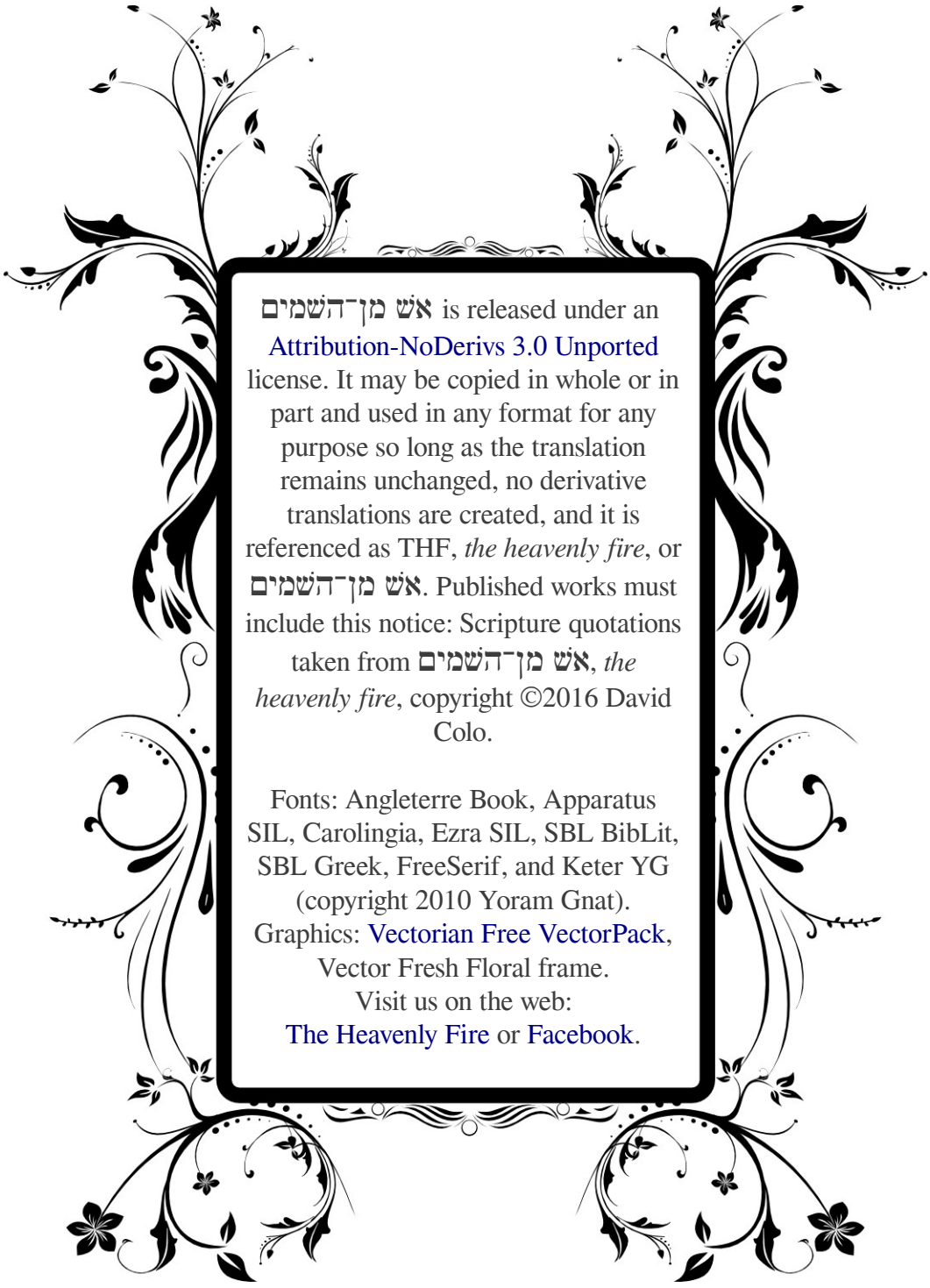


אֵשׁ מִן־הַשָּׁמַיִם  
*the heavenly fire*



תהלים  
*Psalms*

David Colo



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# INTRODUCTION

## NAMES AND TERMINOLOGY

### 1. Of The Translation

“Isn't it true [that] my word [is] like fire,” proclaims YHWH,  
 “and like hammer, shatters stone?”  
 —Jer 23:29

אש מן־השמים (*'ēš min-haššāmayim*) translates as “the fire from heaven” or, more simply, “**the heavenly fire**” (THF). Such language is drawn from theophanic imagery, which likens the presence of YHWH to various manifestations of fire, and from an ancient Jewish conception of YHWH's word as fire. Early Rabbinic tradition equated the fire that descended from heaven on Sinai with scripture itself. This can be seen, for instance, in the following midrash, which uses a word-play to phonetically link “Torah” (תּוֹרָה) with “its flame” (אֹרֶחַ): “*Because YHWH descended upon it in fire* (Exod 19:18). This shows that the Torah [is] fire, was given from fire, and is comparable to fire. . . . One can do nothing but warm himself [with] its flame” (*Mek. Bahodesh* 4).

### 2. Of The Israelite Deity

By way of piety and tradition, the scribes who placed vowel points in the Hebrew manuscripts obscured the name of God by placing under its consonants the vowels of words like Elohim (God), Adonai (My Sovereign/Lord), and Ha-Shem (The Name). Some translations create the hybrid “Jehovah” out of this heterogeneous mix, while others translate the vowels. Still others trace the name back to a hypothetical form of the verb “to be” (Yahweh). Like translations of other religious texts, THF replicates the deity's name when that name is used. Since, however, its full pronunciation was lost, we render the name as we have it and how scribes have written it for the last three millennia: **YHWH** (a font quite different than the rest of the text is used to indicate the name's sacred status—much like how ancient Jews might use the Paleo-Hebrew script). Likewise, “**Elohim**,” “**El**,” and “**Eloah**” are often used instead of “God,” but “**The One God**” when a definite article precedes it. Where the text intends to communicate something other than the deity's name, we follow intently.

### 3. Within The Psalter

A number of specialized words appear in the psalms that are unique to them. The most common are provided below with their English rendering as used herein and a discussion of their respective meanings.

לְדָוִד

**Davidic** — Traditionally rendered “of David.” Both Epigraphic and Biblical Hebrew will attach a *lamed* to a personal name in order to convey ownership. That may be the case here. Traditionally, however, all the psalms were considered to be “of David,” making such an expression redundant (and odd, considering all the psalms that lack the

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designation). The *lamed* could also designate that the poetic melody was composed “for” a Davidic descendant (king) or “devoted to” him. There are many possibilities. The idea that this indicates authorship, however, goes against both textual and historical evidence. Since the expression seems to function in an adjectival sense, we render it “Davidic.”

מזמור

**Melody** — Traditionally rendered “psalm” from the Greek of the Septuagint (ψαλμος). Instead of “psalm,” Codex Alexandrinus will often say “melody” (μελωδημα) and Symmachus will say “ode” (ωδη). The Vulgate called it a “canticle” (*canticum*). It refers to a poetic melody used in ceremonial contexts. Outside the Psalter, the word occurs in the original Hebrew of Ben Sira (Sirach) with reference to music at a royal banquet (49:1).

שיר

**Chant** — Literally, “song.” All the psalms, however, are songs. The use of this term in superscriptions, therefore, must indicate a more technical meaning. It may come from the root שׁוּר (to see) and indicate a song with revelatory overtones, which is why the Targum almost always adds “a prophecy” next to it.

למנצח

**To Bring Glory** — Traditionally rendered “for the leader/conductor/chief musician.” The root means “to shine/be glorious.” Thus, YHWH is called “Glorious [One]” in 1 Sam 15:29 using its root. 1 Chr 29:11 says “glory” is YHWH's. The word here is a Piel participle with *lamed* and subsumed definite article, meaning “for the giving or pronouncement of glory.” Thus, the Targum renders it “to praise.” The Levites played harps and lyres “for glory” (לנצח) in 1 Chr 15:21. The traditional rendering is based on a faulty conjecture about a word like this used by the Chronicler as a substitute for “chiefs of the supervisors” or “rulers of the people” in 1 Kgs 5:30. Those individuals, however, were state officials in charge of manual labor and construction forces. They were the supervisors' *chiefs* (not supervisors themselves). They *governed* the building projects of the state—from the construction of Solomon's Palace to the shipping of wood from Lebanon. There is no indication that they directed musicians or lead choirs.

סלה

**Exalt!** — Traditionally transliterated “*selah*.” The Targum renders it “forever” and *b*. *Eirubin* 54a pairs it with וְעַד and נֶצַח, both of which mean “forever.” It was believed, in Rabbinic tradition, to be a mark for where, in the text, to give a doxology (probably ending in “forever”). The Septuagint rendered it διαψαλμα, the meaning of which is obscure. It seems to come from the root סָלַל, which means “to heap up.” סָלַל is probably the emphatic imperative of that root—a liturgical cue for people to lift their voices in praise. Thus, we render it “Exalt!”

משכיל

**Enlightenment** — Traditionally transliterated “*maskil*.” Though משכיל looks like a Hiphil participle of the root שָׁכַל (to understand/impart or gain insight), it is really a noun formed from a performative *mem* like “melody” (מזמור). It is a nominalization of

the root, giving us the meaning “enlightenment” or “understanding.” Thus, the Septuagint renders it *συνεσεως* (understanding) and the Vulgate has *eruditi* (erudition).

### מכתם

**Inscription** — Traditionally transliterated “*miktam*.” The versions are unified on the meaning. The Targum says “upright engraving.” The Septuagint says “inscription.” The Old Latin says “inscribed title.” This is confirmed by a Niphal participle in Jer 2:22, which means “ingrained” (referring to iniquity). Despite its technical meaning, Mowinckel (*The Psalms in Israel's Worship*) may be right about its cultic meaning. It may be borrowed from the Akkadian root *katamu* (to cover) and refer to psalms of covering (atonement).

### אמן

**Indeed!** — Traditionally transliterated “*amen*.” The Greek of the Septuagint usually renders it *γενοιτο* (so be it) or, sometimes, *αληθως* (truly). It comes from a root meaning “to be true/firm/reliable.” In the Hebrew Bible, it is used as a response of affirmation to what another person said—often, though not always (Jer 28:6), in a liturgical setting. Thus, we render it “Indeed!”

### נניח

**Instruments** — The root means “to play music.” It is often paired with the lyre, which is why some render it “stringed instruments.” Any specific type of instrument that this term might refer to, however, is no longer known.

## MAINTAINING ACCURACY

### 1. Historical Criticism

“Rabbi Judah says: The one who translates a verse equivalent to its form—that person is a liar. But the one who adds to it—that person is a blasphemer and reviler” (*b. Kiddushin* 49a). Something is always changed and/or obscured in the transition from original to representation. THF is by no means exempt. There are ways, however, to curb distortion. One is by understanding the historical and cultural milieu out of which a text was created and into which it spoke. In this way, the voice of the text rings clearer across the chasm of time. One place where translations commonly introduce historical error is Ps 35:2:

Steady arm and *body shield* (צנה).

Rise up as my aid!

Many translations render צנה as “buckler” (such as ESV, NASB, KJV, and NAB). Bucklers, however, were not used until the Middle Ages. Because it was so small, the buckler's primary purpose was to protect the hand during fencing or swordplay. It could hardly function defensively in war. In contrast, the צנה was the length of a man's body. It was so large that Goliath supposedly had someone whose sole purpose was to carry it for him (1 Sam 17:7) and Solomon is said to have constructed 200 for his palace—each one plated with 600 shekels of gold (1 Kgs 10:16). It is no wonder that the psalmist would ask YHWH to *envelop him* like one (Ps 5:13). To equate this shield with a buckler is more than anachronism—it is misrepresentation.

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## 2. Textual Criticism

Through careful analysis of the manuscript evidence, it is possible to determine where errors have crept into the textual tradition and correct them. For this process, THF makes use of the best available witnesses such as the Dead Sea Scrolls, Targumim, Septuagintal codices, Greek translations like those by Aquila, Symmachus, or Theodotion, Origen's Hexapla, Samaritan texts, the Vulgate, texts from the Cairo Genizah, Rabbinic Literature, the Peshitta, Masoretic codices like Aleppo, Oriental 4445, and Leningrad (our base text), and manuscripts in both Babylonian and Palestinian pointing. And to help decipher rare or difficult words, we utilize texts in other ancient Semitic languages like Ugaritic, Aramaic, Arabic, Assyrian, and Phoenician.

Psalm 145 serves as a good example. That psalm is an **alphabetic acrostic**, which means that the first consonant in every verse (or sometimes every set of verses) was crafted and arranged to follow the Hebrew alphabet. The psalm as preserved in the Masoretic Text follows this structure faithfully from *alef* (A) to *tav* (V) except that one of the lines and letters is missing! Obvious to all, that line and letter is *nun* (N). Fortunately, the missing verse is partially recoverable through use of the Septuagint, which says “Trustworthy [is] the Lord in his words and holy in all his deeds.” It was not until the discovery of the Dead Sea Scrolls, however, that a more precise form of the original text was known (from 11QPs<sup>a</sup>):

נאמן אֱלֹהִים בְּדַבָּרֵיו	Never-failing is Elohim in his words,
וְחַסִּיד בְּכֹל מַעֲשָׂיו	and faithful [is he] in all his deeds.

Translations predating 1947 will lack this verse. Even some recent translations do. By utilizing textual criticism, THF restores this verse to its rightful place. Another way to maintain accuracy is by understanding and recreating the narrative and/or poetic devices utilized by the text. Each psalm in the Psalter was written in a highly stylized and poetic manner.

## BIBLICAL HEBREW POETRY

### 1. Meter And Parallelism

At first, under the influence of Greek and Latin poetry, scholars were determined to find **meter** in Biblical Hebrew poetry. And when that meter proved incoherent—as was so often the case—they were tempted to change or ignore parts of the text that did not align with the metrical structure they created. Few scholars seemed intent on asking whether the forms of poetry common to Greek and Latin (or even English) were applicable to Biblical Hebrew. Despite numerous commentaries and translations that, even today, deal with Biblical Hebrew poetry in terms of meter, we now know that, like virtually all other ancient Semitic languages, it has none. Though stress and accent can create rhythm and sound patterns, these are not continuous, regular, or controlling.

In 1753, Robert Lowth identified **parallelism** as the chief characteristic of Hebrew poetry. He defined parallelism as repetition or restatement and classified it according to three primary types: synonymous, antithetical, and synthetic. Lowth's rudimentary concepts were expanded by James Kugel, who saw parallelism as a method for creating virtually limitless types of correspondence between parts and noted that poetry was more than mere parallelism. A compression of language as well as a high density of word-pairs (like “listen” and “hear”) were important characteristics as well. Since the 1980s, a

whole new generation of scholars emerged, intent on understanding the literary nature of the Hebrew texts as they were passed down to us. Their investigations yielded an explosion of new information that transformed the field of biblical scholarship.

## 2. Grammatical Alternation

Today we know that Biblical Hebrew poetry involves patterns of **grammatical alternation**—where the gender, number, person, or tense in a noun, verb, or suffix shifts from one line or colon to another. Notice, for instance, Ps 12:8:

You, YHWH, will guard *them* (תשמרם),  
protect *us* (תצורנו) from this generation perpetually.

The first line has a third masculine plural object (them), whereas the second line shifts to either a third-person masculine singular (him) or first-person common plural (us). Such alternation functions either to indicate that YHWH protects the individual (him) as well as the group, or makes the declaration more personal by directing the truth of the statement back at the speaking congregation (us). Whichever option is chosen (since the Hebrew could be taken either way), its meaning is lost in the many translations that harmonize the object in both lines to a third masculine plural “them” (as in ESV, KJV, HCSB, and NRSV).

The use of an imperfect verb for past tense or complete aspect alongside a perfect verb, or the use of imperfects as statives in combination with perfects, is common. Ps 26:5 is a good example:

*I detest* (שנאתי) the company of evildoers,  
and with the wicked, *do not sit* (לא אשב).

The first verb is perfect. Because the second verb is imperfect, some translations render it “will not sit” (as in NASB, KJV, NRSV, and LEB). Yet that shift is not intended to indicate a change in the tense or aspect of the verb. This is made explicit by the larger envelope structure in vv. 4-5, which begins and ends with the same statement: “I do not sit.” The purpose of that structure is to hold within it the various ways that indicate the statement's reality. The purpose of the alternation is to clarify that when the speaker says he detests the company of evildoers, that this is something he lives out in action. Thus, through the use of alternation and restatement, the speaker's devotion is solidified and authenticated. To say the speaker “will not” sit, as if he or she hadn't yet made the choice to do so or hadn't yet had the opportunity, weakens the message severely.

## 3. Sound-plays And Word-plays

In the year 2000, Paul Raabe, in his article “Translating For Sound” (BT), was still pleading with translators to make use of phonological equivalence. He said, “In cases where the biblical writer played with sound in a particularly striking way, where the sound is of equal value and importance as the sense, translators should translate for sound. Where the biblical writer intentionally chose a word or phrase for its sound as much as for its sense, something of the sound play deserves to be communicated to the reader of the English translation.” We couldn't agree more. THF breaks new ground by mimicking the actual qualities of sound, such as sound-plays or word-plays, that make Biblical Hebrew poetry so vibrant. One

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of the most common is **root-play**—where two or more words are selected that share the same root, resulting in both phonological and semantic coherence:

*Contest* (רִיבָה), YHWH, my *contesters* (יְרִיבֵי)!

*Combat* (לָחַם) my *combatants* (לַחֲמֵי)!

—Ps 35:1

For your arrows are *pressed* (נָחַתוּ) into me—

*pressed* (תִּנְחַת) against me is your hand.

—Ps 38:3

Root-play creates meaningful connections between different parts of the poem. In Ps 35:1, it emphasizes the call for justice by evoking a principle of parity—that the deity should act toward the speaker's attackers in the same way as they act toward him. The KJV's "Plead my cause, O LORD, with them that strive with me" destroys that parity and reduces the message from a cry of justice through equivalence to a wish for personal disengagement and response by proxy. In Ps 38:3, the root-play creates a conceptual link between destructive weapons and YHWH's hand (an anthropomorphic term representing power or control). To have YHWH's hand pressing against the speaker is to have arrows pressed into him. It is a painful, life-threatening situation, both personal and aggressive. To remove the hand is to remove the arrows and vice versa. The vast majority of translations ignore this root-play and, thus, provide a significantly less meaningful and equivalent rendering.

Another way is through **assonance** as seen in Ps 18:8:

The earth *shivered* (וַתִּנָּעַשׂ) and *quivered* (וַתִּרְעַשׂ)!

The point of the two verbs is not to indicate two different actions, but to emphasize the terrible notion that something as solid and stable as the earth should shake like a frightened animal. The nearly identical verbs create vibrations in our speech and hearing that mimic the idea itself. Meaning is thus created not through semantic equivalence alone, but through hearing and speaking the particular forms that the artists crafted. Few translations seem to care. The NRSV makes an attempt, at least, by repeating the initial and final sounds in each verb (the earth reeled and rocked).

The NRSV's translation of Ps 18:8 is an example of **alliteration**. Alliteration is similar to assonance in that one or more sounds are shared between words. With alliteration, the point is the repetition of a particular sound:

Look away from me so I might cheer up  
before I *go* (אֵלֶךְ) and am *gone* (אֵינִי)!

—Ps 39:14

You [are] a hideout for me.

From [what is] *averse* (מִצַּר), you *avert* me (תִּצְרֵנִי).

—Ps 32:7

In both examples, alliteration is contained within a single line or colon, but that is not always the

case. Psalm 39, vv. 5-6 contain an example of alliteration so profound in its effect that we have italicized the words in order that their separation across verses would not detract from their tight phonetic association. In instances like these, words are chosen specifically for the way they cohere with the sound of other words. Beyond the phonetic and semantic value created by such coherence, translating the Hebrew text according to these kinds of sound-plays and word-plays is tremendously helpful in the memorization of the text.

**Antanacsis** is different from root-play, alliteration, and assonance in that the same word or root is reused, but not to restate the same sounds or ideas. Rather, the point is to play with the semantic range of the word so that it means one thing in the first instance, but something different in the next. So Ps 21:9:

Your [left] hand *reaches* (תִּמְצָא) to all your enemies.

Your right hand *captures* (תִּמְצָא) your detesters.

This type of word-play creates nuance and movement. In the first case, the meaning of מִצָּא is “to reach.” In combination with the directional *lamed*, it indicates that none of God's enemies are beyond his reach. In the second case, the meaning of the verb is “to capture/seize.” It indicates that he has full control over the fortunes of those who hate him and can easily take away their power. To render both verbs the same (so ESV, KJV, NASB, NRSV, etc) would be to miss a great deal of the poet's meaning and force of statement.

**Rhyme** is not common. One example, however, can be seen in Ps 32:1:

Fortunate *they*

[whose] transgression is carried *away* (נִשְׁוִי),

[whose] sin is covered over (כִּסִּי).

It is not always possible to represent a poetic device as well in English as it is in Hebrew. In this case, two participles were chosen for the identical way they ended their respective lines. The abnormality of their form points to the intention behind their use. We have found it easier to create rhyme at the end of the **anacrusis** (the syllable at the beginning of a line that doesn't form part of the pattern of rhythm or parallelism) and first line even though the rhyme is present at the end of the first and second lines.

**Onomatopoeia** occurs in the Hebrew texts as well. In Ps 35:6, there is an intensified doubling of the word חָלַק (to be smooth) for onomatopoeic effect:

May their way be dark and *slickity-slick* (חִלְקִלְקִיט).

By doubling the last two consonants of סָחַר, onomatopoeia is also created in Ps 38:11:

My heart *pitter-patters* (סָחַרְחָר).

One of the most visible and extensive structural devices in Biblical Hebrew poetry is the alphabetic acrostic. Though this poetic device is used throughout the Psalter, it is not limited to it. It is used for its dramatic effect, for instance, at the climax of Proverbs. Ps 119 is the crowning glory of acrostic achievement. Every one of its verses rings and dances with the symmetry and harmony of an

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alphabetic ballad. Unfortunately, because virtually no English translation recreates the single most important poetic structure that gives it shape, motion, and life, few psalms are viewed as so imposing, repetitive, or boring. What a tragedy of translation! It is not difficult to recreate Hebrew alphabetic acrostics in English. The most difficult letters of our alphabet (W, X, Y, and Z) are not even needed. Nothing short of indolence could prevent a translator from creating an English equivalent. THF reverses this tradition of translational negligence. The following psalms are alphabetic acrostics: 9-10, 25, 34, 37, 111, 112, 119, 145.

#### 4. Other Poetic Devices

Besides simile and metaphor, other poetic devices are common. In Ps 35:10 is an example of **synecdoche** (a reference to the whole by naming one or more of its parts):

Every fiber of *my body* (עצמותי) will say,  
 “YHWH, who [is] like you—”

Since the first line literally says “my bones,” translations might be tempted to render it that way (as in KJV, NASB, HCSB, and NRSV). The word, however, is not meant to be taken so narrowly. It is the psalmist's entire being that proclaims YHWH's majesty—not just his bones. By referencing the skeletal foundation of his body, the psalmist is actually referring to his body as a whole.

An example of **metonymy** (when something is named due to its association with something else) occurs in Ps 37:17:

For the *power* (זרועות) of the wicked will be broken,  
 but YHWH supports the righteous.

Literally, this verse begins “for the arms” of the wicked. And so it is often translated (as in NASB, KJV, HCSB, and NRSV). The point, however, is not that YHWH will break people's arms, but that YHWH will break what the arms represent. “Arms” is a metonymy for strength, power, or control. To render it literally is to miss the point.

**Hendiadys** is the use of two nouns or verbs, often synonymous, and usually placed side-by-side with a conjunction between, to emphasize a single idea. A common English example would be “sick and tired.” Such a statement doesn't mean that one is both sick and tired. Rather, it means that one is disgusted or annoyed. The following example comes from Ps 24:8:

Who [is] this King of Glory?  
 YHWH, the *mighty warrior* (עוז ונבור).  
 YHWH, the battle hero.

Literally, the phrase עוז ונבור means something like “strong and heroic” or “powerful and mighty.” Virtually all translations render it thus. Yet the point of the construction is not to say that YHWH is both mighty and strong, or both heroic and powerful, but that YHWH is a powerful warrior. This is evident in the construction itself and by the repetition that follows in parallel with it (hero/warrior). The point is lost when the text is treated as nothing more than the sum of its parts.

## UNDERSTANDING GENDER

### 1. Grammatical

Unlike English, Hebrew is gender-inflected. The purpose is to show the relationship between grammatical units—or as Walkte and O’conner put it (IBHS), “gender is primarily a matter of syntax.” Any correspondence between grammatical gender and the actual gender of a person or creature is often mere coincidence. So, for instance, the word “father” is masculine (אב), whereas “fathers” is marked feminine (אבות). To complicate matters further, a verb’s gender may conflict with its subject’s. As a rule, masculine gender and terms receive preferential treatment whether the text means to say something about gender or not. Thus, THF treats gender as an indicator of syntactic meaning when that is the case, but mimics the gender of the language when and where it is semantically significant.

An example of **grammatical gender** with no semantic purpose can be seen at the very start of the Psalter (Ps 1:1):

Fortunate *the one* (אשר־יהאִישׁ)

who has not followed the advice of the wicked;  
nor on the road of sinners, stood;  
nor in the seat of scoffers, sat.

Psalm 1 is a psalm of wisdom. Wisdom is universal. Anyone can benefit from it—young or old, male or female, Israelite or gentile. When, therefore, this psalm literally begins “fortunate *the man*,” it does not mean to say that what follows only applies to men, but that it applies to anyone who hears its message. Now, many who read “the man” may understand that well enough because the English word “man” is a synonym of “human being.” Nevertheless, “man” also has gender associations that are not intended by the psalm. It would be quite strange, for example, to hear someone refer to a woman as “the man.” Since the purpose and function of the Hebrew is to speak of any person, regardless of gender, the more accurate translation would be an expression that does likewise such as “the one” (NIV, NET, YLT), “the person” (ISV), or “anyone” (NJB).

### 2. Semantic

A case where **semantic gender** plays an important role can be seen in the alphabetic acrostic psalm 34:12-13:

Listen to me. Come [here], *sons* (בנים).

The fear of YHWH, I wish to teach you.

Most [are] the *men* (האִישׁ) desiring life;

longing for a future

to look on [what is] good.

Here, the psalm takes up a common literary convention used by Wisdom Literature throughout the ancient Near East. It creates a setting in which a father or father-figure passes on wisdom to his son(s) or male pupil(s). Proverbs utilizes this father-son format extensively as do many Egyptian texts (like the

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Instruction of Amenemhet). Since this psalm is employing the same literary convention, instead of rendering **בָּנִים** as “children” (as in KJV, NRSV, NASB, and HCSB), the gender of the noun is significant and should be rendered “sons.” Since the instruction is meant to be seen as directed toward a male audience, **הָאִישׁ** should be rendered in reference to those who are male in gender.

## THE FORMAT

### 1. Lineation

**Lineation** is the division of a text according to its content and/or strophes. Although, by the time of the Masoretes, many poetic texts were written in a special format, it was not so in antiquity. Our lineation is an interpretative measure meant to differentiate poetry from prose and to better elucidate its content. It usually follows the divisions used by the Medieval synagogues and recorded by the Masoretes. When it does not, we often indicate the reason in a translation note.

### 2. Versification

**Versification** refers to the division of the text into verses. That division is ancient. But it was oral long before it was written. The earliest Rabbinic Literature utilized verse division. By the time of the Masoretes, verse divisions were already standardized. Copiers counted the verses within a text in order to guarantee that the text was copied precisely (see Masoretic Notes below). THF follows the verse division as noted and recorded in the MSS themselves. Most translations follow, instead, verse divisions created by Christians, half a millennium or more later, for the Latin Vulgate. For this reason, verse numbers in THF will conflict with verse numbers in translations that follow the Latin.

### 3. Italics

Italics are used primarily to identify and separate **superscriptions** from the body of a text. They are used secondarily to indicate **quotations** within a text. And, thirdly, they may be used, in rare instances, to highlight words or phrases with special significance (as explained in a translation note).

### 4. Parentheses

Parentheses are used primarily to indicate where an **editorial insertion** has taken place within the body of a text. This is done for literary purposes. No judgment is intended as to the value or authority of the original or secondary portions. Sometimes our parentheses correspond to marks made by the scribes themselves in their own MSS.

### 5. Brackets

Square brackets indicate words that are not present in the Hebrew text itself, but which, nevertheless, are represented by the language, required by English, or are included for reasons of style. The most common use is with the linking verb or **copula**. In Biblical Hebrew, a noun or phrase is often juxtaposed with another noun or phrase in order to indicate predication. Thus, the presence of a copula is unnecessary. English, however, requires the verb “to be” in order to signal predication. Thus, the verb “to be” must be inserted into the translation. This is done using square brackets.

Another use of square brackets involves **oaths**. Oaths take the form of a conditional sentence in

which a promise or vow is followed by a statement of consequence. In Biblical Hebrew, however, the negative expression is often elided. Though the curse is not literally mentioned, it is, nevertheless, assumed (otherwise the oath would have no force). To express this in another language requires reinstating the elided portion, which is done using brackets (see, for instance, Ps 7:13).

Curly brackets are employed in places where there is high probability that a scribe accidentally duplicated part of the text (a common transmission error known as **dittography**). In some instances, where such duplication is beyond reasonable doubt, we remove the duplication and mention its presence in a translation note.

## 6. Masoretic Notes

Sometimes in the translation notes, reference will be made to Masoretic notes that appear in the margins of the Leningrad Codex (or other manuscripts). Usually, these notes indicate that ancient Jewish tradition read (**Qere**) the consonantal text differently than it was written (**Ketiv**). Reasons for different readings include, but are not limited to: a different pronunciation, the existence of a variant, reinterpretation of a passage, and the correction of what was presumed to be a scribal error.

At the end of every text or scroll, the Masoretes kept notes of things such as the total number of verses, the number of sections according to the triennial reading cycle, and the number and types of paragraphs. Since each MS differs in the way it records this information, we reproduce those notes at the end of every biblical text according to *Biblia Hebraica Stuttgartensia*. As an example, the following notes appear at the end of Deuteronomy:

Aleppo Codex	Leningrad Codex	Oriental 4445
The total number of verses in this scroll [is] 955.	The total number of verses in this scroll [is] 955.	The total number of verses in this scroll of Moses in Torah [is] 955.
	The total number of verses in Torah [is] 5,845.	All the verses in Torah [total] 5,845.
	8 100	8 100
	40 5.	40 5.
	The total number of words in Torah [is] 79,856.	The amount of open paragraphs in Torah [is] 290 and the amount of closed paragraphs in Torah [is] 379.
	The total number of letters in Torah [is] 400,945.	The [paragraph] total [is] 669.

## 7. Appendix

In addition to the 150 psalms of the Hebrew Bible, we provide a rendering of Ps 151 in the Appendix. This psalm has existed in Greek for thousands of years. Its Hebrew form was lost, however, until the discovery of the Dead Sea Scrolls. Utilizing psalms scroll 11QPs<sup>a</sup>, we provide a translation of the two original Hebrew compositions that existed before they were melded together into the Greek of Ps 151. Verse numbers have been recreated to fit the original texts.

*the heavenly fire*

## Sigla and Abbreviations

√	Verbal root
∘	text divider (texts before and after do not belong together)
⒃	Ben Chayyim
Bab <sup>Ber</sup>	Babylonian MS: Codex Berlin Or. Qu. 680
Bab <sup>d37</sup>	Babylonian MS: Cairo Genizah MS Heb. d. 37
Ⓢ	Septuagint: Old Greek
Ⓢ <sup>N</sup>	Septuagint: Codex Sinaiticus
Ⓢ <sup>A</sup>	Septuagint: Codex Alexandrinus
Ⓢ <sup>B</sup>	Septuagint: Codex Vaticanus
Ⓜ <sup>A</sup>	Masoretic Text: Aleppo Codex
Ⓜ <sup>L</sup>	Masoretic Text: Leningrad Codex
Ⓜ <sup>15451</sup>	Masoretic Text: British Library MS 15451 (13 <sup>th</sup> Century)
Ⓜ <sup>18830</sup>	Masoretic Text: British Library MS 18830 (14 <sup>th</sup> Century)
Ⓜ <sup>15252</sup>	Masoretic Text: British Library MS 15252 (14 <sup>th</sup> Century)
Ⓢ	Syriac Peshitta
Ⓢ	Psalms Targum
Ⓢ	Vulgate (Stuttgart)
α'	Aquila
σ'	Symmachus
θ'	Theodotion
b.	Babylonian Talmud tractate
y.	Jerusalem Talmud tractate
1CS	first-person common singular
2MS	second-person masculine singular
3FS	third-person feminine singular
3MP	third-person masculine plural
3MS	third-person masculine singular
Alter	Robert Alter's <i>The Book of Psalms: A Translation with Commentary</i>
ASV	American Standard Version
BHS	<i>Biblia Hebraica Stuttgartensia</i>
BR	Bible Review
BT	Bible Translator
CAD	<i>Chicago Assyrian Dictionary</i>
COS	<i>The Context of Scripture</i>
DUL	Del Olmo Lete and Sanmartin's <i>A Dictionary of the Ugaritic Language in the Alphabetic Tradition</i>
DNWSI	Hoftijzer and Jongeling's <i>Dictionary of The North- West Semitic</i>

	<i>Inscriptions</i>
DSS	Dead Sea Scroll(s)
ESV	English Standard Version
Fenton	Ferrar Fenton's <i>The Holy Bible In Modern English</i>
GKC	Gesenius' Hebrew Grammar (28 <sup>th</sup> edition)
GW	GOD'S WORD translation
HALOT	Koehler and Baumgartner's <i>Hebrew and Aramaic Lexicon of the Old Testament</i>
HB	Hebrew Bible
HCSB	Holman Christian Standard Bible
IBHS	Waltke and O'Connor's <i>An Introduction To Biblical Hebrew Syntax</i>
ICC	International Critical Commentary series
ISV	International Standard Version
Jastrow	Marcus Jastrow's <i>A Dictionary of the Targum, the Talmud Babli and Yerushalmi, and the Midrashic Literature</i>
JBL	Journal of Biblical Literature
KAI	<i>Kanaanäische und aramäische Inschriften</i>
Kennicott	Benjamin Kennicott's <i>Vetus Testamentum Hebraicum cum Variis Lectionibus</i>
KJV	Kings James Version
KTU	<i>Die keilalphabetischen Texte aus Ugarit einschliesslich der keilalphabetischen Texte ausserhalb Ugarits, 1: Transkription</i>
LBH	Late Biblical Hebrew
LEB	Lexham English Bible
Leeser	Isaac Leeser's translation of the Hebrew Bible (1853)
MH	Mishnaic Hebrew
Mek.	Mekhilta de-Rabbi Ishmael tractate
MS(S)	Manuscript(s)
MU	Bordreuil and Pardee's <i>A Manual of Ugaritic</i>
NA27	Nestle-Aland's Novum Testamentum Graece, 27 <sup>th</sup> edition
NAB	New American Bible (3 <sup>rd</sup> edition)
NASB	New American Standard Bible
NEB	New English Bible
NET	New English Translation (NET Bible)
NH	Northern Hebrew (also called Israeli Hebrew)
NIV	New International Version
NJB	New Jerusalem Bible
NJPST	New Jerusalem Publication Society Tanakh
NRSV	New Revised Standard Version
NT	New Testament
Rotherham	Rotherham's The Emphasized Bible



RPM	Robinson-Pierpont's Majority Text
RSV	Revised Standard Version
SET	Stone Edition Tanach
VT	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WEB	World English Translation
Wellhausen	Julius Wellhausen's <i>The Book of Psalms: A New English Translation</i> (1898)
YLT	Young's Literal Translation

## Sing to YHWH

As the title תהלים (praises) indicates, this book contains heartfelt expressions of devotion to the Israelite deity. The first psalm opens the collection with a paean to divine instruction and the last psalm concludes it with an extended doxology. Many topics are covered between such as the power and majesty of YHWH, the need for deliverance, YHWH's mercy and faithfulness, life and death, joy and sorrow, love and hate, war and peace, anger and pleasure, creation and destruction. These poems are woven into a tapestry of song that bridges the multifaceted conditions of temporal human life with the transcendent reality of the One who spoke heaven and earth into being.

## Temple Liturgy

The psalms are the liturgy of the Temple. They are the songs of the Israelite people at times of festival, celebration, sacrifice, and prayer. They are fundamentally communal, not individual—transmitted from one generation to another to serve the needs of a worshiping congregation. First-person psalms were recited by someone who represented the entire assembly. Some were sung on special occasions—like psalms 47, 81, and 102 on New Year's or psalms 50, 82, 94, and 118 on Tabernacles. Others were recited on specific days of the week (the Tamid Psalms).

## Form and Genre

The psalms can be divided into numerous types and subtypes such as thanksgiving psalms, hymns, royal and enthronement psalms, laments, wisdom psalms, and prayers. Many originally existed in clusters such as *miktams* or Davidic, Asaphite, and Korahite psalms. The Psalter now consists of five scrolls, each ending with a doxology (1-41; 42-72; 73-89; 90-106; 107-150). These five scrolls, attributed to David, correspond to the five attributed to Moses. The First Scroll underwent a long process of composition. Earlier psalms influenced the creation of later ones. Psalm 14 quotes 10; Psalm 31 quotes 6, 27, and 28; Psalm 37 quotes 34; Psalm 38 quotes 6 and 22; and Psalm 41 quotes 27. Psalm 2 was added to the start of the scroll to proclaim the dominion of the Davidic Monarchy and Psalm 1 was introduced as an opening to all the scrolls that follow.

# First Scroll of David



## Psalm 1

8

- <sup>1</sup> Fortunate the one  
who has not followed the advice of the wicked;  
nor on the road of sinners, stood;  
nor in the seat of scoffers, sat.
- <sup>2</sup> Rather, in YHWH's instruction, [is] his pleasure.  
His laws he recites day and night.
- <sup>3</sup> He will be like a tree embedded  
by brooks of water,  
which will yield its fruit in its season,  
its foliage will not wither,  
and all that it produces will thrive.
- <sup>4</sup> Not so the wicked!  
Rather, like chaff [are they]  
that a wind blows away.
- <sup>5</sup> For this reason,  
the wicked will not rise up in the Judgment  
nor sinners in the assembly of the righteous.
- <sup>6</sup> Because YHWH embraces  
the way of the righteous,  
but the way of the wicked will perish.

## Psalm 2

2

- <sup>1</sup> Why do nations form alliance  
and peoples murmur futility?
- <sup>2</sup> Earthly kings position themselves  
and monarchs conspire together  
against YHWH and his Anointed.
- <sup>3</sup> "Let us rip away their bonds  
and hurl from us their cords."
- <sup>4</sup> The Celestially Enthroned One laughs.  
The Sovereign makes sport of them.
- <sup>5</sup> Then he will speak to them in his fury,  
and in his rage, terrify them.
- <sup>6</sup> "Now I myself consecrated my king,  
on Zion, my holy mount!"
- <sup>7</sup> Let me relate to [you] YHWH's verdict.  
He said to me, "My son [are] you.

I, this hour, have fathered you.

- <sup>8</sup> Ask me.  
I will make the nations your inheritance,  
your estate, the extent of earth.
- <sup>9</sup> You will break them with an iron staff,  
like a potter's vessel, smash them."
- <sup>10</sup> So now, kings, pay attention.  
Be admonished, earthly legislators.
- <sup>11</sup> Serve YHWH fearfully  
and mourn tremulously.
- <sup>12</sup> Show pure reverence.  
Otherwise he will be incensed  
and you will lose [the] way.  
Because his fury will flare instantly.  
Fortunate [are] all who seek his protection.

## Psalm 3

1

- <sup>1</sup> *A Davidic melody when he fled before his son Absalom.*
- <sup>2</sup> YHWH, how numerous my foes!  
Multitudes rise against me!
- <sup>3</sup> Many say of me,  
"He has no deliverance through Elohim."
- Exalt!
- <sup>4</sup> But you, YHWH, [are] my encircling shield,  
my glory, and the one who lifts my head.
- <sup>5</sup> [With] my voice, I call to YHWH  
and he answers me from his holy mount.
- Exalt!
- <sup>6</sup> I laid myself down, slept, and have awoken  
because YHWH supports me.
- <sup>7</sup> I will not fear masses of people  
arrayed against me on all sides.
- <sup>8</sup> Arise, YHWH! Save me, my Eloah!  
For you struck the cheek of all my enemies.  
The teeth of the wicked, you broke.

<sup>9</sup> To YHWH belongs the victory.  
On your people, [may] your blessing [be].  
Exalt!

**Psalms 4                      7**

<sup>1</sup> *To bring glory with instruments. A Davidic melody.*

<sup>2</sup> When I call, answer me,  
my god of vindication.  
In a tight [spot], you gave me space.  
Favor me and hear my prayer.

<sup>3</sup> Human offspring,  
how long [will] my honor be insult;  
will you love [what is] futile;  
will you pursue [what is] false?  
Exalt!

<sup>4</sup> Know that YHWH has set aside  
the faithful [one] for himself.  
YHWH will hear when I call to him.

<sup>5</sup> "Tremble and do not sin."  
Reflect [on this] at your bed  
and be still.

Exalt!

<sup>6</sup> Slaughter sacrifices rightly  
and give your trust to YHWH.

<sup>7</sup> Many say, "Who will show us good?"  
Canopy us  
with the light of your Presence, YHWH!

<sup>8</sup> You made my mind more joyful  
than when grain and wine are plenty.

<sup>9</sup> Peaceful, intact will I lay down to sleep  
for you YHWH, alone, make me dwell safely.

**Psalms 5                      7**

<sup>1</sup> *To bring glory to the heirs. A Davidic melody.*

<sup>2</sup> [To] my words, YHWH, tune in.  
Attend to my whimpering.

<sup>3</sup> Pay attention to the sound of my outcry,  
my king and my god,  
because [it is] to you I supplicate.

<sup>4</sup> YHWH, [come] dawn,  
you will hear my voice.  
[Come] dawn,  
I will prepare [an offering] for you  
and wait.

<sup>5</sup> For no god [who] delights [in] wickedness  
[are] you.  
[The] depraved [one] can not reside long  
[with] you.

<sup>6</sup> Braggarts will not stand before you.  
You hate all evil-doers.

<sup>7</sup> You destroy speakers of deceit.  
The man of bloodshed and treachery,  
YHWH abhors.

<sup>8</sup> But I, because of your great faithfulness,  
will enter your Temple,  
will worship toward your holy palace.

<sup>9</sup> YHWH, guide me in your righteousness.  
Because of those who hunt me,  
make your way level before me.

<sup>10</sup> For nothing in their mouth is dependable.  
Within them [is] destruction.  
An open grave [is] their throat,  
their tongue smooth-talking.

<sup>11</sup> Condemn them, Elohim!  
Let them fall by their [own] devices.  
Because of their many transgressions,  
cast them away, for they defy you!

<sup>12</sup> But may all who seek your protection rejoice  
[and] ever joyfully shout as you cover them!  
May they exult in you who love your name!

<sup>13</sup> For you bless the righteous [one], YHWH;  
like a body shield, envelop him [with] favor.

**Psalms 6                      1**

<sup>1</sup> *To bring glory with instruments. A Davidic melody*

*on the eight-string.*

<sup>2</sup> YHWH, do not, in your fury, rebuke me,  
nor in your anger, discipline me.

<sup>3</sup> Favor me, YHWH,  
because withered [am] I.

Heal me, YHWH,  
because my limbs quiver frightfully.

<sup>4</sup> Yes, I am utterly terrified.  
And you, YHWH—when will it end?

<sup>5</sup> Come back, YHWH! Free me!  
Deliver me as befits your faithfulness!

<sup>6</sup> For death holds no memory of you.  
In the underworld, who can praise you?

<sup>7</sup> I am weary with my groaning.  
I swim throughout the night [in] my bed.  
With my tears, I drench my cushions.

<sup>8</sup> My spring runs dry from provocation,  
used up by all my adversaries.

<sup>9</sup> Depart from me, all [you] evil-doers,  
for YHWH hears the sound of my weeping.

<sup>10</sup> YHWH hears my supplication.  
YHWH will accept my prayer.

<sup>11</sup> Ashamed and utterly terrified,  
may all my enemies be—  
turned back in sudden disgrace.

## Psalms 7                      7

<sup>1</sup> A Davidic battle hymn, which he sang to YHWH  
because of what Cush the Benjamite said.

<sup>2</sup> YHWH, my god, your protection I seek.  
Deliver me from all my pursuers  
and rescue me.

<sup>3</sup> Otherwise,  
he will tear out my throat like a lion,  
dismembering without a rescuer.

<sup>4</sup> YHWH, my god, if I did this;

if injustice stains my hands;

<sup>5</sup> if I did wrong to one at peace with me,  
but delivered my enemy for no reason,

<sup>6</sup> may an enemy come for my throat  
and snatch [it].

May he trample me to the ground  
and settle my glory to the dust.

Exalt!

<sup>7</sup> Arise, YHWH, in your fury!  
Tower in fuming wrath [over] my adversaries!  
Awaken to me the verdict you decreed.

<sup>8</sup> “When the pagan horde surrounds you,  
to the heights above it, return!

<sup>9</sup> YHWH will judge the nations.”

Vindicate me, YHWH,  
according to my righteousness,  
according to my integrity,  
Exalted [One]!

<sup>10</sup> May the wrong of the wicked be avenged!  
May you establish [what is] right!

[For] you who examine  
[both] thought and conscience  
[are] Elohim the Righteous!

<sup>11</sup> My defense [is] the Exalted Elohim,  
who delivers the upright of heart.

<sup>12</sup> Elohim vindicates the righteous,  
a god ready to strike with [his] curse  
throughout the day.

<sup>13</sup> If he will not once again sharpen his sword,  
draw his bow and aim it,  
[may I be cursed]!

<sup>14</sup> For such, he prepared deadly weapons.  
He crafted his arrows so they will burn.

<sup>15</sup> Look, he conceives iniquity,  
grows pregnant [with] mischief,  
and gives birth [to] deception.

<sup>16</sup> A hole he dug and delved it out,  
but fell in the pit he made.

<sup>17</sup> His mischief goes back on his head.

*the heavenly fire*

Over his scalp, his violence descends.

<sup>18</sup> Let me praise YHWH  
because of his righteousness!  
Let me hymn the name  
of YHWH Supernal!

**Psalm 8**                      **ח**

<sup>1</sup> *To bring glory. A Davidic melody on the Gathic [lyre].*

<sup>2</sup> YHWH, our Sovereign,  
how splendid your name  
throughout the earth—  
[you] who display your majesty  
across the skies!  
<sup>3</sup> Because of the cry of children and infants,  
you ordained a strong [one]—  
on account of your adversaries—  
to bring enemy and avenger to an end.

<sup>4</sup> When I see your skies,  
the works of your fingers,  
the moon and stars  
that you firmly fixed,  
<sup>5</sup> what [is] humanity  
that you might remember it,  
or the offspring of mortals  
that you pay it heed?

<sup>6</sup> You deprived him of little  
compared to the gods.  
[With] both glory and honor,  
you crowned him.

<sup>7</sup> You gave him dominion  
over your handiwork,  
you laid all [things]  
beneath his feet:

<sup>8</sup> sheep and cattle, all of them,  
beasts of the field as well;

<sup>9</sup> birds of the sky, fish of the sea—  
whatever crosses the waterways.

<sup>10</sup> YHWH, our Sovereign,  
how splendid your name  
throughout the earth!

**Psalm 9**                      **ט**

<sup>1</sup> *To bring glory. About the death of the son. A Davidic melody.*

<sup>2</sup> Allow me to praise YHWH  
with all my mind!  
To tell of all your wonders!  
<sup>3</sup> To rejoice and exult in you!  
To hymn your name, Supernal!

<sup>4</sup> Back my enemies turn [in defeat].  
They stumble and perish before you.

<sup>5</sup> For you defended my cause and claim.  
You sat enthroned, judging rightly.

<sup>6</sup> Censured by you are the nations.  
You destroyed the wicked.

Their name you blotted out  
time and time again.

<sup>7</sup> The enemy are gone—an endless ruin,  
and [our] opponents, you uprooted—  
lost [is] the memory of them.

<sup>8</sup> Forever does YHWH sit!  
His throne for justice is immovable.

<sup>9</sup> And he judges the world justly.  
He legislates the nations equally.

<sup>10</sup> May YHWH be a stronghold for the crushed,  
a fortress in times of dearth.

<sup>11</sup> Those who know your name  
will put their trust in you.

For you do not abandon  
those who seek you, YHWH.

<sup>12</sup> Give praise to YHWH, who dwells [in] Zion!  
Declare among the nations his deeds!

<sup>13</sup> For he who demands their bloodshed recalls—  
he does not forget the cries of the poor.

<sup>14</sup> **Have** mercy on me, YHWH.

See [what] I suffer from those who hate me,  
you who raise me from the gates of death

<sup>15</sup> so I might declare all your praises  
in the gates of Daughter Zion.

Let me rejoice in your deliverance!

<sup>16</sup> **In** the pit they made, the nations sank.

In the net that they hid, their foot was caught.

<sup>17</sup> YHWH reveals himself

[by] the justice he administers.

In his [own] handiwork,

he traps the wicked [one].

Reflect. Exalt!

<sup>18</sup> **Jettisoned** are the wicked

to the underworld,

all nations that cast Elohim

[from their minds].

<sup>19</sup> **Kept** no more from perishing,

the hope of the poor will be.

Because not always

will the needy be forgotten.

<sup>20</sup> **Arise**, YHWH!

Let no human be empowered!

May the nations be judged before you!

<sup>21</sup> **Put** terror in them, YHWH!

May the nations know they [are] mortal!

Exalt!

## Psalms 10

<sup>1</sup> **LORD**, why do you stand at a distance,  
hide away in times of dearth?

