

PSALM 60

[Psalms 60:1-12](#) . *Shushan-eduth*--Lily of testimony.

The lily is an emblem of beauty As a description of the Psalm, those terms combined may denote a beautiful poem, witnessing--that is, for God's faithfulness as evinced in the victories referred to in the history cited. *Aram-naharaim*--Syria of the two rivers, or Mesopotamia beyond the *river* (Euphrates) ([2ÀSamuel 10:16](#)). *Aram-zobah*--Syria of Zobah ([2ÀSamuel 10:6](#)), to whose king the king of the former was tributary. The war with Edom, by Joab and Abishai ([2 Chronicles 18:12](#) [2 Chronicles 18:25](#)), occurred about the same time. Probably, while doubts and fears alternately prevailed respecting the issue of these wars, the writer composed this Psalm, in which he depicts, in the language of God's people, their sorrows under former disasters, offers prayer in present straits, and rejoices in confident hope of triumph by God's aid.

1-3. allude to disasters.

cast . . . off--in scorn ([Psalms 43:2](#) , [44:9](#)).

scattered--broken our strength (compare [2ÀSamuel 5:20](#)).

Oh, turn thyself--or, "restore to us" (prosperity). The figures of physical, denote great civil, commotions ([Psalms 46:2](#) [Psalms 46:3](#)).

3. drink . . . wine of astonishment--literally, "of staggering"--that is, made us weak (compare [Psalms 75:8](#) , [Isaiah 51:17](#) [Isaiah 51:22](#)).

4, 5. Yet to God's banner they will rally, and pray that, led and sustained by His power (right hand, [Psalms 17:7](#) , [20:6](#)), they may be safe.

5. hear me--or, "hear us."

6-10. God hath spoken in--or, "by."

his holiness--([Psalms 89:35](#) , [Amos 4:2](#)), on the pledge of His attributes ([Psalms 22:3](#) , [30:4](#)). Taking courage from God's promise to give them possession ([Exodus 23:31](#) , [Deuteronomy 11:24](#)) (and perhaps renewed to him by special revelation), with triumphant joy he describes the conquest as already made.

Shechem, and . . . Succoth--as widely separated points, and--

7. Gilead . . . and Manasseh--as large districts, east and west of Jordan, represent the whole land.

divide . . . and mete out--means to have entire control over.

Ephraim--denotes the military ([Deuteronomy 33:17](#)); and--

Judah--(the lawgiver, [Genesis 49:10](#)), the civil power. Foreign nations are then presented as subdued.

8. Moab--is a my washpot--the most ordinary vessel.
over--or, "at"

Edom--(as a slave) he casts his shoe.

Philistia, triumph, &c.--or, rather, "shout."

for me--acknowledges subjection (compare [Psalms 108:9](#) , "over Philistia will I triumph").

9, 10. He feels assured that, though once angry, God is now ready to favor His people.

who will lead me-- or, *who has led me*, as if the work were now begun.

10. Wilt not thou?--or, "Is it not Thou?"

11, 12. Hence he closes with a prayer for success, and an assurance of a hearing.

[Psalms 61:1-8](#) . *Neginah--*or, *Neginoth* Separated from his usual spiritual privileges, perhaps by Absalom's rebellion, the Psalmist prays for divine aid, and, in view of past mercies, with great confidence of being heard.

1-3. From the end--that is, places remote from the sanctuary ([Deuteronomy 28:64](#)).

2. heart is overwhelmed--literally, "covered over with darkness," or, "distress."

to the rock--([Psalms 18:2](#) , [40:2](#)).

higher than I--which otherwise I cannot ascend.

3. shelter . . . and strong tower--repeat the same sentiment.

4. I will abide--So I desire to do (compare [Psalms 23:6](#)).

trust in the covert, &c.--*make* my refuge, in the shadow (compare [Psalms 17:8](#) , [36:7](#)).

5. the heritage--or, part in the spiritual blessings of Israel ([Psalms 21:2-4](#)).

vows--implies prayers.

6, 7. the king--himself and his royal line ending in Christ. Mercy and truth personified, as in [Psalms 40:11](#) , [57:3](#) .

7. abide before God--literally, "sit as a king in God's presence," under His protection.

8. Thus for new blessings will new vows of praise ever be paid.

PSALM 62

[Psalms 62:1-12](#) . this Psalm is expressive of confidence in God. Occasion is taken to remind the wicked of their sin, their ruin, and their meanness.

1. waiteth--literally, "is silent," trusts submissively and confidently as a servant.

2. The titles applied to God often occur ([Psalms 9:9](#) , [18:2](#)).

be greatly moved--([Psalms 10:6](#)). No injury shall be permanent, though devised by enemies.

3. Their destruction will come; as a tottering wall they already are feeble and failing.

bowing wall shall ye be--better supply "are." Some propose to apply these phrases to describe the condition of "a man"--that is, the pious sufferer: thus, "Will ye slay him," &c.; but the other is a good sense.

4. his excellency--or, elevation to which God had raised him ([Psalms 4:2](#)). This they try to do by lies and duplicity ([Psalms 5:9](#)).

5, 6. (Compare [Psalms 62:1](#) [Psalms 62:2](#)).

6. not be moved--not at all; his confidence has increased.

7. rock of my strength--or strongest support ([Psalms 7:10](#) , [61:3](#)).

8. pour out your heart--give full expression to feeling ([1ÀSamuel 1:15](#) , [Job 30:16](#) , [Psalms 42:4](#)).
ye people--God's people.

9. No kind of men are reliable, compared with God ([Isaiah 2:22](#) , [Jeremiah 17:5](#)).
altogether--alike, one as the other ([Psalms 34:3](#)).

10. Not only are oppression and robbery, which are wicked means of wealth, no grounds of boasting; but even wealth, increasing lawfully, ought not to engross the heart.

11. once; twice--(as in [Job 33:14](#) , [40:5](#)), are used to give emphasis to the sentiment. God's power is tempered by His mercy, which it also sustains.

12. for thou renderest--literally, "that Thou renderest," &c., connected with "I heard this," as the phrase--"that power," &c. [[Psalms 62:11](#)]--teaching that by His power He can show both mercy and justice.