Prophet will be "cast alive into a lake of fire burning with brimstone." (**Revelation 19:20**)

**Hebrews 2:8-9** - "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."