<sup>2</sup> At the arrogance of the wicked,  
the poor are incensed!

May they be seized  
in the schemes that they contrived!

<sup>3</sup> For the wicked [one] vaunts  
over his appetite.

[Over] his desire,

the swindler lauds.

<sup>4</sup> **Nose** in the air,

the wicked spurns YHWH:

“He will not demand [retribution].

Elohim is not here”

[are] all of his thoughts.

His ways prosper all the time.

<sup>5</sup> **Ordinances** of yours

are dispelled from his mind.

At all his adversaries, he blusters.

<sup>6</sup> He thinks to himself,

“I will not be swayed.

From [one] generation to another,

I will not be troubled [by] a curse.”

<sup>7</sup> **Quashed** is one beneath his tongue

[by means of] toil and trouble.

His mouth is filled with deception.

<sup>8</sup> He waits in ambush [in] the towns.

In hidden places, slays the innocent.

**Peering** covertly for a victim are his eyes.

<sup>9</sup> He lurks like a lion in a hidden place.

In a thicket, he waits to seize the poor.

He seizes the poor in his bag.

<sup>10</sup> In his net, he is brought low,

and in his traps, the victims fall.

<sup>11</sup> He thinks to himself, “El forgot.

He hid his face, no longer sees.”

<sup>12</sup> **Stand**, YHWH! El, raise your hand!

Forget not the poor!

<sup>13</sup> For what [reason]

does the wicked [one] spurn Elohim?

[Because] he thinks to himself

“He will not demand [retribution].”

<sup>14</sup> **Trouble**, you see, and grief, you perceive.

The victim entrusts [himself] to you.

He leaves [himself] in your hand,

you [who] are the orphan's helper.

<sup>15</sup> **Undermine** the power

of the wicked [one]



so one may seek the wicked,  
but not find [him].

<sup>16</sup> YHWH [is] king forever and ever.  
Nations will perish from his land.

<sup>17</sup> Vulnerable are they  
whose desire you hear, YHWH.

You bring their mind assurance.

You make your ear attentive,

<sup>18</sup> defending the orphan and crushed [one]  
so earthly men terrify no longer.

## Psalm 11 כ"א

<sup>1</sup> To bring glory. Davidic.

In YHWH, I seek protection.

How can you say to me,

“Flit [to] the hill like a bird”?

<sup>2</sup> “For, look, the wicked draw the bow!  
They nock their arrow on the string  
to shoot in shadow at the upright of heart.

<sup>3</sup> If the foundations should collapse,  
what can be done by a righteous [one]?”

<sup>4</sup> YHWH [is] in his holy palace.

YHWH [is] on his celestial throne.

His eyes perceive—

his gaze surveys human offspring.

<sup>5</sup> YHWH tests the righteous and wicked.

The lover of violence, his being loathes.

<sup>6</sup> May he rain over the wicked  
fiery and sulfuric coals,  
and [may] a scorching wind  
[be] the share of their drink.

<sup>7</sup> Because righteous [is] YHWH  
[and] righteous [acts], he loves.  
[Whoever is] upright will see his face.

## Psalm 12 כ"ב

<sup>1</sup> To bring glory. A Davidic melody on the eight-string.

<sup>2</sup> Help, YHWH!

Because finished is the faithful [one]!

Because wiped out is fidelity  
from human offspring.

<sup>3</sup> They prevaricate, one to another.  
[With] smooth-talking lips,  
with a duplicitous mind, they speak.

<sup>4</sup> May YHWH amputate  
all smooth-talking lips,  
the tongue speaking pretentiously;

<sup>5</sup> who think, “by our tongue, we triumph.  
[With] lips [such as] ours,  
who [is] lord to us?”

<sup>6</sup> “Because the poor sob,  
because the needy groan,  
I will now arise,” says YHWH,  
“set myself against the fiend  
who puffs himself up.”

<sup>7</sup> YHWH's words [are] pure words,  
silver refined in an earthen furnace,  
purified sevenfold.

<sup>8</sup> You, YHWH, will guard them,  
protect us from this generation perpetually.

<sup>9</sup> All about, the wicked prowl.  
They dig deep [pits] for human offspring.

## Psalm 13 כ"ג

<sup>1</sup> To bring glory. A Davidic melody.

<sup>2</sup> How long, YHWH?  
Will you forget me always?  
How long will you hide  
your face from me?

<sup>3</sup> How long must I store pain within me,  
sorrow in my heart all day?  
How long will my enemy  
rise up against me?

<sup>4</sup> Look [here]!

Answer me, YHWH, my god!

Illumine my eyes

lest death itself, I sleep.

<sup>5</sup> Lest my enemy think I am vanquished  
or my adversaries rejoice that I reel.

<sup>6</sup> But I trust in your faithfulness.

My heart rejoices in your deliverance!

Let me sing to YHWH

because he requites me!

# Psalm 14 ד'

<sup>1</sup> *To bring glory. Davidic.*

The scoundrel thinks to himself

“Elohim is not here!”

They spread corruption,

engage [in] abominable behavior.

No one does good.

<sup>2</sup> YHWH, from heaven, looks down

on mortals to see

if there is one who shows insight,

who seeks Elohim.

<sup>3</sup> Everyone turns away—altogether corrupt.

No one does good—not even one.

<sup>4</sup> Do they not know,

all the workers of iniquity—

the devourers of my people,

[who are] the bread they devour—

who invoke not YHWH—

<sup>5</sup> [that], [right] there,

they will be frightfully frightened

because Elohim dispersed

[even] the righteous?

<sup>6</sup> The plan of the poor, you ridicule,

but YHWH is his refuge!

<sup>7</sup> If only from Zion

[would come] Israel's deliverance!

When YHWH turns the tide of his people,

Jacob will jubilate, Israel rejoice!

*the heavenly fire*

# Psalm 15 ד'

<sup>1</sup> *A Davidic melody.*

YHWH, who may reside

temporarily in your tent?

Who may dwell on your holy mount?

<sup>2</sup> Whoever walks blamelessly,

does [what is] right,

and speaks [what is] true

with his heart.

<sup>3</sup> He has no slanderous tongue,

does no evil to his neighbor,

and piles no reproach over his kin.

<sup>4</sup> Repulsive in his perspective

[is] one rejected [by YHWH],

but YHWH-fearers, he honors.

He vows to his neighbor

and does not retract.

<sup>5</sup> He lends no money with interest.

A bribe against the innocent,

he does not take.

Whoever does these will never falter.

# Psalm 16 י'

<sup>1</sup> *A Davidic inscription.*

Guard me, El,

because I seek your protection.

<sup>2</sup> I said to YHWH,

“My Sovereign [are] you. My benefactor.

Beside you [is] no [other].

<sup>3</sup> [As] for the holy [ones]—

they who [are] in the land—

and [YHWH's] splendid [ones]

in whom [is] all my desire,

<sup>4</sup> their idols, they multiplied!

Another, they acquired!

I will not pour their libations of blood

nor lift their names upon my lips.

- <sup>5</sup> YHWH [is] the portion belonging to me  
and my destiny.  
[It is] you [who] grips my lot.
- <sup>6</sup> Boundary lines fell to me in pleasant [regions].  
Yes, a beautiful inheritance  
[is] the Exalted [One].
- <sup>7</sup> Let me bless YHWH, who counsels me.  
Even [at] night,  
my conscience admonishes me.
- <sup>8</sup> I keep YHWH in mind continually.  
Because [at] my right hand [is he],  
I will not be swayed.
- <sup>9</sup> Therefore, my mind is joyful  
and my emotion jubilant.  
Yes, my flesh will abide safely.
- <sup>10</sup> For you will not leave my life  
to the underworld  
nor permit your faithful [one]  
to see the pit.
- <sup>11</sup> You reveal to me the path of life.  
[There is] fullness of joy  
in your presence.  
Lasting pleasures  
[are] in your right hand.

Psalm 17

יז

<sup>1</sup> A Davidic prayer.

- Listen, YHWH, to [what is] right!  
Pay attention to my cry!  
Hear my prayer with guileless lips.
- <sup>2</sup> May my case come before you.  
May your eyes see [what is] upright.
- <sup>3</sup> You tested my motive.  
You visited [at] night.  
You refined me.  
You found no [dross].
- I purposed [that] my mouth  
should not transgress.
- <sup>4</sup> Since humanity's rewards

- come from the word of your lips,  
I kept myself  
[on] the paths of the righteous.
- <sup>5</sup> Setting my steps firm in your tracks,  
my feet are never swayed.
- <sup>6</sup> I call to you because you will answer me, El.  
Tune your hearing to me.  
Hear my utterance.
- <sup>7</sup> Display your faithfulness, Deliverer,  
[to] those who shelter from assailants  
at your right hand.
- <sup>8</sup> Guard me like the pupil of an eye.  
In the shade of your fringes, hide me
- <sup>9</sup> from the presence of the wicked who seek me.  
My enemies, in hunger, encircle me.
- <sup>10</sup> They closed their heart.  
With their mouth, they speak arrogantly.
- <sup>11</sup> They have driven me out.  
Now they surround me,  
determined to scour the land.
- <sup>12</sup> He is similar to a lion  
that longs to tear [the prey],  
like a cub lying in hidden places.
- <sup>13</sup> Arise, YHWH! Confront him!  
Bring him to [his] knees!  
Save me from the wicked [with] your sword,  
from men [with] your hand.
- <sup>14</sup> YHWH, of those who,  
from the living world, perish,  
their portion [will be] among the living!  
Your treasured [one], you will fill.  
Their bellies will burst [with] children.  
And they will lay aside their surplus  
for their offspring.
- <sup>15</sup> I, in righteousness, will see your face.  
Let me be satisfied, when [I] awake,  
with your image.

Psalm 18

יח

<sup>1</sup> To bring glory. Regarding David, the servant of

YHWH, *when he spoke to YHWH the words of this chant at the time YHWH rescued him from the grip of all his enemies and from the grasp of Saul.*

<sup>2</sup> He said,

“Let me be fervent,

YHWH, my strength!

<sup>3</sup> YHWH [is] my crag and my stronghold,  
my deliverer, my god, my rock.

I will seek his protection,  
my shield, my triumphal horn, my refuge.

<sup>4</sup> [To] the One Who Is Praised,  
[to] YHWH, let me call  
and from my enemies be delivered.

<sup>5</sup> Cords of Mot enveloped me.  
Torrents of Belial terrified me.

<sup>6</sup> Tracts of the underworld surrounded me.  
Snares of death sprung [at] me.

<sup>7</sup> In my distress, I will invoke YHWH;  
to my god, cry for help.  
He will hear my voice from his palace.  
My outcry to him will come into his hearing.

<sup>8</sup> The earth shivered and quivered!  
The roots of the mountains trembled,  
tossed about because he was angry!

<sup>9</sup> Smoke ascended from his nostrils  
and fire, from his mouth, consumed.  
Coals blazed forth from him.

<sup>10</sup> He bent the sky and descended,  
deep darkness beneath his feet.

<sup>11</sup> He mounted a cherub and flew.  
He soared on the wings of the wind.

<sup>12</sup> He made darkness his covering.  
Round about him [was] his enclosing:  
murky water [and] dust storm.

<sup>13</sup> Out of the radiance preceding him,  
his clouds swept through  
[with] hail and fiery coals.

<sup>14</sup> YHWH thundered from the sky.  
The Supernal sounded his voice.

<sup>15</sup> He hurled his arrows and scattered them,

[flung] lightning [in] abundance  
and routed them.

<sup>16</sup> The channels of water were exposed,  
the foundations of the world uncovered  
from your challenge, YHWH,  
from the blast of breath [from] your nose.

<sup>17</sup> He stretched [down] from the height.  
He took me.  
He pulled me from flooding water.

<sup>18</sup> He rescued me from my fierce foe  
and from those who hate me  
because they were mightier than I.

<sup>19</sup> On my doomsday, they came head-on,  
but YHWH was my support  
<sup>20</sup> and brought me out to the clearing.  
He freed me because he delighted in me.

<sup>21</sup> YHWH rewarded me  
according to my righteous [deeds].  
According to the purity of my hands,  
he restored me.

<sup>22</sup> Because I kept the ways of YHWH,  
I was not [considered] wicked by my god.

<sup>23</sup> Because all his decrees [were] before me  
and his statutes, I did not reject.

<sup>24</sup> I was blameless like him.  
I kept myself from my iniquity.

<sup>25</sup> So YHWH restored me  
according to my righteous [deeds],  
according to the purity of my hands,  
which he perceives.

<sup>26</sup> With the faithful, you act faithfully.  
With the impeccable man, you act impeccably.

<sup>27</sup> With the pure, you act with purity.  
With the perverted, you act with cunning.

<sup>28</sup> Because impoverished people, you deliver,  
but haughty eyes, you humble.

<sup>29</sup> For you, yourself, will light my lamp.  
YHWH, my god, will illumine my darkness.

<sup>30</sup> Yes, with you, I can charge a troop  
and with my god, I can vault a wall—

<sup>31</sup> the god whose way is blameless.  
 YHWH's word is pure.  
 A shield [is] he  
 for all those who seek his protection.  
<sup>32</sup> For who, other than YHWH, [is] Eloah?  
 And who [is] a rock except our god—  
<sup>33</sup> the god who arms me [with] strength  
 and clears away my path?  
<sup>34</sup> He makes my feet like [those of] a doe  
 and stations me on the heights.  
<sup>35</sup> He trains my hands for battle.  
 My arms bend a bow of bronze.  
<sup>36</sup> You gave me your shield of deliverance.  
 Your right hand sustains me.  
 Your indulgence emboldened me.  
<sup>37</sup> You lengthen my stride beneath me.  
 My feet do not slip.  
<sup>38</sup> I will pursue my enemies, overtake them,  
 and not turn back till they [are] destroyed.  
<sup>39</sup> I smashed them so they could not rise.  
 They fell under my feet.  
<sup>40</sup> You armed me [with] strength for battle.  
 You brought my assailants  
 to [their] knees beneath me.  
<sup>41</sup> You delivered my enemies' neck to me  
 and they who hate me, I destroyed.  
<sup>42</sup> They cried for help,  
 but there was no deliverer.  
 Upon YHWH [they called],  
 but he did not answer them.  
<sup>43</sup> Then I ground them  
 like dust on the windy currents.  
 Like sludge [in] the streets,  
 I dumped them out.  
<sup>44</sup> You rescue me from feuding people,  
 set me as head of nations.  
 A race I never knew serves me.  
<sup>45</sup> With an ear to hear, they hear me.  
 Those who are foreign kowtow to me.  
<sup>46</sup> Those who are foreign wither,  
 trembling among their enclosures.

<sup>47</sup> Alive [is] YHWH! Blessed is my rock!  
 May the god of my deliverance be exalted—  
<sup>48</sup> the god who gives me vengeance  
 and subdues peoples beneath me!  
<sup>49</sup> He saves me from my enemies,  
 and from my assailants, raises me up.  
 From one of violence, you rescue me.  
<sup>50</sup> Therefore, let me praise you,  
 YHWH, among the nations,  
 and to your name, hymn.  
<sup>51</sup> He brings great victories [to] his King  
 and acts faithfully to his Anointed—  
 to David and his progeny—on and on.

Psalm 19

י"ט

<sup>1</sup> *To bring glory. A Davidic melody.*  
<sup>2</sup> The heavens tell the glory of El,  
 and his handiwork,  
 the firmament declares.  
<sup>3</sup> Day to day, it effuses [with] utterance,  
 night by night, informs [with] knowledge.  
<sup>4</sup> There is no utterance. There are no words.  
 Their sound cannot be heard.  
<sup>5</sup> Throughout the earth, their voice goes out,  
 to the end of the world, their message.  
 For the sun, he pitched a tent therein.  
<sup>6</sup> It [is] like a groom emerging from its canopy.  
 It exults like a warrior running [the] course.  
<sup>7</sup> From the edge of the horizon, it emerges,  
 and its circuit [is] beyond their extent.  
 Nothing is hidden from its heat.  
 ◊  
<sup>8</sup> YHWH's instruction is flawless,  
 reviving life.  
 YHWH's testimony is reliable,  
 turning the naïve wise.  
<sup>9</sup> YHWH's decrees [are] upright,  
 gladdening the heart.

YHWH's commandment [is] clear,  
illumination of the eyes.

<sup>10</sup> YHWH's reverence [is] pure,  
enduring continually.

YHWH's judgments are truth,  
altogether just.

<sup>11</sup> They are more desirable than gold—  
than abundant peridot—  
and sweeter than honey—  
than the honey of combs.

<sup>12</sup> Yes, your servant is warned by them.  
Their keeping [brings] great reward.

<sup>13</sup> [Of] errors, who is aware?  
Of hidden [things], absolve me.

<sup>14</sup> From prideful [thoughts] even,  
restrain your servant.  
Let them not rule me.

Then I will be blameless  
and innocent of great transgression.

<sup>15</sup> May the words of my mouth  
and the thoughts of my mind  
be acceptable before you,  
YHWH, my rock  
and my redeemer!

## Psalms 20      ד

<sup>1</sup> *To bring glory. A Davidic melody.*

<sup>2</sup> May YHWH answer you in time of trouble,  
the name of Jacob's god set you high!

<sup>3</sup> May he send you assistance from the sanctuary,  
and from Zion, support you!

<sup>4</sup> May he remember all your grain offerings,  
and fatten on  
your ascension [sacrifice]!

Exalt!

<sup>5</sup> May he grant your wish,  
and your every strategy, accomplish!

<sup>6</sup> Let us rejoice in your deliverance,  
in the name of our god, be strengthened!  
May YHWH fulfill all your requests!

<sup>7</sup> “Now I know  
that YHWH delivers his Anointed.

He will answer him  
from his celestial sanctuary  
by mighty [acts] of deliverance,  
[by] his right hand.”

<sup>8</sup> These, chariots—and those, cavalry—  
but we, the name of YHWH, our god,  
do invoke.

<sup>9</sup> They bow down and fall,  
but we rise up and remain upright.

<sup>10</sup> YHWH, deliver the king!  
May he answer us when we call.

## Psalms 21      כז

<sup>1</sup> *To bring glory. A Davidic melody.*

<sup>2</sup> YHWH, in your strength, [the] king rejoices,  
in your deliverance, how much he exults!

<sup>3</sup> His heart's desire, you gave him,  
his lips' request, you did not withhold.

Exalt!

<sup>4</sup> For you meet him [with] blessings of good,  
lay on his head a crown of peridot.

<sup>5</sup> “Life!” he implored you. [So] you gave him—  
an extension of days time and time [again].

<sup>6</sup> Great [is] his glory through your deliverance.  
Majesty and splendor you confer on him.

<sup>7</sup> Because you appoint him  
blessings continually,  
thrill him joyfully with your presence.

<sup>8</sup> If the king trusts in YHWH,  
in the faithfulness of [the] Supernal,  
he will never be unstable.

- <sup>9</sup> Your [left] hand seizes all your enemies.  
Your right hand captures your detesters.
- <sup>10</sup> You make them like a fiery furnace  
[at] the moment of your presence, YHWH.
- In his fury, he engulfs them,  
fire consumes them.
- <sup>11</sup> Their “fruit,” you wipe from earth,  
their “seed” from human offspring.
- <sup>12</sup> If they turn wrongly against you,  
[if] a scheme they contrive,  
they will not prevail.
- <sup>13</sup> Because you turn them back  
by your bowstrings  
you fix on their fronts.
- <sup>14</sup> Loom, YHWH, in your strength!  
Let us sing and hymn [of] your might!

Psalm 22

כב

- <sup>1</sup> *To bring glory. Regarding the dawn's doe. A Davidic melody.*
- <sup>2</sup> “My El! My El!  
Why did you abandon me?  
[Why] [so] far from my deliverance,  
the words of my tormented cry?
- <sup>3</sup> My Eloah,  
I call by day, but you do not answer!  
By night—yes, I have no silence!
- <sup>4</sup> But you [are] holy,  
inhabiting Israel's praises.
- <sup>5</sup> In you, our fathers trusted.  
They trusted and you rescued them.
- <sup>6</sup> To you they cried and were released.  
In you they trusted and were not disgraced.
- <sup>7</sup> But I [am] a worm and no person,  
the reproach of humanity,  
despised [by] people.
- <sup>8</sup> All who see me mock me.  
They let loose with [their] lip.  
They shake [their] head.

- <sup>9</sup> “Bare [yourself] to YHWH!  
Let him rescue him.  
Let him snatch him [away]  
because he delights in him.”
- <sup>10</sup> For you [have been] my rest since [the] belly,  
my hope against my mother's breasts.
- <sup>11</sup> Upon you, I was cast from [the] womb.  
Since my mother's belly,  
My El you [have been].
- <sup>12</sup> Be not far from me  
because distress [is] near,  
because there is no helper.
- <sup>13</sup> Many bulls surround me.  
Bashan aurochs encircle me.
- <sup>14</sup> They open their mouth[s] against me,  
a lion [that] rends and roars.
- <sup>15</sup> Like water, I am drained,  
all my limbs dismembered.  
My courage is like wax—  
melted within my chest.
- <sup>16</sup> My palate is dried like a sherd,  
my tongue glued [to] my jaws  
as for death's dust, you prep me.
- <sup>17</sup> Because curs surround me,  
a band of fiends circle me.  
They dig [into] my hands and my feet.
- <sup>18</sup> I take a tally of all my members  
[as] they peer [and] stare at me.
- <sup>19</sup> They divide my garments for themselves,  
and over my clothing, throw down lots.
- <sup>20</sup> But you, YHWH—be not far!  
[You,] my [battle] force, to my aid quick!
- <sup>21</sup> Snatch my life from the sword.  
[Rescue,] from the paw of the cur,  
the only [one] I have.
- <sup>22</sup> Deliver me from the lion's mouth  
because from the bulls' horns,  
you have answered me.
- <sup>23</sup> Let me tell your name to my brothers,

amid the assembly, praise you!

<sup>24</sup> YHWH-fearers, praise him!

All Jacob's offspring, glorify him!

Be in awe of him, all Israel's offspring!

<sup>25</sup> Because he does not despise or detest  
the wretchedness of the wretched,  
nor hide his face from him,  
but when he cries out to him,  
he listens.

<sup>26</sup> Because of you [is] my paean  
among the grand assembly.  
My vows I will fulfill before his fearers.

<sup>27</sup> The poor will eat and be full.  
Whoever seeks him will praise him.  
May he live [in] their hearts always!

◊

<sup>28</sup> May they reflect and turn to YHWH—  
all the extents of earth.

May they bow down before you—  
all the clans of gentiles.

<sup>29</sup> Because the reign belongs to YHWH,  
and he rules the nations,  
<sup>30</sup> they eat and are filled [with]  
all the best of the land.

Before him, they will kneel—  
all who go down [in] the dust,  
whose life he does not revive.

<sup>31</sup> [Jacob's] offspring will serve him.  
“Belonging to the Sovereign” will be related  
to the generation[s] <sup>32</sup> [that] follow.  
They will declare his justice  
to [even] a nascent people  
because he has acted.

## Psalms 23      כג

<sup>1</sup> A Davidic melody.

YHWH [is] my shepherd.  
I will not go without.

*the heavenly fire*

<sup>2</sup> In meadows verdant, he makes me crouch,  
along waters tranquil, refreshes me.

<sup>3</sup> My life, he restores.

He leads me on the right tracks  
as befits his nature.

<sup>4</sup> Even though I go  
through a vale pitch-black,  
I will not fear peril  
because you accompany me,  
your club and your crook—  
they reassure me.

<sup>5</sup> You position before me a spear  
[at] the front of my adversaries.  
You grease my head with oil,  
[fatten] my cup [with] satiation.

<sup>6</sup> Yes, goodness and fidelity will pursue me  
all the days of my life,  
that I may return to YHWH's house  
for a long time [to come]!

## Psalms 24      כד

<sup>1</sup> A Davidic melody.

To YHWH belongs the earth and her plenitude,  
[the] world and the inhabitants therein.

<sup>2</sup> Because he, over seas, founded her;  
over rivers, established her.

<sup>3</sup> Who may ascend on YHWH's mount?  
Who may rise in his holy sanctum?

<sup>4</sup> The clean of palms and pure of mind  
who does not elevate me falsely,  
nor swears [an oath] deceitfully.

<sup>5</sup> He will carry [away] a blessing from YHWH  
and vindication  
from the god of his deliverance.

<sup>6</sup> Such [is] the circle that petitions him,  
those of Jacob who seek your Presence.

Exalt!





<sup>7</sup> Lift up, gates, your pinnacles,  
be lifted, ancient entrances,  
so the King of Glory may enter!

<sup>8</sup> Who [is] this King of Glory?  
YHWH, the mighty warrior!  
YHWH, the battle hero!

<sup>9</sup> Lift up, gates, your pinnacles,  
lift up, ancient entrances,  
so the King of Glory may enter.

<sup>10</sup> Who [is] he—this King of Glory?  
YHWH, [God] of Legions.  
He [is] the King of Glory!  
Exalt!

**Psalms 25                      כה**

<sup>1</sup> *Davidic.*

At you, YHWH, I orient myself.

<sup>2</sup> Because of you, my god, I am confident.  
May I not be disgraced.

May my enemies not gloat over me.

<sup>3</sup> Certainly, all who wait on you  
will not be disgraced.  
They will be disgraced—  
those unfaithful [for] naught.

<sup>4</sup> Declare your ways to me, YHWH.  
Of your paths, teach me.

<sup>5</sup> Escort me in your truth and teach me  
for you [are] the god of my deliverance.  
On you I wait all the day [long].

<sup>6</sup> GOD, recall your compassionate [acts]  
and your faithful [deeds]—  
that from time immemorial  
[have] they [been]!

<sup>7</sup> Have no recollection of my youthful sins

or my transgressions.

According to your devotion,  
recall me [to] you  
because of your goodness, YHWH.

<sup>8</sup> Incorruptible and good [is] YHWH.  
Therefore, he will teach sinners the way.

<sup>9</sup> Justly, he leads the poor,  
will teach the poor his way.

<sup>10</sup> Kind and reliable [are] all YHWH's ways  
to the keepers of his covenantal decrees.

<sup>11</sup> Look past my offense,  
however great it [is],  
because of your name, YHWH.

<sup>12</sup> Matter-of-fact, the one fearful of YHWH—  
he will teach him the way he should choose.

<sup>13</sup> Nestled in bounty, his life will be,  
his offspring will possess [the] land.

<sup>14</sup> Open to his reverent [ones]  
[is] YHWH's counsel,  
to them who declare his covenant.

<sup>15</sup> Permanently [are] my eyes toward YHWH  
because he extracts from the net my feet.

<sup>16</sup> Quit facing away from me and favor me  
because alone and awful [am] I.

<sup>17</sup> Relieve the stresses of my mind  
and from my distresses, extract me.

<sup>18</sup> Take note of my wretchedness  
and my suffering.  
Carry away all my sins.

<sup>19</sup> Take note of my enemies—  
how numerous they are,  
with what violent hatred they hate me.

<sup>20</sup> Uphold my life and rescue me.  
Let me not be disgraced  
because I seek your protection.

<sup>21</sup> Virtue and uprightness—  
let them preserve me as I wait on you.

<sup>22</sup> Ransom Israel, Elohim, from all its troubles!

**Psalms 26**

**כז**

<sup>1</sup> *Davidic.*

Defend me, YHWH,

for I, in my innocence, have made [my] way.

In YHWH I have trusted

without wavering.

<sup>2</sup> Examine me, YHWH, and test me.

Refine my heart and my mind.

<sup>3</sup> Because your devotion

[is] directly in my view,

I make [my] way around

on the permanence of you.

<sup>4</sup> I do not sit with deceptive people,

nor with dissemblers, associate.

<sup>5</sup> I detest the company of evildoers,

and with the wicked, do not sit.

<sup>6</sup> I wash my hands in innocence

so I may circle your altar, YHWH,

<sup>7</sup> proclaiming with a voice of thanksgiving,

recounting all your wonders.

<sup>8</sup> YHWH, I love your Temple abode,

the site of your glorious Tabernacle.

<sup>9</sup> Do not take me away with sinners

or with men of bloodshed, my life,

<sup>10</sup> those in whose hands [is] a scheme,

their right hand full of bribe [money].

<sup>11</sup> But I, in my innocence,

will make [my] way.

Ransom me and favor me.

<sup>12</sup> My foot stands on level ground.

In [the] assemblies, I will bless YHWH.

**Psalms 27**

**כז**

<sup>1</sup> *Davidic.*

YHWH [is] my light and my salvation.

Of whom should I be afraid?

YHWH [is] the fortress of my life.

Of whom should I be in dread?

<sup>2</sup> When evildoers come up against me

to eat my flesh—

my foes and those at enmity with me—

[it is] they who trip and fall.

<sup>3</sup> If against me encamps a camp,

my heart would not tremble.

If battle rises up against me,

in spite of this,

I would maintain confidence.

<sup>4</sup> One [thing] I ask from YHWH—

this [is what] I seek:

to sit in YHWH's Temple

all the days of my life;

to gaze on YHWH's beauty

and inquire [of him] in his Palace.

<sup>5</sup> For he will shelter me in his Booth;

in the day of trouble,

hide me in his hideaway Tent.

On a prominence, he exalts me.

<sup>6</sup> And now my head is high

above my encircling enemies.

So I desire to sacrifice in his Tent

sacrifices of jubilation—

to sing and hymn to YHWH!

○

<sup>7</sup> Listen, YHWH! Should I call aloud,

favor me and answer me!

<sup>8</sup> To you, I implore, "Seek my face!"

Your face, YHWH, [is what] I seek!

<sup>9</sup> Do not hide your face from me,

nor turn with anger [to] your servant!

My help you have been—abandon me not!

Forsake me not, my salvific god!

<sup>10</sup> If my father and my mother had forsaken me,

YHWH would take me in.

- <sup>11</sup> Teach me, YHWH, your way,  
and lead me on a level path  
because of those who hunt me.  
<sup>12</sup> Surrender me not to my foes' desire.  
For deceptive witnesses rise against me  
and a blusterer of threats.  
<sup>13</sup> I am sure (if only!)  
to look on YHWH's goodness  
in the land of [the] living.  
<sup>14</sup> Wait for YHWH.  
Be strong and let your resolve rejuvenate.  
Wait, indeed, for YHWH!

Psalm 28 כח

<sup>1</sup> Davidic.

- To you, YHWH, I call.  
My rock, be not deaf to me!  
Or else, should you be silent to me,  
I would be like they who go down [the] pit!  
<sup>2</sup> Hear the sound of my supplication  
when I plead to you;  
when I lift my hands  
toward your innermost sanctum!  
<sup>3</sup> Do not drag me off with villains  
or with miscreants  
who say "Peace!" to their fellows  
while malice [is] in their heart.  
<sup>4</sup> Repay them according to their behavior,  
according to their evil deeds.  
According to their handiwork, repay them.  
Return to them their due.  
<sup>5</sup> Because they pay no mind to YHWH's acts  
or to his handiwork,  
he will demolish them  
and never rebuild them.  
<sup>6</sup> Blessed be YHWH

- for he heard the sound of my supplication!  
<sup>7</sup> YHWH [is] my strength and my shield.  
In him, I am confident.  
I am aided and my being exults!  
Yes, with my song, I will praise him!  
<sup>8</sup> YHWH [is] the strength of him,  
and a fortress of his Anointed's deliverance  
[is] he.  
<sup>9</sup> Save your people  
and bless your inheritance!  
Shepherd them and carry them  
to futures vast!

Psalm 29 כט

<sup>1</sup> A Davidic melody.

- Attribute to YHWH, sons of El—  
attribute to YHWH glory and power!  
<sup>2</sup> Attribute to YHWH the glory of his name!  
Bow to YHWH in manifest holiness!  
<sup>3</sup> YHWH's voice [thunders] over the water!  
The glorious El thunders!  
YHWH [thunders] over mighty waters!  
<sup>4</sup> YHWH's voice [thunders] strongly!  
YHWH's voice [thunders] splendidly!  
<sup>5</sup> YHWH's voice splits cedars!  
YHWH splits the cedars of Lebanon!  
<sup>6</sup> He makes Lebanon jolt like a calf,  
Sirion [dash] like the offspring of bulls!  
<sup>7</sup> YHWH's voice strikes down  
[with] flames of fire!  
<sup>8</sup> YHWH's voice convulses [the] wilderness!  
YHWH convulses the wilderness of Kadesh!  
<sup>9</sup> YHWH's voice convulses terebinths  
and strips forests [bare]  
while in his Palace, glory appears!"

<sup>10</sup> YHWH, on the [primeval] torrent, sits.

YHWH sits—king for all time!

<sup>11</sup> YHWH gives strength to his people.

May YHWH bless his people with peace!

# Psalm 30



<sup>1</sup> *A melodious chant of dedication to the Davidic dynasty.*

<sup>2</sup> I exalt you, YHWH,

because you draw me up,  
give my enemies no joy at me.

<sup>3</sup> YHWH, my god,

I cried to you and you healed me.

<sup>4</sup> YHWH, you brought up

from the underworld my life.

You revived me

among those descending [the] grave.

<sup>5</sup> Hymn to YHWH, devotees of his!

Praise the invocation of his holiness!

<sup>6</sup> For an instant in his anger

[will be] a lifetime in his favor!

In the evening, weeping may linger,

but at the dawn, a [joyful] shout!

<sup>7</sup> Now I, myself, thought, in my ease,

“I will not be unstable—ever.”

<sup>8</sup> [Yet,] YHWH, in your favor,

you erected mighty mountains.

You hid your face.

I became one terrified.

<sup>9</sup> To you, YHWH, I call.

Yes, to YHWH, I plead for mercy.

<sup>10</sup> What profit in my bloodshed;

in my descent to [the] pit?

Will dust praise you,

tell of your faithfulness?

<sup>11</sup> Listen, YHWH, and favor me!

YHWH, be a helper to me!

<sup>12</sup> You change my dirge

to a dance on my behalf.

You loosen my sackcloth

and fasten me [with] joy

<sup>13</sup> so [my] heart might hymn of you

without ceasing.

YHWH, my god,

continually will I praise you!

# Psalm 31



<sup>1</sup> *To bring glory. A Davidic melody.*

<sup>2</sup> In you, YHWH, I seek protection.

Let me not be continually disgraced.

In your righteousness, rescue me.

<sup>3</sup> Tune to me your hearing.

Quick! Snatch me [away]!

Be for me as a rock of refuge,

as a house of strongholds, to save me.

<sup>4</sup> Because my crag and my stronghold

[are] you,

and on account of your name,

you will lead me and guide me.

<sup>5</sup> You will extract me

from the net that they hid for me

because you [are] my refuge.

<sup>6</sup> In your grip I will entrust my spirit.

You ransom me, YHWH, faithful god.

<sup>7</sup> I detest the keepers of worthless idols!

As for me, instead, in YHWH, I trust!

<sup>8</sup> I hereby exult and rejoice in your fidelity—

that you see my affliction,

know my life's distresses,

<sup>9</sup> and do not enclose me in an enemy's grip.

You position, in the open extent, my feet.

<sup>10</sup> Favor me, YHWH, because distress is mine.

*My spring runs dry with provocation.*

My breath and my body [fade].

<sup>11</sup> Because my life is complete with torment,  
my years [perfected] with groaning.  
My strength falters in my misery.  
My bones crumble.  
<sup>12</sup> More a reproach am I than all my foes—  
and to my neighbors, exceedingly [so]!  
Yes, a dread [am I] to those acquainted [with] me.  
They who see me in the street flee from me.  
<sup>13</sup> I have been forgotten,  
like one who passes on from memory.  
I am like an object one loses.  
<sup>14</sup> Yet I hear the multitudes' rumors—  
horror from all around—  
as they conspire together against me.  
To take my life, they plot.  
<sup>15</sup> But as for me,  
on you, I place trust, YHWH.  
I affirm: My god [are] you!  
<sup>16</sup> In your control [is] my fate.  
Snatch me from my enemies' grasp  
and from my pursuers.  
<sup>17</sup> Illumine your servant with your Presence.  
Save me through your fidelity.  
<sup>18</sup> YHWH, let me not be shamed,  
for I invoke you.  
May the wicked be shamed,  
silenced by the underworld.  
<sup>19</sup> Let deceptive lips be speechless—  
those speaking about the righteous [one]  
[in] insolence—with prideful contempt.  
<sup>20</sup> How great your goodness,  
which you have in store for your fearers,  
[which] you perform  
for the seekers of your protection,  
in view of human offspring!  
<sup>21</sup> You will hide them  
in your hideaway Presence  
away from humanity's harsh tracks;  
store them in a Booth  
away from disputatious tongues.

<sup>22</sup> Blessed be YHWH!  
For he wondrously wrought his fidelity  
for me in a fortified city!  
<sup>23</sup> Now, as for me,  
I thought in my alarm,  
“I am driven out right before your eyes!”  
Nevertheless,  
you heard the sound of my supplication  
when I plead to you.  
<sup>24</sup> Revere YHWH,  
all [you] devotees of his!  
The trustworthy, YHWH guards,  
but repays, over-the-top,  
one who acts arrogantly.  
<sup>25</sup> Be strong and let your resolve rejuvenate,  
all you who keep waiting for YHWH.

Psalms 32      לב

<sup>1</sup> A Davidic enlightenment.  
Fortunate they  
[whose] transgression is carried away,  
[whose] sin is covered over.  
<sup>2</sup> Fortunate one  
to whom YHWH reckons no offense,  
in whose spirit is no guile.  
<sup>3</sup> When I kept silent,  
my body wasted away.  
[My life was filled]  
with my tormented cry  
all day long.  
<sup>4</sup> Because every day and night,  
harsh was your hand against me.  
My tongue shriveled  
in the summer swelter.  
  
Exalt!  
<sup>5</sup> My sin, I professed to you.  
My offense, I did not cover up.  
I thought, “I will confess [to] the Exalted [One],

my transgressions to YHWH.”  
Then you, yourself, carried [away]  
the offense of my sin.

Exalt!

(<sup>6</sup> Therefore, let every faithful [one] pray to you  
at the time of distress because a flood of mighty  
waters will not reach him.)

<sup>7</sup> You [are] a hideout for me.  
From [what is] averse,  
you avert me;  
[with] the liberator's shouts,  
surround me.

Exalt!

<sup>8</sup> “Let me enlighten you and teach you  
the way that you should go—  
set upon you my eye.

<sup>9</sup> Be not like a horse—like a mule  
giving no heed to bridle and halter;  
[that] having come along for reining,  
will not draw near to you.”

<sup>10</sup> Overwhelming [are] the sorrows  
belonging to the wicked [one].  
But the one who trusts in YHWH—  
[with] favor, he surrounds him.

<sup>11</sup> Rejoice in YHWH and exult, [you] righteous!  
Shout joyfully, all [you] upright of heart!

## Psalms 33      לל

<sup>1</sup> Shout joyfully, [you] righteous, to YHWH!  
For the upright, praise [is] fitting!

<sup>2</sup> Exalt YHWH with lyre!  
With ten-stringed harp, hymn of him!

<sup>3</sup> Sing to him a new song!  
Strum skillfully with hurrah!

<sup>4</sup> Because right [is] YHWH's utterance  
and every act of his faithful.

<sup>5</sup> He loves righteousness and justice.

Of YHWH's faithfulness,  
the earth is full.

<sup>6</sup> By YHWH's utterance,  
the skies were made;  
by the breath of his mouth,  
all their host [created].

<sup>7</sup> He collects like a dam  
waves of the sea,  
places in vaults  
subterranean depths.

<sup>8</sup> Let them fear YHWH—  
the whole earth!  
Him, let them respect—  
all the world's inhabitants!

<sup>9</sup> Because [it is] he who spoke and it was,  
he who commanded and it stood.

<sup>10</sup> YHWH dashes the nations' design,  
thwarts the peoples' intentions.

<sup>11</sup> [Yet] YHWH's design will continually stand,  
his heart's intentions [endure]  
from [one] generation to another.

<sup>12</sup> Fortunate the nation  
whose god is YHWH,  
the people he has chosen  
as his inheritance!

<sup>13</sup> From the sky, YHWH gazes,  
sees all the offspring of humanity;  
<sup>14</sup> from the place of his dwelling, peers  
at all the earth's inhabitants;

<sup>15</sup> the one who fashions  
the union of their mind,  
the one who gives heed  
to all their works.

<sup>16</sup> No king is made victorious  
by the might of an army.  
A warrior is not rescued  
by abundance of strength.

<sup>17</sup> A delusion [is] the horse for deliverance.

*the heavenly fire*

With the magnitude of its power,  
it cannot rescue.

- <sup>18</sup> YHWH's eye looks to his fearers—  
to those hoping for his fidelity—  
<sup>19</sup> to snatch their live[s] from death,  
to preserve them in famine.  
<sup>20</sup> Our breath holds in for YHWH.  
Our help and our defense [is] he.  
<sup>21</sup> Because in him, our heart rejoices.  
Because his holy nature, we trust.  
<sup>22</sup> May your faithfulness, YHWH, be upon us,  
since we look forward to you.

## Psalm 34

לד

<sup>1</sup> *Regarding David when he took leave of his  
sense[s] before Abimelek so that he drove him out  
and he left.*

- <sup>2</sup> At all times, I desire to bless YHWH!  
Continually [is] his praise in my mouth!  
<sup>3</sup> Boast, does my being, in YHWH!  
The humble will hear and rejoice!  
<sup>4</sup> Celebrate YHWH with me!  
Let us exalt his name together!  
<sup>5</sup> Driven, was I, to YHWH,  
and he answered me;  
from all my nightmares, delivered me.  
<sup>6</sup> Eyes toward him, they glow.  
No longer are they red-faced.  
<sup>7</sup> Gaining YHWH's audience  
is that humble one who calls.  
From all his straits, he saves him.  
<sup>8</sup> His messenger encamps around his fearers  
and delivers them.  
<sup>9</sup> Inspect and sense that YHWH [is] good.  
Fortunate the one who seeks his protection.  
<sup>10</sup> Join, [you] holy ones, in the fear of YHWH,

because no need have his fearers.

- <sup>11</sup> Kings of the jungle crave and hunger,  
but YHWH-seekers will not lack any good.  
<sup>12</sup> Listen to me. Come [here], sons.  
The fear of YHWH, I wish to teach you.  
<sup>13</sup> Most [are] the men desiring life;  
longing for a future  
to look on [what is] good.  
<sup>14</sup> Never let evil from your tongue,  
words of deceit from your lips.  
<sup>15</sup> Oppose evil and do good.  
Seek and pursue peace.  
<sup>17</sup> Quite against evil-doers [is] YHWH's face  
to wipe from earth the [very] memory of them.  
<sup>16</sup> Peer does YHWH toward the righteous,  
his ears [attuned] to their cries.  
<sup>18</sup> Raised is their cry and YHWH hears;  
from all their troubles, delivers them.  
<sup>19</sup> Save, does he, the dispirited.  
Close [is] YHWH to the brokenhearted.  
<sup>20</sup> The troubles of the righteous [may be] great,  
but from them all, YHWH may deliver them.  
<sup>21</sup> Under his guard are all his bones.  
Not one of them will be broken.  
<sup>22</sup> Villainy will slay the wicked [one]  
and detesters of the righteous [one]  
will be condemned.  
<sup>23</sup> YHWH ransoms his servants' lives.  
They will not be condemned—  
all those who seek his protection.

## Psalm 35

לד

<sup>1</sup> *Davidic.*

- Contest, YHWH, my contesters!  
Combat my combatants!  
<sup>2</sup> Steady arm and body shield.  
Rise up as my aid!  
<sup>3</sup> Draw out spear and haft

to clash with my pursuers!  
 Say for my assurance,  
 “Your deliverance [am] I!”

<sup>4</sup> May they be shamed and mortified—  
 they who hunt my life.  
 May they shrink back in humiliation—  
 they who devise my harm.

<sup>5</sup> May they be like chaff before a gust  
 as YHWH's messenger drives [them].

<sup>6</sup> May their way be dark and slickity-slick  
 as YHWH's messenger pursues them.

<sup>7</sup> Because, for no reason,  
 they hid for me their net;  
 a pit, for no reason,  
 they dug for my life.

<sup>8</sup> May ruin come to him unaware;  
 his net that he hid for me, entangle him.  
 Into ruin, let him fall.

<sup>9</sup> Then my throat will exult in YHWH,  
 rejoice in his salvation!

<sup>10</sup> Every fiber of my body will say,  
 “YHWH, who [is] like you—  
 snatching the afflicted  
 from [one] stronger than him;  
 the afflicted and needy  
 from the robber of him?”

<sup>11</sup> Witnesses of violent [intent] rise up.  
 Of what I am unaware, they question me.

<sup>12</sup> They repay me evil instead of good.  
 Bereft [is] my being.

<sup>13</sup> Yet I—during their illness,  
 my garment [was] sackcloth.  
 I afflicted with fasting my appetite.  
 Now, my prayer—may it return to me!

<sup>14</sup> As if [for] a friend—as if [for] my brother,  
 I paced.  
 As the mourning of a mother in squalor,  
 I bent.

<sup>15</sup> Yet when I hobbled,  
 they joyfully gathered—

attackers gathered against me  
 when I was unaware.  
 They mauled without pause.

<sup>16</sup> When I limped,  
 [with] their mockery, they mocked—  
 gnashing at me their teeth.

<sup>17</sup> My Sovereign,  
 how long will you look on?  
 Restore my life from their ruination.  
 [Retrieve,] from the lions,  
 the only [one] I have.

<sup>18</sup> I will praise you among the grand assembly;  
 among a mighty people, give you praise!

<sup>19</sup> Do not let them rejoice over me—  
 they who oppose me falsely;  
 who detest me for no reason;  
 who narrow [their] eye.

<sup>20</sup> Because no peace do they speak.  
 Rather, against earth's restful [ones],  
 deceptive words, they devise.

<sup>21</sup> They widen their mouth against me.  
 They say, “Ha-ha! Ha-ha! Our eyes see!”

<sup>22</sup> You see, YHWH! Be not deaf!  
 My Sovereign, be not far from me!

<sup>23</sup> Awake and arise! To my defense!  
 My God and my Sovereign! To my cause!

<sup>24</sup> Defend me as befits your justice,  
 YHWH, my god,  
 so they do not rejoice over me;  
<sup>25</sup> so they say not to themselves,  
 “Ha-ha! Our will [is done]!”;  
 so they do not think,  
 “We engulfed him!”

<sup>26</sup> May they be shamed and mortified at once—  
 they who take joy [in] my trouble.  
 Clothe them [with] shame and insult—  
 those who magnify themselves above me.

<sup>27</sup> May they shout joyfully and rejoice—  
 they who delight [in] my justice,  
 and always say, “YHWH be magnified,”  
 the One who delights [in] his servant's peace!



<sup>28</sup> Then my tongue will murmur your justice;  
all day long, [whisper] your praise!

**Psalms 36**

לז

<sup>1</sup> To bring glory. Regarding YHWH's servant David.

<sup>2</sup> A revelation  
[about] the wicked [one]'s transgression  
[is] in the midst of my mind.  
No dread of Elohim reaches his senses.

<sup>3</sup> Rather, it flatters him, in his estimation,  
to discover his iniquity is hated.

<sup>4</sup> The words of his mouth  
[are of] harm and deception.  
He ceases to consider doing good.

<sup>5</sup> Harm, he hatches, upon his bed;  
sets himself on a no-good path.  
[The] wrong, he does not refuse.

◊

<sup>6</sup> YHWH, vaster than the heavens  
[is] your kindness.  
Your faithfulness [extends]  
to the stratosphere.

<sup>7</sup> Your righteousness  
[is] like the titanic mountains,  
your justice  
[like] the voluminous deep.  
[Both] human and beast,  
you will save, YHWH.

<sup>8</sup> How precious your faithfulness, Elohim,  
that human offspring,  
in the shade of your fringes,  
seeks protection!

<sup>9</sup> They will quaff  
from the lush [supply] of your house.  
From the stream of your delights,  
you will quench them.

<sup>10</sup> Because with you [is] a fount of life.  
By your light, light is manifest.

<sup>11</sup> Prolong your faithfulness  
for those who know you,  
and your righteousness  
for the upright of heart.

<sup>12</sup> Let no arrogant foot overtake me,  
nor hand of the wicked displace me.

<sup>13</sup> There the troublemakers fell—  
toppled, unable to rise [again].

**Psalms 37**

לז

<sup>1</sup> Davidic.

Allow no fiends to rile you up.  
Have no envy of wrongdoers.

<sup>2</sup> Because, like grass, they will quickly wilt,  
like a verdant plant, wither.

<sup>3</sup> Believe in YHWH and do good.  
Inhabit the land and foster faithfulness.

<sup>4</sup> Take pleasure in YHWH  
so he may give you your heart's desire.

<sup>5</sup> Commit to YHWH your way  
and trust in him so he, himself, may act.

<sup>6</sup> He will bring forth, like the light,  
your vindication,  
your justice like the noonday [sun].

<sup>7</sup> Do not be riled up by he whose way succeeds—  
by one who carries out schemes.  
Be still for YHWH. Be patient for him.

<sup>8</sup> Eschew anger. Forsake rage.  
Do not get riled up at evildoing.

<sup>9</sup> Because wrongdoers will be cut down,  
but whoever waits on YHWH—  
[it is] they who will possess the land.

<sup>10</sup> Fairly soon and the wicked [one] will vanish.  
Though you keep watch on his location,  
he will be gone.

<sup>11</sup> Then the humble will possess the land,  
take pleasure in abundant peace.

<sup>12</sup> Gnashing his teeth at the righteous [one],

the wicked one plots against him.  
<sup>13</sup> YHWH laughs at him  
 for he sees that his day will come.  
<sup>14</sup> Hoodlums have unsheathed a sword  
 and drawn their bow  
 to take down the poor and needy—  
 to slaughter those [whose] way [is] upright.  
<sup>15</sup> Their sword will slice through their heart  
 and their bows will be broken.  
<sup>16</sup> Inferior the wealth of many wicked  
 to the little a righteous [one] owns.  
<sup>17</sup> For the power of the wicked will be broken,  
 but YHWH supports the righteous.  
<sup>18</sup> Jehovah cares for the fate  
 of the blameless—  
 that their inheritance may be perpetual.  
<sup>19</sup> They will not be shamed in troubling times.  
 In days of famine, they will have plenty.  
<sup>20</sup> Killed will be the wicked  
 as well as YHWH's enemies  
 as soon as revered.  
 As soon as exalted,  
 they will vanish.  
 Like smoke, they will vanish.  
<sup>21</sup> Loathsome is one who borrows  
 and does not repay,  
 but righteous [is] a merciful giver.  
<sup>22</sup> Certainly, whoever is blessed by him  
 will possess the land,  
 but whoever is cursed by him  
 will be cut down.  
<sup>23</sup> Made firm by YHWH  
 are the steps of a man  
 in whose way he is pleased.  
<sup>24</sup> Though he staggers, he will not fall  
 because YHWH supports him.  
<sup>25</sup> Neither as a boy, nor even an elder,  
 have I seen a righteous [one] abandoned  
 or his offspring begging bread.  
<sup>26</sup> All day long, he mercifully lends  
 and his offspring have a blessing.

<sup>27</sup> *Oppose evil and do good*  
 so you may dwell continually.  
<sup>28</sup> Because YHWH loves justice  
 and will never abandon his faithful.  
 Perpetually they are watched over,  
 but the offspring of the wicked, cut down.  
<sup>29</sup> The righteous will possess the land  
 and dwell continually thereon.  
<sup>30</sup> Quote, does a righteous [one], wisdom,  
 and his tongue speaks right.  
<sup>31</sup> The instruction of his god [is] on his mind.  
 Never will his footing slip.  
<sup>32</sup> Reprobate [is he]  
 who watches for the righteous  
 and seeks to slay him.  
<sup>33</sup> YHWH will not leave him in his grip,  
 nor declare him guilty when he is tried.  
<sup>34</sup> Stand by for YHWH and keep his way  
 so he may exalt you to possess the land.  
 When the wicked are cut down,  
 you will see [it].  
<sup>35</sup> Terrible, wicked, [the one] I saw  
 magnifying himself  
 like a flourishing cedar.  
<sup>36</sup> But then he passed on.  
 There was no more of him.  
 Though I searched for him,  
 he could not be found.  
<sup>37</sup> Unto the upright, look.  
 Watch the blameless.  
 Because a future belongs to a man of peace.  
<sup>38</sup> But transgressors will be destroyed—  
 one and all.  
 The future of the wicked will be cut off.  
<sup>39</sup> Vindication of the righteous  
 [comes] from YHWH,  
 their refuge in troubling times.  
<sup>40</sup> YHWH aids them and delivers them.  
 He delivers them from the wicked  
 and saves them  
 because they seek his protection.

Psalms 38

לח

<sup>1</sup> A Davidic melody for the memorial [present].

<sup>2</sup> YHWH, do not, in your rage, rebuke me,  
or in your anger, discipline me.

<sup>3</sup> For your arrows are pressed into me—  
pressed against me is your hand.

<sup>4</sup> No wellness is in my flesh  
on account of your curse.

(No health is in my bones  
on account my sin.

<sup>6</sup> They stink, they fester—my wounds—  
on account of my folly.

<sup>5</sup> Because my offenses surpass my head  
like a heavy load too heavy for me,

<sup>7</sup> I am bent, bowed utterly.

All day long, [in] mourning, I go.

<sup>8</sup> Yes, my sides are suffused  
[with] inflammation  
and no wellness is in my flesh.)

<sup>9</sup> I am powerless and crushed utterly.  
I roar with a lion's bellow!

<sup>10</sup> My Sovereign,  
open to you [is] my every desire.  
My groaning—from you, it is not hidden.

<sup>11</sup> My heart pitter-patters.  
My strength leaves me.  
The light of my eyes too.

Even they are no longer with me—  
<sup>12</sup> my loved ones and my friends.

Far from my affliction, they stand.  
Even [those] closest [to] me,  
at a distance, stand.

<sup>13</sup> They set traps—the hunters of my life.  
Yes, seekers of my harm speak destruction,  
and lies, all day long, murmur.

<sup>14</sup> But I, as if deaf, do not hear.  
Like a mute who opens not his mouth [am I].

<sup>15</sup> Yes, I became like one who does not hear  
and has in his mouth no protests.

<sup>16</sup> Yet, for you, YHWH, I wait patiently.

[It is] you who will answer,  
my Sovereign, my Eloah!

<sup>17</sup> Yet, I have prayed  
they might not rejoice at me—

when my foot staggers,  
[they might not] boast over me.

<sup>18</sup> Yet, I, myself, am conditioned to stumble,  
my sorrow present continually.

<sup>19</sup> Yet, my offense, I will declare—  
decry will I on account of my sin.

<sup>20</sup> Yes, those hostile to me for no reason  
are vast,  
and great are they who hate me wrongly.

<sup>21</sup> Yes, those who repay evil for goodness  
oppose me for my pursuit of good.

<sup>22</sup> Do not abandon me, YHWH!  
My Eloah, be not far from me!

<sup>23</sup> Quick to my aid,  
My Sovereign, my Salvation!

Psalms 39

לט

<sup>1</sup> To bring glory. In [the style of] Jedithun. A  
Davidic melody.

<sup>2</sup> I thought,  
“I resolve to keep my conduct  
from offending with my tongue;  
to keep my mouth from violence  
while a transgressor stands before me.”

<sup>3</sup> I was stifled [with] silence;  
kept quiet from a fitting [response],  
yet my suffering worsened.

<sup>4</sup> My thoughts burned within me.  
In my whimpering, fire flared.

I spoke with my tongue:

<sup>5</sup> “Reveal to me, YHWH, my fate,  
and the span of my days—what it [will be].  
I want to know what brevity I [have].

<sup>6</sup> See the hand-lengths you made of my days!

Yes, my *longevity* [is] like nothing  
akin to you!”

Mere vapor, entire, [is] every one  
who endures.

Exalt!

<sup>7</sup> As mere shadow, one wanders.

Mere vapor [is] the wealth one stores.

That is, he knows not their gatherer.

<sup>8</sup> But now, what I await [is] YHWH.

My hope—it [is] in you.

<sup>9</sup> From all my transgressors, deliver me!

A scoundrel's scorn, make me not.

<sup>10</sup> I was mute.

I would not open my mouth.

For [it is] you who did [it].

<sup>11</sup> Remove from me your scourge.

Due to the might of your hand,

I—yes I—perish!

<sup>12</sup> With reprimands against wrongdoing,

you discipline a person,

melt like a moth [what] delights him.

Mere vapor [is] all humanity.

Exalt!

<sup>13</sup> Listen to my prayer, YHWH!

To my cry, tune in!

To my tears, be not deaf

because my stay with you is short,

a migrant like all my ancestors.

<sup>14</sup> Look away from me so I might cheer up

before I go and am gone!

## Psalms 40

ד

<sup>1</sup> *To bring glory. A Davidic melody.*

<sup>2</sup> I persistently waited [for] YHWH.

He bent down to me and heard my outcry.

<sup>3</sup> He brought me up from the ruinous pit,

from the mud of the mire.

He raised onto a crag my feet,  
stabilized my steps.

<sup>4</sup> He put in my mouth a new song of praise  
to our god.

Many will peer and fear

and trust in YHWH.

<sup>5</sup> Fortunate the man

who sets [in] YHWH his trust,

who turns not to the mighty,

nor they who spread lies.

<sup>6</sup> Vast [are] your wonders and your designs for us,  
[which] you, my god YHWH, have wrought.

(No one compares to you!)

I would declare and speak out—

they are too numerous to tell!

<sup>7</sup> Sacrifice and present, you do not desire.

(You cleared out my ears!)

Ascension and reparation [sacrifice],

you do not require.

<sup>8</sup> Then I said, “Here I come!

(In the scroll of scripture, it is written of me.)

<sup>9</sup> To do your pleasure, my god, I desire.

Yes, your law [is] inside my chest.”

<sup>10</sup> I proclaimed justice in the grand assembly.

See, my lips could not withhold,

[as] you, YHWH, know.

<sup>11</sup> Your justice I concealed—not inside my breast.

Your faithfulness and your salvation, I stated.

I did not hide your kindness and your integrity

from the grand assembly.

<sup>12</sup> You, YHWH,

will never withhold your compassion from me.

Your kindness and your integrity

continually guard me.

<sup>13</sup> Yet evils enclose against me beyond number.

My offenses overwhelm me so I cannot see—

more numerous than the hairs of my head—

and I lose heart.

◊

- <sup>14</sup> Take pleasure, YHWH, in delivering me!  
YHWH, to my aid quick!
- <sup>15</sup> May they be shamed and humiliated at once—  
they who hunt my life to snatch it [away].  
May they shrink back and be mortified—  
they who delight in my harm.
- <sup>16</sup> May they be devastated  
in consequence of their shame,  
those who say to me, “Ha-ha! Ha-ha!”
- <sup>17</sup> May they exult and rejoice in you,  
all your seekers.  
May they always say, “YHWH be magnified,”  
they who love your salvation!
- <sup>18</sup> But I [who am] wretched and poor—  
My Sovereign, be mindful of me.  
My help and my deliverer [are] you.  
My Eloah, delay not!

Psalm 41

מנ

- <sup>1</sup> To bring glory. A Davidic melody.
- <sup>2</sup> Fortunate one who is thoughtful to the lowly.  
In troubling times, YHWH will rescue him.
- <sup>3</sup> May YHWH protect him and preserve him.  
Fortunate may he be in the land.  
That is, give him not over  
to his foes' desire.
- <sup>4</sup> May YHWH sustain him on a bed of infection.  
Every [time] he lies down,  
may you change [the course of] his illness.
- <sup>5</sup> I—yes, I—said, “YHWH, favor me!  
Mend my state  
though I sinned against you!”
- <sup>6</sup> My foes speak maliciously of me:  
“When will he die and his name perish?”
- <sup>7</sup> And if one comes to see [me],  
insincerity, he speaks.  
His mind collects for him calumny.  
Having left, publicly, he speaks.

- <sup>8</sup> United against me, they gossip—  
all who detest me.  
Against me they envisage the worst of me:
- <sup>9</sup> “An utterance of Belial is poured out on him”  
or “Wherever he lies, he will not again rise.”
- <sup>10</sup> Even one at peace with me,  
in whom I trusted,  
a partaker of my bread,  
hefted against me [his] heel.
- <sup>11</sup> But you, YHWH—favor me and raise me up  
so I may bring them retribution.
- <sup>12</sup> By this I know that you delight in me:  
that my enemy shouts not triumphantly  
over me;
- <sup>13</sup> and [as for] me,  
[that] in my integrity, you uphold me,  
station me before you perpetually.
- <sup>14</sup> Blessed be YHWH, god of Israel,  
from days past to futures vast.  
Yes indeed!

### Phase 1: Second Scroll of David

The Second Scroll of David probably consisted, at first, of psalms 52-68 grouped into clusters: enlightenments (52-55), inscriptions (56-60), melodies (62-64), and chants (65-68). Psalm 51 was added to the beginning and psalms 69-71, which rely heavily on the First Scroll (though 70 was later reused as a conclusion to 40), were added to the end with a “Solomonic” psalm as an appendix. The resulting composition (51-72) was created to complete the Davidic Psalter. Its compiler(s) then wrote that the psalms of David were finished (72:19).

### Phase 2: Elohistic Psalter

That composition, however, entered a second phase. It was expanded with non-Davidic psalms—Asaphite psalms at the begging and end (50, 73-83) and Korahite psalms at the front (42-49). For largely unknown reasons, the divine name was sporadically changed from “YHWH” to “Elohim,” resulting in a dearth of the former and preponderance of the latter (though one observable reason for the change was poetic alternation—to create a shift between “YHWH” and “Elohim” between parallel lines). This composition (42-83) is, therefore, referred to as the Elohistic Psalter.

### Phase 3: Second and Third Scrolls of David

The Elohistic Psalter, however, was also lengthened, creating two new works: an expanded Second Scroll of David (42-72), which contained the first part of the Elohistic Psalter (42-72), and a Third Scroll of David (73-89), containing the second part of the Elohistic Psalter (73-83) with additions. Although the sect at Qumran felt free to make minor changes to the first three Scrolls of David (Psalm 32 does not appear in the First Scroll and Psalm 71 was repositioned after Psalm 38), their order and composition had already become fixed in tradition and liturgy.

# Second Scroll of David: Elohistic Psalter A



## Psalm 42

## מב

<sup>1</sup> *To bring glory. The enlightenment of the Korahites.*

<sup>2</sup> Like a doe [that] gasps for watery streams,  
so my throat gasps toward you, Elohim.

<sup>3</sup> My throat thirsts for Elohim—  
for the living god.

When can I go be seen  
[by] the face of Elohim?

<sup>4</sup> My tears have been food for me day and night  
as [they] say to me all day long,  
“Where [is] your god?”

<sup>5</sup> These [things] I hope to recall  
as I pour [out] above me my throat:  
that I used to pass  
through a Booth most splendid—  
unto Elohim's Temple  
with an echo of thankful shout—  
the roar of the festive.

<sup>6</sup> [For] what [reason] do you cave in, my throat,  
and roar above me?

Wait patiently for Elohim  
because I will again praise him  
[for] the salvation of his Presence.

<sup>7</sup> My Eloah, above me, my throat caves in.  
Therefore, I hope to recall you  
apart from the land of Jordan  
and peaks of Hermon—  
apart from the Minor Mountain.

<sup>8</sup> Deep meets with deep  
in the crash of your torrents.  
All your breakers and your waves—  
over me, they pass.

<sup>9</sup> By day, YHWH will ordain his kindness,  
that by night, a song of him [is] with me—  
a prayer to my living god.

<sup>10</sup> I want to say to El, my crag,  
“Why did you forget me?  
Why must I, [in] mourning, go  
as with hostile oppression?”

<sup>11</sup> With crowing against my body,

my adversaries taunt me  
as they say to me all day long:  
“Where [is] your god?”

<sup>12</sup> [For] what [reason] do you cave in, my throat,  
and why roar above me?  
Wait patiently for Elohim  
because I will again praise him  
[for] the salvation of his Presence.

## Psalm 43

## מג

<sup>1</sup> My Eloah, defend me!  
Elohim, contend my contention!  
From a nation unfaithful,  
from a person dishonest and unjust,  
may you deliver me!

<sup>2</sup> Because you, Elohim, [are] my strength.  
Why do you reject me?  
Why must I, [in] mourning, go about  
as with hostile oppression?

<sup>3</sup> Send your light and your truth  
[that] they may lead me—  
bring me to your holy hill  
and to your dwelling-place!

<sup>4</sup> That I may come to Elohim's altar—  
to El, my joy, my exaltation!  
That I may praise you with lyre,  
Elohim, my god!

<sup>5</sup> [For] what [reason] do you cave in, my throat,  
and why roar above me?  
Wait patiently for Elohim  
because I will again praise him  
[for] the salvation of his Presence.

## Psalm 44

## מד

<sup>1</sup> *To bring glory. An enlightenment of the Korahites.*

<sup>2</sup> Elohim, with our [own] ears, we heard—  
our ancestors recounted to us  
the work you worked in their days,  
in ancient times.



- <sup>3</sup> You, [by] your power, displaced nations  
and planted them.  
You smashed people [groups]  
and flung them [away].
- <sup>4</sup> Yet not by their sword  
did they take possession of land,  
nor did their strength  
bring victory to them,  
but your power, and your strength,  
and the light of your Presence,  
because you were pleased [with] them.
- <sup>5</sup> You are my king, Elohim,  
[who] ordains Jacob's victories.
- <sup>6</sup> With you, we gore our adversaries;  
by your name,  
trample those who stand up [to] us.
- <sup>7</sup> For not in my bow will I trust.  
Yes, my sword will not give me victory.
- <sup>8</sup> Rather, you give us victory  
against our adversaries,  
and our detestors, put to shame.
- <sup>9</sup> Because of Elohim,  
we offer praise all day long,  
and your name, perpetually, acclaim.
- Exalt!
- <sup>10</sup> Yet you rejected and humiliated us.  
You went not out with our armies.
- <sup>11</sup> You turned us back from the adversary  
and our detestors, who plundered them.
- <sup>12</sup> You made us like meal cattle,  
and among the nations, scattered us.
- <sup>13</sup> You sold your people for no charge,  
made no profit in their purchase.
- <sup>14</sup> You made us a disgrace to our neighbors,  
ridicule and derision in our surroundings.
- <sup>15</sup> You made us a stigma among the nations,  
a head-shaking among the peoples.
- <sup>16</sup> All day long, my disgrace [is] before me  
and the shame of my face covers me.
- <sup>17</sup> Due to the voice of reviler and defiler.

- Due to the presence of enemy and avenger.
- <sup>18</sup> All this has come on us,  
but we have not forgotten you,  
nor discredited your covenant.
- <sup>19</sup> Our intent suffered no relapse,  
nor did our steps divert from your way,
- <sup>20</sup> though you crushed us in a haunt of jackals,  
enshrouded us with pitch black.
- <sup>21</sup> If we had forgotten the name of our god  
or spread out our palms to a foreign deity,  
<sup>22</sup> would not Elohim look into this?  
For [it is] he who knows the heart's secrets.
- <sup>23</sup> Yet, for your sake, we were executed;  
all day long regarded as a flock [for] slaughter.
- <sup>24</sup> Awake! Why do you sleep, My Sovereign?  
Wake up! Reject not forever!
- <sup>25</sup> Why do you hide your face,  
forget our misery and our oppression?
- <sup>26</sup> Because our life sinks to the dust,  
our body clings to the earth,
- <sup>27</sup> rise up [in] our aid and redeem us  
as befits your faithfulness!

## Psalms 45

## מה

<sup>1</sup> *To bring glory. Regarding [the Lords of] Susa. An enlightenment of the Korahites. A chant [about] the most beloved.*

- <sup>2</sup> My mind is astir [with] pleasant utterance.  
I recite my composition for a king—  
my tongue the stylus of a skilled scribe.
- <sup>3</sup> All-alluring are you  
compared with [other] men.  
Charm is poured through your lips.  
The reason being:  
Elohim has blessed you perpetually.
- <sup>4</sup> Strap your sword at the side, warrior.  
[In] your majestic splendor, be triumphant.
- <sup>5</sup> Ride [forth] on behalf of truth  
and the affliction of the righteous [one].  
And may your right hand show you

awesome [feats].

<sup>6</sup> Your arrows are sharp—  
hordes fall beneath you!—  
in the center of your majesty's enemies.

<sup>7</sup> Your throne, Elohim, [is] forever and ever.  
A scepter of equity  
[is] the scepter of your dominion.

<sup>8</sup> You love righteousness  
and hate wickedness.  
Therefore, your god, Elohim,  
anointed you [with] oil.  
[The Lords of] Susa  
[are] your companions.

<sup>9</sup> Myrrh and aloe [and] cassia  
[are] all your garments.  
From the ivory palaces of Mannea,  
princesses bring you joy.

<sup>10</sup> In your treasures, a courtesan stands—  
[stationed] at your right in Ophir gold.

<sup>11</sup> Listen, daughter, and perceive.  
Attune your hearing.

Forget then your people  
and your father's house

<sup>12</sup> so the king may be aroused  
[by] your beauty.

Since he [is] your Sovereign,  
bow down to him.

<sup>13</sup> Then, Tyrian lady, with a gift,  
the wealthiest people will entreat you.

<sup>14</sup> All the pride of a princess [is] inside.  
Ornaments of gold [are] her apparel.

<sup>15</sup> In embroidered cloth,  
they will be ushered to the king—  
her virgins attendants,  
her companions—  
they will be brought to you.

<sup>16</sup> They will be ushered with joy and jubilation.  
Into the king's palace, they will enter.

<sup>17</sup> In place of your fathers will be your sons.  
You will appoint them as princes

throughout the land.

<sup>18</sup> I will hereby make your fame renown  
in every generation [now] and to come.  
Therefore, nations will praise you  
forever and ever.

## Psalms 46

מז

<sup>1</sup> *To bring glory. Korahitic. On [the harps of] ALEMETH. A chant.*

<sup>2</sup> Elohim [is] our protection and strength,  
a help, fully present, in [our] troubles.

<sup>3</sup> For that reason, we will be fearless  
though earth shifts and though ranges reel  
amidst the waves—

<sup>4</sup> though waves roar, though they churn,  
and the ranges shake at River's pride.

Exalt!

<sup>5</sup> His channels bring joy [to] Elohim's city,  
the sanctuary,  
the Supernal's dwelling-place.

<sup>6</sup> Elohim [is] in her midst.  
Never will she be unstable.

Elohim will help her to face the morn.

<sup>7</sup> Nations roar. Kingdoms reel.  
He presents his voice. Earth rocks.

<sup>8</sup> YHWH, [God] of Legions, [is] with us.  
A refuge for us [is] Jacob's god.

Exalt!

<sup>9</sup> Come behold the work of YHWH,  
who imposes desolation on the earth,  
<sup>10</sup> who puts an end to war  
as far as the earth's extent.

Bow, he shatters, and sunders spear.  
Wagon, he burns [to ash] with fire.

<sup>11</sup> Surrender and acknowledge that I, Elohim,  
will be exalted among the nations—  
will be exalted among the earth.

<sup>12</sup> YHWH, [God] of Legions, [is] with us.  
A refuge for us [is] Jacob's god.

Exalt!

**Psalms 47                      מז**

<sup>1</sup> *To bring glory. A Korahite melody.*

<sup>2</sup> All [you] peoples, strike a palm!  
Shout to Elohim with joyful resonance  
<sup>3</sup> because YHWH [is] the awesome Supernal,  
the great King over the Whole Earth.  
<sup>4</sup> May he subdue peoples beneath us,  
yes, races beneath our feet.  
<sup>5</sup> May he select for us our inheritance,  
the eminence of Jacob, whom he loves.

Exalt!

<sup>6</sup> Elohim ascends with hurrah,  
YHWH, with shophar's blast, [goes up].  
<sup>7</sup> Hymn! Of Elohim hymn!  
Hymn! To our King, hymn!  
<sup>8</sup> Because King of the Whole Earth [is] Elohim,  
hymn masterfully!  
<sup>9</sup> Elohim has become king over [the] nations.  
Elohim sits upon the throne of his holiness.  
<sup>10</sup> Leaders of peoples have been gathered  
to the god of Abraham  
because to Elohim belongs earth's defenses—  
[because] highly exalted is he!

**Psalms 48                      מז**

<sup>1</sup> *A melodious Korahite chant.*

<sup>2</sup> Great [is] YHWH and one praised highly  
in our god's city, [on] his holy hill!  
<sup>3</sup> Lovely [is] the summit,  
joy of the whole earth!  
Zion's hill [is] Zaphon's pinnacle,  
city of the Great King!

<sup>4</sup> Elohim, in her citadels,  
is known as a refuge.  
<sup>5</sup> For, look, kings have come.  
Together, they traversed.  
<sup>6</sup> When they, themselves, saw,  
they were stunned—terrified—alarmed!  
<sup>7</sup> Trembling seized them there—  
writhing like a laboring [woman]  
<sup>8</sup> when an east wind smashed  
the Tarshish[-crafted] ships.  
<sup>9</sup> As we heard, so we saw,  
concerning the city of YHWH,  
[God] of Legions,  
concerning the city of our god:  
Elohim sustains her—on and on.

Exalt!

<sup>10</sup> We contemplated, Elohim, your fidelity,  
inside your palace.  
<sup>11</sup> In accord with your nature, Elohim,  
so [is] your praise to the edges of earth!  
[With] victory, your right hand is filled!  
<sup>12</sup> May Mount Zion rejoice,  
the daughters of Judah jubilate  
because of your advocacy.  
<sup>13</sup> Encircle Zion and surround her, [all of you].  
Count her towers.  
<sup>14</sup> Set your mind to her rampart, [all of you].  
Count her citadels.  
So you may recount [to] the next generation  
<sup>15</sup> that this god—our god forever and ever—  
he, himself, leads us forth.

[With] Alemeth [harps].

**Psalms 49                      מט**

<sup>1</sup> *To bring glory. A Korahite melody.*

<sup>2</sup> Hear this, all you peoples!  
Listen up, all inhabitants of the living world,  
<sup>3</sup> both commoners and upper classes—

- the wealthy together with the poor!  
<sup>4</sup> My mouth is about to speak [with] sagacity—  
 the murmurs of my mind, profundity!  
<sup>5</sup> I am about to attune my hearing to a maxim,  
 lay open with a lyre my riddle!
- <sup>6</sup> Why should I be afraid  
 in troubling times—  
 [when] injustice [by] my devious [foes]  
 surrounds me—  
<sup>7</sup> those [who] trust in their wealth  
 and, in their horde of riches, vaunt?  
<sup>8</sup> One can, by no means, ransom another,  
 nor pay to Elohim one's bail.  
<sup>9</sup> Yes, the ransom [for] their life is costly!  
 It will come to an end for good!  
<sup>10</sup> Can, then, one go on living forever,  
 never seeing the pit?  
<sup>11</sup> As one can see: sages die—  
 both the foolish and stupid perish  
 and leave their wealth to others.  
<sup>12</sup> Their graves [are] their abodes—  
 permanent their dwelling-places  
 from [one] generation to another,  
 [though] they proclaimed their names  
 over [other] grounds.
- <sup>13</sup> Yet a man with valuables does not know  
 [that] he will become like slaughtered beasts.
- <sup>14</sup> Such [is] their way—the folly of them,  
 and of their successors,  
 [who] approve their words.
- Exalt!
- <sup>15</sup> Like the sheep  
 [that], in the Underworld, are placed,  
 Mot will feed [on] them.  
 The upright will tread on them at dawn  
 as their form,  
 the Underworld eats away,  
 apart from [each] one's  
 [princely] prominence.
- <sup>16</sup> However, Elohim will ransom my life

from the dominion of the Underworld  
 when he retrieves me!

Exalt!

- <sup>17</sup> Do not be afraid  
 when a man increases his riches—  
 when the eminence of his house enlarges—  
<sup>18</sup> because he will never, in his death, take the lot.  
 His eminence will not go down after him.  
<sup>19</sup> Though, while he lives,  
 his [own] being, he blesses:  
 “let them, then, praise you  
 for doing [so] well for yourself,”  
<sup>20</sup> his being will pursue  
 the generation of his ancestors—  
 they [who], on and on, never see light.
- <sup>21</sup> A man with valuables does not know  
 [that] he will become like slaughtered beasts.

## Psalm 50

נ

<sup>1</sup> *An Asaphite melody.*

- The supreme deity, YHWH,  
 speaks and summons earth  
 from the rising to the setting of the sun.
- <sup>2</sup> Out of Zion, [with] perfection of display,  
 Elohim manifests day!
- <sup>3</sup> Our god comes and cannot be silent!  
 The fire before him devours  
 and all about him is fiercely turbulent!
- <sup>4</sup> He calls to the skies above  
 and to the earth [below] to judge his people:
- <sup>5</sup> “Gather my faithful to me,  
 who confirm my covenant with sacrifice.”
- <sup>6</sup> The skies declare his justice  
 because Elohim—The Judge [is] he.

Exalt!

- <sup>7</sup> “Listen, my people—let me speak, Israel—  
 that I may testify against you.  
 Elohim—your Elohim—[am] I!

- <sup>8</sup> Not by reason of your sacrifices  
do I accuse you—  
nor your offerings [ascending] before me  
continually.
- <sup>9</sup> I will not accept, from your household, a bull—  
from your pens, rams.
- <sup>10</sup> because mine [is] every forest creature—  
the cattle on the hills [by] the thousand.
- <sup>11</sup> I know every bird of the skies,  
and the mammal of the field [is] with me.
- <sup>12</sup> If I were hungry, I would say nothing to you  
for mine [is] the world and its fullness.
- <sup>13</sup> Should I eat the flesh of aurochs  
or the blood of rams, drink?
- <sup>14</sup> Sacrifice to Elohim with thanks  
and fulfill, to the Supernal, your vows.
- <sup>15</sup> Then call [to] me in a troubling time.  
I will deliver you so you may give me glory.
- <sup>16</sup> But to the wicked [one], Elohim says,  
“What [reason] have you to recount my decrees  
or exalt my covenant with your mouth  
<sup>17</sup> since [it is] you who detest instruction  
and toss my words behind you?  
<sup>18</sup> When you see a thief,  
you are pleased with him,  
and with adulterous men [is] your lot.  
<sup>19</sup> Your words, you expel maliciously  
and your tongue trammels deceitfully.  
<sup>20</sup> Whenever you sit,  
against your brother, you speak—  
against your mother's offspring,  
give false report.  
<sup>21</sup> [With] these [things] you do,  
should I stay silent?  
Did you think  
I would really be like you?  
I hereby accuse you—  
lay out [my case] in plain sight.  
<sup>22</sup> Please consider this, god-forgetters,  
otherwise I will tear [you] apart  
without [any] rescuer.

- <sup>23</sup> One who sacrifices [with] thanks  
gives me glory and sets a precedent.  
I will show him divine salvation!”

Psalm 51

שנ

<sup>1</sup> To bring glory. A Davidic melody <sup>2</sup> when Nathan  
the prophet went to him after he went into  
Bathsheba.

- <sup>3</sup> Favor me, Elohim, according to your kindness.  
According to the vastness of your mercy,  
blot out my transgressions.
- <sup>4</sup> Completely wash me of my iniquity,  
and of my sin, purify me.
- <sup>5</sup> Because, of my transgressions,  
I—yes, I—know,  
and my sin [is] ever before me.
- <sup>6</sup> Against you—you only—I sinned.  
That [which is] evil in your sight, I did.  
Therefore, you are just when you pronounce,  
impeccable when you pass sentence.
- <sup>7</sup> Though, in iniquity, I was brought to birth—  
in sin, my mother bred me—
- <sup>8</sup> yet resolve you desire in the murky [part]—  
in the private [place], you teach me wisdom.
- <sup>9</sup> Should you cleanse me with hyssop,  
I would be pure.  
Should you wash me,  
greater than snow, I would gleam.
- <sup>10</sup> Should you fill my hearing  
[with] joyful exultation,  
the bones you crushed  
would shout for joy.
- <sup>11</sup> Hide your face from my sins,  
and all my iniquities, blot out.
- <sup>12</sup> A pure mind-set, create for me, Elohim,  
and a resolute spirit, renew within me.
- <sup>13</sup> Do not fling me from your Presence,  
nor your Holy Spirit, take from me.
- <sup>14</sup> Restore to me the joy of your salvation,  
and [with] a willing spirit, imbue me.

- <sup>15</sup> I hope to teach transgressors your ways,  
and sinners,  
[that] they might return to you.
- <sup>16</sup> Deliver me from bloodshed, Elohim,  
my salvific god!  
[Then] my tongue will shout for joy  
[at] your vindication!
- <sup>17</sup> My Sovereign, should you part my lips,  
then my mouth would declare your praise!
- <sup>18</sup> For if you desired sacrifice,  
then I would give [it].  
[Yet] with an ascension [offering],  
you would not be pleased.
- <sup>19</sup> My sacrifice, Elohim,  
[is] a spirit that is broken—  
a mind-set broken and crushed.  
Elohim, may you not despise [it]!
- <sup>20</sup> Treat Zion well in your pleasure.  
Build up Jerusalem's walls.
- <sup>21</sup> Then you will desire  
the sacrifices of the righteous [one]:  
ascension and incineration [offerings].  
Then will be brought up,  
atop your altar, bulls.

## Psalm 52

נב

<sup>1</sup> *To bring glory. A Davidic enlightenment* <sup>2</sup> *at the time [that] Doeg the Edomite went and announced to Saul and said to him, "David went into the house of Ahimelech."*

- <sup>3</sup> [For] what [reason] do you glory in evil,  
you "hero," [you] "devotee of El"?  
[Why,] all day long,  
<sup>4</sup> does your tongue devise speech  
like a sharpened blade?  
Worker of perfidy,  
<sup>5</sup> you love evil rather than good,  
[adore] a lie instead of truth-speaking!

Exalt!

*the heavenly fire*

- <sup>6</sup> You love all the words of Belial,  
[adore] a duplicitous tongue.
- <sup>7</sup> Yet El will ruin you permanently.  
He will sweep you away  
and pluck you from your tent.  
Yes, he will uproot you  
from the land of the living!
- Exalt!
- <sup>8</sup> Then the righteous will peer and fear  
and at him, laugh:
- <sup>9</sup> "Look [at] that *zero*  
who would not make Elohim his defense,  
but trusted in his horde of riches—  
defiant in his speech!"
- <sup>10</sup> But I [am] like a verdant olive tree  
in the house of Elohim.  
I trust in Elohim's devotion—  
constant and continual.
- <sup>11</sup> I, hereby, will praise you perpetually  
because you act.  
And I, hereby, will hope in your name—  
because [it is] wonderful—  
in the presence of your devotees.

## Psalm 53

נב

<sup>1</sup> *To bring glory. About the war-dance. Davidic enlightenment.*

- <sup>2</sup> The scoundrel thinks to himself  
"Elohim is not here!"  
They spread corruption  
and commit abominable wrong.  
No one does good.
- <sup>3</sup> Elohim, from heaven, looks down  
on mortals to see  
if there is one who shows insight,  
who seeks Elohim.
- <sup>4</sup> Every one is traitorous—altogether corrupt.  
No one does good—not even one.
- <sup>5</sup> Do they not know,

the workers of iniquity—  
 the devourers of my people,  
 [who are] the bread they devour—  
 who invoke not Elohim—  
<sup>6</sup> [that], [right] there,  
 they will be frightfully frightened  
 [with] [such] fright [as] has never been  
 because Elohim will scatter the bones  
 of one who encamps [against] you?  
 You ridicule, but Elohim rejects you!

<sup>7</sup> If only from Zion  
 [would come] Israel's deliverance!  
 When Elohim turns the tide of his people,  
 Jacob will jubilate, Israel will rejoice!

# Psalm 54 נד

<sup>1</sup> To bring glory. With Neginoth. A Davidic  
 enlightenment <sup>2</sup> at the time [that] the Ziphites came  
 and said to Saul, "Isn't David hiding with us?"

<sup>3</sup> Elohim, save me in your name  
 and defend me in your strength.  
<sup>4</sup> Elohim, hear my prayer.  
 Listen to the words of my mouth.  
<sup>5</sup> Because foreigners rose against me  
 and violent ones sought my life.  
 They do not put Elohim before themselves.  
 Exalt!

<sup>6</sup> Look, Elohim is my helper.  
 My Sovereign is **among** the supporters  
 of my life.  
<sup>7</sup> He will return the evil [deeds] of my hunters.  
 In your truth, destroy them.  
<sup>8</sup> I will sacrifice to you with a **free-will offering**.  
 I will praise your name, YHWH,  
 because of [your] goodness.  
<sup>9</sup> Because you delivered me from every distress  
 and my eye has looked on my enemies.

# Psalm 55 נה

<sup>1</sup> To bring glory. With Neginoth. Davidic  
 enlightenment.  
<sup>2</sup> Listen, Elohim, to my prayer.  
 Do not ignore my supplication.  
<sup>3</sup> Consider me and answer me.  
 I trouble myself with my concern and moan  
<sup>4</sup> because of the sound of the enemy,  
 because of the pressure of the wicked,  
 because they stagger against me with trouble  
 and bear a furious grudge against me.  
<sup>5</sup> My heart writhes within me  
 and the terrors of death fall upon me.  
<sup>6</sup> Fear and trembling came on me  
 and shuddering covered me.  
<sup>7</sup> I said, "Who will give me wings like a dove?  
 Let me fly [away] and settle [down].  
<sup>8</sup> See, I would go far [in] fleeing  
 I would spend the night in the wilderness.  
 Exalt!

<sup>9</sup> Let me hurry [by] my escape[route]  
 from the wind and rushing gale.  
<sup>10</sup> Blunder, My Sovereign, [bring]!  
 Sunder their tongue[s]  
 since I saw violence and strife in the city.  
<sup>11</sup> Both day and night,  
 they go around it on its walls.  
 Both injustice and evil [are] in her midst.  
<sup>12</sup> Ruinous deeds [are] in her midst  
 and it does not depart from her square—  
 [either] oppression or deceit.  
<sup>13</sup> Because [it is] not my foe who rebukes me—  
 I would carry [that burden]—  
 nor my detestor  
 who magnifies himself against me  
 so I would hide from him.  
<sup>14</sup> But you [are] the one equal to me,  
 my confidant and the one who knows me.  
 15  
 16  
 17  
 18

19  
20  
21  
22  
23  
24

**Psalms 56      נ**

1 *To bring glory. Concerning Yonath Aylem Rehoqim. A Davidic inscription at the time [that] the Philistines in Gath seized him.*

2 Be gracious to me, Elohim,  
because men trample me.  
All day long, the opponent oppresses me.  
3 My hunters trample all day long  
because many that fight against me [are] exalted.  
4 When I am afraid,  
I will put my trust in you.  
5 In Elohim—I will praise his word—in Elohim I  
trust.  
I will not be afraid.  
What can flesh do to me?  
6 All day long they twist my words.  
All of their schemes [are] against me for evil.  
7 They attack. They hide.  
They themselves watch my footsteps  
when they wait [to take] my life.  
8 Because of the wickedness they brought forth,  
bring the peoples down through fury, Elohim.  
9 You counted my wandering.  
You put my tears in your animal skin.  
Aren't they in your scroll?  
10 Then my enemies will turn back when I call  
[you]  
I know this because Elohim belongs to me.  
11 In Elohim, [whose] word I will praise.  
In YHWH, [whose] word I will praise.  
12 I will trust in Elohim. I will not be afraid.  
What can a human do to me?  
13 Beside me, [oh] Elohim, [are] your vows.  
I will repay you with thanksgiving.

*the heavenly fire*

14 Because you delivered my life from death.  
Aren't my feet set firm to walk back and forth  
before Elohim  
in the light of life?

**Psalms 57      נ**

1 *To bring glory. "Do Not Ruin." A Davidic inscription at the time [that] he fled from Saul's presence into the cave.*

2 Be gracious to me, Elohim.  
Be gracious to me.  
For in you my being seeks protection.  
*In the shade of your fringes,*  
I will seek protection  
until destruction passes.  
3 I will call to Elohim, the Supernal,  
to the god who avenges me.  
4 He will send [help] from the sky and deliver me.  
He reproaches the one who tramples me.

Exalt!

Elohim will send both his faithfulness and his truth.  
5 My life is in the midst of lions  
that I should lay down [among] those people who  
burn [with rage].  
Their teeth [are] spears and arrows  
and their tongue [is] a sharp sword.  
6 Be exalted above the sky, Elohim.  
your glory [is] over all the earth.  
7 They prepared a net for my feet.  
My life is oppressed.  
They dug a pit before me.  
They fell into the middle of it.

Exalt!

(see Ps 108)  
8 My mind was set, Elohim. My mind was set:  
I will sing and hymn.  
9 Awake, honor of mine! Awake, harp and lyre!  
I will awaken the dawn.  
10 I will praise you among the races, My



Sovereign.

I will hymn to you \*(bal?)among the peoples.

<sup>11</sup> Because greater *than* heaven

[is] your kindness,

and to the stratosphere

[extends] your trustworthiness.

12 Be exalted above the sky, Elohim.

Your glory is over all the earth.

(see Ps 108)

## Psalm 58

מזמור

1 To bring glory. "Do not destroy." A Davidic inscription.

2 Should you, [oh] gods, really speak [against] the righteous?

Should you judge the upright, [oh] human offspring?

3 No! With a perverse heart, you acted in the land. [By] the violence of your hands, you paved a way.

4 The wicked are estranged from the womb.

They err from the belly, the speakers of deceit.

5 Their poison is like the poison of a serpent.

Like a deaf viper—let their ear be occluded—

6 that does not hear the voice of conjurers, the the expert spells of the charmer.

7 [Oh] Elohim, knock out their teeth in their mouth.

Break up the jawbone of young lions, YHWH.

8 Let them flow away like streams.

Let them wander about.

He treads their arrows like they are rotten wood.

9 Let them go on wasting away like a miscarriage, [like] the stillborn of a woman who does not see the sun.

10 Before your cook-pots consider the bramble, Like the living [thing], like the burning [of anger], he will sweep them away.

11 The righteous one will rejoice because he sees vengeance [done].

He will wash his foot

in the blood of the wicked one.

12 A person said, "Surely there is fruit for the righteous one.

Surely there is a god who judges in the earth."

## Psalm 59

מזמור

1 To bring glory. "Do not destroy." A Davidic inscription at the time [that] Saul sent [messengers] and they watched the house in order to kill him.

2 [Oh] my Elohim, rescue me from my enemies, from those who rise up [against] me, make me elevated.

3 Rescue me from the deeds of the wicked, and from men of bloodshed, save me.

4 Because, look, they lay in ambush for my life. Strong ones fight against me.

[for] neither my transgression, nor my sin, YHWH.

5 Not [for] guilt, they rush and prepare themselves. Awake to meet me and see.

6 Now, you, YHWH, god of(enclitic *mem* signals gentivite) legions, god of Israel, awake to punish all the nations.

Show no mercy to all the treacherous wicked.

Exalt!

7 They return at evening. They growl like a dog. They encircle the city.

8 See, they foam in their mouth. Sharp [words are] in their lips because who is listening?

9 But you, YHWH, mock them.

You ridicule all nations.

10 Let my strength watch for you because Elohim [is] my refuge.

11 The god of my faithfulness will meet me.

Elohim will show me those who hunt me.

12 Do not slay them, otherwise they will forget my people.

Shake them by your power and bring them down, [oh] Lord, our shield.

13 [by] the sin of their mouth, the words of their

lips,  
they will be caught by their pride,  
because of the curse and lie that they told.  
14 With rage, make an end.  
Make an end so they vanish.  
Then they will know to the ends of the earth  
that Elohim rules in Jacob.

Exalt!

15 They return at evening. They growl like a dog.  
They encircle the city.  
16 They scrounge for food.  
If they are not sated, they stay the night.  
17 But I will sing of your strength  
and I will shout for joy in the morning [because of]  
your faithfulness.  
Because you have become my refuge,  
my escape route in the day of my distress.  
18 Let me hymn to you, my strength,  
because Elohim [is] my refuge, my god of  
faithfulness.

### **Psalm 60      ט**

1 *To bring glory. Concerning "The Testimony of Shushan" A Davidic inscription. To teach 2 at the time [that] he struggled with Aram-Naharaim and with Aram-Zobah and Joab struck Edom in the Valley of Salt—12,000 [soldiers].*

3 You, Elohim, rejected us. You broke us [down].  
You were angry. Restore us.  
4 You shook the earth. You split it open.  
Heal its fractures because it reels.  
5 You made your people see hard [times].  
You made us, the staggering [one], drink wine.  
6 You gave to your fearers a banner  
to rally around beyond the range of the bow

Exalt!

(see Ps 108)

7 so that your loved ones would be delivered.  
Save [with] your right hand and answer us.

*the heavenly fire*

8 Elohim spoke in his holiness,  
"Let me triumph. Let me divide Shechem.  
And the plain of Succot, I will measure out."  
9 Gilead is mine. Manasseh is mine.  
And Ephraim [is] the helmet of my head.  
Judah is my scepter.  
10 Moab is my washbasin.  
I will throw my sandal over Edom.  
Shout out against me, Philistia!  
11 Who will bring me [to] the fortified city?  
Who will lead me to Edom?  
12 Didn't you reject us, Elohim,  
and not go forth, [oh] god, with our armies?  
13 Give us help from the adversary  
because worthless [is] human deliverance.  
14 With Elohim, we will act mightily.  
And he will trample our adversaries.  
(see Ps 108)

### **Psalm 61      טו**

1 *To bring glory. Concerning Neginoth. Davidic.*

2 Listen, Elohim, to my cry.  
Pay attention to my prayer.  
3 I will call to you from the ends of the earth.  
When my determination wanes,  
you will lead me on a rock higher than I.  
4 Because you are my refuge,  
a strong tower against the enemy.  
5 Let me sojourn in your tent continually.  
Let me seek refuge in the shadow of your wings.

Exalt!

6 Because you, Elohim, heard my vows.  
You gave an inheritance to the fearers of your  
name.  
7 You will add days to the king's life.  
His years [will be] like [one] generation [to]  
another.  
8 He will dwell continually before Elohim.  
Appoint faithfulness and truth. They will protect  
him.

9 So let me hymn your name continually  
so that I may fulfill my vows daily.

**Psalms 62**

סב

1 *To bring glory. In [the style of] Jeruthun. A  
Davidic melody.*

2 Toward Elohim alone my life [will be] restful.  
My salvation [is] from him.

3 He alone [is] my rock and salvation,  
my refuge. I will not be greatly shaken.

4 How long will you attack [such] a one?  
You crush him, all of you, like a tilting wall,  
an unstable wall of stone.

5 Even from his high rank,  
they scheme to force [him] out.  
They are pleased with falsehood.  
They bless with their mouth,  
but inwardly, they curse.

Exalt!

6 Be still, my life, for Elohim alone  
because my hope comes from him.

7 Only he [is] my rock and salvation,  
my refuge. I will not be shaken.

8 My salvation and glory [is] beside Elohim.  
My strong rock, my refuge, [is] with Elohim.

9 Trust in him at all times, [oh] people,  
Spill out your desires to him.  
Elohim [is] a refuge for us.

Exalt!

<sup>10</sup> Mere vapor [are] commoners,  
[an] illusion [are] upper classes.

Going up on the scales,  
they [are] less than a single breath.

11 Do not trust in oppression.  
And do not uselessly trust in the thievery of wealth.

When it prospers, do not set your heart [on it].

12 Elohim spoke one [thing], two [things] that I  
heard,

that power belongs to Elohim.

13 And fidelity belongs to you, Lord,  
because you will reward a person according to their  
action.

**Psalms 63**

סג

<sup>1</sup> *A Davidic melody while in the Judaeen wilderness.*

<sup>2</sup> [Oh] Elohim, my god [are] you!

I will seek you out—

my throat thirsts for you,

my body yearns for you—

in desiccated, wasting, and waterless land.

<sup>3</sup> In the Temple I saw you, [in] truth,  
perceiving your power and splendor.

<sup>4</sup> Because your fidelity surpasses life,  
my speech will glorify you.

<sup>5</sup> So I will bless you with my life,  
in your name, uplift my hands.

<sup>6</sup> As with finest fare, you will surfeit me.  
[With] joyful lips, my mouth will praise.

<sup>7</sup> When, in my quiescence, I recall you,  
[and] in the night-watches, ponder you

<sup>8</sup> because you have been my incoming aid,  
and your fringes a shelter, I will rejoice.

<sup>9</sup> I stayed close to your back.  
Your right hand held me [firm].

<sup>10</sup> But they [who] sought to ruin my life  
will pass into the underworld.

<sup>11</sup> They will be poured out [over] it,  
upon the edges of the sword,  
the provision of jackals, become.

<sup>12</sup> But the king will exult in Elohim.  
All [who] swear [allegiance] to him will boast  
because the mouth of liars will be gagged.

**Psalms 64**

סד

1 *To bring glory. A Davidic melody.*

2 Hear my voice, Elohim, in my concern.

Guard my life from the enemy's terror.

3 Hide me from the council of the wicked,

from the agitation of evildoers  
 4 who sharpen their tongues like a sword.  
 They nock their arrows [with] a bitter word  
 5 to shoot into the hidden places of the blameless  
 [one].  
 They shoot suddenly. They are not afraid.  
 6 They arm themselves [with] what [is] evil.  
 They recount the hiding of snares.  
 They think, "Who will see us?"  
 7 They search out perverse things.  
 "We have finished a well-investigated scheme."  
 Both the inside of a person and [their] inclination  
 [are] impenetrable.  
 8 But Elohim will shoot arrows at them suddenly.  
 They will be struck [by] them.  
 9 They make him stumble.  
 Their tongue [is] against him.  
 Every one who sees them runs away.  
 10 Then they will fear—all people—  
 and declare Elohim's deed  
 and his work [that] they have understood.  
 11 The righteous one rejoices in YHWH  
 and seeks refuge in him.  
 All those of upright heart will boast [of him].

### Psalms 65 טו

1 *To bring glory. A melodious Davidic chant.*  
 2 Silence [is] a prayer to you, Elohim, in Zion,  
 and the vow will be repaid to you.  
 3 All flesh will come to you,  
 you who hear [their] prayer.  
 4 The words of perverse [ones] prevail over me.  
 You, yourself, will cover over our transgressions.  
 5 Happy [is the one] you choose and bring near.  
 He will dwell [in] your courtyards.  
 Let us be satisfied with the goodness of your house,  
 your holy palace.  
 6 Through awe-striking deeds in righteousness  
 you will answer us, god of our salvation,  
 the trust of every earthen corner and [every] distant  
 sea.

*the heavenly fire*

7 One who establishes mountains with his strength,  
 who is girded with might.  
 8 One who stills the roar of seas, the crash of  
 waves,  
 and the commotion of peoples.  
 9 Those who dwell at the boundaries  
 will be afraid of your signs.  
 You make the morning and evening entrances shout  
 with joy.  
 10 You visit the earth and drench it.  
 You give it an abundance of riches  
 [by] the channel of Elohim full of water.  
 You prepare grain because you established it so.  
 11 Its furrows [are] saturated. Its ridges [are] level.  
 You soften it with rainfall. You bless its growth.  
 12 You crown the year of your bounty  
 and your trenches drip richness.  
 13 The pastures of the wilderness drip  
 and the hills gird themselves with joy.  
 14 Pastures clothed [in] flocks  
 and plains wrap themselves [in] grain.  
 They shout for joy. Yes, they sing.

### Psalms 66 טז

1 *To bring glory. A melodious chant.*  
 \*seeLXXtitle

Raise a shout to Elohim, all the earth.  
 2 Hymn the glory of his name.  
 Make glorious his praise.  
 3 Say to Elohim, "How awesome [are] your deeds."  
 Because of your great strength,  
 your enemies cringe at you.  
 4 All the earth will bow down and hymn to you.  
 They will hymn your name.

Exalt!

5 Come and see the works of Elohim,  
 [his] awesome act with human offspring.  
 6 He turned the sea to dry ground.  
 They crossed the channel on foot therein.  
 Let us rejoice in him.

7 He who rules forever by his strength,  
his eyes keep watch on the nations.  
Do not let the stubborn ones exalt themselves.

Exalt!

8 Bless our god, [you] nations.  
Make the sound of his praise be heard.  
9 He who sets our life with longevity  
and does not allow our feet to trip.  
10 When you tested us, Elohim,  
you refined us like silver.  
11 You brought us into a net.  
You put misery on our sides.  
12 You made men ride over our chief.  
We came through fire and water  
You brought us to the saturation-point.  
13 I will enter your house with burned offerings.  
I will repay my vows to you,  
14 which my lips have parted [to release]  
and the word of my mouth in my distress.  
15 Let me bring up to you fire-ascending fatlings  
with the smell of [cooking] rams.  
Let me prepare cattle with goats.

Exalt!

16 Come and hear, all those who fear Elohim,  
so I may recount what he did for me.  
17 My mouth called to him  
and praising [was] under my tongue.  
18 If I had seen wickedness in my heart,  
the Lord would not have heard.  
19 However, Elohim did hear.  
He was attentive to the sound of my prayer.  
20 Blessed is Elohim who did not reject my prayer  
or [turn] his faithfulness [away] from me.

**Psalm 67**      **יד**

\*LXX ascribesto David

1 *To bring glory. With Neginoth. A melodious chant.*  
2 May Elohim be gracious to us and bless us.  
May he shine his face at us.

Exalt!

3 for the knowledge of your way in the earth,  
[for] your deliverance in all the nations.  
4 Let peoples praise you, Elohim.  
Let all people praise you.  
5 Let peoples rejoice and shout for joy  
because you will judge [the] nations fairly  
and you will lead the peoples of the earth.

Exalt!

6 Let the nations praise you, Elohim.  
Let all the nations praise you.  
7 The earth has given its produce.  
Elohim, our Elohim, has blessed us.  
8 May Elohim bless us  
and let all the ends of the earth fear him.

**Psalm 68**      **סד**

<sup>1</sup> *To bring glory. A melodious Davidic chant.*  
<sup>2</sup> Elohim will rise up.  
His enemies will be scattered.  
They who hate him will flee before him.  
<sup>3</sup> As wind-blown smoke,  
you will blow [them] away.  
As wax that melts before a flame,  
the wicked will perish before Elohim.  
<sup>4</sup> But the righteous will be glad,  
rejoice before Elohim and exult joyfully!  
<sup>5</sup> Hymn to Elohim, sing of his name,  
(pave the way for he who rides through the desert  
plains because Yah [is] his name)  
and exult before him,  
<sup>6</sup> the protector of orphans  
and defender of widows.  
Elohim [is] in his holy abode.  
<sup>7</sup> Elohim brings the homeless  
to a house to dwell.  
He sets the subjugated free  
with recompense. (Ugaritic=jubilation?)  
But the defiant dwell [in] desiccation.

Exalt!

- <sup>8</sup> Elohim, when you went out before your people,  
when you journeyed through the wasteland,  
<sup>9</sup> earth shook, yes, the skies drizzled  
before Elohim, the one [of] Sinai,  
before Elohim, the god of Israel.
- <sup>10</sup> You made rain fall freely, Elohim,  
[on] your inheritance,  
and [to] the weary one, gave provision.
- <sup>11</sup> Your creatures settled in it.  
You provided for the poor  
because of your goodness, Elohim.
- <sup>12</sup> The Sovereign will give an oracle.  
“The women who bring news  
[are] a numerous band.
- <sup>13</sup> “The kings of the armies,  
they retreat! They retreat!”  
The pretty one [in] the home  
will divide the spoil.
- <sup>14</sup> When you lie between sheep-folds,  
the wings of a dove will be covered with silver  
and her pinions with tarnished gold.
- <sup>15</sup> When Shadday spreads kings out over her,  
it will snow on Zalmon.”
- <sup>16</sup> Mount of gods! Mount Bashan!  
Conical-Peaked Mount Bashan!
- <sup>17</sup> Why do you recoil, [you] conical peaks,  
[at] the mount Elohim desired for his dwelling?  
Yes, YHWH will dwell [there] forever!
- <sup>18</sup> Elohim’s chariot[s are] countless!  
Thousands [and thousands] again!  
The Sovereign [is] among them  
[on] Sinai in the sanctuary.
- <sup>19</sup> You went up to the heights.  
You took captives captive.  
You received tribute for men—  
even [from] those defiant  
of the dwelling of Yah Elohim!
- <sup>20</sup> Blessed [be] the Sovereign!  
Day [by] day he carries us,

the salvific god of ours.

Exalt!

- <sup>21</sup> El belongs to us—a god of saving acts.  
And belonging to Sovereign YHWH  
[are] the exit-routes for death.
- <sup>22</sup> Elohim will surely smash his enemies’ head,  
the hairy crown  
of he who walks about in his offenses.
- <sup>23</sup> The Sovereign said,  
“From Bashan, I will bring back—  
bring back from the depths of the sea  
<sup>24</sup> so your foot will bathe in blood,  
the tongue of your dogs  
from its share of enemies.”
- <sup>25</sup> They see your processions, Elohim,  
the processions of my god,  
my king in the sanctuary.
- <sup>26</sup> Singers go up front.  
Behind [are] instrumentalists.  
Maidens are drumming in the midst.
- <sup>27</sup> Bless Elohim in the assembly-places,  
YHWH from the fount of Israel!
- <sup>28</sup> There [is] Benjamin, the youngest ruler,  
princes of Judah [in] their throng,  
princes of Zebulun,  
princes of Naphtali.
- <sup>29</sup> Your god took charge.  
Be strong [in] your strength, Elohim,  
which you accomplished for us  
<sup>30</sup> from your palace over Jerusalem.  
Kings will bring you tribute.
- <sup>31</sup> Rebuke the beast of the reed,  
the herd of aurochs  
among the calves of the peoples.  
He tramples on those who pleasure [in] silver,  
scatters peoples [who] delight in war.
- <sup>32</sup> They will come from Egypt  
[with] scarlet bolts,  
The hands of Cush  
will quickly extend to Elohim.

<sup>33</sup> Earthly kingdoms, sing to Elohim!  
Hymn to the Sovereign!

Exalt!

<sup>34</sup> To him who rides through the eastern skies,  
look: he presents his voice—powerful thunder!

<sup>35</sup> Surrender to Elohim [your] might!  
His majesty [is] over Israel,  
his power [is] with the clouds.

<sup>36</sup> Fearsome [are you], Elohim,  
from your holy precincts, god of Israel!  
He gives strength and vigor to his people.  
Blessed [be] Elohim!

Psalm 69

שס

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Psalm 70

ע

<sup>1</sup> To bring glory. Davidic. For the memorial  
[present].

<sup>2</sup> Elohim, in order to deliver me—  
YHWH, to my aid quick!

<sup>3</sup> May they be shamed and humiliated,  
they who hunt my life.  
May they shrink back and be mortified—  
they who delight in my harm.

<sup>4</sup> May they turn back  
in consequence of their shame,  
those who say, “Ha-ha! Ha-ha!”

<sup>5</sup> May they exult and rejoice in you,  
all your seekers,  
and always say, “Elohim be magnified,”  
they who love your salvation!

<sup>6</sup> But I [who am] wretched and poor—  
Elohim, hurry to me!  
My help and my deliverer [are] you.  
YHWH, delay not!

Psalm 71

עא

\*specialtitleinLXX

<sup>1</sup> In you, YHWH, I seek protection.  
Let me not be continually disgraced.

<sup>2</sup> In your righteousness,  
snatch me and rescue me.

*Tune to me your hearing and save me!*  
<sup>3</sup> *Be for me as a rock of habitation to enter.*  
 Continually, you command *my saving*  
*because my crag and my stronghold*  
*[are] you.*

4 My God, deliver me from the grip of the wicked,  
 from the grasp of the wrongdoer and oppressor.  
 5 Because you are my hope, Sovereign YHWH,  
 the one I have trusted since my youth.  
 6 I leaned upon you since birth.  
 From my mother's belly, you clipped me.  
 My praise [is] always in you.  
 7 I am like an omen for many.  
 But you [are] a refuge of strength.  
 8 My mouth is filled with your praise,  
 all day long, [is filled with] your splendor.  
 9 Do not cast me [away] at the time of old age.  
 When my strength is finished, do not abandon me.  
 10 When my enemies spoke against me  
 and those who guard my life consulted together,  
 11 saying, "Elohim abandoned him.  
 Pursue and seize him because there is no rescuer,"  
<sup>12</sup> Elohim, *be not far from me!*  
 My Eloah, *to my aid quick!*

13 Let those who oppose me be shamed  
 and come to an end.  
 Let them wrap up [in] reproach  
 and be disgraced, those who seek my harm.  
 14 But I will continue to wait,  
 and increase all your praise.  
 15 My mouth will tell of your justice,  
 all day long, [will tell of] your deliverance,  
 because I have no knowledge of writing.  
 16 I will go in your strength, Sovereign YHWH.  
 I will remember your justice—only yours.  
 17 Elohim, you taught me from my youth,  
 and, look, I declared your wonders.  
 18 And even when I am old and gray-headed,  
 Elohim,  
 do not abandon me as long as I declare your  
 strength to [this] generation,  
 to everyone who comes [in] your might,

*the heavenly fire*

19 and your justice, Elohim, to the extent that you  
 worked great [things].  
 Who [is] like you, Elohim,  
 20 who showed me great troubles, but turned my  
 evils back?  
 You preserved me.  
 From the subterranean depths of the earth, you  
 turned [me] back—  
 you brought me up.  
 21 Increase my greatness.  
 May you enclose [and] comfort me.  
 22 I will praise you also with stringed instrument  
 I will hymn to you of your truth, my god.  
 [I will hymn] with [the] lyre, Holy [One] of Israel.  
 23 My lips will shout for joy—  
 (let me hymn to you!)  
 and my life, which you ransomed.  
 24 My tongue as well, all day long,  
 will mutter your fidelity  
 because they are shamed,  
 because they are disgraced  
 those who seek my harm.

## Psalms 72

עב

1 *Solomonic.*

[Oh] Elohim, grant your judgments to the king  
 and your justice to the king's son.  
 2 He will judge your people with righteousness  
 and your wretched ones with justice.  
 3 The mountains will lift up peace for [your]  
 people.  
 and the hills with righteousness.  
 4 He will defend the wretched of the people,  
 he will save the children of the poor,  
 and he will crush the oppressor.  
 5 With [the coming of] the sun, they will fear you,  
 and [with] the moon, [for] a generation of  
 generations.  
 6 They will descend like showers over a trimmed  
 [field],  
 like rainfall drenching the earth.



7 He will sprout in the days of justice  
and [in] abundant peace until the moon is gone.  
8 May he rule from sea to sea  
and from the River to the ends of the earth.  
9 Desert nomads will kneel before him  
\*\*\*possible emendation: enemies/adversaries will  
kneel – yod/resh interchange\*\*\*  
and his enemies will lick at the dust.  
10 The kings of Tarshish and islands will pay  
tribute.  
The kings of Sheba and Seba will bring near a gift.  
11 All the kings will bow down to him.  
All the nations will serve him.  
12 Because he will rescue the needy who cry for  
help,  
the wretched, and the one who has no aid.  
13 He will take pity on the powerless and needy,  
and the lives of the poor, he will save.  
14 From the oppressor and violent one,  
he will redeem their lives.  
Their blood is honored in his sight.  
15 May he live [long],  
may the gold of Sheba be given to him,  
and may [every] person pray on his behalf  
continually.  
All day long, may [every] person bless him.  
16 May abundant grain be on the earth.  
At the top of the mountains, it will quake like  
Lebanon's fruit.  
May those from the city flourish like plants of the  
earth.  
17 May his name perpetually exist.  
May his legacy continue while the sun remains.  
May they bless themselves by him.  
may all nations wish him gladness.

<sup>18</sup> *Blessed [be] YHWH Elohim, god of Israel,  
who alone works wonders!*

<sup>19</sup> *And blessed [be] the renown of his honor  
continually!  
And may his honor with all the earth be filled.  
Yes indeed!*

*The prayers of David, son of Jesse,  
are complete.*

Info

*the heavenly fire*

# Third Scroll of David: Elohistic Psalter B



## Psalm 73

עב

1 *An Asaphite melody.*

Assuredly, good to Israel [is] Elohim,  
to those pure of heart.

\*\*\*possible emendation: “Assuredly, good to the  
upright [is] El, Elohim to those pure of heart”

\*\*\*simple change of word division and switch from  
Sin to Shin: לִישָׁר אֵל to לִישָׁר אֱל.

2 But I, my feet almost turned.

My steps almost slipped.

3 Because I was jealous of the boasting ones,  
I saw the well-being of the wicked.

4 Because there are no torments at their death  
and fat [is] their body.

5 The toil of men has nothing to do with them  
and they are not stricken together with humanity.

6 Therefore, their necklace [is] pride.

A cloth of violence wraps them [about].

7 Their eyes bulge from corpulence.

The thoughts of their heart exceed boundaries.

8 They mock and speak with evil [intent].

They mention oppression from elite places.

9 They set their mouth against the sky  
and their lips go over the earth.

10 Therefore, I will bring my people back here.  
And days of fullness will be found by them. (LXX)

11 Then they will say, “How does El know?”  
and “Is there knowledge in the Supernal?”

12 Look, these [are] the wicked  
and those at ease continually.

They increase wealth.

13 Surely I am innocent of heart for no reason  
and I washed my hands in innocence [for nothing].

14 I am stricken all day long  
and reproached in [every] morning.

15 If I said, “Let me relate this,”  
look, I would betray generations of your children.

16 And [when] I thought to ponder this,  
it [was] trouble in my sight

17 until I came to the holy places of El.  
Let me understand their outcome!

18 Surely you placed them on unstable footing.  
You caused them to fall to ruin.

19 How quickly they became a horror!

They are ended—they are finished because of  
calamities.

20 Like a dream when waking, [Oh] Lord,  
when you awake, you will despise their image.

21 Because my heart was embittered  
and my gut was sharply pained.

22 I [was] an idiot without knowledge.  
I became a [senseless] animal before you.

23 But I [am] continually with you.

You grasped me by my right hand.

24 You will guide me with your counsel  
and lead me [in] the wake of glory.

25 Who [is] mine in the heavens?

Beside you, I desire nothing on earth.

26 My flesh fades and my heart—  
the rocky peak of my heart and portion [dissolves],  
[oh] Elohim the Eternal.

27 Because, look, they perish far from you.

You annihilate every one who goes whoring away  
from you.

28 But I draw near to Elohim.

For my benefit,

I made the Sovereign YHWH my refuge,  
to relate all of your works.

## Psalm 74

עד

1 *Asaphitic enlightenment.*

Why, Elohim, is your rejection continual?  
Your anger smokes among the flocks of your  
pasture.

2 Remember your congregation [that] you  
purchased earlier.

Redeem the staff of your inheritance.

This [is] mount Zion. You dwell therein.

3 Lift up your steps to the lasting deceptions,  
every enemy who does evil in the sanctuary.

4 Your enemies roar in the midst of your  
congregation.

They appoint their signs [as] omens.  
 5 He is known as one who brings toward the upper [portion]—  
 among the brush of a thicket—axes.  
 6 And now he strikes your carvings all together with ax and hammer.  
 7 They let loose fire [in] your sanctuary.  
 They defile the land [where] the dwelling of his name [is].  
 8 They thought in their mind, “We will oppress them all.”  
 They burned all the meeting-places of El in the land.  
 9 We do not see our omens. There is still no prophet.  
 And one who knows how long [it will be is] not with us.  
 10 How long, Elohim, will the adversary taunt.  
 Will the enemy continually spurn your name?  
 11 Why do you bring your hand—your right hand—back,  
 withhold your statute from [their] midst?  
 12 Yet [you], Elohim, [are] the ancient king(enclitic *mem* signals genitive – king of antiquity)  
 working acts of deliverance  
 in the midst of the earth.  
 13 You divided the sea by your strength.  
 You shattered the heads of serpents over the water.  
 14 You crushed the heads of Leviathan.  
 You made him food for the people of the desert.  
 15 You broke open the gushing torrents.  
 You dried up the ever-flowing streams.  
 16 The day belongs to you, even the night.  
 You fixed [both] luminary and sun.  
 17 You established all the boundaries of the earth.  
 Summer and autumn, you fashioned.  
 18 Remember this: the enemy scoffs [you],  
 YHWH,  
 and a worthless people spurns your name.  
 19 Do not give to a beast the life of your dove\*\*\*  
 The life\*\*\* of your wretched ones,

forget not continually.  
 20 Trust in the covenant because the caverns of the earth  
 are filled with the abodes of violence.  
 21 He will not let the oppressed or the shamed turn back.  
 Let the wretched and poor praise his name.  
 22 Arise, Elohim, defend your case!  
 Remember your disgrace from the foolish all day long.  
 23 Do not forget the voice of your adversaries,  
 the roar that goes up continually  
 from those who rise [against] you.

Psalm 75

עה

1 To bring glory. “Do not destroy.” An Asaphite melody. A chant.

2 We praise you, Elohim, we give praise.  
 Your name [is] near. We tell of your wonders.  
 3 Because when I receive the appointed time,  
 I will judge fairly.  
 4 Earth rocks and all its inhabitants.  
 I will steady its columns.

Exalt!

5 I said to the boastful ones, “Do not boast!”  
 and to the wicked ones, “Do not raise the horn!”  
 6 Do not raise up to the heights your horns.  
 You spoke with a stiff neck.  
 7 Because neither the emergence and sunset  
 nor the raising up from the wilderness—  
 8 because Elohim the Judge  
 will bring this low and make that high.  
 9 Because a cup [is] in the hand of YHWH  
 and foamed wine, a full mixture.  
 From this he pours.  
 Surely they will drink and drain its dregs,  
 all the wicked of the earth.  
 10 But I will proclaim continually.  
 Let me hymn to the god of Jacob.  
 11 And all the horns of the wicked, I will break.

[But] the horns of the righteous will exalt.

## Psalms 76 ע

1 *To bring glory. In Neginoth. An Asaphite melody. A chant.*

\*seeLXXtitle

2 Elohim is known in Judah.

In Israel, his name is great.

3 His shelter is in Shalem  
and his habitation [is] in Zion.

4 In that place, he shattered the ends of the bow,  
the shield and sword, and battle [plan].

Exalt!

5 You are lit more splendidly  
than the mountains of sustenance.

6 Plundered are ('etpolel from Aramaic) the bull-  
hearted.

They slept their slumber.

And all the powerful men  
could not get [free] their hands.

7 From your rebuke, god of Jacob,  
both chariot and horse were stunned.

8 You—terrible [are] you.

Who can serve in your Presence  
when you fume?

9 You pronounced the decision from heaven,  
the earth was afraid and quiet,

10 when you, Elohim, arose to judge,  
to save all the poor of the earth.

Exalt!

11 Because the man of fury will praise you  
when you don the rest of your rage.

12 Make [your] vow and pay it to YHWH your  
god,

all [you] regions of his  
[who] bring a gift to the Fearsome [One].

13 The breath of the rulers will be suspended.  
He will be feared by all the kings of the earth.

*the heavenly fire*

## Psalms 77 ע

1 *To bring glory. In [the style of] Jedithun. A melody of Asaph.*

2 My voice [is] to Elohim.

Let my voice cry out to Elohim  
so he will listen to me.

3 In the day of my trouble, I sought the Lord.  
My strength, at night, was drained,  
but did not lose hold.

I refused to be at a loss.

4 Let me remember Elohim and groan [to him].  
Let me consider my spirit that grows faint.

Exalt!

5 You took hold of the eyelids of my eyes.  
I was disturbed and could not speak.

6 I considered the days of old,  
the years long gone.

7 Let me remember my stringed melody at night.  
Let me consider with my heart  
and keep track of my spirit.

8 Will the Lord reject me continually  
and not any longer be pleased?

9 Is his fidelity done for good,  
[his] utterance at an end from generation to  
generation?

10 Did El forget to be gracious?  
Did he shut off his mercies in anger?

Exalt!

11 I said, "It [is] my wound.

The right hand of the Supernal is doing [it] again."

12 Let me remember the deeds of Yah.

When I remember your wonder from ancient times,

13 then I will think of all your work,  
and I will contemplate on your actions.

14 Elohim, your path [is] through the holy place.  
What god is as great as Elohim?

15 You [are] the wonder-working god.  
You declare your power among the peoples.

16 You redeem your people with [your] arm,

Jacob and Joseph's descendants.

Exalt!

17 The waters saw you, Elohim.  
The waters saw you, they trembled.  
Yes, the subterranean depths shook.  
18 Clouds poured out rain.  
The dust-clouds sent forth thunder.  
Yes, your bolts shot here and there.  
19 The sound of your thunder swirled.  
You made lightning illumine the world.  
The earth shook and quaked.  
20 Your path [was] through the sea  
and your ways [were] among might waters.  
Your footprints were invisible.  
21 You led your people like sheep  
by means of Moses and Aaron.

**Psalms 78**

עח

1 *Asaphitic enlightenment.*

Pay attention, my people, to my instruction.  
Tune your hearing to the words of my mouth.  
2 Let me open my mouth with a proverb.  
Let me pour out riddles from ancient times  
3 that we heard, that they made known,  
that our fathers told to us.  
4 They did not keep [it] from their children,  
those who told the praises of YHWH to the next  
generation,  
his strength and the wonders that he performed.  
5 He raised up a testimony in Jacob  
and an instruction there in Israel,  
which he commanded our fathers,  
to declare them to their children.  
6 So that the next generation,  
the children who are born, would know,  
[so that] they would rise up and tell their children.  
7 So that they would place their confidence in  
Elohim  
and not forget the deeds of El,  
but keep his commandments.

8 And they would not be like their ancestors,  
[that] stubborn generation, [that] disobedient  
generation  
who did not fix its heart [on his ways]  
and whose spirit was not faithful to El.  
9 The children of Ephraim,  
those who arm themselves with the shots of the  
bow,  
turned back on the day of battle.  
10 They did not keep Elohim's covenant  
and they refused to walk according to his Law.  
11 They forgot his works and his wonders  
that he showed them.  
12 Before their ancestors, he worked a wonder  
in the land of Egypt, in the field of Zoan.  
13 He split the sea and caused them to pass  
through.  
The water stood like a dam.  
14 He lead them in a cloud by day  
and every night with the light of fire.  
15 He split the rocks in the wilderness  
and gave drink as abundant as the subterranean  
depths.  
16 He made flows issue forth from the crag  
and caused water to descend like rivers.  
17 But they still continued to sin against him,  
to rebel against the Supernal in the parched land.  
18 They tested El in their heart  
by requesting food for themselves.  
19 They spoke against Elohim.  
They said, "Is El able  
to arrange a table in the wilderness?"  
20 Look! He struck the rock,  
then waters gushed and rivers overflowed.  
"Is he also able to give food?  
Can he provide meat for his people?"  
21 Therefore, [when] YHWH heard, he became  
angry  
and a fire was kindled against Jacob,  
so also did fury rise up against Israel.  
22 Because they did not put confidence in Elohim  
and did not trust in his deliverance.

23 He commanded the dust-clouds far above  
and opened the doors of heaven.  
24 He made it rain over them  
with "what" so [they] would eat  
and gave them the grain of heaven.  
25 The provender of aurochs, [each] one ate.  
He sent them provision for satiation.  
26 He made the east wind come forth in heaven  
and lead forth the south wind with his strength.  
27 He rained meat over them like dust  
and winged fowl like the sand of the seas.  
28 He caused to fall in the midst of his camp,  
the circumference of his dwellings.  
29 Then they ate and were extremely full,  
he brought them their craving.  
30 They did not turn away from their craving  
while [the] food [was] in their mouth.  
31 Then the fury of Elohim flared up at them.  
.....  
.....

## Psalm 79

טז

1 *A melody belonging to Asaph.*

Elohim, nations entered your inheritance.  
They defiled the palace of your holiness.  
They made Jerusalem a heap of rubble.  
2 They gave the corpse of your servants  
as food for the fowl of the air,  
the flesh of your faithful ones  
to the wild animals of the earth.  
3 They poured out their blood like water  
about the environs of Jerusalem  
and there was no one to bury [the dead].  
4 We became a reproach to our neighbors.  
mocking and ridicule [are] our surroundings.  
(Ps 44:15?)  
5 How long, YHWH,  
will you continue to be infuriated,  
your fervor burn like fire?  
6 Pour out your wrath toward the nations  
that do not know you

*the heavenly fire*

and upon the kingdoms  
that do not invoke your name.  
7 Because it consumed Jacob  
and they ravaged his habitation.  
8 Do not remember our former offenses.  
Hurry to meet us with your mercies  
because we have become very low.  
9 Aid us, god of our deliverance,  
for the sake of your glorious name.  
Save us and cover over our sins.  
10 Why should the nations say, "Where is their  
god?"  
Let it be known among the nations, in our sight,  
the vengeance of your servants' blood [by] the  
Slayer.  
11 May the groaning of the prisoner come before  
you  
according to your great arm,  
the remnant of death's children.  
12 Repay to the chest of our neighbors sevenfold  
their reproach which they reproached you, Lord.  
13 But we, your people, the flock of your pasture,  
praise you continually, one generation to another.  
We recount your praise.

## Psalm 80

פ

1 *To bring glory. To Shoshanim. A testimony. A  
melody belonging to Asaph.*

\*seeLXXtitle

2 Pay attention, Shepherd of Israel,  
who drives Joseph like a flock.  
[You] who sit [among] the guardians, shine forth  
3 before Ephraim, Benjamin and Manasseh.  
Stir up your might and come to our deliverance.  
4 Return us, Elohim.  
Shine your face and we will be saved.  
5 YHWH, God of legions, how long will you fume  
against the prayer of your people?  
6 You fed them the bread of tears.  
A third [portion] of tears you made them drink.  
7 You put us at strife with our neighbors.



Our enemies mock [us] among themselves.  
 8 God of Legions, bring us back.  
 Shine your face and we will be saved.  
 9 You lead a vine out of Egypt.  
 You drove out nations and planted it.  
 10 You cleared out before you.  
 Then your root spread root and filled the land.  
 11  
 12  
 13  
 14 – suspended ayin – river/forest – originally  
 written without either alef or ayin – one school  
 supplied alef, the other ayin

.....  
 .....

### Psalm 81 פא

1 *To bring glory. Concerning The Gitith. Belonging to Asaph.*

2 Shout to Elohim, our powerful one.  
 Cry out to the god of Jacob.  
 3 Lift up a song. Present the tambourine,  
 the lovely lyre with harp.  
 4 Blow the shophar at New Moon,  
 on the full moon, for our feast day.  
 5 Because it [is] a statute for Israel  
 An ordinance of Jacob's god.  
 6 He put a testimony in Joseph  
 when he went out over the land of Egypt.  
 I heard a language I did not know.  
 7 I removed the burden from his shoulder.  
 His hands got rid of the basket.  
 8 You called in distress so that I would rescue you.  
 I answered you from the covering of thunder.  
 I tested you at the waters of Meribah.

Exalt!

9 Hear, my people, and I will warn you.  
 If, Israel, you hear me,  
 10 do not have a strange god among you  
 and do not bow down to the god of a foreign land.

### Psalm 82 פב

<sup>1</sup> *A melody regarding the gatherer of the gods.*

He took a stand among the assembly of El.  
 In the midst of the gods, began to adjudicate:  
<sup>2</sup> How long will you judge unjustly  
 and the countenance of criminals, uphold?

Exalt!

<sup>3</sup> Defend the helpless and the orphan.  
 The wretched and neglected [one], redress.  
<sup>4</sup> Deliver the helpless and the poor.  
 From the grip of criminals, snatch [free].

<sup>5</sup> They do not know or understand.  
 In darkness, they wander about.  
 All the earth's foundations reel.

<sup>6</sup> I, myself, thought, "gods [are] you"  
 and "children of the Supernal all."

<sup>7</sup> But in mortal [manner], you will die  
 and like any other ruler, fall.

<sup>8</sup> Arise, [Oh] Elohim! Adjudicate the earth.  
 For you will inherit all nations.

### Psalm 83 פג

1 *A chant. A melody belonging to Asaph.*

2 Do not be still, Elohim.  
 Do not be silent or quiet, El.  
 3 Because, look, your enemies are tumultuous  
 and those who hate you lift up their head.  
 4 Against your people, they craft a scheme  
 and conspire against your treasured ones.  
 5 They say, "Come, let us destroy their nation  
 and let the name of Israel never again be  
 remembered."

6 Because they devise [in their] heart together.  
 They cut a covenant against you,  
 7 the tents of Edom and the Ishmaelites,  
 Moab and the Hagrites,  
 8 Gebal, Amnon, and Amelek.

Philistia with the inhabitants of Tyre,  
9 Ashur also joins with them.  
They give their strength to the sons of Lot.

Exalt!

10 Make them like Midian,  
like Sisera, like Jabin at the stream of Kishon.  
11 They were destroyed at the spring of Dor,  
They became excrement for the soil.

**Psalms 84 – sing-pl altern**

**פֶּה**

*1 To bring glory. Concerning the Gitith. A melody belonging to the sons of Qorach.*

2 How beautiful [are] your dwelling-places,  
YHWH, [God of] legions.

3 My being yearns and even faints  
for the courts of YHWH.

My whole being shouts to the living El.

4 Yes, a bird finds a home and another a nest for  
itself,

where it can place its chicks beside your altars,  
YHWH, [God of] legions, my king and my god.

5 Happy [are] those who dwell in your house.  
They will always praise you.

Exalt!

6 Happy [is] the one whose strength [is] in you.  
The road [to your palace] is on their mind.

7 Those who pass through the valley of Baca  
make it a spring.

Yes, rain wraps up [the region] with blessings.

8 They go from one strength to another.

He will look towards Elohim on Zion.

9 YHWH, god of legions, hear my prayer.

Pay attention, god of Jacob.

Exalt!

10 Look, Elohim, our shield,  
and peer upon the countenance of your anointed  
one.

*the heavenly fire*

11 Because better is a day in your courts  
than a thousand I have chosen—  
standing at the threshold of the house of my god  
than dwelling in the tents of the wicked.

12 Because sun and shade [is] YHWH Elohim.  
Favor and honor, YHWH gives.

Do not withhold goodness  
from those who walk without blame.

13 YHWH, [God of] legions,  
happy [is] the one who trusts in you.

**Psalms 85**

**פֶּה**

*1 To bring glory. A melody belonging to the sons of Qorach.*

2 You are pleased, YHWH, with your land.

You turned the tide of Jacob.

3 You lifted [away] the offense of your people.  
You covered all their sins.

Exalt!

4 You gathered [back] all your fury,  
You brought back your nose from fuming.

5 Turn [to] us, god of our salvation.  
Put an end to your fury with us.

6 Will you be angry with us forever?  
Will you extend your fury  
from one generation to another?

7 Will you not return? [Will you not] revive us?  
Then your people will rejoice in you.

8 Show us your fidelity, YHWH,  
and your salvation, give to us.

9 Let me listen to what the [true] god, YHWH,  
will say

because he will speak of wellness to his people  
and to his faithful ones.

May they not turn back to foolishness.

Exalt!

10 Surely his deliverance [is] close to those who  
fear him

so that glory will dwell in our land.  
 11 Fidelity and truth have met.  
 Righteousness and peace have kissed.  
 12 Truth will sprout from the land  
 and righteousness will look down from the sky.  
 13 Yes, YHWH will deliver his goodness  
 and our land will give its produce.  
 14 Righteousness goes before him.  
 so he may make a path for his steps.

**Psalm 86 פ**

1 *A prayer belonging to David.*

Pay attention, YHWH. Answer me,  
 because wretched and poor [am] I.  
 2 Protect my life because devoted [am] I.  
 Deliver your servant—you [are] my god—  
 the one who directs [his] trust towards you.  
 3 Lord, be gracious to me  
 when I will call to you all day long.  
 4 Rejoice, [oh] life of your servant,  
 when, [oh] Lord, I am lifted up to you.  
 5 Because you [are] a good and forgiving Lord.  
 And great [is] your faithfulness to all who invoke  
 you.  
 6 Pay attention [to] my prayer, YHWH,  
 and consider the sound of my supplications.  
 7 In the day of my distress, I will call to you  
 because you will answer me.  
 8 There is none like you, Lord, among the gods  
 and nothing like your works.  
 9 All the nations that you made,  
 they will do obeisance before you  
 and glorify your name.  
 10 Because great [are] you and wonder-working.  
 You [are] god—you alone.  
 11 Teach me your way, YHWH.  
 I will walk in your truth,  
 whole-heartedly fearing your name.  
 12 I will praise you, my Sovereign God,  
 with all my heart.

And I will glorify your name forever.  
 13 Because your great faithfulness is beside me.  
 You saved my life from depths of She'ol.  
 14 Elohim, insolent ones rose up against me  
 and the assembly of tyrants sought my life.  
 They did not place you before themselves.  
 15 But you, [oh] Lord, god of mercy and grace,  
 not easily angered and abundantly faithful and true,  
 16 turn to me and be gracious to me.  
 Give your strength to your servant  
 and deliver the progeny of your truth.  
 17 Make me a sign of beneficence.  
 They who hate me will see [it] and will be ashamed  
 because you, YHWH, helped and comforted me.

**Psalm 87 פ**

1 *Belonging to the children of Qorach. A melody. A chant.*

Its foundations [are] on the holy hills.  
 2 YHWH loves the gates of Zion  
 more than all the dwellings of Jacob.  
 3 Glorious things are spoken in you,  
 the city of Elohim.

Exalt!

4 I remember that Rahab and Babel know me,  
 See, Philistia, Tyre with Cush  
 —each one born there.  
 5 And it will be said of Zion,  
 “This one and that one were born in it.”  
 And he, the Supernal, established it.  
 6 YHWH will write about peoples in a scroll,  
 “This one was born there.”

Exalt!

7 Singers and dancers, all my springs [are] in you.

**Psalm 88 פ**

1 *A chant. A melody. Belonging to the children of Qorach. To bring glory. Concerning Mahalath*

*Leannoth. Heman the Ezrahite's enlightenment.*

2 YHWH, god of my deliverance,  
during the day I cried out,  
at night before you [I called].  
3 Let my prayer come before you.  
Incline your ear to my cry.  
4 Because my existence is overflowing with  
troubles  
and my life draws near to She'ol.  
5 I was thought to be with those who descend the  
pit,  
my life [was] like a fellow without strength.  
6 My life\* was among the deceased,  
Like the stricken who lay [within] the grave  
that you do not remember any more,  
they who are cut off from your grasp.  
7 You placed me in the depths of a pit,  
in dark regions, in deep [corners].  
8 Your rage bore down on me,  
all your breakers oppressed me.

Exalt!

9 You kept my companion at a distance from me.  
You made me [all] things offensive to them,  
[like] one closed off and never to emerge.  
10 My eyes lost focus from my misery.  
I called to you, YHWH, throughout the day.  
I spread my hands out to you.  
11 Do you work wonder for the deceased?  
Do Rephaim rise up [and] praise you?

Exalt!

12 Is your fidelity recounted in the grave,  
your reliability in the place of ruin?  
13 Is your wonder known in darkness  
or your righteousness in the land of oblivion?  
14 But I cried to you, YHWH,  
at dawn my prayer came before you.  
15 Why, YHWH, do you reject me?  
[Why] do you hide your face from me?  
16 Wretched and expiring [was] I since my youth.

*the heavenly fire*

I bore your horrors. I was ready to give up.  
17 Your rage passed over me  
Your terrors silenced me.  
18 They encircled me like water all day long.  
They completely surrounded me.  
19 Friend and lover you removed from me.  
My companions [are] darkness.

**Psalm 89**

**פס**

*1 Ethan the Ezrahite's enlightenment.*

2 “The faithful [deeds] of YHWH [are] continual!”  
let me sing.  
From [one] generation to another,  
I will declare your trustworthiness with my mouth  
3 Because I said “never-ending fidelity will he  
build.”  
In the skies, you established your trustworthiness.  
4 I cut a covenant with my chosen one.  
I swore [an oath] to David, my servant:  
5 On and on will I establish your progeny  
and build up, from [one] generation to another,  
your throne.

Exalt!

6 The skies praise your wonder, YHWH,  
even your trustworthiness in the assembly of the  
holy ones.  
7 Because who among the cloudcover  
compares with YHWH,  
is like YHWH among the children of the gods?  
8 El is dreaded greatly in the counsel of the holy  
ones  
and feared by all around him.  
9 YHWH, god of legions, who is like you, mighty  
Yah  
and your trustworthiness [that] surrounds you?  
10 You master the pride of The Sea.  
When he lifts up his waves, you calm them.  
11 You crushed Rahab like the slain.  
With your strong arm, you scattered your enemies.

12 The sky belongs to you, even the earth.  
 The world and its fullness, you founded.  
 13 North and south—you created them.  
 Tabor and Hermon rejoice in your name.  
 14 Power as well as strength are yours.  
 Your hand is strong, your right hand upraised.  
 15 Righteousness and justice  
 [is] the foundation of your throne.  
 Fidelity and truth march before you.  
 16 Happy [is] the people,  
 those who know the cry [of triumph].  
 YHWH, they walk in the light of your presence.  
 17 In your name they will rejoice all day long.  
 In your righteousness, they are exalted.  
 18 Because the splendor of their strength [is] you  
 and by your favor, our horn will be upraised.  
 19 Because our shield belongs to YHWH,  
 to the Holy One of Israel, our king.  
 20 You spoke in a vision, once,  
 to your faithful ones  
 and said, “I gave aid to the warrior.  
 I exalted [the one] chosen from the people.  
 21 I found David, my servant.  
 I anointed him with my holy oil,  
 22 with **whom** my hand will be firm.  
 My arm as well will strengthen him.  
 23 No enemy will **deceive** him  
 or son of injustice **violate** him.  
 24 I will crush his adversaries before him  
 and those who hate him, **strike** [down].  
 25 My trustworthiness and fidelity is with him  
 and by my name, his horn will be upraised.  
 26 I will place his hand on the sea,  
 his right hand on the rivers.  
 27 He will call to me [saying]  
 “my protector [are] you,  
 my god and the **rock** of my deliverance.”  
 28 I also will make him firstborn,  
 the highest of earthly kings.  
 29 For ages to come,  
 I will keep my faithfulness to him

and my covenant will be maintained  
 for his sake.  
 30 I will secure his dynasty continually  
 and his throne like celestial seasons.  
 .....  
 .....  
 51 – enclitic mem signals genitive (quarrels of the  
 nations)

Info

*the heavenly fire*

# Fourth Scroll of David



## Psalm 90

ז

1 *A prayer belonging to Moses, the man of Elohim.*

[Oh] Sovereign, a dwelling [were] you,  
[which] you became for us from [one] generation to  
another.

2 Before mountains were birthed,  
[before] you brought land and world to labor,  
from past to future times, you [are] god.

3 You return humanity to dust.

You say, "Go back, human offspring!"

4 Because a thousand years in your perception  
[is] like yesterday as it passes  
or a watch in the night.

5 You make an end of them. They are a dream.  
In the morning, like grass that fades.

6 In the morning it sprouts, and glistens [with dew].  
At evening, it withers and dries.

7 Because we are destroyed by your fury  
and by your anger, terrified.

8 You placed our offenses before you  
our hidden [faults] in the radiance of your  
presence.

9 Because all our days have slipped away in your  
fury.

Our years disappeared like a sigh.

10 The moments of our life [are] 70 year[s] and if  
virile, 80,

but the best of them are toil and sorrow.

They pass quickly and we are darkened.

11 Who knows the power of your rage?

Your anger compares to the fear of you,

12 to the counting of our days.

Declare [it] thus

and we will come to have a wise mind.

13 Turn back, YHWH! How much longer?

Show compassion on your servants.

14 We are satisfied in the morning with your  
faithfulness.

Let us rejoice and be glad throughout our days.

15 Make us joyful in the days when you humble us,  
in the year we see disaster.

16 May your activity be seen by your servants  
and your splendor by their offspring.

17 May the kindness of our sovereign Elohim be  
upon us

and [by] our handiwork, establish us.

Our handiwork—establish it!

## Psalm 91

נז

\*LXX ascribed to David

1 One who dwells in the cover of the Supernal,  
in the shadow of Shadday, slumbers,

2 says to YHWH, "my shelter and fortress,  
my god I will trust in you."

3 Because he will deliver you  
from the fowler's snare,  
from the threatening pestilence.

4 He will cover you with his pinions  
and under his wings, you will find refuge.

His firmness [is] a body-shield and fortification.

5 You will not be afraid of the terror of night,  
of the arrow that flies by day,

6 of the pestilence that travels in darkness,  
of the blight that devastates at noontime.

7 A thousand may fall at your side  
countless [numbers] at your right hand.

It cannot draw near to you

8 without you spotting it with your eyes.

And the retribution of the wicked, you will see.

9 Because you, YHWH, [are] my shelter.

Supernal, you preserve your habitation.

10 Evil will not befall you  
and plague will not draw near your tent.

11 Because he orders his messengers for you,  
to protect you in all your ways.

12 They will carry you upon [their] hands  
so you do not strike your foot on a stone.

13 You will tread upon lion and adder,  
trample lion cub and serpent.

14 Because he reveres me, I will deliver him,  
exalt him because he knows my name.

15 He will call to me and I will answer him.



I [am] with him in distress,  
will deliver him and bring him honor.  
16 With old age, I will satisfy him  
and show him my deliverance.

**Psalm 92                      צב**

1 *A melody. A chant for the Sabbath day.*  
2 [How] good [it is] to praise YHWH,  
to hymn your name, Supernal,  
3 to proclaim at dawn your faithfulness  
and your trustworthiness at dusk  
4 upon the ten-string and harp,  
to the drone of the lyre.  
5 Because you have cheered me up by your action.  
By your handiwork, I will burst with joy.  
6 How great are your works, YHWH.  
[How] unfathomable your intents.  
7 The incompetent one does not know,  
the fool does not comprehend this:  
8 when the wicked sprout like weeds,  
and all troublemakers flourish,  
[it is] only until their extermination.  
9 But you are exalted forever, YHWH.  
10 Because, look, your enemies, YHWH—  
because, look, your enemies perish!  
All evildoers will be dispersed.  
11 You raise up my horn like a wild ox  
(KJV=unicorn!)  
I am slickened with fresh oil.  
12 My eye gazes on my defenses.  
On the height, the wicked [are] against me.  
My ears are attuned.  
13 The righteous one, like a date-palm, burgeons,  
like Lebanon cedar, flourishes.  
14 Planted in the house of YHWH,  
in the courts of our god, they bloom.  
15 They still bear fruit in old age.  
They are hearty and plenteous.  
16 Proclaiming that YHWH [is] just,  
my rock, in whom there is no inequity.

**Psalm 93                      צב**

\*seeLXXtitle

1 YHWH has become king!  
In majesty is he attired, attired is YHWH, girded  
with strength.  
Yes, the world is established.  
It will never be unbalanced.  
2 Your throne was established long since.  
From ancient times [are] you.  
3 The rivers lifted up, YHWH—  
the rivers lifted up their voice.  
The rivers lift up their crashing.  
4 More splendid at the heights [is] YHWH  
than the sounds of many waters,  
more splendid than oceanic waves.  
5 Your decrees are eminently reliable.  
Lovely holiness belongs to your house,  
YHWH, for a long time [to come].

**Psalm 94                      צב**

\*seeLXXtitle

1 YHWH, god of retributions—  
god of retributions, dispel the night!  
2 Rise up to judge the earth.  
Repay a reward upon the proud.  
3 How long, YHWH, will the wicked—  
how long will the wicked exult?  
4 They spew words of insolence.  
All troublemakers boast.  
5 Your people, YHWH, they crush.  
Your inheritance, they violate.  
6 They kill the widow and sojourner.  
They slay orphans.  
7 They thought, “Yah does not see.  
The god of Jacob does not notice.”  
8 Take notice, [you] incompetent among the  
people!  
And [you] fools, when will you understand?

9 The one who planted the ear, can't he hear?  
 He who shaped the eye, can't he perceive?  
 10 The one who chastises nations, can't he rebuke,  
 he who teaches humanity knowledge?  
 11 YHWH knows human intents—  
 that they are ephemeral.  
 12 Happy [is] the one whom Yah disciplines.  
 Then from your Law, you will teach him  
 13 to have peace in troubling days  
 until a pit is dug for the wicked.  
 14 Because YHWH will not forsake his people  
 and his inheritance, he will not abandon.  
 15 For as long as the Righteous One returns justice  
 and all the upright of heart follow him,  
 16 who will rise up against me with wicked ones?  
 Who will stand against me with troublemakers?  
 17 If YHWH had not been my aid,  
 I would soon reside in Dumah.  
 18 When I think my footing imbalanced,  
 your fidelity, YHWH, will keep me steady.  
 19 In the abundance of my inner tensions,  
 your consolations delighted me.  
 20 Can the Throne of Destruction be your ally,  
 [which] fashions trouble upon an edict?  
 21 They band together against the life of the  
 righteous  
 and the blood of the innocent, condemn.  
 22 But YHWH will be my refuge  
 and my god, the rock of my refuge.  
 23 He will bring their [own] misdeeds upon them  
 and in their wickedness, silence them—  
 he will silence them, YHWH our god.

## Psalm 95

צב

1 Come and let us rejoice to YHWH.  
 Let us shout to the rock of our deliverance.  
 2 Let us come before his presence with  
 thanksgiving.  
 Let us shout to him with songs.  
 3 Because a great god [is] YHWH

and a great king over all gods,  
 4 who [has] in his grasp the horizons of earth,  
 and the apex of the mountains belong to him,  
 5 who owns the sea, [which] he made,  
 and the arid waste [that] his hands fashioned—  
 6 Come, let us bow down and kneel!  
 Let us bring blessing before YHWH our Maker!  
 7 Because he [is] our god  
 and we [are] the people of his pasture, the flock of  
 his care.  
 If only you would hear his voice today!  
 8 “Do not harden your hearts like [at] Meribah,  
 like the day of Massah in the wilderness  
 9 when your ancestors tested me.  
 They put me to the test  
 even [though] they saw what I did.  
 10 For 40 years, I was disgusted by [that]  
 generation  
 and thought, 'a people of confused mind [are] they  
 and they do not know my ways,'  
 11 when I swore in my anger,  
 “If they enter into my resting-place,  
 [may I be cursed]!”

## Psalm 96

צב

\*seeLXXtitle

1 Sing to YHWH a new song!  
 Sing to YHWH, all the earth!  
 2 Sing to YHWH! Bless his name!  
 Proclaim from [one] day to another his deliverance!  
 3 Recount his glory among the nations,  
 among all the peoples, his wonders!  
 4 Because *great [is] YHWH*  
*and one praised highly!*  
 Awesome [is] he above all gods!  
 5 For all the nations' divinities are duds,  
 but YHWH crafted the sky.  
 6 Splendor and honor [are] before him.  
 Strength and beauty [are] in his sanctuary.

<sup>7</sup> *Attribute to YHWH, ethnic clans—  
attribute to YHWH glory and power.*  
<sup>8</sup> *Attribute to YHWH the glory of his name.*  
Take up an offering and enter his courts.  
<sup>9</sup> *Bow to YHWH in manifest holiness!*  
Tremble before him, all the earth!  
<sup>10</sup> Declare among the nations,  
“YHWH has become king!  
Yes, the world is established.  
It will never be unbalanced.  
He will judge [the] peoples justly.  
11 The heavens rejoice and the earth jubilates.  
----**YHWH is spelled out here**  
The sea storms and its fullness.  
12 The country exults and everything within it.  
Then all the trees of the forest will shout  
13 before YHWH because he has come!  
Because he has come to judge the earth.  
He will adjudicate the world rightly  
and the peoples faithfully.

**Psalms 97                      יז**

\*seeLXXtitle

1 YHWH has become king!  
Let the earth rejoice!  
Let numerous coast[lands] be glad!  
2 Murkiest haze envelops him.  
Righteousness and justice [are] his throne's base.  
3 Fire moves before him  
and scorches his adversaries all around.  
4 His lightning illumines the world.  
The earth sees and trembles.  
5 The mountains melt like wax  
at the presence of YHWH.  
At the presence of the Sovereign  
the whole earth [recedes].  
6 The skies proclaim his faithfulness  
and all the nations observe his glory.  
7 All idolaters will be shamed,  
those who boast in their deities.

Bow down to him, all [you] gods!  
8 Zion hears and rejoices,  
Judah's daughters shout with joy,  
because of your judgments, YHWH.  
9 because you, YHWH, [are] supreme  
over the whole earth.  
You are elevated far above all gods.  
10 Lovers of YHWH: hate evil.  
Protect the lives of his devotees.  
From the hand of the wicked,  
he will rescue them.  
11 Light is cultivated for the righteous one  
and for those with an upright heart, joy.  
12 Rejoice in YHWH, righteous ones,  
*Praise the invocation of his holiness!*

**Psalms 98                      יח**

1 *A melody.*  
Sing to YHWH a new song  
because of the wonders he wrought.  
His right hand delivered him and his holy arm.  
2 YHWH has declared his deliverance,  
in the sight of the nations, revealed his justice.  
3 He remembered his kindness and faithfulness  
to the house of Israel.  
Every corner of the earth saw  
the deliverance of our god.  
4 Shout to YHWH all the earth!  
Break forth, rejoice, and hymn!  
5 Hymn to YHWH with lyre,  
with lyre and the sound of melody,  
6 with trumpets and the sound of shophar.  
Shout before YHWH the King.  
7 Let the sea storm and its fullness,  
the world and the inhabitants therein.  
8 Let rivers slap [their] bank[s],  
let the mountains rejoice at once,  
9 before YHWH.  
When he comes to judge the earth,

He will judge the world justly  
and nations uprightly.

**Psalms 99                      צמ**

- <sup>1</sup> YHWH has become king—  
Tribes tremble.  
the dweller of cherubim.  
Earth shakes.
- <sup>2</sup> YHWH in Zion [is] great,  
exalted above all tribes.
- <sup>3</sup> Let them praise your name:  
“Grand and fearsome,  
holy [is] he!”
- <sup>4</sup> Now, strong [is] a king. He loves justice.  
You, yourself, fixed order.  
Justice and righteousness in Jacob,  
you, yourself, have wrought.
- <sup>5</sup> Extol YHWH our Elohim  
and worship toward his footstool.  
Holy [is] he!
- <sup>6</sup> Moses and Aaron among his priests—  
Samuel among the invokers of his name—  
they called to YHWH and he replied.
- <sup>7</sup> In a shaft of clouds, he spoke to them.  
They preserved his statements,  
the decree he gave them.
- <sup>8</sup> [Oh] YHWH our Elohim, you answered them.  
You were their upraised god,  
but an avenger on their transgressions.
- <sup>9</sup> Extol YHWH our Elohim  
and worship toward his holy mount  
because holy [is] YHWH our Elohim.

**Psalms 100                      פ**

- 1 *A melody of thanksgiving.*  
Shout to YHWH all the earth!  
2 Serve YHWH with joy!

*the heavenly fire*

- Come before him with jubilation!  
3 Recognize that YHWH is god.  
He, himself, made us and we did not,  
[we who are] his people  
and the flock of his pasture.  
4 Enter his gates with thanksgiving,  
his courts with praise.  
Exalt him! Bless his name!  
5 For beneficent [is] YHWH,  
continual [is] his faithfulness,  
and unto each and every generation,  
his trustworthiness [remains].

**Psalms 101                      נק**

- 1 *A Davidic melody.*  
Let me sing of faithfulness and justice.  
Let me hymn to you, YHWH.
- 2 Let me understand the way of the blameless.  
When will you come to me?  
I will pace in the integrity of my heart  
in the midst of my home.
- 3 I will not place in my field of vision  
the word of Belial.  
I hated the act of transgression.  
It did not cling to me.
- 4 A perverse heart will leave me.  
I will not be acquainted with what is evil.
- 5 One who secretly slanders his fellow,  
[it is] he [that] I will silence.  
[One who is] superior in his [own] estimation  
and swollen of mind,  
[it is] he [that] I will not endure.
- 6 My eyes [are] on those of the land who prove  
themselves faithful  
to sit at my side, walking in the way of the  
blameless.  
He will serve me.
- 7 He will not dwell in the midst of my home,  
the worker of treachery, the speaker of deception.  
He will not be remain under my gaze.

8 At every dawn,  
I will make all the wicked of the land silent,  
destroying from the city of YHWH  
all wrongdoers.

**Psalm 102 קב**

1 A prayer for the wretched because he is weak.  
Before YHWH, he spills his concern.  
2 YHWH, hear my prayer  
and may my plea come before you.  
3 Do not hide your presence from me.  
In the day of my trouble, tune in to me.  
When I call, quickly send me [your] reply.  
4 Because my days vanish like smoke  
and my bones glow like the hearth.  
5 My core is struck and desiccated like grass  
because I forgot to consume my food.  
6 Because of the sound of my groaning,  
my bone rubs up against my skin.  
7 I am like an owl in the wilderness,  
have become like another in the waste.  
8 I keep watch and become  
like a lonesome bird upon the roof.  
9 All day long, my enemies reproach me.  
My taunters swear [an oath] against me  
10 because I eat ashes like bread  
and mix my beverage with weeping  
11 on account of your curse and wrath,  
because you lifted me up and cast me away.  
12 My life is alike a lengthened shadow  
and I, like a plant, dry up.  
13 But you, YHWH, dwell forever  
and the memory of you  
[is] from [one] generation to another.  
14 You will rise up and have mercy on Zion  
because it is time to be gracious with her,  
because the moment has come!  
15 Because your servants delight in her stones  
and show favor to her dust.  
16 Then nations will fear the name of YHWH

and all earthen kings, your glory.  
17 Because YHWH will rebuild Zion.  
He will appear in his splendor.  
18 He will turn to the prayer of the destitute  
and will not despise their petition.  
19 May this be written for a coming generation.  
A race being created will praise Yah.  
20 Because he looked down from his holy height.  
YHWH peered from heaven to earth.

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**Psalm 103 קג**

1 *Belonging to David.*  
Bless YHWH, [oh] breath of mine,  
and everything within me, his holy name.  
2 Bless YHWH, [oh] breath of mine.  
Do not forget any of his rewards  
3 who forgives all your offenses,  
who heals all your diseases.  
4 Who redeems your life from the pit,  
who crowns you with faithfulness and compassion.  
5 Who satisfies your honors with goodness.  
Your youth is invigorated like an eagle.  
6 YHWH does what is right  
and brings justice for all the oppressed.  
7 He revealed his ways to Moses,  
to the Israelites, his deeds.  
8 Compassionate and merciful [is] YHWH,  
not easily angered and abundantly loyal.  
9 He will neither continue to pass sentence  
nor keep a tight rein.  
10 He neither responds to us according to our sins  
nor renders upon us according to our offenses.  
11 Because, as high as heaven  
[stretches] over the earth,  
[so] his faithfulness soars  
over those who fear him.  
12 As distant as east from west,  
[so] he removes from us our transgressions.

13 As compassionate as a father over children,  
 [so] YHWH is merciful upon his fearers.  
 14 Because he knows our composition,  
 having recalled that dust [are] we.  
 15 Human duration [is] like grass,  
 like a wildflower, so it blooms.  
 16 Because a wind blows over it and it is gone.  
 It's [own] patch [of earth] no longer knows of it.  
 17 But YHWH's fidelity  
 [is] enduring and surpassing on his fearers,  
 and his integrity [continues] to the third generation,  
 18 to those who keep his covenant,  
 and who remember his precepts,  
 to carry them out.  
 19 YHWH fixed his throne in the sky,  
 his kingdom holds sway over everything.  
 20 Bless YHWH, [you] messengers of his,  
 [you] mighty of strength who carry out his will,  
 who hear the sound of his utterance.  
 21 Bless YHWH, all [you] soldiers of his,  
 [you] servants who do what pleases him.  
 22 Bless YHWH, all [you] works of his,  
 in all the places of his dominion.  
 Bless YHWH, [oh] breath of mine!

# Psalm 104 קד

\*LXX ascribed to David

1 Bless YHWH, [oh] breath of mine!  
 YHWH, my god, you are exceedingly great,  
 in splendor and majesty, clothed,  
 2 wrapped in light like a mantle,  
 stretching the sky like a tent.  
 3 Who lays beams on the water for his skyrooms,  
 who makes the clouds his chariot,  
 moving upon the wings of the wind.  
 4 Who makes his messengers the gales,  
 his servants, scorching fire.  
 5 He fixed earth upon its foundations  
 Never—not ever—will it be imbalanced.  
 6 You covered the depths like a garment.

*the heavenly fire*

Over the mountains, waters were stationed.  
 7 Because of your rebuke, they flee.  
 From the sound of your thunder, they withdraw  
 quickly.  
 8 Mountains rise up, valleys descend,  
 to the very place you assigned them.  
 9 You set the boundary they will never cross.  
 They will never return to cover the earth.  
 10 Who makes springs spurt in the wadis.  
 Between mountains, they course.  
 11 They refresh all his creatures in the field.  
 They sate the thirst of the wild asses.  
 12 Beside them dwell the birds of the air.  
 From their house of foliage, they chirp.  
 13 Who sends rain on the mountains  
 from his sky-rooms.  
 Because of the product of your deeds,  
 the earth is surfeited.  
 14 Who makes plants grow for the beasts  
 and crops for the labor of humanity  
 to bring forth sustenance from the earth  
 15 and wine that makes man's heart glad,  
 to make faces shine with oil,  
 and bread that strengthens man's core.  
 16 The trees of YHWH are sated,  
 the cedars of Lebanon that he planted,  
 17 wherein fowl build their nest,  
 [in ] junipers, the heron's abode,  
 18 the high mountains of the ibexes,  
 the sheltering crags of coneys.  
 19 He made the moon for seasons.  
 The sun knows its setting-place.  
 20 You make darkness and night proceeds,  
 in which all his forest creatures teem.  
 21 The lion cubs roar for their prey  
 seeking their meal from El.  
 22 As the sun dawns, they withdraw  
 and settle in to their lairs.  
 23 A man goes out to his work,  
 to his labor until evening.  
 24 How great are your deeds, YHWH.  
 You made all of them skillfully.

The earth is filled with your possessions.  
 25 This sea [is] great and wide [its] shores.  
 There, [its] creatures are innumerable,  
 small as well as large animals.  
 26 There, ships sail.  
 Leviathan itself, you formed to play with.  
 .....  
 .....

**Psalm 105 קה**

1 Praise YHWH! Invoke his name!  
 Declare among the peoples his deeds!  
 2 Sing to him! Hymn to him!  
 Consider all his wonders!  
 3 Boast in his holy name!  
 May the heart rejoice [of] those who seek YHWH.  
 4 Inquire of YHWH's [oracle] and might.  
 Always seek his presence.  
 5 Recall the wonders that he wrought,  
 his omens, and the judgments he pronounced.  
 6 [Oh] offspring of his servant Abraham,  
 children of Jacob, his chosen ones,  
 7 he [is] YHWH, our god.  
 Throughout the entire earth [are] his intentions.  
 8 He continually remembers his covenant—  
 the thing he commanded for a thousand generations —  
 9 which he cut with Abraham  
 and his oath to Isaac.  
 10 He appointed it for Jacob as a statute,  
 for Israel as a continual covenant,  
 11 “To you I will give the land of Canaan,  
 the territory of your inheritance.”  
 12 When their number was few—  
 just a bit—and they sojourned therein—  
 13 when they wandered from nation to nation,  
 from the kingdom [of Egypt] toward a foreign race,  
 14 no one waited to oppress them.  
 He rebuked kings because of them.  
 15 “Do not touch my anointed ones,  
 and my prophets, do not harm.”

16 He summoned famine upon the land.  
 Every branch of provision, he broke.  
 17 He sent before them a man.  
 Joseph was sold as a servant.  
 18 His feet were forced into fetters,  
 his neck was clad with iron,  
 19 until the time his word came.  
 The utterance of YHWH refined him.  
 20 The king sent [for] and released him.  
 The ruler of races set him loose.  
 21 He made him master of his house  
 and he governed all his property  
 22 to bind his officials with his will  
 and instruct his elders in wisdom.  
 23 Then Israel entered Egypt,  
 Jacob sojourned in the land of Ham.  
 24 He made his people very fruitful  
 and stronger than his adversaries.  
 25 He changed their mind to hate his people,  
 to behave deceitfully with his servants.  
 .....  
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**Psalm 106 קו**

1 Praise Yah! Exalt YHWH for boon!  
*Perpetual [is] his fidelity!*  
 2 Who will declare the mighty acts of YHWH,  
 will proclaim all his praise?  
 3 Happy [are] those who uphold justice,  
 who do what is right at all times.  
 4 Remember me, YHWH,  
 through the favor of your people.  
 Care for me through your deliverance.  
 5 So I may see the good fortune of your chosen  
 ones,  
 may rejoice at the joy of your nation,  
 may boast along with your inheritance.  
 6 We and our ancestors sinned.  
 We misbehaved. We perpetrated wickedness.  
 7 Our ancestors in Egypt did not understand your  
 wonders.

They did not remember your abundant faithfulness.  
They rebelled beside the sea, at the reed sea.

8 But he delivered them for the sake of his name,  
to announce his might.

9 He rebuked the reed sea and it dried up.  
He led them through the depths  
just as [through] the wilderness.

10 He delivered them from the enemy's grip,  
redeemed them from the opponent's grasp.

11 Waters covered their adversaries.  
Not one of them remained.

12 They relied upon his words.  
They sang his praise.

13 They quickly forgot his deeds.  
They did not wait for his advice.

14 They were enticed by appetite in the wilderness  
and tested El in the wasteland.

15 So he granted their request,  
but sent deterioration into their state.

16 Those in the camp were jealous of Moses,  
of Aaron, YHWH's holy one.

17 The earth opened and swallowed Dashan,  
it closed up over Abiram's entourage.

18 Fire burned through their gathering.  
Flame scorched the wicked [ones].

19 They made a calf on Horeb  
and bowed down to a forged object.

20 They traded their splendor  
for the representation of a bull, a grass-eater.

21 They forgot their deliverer, El,  
who did great things in Egypt,

22 [who worked] wonders in the land of Ham  
and fearsome things over the sea of reeds.

23 He had thought to destroy them if not for  
Moses,

his chosen one, who stood in the breach before him  
to turn back his rage from ruination.

24 They did not submit in the delightful land.  
They were not faithful to his utterance.

25 They grumbled in their tents.

They did not listen to the voice of YHWH.

26 Then he lifted his hand toward them

to knock them down in the wilderness,

27 to bring down their offspring among the nations  
and scatter them among the lands.

28 They aligned themselves with Baal Peor  
and ate the sacrifices of deceased ancestors.

29 They inflamed provocation by their deeds  
and an epidemic broke out among them.

30 Phinehas took a stand and intervened.  
The epidemic was brought to a halt.

31 [The intervention] was credited to him as  
righteousness

from [one] generation to another, time without end.

32 They provoked anger at the waters of Meribah  
and it was detrimental to Moses on their account

33 because they embittered his spirit  
and he sinned with his lips.

34 They did not destroy the races  
that YHWH told them [to exterminate],

35 but mingled among the nations  
and imitated their behavior.

36 They served their fetishes,  
which became a snare to them.

37 They sacrificed their sons and daughters  
to the Shaydim.

38 They shed the blood of the innocent—  
the blood of their sons and daughters whom they  
sacrificed

to Canaanite fetishes.

The land was tainted with blood-guilt.

39 They became impure through their works,  
they fucked up through their deeds.

40 YHWH was infuriated by his people  
and loathed his inheritance.

41 He gave them into the hand of the nations.  
Those who hated them ruled over them.

42 Their enemies oppressed them.

They were subdued beneath their hand.

43 Many times, he rescued them,  
but they were intractable in their resistance  
and mired in their offense.

44 But he saw their distress  
when he heard their exclamation.



45 Then he remembered his covenant with them  
and relented because of his extravagant devotion.

46 He made them sympathized  
by all who held them captive.

47 Deliver us, YHWH, our god,  
and gather us from the nations  
to extol your holy name,  
to vaunt your praise.

48 Blessed [be] YHWH, god of Israel,  
from days past to futures vast.

Then all people will say, “Indeed! Praise Yah!”

Info

*the heavenly fire*

# Fifth Scroll of David



## Psalm 107

קז

1 Exalt YHWH for boon!  
*Perpetual [is] his fidelity!*  
 2 May those who are redeemed by YHWH speak,  
 whom he redeemed from adversarial grasp  
 3 and gathered from distant lands,  
 from east to west, from north to south.  
 4 They wandered in the wilderness,  
 in the way of the wasteland.  
 A permanent settlement, they did not find.  
 5 The starving, even dehydrated ones,  
 their energy waned in them.  
 6 Then they cried out to YHWH in their distress  
 and he delivered them from their afflictions.  
 7 He led them on the right path  
 to journey toward a permanent settlement.  
 8 Exalt the fidelity of YHWH  
 and his wonders for human offspring!  
 9 Because he satisfies the parched throat  
 and the hungry throat [is] filled [with] pleasing  
 [things].  
 10 They dwell in pitch blackness,  
 the prisoners of painful irons,  
 11 because they defied deified words,  
 the Supernal's council, spurned.  
 12 He humbled their heart with trouble.  
 They stumbled without a helper.  
 13 Then they cried out to YHWH in their distress  
 and he saved them from their afflictions.  
 14 He brought them out of pitch blackness  
 and broke apart their fetters.  
 15 Exalt the fidelity of YHWH  
 and his wonders for human offspring!  
 16 Because he shattered the bronze doors  
 and the iron bars, sawed through.  
 17 Fools—from their path of transgression,  
 from their offenses—will be tormented.  
 18 All food will be abhorrent to their appetite  
 until they arrive at the gates of death.  
 19 Then they cried out to YHWH in their distress

and he saved them from their afflictions.  
 20 He sent his order and healed them.  
 It delivered [them] from their pits.  
 21 Let them exalt the fidelity of YHWH  
 and his wonders for human offspring!  
 22 And may they offer sacrifices of thanksgiving  
 and recount your deeds aloud.  
 { 23 Those who sail the sea in ships,  
 who engage in trade on vast waters,  
 24 they saw YHWH's works  
 and his wonders in the depths.  
 25 He spoke and raised up a tempest wind,  
 [which] stirred up his waves.  
 26 They rose up to the sky.  
 They went down to the depths.  
 Their courage vanished in disaster.  
 27 They reeled and tottered like the drunkard.  
 All their competence was confounded.  
 28 Then they cried out to YHWH in their distress  
 and he brought them out of their afflictions.  
 29 He raised the tempest to a calm.  
 Their waves were stilled.  
 30 Then they rejoiced because of their tranquility  
 and he led them toward a pleasant port. }  
 31 Exalt the fidelity of YHWH  
 and his wonders for human offspring!  
 32 Let them exalt him in the assembly of the  
 people,  
 praise him in the residence of the elders.  
 33 He laid rivers for the wilderness  
 and fountains of water for the arid region[s].  
 34 [But] fertile land into barren waste  
 because of the evil of its inhabitants.  
 35 He made the wilderness a pool of water  
 and parched land, flowing fountains.  
 36 He ensconced the hungry ones there  
 and they established a permanent settlement.  
 37 They sowed fields and planted vineyards,  
 [which] yielded harvest fruit.  
 38 Then he blessed them

and they became very numerous  
and he did not let their livestock dwindle.  
39 But they dwindled and were brought low  
because of misery and sorrow.  
40 He pours contempt upon the gentry  
and makes them wander aimlessly,  
without course.  
41 But he raises up the poor  
from his wretchedness  
and makes the clans like flocks.  
42 The upright will see and rejoice,  
but the iniquitous will shut their mouth.  
43 Whoever is wise will abide by these [things]  
and will closely consider the kindnesses of YHWH.

### Psalms 108 קח

1 *A chant. A Davidic melody.*

<-----Ps 57:8-12----->

2 Determined is my mind, Elohim.

Let me sing and hymn  
even in my innermost [being].

3 Awake, harp and lyre!

Let me rouse the dawn!

4 I will praise you among the peoples, YHWH,  
and hymn to you amidst the nations.

<sup>5</sup> *Because higher than heaven*

*[is] your kindness,  
and to the stratosphere*

*[extends] your trustworthiness.*

6 Rise up over the sky, Elohim,  
and over the whole earth, [shine] your glory

<-----Ps 57:8-12----->

<-----Ps 60:7-14----->

7 so your cherished ones will be delivered.

Save with your right hand and answer me.

8 Elohim spoke in his holiness,

“Let me triumph. Let me divide Shechem.

And the plain of Succot, I will measure out.”

9 Gilead is mine. Manasseh is mine.

And Ephraim [is] the helmet of my head.

Judah is my scepter.

10 Moab is my washbasin.

I will throw my sandal over Edom.

I will sound a battle-cry against Philistia.

11 Who will bring me [to] the fortified city?

Who will lead me to Edom?

12 Didn't you reject us, Elohim,

and not go forth, [oh] god, with our armies?

13 Give us help from the adversary

because worthless [is] human deliverance.

14 With Elohim, we will act mightily.

And he will trample our adversaries.

<-----Ps 60:7-14----->

### Psalms 109 קט

1 *To bring glory. Belonging to David. A melody.*

God of my praise, do not keep silent

2 because a mouth of wickedness and deception  
opened against me.

They spoke to me with a lying tongue

3 and hateful words surrounded me.

They fought me for no reason.

4 They returned my love with opposition  
while I was at prayer.

5 They inflicted on me harm instead of kindness  
and hate for my love.

6 Appoint an enemy over them.

May an accuser be his honored attendant.

7 When he is judged, he will go out guilty  
and his plea [to you] will be sinful.

8 May his life be short.

May another take his position.

9 May his children be orphans

and his wife a widow.

10 May his children wander aimlessly,  
begging and foraging among their ruins.

11 May the lender plot to defraud [him]  
of everything he owns

and strangers pillage what he worked for.

12 May no one extend kindness to him  
or be compassionate to his waifs.

13 May his posterity be destroyed.

In another generation,  
 may their name exterminated.  
 14 May the guilt of his fathers be brought to  
 YHWH's mind  
 and his mother's sin not be eradicated.  
 15 May they remain continually before YHWH  
 and may he abolish the memory of them from the  
 earth.  
 16 Because he did not remember to act faithfully  
 and pursued the poor and needy one  
 to deliver to death the broken-hearted.  
 17 He loved cursing and it came upon him.  
 He had no delight in blessing and it was far from  
 him.  
 18 He put on cursing [as] his garment.  
 It entered his body like water,  
 like oil, his bones.  
 19 May it be like the cloak in which his wraps  
 himself  
 or the belt he always buckles.  
 20 This [will be] the retaliation to my adversaries  
 in the presence of YHWH,  
 those who utter a hex against me.  
 21 But you, my Sovereign YHWH,  
 take action for me because of your name.  
 Because your faithfulness [is] wonderful,  
 rescue me.  
 22 Because poor and needy [am] I.  
 My heart trembles within me.  
 23 Like a lengthening shadow, I move.  
 I am shaken off like a locust.  
 24 My knees collapsed from fasting  
 and my body thinned from deficiency.  
 25 Now I am a reproach to them.  
 When they see me, they shake their head.  
 26 Help me, YHWH, my god!  
 Save me according to your faithfulness  
 27 so that they will know that this [is] your hand,  
 [that] you, YHWH, have done it.  
 28 They curse, they [do], but you—you bless.  
 They rise up and are shamed,

*the heavenly fire*

but your servant rejoices.  
 29 May my adversaries be clothed with disgrace  
 and wrapped in shame like a robe.  
 30 I will eagerly laud YHWH with my mouth  
 and in the midst of the multitude, praise him  
 31 because he attends to the needy [one]  
 [at] the place of honor—  
 saving [him] from his condemners.

### Psalm 110

קִי

1 *A Davidic melody. An oracle of YHWH.*

“My Sovereign [One], sit at my right hand  
 until I make your enemies a stool for your feet.  
 2 YHWH will stretch out your mighty scepter from  
 Zion.  
 Dominate amidst your enemies!  
 3 Your people [will be] a free-will offering  
 when your power, in the splendors of holiness,  
 shines forth from [its] birthplace.  
 The shower [of light] is yours  
 [for] I have fathered you.  
 4 YHWH swore and does not repent:  
 “You [are] a perpetual priest  
 on account of Melchizedek.  
 5 The Sovereign [One] shatters kings  
 at your right hand in the day of his fury.  
 6 He will judge the nations,  
 fill [them] with corpses,  
 [and] smash [each] head upon the broad earth.  
 7 He will drink from the stream on his way.  
 Because of this, he will raise high [his] head.

### Psalm 111

קִיא

1 Praise Yah! **ACROSTIC**  
 Let me praise YHWH with a whole heart  
 in the council and congregation of the upright!  
 2 Magnificent [are] the deeds of YHWH,  
 sought out by all who desire them!  
 3 Splendid and glorious [is] his work!

His fidelity stands fast!  
 4 He gained acclaim by his wonders.  
 Gracious and merciful [is] YHWH!  
 5 He provides nourishment for his fearers.  
 He always remembers his covenant.  
 6 He declared to his people his powerful acts,  
 giving them an inheritance of the nations.  
 7 His handiwork [is] just and true.  
 All his orders are reliable,  
 8 unshakable, constant and perpetual,  
 wrought firmly and correctly.  
 9 He sent a ransom for his people.  
 He ordained his covenant perpetually.  
 Holy and frightful [is] his name.  
 10 The foundation of wisdom [is]  
 the fear of YHWH—  
 beneficial insight for all who acquire it.  
 His praise stands fast.

Psalm 112

קיב

ACROSTIC

1 Praise Yah!  
 Happy is the one who fears YHWH,  
 is fully pleased with his commandments.  
 2 His offspring will be a hero in the land.  
 The generation of the upright, he will bless.  
 3 Abundant wealth [is] in his house  
 and his righteous one will stand fast.  
 4 Light will shine in darkness for the upright,  
 [who is] gracious, merciful, and just.  
 5 Well [is] the one who is gracious and lends,  
 [who] manages his affairs justly  
 6 because he will never, ever be shaken.  
 The righteous [will] always be remembered.  
 7 He will not fear bad news.  
 His mind is confident.  
 He trusts in YHWH.  
 8 His mind is resolute.  
 He will never, ever be afraid  
 when he looks at his enemies.  
 9 He disperses his gift to the poor.  
 His righteousness stands fast.

His horn is uplifted in honor.  
 10 The wicked one will look and roil.  
 He grinds his teeth and [his] will dwindles—  
 [every] wicked [desire] perishes.

Psalm 113

קייג

1 Praise Yah!  
 Praise, servants of YHWH—  
 praise YHWH's name!  
 2 May the name of YHWH be blessed  
 from present to future times.  
 3 From the rising to the setting of the sun,  
 YHWH's name is praised.  
 4 Exalted above all nations [is] YHWH.  
 Over heaven [is] his glory.  
 5 Who [is] like YHWH our god,  
 the highly enthroned one,  
 6 who looks down on heaven and earth?  
 7 Who raises the helpless from the dust—  
 from the refuse pile, exalts the poor,  
 8 to settle [them] with the dignified ones,  
 with those of his people who are stately.  
 9 Who positions the household's barren one  
 [as] the joyful mother of children.  
**Praise Yah!**

Psalm 114

קיד

1 When Israel went out from Egypt,  
 the house of Jacob from a jabbering people,  
 2 Judah became his sanctuary,  
 Israel his territorial domain.  
 3 Yam saw and fled.  
 Jordan swirled back.  
 4 The mountains recoiled like [scared] rams,  
 the hills like [frightened] yearlings.  
 5 What is your deal, Yam, that you flee,  
 Jordan, [that] you swirl back?  
 6 Why do the mountains recoil like [scared] rams,  
 the hills like [frightened] yearlings?

7 Tremble, earth, at the presence of the Master,  
the presence of Jacob's Eloah,  
8 who transforms rock [to] muddy pool,  
[and] hard stone [to] gushing liquid.

## Psalm 115

קיה

1 Not to us, YHWH—  
not to us, but to your name, grant honor,  
because of your fidelity, your reliability.  
2 Why should the nations say,  
“Where now is their god?”  
3 When our god [is] throughout the celestial sphere.  
Everything he desires, he does.  
4 Their idols [are] silver and gold,  
the craft of human hands.  
5 They have a mouth, but cannot speak,  
eyes, but cannot see.  
6 They have ears, but cannot hear,  
a nose, but cannot smell.  
7 Their hands cannot feel.  
Their feet cannot walk.  
Their throats can emit no [sound].  
8 Their makers will resemble them—  
all who trust in them.  
9 [Oh] Israel, trust in YHWH!  
*Their helper and protector [is] he!*  
10 House of Aaron, trust in YHWH!  
*Their helper and protector [is] he!*  
11 You who fear YHWH, trust in YHWH!  
*Their helper and protector [is] he!*  
12 YHWH remembered us.  
He will bless—bless the house of Israel.  
He will bless the house of Aaron.  
13 He will bless those who fear YHWH.  
The young as well as the old.  
14 May YHWH add to your [numbers]—  
yours and your children's.  
15 You will be blessed by YHWH,  
Maker of Earth and Sky.  
16 The skies—skies belong to YHWH,

*the heavenly fire*

but the earth is given to human offspring.  
17 None of the dead praise Yah  
or any who descend in silence.  
18 But we, indeed, will praise Yah  
from present to future times.  
Praise Yah!

## Psalm 116

קיו

1 I revere YHWH because he hears my voice,  
my supplications.  
2 Because he tunes his hearing to me,  
throughout my life, I will call [to him].  
3 Mot's cords encompassed me,  
Sheol's straits overtook me.  
[By] distress and grief, I am seized!  
4 But I invoked the name of YHWH:  
Please, YHWH, deliver me!  
5 Merciful [is] YHWH and just.  
Our god [is] compassionate.  
6 YHWH [is] a protector of the naïve.  
I was depressed, but he came to my rescue.  
7 Come back, vigor of mine, to your resting-place  
because YHWH availed you.  
8 Because you delivered my life from death,  
my eyes from tears, [and] my feet from stumbling.  
9 I will walk hither and thither before YHWH  
in the lands of the living.  
10 I was confident when I said,  
“I am under severe pressure!”  
11 Yes, I thought in my alarm,  
“Every human lies.”  
12 What can I bring back to YHWH  
of all his generosity on behalf of me?  
13 I will raise the cup of deliverance  
and invoke the name of YHWH.  
14 My vows to YHWH, I will repay  
now so all his people can see [it].  
15 Costly in YHWH's perception  
[is] the death of his devotees.



16 Please, YHWH!  
Because I [am] your servant,  
the son of your maidservant—  
you unshackle my bonds!  
17 I will offer you a thanksgiving sacrifice  
and invoke the name of YHWH.  
18 My vows to YHWH, I will repay  
now so all his people can see [it]  
19 in the courts of YHWH's temple,  
within you, [oh] Jerusalem.  
Praise Yah!

Psalm 117 קיז

1 Praise YHWH, all [you] nations!  
Glorify him, all [you] peoples!  
2 Because his kindness soars over us  
and YHWH's faithfulness is perpetual.  
Praise Yah!

Psalm 118 קיח

1 Exalt YHWH for boon!  
*Perpetual [is] his fidelity!*  
2 Please affirm, Israel!  
*Perpetual [is] his fidelity!*  
3 Please affirm, House of Aaron!  
*Perpetual [is] his fidelity!*  
4 Please affirm, YHWH-fearers!  
*Perpetual [is] his fidelity!*  
5 From the moment of affliction, I called to Yah.  
Yah, with far-reaching [influence], answered me.  
\*\*easterns read a second Yah, westerns read it as  
attached to the last word and not as the Name  
6 YHWH is with me. I will not be afraid.  
What can a human do to me?  
7 YHWH is with me among my helpers  
and I, myself, will look [down] on my haters.  
8 Better to seek refuge in YHWH  
than trust in humanity.

9 Better to seek refuge in YHWH  
than trust in aristocrats.  
10 All the nations surrounded me.  
*Through YHWH's name, I will deflect them!*  
11 They surrounded me—yes, encircled me.  
*Through YHWH's name, I will deflect them!*  
12 They closed in on me like honeybees.  
They blew out like flaming briars.  
*Through YHWH's name, I will deflect them!*  
13 You pushed me hard so I would fall,  
but YHWH came to my aid.  
14 *My strong power [is] Yah!*  
*He has been, for me, deliverance!*  
15 A ring of joy and liberation  
[is] throughout the tents of the righteous:  
“The right hand of YHWH holds sway!”  
16 The right hand of YHWH towers!  
The right hand of YHWH holds sway!”  
17 I will live, not die,  
and recount the deeds of Yah.  
18 Yah disciplined me harshly,  
but did not deliver me to death.  
19 Swing wide for me the gates of righteousness  
[so] I may enter through them,  
[so] I may praise Yah:  
20 “This [is] YHWH's gate!  
The righteous enter through it!  
21 I praise you for answering me  
and becoming my deliverance!  
22 The ashlar [that] the builders rejected  
became the corner foundation.  
23 This is because of YHWH.  
It [is] a wondrous spectacle.  
24 This very day, YHWH brought about.  
Let us joyfully shout and rejoice in it.  
25 Oh YHWH, please save!  
Oh YHWH, please bring success!  
26 Blessed by YHWH's name is the newcomer!  
We bless you from the temple of YHWH.

27 YHWH [is] god and illumined us.  
 Twine the festal [procession] with branches  
 up to the horns of the altar.  
 28 My El [are] you and I will praise you.  
 My Elohim [are] you and I will exalt you.  
 29 Exalt YHWH for boon!  
*Perpetual [is] his fidelity!*

## Psalm 119

## קיט

<sup>1</sup> At ease [are] those [on] a path without  
 impediments,  
 they who follow the Law of YHWH.  
<sup>2</sup> At ease [are] those who keep his decrees.  
 With their whole heart, they seek him.  
<sup>3</sup> Also, they commit no injustice.  
 In his ways, they follow,  
<sup>4</sup> abiding by your precepts diligently,  
 [which] you, yourself, commanded.  
<sup>5</sup> As yet, my ways should be firm  
 to keep your statutes!  
<sup>6</sup> At that time, I will not be shamed,  
 when I focus on all your commandments.  
<sup>7</sup> Acclaim you, I will, with an upright heart,  
 when I learn your just verdicts.  
<sup>8</sup> Abide by your statutes, I will.  
 Do not desert me utterly!  
<sup>9</sup> By what means will a young man  
 keep his way pure?  
 By holding fast to your word.  
<sup>10</sup> Boldly dedicated, I sought you.  
 Do not let me stray from your commandments.  
<sup>11</sup> Buried, I did, your utterance, in my heart  
 so I would not sin against you.  
<sup>12</sup> Blessed [are] you, YHWH.  
 Teach me your statutes.  
<sup>13</sup> Breaking silence, I recounted  
 all the ordinances you articulated.  
<sup>14</sup> Boast, I did, in the way of your decrees  
 as over all [manner of] riches.  
<sup>15</sup> Being intent on your precepts is my desire.

Let me focus on your ways.  
<sup>16</sup> Blissful may I be in your statutes.  
 I will not forget your utterance.  
<sup>17</sup> Cater to your servant  
 so I may live and keep your word.  
<sup>18</sup> Clear my vision so I may glimpse  
 the wonders of your instructions.  
<sup>19</sup> Conceal not your commandments from me  
 [for] I [am] a sojourner in the land.  
<sup>20</sup> Consumed, I am, with longing  
 at every hour for your ordinances.  
<sup>21</sup> Criticized are the insolent, accursed ones, by you,  
 they who stray from your commandments.  
<sup>22</sup> Contempt and scorn—roll [them] off me  
 because I kept your decrees.  
<sup>23</sup> Commanders sit and plot against me,  
 yet your servant will dwell on your statutes.  
<sup>24</sup> Comforts to me, even, [are] your decrees,  
 my counselors.  
<sup>25</sup> Dust is what I cling to.  
 Revive me as you said.  
<sup>26</sup> Declared, I did, my conduct,  
 and you answered me.  
 Teach me your statutes.  
<sup>27</sup> Direct me in knowing  
 the way of your precepts  
 so I may dwell on your wonders.  
<sup>28</sup> Despair caused me to droop.  
 Raise me up as you said.  
<sup>29</sup> Distance me from the false way,  
 but favor me with your instruction.  
<sup>30</sup> Dependable paths, I chose.  
 Your ordinances, I erected.  
<sup>31</sup> Do not put me to shame, YHWH.  
 I cling to your decrees.  
<sup>32</sup> Dash, I do, on the path of your commandments  
 because you open up my mind.  
<sup>33</sup> Educate me, YHWH,  
 in the way of your statutes  
 so I may adhere [to them] absolutely.

<sup>34</sup> Enlighten me so I may keep your Law  
and observe it whole-heartedly.  
<sup>35</sup> Escort me on the path of your commands  
because I delight in it.  
<sup>36</sup> Extend my will toward your decrees,  
not to fraudulent gain.  
<sup>37</sup> Enable my eyes  
to see through what is worthless.  
By your ways, preserve me.  
<sup>38</sup> Execute the oracle you gave to your servant,  
which [is] for the fear of you.  
<sup>39</sup> Expel my reproach, which I dread  
because your ordinances [are] good.  
<sup>40</sup> Enliven me by your righteousness.  
Look, I longed for your precepts!  
<sup>41</sup> Faithfulness is yours, YHWH.  
Let it come to me  
[and] your deliverance, as you said  
<sup>42</sup> for rebutting the speech  
of whoever insults me  
because I trust in your word.  
<sup>43</sup> From my mouth,  
do not snatch a true confession entirely  
because I await your defense.  
<sup>44</sup> For then, I will keep your Law continually,  
time and time again.  
<sup>45</sup> Let me go about in the expanse  
**continue ACROSTIC**  
because I seek your precepts.  
<sup>46</sup> Let me speak of your testimonies before kings  
and not be ashamed.  
<sup>47</sup> I will delight in your commandments,  
which I love.  
<sup>48</sup> I will lift my hands to your commandments,  
which I love, and I will study your statutes.  
<sup>49</sup> Remember the oracle to your servant,  
of which you gave me hope.  
<sup>50</sup> This [is] my comfort in my distress  
because your utterance revived me.  
<sup>51</sup> Arrogant ones cruelly ridiculed me.  
I did not turn away from your law.  
<sup>52</sup> I remembered your judgments long ago,

YHWH, and will be comforted.  
<sup>53</sup> I am seized with rage because of the wicked  
who abandon your instruction.  
<sup>54</sup> Your statutes have been songs to me  
in my home where I live.  
<sup>55</sup> I remember your name in the night, YHWH,  
so that I will keep your law.  
<sup>56</sup> This happened to me  
because I keep your statutes.  
<sup>57</sup> My portion [is] YHWH.  
I promised to keep your words.  
<sup>58</sup> I implored you with my whole heart.  
Be gracious to me as you said.  
<sup>59</sup> I thought about my ways  
so that I return to your testimonies.  
<sup>60</sup> I hurried without delay  
to keep your commandments.  
<sup>61</sup> The cords of the wicked surrounded me.  
I did not forget your law.  
<sup>62</sup> I will rise up in the middle of the night to praise  
you  
because of the judgments of your justice.  
<sup>63</sup> I [am] the friend of all who fear you  
and those who keep your precepts.  
<sup>64</sup> The earth is filled with your faithfulness,  
YHWH.  
Teach me your statutes.  
<sup>65</sup> You treated your servant well,  
YHWH, as you said.  
<sup>66</sup> Teach me good sense and knowledge  
because I trust in your commandments.  
<sup>67</sup> Before I was afflicted, I was a violator,  
but now I keep your word.  
<sup>68</sup> You are good and do good.  
Teach me your statutes.  
<sup>69</sup> The arrogant smear me with deception.  
I will keep your precepts with my whole heart.  
<sup>70</sup> Their mind is insensitive like fat.  
I delight in your law.  
<sup>71</sup> It is good that I was afflicted  
so that I would learn your statutes.

72 The law of your mouth [is] better to me  
than gold and silver in the thousands.  
73 Your hands made and established me.  
Make me understand so I will learn your  
commandments.  
74 Those who fear you see me and rejoice  
because I await your word.  
75 You know, YHWH, that your decrees are just  
and rightly, you afflicted me.  
76 May your faithfulness please be my comfort  
.....  
.....  
91 *\*\*asseverative lamed?*  
.....  
.....

### Psalms 120 קכ

1 *A chant of the pilgrimages.*  
To YHWH, in my distress,  
I called and he answered me.  
2 YHWH, rescue me from lying lips,  
from a deceitful tongue.  
3 What will a deceitful tongue give you?  
What will it gain for you?  
4 The arrows of the warrior are sharpened  
with coals of the broom tree.  
5 Oh my! When I was a Meshech sojourner,  
I dwelled among Kedar's tents.  
6 For too long, I dwelled  
with those who hate peace.  
7 I [am] peaceful,  
but when I speak, they are for war.

### Psalms 121 קכא

1 *A chant for the pilgrimages.*  
I will lift my eyes to the mountains.  
Where will my help come from?  
2 My help comes from YHWH,  
Maker of earth and sky.

*the heavenly fire*

3 May he not let your foot be unbalanced.  
May he not let your protector slumber.  
4 Look, the Protector of Israel  
neither sleeps nor slumbers.  
5 YHWH [is] your protector.  
YHWH [is] the shadow over the hand—  
your right hand.  
6 By day, the sun does not smite,  
nor the moon by night.  
7 YHWH will protect you from every harm.  
He will protect your life.  
8 YHWH will protect you when you come and go  
from present to future times.

### Psalms 122 קכב

1 *A chant of the pilgrimages.*  
For David, I rejoiced, when they said to me,  
“Let us go to the house of YHWH!”  
2 Our feet are standing  
in your gates, Jerusalem!  
3 Jerusalem was built like a city  
fit together [without fissure]  
4 where tribes ascended, the tribes of Yah  
[as] a testimony for Israel,  
to praise the name of YHWH  
5 because the seats of judgment sat there,  
the seats of David's house.  
6 Ask for the peace of Jerusalem.  
May they who love you be at rest.  
7 May peace be within your walls,  
tranquility within your palaces.  
8 Because of my brother and friends,  
let me declare peace in you.  
9 Because of the house of YHWH our god,  
let me seek your benefit.

### Psalms 123 קכג

1 *A chant of the pilgrimages.*

I lifted my eyes to you, enthroned in heaven.  
 2 Look, like the eyes of servants to the hand of their master,  
 like the eyes of a maid to the hand of her mistress,  
 so our eyes [are turned] to YHWH, our god  
 until the time he favors us.  
 3 Show us favor, YHWH! Show us favor  
 because we have more than enough contempt.  
 4 Long enough we endured the derision of those at ease,  
 the contempt of the haughty.

Psalms 124 קכד

1 A chant of the pilgrimages. Belonging to David.

“If not for YHWH, who was for us—”  
 let Israel affirm—  
 2 “If not for YHWH, who was for us  
 when humanity rose up against us,  
 3 then they would have swallowed us alive  
 in their burning fury among us.  
 4 Then the floods would have washed us away.  
 It would have swept over us to the wadi.  
 5 Then raging water  
 would have swept over us.  
 6 Blessed be YHWH  
 who did not deliver us to their teeth [as] prey.  
 7 We [are] like a bird freed from a snare.  
 Those who laid [it], the snare broke  
 and we, ourselves, escaped.  
 8 Our help [is] in the name of YHWH,  
 Maker of earth and sky.”

Psalms 125 קכה

1 A chant of the pilgrimages.

Those who trust in YHWH [are] like Mount Zion.  
 It will not be unbalanced.  
 It will remain continually.  
 2 The mountains surround Jerusalem

and YHWH is around his people  
 from present to future times.  
 3 Because the staff of the wicked will never rest  
 over what is allotted to the righteous  
 in order that the righteous  
 do not stretch out their hands unjustly.  
 4 Do good, YHWH, to the good ones  
 and to those whose hearts are upright.  
 5 But those who bend in their crooked ways,  
 YHWH will lead them [away] with evildoers.  
 Peace on Israel!

Psalms 126 קכו

1 A chant of the pilgrimages.

When YHWH turned the tide of Zion,  
 we were like dreamers.  
 2 At that time, our mouth was filled with laughter,  
 our tongues with exaltation.  
 At that time, they said among the nations,  
 “YHWH did a great thing with these [people].”  
 3 YHWH did a great thing with us  
 and we were rejoicing.  
 4 Return our captives, YHWH,  
 like water-channels in the Negeb.  
 5 Those who sow with tears  
 will reap with rejoicing.  
 6 The one who slowly goes out and weeps,  
 carrying [out] a bag of seed,  
 will quickly enter with rejoicing,  
 carrying [in] his sheaves.

Psalms 127 קכז

1 A chant of the pilgrimages. Belonging to Solomon.

If YHWH does not build a house,  
 its builders labor on it for no reason.  
 If YHWH does not guard a city,  
 a guardian keeps watch for no reason.  
 2 For no reason do you awake early to rise up,

who delay sitting, who eat the bread of hard work,  
because he gives rest to his beloved.

3 Look, the inheritance of YHWH [are] sons,  
a reward, the product of the womb.

4 Like arrows in a warrior's hand,  
so [are] the sons of young men.

5 Happy [is] the man whose quiver is full of them.  
They will not be ashamed  
when they speak with their enemies in the gate.

### Psalms 128

קכח

1 *A chant of the pilgrimages.*

Happy [are] all who fear YHWH,  
the one who walks in his ways,

2 because you will eat the product of your  
handiwork.

Happy [will] you [be] and goodness [will] be yours.

3 Your wife [will be] like a fruitful vine  
in the back of your house,  
your children like olive saplings  
around your table.

4 Look, in this way a man will be blessed  
who fears YHWH.

5 May YHWH bless you from Zion  
so that you see Jerusalem in bounty  
all the days of your life

6 and see grandchildren.  
Peace on Israel!

### Psalms 129

קכט

1 *A chant of the pilgrimages.*

“When I was young, many attacked me—”  
let Israel affirm—

2 “When I was young, many attacked me,  
yet they could not conquer me.

3 Plowers plowed over my back  
They lengthened their furrows.

4 YHWH [is] just.

He severed the cords of the wicked.

*the heavenly fire*

5 Let them be ashamed and turned back,  
all who hate Zion.

6 Let them be like the grass of rooftops  
that withers before it is pulled up,

7 that cannot fill the harvester's hand  
or the gatherer's breast.

8 And those who pass by do not say  
the blessing of YHWH toward you:

We bless you in the name of YHWH!

### Psalms 130

קל

1 *A chant of the pilgrimages.*

From the depths, I called you, YHWH.

2 Sovereign, hear my voice.

Please let your ears be attentive  
to the voice of my supplications.

3 If you kept track of iniquities, Yah,  
[oh] Sovereign, who could stand?

4 Because forgiveness [is] beside you  
so that you are feared.

5 I waited for YHWH.

My life paused.

I waited for his word.

6 My life [watched] more for the Sovereign  
than they who watch for dawn,  
[than] they who watch for dawn.

7 Wait, Israel, for YHWH

because the kindness [we hope for] is with YHWH  
and abundant [is] the redemption beside him.

8 And he will redeem Israel from all his iniquities.

### Psalms 131

קלא

1 *A chant of the pilgrimages. Belonging to David.*

YHWH, my heart is not haughty,

my eyes are not raised up,

and I do not pursue what is greater and more  
marvelous than I.

2 Rather, I was soothed and quiet

like a toddler on his mother.  
Like a toddler [is] my life upon me.  
3 Wait, Israel, for YHWH,  
from present to future times.

**Psalm 132** קלב

1 *A chant of the pilgrimages.*

Remember, YHWH, because of David,  
all his afflictions,  
2 what he swore to YHWH,  
[what] he vowed to the Auroch of Jacob:  
3 “[May I be cursed] if I should enter  
into the tent of my household,  
if I should get up on the cushion of my bed,  
4 if I give sleep to my eyes,  
to my eyelids, slumber,  
5 until I find a place for YHWH,  
a tabernacle for the Auroch of Jacob.”  
6 Look, we heard it in Ephrathah!  
We found it in the fields of Jaar!  
7 Let us enter his dwellings!  
Let us bow down at his footstool!  
8 Rise, YHWH, from your resting-place,  
you and your mighty ark!  
9 Let your priests be clothed with righteousness,  
then those devoted to you will shout joyfully.  
10 For the sake of David, your servant,  
do not turn back the face of your messiah.  
11 YHWH swore truthfully to David.  
He will not turn back from it:  
“Of the offspring of your womb,  
I will place on your throne.  
12 If your sons keep my covenant  
and the testimonies that I teach them,  
[and] also their sons, on [and] on,  
they will sit on your throne.”  
13 Because YHWH chose Zion.  
He wanted it for his dwelling-place.  
14 “This [is] my resting-place, on [and] on.

I will dwell here because I want it.  
15 I will resolutely bless its provision.  
I will satisfy its poor with provender.  
16 I will clothe its priests with deliverance  
and its devoted ones will shout aloud joyfully.  
17 There I make a horn sprout up for David  
I will arrange a lamp for my messiah.  
18 I will clothe his enemies with shame,  
but a shining crown [will be] upon him.”

**Psalm 133** קלג

1 *A chant of the pilgrimages. Belonging to David.*

Look how good and pleasant [it is]  
when brothers dwell together [as one].  
2 Like the good oil that runs down over the head,  
over the beard—Aaron's beard—  
that runs down over his garments.  
3 Like the dew of Hermon that falls down  
upon the hills of Zion  
because there [is where] YHWH commanded the  
blessing  
[for] the living, on and on.

**Psalm 134** קלד

1 *A chant of the pilgrimages.*

Ahem! Bless YHWH, all [you] servants of his  
who stand in his house at night!  
2 Lift your hands [in] the sanctuary  
and bless YHWH!  
3 May YHWH bless you from Zion,  
Maker of earth and sky.

**Psalm 135** קלה

1 Praise Yah! Praise the name of YHWH!  
Praise, [you] servants of his  
2 who stand in YHWH's house,  
in the courts of the house of our god.  
3 Praise Yah because he [is] good!

Sing to his name because [it is] delightful!  
 4 Because Yah chose Jacob for himself,  
 Israel for his personal property.  
 5 Because I know that YHWH [is] great  
 and our Sovereign [is greater] than all gods.  
 6 Whatever YHWH wants, he does,  
 in heaven or on earth,  
 in the seas or all subterranean depths.  
 7 Bringing fog from the ends of the earth,  
 bolts of lightning for the rain he makes,  
 ushering wind out of its storehouses.  
 8 Who struck the firstborn of Egypt,  
 from human to beast.  
 9 He sent signs and wonders against you, Egypt,  
 against Pharaoh and all his servants.  
 10 Who struck many nations  
 and slew numerous kings.  
 11 Sihon, king of the Amorites and Og, king of  
 Bashan,  
 and all the kings of Canaan.  
 12 And he made their land an inheritance—  
 an inheritance for his people Israel.  
 13 YHWH, your name [is] continual.  
 YHWH, your fame  
 [is] from [one] generation to another.  
 14 Because YHWH defends his people  
 and brings comfort upon his servants.  
 15 The fabrications of the nations  
 [are] silver and gold,  
 the craft of human hands.  
 16 They have a mouth, but do not speak.  
 They have eyes, but do no see.  
 17 They have ears, but do not hear.  
 A nose, but no breath in their mouth.  
 18 Their makers will become like them,  
 all who trust in them.  
 19 House of Israel, bless YHWH!  
 House of Aaron, bless YHWH!  
 20 House of Levi, bless YHWH!  
 YHWH-fearers, bless him!

*the heavenly fire*

21 Blessed [be] YHWH from Zion,  
 the One who dwells in Jerusalem.  
 Praise Yah!

# Psalm 136

קְלוּ

- <sup>1</sup> Exalt YHWH for boon.  
*Perpetual [is] his fidelity!*
- <sup>2</sup> Exalt the supreme Elohim.  
*Perpetual [is] his fidelity!*
- <sup>3</sup> Exalt the loftiest Lord.  
*Perpetual [is] his fidelity!*
- <sup>4</sup> For singly working great wonders.  
*Perpetual [is] his fidelity!*
- <sup>5</sup> For skillfully fashioning the skies.  
*Perpetual [is] his fidelity!*
- <sup>6</sup> For beating the land out on waters.  
*Perpetual [is] his fidelity!*
- <sup>7</sup> For making the great luminaries:  
*Perpetual [is] his fidelity!*
- <sup>8</sup> Solar [sphere] for dominion of day,  
*Perpetual [is] his fidelity!*
- <sup>9</sup> Moon and stars for nocturnal sway.  
*Perpetual [is] his fidelity!*
- <sup>10</sup> For striking Egypt via their firstborn  
*Perpetual [is] his fidelity!*
- <sup>11</sup> And extracting Israel from their midst  
*Perpetual [is] his fidelity!*
- <sup>12</sup> With strong hand and outstretched arm.  
*Perpetual [is] his fidelity!*
- <sup>13</sup> For splitting the Reed Sea asunder.  
*Perpetual [is] his fidelity!*
- <sup>14</sup> Caused Israel to pass through its center,  
*Perpetual [is] his fidelity!*
- <sup>15</sup> Shook Pharaoh and his army into the Sea.  
*Perpetual [is] his fidelity!*
- <sup>16</sup> For leading his people through the wilderness.  
*Perpetual [is] his fidelity!*
- <sup>17</sup> For striking [down] powerful rulers.  
*Perpetual [is] his fidelity!*
- <sup>18</sup> So he slew kings of splendor:



*Perpetual [is] his fidelity!*

<sup>19</sup> Sihon, King of the Amorites

*Perpetual [is] his fidelity!*

<sup>20</sup> And Og, King of the Bashan

*Perpetual [is] his fidelity!*

<sup>21</sup> And made their land an inheritance,

*Perpetual [is] his fidelity!*

<sup>22</sup> A heritage for his servant Israel.

*Perpetual [is] his fidelity!*

<sup>23</sup> Who was mindful of our debasement

*Perpetual [is] his fidelity!*

<sup>24</sup> And pulled us [free] of our enemies.

*Perpetual [is] his fidelity!*

<sup>25</sup> The one who feeds all flesh.

*Perpetual [is] his fidelity!*

<sup>26</sup> Exalt the celestial El.

*Perpetual [is] his fidelity!*

## Psalms 137

קלז

1 Beside Babylon's canals, we sat.

Yes, we wept when we remembered Zion.

2 Upon the poplars in her midst  
we hung up our lyres

3 because our captors there asked us  
[for] the words of a song  
and joyfully urged us,  
"Sing us one of Zion's songs!"

4 How can we sing a song of YHWH  
on foreign soil?

5 If I forget you, Jerusalem,  
let my right hand forget [its function].

6 Let my tongue stick to my palate  
if I do not remember you,  
if I do not raise Jerusalem up  
above my highest joy.

7 Remember, YHWH, Edom's sons  
that day at Jerusalem who said,  
"Empty [it]!"

Empty [it] from [top to] bottom!"

8 Daughter Babylon, the devastated,  
happy [are they] who punish you

[just as] you punished us.

9 Happy is he who seizes and smashes  
your little ones into the rock.

## Psalms 138

קלח

1 *Belonging to David.*

\*CodexAspecialtitle

I will praise you whole-heartedly.

Before the gods, I will sing of you.

2 I will bow down toward your holy palace  
and praise your name  
because of your kindness and faithfulness.

Because you made your name greater than any  
[other],

your word [above the rest].

3 When I called, you answered me.

You invigorated me with strength.

4 All earthly kings will praise you, YHWH,  
because they heard the words of your mouth.

5 And they will sing about your ways, YHWH,  
because great [is] the glory of YHWH!

6 Though YHWH [is] exalted, he sees the lowly.  
[Though] high, he perceives from a distance.

7 When I walk in the midst of danger,  
you preserve me against my enemies' wrath.  
You stretch out your hand.

Your right hand saves me.

8 YHWH will avenge me.

YHWH, your fidelity [is] perpetual.

Do not desert your handiwork.

## Psalms 139

קלט

1 *To bring glory. A Davidic melody.*

\*CodexAspecialtitle

YHWH, you examined me and you know.

2 You know when I sit or get up.

You notice my thoughts from afar.

3 You care when I journey or recline

and are familiar with all my ways.  
 4 Even though no word is on my tongue,  
 look, YHWH, you know all about it!  
 5 Before and behind, you enclose me.  
 You put your hand upon me.  
 6 [Such] knowledge [is] too wonderful for me.  
 It is higher [than] I can handle.  
 7 Where can I go away from your spirit?  
 Where can I flee from your presence?  
 8 If I rise up to the sky,  
 there you [are].  
 [If] I am spread out [in] the underworld,  
 [there] you are!  
 9 [If] I rise up on the wings of dawn  
 to dwell at the edge of the sea,  
 10 even there, your hand leads me  
 and your right hand grasps me.  
 11 Were I to say, "Darkness will surely crush me,"  
 night [would be] light around me.  
 12 Even darkness is not opaque for you.  
 Night will shine like day.  
 Umbra and brightness [are] the same.  
 13 Because you created my inner organs,  
 You wove me in my mother's womb.  
 14 I will praise you for [your] awesome [deeds].  
 I am distinguished [among] your wondrous works.  
 I [am] fully aware [of it].  
 15 My bones were not hidden from you  
 when I was made in secret.  
 I was woven in the depths of the earth.  
 16 Your eyes perceived me [while] shapeless.  
 And on your scroll all the days were written  
 [which] were fashioned,  
 but not one among them [passed].  
 17 How difficult your intentions [are] to me, El!  
 How vast is their sum!  
 18 [If] I counted them,  
 they would outnumber grains of sand.  
 I awake and I am still with you.  
 19 If only, Eloah, you would slay the wicked,  
 then murderers would turn away from me  
 20 who speak of you with malicious purpose.

They elevate, emptily, [your name]—  
 your enemies.  
 21 Do I not hate those who hate you, YHWH,  
 and loathe among your heights?  
 22 I hate them with utter hatred.  
 Such enemies are my own.  
 23 Examine me, El, and know my mind.  
 Test me and know my concerns.  
 24 See if heathen inclinations [are] in me  
 and guide me on the inveterate path.

## Psalm 140

קמ

1 *To bring glory. A Davidic melody.*  
 2 Deliver me, YHWH, from the wicked person.  
 From the man of violent ways, guard me,  
 3 who plots evil things in [their] mind.  
 All day long, they stir up conflicts.  
 4 They sharpen their tongue like a snake.  
 The poison of the asp [is] under their lips.  
 Exalt!  
 5 Protect me, YHWH, from the hands of the  
 wicked.  
 From men of violence rescue me,  
 who plot to push my feet [out from under me].  
 6 The proud hide a trap for me and chords.  
 They spread out a net beside the track.  
 They set snares for me.

Exalt!

7 I said to YHWH, "My god [are] you!  
 --vocative lamed (like Ugaritic?)  
 Listen, YHWH, to the voice of my supplications!"  
 8 Sovereign YHWH, my strong salvation,  
 You covered my head in the day of battle.  
 9 YHWH, do not grant the desires of the wicked.  
 Do not let his plan [succeed].  
 They will be exalted.

Exalt!

10 The head of those who surround me,  
may the trouble of their speech cover them.  
11 Let coals of fire topple over them.  
May he throw them down in pits.  
They will never rise up.  
12 Every tongue [and] violent one, [whom is] evil,  
will not be established in the earth.  
He will hunt him down, blow by blow.  
13 You know that YHWH does justice for the  
poor,  
defends the needy.  
14 Surely the righteous ones will praise your name.  
The upright will dwell before you.

**Psalms 141 קמא**

1 *A Davidic melody.*  
YHWH, I called to you. Hurry to me.  
Listen to my voice when I call to you.  
2 May my prayer be set before you [like] incense,  
my upraised hands [are] an evening sacrifice.  
3 YHWH, set a watch over my mouth.  
Watch over the door of my lips.  
4 Do not let my heart turn to what is evil  
to act mischievously [in] deeds,  
in wickedness with men who make trouble,  
and I will not eat their delicacies.  
5 May the righteous one [not] strike me.  
May the faithful one [not] reproach me.  
Do not hinder my head [from] choice oil  
because my prayer [is] still against their evil deeds.  
6 Let their judges be thrown down the cliffsides.  
But hear my words because they are pleasant.  
7 Like splitting and breaking in the earth,  
our bones were scattered  
to the maw of the underworld.  
8 Because my eyes [are turned] to you, YHWH,  
I will seek refuge in you.  
Do not drain my life.  
9 Protect me from the trap [that] hands set for me  
and the snares of evildoers.

10 Let the wicked fall into their nets  
while I pass on by.

**Psalms 142 קמב**

1 *Davidic enlightenment when he was in a cave. A prayer.*  
2 I will cry out [with] my voice to YHWH,  
plead for mercy [with] my voice to YHWH.  
3 I will pour out my concern before him,  
declare my distress before him.  
4 When my spirit is feeble in me,  
you know my course.  
On the path that I walk,  
they hide a trap for me.  
5 Look to the right and see!  
No one notices me.  
The refuge of mine perishes.  
No one seeks me [out].  
6 I cry to you, YHWH.  
I say "you are my shelter,  
my portion in the land of the living."  
7 Listen to my cry  
because I am sorely depressed.  
Rescue me from my pursuers  
because they are stronger than me.  
8 Free me from prison to praise your name.  
The righteous will surround me  
because you treat me well.

**Psalms 143 קמג**

1 *A Davidic melody.*  
\*seeLXXtitle  
YHWH, hear my prayer.  
Tune in to my supplications.  
Answer me in your truth,  
in your righteousness.  
2 Do not enter into judgment  
with your servant  
because no living [being]

can be right before you.  
 3 Because the enemy pursued my life,  
 crushed me to the ground,  
 making me dwell in dark recesses  
 like those long dead.  
 4 My spirit is feeble in me.  
 Within me, my heart is horrified.  
 5 I remember earlier times.  
 I considered all you did.  
 On your handiwork, I reflected.  
 6 I spread my hands out to you.  
 My life [is] like parched earth for you.

Exalt!

7 Answer me quickly, YHWH!  
 My spirit fails. Do not hide your face from me  
 or I will be like those who go down a pit.  
 8 Make me hear your faithfulness in the morning  
 Because I trust in you.  
 Make me know the way I should walk  
 because I lift up my life to you.  
 9 Rescue me from my enemies, YHWH.  
 I take cover in you.  
 10 Teach me to do what you desire  
 because you are my god.  
 Your spirit is pleasant.  
 You lead me on level ground.  
 11 Because of your name, YHWH,  
 you will revive me.  
 In your righteousness,  
 you will bring me out of distress.  
 12 And in your faithfulness,  
 you will annihilate my enemies.  
 You will destroy all my adversaries  
 because I am your servant.

Psalms 144 קמ"ד

1 *Belonging to David.*

\*see LXX title

Blessed [be] YHWH, my rock,

*the heavenly fire*

who trains my hand for battle,  
 my fingers for war.  
 2 My faithful one. My stronghold.  
 My refuge and my deliverer.  
 My shield in whom I take refuge.  
 Who subdues my people under me.  
 3 YHWH, what [is] a person  
 that you should be mindful of him  
 [or] human offspring that you should think of him?  
 4 Humanity is like vapor.  
 His life [is] like a lengthening shadow.  
 5 YHWH, bend your heavens and descend.  
 Touch the mountains and they will smoke.  
 6 Flash lightning and scatter them.  
 Shoot your arrows and vex them.  
 7 Stretch out your hands from the height  
 Free me and rescue me from the flood,  
 from the hand of foreigners  
 8 whose mouth speaks falsehood  
 and their right hand [is] one of deception.  
 (9 Elohim, allow me to sing a new song to you.  
 Allow me to hymn to you on a ten-stringed harp,  
 10 the one who gives deliverance to kings,  
 the one who sets his servant David free  
 from the harmful sword.  
 11 Free me and rescue me  
 from the hand of foreigners  
 whose mouth speaks falsehood  
 and their right hand [is] one of deception.)  
 \*repetitive resumption  
 12 Then our sons  
 [will] be full grown plants in their youth,  
 [and] our daughters corner [pillars]  
 hewn [in] the plan of a palace.  
 13 Our graineries will be full,  
 providing several kinds.  
 Our sheep will increase by a thousand  
 [and] ten-thousand in our pastures.  
 14 Our cattle will be weighted down.  
 There will be no breach [in the wall],  
 no going out [to exile],  
 and no wailing in our squares.

15 Happy [is] the people who have it this way.  
Happy [is] the people whose god is YHWH.

**Psalm 145 קמה**

1 *A Davidic praise.*

A  
I will extol you, my god the king,  
and bless your name time and time again.

2 B  
Every day, I will bless you.  
I will praise your name time and time again.

3 C  
*Great [is] YHWH and one praised highly.*  
His greatness is unfathomable.

4 D  
[One] generation after another  
will praise your works  
and proclaim your mighty acts [to] another.

5 E  
On the glory [and] splendor of your majesty  
and the utterances of your wonders, let me reflect.

6 F  
Then they will speak of your might and fearsome  
deeds  
and I will tell of your mighty acts.

7 G  
They will chatter of your great goodness  
and shout for joy in your righteousness.

8 H  
Compassionate and merciful [is] YHWH,  
not easily angered and abundantly loyal.

9 I  
Good [is] YHWH to all.  
His mercy [is] over all his works.

10 J  
All your works praise [you], YHWH,  
and your faith ones bless [you].

11 K  
The glory of your kingdom, they will declare  
and your mighty acts, they will proclaim.

12 L  
They will announce his mighty acts  
to human offspring  
and the glory [and] splendor  
of his dominion.

13 **M**astery is yours—a mastery of all time!  
Your reign [endures] through every present  
and future age.

14 **N**ever-failing is Elohim in his words,  
and faithful [is he] in all his deeds.

**11QPs-a**

15 O  
YHWH is a supporter for all those who fall  
and raises up all who are bent down.

16 P  
All eyes [look] expectantly for you  
and you provide them with food when it is time.

17 Q  
You open your hand  
and satisfy the desire of every living [being].

18 R  
Just [is] YHWH in all his ways  
and faithful in all his deeds.

19 S  
Close [is] YHWH to all who invoke him  
and all who call on him sincerely.

20 T  
The desire of his fearers, he accomplishes  
and their plea for help, he hears  
and will deliver them.

21 U  
YHWH protects all his devoted ones,  
but all the wicked, he annihilates.

22 V  
The praise of YHWH, my mouth will speak,  
and I will bless all corporeality [by] his holy name  
time and time again.

**Psalm 146 קמו**

\*specialtitleinLXX

- <sup>1</sup> Praise Yah!  
I tell myself: Praise YHWH!
- <sup>2</sup> Let me praise YHWH with my life,  
hymn to my god while I remain.
- <sup>3</sup> Do not trust in aristocrats,  
in mortal offspring impermanent.
- <sup>4</sup> They exhale, return to their earthen [state].  
On that day, their aspirations expire.
- <sup>5</sup> Fortunate they whom Jacob's god aids,  
whose hope [is] in YHWH, their deity,
- <sup>6</sup> creator of earth and sky,  
the sea and all therein,  
the everlasting guardian of truth,
- <sup>7</sup> bringing justice to oppressors,  
feeding the famished.  
YHWH, liberator of captives.
- <sup>8</sup> YHWH, mender of the sightless.  
YHWH, straightener of the bent.  
YHWH, favorer of the righteous.
- <sup>9</sup> YHWH, protector of sojourners.  
Orphan and widow, he sustains,  
but the way of criminals, warps.
- <sup>10</sup> YHWH will rule incessantly,  
your god, Zion, [one] generation [to] another.  
Praise Yah!

# Psalm 147 קמז

\*treatedastwopsalmsinLXX/uniqueitle

- 1 Praise Yah!  
Because [it is] good, hymn to our god!  
Because praise [is] pleasant [and] fitting!
- 2 YHWH [is] Jerusalem's builder.  
He will assemble Israel's dispersed ones.
- 3 The healer of the broken-hearted  
and binder of their wounds.
- 4 Who calculates the astral number,  
[and] gives all of them names.
- 5 Great [is] our Sovereign and supremely powerful.

- His understanding [is] incalculable.
- 6 YHWH aids the afflicted.  
He casts the wicked to the ground.
- 7 Anthem to YHWH with thanksgiving.  
Hymn to our god with a lyre.
- 8 Who veils the sky with clouds.  
Who provides the earth with rain.  
Who cultivates highland vegetation.
- 9 Who gives to the beast its fodder,  
to the raven brood when they call.
- 10 He is neither gratified by horsepower  
nor impressed by human stature.
- 11 YHWH values those who fear him,  
who patiently expect his fidelity.
- 12 Extol YHWH, Jerusalem!  
Praise your god, Zion!
- 13 Because he strengthened the bars of your gates.  
He blessed your children within you.
- 14 He made your border peaceful.  
He satisfies you with finest grain.
- 15 Who sends his message [into] the earth.  
His word runs swiftly.
- 16 Who lays out snow like wool,  
scatters frost like ashes.
- 17 Who hurls hail like pellets.  
Before his cold, who can stand?
- 18 He sends his utterance and it melts.  
He exhales—waters flow.
- 19 He proclaims his words to Jacob,  
his statutes and decrees to Israel.
- 20 He did not do so to any [other] nation  
and [such] decrees are unknown to them.  
Praise Yah!

# Psalm 148 קמח

- 1 Praise Yah!  
Praise YHWH from heaven!  
Praise him in the heights!
- 2 Praise him, all his messengers!  
Praise him, all his legions!

3 Praise him, sun and moon!  
 Praise him, every stellar luminary!  
 4 Praise him, vault of heaven  
 and the waters above the skies!  
 5 Praise the name of YHWH  
 because he commanded and they were created.  
 6 He stationed them constant and perpetual.  
 He gave a rule, which will never be infringed.  
 7 Praise YHWH from the earth,  
 [you] creatures of the sea and all subterranean  
 depths,  
 8 fire and hail, snow and frost,  
 tempest wind [that] does his will,  
 9 mountains and all the hills,  
 fruit trees and all the cedars,  
 10 wild beasts and all cattle,  
 [animals that] crawl and birds [that] fly,  
 11 earthly kings and all peoples,  
 princes and all judges of the earth,  
 12 young men and women alike,  
 the elderly with the juvenile.  
 13 Let them praise the name of YHWH—  
 that lofty is his name—only his.  
 His splendor [is] over all creation.  
 14 He raised up a horn for his people,  
 a praise for all his devoted [ones],  
 Israelites, the people to whom he is near.  
 Praise Yah!

**Psalm 149 קמט**

1 Praise Yah!  
 Sing to YHWH a new song,  
 his praise in the assembly of the devoted!  
 2 May Israel rejoice in its maker!  
 May Zion's sons jubilate in their king!  
 3 May they praise him in the dance circle.  
 With timbrel and lyre, may they hymn to him.  
 4 Because YHWH delights in his people.  
 He endows the afflicted with deliverance.  
 5 May the devout [ones] exult in glory.

May they jubilate on their couches.  
 6 In their throats [is] the praising of El  
 and a double-edged sword [is] in their hands  
 7 to inflict vengeance on the nations  
 punishment on the peoples,  
 8 to bind their kings with chains  
 and their esteemed with iron fetters,  
 9 to execute the justice decreed against them  
 It [is] magnificent all his devoted [ones].  
 Praise Yah!

**Psalm 150 קנ**

<sup>1</sup> Praise Yah! Praise El in his sanctuary!  
*Praise him in the firmament of his might.*  
<sup>2</sup> Praise him for his mighty deeds.  
*Praise him for his utmost greatness.*  
<sup>3</sup> Praise him through the shophar blast.  
*Praise him with harp and lyre.*  
<sup>4</sup> Praise him by timbrel and circle dance.  
*Praise him with instrumentation and flute.*  
<sup>5</sup> Praise him with tinkling cymbals.  
*Praise him with clanging cymbals.*  
<sup>6</sup> Let every breath praise Yah!

Praise Yah!

The total number of verses  
 in this book [is] 2,527.  
 And [there are] 19 reading divisions.

## APPENDIX

Psalm 151

קנא

<sup>1</sup> *Belonging to David, son of Jesse.*

Smaller was I than my brothers

and younger than my father's sons,

<sup>2</sup> but he made me the shepherd of his flock

and ruler of his young goats.

My hands crafted a flute and my fingers a lyre.

Then I gave glory to YHWH.

I thought [to] myself,

“The mountains do not testify of him

and the valleys tell nothing.”

The trees cherished my words

and the flock, my deeds

<sup>3</sup> because who proclaims, and who speaks,

and who recounts the works of the Lord?

Eloah sees all, hears all,

pays close attention to everything.

<sup>4</sup> He sent his prophet to anoint me,

Samuel to magnify me.

My brothers went out to meet him

.....

.....



## TRANSLATION NOTES



- 1:1-6 The Psalter opens with a wisdom psalm, which praises God's Law and precepts and instructs the listener to follow the path of righteousness. Just like our translation, **מ**<sup>L</sup> utilizes Hebrew letters for the number of each psalm (sans the first). That may be a later addition to the MS since neither **מ**<sup>A</sup> nor Bab<sup>Ber</sup> do the same.
- 1:1
- 1:2 This verse appears to be based on Josh 1:8.  
**recites** — Literally “mutters/murmurs”—to read under one's breath over and over for purposes of memorization.
- 1:3 This verse appears to be based on Jer 17:8.  
**embedded** — Alternatively, “deeply rooted” (SET). From **שָׁתַל** (to fix firmly), not **נָטַע** (to plant).
- 1:4
- 1:5 **the Judgment** — Alternatively, “the [time of] judgment.” This psalm is probably late enough, however, to know about the concept of a future resurrection.  
**embraces** — Literally, “knows.” As Robert Alter notes in “The Psalms: Beauty Heightened Through Poetic Structure” (BR), this word often functions as an idiom for closeness and intimacy. Thus, along with him, we read “embraces.” So NJPST (cherishes).
- 1:6
- 2:1 This psalm is an enthronement psalm. It may have been sung on the day that a new king was anointed in Jerusalem.  
**form alliance** — **רָנַשׁ** is often interpreted based on **רָעַשׁ**, meaning “to be noisy.” So “rage” (KJV, ESV) and “uproar” (NASB). But it comes instead from **רָנַשׁ**, which means “to join together” or “be in agreement.” See Dan 6:7, 12, 16. The noun **רִנָּה** (Ps 55:15) is “companionship” or “concord.”  
**futilely** — Literally, “futility” or “emptiness.” Some render it “in vain,” but that takes a *lamed*, which is absent here. The noun functions as an adverbial accusative.
- 2:2
- 2:3
- 2:4
- 2:5
- 2:6 **consecrated** — Literally, “poured out [oil].”
- 2:7 **YHWH's verdict** — Usually, **חֹק** means “law/decreed/rule/statute.” Literally, therefore, this would be “the law/statute/decreed of YHWH.” Here, however, we think it functions poetically to refer to the passing of judgment or the laying down of law. Therefore, we render it “verdict” (alternatively, “decision/judgment”). For a similar use of this noun, see Zeph 2:2.
- 2:8
- 2:9
- 2:10
- 2:11 **mourn** — Usually, this means to shout with joy. But it is also used to describe a cry of sorrow (Hos 10:5). The expressions “tremulously” and “fearfully” make this meaning certain.
- 2:12 **pure** — The accent for **בָּר** looks like the Aramaic word “son.” The word in v. 7, however, is

Hebrew (בֶּן), there is no article here (*the* son), and the verb “to kiss” often takes ל before its object. כ, ט, and נ do not render it “son.” It is probably a textual corruption. Without the accent, we have the usual Hebrew word for “purity” or “cleanness” used adverbially.

**seek his protection** — Literally, “seek refuge in him.”

3:1 The superscription appears to refer to the events in 2 Sam 15.

3:2

3:3 **of me** — Metonymy. Literally “of my life.”

3:4

3:5

3:6

3:7

3:8

3:9 **the victory** — Literally, “deliverance,” but mighty enough to shatter the “teeth” (weapons) of the enemy and send its forces reeling.

**On your people, [may] your blessing [be].** — A reference to the priestly blessing (Num 6:24-6).

4:1

4:2 **my god of vindication** — Alternatively, “god of my rightness.”

**In a tight [spot]** — Literally, “narrowness” of either the interior (and, thus, “distress/anxiety”) or of the exterior (so our rendering).

4:3

4:4

4:5

4:6

4:7 **Canopy us with the light of your Presence.** — Literally, “lift up over us the light of your face.” A reference to the priestly blessing (Num 6:24-6).

4:8

4:9

5:1 **to the heirs** — Word uncertain. Some take הַנְּחִילִיּוֹת from חֲלִילִי (flutes). That interpretation, however, cannot account for the *nun*, feminine ending, or loss of the second *lamed*. Instead, it seems to come from נָחַל (to inherit). The form matches a Hiphil plural infinitive construct precisely. Literally, “to the ones inheriting.” כ supports this with της κληρονομουσης (the inheritor).

5:2 **whimpering** — A low, inarticulate utterance of complaint or pain. See also Ps 39:4.

5:3

5:4 **[an offering]** — The language suggests a cultic sacrifice.

5:5

5:6 **before you** — Metonymy. Literally, “before *your eyes*.”

5:7

5:8

5:9 **those who hunt me** — From the verb “to look/watch/observe.” In this form, however, it only appears in the psalms. It describes those with hostile intent (see also Ps 27:11; 54:7; 56:3;

59:11). So NJPST (my watchful foes).

5:10 **their mouth** — Literally, “*his* mouth.” Since all other pronouns in this verse are plural and the kind of numerical interchange common in poetry would not occur at this point, we presume the singular to be an error.

5:11

5:12

5:13

6:1 **the eight-string** — Precisely what this refers to is not well understood. The only place that offers a reasonable context for interpretation is 1 Chr 15:20-21. There, a number of men are assigned to play harps—on the **עלמות**. So also, a number of men are assigned to play lyres—on the **שמינית**. This term, most likely, refers to the kind of lyre to be played. Since **שמינה** means “eight,” this probably refers to the number of strings. So Rashi: “a lyre of eight strings—and **שמינית** [is] its name.”

6:2

6:3 **withered** — From **אמל** (to be dried up/withered/shriveled/faded).

**quiver frightfully** — Literally, “are terrified.”

6:4 **I am** — Metonymy. Literally, “my life.”

**you** — Second-person *feminine* singular pronoun (**את**). In terms of both consonants and accents, the text literally says, “you, [lady] YHWH.” Since, however, masculine terms are almost always used to represent the deity, it is probably the case either that the final *heh* was accidentally omitted or that the long-a was originally represented by *qamets* (**אָת**).

**when will it end?** — Literally, “how long?”

6:5 **Free me!** — Literally, “pull my life out.” The word “life” is a metonymy for the speaker (me).

6:6 **the underworld** — Or, “Sheol.”

6:7

6:8 **My spring** — Alternatively, “my eye.”

**My spring runs dry from provocation** — This verse appears to be quoted in Ps 31:10. Notice, however, the *bet-mem* interchange. Whereas this is “from” provocation, Ps 31:10 says “with” provocation.

6:9

6:10

6:11

7:1 **battle hymn** — Word uncertain. Probably from **שנה**, meaning “to reel” or “sway” in drunkenness. Here, however, it seems to refer to the frenzy of battle. The term occurs both here and Hab 3:1. Both call on YHWH to march to war against those who seek to destroy Israel.

**because of what Cush the Benjamite said** — Literally, “because of the words of Cush the Benjamite.” Nothing is known of this person or his words.

7:2

7:3


*the heavenly fire*

- 7:4 **if injustice stains** — Literally, “if there is injustice on.”
- 7:5 **delivered my enemy for no reason** — Alternatively, “(I delivered one who, for no reason, is my enemy!)”.
- 7:6 **trample me** — Metonymy. Literally, “trample my life.”
- 7:7 **Tower in fuming wrath** — Alternatively, “Tower [over] the outbursts of...”  
**to me** — Following the Masoretic accents. The same consonants could, however, be rendered “my god!” like **ⲉ**: **ⲕⲣⲓⲉ ⲟⲩ ⲑⲉⲟⲥ ⲙⲟⲩ** (lord my god!).
- 7:8 **pagan horde** — Alternatively, “band of warriors” (non-Israelite).  
**return** — Most translations change **שׁוּבָה** (return!) to **שְׁבָה** (sit!/take your seat!). We think this is unnecessary. The Hebrew makes sense as it stands. It is no longer a person addressing YHWH, but YHWH addressing a person. The plea has been heard and answered either through oracular pronouncement or divination.
- 7:9 **YHWH** — 11QMelch has, instead, “El,” which is probably secondary.  
**Exalted [One]** — **ⲙⲗ** reads **עֲלִי** (on/upon/against me), which, despite verification from **ⲉ**, makes no sense. Most translations either ignore it or change it to “in me.” It is more likely a divine title like **עֲלִיָּין** (Supernal). For Ugaritic and biblical examples of **עֲלִי** as a divine title, see Dahood, “The Divine Name ‘Ēlī in the Psalms.”
- 7:10 **[what is] right** — Alternatively, “the righteous [one].” The contrastive parallelism, however, seems to be working with “wrong,” not “wicked.”  
**thought and conscience** — Metonymy. Literally, “heart and kidneys.”
- 7:11 **Exalted** — **עֲלִי** is probably a divine title (see 7:9).
- 7:12 **vindicates the righteous** — Alternatively, “judges rightly.” We believe, however, that this is parallel to “the upright of heart” in the previous verse. It describes the people whom Elohim delivers/vindicates.  
**ready to strike with [his] curse** — From **ⲕⲉⲙ** (to strike with a curse). The participle communicates potential, not the act itself. In other words, god has a curse in store for those who stand against the righteous. See Buitenhuis, *The Psalms: Chronologically Treated with a New Translation*, p. 418.
- 7:13 **once again** — From **שׁוּבָה** (to turn/return). When paired, however, with another verb, it usually means “to do again.”
- 7:14 **so they will burn** — The precise meaning of the participle **לִדְלִקִּים** is unclear.
- 7:15
- 7:16
- 7:17
- 7:18
- 8:1 **the Gathic [lyre]** — A lyre from Gath, which is what **ⲉ** renders it. The word Gath means “wine-press,” which is how **ⲉ** renders it. Together, these witnesses suggest a Philistine lyre. So Rashi: “a musical instrument that comes from Gath.”
- 8:2 **who display** — Part of the verb seems to have fallen off! What is left is the imperative “Give!”

(תנה), which makes no sense. We read it, instead, as a second-person masculine singular perfect (נתתנה).

8:3 **the cry** — Literally, “the mouth.” As in many places, however, “mouth” functions as a metaphoric indicator for what comes from it. In this case, the screaming and weeping of children (perhaps due to the loss of parents or hunger). There is a natural parallelism between מפי (because of X) and למען (on account of Y). Both give us the reason or cause for YHWH's action: the action of adversaries and the “cry” of the children.

**ordained** — Literally, “established.” יסד, however, also means “to appoint” or “charge.” See Esth 1:8.

8:4 **works** — According to מ<sup>L</sup>'s Massorah, the Western (Palestinian) Masoretes record “the works of” (מעשי) whereas the Eastern (Babylonian) Masoretes record “the work of” (מעשה). מ<sup>L</sup> has the plural. מ<sup>A</sup> did have the plural, but someone went back and altered it, squishing a *he* unnaturally into the slot over the *yod*: . Both ט and פ support מ<sup>L</sup> as does the first hand of מ<sup>A</sup>. We think, therefore, that the combined witnesses support the plural. Virtually all translations, however, have the singular.

8:5

8:6 **deprived** — From חסר (to deprive/cause to need/make lacking).

8:7

8:8

8:9

8:10

9:1-10:18 Psalm 9 and 10 were originally a single psalm in the form of an acrostic. At some point, however, they were split into two, parts were lost, and others added. Now, even though the original is clearly evident in many places, both psalms are badly fractured.

9:1 **About the death of the son** — עלמות לבן (so מ<sup>L</sup> and Cairo Geniza MS T-S Ar.27.19—מ<sup>A</sup> is too compact to make out word division). Words uncertain. Origen transliterated them into Greek as αλμωθ βεν (עלמות בן). We suggest separating the first word into two (על מות), meaning, “on the death.” This agrees with ט (though not its expansion): “*about the death* of the warrior who went out *between* the troops.” So NIV (of “The Death of the Son”), YLT (‘On the Death of Labben’), and SET (upon the death of Labben). ט reads it as a passive participle of אלם meaning “hidden things,” which is followed by פ.

9:2 **Allow** — This and every other colon in this verse begins with a cohortative, which expresses wish, desire, or intent. Thus, we begin the verb “allow,” which also works perfectly as the first word in the English acrostic.

9:3

9:4

9:5

9:6

9:7 **The enemy are gone** — Literally, “the enemy—they are gone.” Singular subject with plural verb.

*the heavenly fire*

**ruin** — This psalm shows evidence of NH. One of its characteristics is the use of an ׀-ending for feminine singular nouns. Thus, this is probably not “ruins,” but “ruin.”

**opponents** — Instead of the feminine plural noun “cities,” this is the masculine plural noun “opponents”—from the NH singular noun עַר (opponent). This word is parallel to “the enemy” of the previous line. See next note.

**the memory of them** — Literally, “their memory of them.” The pronouns are both masculine. What is the masculine antecedent of “them”? It must be עֲרִיִם, but the word “cities” is feminine. Read it instead as the masculine plural noun “opponents” (עֲרִיִם) in NH.

9:8 The *dalet* and *he* lines are lost. The next four verses all begin with *waw*, which moves us from B to F. Two of the next verses may have originally been part of the *dalet* or *he* lines.

9:9

9:10 **dearth** — This word (בְּצָרָה) is not the same as “trouble/distress” (צָרָה) even though most translations treat it as though it was. This word appears thrice in the HB—two times in Pss 9-10 and once in Jer 14:1. The context of the word in Jeremiah enables a reasonable assumption of meaning (dearth/destitution).

9:11

9:12

9:13 **he who demands their bloodshed** — This expression appears to come from Gen 9:5.

9:14

9:15

9:16

9:17 **reveals himself** — Following the Ben Asher pointing of מִלִּ (Niphal perfect). Alternatively, “YHWH is known” following the pointing of Ben Naphtali (Niphal participle).

**he traps** — The Masoretic accents indicate a Qal participle, meaning “he (YHWH) traps.” Alternatively, the same consonants could be read as a Niphal perfect, meaning “he (the wicked) is trapped.”

**Reflect** — Word uncertain. It seems to refer to murmurs or plots in Lam 3:62, to thought or reflection in Ps 19:15, and to the drone of a lyre in Ps 92:4.

9:18 Half of the *yod* (J) lines are lost.

**Jettisoned** — Literally, “turned back.”

**the underworld** — Or, “Sheol.” This line contrasts with the one who is raised from the gates of death (v. 14).

9:19 Half of the *kaf* (K) lines are lost.

9:20

9:21

10:1 **LORD** — Literally, “YHWH.” We render it “LORD” (the typical rendering of the Tetragrammaton in English translation) in order to represent the *lamed* (L) that begins the next part of the alphabetic acrostic.

**dearth** — This word (בְּצָרָה) is not the same as “trouble/distress” (צָרָה) even though most

translations treat it as though it was. This word appears thrice in the HB—two times in Pss 9-10 and once in Jer 14:1. The context of the word in Jeremiah enables a reasonable assumption of meaning (dearth/destitution).

10:2 **the wicked** — A collective singular.

**the poor** — A collective singular.

10:3 This verse is probably the second half of the *mem* (M) lines.

**the swindler** — Qal participle from **בצע** (to profit/gain unlawfully).

**the swindler lauds.** — The verse appears to be incorrectly divided. It should end at **ברך** and the next verse begin with **נאץ** (the start of the *nun* lines). Reading them together yields nonsense, submerges part of the surviving acrostic, and leaves the subject stranded at the start of the next verse. Thus, we move the phrase **נאץ יהוה** to the start of the next verse.

10:4 **Nose in the air** — Literally, “so high [is] his nose.” We have moved this phrase to the start of the verse in order to capture the alphabetic acrostic in English.

**the wicked spurns** **YHWH** — **נאץ יהוה רשע**. The text has been incorrectly divided. As it stands, this verse begins “the wicked” and leaves the rest of the phrase at the end of v. 3.

**His ways prosper all the time** — The text has been incorrectly divided. As it stands, this colon begins v. 5. We append it to the end of v. 4 to complete the couplet and reveal the *samek* line.

10:5 **dispelled** — Reading **מרום** (a height) as **סרו** (they are turned away) because (1) “a height [is] your ordinances” makes little sense, (2) **מ** and **ס** are easily confused, and (3) it allows us to recover the *samek* line, which was hidden by a textual “correction.” After an accidental dittography of *mem* caused **סרו משפטיך** to become **סרום משפטיך**, the word was mistakenly “corrected” to **מרום משפטיך**.

10:6 **I will not be troubled** — Literally, “I will see/experience no trouble.” **אשר** is usually taken as a relative pronoun. Here, however, it is probably the defective form of the first-person imperfect verb **שור** (to see/experience). The *plene* form occurs in Hos 13:7 and Num 23:9.

**curse** — The text has been incorrectly divided. As it stands, this word begins v. 7, obscuring the next alphabetic piece of the acrostic. We return it to its position at the end of v. 6.

10:7 In this acrostic, *pe* comes before *ayin* instead of the other way around. The same thing occurs in Lam 2, 3, and 4. This ancient, alternative, alphabetic order is preserved on the Kuntillet ‘Ajrud, Tel Zayit, and ‘Izbet Šarṭah abcedaries.

Note that in order to represent the acrostic in English we have resorted to a reversal of the order in which the two cola appear. Without the acrostic, it would be “His mouth is filled with deception. Quashed is one beneath his tongue [through] toil and trouble.”

**Quashed** — What does **תך** (*defectiva*) or **תוך** (*plene*) mean? Scholars usually trace it back to **תכך**. But the only place where that root may occur is Pro 29:13, where a noun that is synonymous with the “poor/destitute/impoverished” contains the same consonants. Unfortunately, that single occurrence is not very helpful. Our main source of information



within the Hebrew language comes, therefore, from MH. There, one finds the noun **תוכא**, which means “pressure/grief,” and the verb **תוך**, which means “to press/make suffer” (Jastrow). From this, the meaning “oppression” is retrojected into BH. This has several advantages: 1) it makes sense of later Hebrew and 2) it works well in Pro 29:13. We propose two other options. Instead of tracing the root back to **תכך**, which may not even exist, it might be better to see **תך** as either a scribal error for or a linguistic variant of **ךך** (crushed/broken/smashed), from **ךכא** (or **ךכא**), which means “to crush/break/smash.” Phonetically, both *dalet* (D) and *tav* (T) are alveolar plosives (formed the same way inside the mouth by placing the tip of the tongue to the back ridge of the upper teeth), which allows for easy interchange during pronunciation. It could be, therefore, that someone reading the psalm reduced their voicing either on purpose or by accident (or were wrongly heard to be doing so) while the psalm was copied, which resulted in **ךך** sounding like **תך**. In support of this is the fact that **ךך** appears two other times in this psalm (9:10; 10:18), which would make it a natural part of the psalm's vocabulary. One of the only other occurrences of **ךך** is in Ps 74:21, where it references the same group of people as those featured here—those who are poor and powerless (notice how well that works with the plural noun in Pro 29:13). Thus, we read **ךך** as **ךך**, which is either a conjunction and noun (and the crushed [one]) or *wegatal* (and he/one is crushed). Then we change “crush” to “quash” to fit the English acrostic. “Oppression” would be an acceptable, but looser, rendering. Alternatively, one could read the same consonants as a *waw*-consecutive of **ככה** (to strike/beat/hit) in the Hiphil, in which case the meaning would be “he strikes/attacks” (referring to the subject, not the object). NJB's “browbeating” and HCSB's and REB's “violence” would seem to reflect that root. Either case could result in the formation of a new noun (*tōk*) and the nouns and verbs that show up in MH. By pure linguistic luck, *tōk* sounds extremely similar to Greek *τοκος* (usury/extortion/fraud). **ש** uses that word for **תך** in Ps 55:12. Here, **ש** uses a synonym (*δολος*), which literally refers to “bait” used to capture fish, and, thus, refers to the attempt to scam or defraud someone. Translations like KJV, NJPST, and YLT follow **ש**. Based on nothing but parallelism, some render it as a synonym of **מרמות** (deceit). So SET (malice), NET (harmful words), and Moffatt (craft). NIV's “threats” is nothing but contextual speculation.

**[by means of]** — We interpret the next line as a dative of means.

**toil and trouble** — Our translation is literal, which is quite amazing since the phrase “toil and trouble” also provides a conceptual link between the “mouth” in this verse to the “curse” in the previous one due to its use as a curse in Shakespeare's *Macbeth*.

10:8 The *ayin* (P) section of the acrostic was hidden due to incorrect sentence division. The traditional division tacked the beginning of the *ayin* (P) section on to the end of the *pe* (Q) section and began v. 9 at its middle-point! We redivide the text to correct this.

10:9 **in his bag** — Reading **במשכו** not as an infinitive construct (when he pulls/draws him), but as a segholate noun (in his bag). The consonants could be read both ways.

- 10:10 **In his net** — The text has been incorrectly divided. “In his net” ends v. 9, but parallelism with “in his traps” (see below) shows that it should begin v. 10.  
**in his traps** — Instead of “mighty/vast/numerous [ones],” this is parallel with “in his net.” It comes from **עצמו** (to shut/close) meaning “things that close” (traps). **ס** reads it instead as “bones/body/self.” Thus: *πεσειται εν τω αυτον* (he falls in himself), which is syntactically impossible.  
**victims** — Jewish tradition (*Qere*) separates **חלכאים** (victims) into two words, **חיל כאים** (army of the dismayed) because of the singular verb. We find this unnecessary since “victims” can function as a collective singular. **ס** has the additional verb *κατακυριευσαι* (“to subdue/rule”).
- 10:11 **no longer sees** — Or “does not see.” Many translations change **בל-ראה** (he *does not* see) to **בל-יראה** (he *will not* see).
- 10:12 The *tsade* (R) lines are lost. Thus, this verse begins with *qof*(S).
- 10:13 **Trouble, you see** — Literally, “You see that you trouble.” The phrase “that you” (**כי-אתה**) is probably an error arising from dittography with “you see” (**ראתה**).
- 10:14 Since the syntax in many of these lines is so distorted, this translation is only tentative.  
**to you** — Reading **על** (on/upon) as **אל** (to).
- 10:15 **Undermine the power** — Literally, “break the arm.”  
**curse** — Literally, “of the wicked—and the evil [one] so that.” The phrase “and the evil [one]” is probably a case of dittography.  
**but** — Instead of “his wickedness” (**רשעו**), we read “the wicked [one], but” (**רשע ו**).
- 10:16  
 10:17  
 10:18
- 11:1 **me** — Metonymy. Literally, “my life.”  
**the hill like a bird** — Reading **הר כמו צפור** (the hill/mount like a bird) instead of **הרכם צפור** (your hill/mount, bird). The former is supported by **ס** and makes more sense of the syntax (“bird” is singular, but “your” is plural). **כמו** is an older form of prepositional *kaf* just like the older form of prepositional *bet* (**במו**) in next verse.
- 11:2  
 11:3  
 11:4 **gaze** — Literally, “his eyelids.”  
 11:5  
 11:6 **fiery and sulfuric coals** — Literally, “coals of fire and sulfur.” Reading **פחים** (birdtraps) as **פחים** (coals of).  
**drink** — Literally, “cup.”
- 11:7  
 12:1 **eight-string** — This term, most likely, refers to a kind of lyre to be played. Since **שמינה** means “eight,” this probably refers to the number of strings. So Rashi: “a lyre of eight strings—and

שְׁמִינִית [is] its name.” See note 6:1.

12:2 **wiped out** — This word comes from Akkadian. It refers to the annulment of contracts and oaths.  
**fidelity** — Although the word is plural, it speaks of a quality shared by all, not of multiple “unfaithful ones.”

12:3 **duplicitous mind** — Literally “[one] mind and another.”

12:4 Cutting out tongues was not unusual punishment in ancient Mesopotamia. See Code of Hammurabi §192.

**pretentiously** — Literally, “great things.”

12:5 **who [is] lord to us?** — Alternatively, “who [is] our lord?”

12:6 **sob** — Since *šda* in Aramaic means “to pour,” this probably means “sobbing.”

**against the fiend** — As suggested by Leveen (“Textual Problems in the Psalms”), we amend the text from “in safety” (בִּישָׁע) to “against the wicked [one]” (בְּרִשָׁע). While entirely theoretical, this makes better sense of the verb פִּיחַ and the change is certainly plausible considering the graphical similarities between *yod* and *resh*.

12:7 **furnace** — Word uncertain.

12:8 **protect us** — As pointed by the Masoretes, (נו) is either a 3MS suffix (him) or 1CP suffix (us). It cannot be the 3MP suffix “them” (ם) as seen in the previous verb. We prefer “us” since it parallels the number of the previous suffix. Such alternation of grammatical person is common in Hebrew poetry. The translation “them” as rendered by the KJV (and derivatives) is an error. NET’s “each one” is quite possible.

12:9 **They dig deep [pits]** — כָּרַם זִלּוֹת has זִלּוֹת (as the rising of the ?). Many trace זִלּוֹת from זָלַל (to despise/be reviled/be gluttonous). Thus KJV’s “the vilest men are exalted” or NRSV’s “as vileness is exalted.” We propose redividing the text as כָּרוּ מִזִּלּוֹת (they dug depths).

13:1

13:2

13:3 **pain** — Reading עֲצַבַּת (injury/pain) instead of עֲצוֹת (counsels).

13:4 **death itself** — Literally, “the death.” The definite article adds emphasis, which is produced here by using “itself.”

13:5 **I am vanquished or my adversaries** — As suggested by Leveen (“Textual Problems”), we switch the text from “I conquered him—my enemies” (יִכְלַתִּי צָרִי) to “I am conquered, or my enemies” (יִכְלַתִּי וְצָרִי). This is nothing more than a redivision of the text so that the *waw* begins the next line instead of ending the first.

13:6 ¶ tacks on a final line from 7:18: “And let me hymn the name of YHWH Supernal!”

14:1 Two versions of this psalm appear in the HB. This is the earlier version. A later version occurs as Ps 53. See Ps 53 for more.

**scoundrel** — A נָבָל is not a fool as in one who lacks understanding or is easily duped, but one who thinks wrongly and acts for his own interests instead of YHWH’s.

**Elohim is not here** — This expression is taken from Ps 10:4. More idiomatically: “god isn’t looking.” Everyone worshiped or believed in manifold deities in the ancient near east. There

were no Atheists. Therefore, it is highly misleading to translate this “there is no God” as most translations have it.

**behavior** — S, T, and V read this as a plural with 3MP suffix: “they make *their acts* abominable.”

That appears to be a way of clarifying the text. We think, however, that the text makes enough sense as it stands. Ps 53 has עול (wrong/injustice) instead of עלילה (act/deed/behavior).

14:2 YHWH — Ps 53 says “Elohim.” “YHWH” is original.

14:3 **Everyone** — Literally, “the lot/totality” (הכל). Ps 53 is distributive: “every one” (כלו).

**turns away** — Ps 53 says “are disloyal” (סג) from סוגל. This is “turn away” (סר) from סורל. It is also possible to read the verb here as “rebel” from סררל (to rebel/be stubborn).

14:4 **all the workers** — “All” does not occur in Ps 53.

YHWH — Ps 53 says “Elohim.” “YHWH” is original.

14:5 [that] — The complimentizer כי, which usually follows after verbs like “to know,” has been elided—something quite common in Hebrew poetry.

**they will be frightfully frightened** — The so-called “prophetic perfect”—describing a future situation as complete. The poetry utilizes a root-play between subject and verb (פחדו פחד), which we recreate in English.

**dispersed [even] the righteous** — Literally, “[is] with the righteous generation.” So S and T. Ps 53 says, instead, “he will scatter the bones of one who encamps [against] you.” It is possible to read the Hebrew here as “Elohim *dispersed* the righteous”—taking ברור as an Aramaic verb from בררל (to scatter/disperse). This option is highly likely since the meaning of the Aramaic verb ברר is so similar to the meaning of the Hebrew verb פזר. The verb was then later misread as prepositional bet plus the noun “generation.”

14:6 **is his refuge** — Ps 53 says “rejects them!” (speaking about the evildoers).

14:7 **If only** — The words מי יתן (literally, “who will give?”) are an idiomatic expression of wish or desire.

**deliverance** — The ending on this word does not indicate plurality. It is a feminine singular form quite common in old Canaanite dialects like Phoenician and is often used with abstract feminine nouns.

YHWH — Ps 53 says “Elohim.” “YHWH” is original.

**turns the tide** — The phrase שוב שבות has an alternate form: שוב שבית. The latter is probably the Aramaic form of the former (as seen in the Sefire inscription). S, T, S, and T all render שבות as “exile/captivity” from שבהל (to capture/take captive). In many places, however (like Job 42:10, Ezek 16:53, and the Sefire inscription), that makes no sense. Instead, שבות seems to refer to a “turnaround/reversion” (from שובל, meaning “to turn/return”) to a previous, positive state. As such, it can refer to the release from exile, but not necessarily. And even if it does, it would still convey the wider sense of “turning things around” for the better. Scholars are often puzzled by the seemingly random switch from one form to the other. We think that occurs because both phrases had come to take on the same idiomatic meaning, and thus, we

render both phrases in the same idiomatic manner. To capture some of the assonance of the phrase, we use the expression “turn the tide.”

15:1

15:2

15:3 **no slanderous tongue** — Literally, “no slander on his tongue.”

**piles** — Literally, “lifts up.”

**his kin** — Literally, “[one] close to him.” It often refers to a family member, but may also refer to a friend.

15:4 **perspective** — Literally, “eyes.”

**[is] one rejected [by YHWH]** — The verb here is a Niphal participle. It means “one who is rejected.” If it were Qal, it would be “one who rejects.”

**He vows to his neighbor and does not retract** — Literally, “he swears to do evil and does not change” (נִשְׁבַּע לַהֲרַע וְלֹא יִמָּר). The same consonants, however, with a very minor redivision (נִשְׁבַּע לַהֲרַעוּ לֹא יִמָּר) can be read “he swears to his neighbor and will not change.”

15:5

16:1

16:2 **I said** — Literally, “You said” (second-person feminine singular). **וְ** adds a feminine subject “[oh] my soul” to explain the difficulty. However, as **וְ** witnesses, the original was most likely first-person and the final consonant lost.

**My Sovereign [are] you. My benefactor** — Alternatively, “my Sovereign, you [are] my benefactor.”

**Beside you [is] no [other]** — See Exod 20:3.

16:3 **they who [are] in the land** — Literally, “who, in the land, [are] they.”

**[YHWH's] splendid [ones]** — “Splendid [ones]” is in the construct form (the splendid ones of X). This requires another noun to follow, but nothing is there! Though entirely speculative, we believe the missing noun to be the name of god.

**in whom [is] all my desire** — Literally, “all my desire [is] in them.”

16:4 **their idols** — Reading עֲצֻבוֹתָם (their pains) as עֲצֻבֵיהֶם (their idols).

16:5 **belonging to me** — Literally, “my possession.”

**my destiny** — Literally, “my cup.” An idiomatic expression meaning the fate one is served, which is parallel to the next line.

16:6 **inheritance** — This word contains the old Hebrew ending for a feminine noun.

**[is] the Exalted [One]** — **עָלִי** is probably a divine title (see 7:9). Otherwise, read “a beautiful inheritance [is] upon me.”

16:7 **conscience** — Literally, “kidneys.”

16:8 **I keep YHWH in mind** — Literally, “I set YHWH in front of me.”

16:9 **my emotion** — Reading כְּבוֹדִי (my glory) as כִּבְדִּי (my liver), which was believed to be the center of feeling and emotion.

16:10

16:11

17:1

17:2

17:3 **You found no [dross]** — Literally, “You did not find.” The object is elided.

17:4 **rewards** — Alternatively, “recompense.” See also Isa 40:10.

**come from** — Literally, “are in.”

**I kept myself** — The person pronoun **אֲנִי** (I/me) often accompanies a verb to add some sort of emphasis. Here, that seems to be a reflexive nuance.

**the righteous** — Literally, “on the paths of the vicious,” which directly contradicts the next verse!

But **כ**, **נ**, and **ס** have “righteous.” This may be an instance of the scribe writing exactly opposite what he intended! If we retain **נִלְכְּדִי**, it should be read “I kept myself [from] the paths of the vicious,” assuming a lost prepositional *mem*.

17:5

17:6

17:7

17:8 **like the pupil of an eye** — Literally, “like the pupil (the daughter) of an eye.” Instead of “daughter” (**בת**), read “eyeball” (**בִּבְת**) with haplography. The word was probably added to update the text with a more current term (see Zech 2:8, 12).

17:9 **who seek me** — **נִלְכְּדִי** has **שָׂדֵדֵי** (they destroy me). 11QPs<sup>c</sup> has **דֹּרְשֵׁי** (they seek me). Since the latter makes more sense and aligns better with the parallelism, we follow 11QPs<sup>c</sup>.

**in hunger** — **בִּנְפֶשׁ**. Literally, “in throat/neck.” An idiom of appetite/desire/daring.

17:10 **their heart** — Metonymy. Literally, “their fat.”

17:11 **They have driven me out** — **נִלְכְּדִי** has **אֲשֶׁרֵינוּ** (our steps). 11QPs<sup>c</sup> has **גִּרְשֵׁנוּ** (they drove me out). Since **נִלְכְּדִי** makes no sense and **כ** agrees with 11QPs<sup>c</sup>, we follow the DSS.

**determined to scour the land** — Literally, “set their eyes to extend over the land.”

17:12 **He is similar to** — Literally, “his likeness [is] like.”

17:13 **from men [with] your hand.** — This phrase begins v. 14, even though it is needed in v. 13 to complete the parallelism. **כ** retains the correct verse division.

17:14 **the living world** — The noun **חַלָּד** refers to “life” or “longevity,” but is sometimes used to refer to the place in creation in which life exists—the sphere of the living. See, for instance, Ps 49:2.

**of those who . . . perish** — Instead of reading **מִמָּוֶתִים** as prepositional *mem* plus “men,” we read it as prepositional *mem* plus a Qal plural participle from **מוֹתָ** (to die), meaning “those who die.” And in order to convey the assonance intended by the construction **מִחַלָּד חֲלָקָם**, we shift the wording slightly so that “perish” comes right before “portion.”

17:15 **image** — Alternatively, “form/likeness/representation.” This seems to refer to a visionary experience since the verb “to see” is not the usual one for seeing with one's eyes (**רָאָה**).

Instead, it is **חִזָּה**, which often means “to see a vision” and shares the same root as “vision.”

18:1-51 A thanksgiving psalm offered by the king of Israel to YHWH for help and victory on the battlefield. Compare to 2 Sam 22.

18:1 **Regarding David, the servant of YHWH** — Literally, “Regarding the servant of YHWH.

Regarding David.”

- grip . . . grasp** — “Grip” is literally “palm” and “grasp” is literally “hand.” Compare to 2 Sam 22.
- 18:2 This verse is missing its customary poetic couplet and does not appear in 2 Sam 22, which suggests that it is a later addition.
- 18:3
- 18:4 **Who Is Praised** — This rendering is due to the passive sense of the Pual participle.
- let me** — The cohortative sense (אֶקְרָא) is spelled out in 11QPs<sup>c</sup>.
- 18:5 **Mot** — Literally, “Death,” a Canaanite god.
- Belial** — Means either “none arise [from there]” from the negative particle בִּלִּי (not) and עֲלֶה (to go up/ascend) or “the swallower” from בִּלְעַ (to swallow).
- 18:6
- 18:7 **My outcry to him will come into his hearing** — Originally, the text may have read something like “My outcry will come before him and my shout into his hearing.”
- 18:8 **shivered and quivered** — The two Hebrew verbs sound almost identical. That poetic assonance is recreated here in English.
- 18:9
- 18:10
- 18:11
- 18:12
- 18:13 This verse seems to be an expansion of the verse in 2 Sam 22.
- 18:14 **sounded his voice.** — Literally, “The Supernal sounded his voice [with] hail and fiery coals.” As the structural parallelism makes evident, the last phrase (hail and fiery coals) is an accidental repetition of the words that ended the previous verse. See 2 Sam 22:14.
- 18:15 **[flung] lightning [in] abundance** — Alternatively, “multiplied his arrows.” If this is a verb from רָכַב, it means “to multiply” or “make great.” The meaning “to shoot,” proposed by some translations, is unattested.
- 18:16 **water** — 2 Sam 22 has יָם (sea) instead of מַיִם (water).
- challenge** — Though this word often refers to a rebuke, in military contexts (like Isa 30:17), it refers to a threat or challenge issued by one side against another.
- 18:17 **flooding water** — Literally “many waters.” The sense, however, is a threatening amount, thus “flooding.”
- 18:18
- 18:19
- 18:20
- 18:21 **righteous [deeds]** — 2 Sam 22 has “righteousness,” which is probably original.
- 18:22
- 18:23 **I did not reject** — Literally, “I did not turn [them] from me,” meaning the speaker did not turn the statutes away (reject). 2 Sam 22 has “I did not turn from it,” meaning the speaker is not turning away from the statutes (deviate).
- 18:24 **like him** — עִמּוֹ normally means “with,” but also has a comparative nuance—pointing to some commonality. Thus, it can mean “like” or “in common with.” See, for example, its use in Ps

73:5, which even the KJV translated as comparative: “they are not in trouble as other men; neither are they plagued like (עם) other men.”

18:25 **which he perceives** — Literally, “in front of his eyes.”

18:26

18:27 **you act with cunning** — The difference between “you act with cunning” in Psa 18 and “you bring distortion” in 2 Sam 22 is slight, but significant: תתפתל (Hithpael of פתל) versus תתפל (Hiphil of פל).

18:28 **haughty eyes, you humble** — 2 Sam 22 says “your eyes [are] on the haughty.”

18:29

18:30

18:31

18:32

18:33 **clears away my path** — Another slight, but significant difference. The verb in Ps 18 is from נתן (to give/make). Literally, “*he makes perfect* my path,” which we interpret “he clears away.” The verb in 2 Sam 22 is from נתר (to set free).

18:34 **the heights** — Literally, “my heights.”

18:35

18:36 **Your right hand sustains me** — This line does not exist in 2 Sam 22.  
**indulgence** — 2 Sam 22 has “answer.”

18:37

18:38 **overtake them** — 2 Sam 22 has “wipe them out.”

18:39 **could not** — 2 Sam 22 has “did not.”

18:40

18:41

18:42 **They cried for help** — The verb in Ps 18 is from שוע (to cry for help). The verb in 2 Sam 22 is from שעה (to look).

18:43 **on the windy currents** — 2 Sam 22 has “of the earth.”

**I dumped them out** — Literally “I emptied them” (אדקם). The original is probably represented by 2 Sam 22: “I crushed them” (אריקם). A scribe confused *resh* with *dalet*.

18:44 **set me** — The verb in Ps 18 is from שים (to put/place/set). The verb in 2 Sam 22 is from שמר (to keep/observe/guard/watch).

18:45 The two cola switch places in 2 Sam 22.

**to hear, they hear** — We mimic the poetic root-play between לשמע and ישמעו.

18:46 **trembling** — Instead of חרגנ? (to tremble/shudder).

**enclosures** — Precise nuance uncertain. From סגר (to close/shut).

18:47

18:48 **subdues** — 2 Sam 22 has “throws down.”

18:49 **saves me** — 2 Sam 22 has “releases me.”

18:50

*the heavenly fire*



18:51

19:1- This psalm is composed of a creation hymn and a law hymn. The creation hymn subverts hymns  
15 in praise of the heavens by declaring that the heavens praise El instead! The law hymn glorifies  
YHWH's Torah.

19:1

19:2

19:3

19:4

19:5 **their voice** — Literally, “their measuring-line” (קוֹם). The parallelism of the verse, however,  
suggests “their voice” (קוֹלֵם), which is confirmed by ט.

19:6

19:7 **the edge of the horizon** — Literally, “the end of the sky.”

19:8 **instruction** — Alternatively, “Torah.”

**turning the naïve wise** — Torah is likened to the “tree of knowledge” in Eden's garden (see Gen  
3:6).

19:9 **illumination of the eyes** — See Gen 3:7.

19:10

19:11

19:12

19:13

19:14 **Let them not rule me** — A subtle reference to Gen 4:7.

20:1- This was probably sung by troops before battle and then incorporated into Israelite liturgy. The  
10 first half would be sung as sacrifices were offered and the deity petitioned, the second when a  
favorable answer was received through divination. It was incorporated into a pagan hymnal  
used by people deported by the Assyrians to Bethel in Samaria. On Papyrus Amherst 63, dated  
400~200 BCE, is an Aramaic version of Psalm 20 written in Demotic script. See COS 1.99.

20:1

20:2 Amherst 63 says, “May Horus answer us in our troubles.”

20:3 Amherst 63 says, “Send your emissary from the temple of Arash and from Zephon may Horus  
help us.”

20:4 **fatten on** — We read the final *he* in יִדְשְׁנָה as a third feminine singular suffix referring to the  
sacrifice. Literally, “fatten on it.”

**ascension [sacrifice]** — So called because the whole thing “ascends” to YHWH as fire, smoke,  
and smell.

20:5 Amherst 63 says, “May Horus grant us what is in our hearts. May Mar grant us what is in our  
hearts. All [our] plans, may Horus fulfill.”

**wish** — Literally, “heart/mind.”

20:6 Amherst 63 says, “May Adonai not fall short in satisfying every request of our hearts.”

**be strengthened** — Literally, “let us lift a banner” (נִדְגַל). Read instead “let us be great/strong”  
(נִגְדַל). The current text arose through accidental metathesis of ג and ד.

20:7

- 20:8 Amherst 63 says, “Some with the bow, some with the spear, but as for us, Mar is our god; Horus-Yaho, our bull, is with us.”
- 20:9
- 20:10 Amherst 63 says, “May the lord of Bethel answer us on the morrow.”
- 21:1-14 An intercession and invocation of blessing on the Judean king. It follows nicely upon the close of the previous psalm about the king and has a good companion piece in Ps 72.
- 21:1
- 21:2 **[the] king** — Literally, “a king.” The noun functions, however, in a definite sense—the king of Judah. **℣** understands this to be “the Messianic King.”
- how** — The exclamative **מִן** is not present in **℣** or **℣**.
- 21:3 **heart** — Both **℣** and **℣** have “soul.”
- request** — Though not present elsewhere in Hebrew, this word exists in other Semitic languages. In Ugaritic (*iršt*), it means “request” or “wish” (DUL). In Assyrian (*erēšu*), it also means “request” or “wish” (CAD).
- 21:4
- 21:5 *b. Sukkah* 52a takes this as a reference to the resurrection of the Messiah: “Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), ‘Ask of me anything, and I will give it to thee’ . . . But when he will see that the Messiah the son of Joseph is slain, he will say to Him, ‘Lord of the Universe, I ask of Thee only the gift of life’. ‘As to life’, He would answer him, ‘Your father David has already prophesied this concerning you’, as it is said, He asked life of thee, thou gavest it him” (Soncino).
- gave him** — Literally, “gave to him.”
- 21:6
- 21:7 **blessings continually** — Literally, “blessings forever.” As per v. 5 and in consonance with v. 2, this gives the cause of his greatness and glory—the fact that YHWH meets him with blessing and continues to do so. So HCSB (blessing forever), ISV (eternal blessings), and NET (lasting blessings). There is nothing in the Hebrew to suggest that **בְּרָכוֹת לְעֹד** means “most blessed forever” (ESV, NASB, KJV, ASV, etc). “Blessed” in Biblical Hebrew is **בָּרוּךְ**. “Most blessed” would be **בָּרוּךְ מְאֹד** (as in Deut 33:24).
- with your presence** — The **אֵת** in **אֵת־פָּנֶיךָ** either introduces the accusative object of the verb or means something like “with/by/in.” So NASB (in your presence), KJV (with thy countenance), Rotherham (by thy countenance). Its existence makes a construct phrase like “the joy of your presence” (NRSV, ESV, ISV, NIV) grammatically impossible.
- 21:8 **If** — **כִּי** functions here to introduce a conditional clause (an “if...then” scenario).
- 21:9 **seizes . . . captures** — The poetic device called *antanaclasis* (the reuse of the same word with different meaning) means that the two instances of **מִצָּע** should not be rendered the same.
- 21:10 **a fiery furnace** — Literally, “a furnace of fire.”
- [at] the moment of your presence** — Literally, “[at] the time [of] your face” (**לְעֵת פָּנֶיךָ**).
- Francis Morrow suggests (“Psalm XXI 10 – An Example of Haplography”) that a *mem* fell out

of the original text. If so, the original text would have been **לְעַמַּת פָּנֶיךָ** (“before/opposite/against/in front of your face.”)

**YHWH.** — We move the *athnach* here, contrary to the Masoretic accentuation, because the verse breaks naturally at this point between second-person and third-person verbs.

**engulfs** — Or “swallows up.”

21:11 **from earth** — Translation literal. There is no definite article (*the* earth).

21:12 **turn** — From **נָטָה** (to stretch/incline/turn). The sense is like **נָטִיתִי לְבִי** in Ps 119:112 (“I turned my mind” or more simply “I resolved”).

**wrongly** — **רָעָה** functions adverbially (wrongly/wickedly), not as the accusative object. So Buttenwieser (*The Psalms*).

21:13 **turn them back** — Literally, “make them a shoulder/back [to you].” The verb is often used with body parts to describe reorientation. Thus “turn his face” (Num 24:1).

**fronts** — Literally, “faces.”

21:14 **Loom, YHWH, in your strength!** — The psalm and opens and closes with a similar idea. See v. 2.


22:1 **the dawn's doe** — Literally, “a doe of the dawn” (**אֵילַת הַשָּׁחַר**). **ט** says: “the strength of the regular offering of the sunrise” (ie., the daily morning sacrifice). It seems to be reading **אֵילַת** (strength) instead of **אֵלֶּה** (doe)—probably under the influence of v. 20. **ש** says “of the assistance of the dawn.” Since *αντιλημψις* is used by **ש** to render **עֹז** (strength) in Ps 83:6 (84:6 Greek), it is quite possible that **ש** is reading the Hebrew the same way as **ט**. Rabbinic tradition explains the phrase thusly: “Rebbi Yose bar Abun said: Anybody who identifies the 'morning hind' with the planet Venus is in error; that planet sometimes is too early and sometimes too late. What is it? It is like two double horns of light that arise from the East and give light” (y. *Berakhot* 1, Guggenheimer). Thus, ancient tradition agrees with the Masoretic spelling.

22:2 **My El! My El! Why did you abandon me?** — **אֱלִי אֱלִי לָמָּה עֲזַבְתָּנִי**. **ש** says ο θεος ο θεος μου προσχες ινα τι εγκατελιπες με (El! My El! Attend to me! For what reason did you abandon me?). Its Vorlage would look something like **אֱלִי אֱלִי לָמָּה עֲזַבְתָּנִי**. **ט** says “My El! My Eloah! For what reason did you leave me?”. The Aramaic verb is **שבקתני**. Two NT gospels provide a transliteration of this phrase. Matthew 27:46 (RPM) has ηλι ηλι λιμα σαβαχθανι (NA27 has λεμα). Mark 15:34 (RPM) has ελωι ελωι λιμα σαβαχθανι (NA27 has λεμα). Both transliterate **ט**'s **שבקתני**.

**my deliverance** — There is no verb in this clause. Translations like KJV (from helping me) or ESV (from saving me) are in error. **יְשׁוּעָתִי** means “my deliverance/ salvation.” So NASB (Far from my deliverance), Alter (Far from my rescue), and YLT (Far from my salvation). If it were the verb “to save,” it would be in the Hiphil form and feature a different ending.

22:3 **yes** — We interpret this *waw* as an intensifier.

- silence** — The feminine form of the noun דוֹמָם (silence) from דָּמַם (to be silent/still). So ASV (am not silent) and YLT (no silence to me).
- 22:4 **But you [are] holy, inhabiting** — This rendering follows Masoretic accentuation. Without it, one could read the text as a vocative: “But you, Holy [One], inhabit.” שׁ seems to be reading מִקְדָּשׁ (sanctuary) instead of קָדוֹשׁ (holy).
- 22:5 **and you rescued** — 5/6HevPs lacks *waw*, making it more compact: “They trusted, you rescued.”
- 22:6
- 22:7
- 22:8 **let loose** — From פָּטַר (to let out/open).
- with [their] lip** — Literally, “with lip.”
- 22:9 **Bare [yourself]** — מִן points this verb as an imperative from גָּלַל (to roll). The same consonants, however, can be read as an imperative from גָּלַה (to uncover/disclose/reveal).
- 22:10 **my rest** — Verb uncertain. It appears to come from גִּיחַ, which, according to Job 38:8, means “to burst/gush/break out” and is used in Mic 4:10 to signify the anguishing cries of a woman in labor. שׁ interprets it as “draw out.” ט interprets it as “made me pass.” We think, instead, that גִּיחַ (?) is a corruption of נָחַי (my rest). This fits the context well.
- my hope** — מִבְטִיחִי is a Hiphil participle. ט agrees with this verbal form. שׁ, however, says “my hope/confidence,” which indicates that it was reading מִבְטָחִי (as in Ps 71:5 and Job 31:24). We think this makes more sense of the context and parallels “my rest” nicely.
- 22:11
- 22:12 **Be not far from me** — Notice how this statement ties back to the statement in v. 2.
- 22:13 **aurochs** — The אַבִּיר (’ābîr) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note the parallelism between “aurochs” (אַבִּירִים) and “bulls” (פָּרִים). Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics.
- 22:14 **a lion** — שׁ has “like a lion.” מִן is simply “a lion.”
- 22:15 **limbs** — Literally, “bones.”
- courage** — Literally, “heart/mind,” but here referring to fortitude and determination.
- chest** — Literally, “insides/intestines.” Possibly metonymic: “within *me*.”
- 22:16 **My palate** — Literally, “my strength” (כֹּחִי). Context would seem to suggest, however, that there was an accidental case of metathesis and that the text originally said “my palate” (חִכִּי).
- jaws** — Dual noun from לָקַח (to take/seize).
- as** — This *waw*, the fronting of a new subject, and the shift in verbal form from perfect to imperfect, suggests a circumstantial clause.
- prep** — From שָׁפַת (to prepare/ready/set up).
- 22:17 **curs** — Literally, “dog.” In context, this is about derogatory name-calling. Thus “curs.”

**They dig [into] my hands and my feet** — With their claws or teeth. Alternatively, “like a lion [at] my hands and my feet.” The two readings are based on the variants כָּאֲרִי (like a lion) and כָּרְוּ (they dig). The first occurs in the Masoretic tradition as seen here in כָּאֲרִי<sup>L</sup> and in כָּאֲרִי<sup>15451</sup>. The Babylonian tradition agrees, as seen in Bab<sup>Ber</sup> and in Bab<sup>d37</sup>. **ט** agrees with both: “biting just like a lion.” **ס**, however, says *ωρυξαν*. Though *ωρυξαν* has often been translated “they pierced,” that is incorrect. The verb refers exclusively to “digging” (a grave, pit, hole, quarry, well, latrine, etc) and appears in wisdom literature in a metaphoric sense (like “digging up” trash about someone in Prov 16:27). It does not describe piercing anywhere—not even in the NT. In classical Greek literature, it also means “digging.” In the scarce instances where it describes physical assault, it usually involves “digging out” one's eyes (so Flavius Philostratus' *Life of Apollonius* 8:25). **ס** should, therefore, be translated “they dug,” which would come from כָּרְוּ (as in Ps 57:7). A slightly modified version (כָּאֲרִי) appears in 5/6HevPs (no older than AD 132-136). Though difficult to make out, as this black-and-white photo attests, the spelling is clear: . Thus, we have ancient Hebrew attestation for “they dug.” 4QPs<sup>f</sup> does not record this word. The problem is a common confusion between *yod* and *waw*. Some MS traditions faithfully carried one form, other MS traditions faithfully carried the other. Which is original is hard to say. It may even be the case, though we have no evidence to prove it, that the poetic text featured both (כָּרְוּ כָּאֲרִי), but one or the other was considered a duplication and erased (this seems to be the assumption of NET's “like a lion they pin” or Rashi's “like a lion they maul”). We prefer the one that makes most sense of the context. **פ** has “they bound (*vinxerunt*) my hands and my feet.” This is based on *σ'* and the revision of *α'* (from *επιδεω*, meaning “to bind/fasten/lace”). NRSV's “my hands and feet *have shriveled*” (and probably NAB's “*So wasted* are my hands feet”) is based on the Syriac verb כָּרָה.

22:18 **[as]** — The change in subject, which is fronted before its verb, indicates a circumstantial clause.

22:19 **lots** — A collective singular.

22:20 **[battle] force** — The cognate in Ugaritic (*'ul*) refers to military force or forces (DUL).

22:21 **paw** — Literally, “hand.”

**the only [one] I have** — That is: his life. For the same kind of construction with similar imagery, see Ps 35:17.

22:22 **because** — We interpret this *waw* as indicating the reason for the cry in the first line. This coincides with the change in verb form (see below).

**bulls'** — Note that the KJV translates this “unicorns.” There is nothing in the Hebrew to suggest that. The rendering “unicorn” actually comes from the Greek, which is *μονοκερωτων* (one-horned [ones]).

**you have answered me** — Or, “You answered me” (עֲנִיתֵנִי). This is perfect, not imperative. And it is certainly not “you *rescued* me” (ESV and HSCB). See Ps 118:21 for the same word with the same form. **ס** seems to come from a slightly different form עֲנִיתִי (my lowliness)—the

same root as the former (ענה), but a different semantic meaning and a different grammatical function. The rendering “You heard me” (KJV and WEB) is based on the Greek of α’. 𐤀 provides a nice conclusion to this section of the psalm with “you received my prayer.”

22:23

22:24 **Be in awe** — 𐤁's Massorah indicates that the Eastern Masoretes (Babylonians) had יגורו (may they be in awe) instead of ויגורו (be in awe). This is true of Bab<sup>d37</sup>, but not Bab<sup>Ber</sup>. As in v. 17, the differences are due to *waw* and *yod* confusion. ויגורו is more likely authentic.

22:25 **wretchedness . . . wretched** — Mimicking the poetic assonance of ענות עני. Alternatively, “the affliction of the afflicted” (NRSV, LEB, NASB).

**from him** — ממנו means either “from him” or “from us.” 𐤀 interprets it as a plural: “he did not remove his Presence from among them.” According to the third column of Origen's Hexapla, α’ understood it as singular: εκ αυτου (from him) and we do as well (because this is a psalm of individual lament). 𐤄 has, instead, απ εμου (from me), which, if reflecting its *Vorlage* correctly, would be ממני. So 𐤅.

22:26 **paean** — Literally, “praise”—not praise he receives, but praise he gives.

22:27

22:28 **May they** — As Briggs (ICC) notes, this and the following verbs may be either jussive or predicative. We take them as jussive in line with the context of the wider psalm.

22:29

22:30 **are filled [with]** — Literally, “they worship/bow down” (וישתחו). The inclusion of this verb with the previous does not make sense. Many translations, therefore, emend the previous verb from “they eat” (אכלו) to “yes, to him” (אך לו). This creates further textual difficulties. Now you have “fat [things] of the land” (usually food-related), but no verb referring to their consumption. We think that, instead, the verb “worship/bow down” does not fit the context. The text previously called for all peoples to reflect and bow down and now it is giving a reason why—because it is YHWH who feeds them the best things of the land. As their provider, he is worthy of their reverence. Since v. 27 has already established the word-pair “eat and be full,” we think the verb “they are filled” (וישבעו) makes sense here also. Since these verbs are graphically similar, it is not unreasonable to suggest that an original וישבעו was corrupted and then “corrected” to וישתחו on the basis of the following verb (to kneel).

**the best** — Literally, “fat/rich [things].” Here understood as the delicacies or the “best.” Translations that emend “they eat” in the previous colon emend this from ישני to ישני (sleepers).

**whose life** — Literally, “and the life of him.” 𐤄 has “and *my* life,” but σ’ and θ’ follow 𐤇.

**he does not revive** — We take the subject of this verb to be YHWH.

22:31 **[Jacob's] offspring** — “Offspring” seems incomplete on its own. We think, based on v. 24, that “Jacob” has fallen out due to homoeoarcton (from יעבדנו יעבכ יזרע to יעבדנו). Leveen

(“Textual Problems in the Psalms”) agrees.

**“Belonging to the Sovereign”** — We take **לְאֲדֹנִי** as the content of what is related. This ties things back to v. 29 (the reign belongs to YHWH).

22:32 **[that] follow** — Literally, “come.” Although this begins a new verse in **מ**<sup>L</sup>, we think it belongs nicely with the previous verse and have moved the *sof pasuq* to this point. Both **ש** and **ו** agree.

23:1 **[is] my shepherd** — **ש** takes the noun as a verb (shepherds me).

23:2 **verdant** — Literally, “of green [herbage].”

**tranquil** — Literally, “of restfulness.”

23:3 **right tracks** — Literally, “tracks of correctness/rightness.”

**nature** — Literally, “name.” However, “name” does not connote a verbal pronunciation—it refers to his role and character. Thus, we render it “nature.”

23:4 **vale pitch-black** — The classical rendering “shadow of death” is the phrase **צֶל מוֹת**. What we have here is the single word **צֶל־מוֹת**, which means “deep darkness.” **צֶל־מוֹת** no more means “shadow of death” than the word *carpet* refers to someone’s *car pet* or *season* refers to a *son of the sea*. This concept seems to originate in **ש**, which did a playful, non-literal rendering of the word as *σκιας θανάτου* (of the shade of death).

**you accompany me** — Literally, “you [are] with me.”

**they reassure me** — The Piel form suggests something more than “comfort” (as in the Niphal). It suggests reassurance or restoration of confidence.

23:5 **position** — The verb **עָרַךְ** is often used to describe the deployment, positioning, or arranging of weapons and/or armies for battle (See, for instance, Gen 14:8; 1 Sam 4:2; Jer 6:23).

**spear** — Literally, “a table” (**שֻׁלְחָן**). However, as Morgenstern pointed out (“Psalm 23”), **שֻׁלְחָן** should really be **שֵׁלַח**, the *nun* appearing through accidental dittography with the next word, which begins with *nun*. As seen in places like Joel 2:5, Neh 4:11, and 2 Chr 23:10, a **שֵׁלַח** is a weapon of some kind used with shields and swords—probably a spear or lance.

**[fatten]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided. The first verb does double duty for both lines. **דִּשְׁן** means “to fatten/grease.”

**satiation** — **רוּיָה** is a noun, not a verb. From **רוּהַ** (to drench/soak/drink to satiation). It could be taken to mean “intoxication.” So **ש**: “My cup intoxicates like the best!”

23:6 **YHWH’s house** — Literally, “the house of YHWH.”

**long time [to come]** — Literally, “length of days.”

24:1-10 According to *b. Rosh Hashana* 31a, this psalm was recited every Sunday. To the Hebrew superscription, **ש** adds “on the First of the Sabbath [week]” (that is, Sunday). **ט**, however, does not have it. This is also a festal procession psalm—probably sung by those on pilgrimage to Jerusalem. It follows nicely on the heels of the previous psalm, which spoke of returning to the house of YHWH.

24:1 **the inhabitants** — **ש** says “all the inhabitants.” **ט** supports **מ**<sup>L</sup>.

24:2 **Because** — **ש** lacks the particle **כִּי** (because). **ט** supports **מ**<sup>L</sup>.

**rivers** — Or “streams.” This is the typical meaning of the word. There is nothing to suggest that “floods” (KJV, WEB, YLT) was intended.

**established** — Typical of Semitic poetry, there is verbal alternation between lines without an intended shift in meaning (perfect to imperfect).

24:3 **holy sanctum** — As the text is pointed, קדש is a noun (holiness), not an adjective (holy). Literally, “the sanctum of his holiness.”

24:4 **palms** — Literally, “both palms.”

**who does not elevate me falsely** — Metonymy. Literally, “who does not elevate *my life*.” The phrase לא תשא את-שם-יהוה אלהיך לשוא comes from Exod 20:7: לא תשא את-שם-יהוה אלהיך לשוא (do not elevate the name of your god YHWH falsely). “My life” is equivalent to “my name” in the commandment. The reading here has caused some level of astonishment among those who take it literally instead of as a metonym. 𐤔<sup>s</sup> and 𐤔<sup>B</sup> say “*his* soul.” 𐤔<sup>A</sup>, however, agrees with 𐤎<sup>L</sup>: “*my* soul.” Yet even Masoretic MSS disagree. 𐤎<sup>15451</sup> and 𐤎<sup>15252</sup> say “*his* life,” but 𐤎<sup>18830</sup> says “*my* life.” In fact, 𐤎<sup>L</sup> may have been altered. There is a suspicious dark patch beneath the word, which may indicate that it once said something different. In the Babylonian tradition, “*my* life” appears in Bab<sup>d37</sup>, but “*his* life” in Bab<sup>Ber</sup>. Since it would be more likely that a scribe changed the text from “my” to “his” (to avoid possible blasphemy) and less likely that the scribe would change it to “my” (making it more blasphemous), we think “my” is original. However, it may also be an accidental *yod-waw* interchange (see Ps 22:17, 24).

**nor swears [an oath] deceitfully** — Another commandment is obliquely referenced (Exod 20:16): “Do not testify against your neighbor [as] a deceptive witness.” 𐤔<sup>B</sup> makes it more obvious “nor sworn with deceit to one’s neighbor” (𐤔<sup>s</sup> and 𐤔<sup>A</sup> accidentally left out the genitive pronoun). Thus, over the course of this verse, we have both the inner and outer person addressed as well as the relation between human and divine and human and human.

24:5

24:6 **circle** — Typically, דור means “generation.” But it can also refer to a group that shares something in common (thus, a “circle”).

**those of Jacob who seek your Presence** — Literally, “those who seek your face, Jacob” (so KJV). Unfortunately, that makes no sense. Obviously, YHWH is the one whose face/presence is sought and Jacob is the one who seeks it. 𐤔 follows an alternate path of emendation: “who seek the face of Jacob’s god (אלהי יעקב).” This is followed by 𐤔 as well as many English translations. NASB, ASV, and LEB come closest to the correct sense by rendering “who seek your face—even Jacob.” The name “Jacob” exists to make more specific exactly who is being referred to in the statement “they who seek your face.” Instead of “face,” we prefer “presence.”

24:7 **Lift up, gates, your pinnacles** — The same words could be read “lift up your gates, chieftains.” So 𐤔.

**be lifted** — The Niphal can take a passive (be lifted) or a middle meaning (lift yourselves up).

**ancient entrances** — Or “entrances of antiquity.” עולם can refer to what is perpetual or what is from time immemorial. The latter seems appropriate here. פתחים refers to “entrances” or



“openings.” The word for “doors” (דלתות) was not used.

24:8 **Who [is] this King of Glory?** — It's possible to interpret this as “Who is this? The King of Glory!”, in which case one would attach “The King of Glory!” to the next line since it is part of the response. See also v. 10.

**mighty warrior** — Hendiadys. Literally, “mighty and heroic.”

**the battle hero** — Literally, “the hero of battle.”

24:9 **Lift up, gates, your pinnacles** — The same words could be read “lift up your gates, chieftains.” So ו.

**lift up** — A slight verbal difference between this and v. 7. The former was Niphal. This is Qal.

**ancient entrances** — Or “entrances of antiquity.” עולם can refer to what is perpetual or what is from time immemorial. The latter seems appropriate here. פתחים refers to “entrances” or “openings.” The word for “doors” (דלתות) was not used.

24:10 **Who [is] he—this King of Glory?** — This differs slightly from v. 7. Instead of asking “who [is] this” (מי זה), v. 10 asks “who [is] he—this...” (מי הוא זה).

**[God] of Legions** — The title is elided. For the full title, see, for example, 2 Sam 5:10; 1 Kgs 19:10, 14; Ps 89:9; Jer 5:14.

25:1 **orient** — Literally, “lift up.” The use of the verb נשא (to lift) at the start of this psalm makes it a good transition from the previous psalm, which called on the gates and entrances to “lift up.”

**myself** — Metonymy. Literally, “my life/being.”

25:2 **Because of you** — Alternatively, “In you.” Since *bet* does function as a causal preposition, we use that nuance here to better reflect the acrostic in English.

**Because of you, my god,** — Literally, “My god, in you” (אלהי בך). The word “my god” was shifted to the front of the verse for emphasis, which obscured the next letter in the acrostic. Therefore, we have swapped the two words around to restore the original text (בך אלהי).

25:3 **Certainly** — ו functions as an emphatic marker. So KJV (Yea, let none that wait), NASB (Indeed, none of those who wait), and WEB (Yes, no one who waits).

25:4

25:5 **and teach** — Though the *waw* is missing from 11QPs<sup>c</sup>, it is present in מ<sup>L</sup> and ט.

**the god of my deliverance** — Another link to the previous psalm (24:5).

25:6 **GOD** — The *waw* (F) part of the acrostic is missing. Instead, it goes straight to *zayin* (G).

Literally, “YHWH.” To stay faithful to both the acrostic form, we start with the name of God instead of the verb, which precedes it.

**that** — כ often functions as a complimentiser with the verb זכר to communicate what is supposed to be recalled (remember that...). See, for example, Deut 5:15; 15:15; Judg 9:2; Job 7:7; 10:9; Ps 78:35, 39; 103:14.

25:7 **my youthful sins** — Literally, “the sins of my youth.”

**devotion** — Or “loyalty.”

25:8

25:9 **Justly** — Literally, “in the just [way].”

- 25:10 **his covenantal decrees** — Hendiadys. Literally, “his covenant and his decrees.”
- 25:11 In order to stay faithful to the acrostic form, we switched the order of the lines around. Literally, “Because of your name, YHWH, look past my offense, however great it [is].”  
**however** — Concessive כִּי.
- 25:12 **Matter-of-fact, the one** — Literally, “Whoever [is] the one.” The phrase מִי זֶה introduces us to a statement of fact. We capture this nuance through “matter-of-fact.”
- 25:13
- 25:14 **Open to** — Literally, “Open for.”  
**YHWH's counsel** — Literally, “the counsel of YHWH.”
- 25:15
- 25:16 **Quit facing away from me** — Literally, “turn toward me.” Our rendering reflects the acrostic in English.  
**awful [am] I** — The poetic assonance of the phrase עֲנִי אֲנִי is extremely difficult to reproduce in English.
- 25:17 **Relieve** — A Hiphil of רָחַב meaning “to make more room,” and, thus, in the sense of the verse, “to relieve from confines.” So NRSV (relieve) and NET (deliver). To translate it “they are enlarged” (NASB, ESV, KJV) is to treat it like a passive or Qal and to ascribe a meaning to the Hiphil form that doesn't appear anywhere else. Instead, we read הִרְחִיבוּ מִמְצוּקוֹתַי as הִרְחִיב וּמִמְצוּקוֹתַי. This simple switch in the position of the *waw* turns a plural perfect into an imperative, which creates perfect parallelism between verses and enables the Hiphil to be translated correctly.  
**stresses . . . distresses** — Our rendering of “stress” and “distress” attempts to mimic the poetic assonance of צָרוֹת and מִצְּרוּקוֹת. So also, the first word in our rendering is shorter and the second longer, just like the Hebrew.  
**and from** — Reading וּמִמְצוּקוֹתַי instead of מִמְצוּקוֹתַי. See above.  
**curse** —
- 25:18 The *qof*(S) part of the acrostic is missing. Instead, it goes straight to *resh* (T).
- 25:19 **with what** — This *waw* duplicates the function of the previous כִּי—it describes what the enemies are like.  
**violent hatred** — Literally, “a hatred of violence.”
- 25:20 **I seek your protection** — Literally, “I seek refuge in you.”
- 25:21 **let them preserve me** — יִצְרוּנִי. Note, however, the particular style used by the scribe in this psalm: he likes to reuse the same verbal root or word from a previous verse. “To disgrace” from בּוֹשֵׁל appears in vv. 2 and 3. “To lead/guide” from דָּרָךְ appears in vv. 4 and 5. “To recall/remember” from זָכַר appears in vv. 6 and 7. “Good” from טוֹב appears in vv. 7 and 8. “Way” from דָּרָךְ appears in vv. 8 and 9. “Covenant” from בְּרִית appears in vv. 10 and 14. “To bring out” from יָצָא appears in vv. 15 and 17. “See” from רָאָה appears in vv. 18 and 19. The pattern and style of the psalm makes us anticipate another duplicated word or verbal

root. But there is none—unless יצרוני is an accidental corruption of יצלוני. Then the verbal root נצל (to rescue/deliver/snatch) would appear in vv. 20 and 21, maintaining the pattern to the end of the acrostic. Therefore, we propose an alternate translation: “let them rescue me.”

שׁ's εκολλωτο presumes an original דבק in its *Vorlage* (let them cling to me) instead of נצר.

as — This כי is modal.

25:22

26:1 **made [my] way** — Literally, “walked.” See also v. 3.

**without wavering** — We read the imperfect verb as a circumstantial clause.

26:2 **Refine** — Though the consonantal text looks like it could be a Qal passive participle (refined is my heart and my mind), it should, instead, be taken as a non-pausal imperative. The same form can be seen, for instance, in Judg 9:8.

**heart** — Literally, “kidneys.” The so-called “seat of emotions.”

26:3 **devotion** — Alternatively, “loyalty/faithfulness.”

**directly in my view** — Literally, “to the front of my eyes.”

**I make [my] way around** — The Hithpael form of the verb “to walk” reflects motion “here and there” or “to and fro.”

**permanence** — אמת means “truth/reliability.” When combined with prepositional bet, it often takes on the nuance of “firmness/fixity/continuance/endurance.”

26:4 **deceptive people** — Literally, “men of deceit.”

**associate** — Literally, “come [together with].”

26:5 **do not sit** — Typical of Semitic poetry, there is verbal alternation between lines without an intended shift in meaning (perfect to imperfect).

26:6 **so I may circle** — We indicate the modal quality of the cohortative with “may.”

26:7

26:8 **your Temple abode** — Literally, “the habitation of your house” (מעון ביתך). שׁ, however, says “the beauty of your house” (נעום ביתך). The difference between מעון and נעום is nothing more than the transposition of *nun* and *mem*. The parallelism of the verse suggests that “habitation” is more original (parallel with “place/site”).

**the site of your glorious Tabernacle** — Literally, “the place of the tabernacle/dwelling of your glory.”

26:9 **take me** — Metonymy. Literally, “take my life.”

26:10

26:11 **will make [my] way** — The only difference between the phrase here and in v. 1 is the form of the verb. There, it is perfect. Here it is imperfect.

**favor me** — 4QPs<sup>r</sup> appears to say “revive/preserve me” from חיה√ instead of “favor me” from דגן√. שׁ agrees with מל<sup>L</sup>.

26:12

27:1

27:2 **come up** — That is, “draw near.”

**those at enmity with me** — איב alone means “my enemies.” By adding a lamed with

pronominal suffix (אֵיבִי לִי), the text becomes far more emphatic and explicative. Thus, we render it “those at enmity with me.”

27:3 **encamps a camp** — Attempting to mimic the word-play between the verb תַּחַנֶּה (to camp) and noun מַחֲנֶה (camp/army/troop).

**tremble** — Literally, “fear.”

**in spite of this** — בִּזְאֵת is an adversative idiom meaning “rather/but/despite/yet.”

**maintain** — This word communicates the durative sense of the participle.

27:4 **this** — Literally, “it.”

**Temple** — Literally, “house.”

**inquire [of him]** — Alternatively, “seek [an oracle].” The verb בִּקֵּר appears in Lev 13:36 and Ezek 34:11. In both places, it has the meaning of “seeking/inspecting/inquiring.” So also in Ugaritic (DUL). Some suggest repointing as a temporal indicator: “in the morning” (as in Ps 49:15; 59:17; 130:6).

27:5 **his Booth** — The poetic word “booth” (סֹכֶךְ) takes on an archaic 3MS suffix (הָ).

**in his hideaway Tent** — Literally, “in the hiding-place of his tent.” Our use of “hide me” and “hideaway” mimics the word-play of the phrase יִסְתַּרְנִי בַסֶּתֶר.

**prominence** — Literally, “rock” or “cliff.”

**he exalts me** — יִרְמִנֵנִי is a Polel verb meaning “to exalt.” Most translations read it as a Hiphil: יִרְמִנֵנִי (to raise up). So 5. Though the traditional text makes this line a conclusion to v. 5, we view it as the first line in v. 6. Not only is it unrelated to the parallelism in v. 5 (shelter/hide, booth/tent), but it has a more natural development in v. 6 (being exalted on a rocky height means that one is now high above one's enemies). Therefore, we end this verse with *athnach*.

27:6 **my encircling enemies** — Apposition. Literally, “my enemies—my encircling [ones].”

**I desire to sacrifice** — A cohortative with coordinating conjunction probably refers to a wish or resolution, as Briggs (ICC) notes. Thus, we render it with “desire.”

**jubilant** — Literally, “a shout.”

27:7 **should I call** — The sense of the cohortative is what GKC (§108e) calls “contingent intention.”

**aloud** — Literally, “[with] my voice.”

27:8 **I implore** — Metonymy. Literally, “my heart/mind says.”

**“Seek my face!” Your face** — Translation literal. 6<sup>A</sup>, however, takes “my face” to be the subject of the verb. Literally, “*my face sought your face*.” This is a possible rendering of the Hebrew because “face” is grammatically plural and the verb בִּקְשׁוּ could be interpreted as a masculine plural perfect (instead of imperative). So 7. 6<sup>A</sup> and 6<sup>B</sup> interpret בִּקְשׁוּ as an imperative, but change “my” to “your.” Thus, they end up reading “your face” twice as the object of the verb.

27:9 **my salvific god** — Literally, “god of my salvation.”

27:10

27:11 **those who hunt me** — From the verb “to look/watch/observe.” In this form, however, it only appears in the psalms and describes those with hostile intent (see also Ps 5:9; 54:7; 56:3; 59:11). So NJPST (my watchful foes).

- 27:12 **my foes' desire** — Literally, “*the throat* of my foes.” So Alter (the maw). נפש, however, is an idiom referring to appetite/desire/will. Thus, we render it “desire.”
- deceptive witnesses** — Literally, “witnesses of deception.”
- blusterer** — A verbal adjective that functions as a substantive from a root meaning “to emit/blow out.” It is often used in parallel with the word “witness” (עד) to indicate a false utterance or oath. Here, it refers to someone who issues threats.
- threats** — Literally, “violence.”
- 27:13 **(if only!)** — A sarcastic side note accidentally incorporated into the text? Our best MSS from both the Masoretic and Babylonian traditions begin this verse with the word לולא surrounded by dots both above and below each consonant. These dots are used among many MSS and even in the DSS to indicate that a word or letter is an error and should be erased (or not be copied). Because, however, the consonantal text was frozen, these words were not deleted. Instead, their deletion markers were copied with them and they quickly became objects of Rabbinic Midrash. The Talmud, for instance, explains the points in this verse thusly (*b. Berachot* 4a, Soncino): “A Tanna taught in the name of R. Jose: Why are there dots upon the word 'lule'? David spoke before the Holy One, blessed be He: 'Master of the world, I am sure that you will pay a good reward to the righteous in the world to come, but I do not know whether I shall have a share in it.'” In other words, the dots show us that David was pious because he didn't assume that YHWH would reward him in his lifetime. ⚡ may have known about this word. The end of the previous verse says και εψευσσατο η αδικια εαυτη (and injustice lied to herself). The εαυτη stands for לה (to her) in Hebrew, which could be an archaic version of לו, the first part of our errant word. Since the function of these points is to indicate something that doesn't belong—yet it still appears in the canonized text—we have kept the word but, likewise, surrounded it with parentheses to indicate its secondary nature.
- 27:14 **resolve** — Literally, “mind/heart.”
- let your resolve rejuvenate** — Typical VSO syntax indicates that “your heart/mind” is the subject. Some translations throw in a different subject (“he”—in reference to YHWH) even though there is nothing in the Hebrew to suggest that a subject other than “your heart/mind” is involved. So KJV (and he shall strengthen thine heart). We follow typical Hebrew syntax.
- indeed** — Asseverative כִּי.
- 28:1-9 This psalm follows naturally from Ps 27. Thematically, it asks YHWH to not be deaf or silent, but listen to his cry, much like Ps 27's plea to listen when he calls and not hide his face. The mention of people whose words are not true to their intentions in v. 3 is similar to the mention of those who offer false words in 27:12. Verse 7's mention of song bursting from within is like unto the desire in 27:6 to sing and hymn to YHWH. There are also some shared language. This psalm calls YHWH a “fortress” as in 27:1, talks about having confidence in YHWH as in 27:3, and speaks of “salvation/deliverance” in both psalms.
- 28:1 **My rock** — ⚡ says, instead, ο θεος μου (my God). So ⚡.
- 28:2 **supplication** — Literally a plural, but understood as incorporating all supplication.

**your innermost sanctum** — Literally, “the innermost [chamber] of your holiness.” Other than this occurrence, **דביר** appears exclusively in Kings and Chronicles. It is another name for the “most holy place” (**קדש הקדשים**) and refers to the back or innermost part of the temple. On the faulty assumption that its root is **דבר** (to speak) and, thus, the word implies speaking,  $\sigma'$  and  $\alpha'$  render it *chrematisterion* (audience chamber) and **ו** *oraculum* (oracle). So KJV and YLT (thy holy oracle). **ו** gets the meaning right: *ναον αγιον σου* (your sacred shrine).

28:3 **Do not drag me off with villains or with miscreants** — Literally, “do not drag me off with wicked [ones] or with evil-doers.” **ו** has a longer text: “Do not draw my soul away with sinners and with lawbreakers *do not destroy me*.” It is difficult to know if **ו**'s differences represent actual differences in its *Vorlage*. It is typical of Semitic poetry to elide the second verb that would be parallel with the first. Thus, there is nothing unusual about **ו**<sup>L</sup>. Nevertheless, Hebrew poetry doesn't always elide the second verb. So also, the metonymic nature of the phrase “my life/being” makes it interchangeable with “me.” And “sinners” is a synonym of “wicked [ones].” So either would work fine in the verse. Unfortunately, this part of the psalm is not preserved in the DSS. We follow **ו**<sup>L</sup>.

**who say “Peace!”** — Literally, “who speak peace.”

28:4 **their evil deeds** — Literally, “the evil of their deeds.”

28:5 **his handiwork** — Literally, “the work of his hands.”

28:6 **supplication** — Literally a plural, but understood as incorporating all supplication.

28:7 **I** — Metonymy. Literally, “my heart/mind trusts.”

**my being** — Metonymy. Literally, “my heart/mind.”

**Yes** — We interpret this *waw* as an intensifier.

**with my song** — Reading **בשירי** (with my song) instead of **משירי** (from my song). A simple *bet-mem* interchange. This is supported by  $\sigma'$ , **ו**, and **ס**.

28:8 **strength of him** — Literally, “strength for him.” Instead of **למו** (for him), **ו**, **ס**, and **ו** read **לעמו** (for his people). So NRSV, ESV, and HCSB (the strength of his people). Some translations change the suffix from singular to plural even though there is nothing to warrant that shift. So KJV, NASB, and WEB (*their* strength). We stay with the text as we have it. Parallelism indicates that a singular masculine pronoun was intended. YHWH/him is conversely parallel to Anointed/he (the “him” being the “Anointed” and “YHWH” being the “he”).

**fortress of his Anointed's deliverance** — Literally, “fortress of the deliverances of his Anointed.”

28:9

29:1-11 A typical hymn. It may be compared with Pss 8, 33, 46, 47, 76, 104, 114, 135, 136, and 145-150.

11 Hymns open with an exhortation (in the imperative) to sing, praise, worship, etc. The main body has YHWH as its subject (or some aspect of him such as his name, words, ways, etc). It often uses repetition to describe a praise-worthy deed or quality. YHWH is regularly said to

*the heavenly fire*

“become king.” A wish or prayer may close the hymn.

29:1 **A Davidic melody** — To the superscription, **Ⲫ** adds *ἐξοδίου σκηνης* (On the last [day] of Tabernacle[s]). In other words, the day after the Festival of Tabernacles—the eighth day. This festival is recorded in Lev 23:36, Num 29:35, Neh 8:18, and 2 Chr 7:9. However, no other ancient document confirms the use of this psalm at that time. Other sources say that this psalm was used for the Festival of Weeks (as it is used today).

**sons of El** — Literally, “sons of the gods.” In Ugaritic, *bn ’lm* is a phrase that refers to the “sons of El” or the “divine council.” So, for instance, in the Baal Cycle (*KTU* 1.4.iii:14), it says *btk phr bn ’lm* (in the midst of the assembly of the sons of El). The same meaning occurs in Phoenician. *KAI* §26, for instance, says *wšmš ’lm wkl dr bn ’lm* (and the sun-god and the whole group of the sons of El). The word **אֱלִים** probably reflects that ancient usage. **ⲧ** takes it in a slightly different direction: “bands of messengers” (the term “messengers” referring to angelic beings). **Ⲫ** appears to read the same line twice—once as “sons of god” (**בְּנֵי אֱלִים**), and once as “offspring of rams” (**בְּנֵי אֵילִים**)! Is this an early form of midrashic exegesis? Ps 96:7 reuses this verse. Instead of “sons of El,” however, it changes it to “clans/families of peoples.” This shift from heavenly to earthly beings upholds a more monotheistic worldview indicative of the time when the psalm was composed.

29:2 **Attribute . . . his name!** — This line is reused in Ps 96:8.

**Bow . . . manifest holiness** — This line is reused in Ps 96:9. The word *hdrt* is used in the Ugaritic epic of Kirta (*KTU* 1.14.iii:51) to describe an apparition/revelation of the deity and is parallel to the word “vision/dream.” In *Canaanite Myth and Hebrew Epic*, Cross renders it “who appears in holiness.” That is how we understand it here (manifest). **Ⲫ**, however, says “in his holy court,” which may be a midrashic play with words—dividing **הַדְרָת** into a definite article plus plural noun meaning the place where “the circles/groups [of El]” bow (the divine court). A homonym occurs in the HB meaning “attire/adornment” (Prov 14:28). Some translations, therefore, mistake this word for the other. So NASB (in holy array), ISV (wearing holy attire), and NET (in holy attire). This verse has nothing to do with the attire/adornment of either the deity or his worshipers and such a rendering has no support in the versions. The Talmud (*b. Berakhot* 30b, Soncino) gives a midrashic spin to the word by interchanging two consonants: “Read not **הַדְרָת**, but **הַרְדָּת** (trembling).” Interestingly, after its quotation, Ps 96:9 begins “Tremble before him.”

29:3 **[thunders]** — Parallelism indicates that the verb here has been poetically elided and should be inferred from the second line. Proof of this comes from the fact that **ⲧ** re-inserts a verb here in the same place, though it shifts the meaning slightly: “YHWH’s voice *is heard*.”

29:4 **strongly** — Literally, “with the strength.” An adverbial accusative.

**splendidly** — Literally, “with the splendor/grandeur.” An adverbial accusative.

29:5

29:6 **jolt** — Though the Masoretes vocalized this *mem* as a plural suffix (so KJV’s “he maketh *them*”), it is probably an archaic enclitic particle. So NRSV, NASB, and HCSB (he makes Lebanon).

The verb **רָקַד** does not refer to playful bouncing or frolicking, but to a startled jump of fright—a greater reaction than merely shaking or quivering. A similar statement occurs in a hymn to Baal (*KTU* 1.4.vii:31): *qlh q[dš y]tr arš* (his holy voice makes earth *leap away*). ISV comes close to this with “stagger.”

**[dash]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

**bulls** — Note that the KJV translates this “unicorns.” The rendering “unicorn” actually comes from the Greek, which is *μονοκερωτων* (one-horned [ones]).

29:7 **strikes down** — Literally, “hews.” So NASB (the voice of the LORD hews out) and YLT (the voice of Jehovah is hewing). The verb can also be used metaphorically for “striking down” as in Hos 6:5. So NET (the LORD's shout *strikes*) and WEB (Yahweh's voice *strikes*). KJV's “divideth” and ASV's “cleaveth” are based on **ש**'s rendering *διακοπτω* (to cut in two).

29:8

29:9 **curse** — As pointed by the Masoretes, **אִלֹּת** means “does.” So **ש** and **ע**. The same consonants, however, can be read “terebinths,” which follows the parallelism much closer (terebinth/forest). So NET (large trees) and YLT (oaks). If the parallelism were different (Job 39:1), we would favor “does.”

**while in his Palace, glory appears** — Literally, “while in his palace, all of it says 'glory'” (**וּבְהִיכְלוֹ כָּלֹ אָמַר כְּבוֹד**). It seems obvious, however, that **כָּלֹ** (all of it) is an accidental duplication of the end of the previous word (his palace). And there is no proper antecedent for the suffix. Therefore, we drop it from our translation. Though the verb **אָמַר** usually means “to say/speak,” there is very ancient attestation for the meaning “to see/be seen.” In Ugaritic, for instance, we find it used this way in the Baal Cycle (*KTU* 1.3.i:22): *ytmr b'l bnth* (Baal sees his daughters). In other Semitic languages like Akkadian and Ethiopic, it also means “to see.” Cross (*Canaanite Myth*) makes note of an ancient Canaanite name, Amurbaal, meaning “Baal is seen/appears.” In light of the other ancient grammatical forms and lexical nuances in this psalm, we render it “to appear.”

29:10 **[primeval] torrent** — Though this word is only used elsewhere in the HB to refer to the great deluge of Genesis, here it is an echo of the mythological victory of the deity over the primordial, chaotic sea. By conquering this sea and, thus, instilling order, the deity shows itself worthy of dominion over all creation.

**sits** — The *waw* plus perfect form would normally indicate incomplete aspect. We repoint it so that, instead, it signals complete aspect.

29:11 **YHWH gives strength** — **ע** says “YHWH gave *Torah* to his people.” We stick with **נָתַן**.

30:1 **A melodious chant** — Apposition. Literally, “a melody—a chant.” **ש** begins with *εις το τελος*, its typical expression for **לְמַנְצַח**, but **לְמַנְצַח** is not present in the Hebrew.

**dedication to** — Literally, “dedication of.”

**the Davidic dynasty** — Literally, “the house belonging to David.” This translation follows the syntactic division and Masoretic accentuation. **ש**<sup>B</sup> agrees: *του οικου του δαυιδ* (of the house of



David). “House” stands for “dynasty” or Davidic “kingship.” **ט**<sup>A</sup> and **ט**<sup>N</sup>, however, say *του οικου τω δαυιδ* (of the house for David). There is nothing in the psalm to suggest that this refers to either a palace or the Temple. **ט**, however, changes “house” to “sanctuary.” Many centuries after the compilation of the Talmud, Jewish tradition began to assign it to the Feast of Dedication (Hanukkah).

30:2 **give my enemies no joy** — Literally, “do not gladden my enemies.”

30:3

30:4 **among those descending** — The written text is a plural participle. So **ט**. The traditional reading, however, takes it as an infinitive, which would make the text mean “you preserved me *from descending*.” So **ט**.

30:5 **Praise the invocation of his holiness!** — **ט** reads “his holy [one]” instead. We stick with **מ**<sup>L</sup>. Ps 97:12 quotes this line.

30:6 **in his anger [will be] a lifetime in his favor** — Translation literal. There is no verb in the first two lines. They must be connected together by a copula (is/was/will be). Some translations, however, supply verbs that are not present (like KJV’s “endureth”). Most egregiously, virtually all translations ignore one of the prepositional *bets* and change the other. The phrase **באפו** does not mean “*for* his anger.” If it did, the phrase **ברצונו** would also mean “*for* his favor,” but no translation renders it that way. In fact, most translations simply ignore the second *bet* as though it doesn’t exist. ESV’s “*and* his favor” and HCSB’s and NIV’s “*but* his favor” are working with a non-existent *waw*. Rotherham (in his anger . . . in his good-pleasure), LEB (in his anger . . . in his favor), and YLT (in His anger . . . in His good-will) are a few English translations that deal with the Hebrew as it is.

30:7

30:8 **[Yet,] YHWH, . . . mighty mountains** — Instead of **הררי**, **ט** reads **הדררי** (my beauty/honor/grandeur/majesty). That is probably an accidental *resh-dalet* interchange (a common scribal error). **ט** points **הררי** as a plural construct “mountains of strength.” We think this is the more likely meaning and that the verse as a whole stands in an adversative relationship with the previous verse (thus our rendering “[Yet,] YHWH”). NEB agrees (But, Lord).

30:9 **Yes** — We interpret this *waw* as an intensifier.

**to YHWH** — Literally, “my sovereign” (**אדני**). **ט**, however, says “my god” (**אלי** or **אלהי**). So also **ט**. Our oldest Hebrew witness, however, says “YHWH” (4QPs<sup>r</sup>). Since it was common scribal practice to replace the divine name with **אדני**, our earliest Hebrew reference has the divine name, and the divine name is used twice again in v. 11, we follow the DSS.

30:10 Compare this verse to Isa 38:18.

**my bloodshed;** — The consonantal text (**דמי**) has multiple possibilities: “my destruction” or “my stillness” (both from **דמם**), “my blood (referring to bloodshed),” or “my weeping/wailing” (also from **דמם**, though that definition seems spurious). We follow the Masoretic pointing by separating the first two phrases with a semi-colon.

**pit** — Since two different words have been used in vv. 4 and 10 to describe the “pit” or “grave,” so does our translation. Instead of אֶל-שְׁחַת (to the pit), 4QPs<sup>r</sup> has an infinitive construct: לְשַׁחַת (to ruin/destroy). That is, most likely, an error.

30:11 **favor me** — 4QPs<sup>r</sup> has *waw* plus imperfect.

30:12 **behalf.** — Our division of the text at this point represents a shift of the *athnach* from “my sackcloth” to “for me/on my behalf.”

30:13 **[my] heart** — Reading כְּבוֹד (glory) as כֶּבֶד (liver), which was believed to be the center of feeling and emotion. See Ps 16:9. To this, we add a first-person pronominal suffix, which is not actually present in the text, but is supported by 6. So NET and WEB (my heart), NASB and NRSV (my soul), and NJPST (my whole being).

**without ceasing** — Literally, “and not be still.” The phrase, however, does not function to tell us something new (as though one were to hymn of YHWH and also not be still), but as a circumstantial clause to tell us more about how the hymning will proceed (without going still). This makes it parallel with the next line bicolon (without going still/continually). So NJPST (endlessly).

31:1 **melody** — 6 has here *εκστασεως*, which refers either to an ecstatic or trance-like state or to a state of panic. It seems to be based on the word “alarm” in v. 23.

31:2 Ps 71:1 quotes the first two lines of this verse. The third line of this verse is quoted in Ps 71:2 with a slight difference: it takes the “snatch me” from 31:3 and places it before “rescue me.” 6 follows 71:2.

**In you, YHWH, I seek protection.** — 7 says “In your word, YHWH, I hope.”

31:3 Ps 71:2 quotes the first two lines of this verse, but mixes things up: it shifts “snatch me” to the front of “tune to me your hearing,” drops “quick,” and places the “save me” from the end of this verse at the end of its verse. Ps 71:3 then quotes from the rest of 31:3. Instead of “refuge” (מַעוֹן), however, it has “dwelling-place” (מִעוֹן). Instead of “as a home (לְבַיִת), it has “to enter” (לְבוֹא). Instead of “strongholds” (מִצְדּוֹת), it has “continually, you command” (תָּמִיד צִוִּית).

**your hearing** — Literally, “your ear.”

**as a rock** — 6 says “as a *god*” instead of “as a *rock*”! Ps 71:3, however, which quotes from this verse, agrees with 7<sup>L</sup>.

31:4 Ps 71:3 quotes the first two lines of this verse.

31:5

31:6 **my grip** — Literally, “my hand.”

**my spirit** — Or “my breath” (רוּחִי). This is different than “my life” (נַפְשִׁי or חַיִּי).

31:7 **curse** — 6 and 7 have a second-person singular verb form (you detest). This probably resulted from the accidental loss of the final *yod*. So NRSV (you hate). All other verbs, however, are first-person singular.

**worthless idols** — Literally, “idols of emptiness.” A more emphatic statement (using Piel instead of Qal) appears in Jon 2:9 (whoever clings to worthless idols).

**As for me, instead,** — Literally, “*but* as for me.” The *waw* stands in an adversative relationship

with the idol keepers.

- 31:8 **that you see** — Although 𐤅 (and most translations) treat 𐤀𐤅𐤔𐤕 as causal (because), it actually functions as a complimentizer. It describes the kind of fidelity for which the speaker rejoices and exults. So Rotherham (*in that* thou hast looked), YLT (*in that* thou hast seen), and Alter (*that* You saw).

**my life's distresses** — Literally, “the distresses of my life.” 𐤅 has “you saved my life from distresses.” This is a change in verb from “know” to “save” and a change in subject from “distresses” to “life.”

31:9

- 31:10 **curse** — This line quotes from Ps 6:8. The preposition was either purposely or accidentally changed from *mem* to *bet*.

[**fade**] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

- 31:11 [**perfected**] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

**my misery** — Or “affliction.” We read the Hebrew as 𐤁𐤂𐤍 (so  $\sigma'$ ). Literally, however, it says “in my iniquity” (𐤁𐤂𐤍). That is supported by  $\alpha'$ ,  $\theta'$ , and 𐤅. 𐤅, however, says “in poverty,” which would be 𐤁𐤂𐤍 and could also mean misery or affliction. 𐤆 and 𐤅 follow 𐤅. Since nothing is said elsewhere about iniquity/offense/guilt on the part of the speaker, but a great deal is said about the horrible state of the speaker's being, we think 𐤅 makes more sense and add the first-person suffix as in  $\sigma'$ . So NIV (my affliction).

**crumble** — Literally, “dissolve.” The same verb is used in v. 10 to describe the “spring.”

- 31:12 **More a reproach am I than all my foes** — In order to make better sense in English, we have switched the first and second parts of this statement around (literally, “more than all my foes, I have become a reproach”). The preposition that begins this verse is a comparative *min*. It signals that the speaker is or has become *more* of a reproach than all those who should have been. Contrary to numerous translations, this is neither partitive (*among* all my foes)—as if the speaker were one of his foes!—nor causal (because of all my foes).

- 31:13 **passes on** — Literally, “dies.”

**memory** — Literally, “mind.”

**an object one loses** — Since the participle functions adjectivally, one could also translate it “a lost object.” 𐤀𐤁𐤕 could also mean “ruined” or “destroyed” (So YLT and LEB). Based on the context, however, we believe “to lose” makes more sense. So NJPST (an object given up for lost), Rotherham (a missing vessel), and Alter (a vessel lost). The rendering “broken,” which is used by most translations, is highly interpretive and doesn't fit the parallelism. There are other Hebrew verbs meaning “to break,” but this is not one of them.

- 31:14 The first half of this verse is a quotation from Jer 20:10.

**Yet** — This would normally function as causal (for/because). Here, however, it stands in an adversative relationship with the previous verse. The speaker is like a dead person or a lost object—except that those who do think of him plan his demise.

- 31:15 **I affirm** — Literally, “I say.”

- 31:16 **control** — Literally, “hand/power.”  
**fate** — Literally, “times/seasons.” The point, however, is not merely to say that YHWH is in control of every moment—but to say that YHWH is in control of this one and every other dangerous moment that could spell the speaker's end. So NET (my destiny), HCSB (the course of my life), and NJPST (my fate).
- 31:17 **Illumine your servant with your Presence** — Literally, “shine your face on your servant.” A reference to the priestly blessing (Num 6:24-6).
- 31:18 **silenced by the underworld** — Literally, “silenced by Sheol” (יִדְמוֹ לְשֵׁאוֹל). ֫פ, however, says “brought down to Hades.” It seems to be reading יִרְדּוּ instead of יִדְמוּ.
- 31:19 **deceptive lips** — Literally, “lips of deception.”  
**about** — Alternatively, “against.”  
**with prideful contempt** — Hendiadys. Literally, “with pride and contempt.”
- 31:20 **How** — Exclamative הֵנָּה.
- 31:21 This verse is remixing Ps 27:5. This says “You will hide them in your hideaway Presence.” 27:5 says “he will hide me in his hideaway Tent.” This says “you will store them in a Booth.” 27:5 says “For he will shelter me in his Booth.”  
**in your hideaway Presence** — Literally, “in the hiding-place of your Presence.” Our use of “hide me” and “hideaway” mimics the word-play of the phrase יִסְתַּרְנִי בַּסֵּתֶר.
- harsh tracks** — The word רַכְסִים is difficult. It is used in Isa 40:4 to mean a kind of rough or rugged landscape that will be made flat and is used in Rabbinic Hebrew for earthen mounds (Jastrow). Here, it seems to speak metaphorically of humanity's perilous ways. So Alter (the crookedness of man) or Fenton, who uses the word “rough” quite cleverly (ruffian men). ֫צ seems to agree with this understanding (an *embankment* of warriors). ֫פ does not seem to understand the word and renders it “trouble/tumult.” Renderings along the lines of “plotting/conspiracies/schemes” are based on blind parallelism with “quarrel/dispute/strife.” רַכְסִים has no such meaning elsewhere. The KJV's rendering (pride) is without support.
- disputatious tongues** — Literally, “the strife/quarrel/dispute of tongues.”
- 31:22 **For** — A few Hebrew MSS have אֲשֶׁר instead of כִּי, which would make it, “*who* wrought...” While that works and is supported by ֫ס', the text makes sense as it is. It is more likely that someone tried to make the text smoother by swapping אֲשֶׁר for כִּי than it is swapping כִּי for אֲשֶׁר.
- fortified city** — Though some take מִצּוֹר as the noun “siege-work/siege” (so NASB's “besieged city” or NRSV's “city under siege”), the phrase עִיר מִצּוֹר is used elsewhere with the meaning “fortified city” (2 Chr 8:5; Ps 60:11) and has that meaning in both ֫צ (a walled city) and ֫פ (a city of enclosure). So we prefer it here. KJV's “strong” is highly interpretive.
- 31:23 This verse quotes from Jon 2:5. The two differences are the inclusion of “in my alarm,” which is not present in Jon 2:5, and the use of a verb with no known meaning: נִגְרָזְתִּי. Since this is a quote, it is probably a corruption of Jonah's נִגְרָשְׁתִּי (I am driven out). The differences amount

to ך and ן, both of which are sibilants and could easily be confused by the ear of a scribe.

Although two Hebrew MS read נגרשתי, that is probably a correction like ours. ט says “I am cast out,” which represents the Hophal הִשְׁלַכְתִּי—very different. ט says “I am destroyed”—also very different. Clearly, both are trying to work with a verb that makes no sense.

Thankfully, the use of the quotation helps us come to a reasonable explanation of the original text. This verse also quotes from Ps 28:2 except that it turns the imperative “hear!” into the affirmative “You heard.”

**supplication** — Literally a plural, but understood as incorporating all supplication.

31:24 **over-the-top** — Literally, “with excess.” In other words, “excessively.” So NJPST (more than requites). Renderings like “in full,” “plentifully,” or “abundantly” miss the text's hyperbole.

**arrogantly** — Literally, “[with] arrogance.” The noun functions as an adverbial accusative.

31:25 The first half of this verse quotes from Ps 27:14. The only difference, other than orthography, is a change from singular to plural. Ps 27:14 says “be strong [you],” whereas this says “be strong [ya'Il].”

**resolve** — Literally, “mind/heart.”

**all you** — Literally, “all those.” The definiteness is communicated just as well—perhaps more so—with “you.”

**keep waiting** — The Hiphil participle indicates continual, prolonged action (to keep waiting) as opposed to the regular Qal participle (to wait). This is in response to the end of Ps 27, which tells the people who were previously told to “wait” to “keep waiting.”

32:1-11 This psalm does not exist in the psalms MSS from Qumran. Both 4QPs<sup>a</sup> and 4QPs<sup>q</sup> go immediately from Psalm 31 to Psalm 33. It appears, therefore, that Qumran did not know of it. Since, however, this psalm is known by all other witnesses outside Qumran, we include it here.

32:1 **they . . . carried away** — Since we cannot mimic the rhyme created at the end of the second and third lines (נשוי and כסוי), we are creating rhyme between the first and second lines.

32:2 **one** — Literally, “a person.”

**to whom YHWH reckons no offense** — Literally, “YHWH does not reckon to him offense.”

**spirit** — Instead of “spirit,” ט has “mouth.” Since “deceit” (רמיה) is often used with “hand” or “mouth,” it may be that ט was “correcting” the text to its more familiar usage. Since it is less likely that the text would be changed from “mouth” to “spirit,” we stick with “spirit.”

32:3 **When** — Temporal כי. ט treats it as causal.

**kept silent** — The Qal form simply means “to be silent.” The Hiphil form is far more intensive.

**body** — Synecdoche. Literally, “bones.”

**[My life was filled]** — Part of the line has been lost! The second half of the verse is too short and has no logical connection with the first. Alter says this about it: “Attempts to resolve the contradiction between silence and roaring here have been unavailing. . . . One may guess that a phrase has been dropped out that would have formed a complementary parallelism.” On the basis of numerous MSS with כלו (to complete/finish) instead of בלו (to wear out/waste away), we propose a text that said something like בלו עצמי כלו היי (my bones wasted away, my life was filled). Due to graphic similarity, a scribe who copied the first phrase had his eye

accidentally skip over the second. This reconstruction, however, is entirely hypothetical.

- 32:4 **My tongue** — The meaning of לִשְׁרִי is uncertain. It may refer to “juice” or perhaps “moisture” (based on its one occurrence in Num 11:8). Instead, we propose reading the graphically similar לִשְׁנִי (my tongue).

**shriveled** — Literally, “changed/transformed.”

**the summer swelter** — Literally, “the swelter of summer.” The construct plural indicates intensity.

- 32:5 **I professed** — Though imperfect, context shows that this verb functions as a preterit.  
**I will confess [to] the Exalted [One]** — This is usually taken to mean “I will confess against myself,” which makes no sense. Instead, read עֲלִי as a divine title (see 7:9) in parallel with the divine name in the next line.
- 32:6 The shift in vocabulary, structure (from poetry to prose), and grammar (from third-person to first-person) indicates that this was not part of the original psalm. It has, therefore, been placed in parentheses. It was written in this particular place because the use of מִצּוֹק (distress) parallels the use of מִצָּר (from straits/distress/trouble) in the next verse.

**Therefore** — Literally, “on account of this.”

**at the time of distress** — Literally, “at the time of finding—only.” Instead of “finding—only” (מִצָּא רַק), we read with NRSV, NAB, NJB, and NEB “distress/stress/hardship” (מִצּוֹק). The word מִצּוֹק was probably changed, accidentally, to מִצָּרָק and then divided and “corrected” to give מִצָּא רַק.

**because** — Because most translations attempt to make sense of מִצָּא רַק, they must ignore this prepositional *lamed* and its grammatical function as an indicator of reason.

- 32:7 **[what is] averse . . . you avert me** — Parallelism with an original מִצּוֹק indicates that the meaning of צָר was perceived to be “straits/distress/trouble” instead of “enemy/adversary.” The verb literally means “you protect/guard me.” We render the noun “[what is] averse” and the verb “you avert me” to mimic the poetic assonance of מִצָּר תִּצָּרֵנִי.

**liberator’s shouts** — Literally, “shouts of delivering.” The word “shout” is usually feminine (רִנָּה). Here, however, it appears to be in the masculine form (and plural as well), which is unique to this verse. So also, the word פִּלֵּט is unique. It looks like an infinitive. It does not have any recognizable nominal form. Thus we emend it to a substantive participle (מִפְּלֵט) meaning “one who sets free” or “liberator.”

- 32:8 **set upon you my eye** — Literally, “plot against you [with] my eye.” Instead of “plot against you,” the normative meaning of the verb יַעֲצֵ plus עַל, we read, with א, “let me set on you.” This is supported, as well, by א (let me fix on you) and followed by ו. We propose that this comes from the verb עֲצָה, which occurs in only one other place (Prov 16:30).

- 32:9 **Be not like** — Some have trouble with the plural form of this verb considering the singulars that come before and after. We consider this nothing more than typical poetic alternation.

**giving no heed to** — Or “without paying attention to.” The Hiphil form of בִּין plus prepositional

*bet* typically means “to pay attention to/heed X.” The verse is not saying that a horse or mule is stupid (without understanding), but that it is *rebellious*. So GW (don't be stubborn).

**[that] having come along** — The word עָרִי has confounded translators. Many think that it may represent the word עָרִי (ornament/adornment) with third-person suffix. Since, however, that doesn't quite make sense, it has to be fiddled with to fit the context (and so takes on the highly questionable meaning “harness”). 𐤂 says “its cheeks/jaws,” which, in Hebrew, would be לָחִי. Either the Greek is working with a completely different text, or it is having just as much difficulty as English translators. Following the suggestion of Castellino (“Psalm XXXII 9”), we transpose the *waw* and *yod*, which gives עָרִי, a passive participle (like נָשִׁי and כָּסִי in v. 1). This comes from the root עָרָה, meaning “to pass by/come along/advance” as seen in Job 28:8 and in numerous Semitic languages. This begins a headless clause, for which we supply the relative marker in brackets.

32:10 **Overwhelming** — The plural form and its fronting indicates intensity and emphasis. This is not merely “great,” but “superabundant.”

**[are] the sorrows** — Contrary to some translations (like KJV, HCSB, and NET), syntactic arrangement indicates that רַבִּים functions as part of a verbless clause instead of attributively (if it were attributive, it would come after, not before, the noun it modifies).

**[with] favor, he surrounds him** — If in the Qal form, this would mean “favor will surround him.” But as Delitzsch notes (*Biblical Commentary on the Psalms: Vol 1*), the Poel form implies an action purposely brought on and maintained by an agent. That agent, in light of v. 7, is most likely the deity. So Leeser: “will he encompass with kindness” and Wellhausen (*The Book of Psalms: A New English Translation*): “He will encompass with kindness.”

32:11

33:1-22 There is no superscription to this psalm in the Masoretic tradition or 4QPs<sup>a</sup>. 𐤂, however, says “Davidic” indicating לְדָוִד. Interestingly, 4QPs<sup>a</sup> has לְדָוִיד שִׁיר מְזֻמֹּר (A melodious Davidic chant). Because the *plene* orthography of “David” doesn't occur in the superscription of any psalm, only occurs in the body of one (Ps 122:5), and is characteristic of late Biblical and post-biblical Hebrew, we believe the superscription to be a late addition and stick with מִזְמֹר<sup>L</sup>.

33:1 **For** — Some suggest that this *lamed* is vocative (as in Ugaritic). Considering the absence of other archaic features, we reject that proposal.

**praise [is] fitting** — Also fitting is the placement of this psalm. The first verse shares so many features with the last verse of Ps 32 that it was, quite likely, purposely crafted to fit this psalm in this very place on the scroll.

33:2

33:3 **hurrah** — Literally, “triumphant shout.”

33:4 **YHWH's utterance** — Literally, “the word/utterance of YHWH.”

**faithful** — Literally, “in faithfulness.” The clause functions adjectivally to tell us about his acts.

33:5 **the earth is full** — Since the verb is feminine, “the earth” (a feminine noun) must be the subject. Thus, we render this “the earth is filled/full of.” It is possible, however, that the first *heh* in

מלאה הארץ resulted from dittography, in which case it would originally have said “YHWH's faithfulness fills the earth.” Since 𐤔 supports 𐤌<sup>L</sup>, we stick with 𐤌<sup>L</sup>.

33:6 [created] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

33:7 **dam** — Literally, “heap/pile” (גַּד). The image, however, is of a boundary such as a wall or dam.

So NJB and GW. 𐤔 reads “bottle” and 𐤕 says “skin/flask.” This represents the word גַּד.

Though the graphic difference is slight, the semantic difference is great. 4QPs<sup>a</sup> supports 𐤌<sup>L</sup>.

**waves** — Literally, “water(s).”

**vaults** — Or “storehouses.”

**subterranean depths.** — Quoting from Exod 15:8, 4QPs<sup>a</sup> continues, “the waters were stationed like a dam.”

33:8 **Let them fear YHWH** — Literally, “Let them be fearful of YHWH.”

**Him, let them respect** — Literally, “Of him, let them be respectful.”

33:9 [it is] **he who spoke** — Alternatively, “He himself spoke.” The Hebrew is quite emphatic.

**he who commanded** — Alternatively, “He himself commanded.” The Hebrew is quite emphatic.

33:10 **dashes the nations' design** — הִפְרַ עֲצַת הַפִּיר is a common phrase. הִפִּיר is a variant form of הִפַּר —a Hiphil perfect from פָּרַר (to break). Literally, “breaks the design of the nation.”

**peoples' intentions** — Literally, “intentions of peoples.” 𐤔 continues, “and thwarts the designs of rulers.” This line does not appear in 𐤌<sup>L</sup> or 𐤕 and there is no room for it on 4QPs<sup>a</sup>. It is either an accidental duplication or an expansive addition. We stick with 𐤌<sup>L</sup>.

33:11 [Yet] — Since this line stands in a contextually adversative relationship with the previous verse, we add “yet” to the start. So NAB, ISV, NIV, and NJB (but).

[endure] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

33:12 **whose god is YHWH** — Literally, “for whom YHWH [is] its god.”

**as his inheritance** — Literally, “as an inheritance for him.”

33:13

33:14 **the earth's inhabitants** — Literally, “the inhabitants of the earth.” 4QPs<sup>a</sup> uses “world” (תַּבְּלָ) in place of “earth” (אֶרֶץ).

33:15 **the union** — Or “the totality.” 𐤔 takes יָחַד as an indication of individuality. Some translations follow suit (like HCSB's “alone”). KJV's “alike” is without support.

33:16 **No king** — Though “king” has a definite article, this is an indication of category. It does not refer to a particular king.

**is made victorious** — The Niphal form of נִישַׁע refers to gaining victory.

**the might of an army** — “Mighty army” would be חֵיל רַב. This, however, is רַב-חֵיל, the noun “greatness/abundance” is in construct with the noun “army/power.”

**A warrior** — Although 𐤔 indicates a *waw* at the start of this line, since it is not present in either 𐤌<sup>L</sup> or 4QPs<sup>a</sup>, it is not translated here.

**abundance of strength** — “Abundant strength” would be כַּח רַב. This, however, is רַב-כַּח, the



noun “greatness/abundance” is in construct with the noun “strength.”

33:17 **the magnitude of its power** — “Its great power” would be רב חילו רב. This, however, is רב חילו, the noun “greatness/abundance” is in construct with the noun “army/power” plus suffix.

33:18 **looks** — Although הנה usually functions as a presentative or demonstrative particle (“look!” or “here is,” respectfully), it also functions almost like a verb to introduce a new perception—especially following verbs or nouns related to seeing or looking (IBHS §40.2.1b).

33:19

33:20 **breath** — Alternatively, “our life/being.” The concept of a “soul” (as most translations render it here) is Greek in origin and did not exist in ancient Israel.

**holds in** — Literally, “waits.” Combined with the word “breath,” the imagery is one of the collective people holding their breath in anticipation of YHWH’s action.

**defense** — Or “shield.”

33:21 **his holy nature** — Literally, “the name of his holiness.”

33:22 **look forward to you** — Or “wait for you.”

34:1 The story referred to by this superscription occurs in 1 Sam 21:11-22:1. The phrase בשנותו את־ישנו את־טעמו (when he took leave of his sense[s]) is taken directly from 1 Sam 21:14: וילך (he took leave of his sense[s]). The other grammatical form taken from that story is וילך (he left) from 22:1. There are, however, a few differences. Instead of the Philistine name/title “Achish,” this ruler has a typical Phoenician name/title “Abimelech.” And even though the ruler asks why a madman would be brought into his house, there is nothing said about him driving David out. Could it be that the author of the superscription mistook the priest “Ahimelek” in 1 Sam 21:1-10 for the Philistine ruler?

34:2

34:3

34:4

34:5 **Driven, was I** — Literally, “I sought out.” We render it “driven” in order to mimic the next part of the acrostic pattern (D).

**my nightmares** — מנורה is far more intense and extreme than “fear.” Something like “terror,” “phobia,” or “nightmare” is closer to its semantic meaning. So NJPST, LEB, and SET (my terrors) or Alter (all that I dreaded).

34:6 **Eyes toward him** — Literally, “they look toward him.” We render it “eyes toward” in order to mimic the next part of the acrostic pattern (E). ❸ has the imperative “Draw near to him” instead of the third-person plural perfect.

**they glow** — The versions all feature imperatives instead of perfects. ❸ has the imperative “be illuminated/enlightened” instead of the third-person plural perfect.

**No longer are they red-faced** — Literally, “their faces are no longer shamed.” As many commentators have pointed out, the semantic nuance of חפר in combination with “face” refers to shame covering or hiding the face. Instead of that, their faces will “shine/glow.” Some translations attempt to capture that nuance. GW and NIV say “covered with shame.” Alter says, “were no longer dark.”

- 34:7 **Gaining YHWH's audience is that humble one who calls.** — Literally, “That humble one calls and YHWH hears.” We render “YHWH hears” as “Gaining YHWH's audience” in order to render the next part the alphabetic acrostic. The *waw* (F) part of the acrostic is missing. Instead, it goes straight to *zayin* (G).
- 34:8 **His messenger** — Literally, “the messenger of YHWH.” We render “YHWH” as “His” to capture the next part of the alphabetic acrostic. Since YHWH was the subject of the previous line, the name doesn't need to appear here—the same person is presumed.
- 34:9 **Inspect** — Literally, “look.”  
**sense** — The same word as used in the superscription (*when he took leave of his sense[s]*). Though often used to describe the “taste” of food, it also refers, metaphorically, to one's “sense.”
- 34:10 **Join, [you] holy ones, in the fear of YHWH** — Literally, “Fear YHWH, [you] holy ones of his.” We have made “fear YHWH” into “Join in the fear of YHWH” to capture the next part of the alphabetic acrostic.
- 34:11 **Kings of the jungle** — Literally, “lions.” In order to capture the next part of the acrostic, we render “lions” as “kings of the jungle.” **¶** says, instead, “the rich.”
- 34:12 **I wish to teach you** — We use “wish” to communicate the nuance of the cohortative.
- 34:13 **Most** — Literally, “whoever.” Though often used as an interrogative (who?), it also functions as a generalizing statement. So Alter (whoever the man) and NIV (whoever of you).  
**longing for a future** — Literally, “loving days.”
- 34:14 **Never let** — Literally, “keep/guard/watch” in the sense of “avoid” or “put a stop to.” We render it “never let” to capture the next part of the alphabetic acrostic.  
**evil from your tongue** — Literally, “your tongue from evil.” The preposition has been moved to make sense in our acrostic construction.  
**words of deceit from your lips** — Literally, “your lips from words of deceit.” The preposition has been moved to make sense in our acrostic construction.
- 34:15 **Oppose** — Literally, “turn away from.”  
**Seek and pursue peace** — Literally, “seek peace and pursue it.”
- 34:16 We have transposed v. 16 (the *ayin* content—letter P) with v. 17 (the *pe* content—letter Q). As in Pss 9-10, the original order was *pe* followed by *ayin*. We know this because v. 18 begins “they cry out and YHWH answers them” without providing a subject. That subject must be the righteous (as in both **¶** and **Ⓢ**). However, the subject of v. 17 is the wicked. A later scribe must have switched the *pe* and *ayin* verses so that they followed the newer alphabetic order without realizing the jumble it would make of the content.
- 34:17 We have transposed v. 17 (the *pe* content—letter Q) with v. 16 (the *ayin* content—letter P). The original order was *pe* followed by *ayin* (see previous verse).  
**Peer does YHWH** — Literally, “YHWH's eyes [are].”  
**[attuned]** — Like many translations, we feel the need to supply a verb here. So NASB, NRSV,

and KJV (his ears are open), NJPST (his ears attentive), and NJB (his ear turned to).

34:18 **Raised is their cry** — Literally, “they cry out.”

34:19 **the dispirited** — Literally, “those crushed of spirit.”

**the brokenhearted** — Literally, “those broken of heart.” The first and second lines have been transposed to fit the acrostic.

34:20

34:21 **Under his guard are** — Literally, “he guards.” The present/continuous aspect of the participle is amply communicated by our phrase “under his guard are.”

**Not one of them will be broken** — Literally, “[any] one of them will not be broken.”

34:22

34:23 **his servants' lives** — Literally, “the life of his servants.” “Life” is a collective singular. Therefore, we render it plural. Note how the end of this psalm borrows from the end of the previous acrostic (25:22): “Ransom Israel, Elohim.”

35:1 **Davidic.** — Though **ד**<sup>s</sup> and **ד**<sup>B</sup> only say “Davidic,” **ד**<sup>A</sup> says “A Davidic *psalm*.” **ד**<sup>L</sup> is probably original.

**Contest . . . my contesters / Combat my combatants** — Since both verbs and nouns (or participle) utilize the same root in order to create poetic word-play, we do the same in English.

35:2 **Steady** — Literally, “make strong/firm.” Alternatively, “seize/grasp.”

**body shield** — Many translations render this “buckler,” which is anachronistic. See the discussion in the Introduction (Maintaining Accuracy).

**as** — *Bet essentiae*.

35:3 **haft** — According to the War Scroll (1QM 5.7), the **סנר** is the end of a spear, pike, javelin, or lance (the haft). So Alter (to the haft). Translations that say “javelin,” “pike,” or the like treat the word metonymically. Translations that render **סנר** as battle-axe (NASB and NAB) take that meaning not from the Hebrew language or ancient Israelite culture, but from a weapon used by various Iranian warriors like the Scythians and Persians (the *sagaris*). Translations that are unaware of this noun's existence (and switch to a rendering of **ס** when they are) treat it as a verb (from **סנר** meaning “to close/shut”). So KJV (stop), Rotherham (close up), Leeser (step in), and WEB (block).

**clash with** — Literally, “meet/encounter.”

**assurance** — Literally, “life/breath/being,” though often used to describe emotion or desire, which we believe is the case here.

35:4 Most of this verse is quoted (with some alteration) in Ps 70:3.

**in humiliation** — Literally, “and be humiliated.”

35:5 **as YHWH's messenger** — The switch in subject and fronting of it before the verb indicates that this functions as a circumstantial clause (as/when/while). So NET (as the LORD's angel) and GW (as the Messenger of the LORD).

**drives [them]** — Parallelism between this and the next verse indicates that one should read “them” at the end of this verse (**דוּחָהּ** instead of **דוּחָהּ**). **ס** agrees.

35:6 **slickity-slick** — The word **חלקלקות** is an intensified doubling of the word **חלק** (to be smooth)

for onomatopoeic effect.

**as YHWH's messenger** — A circumstantial clause. See previous verse.

35:7 **their net; a pit** — Instead of שחת רשתם (a pit [with] their net), we read רשתם שחת (their net; a pit). Not only does this supply the next colon with its missing object (pit), but it makes better sense contextually and in terms of parallelism. Many translators recognize this and do likewise. Others follow 6 in reading it as a phrase (the ruin of their trap). So KJV, ASV, and WEB (their net in a pit), YLT (their netpit), LEB (the pit with their net), and Rotherham (in a ditch, their net).

35:8 **May ruin come to him unaware** — Isa 47:11 ends with something virtually identical (Ruin will come upon you suddenly, unaware), which may have been influenced by this verse (or vice versa).

**Into ruin, let him fall** — Literally, “In ruin, let him fall into it.” 4QPs<sup>a</sup> accidentally dropped the prepositional *bet*, giving “Ruin—let him fall into it.”

35:9

35:10 **my body** — Synecdoche. Literally, “my bones.”

35:11 **violent [intent]** — Literally, “violence.” Here interpreted as ill will toward the speaker.

Alternatively, it could mean that such “witnesses” were trying to pin some violent crime on the speaker.

35:12 **Bereft** — According to the Masoretic pointing, this is the noun “bereavement.” Instead of שכול, however, repoint as the adjective שכול (bereft).

35:13 **appetite** — Or “hunger/desire.” One of the many semantic nuances of נפש.

**to me** — Metonymy. Literally, “upon my chest.” The chest being representative of the source of the prayer (the speaker).

35:14 **As the mourning of a mother** — Not “mourning for a mother,” nor “as if mourning a mother,” but “the mourning of a mother” (i.e., a mother who mourns) as made explicit by the use of “bereft” in v. 12, which, as a rule, speaks of mothers who lose their children, not children who have lost their mother. See Janzen's “The Root *škl* and the Soul Bereaved in Psalm 35.”

**in squalor** — Literally, “darkening [with dirt].” A Qal participle from קדר (to darken/grow turbid).

35:15 **hobbled** — From צלע (to limp/hobble). See Gen 32:32.

**they joyfully gathered** — Hendiadys. Literally, “they rejoiced and gathered.”

**attackers** — Reading the Hiphil plural participle מכים (strikers) instead of נכים (stricken [ones]) in consonance with the next verse (“they tore”). The first consonant seems to have suffered corruption. 4QPs<sup>a</sup> has, for instance, an anomalous תכים. 6's μαστιγες, which is used in Ps 32:10 for “sorrows” (מכאבים) would seem to validate our change in spelling. The idea that these are “strangers” (Alter, NJB, and NAB) comes from נכרים in 5. That, however, is contrary to context. Some translations read נכים as a Qal active participle (also meaning “strikers”). That form, however, occurs in Aramaic, not Biblical Hebrew. So HCSB (assailants), NASB (smiters), and NRSV (ruffians). 7 seems to make up its own text (the

wicked). KJV's "abjects" (and so also ESV's "wretches") has, as Briggs says (ICC): "nothing to justify it."

**when I was unaware** — We read this as a circumstantial clause.

**mauled** — Literally, "tore" (here, as elsewhere, probably in the sense of wild animals attacking their prey). **ט** makes it more graphic (as if tearing my skin). Translations that render it "slander" (like NASB, NIV, and NAB) are creating a usage for this verb that doesn't otherwise exist.

**without pause** — Literally, "and did not go still."

35:16 **When I limped** — It may be that, along with Briggs (ICC), we should read this as an infinitive construct with both prefix and suffix from **הִנָּף** (to be defiled), meaning "in my defilement." Based on parallelism with the previous verse, the suggestion of HALOT, and the presence of an Arabic cognate meaning "to stagger/sway/limp," we take this from a secondary root of **הִנָּף** meaning "to limp/stagger/stumble." So NET (when I tripped). **ט** reads **בַּחֲנָפִי** as **בַּחֲנִי** (they tested me). Since there is nothing else in the psalm about testing, we ignore **ט**.

**[with] their mockery, they mocked** — That **מַעֲוֵה** refers to a "cake" (1 Kgs 17:12) comes from Rashi and Ibn Ezra. So KJV and WEB (in feasts), NASB and ESV (at a feast), or LEB (at feasts). Kimchi thought it referred to empty or deceptive talk. This seems to be based on **ט**'s radical rendering "with smooth words and haughtiness." So Alter (mocking chatter) and Rotherham (praters of perversion). In place of **לַעֲנֵי מַעֲוֵה** (mockers of ?), **ט** says "they mocked me the worst mockery," which probably comes from **לַעֲנֵי לַעֲנִי**. This seems like the best option to pursue. With slight alteration, we read **לַעֲנֵי לַעֲנֵי** ("[with] their mockery, they mocked"). NASB's "jesters" is anachronistic and an interpretive stretch of "mockers." NJPST's "grimace" is probably based on Samuel Daiches' conjecture in "Psalm XXXV, v. 16. The Meaning of **מַעֲוֵה**." He thinks that **מַעֲוֵה** is another form of Rabbinic **מַחֲוֶה** (a hint/gesture).

**gnashing at me their teeth** — 4QPs<sup>a</sup> says "they gnashed at me teeth." Instead of using an infinitive, **ט** renders the verb "gnash" as a plural perfect, which might agree with 4QPs<sup>a</sup>, but could also be interpretive. Unlike 4QPs<sup>a</sup>, however, **ט** has "their teeth."

35:17 **ruination** — Though the form is plural, we take it as a marker of emphasis, not number. So ESV and WEB (destruction), Alter (violence), Rotherham (raging). Some translations alter it slightly from **מִשְׁאֲדֵיהֶם** (from their ruins/destructions) to **מִשְׁאֲדָהֶם** (from their roaring) or to **מִשְׁאֲנֵיהֶם** (from their roarers) to harmonize it more with "lions." Such alteration is neither necessary nor supported by the versions.

**the only [one] I have** — Referring to his life. For the same kind of construction with similar imagery, see Ps 22:21.

35:18

35:19 **falsely** — Literally, "with deception."

**narrow** — Literally, "pinch."

35:20 **Rather, against** — We read the *waw* is adversative (rather). Instead of **עַל** (against), 4QPs<sup>a</sup> says **אֶל** (toward).

**earth's restful [ones]** — Literally, "the restful [ones] of earth." **ט** expands it to "the righteous

[ones] of the land who rest in this world.”

**deceptive words** — Literally, “words of deceptions.”

35:21 **Our eyes see** — Literally, “our eyes—it sees” (רֹאֵתָה עֵינֵינוּ). Perhaps it should be read “our eye sees” (רֹאֵתָה עֵינִי).

35:22

35:23

35:24

35:25 **will** — Alternatively, “desire.”

**We engulfed him** — Or “we swallowed him up.”

35:26

35:27 **the One who delights** — 4QPs<sup>a</sup> and ❸ say “the ones who delight” (הַחֲפִצִּי), referring back to the “them” previously mentioned, instead of “the One who delights” (הַחֲפִיץ), referring to YHWH.

35:28 **[whisper]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

36:1 **Regarding YHWH's servant David** — Apposition. Literally, “Regarding YHWH's servant. Regarding David.”

36:2 **A revelation [about] the wicked [one]'s transgression** — Though in all other instances of נֹאֵם, what follows is the speaker, we read נֹאֵם like מִשָּׁא in Isaiah: an indicator of divine utterance (revelation). That which follows in a genitive relation to it is the subject of that utterance ([about]). We also take the following *lamed* as an indicator of possession. Thus, “a [divine] utterance [about] the transgression belonging to the wicked [one].” So HCSB (an oracle...concerning the transgression of the wicked), WEB (an oracle...about the disobedience of the wicked), and NIV (a message from God...concerning the sinfulness of the wicked). One might repoint “transgression” as a participle (the transgressor says). That would, however, create problems for לִרְשָׁע. Other possibilities include reading נֹאֵם with the superscription (an oracle), personifying transgression (“transgression says” or “the transgression of the wicked [one] says”), or reading prepositional *lamed* as an indicator of the person addressed (*to* the wicked [one]). We, however, find the break-up of the construct phrase נֹאֵם-פֶּשַׁע problematic (the *maqef* would not have been inserted if “oracle” were ever perceived to be separate from what follows), the redivision of the verses question-begging (why move “oracle” to v. 1 other than to support one's reconstruction?), the personification of “transgression” straining credulity (transgression doesn't speak elsewhere), and the interpretation of *lamed* as indicating the receiver of the message erroneous (this was spoken among the congregation of the righteous). **my mind** — ❸, ❹, and ❺ say “his” mind instead of “my” mind. Many translations follow suit. We stick with the Hebrew.

**reaches his senses** — Literally, “is before his eyes.”

36:3 **Rather** — Most translations treat this כִּי as causal. Following a negative clause, however, it more often denotes something to the contrary. That is, *instead* of fearing god, the wicked one delights in his transgression.

*the heavenly fire*

- in his estimation** — Literally, “in his eyes.” A possible instance of dittography.
- to discover his iniquity is hated** — Literally, “to discover his iniquity to hate.”
- 36:4 **[are of] harm and deception** — These are nouns, not adjectives. So NASB (wickedness and deceit), NRSV (mischief and deceit), KJV (iniquity and deceit), etc.
- to consider** — Literally, “to understand/have insight,” but acting as a subordinate to the second infinitive, giving it the sense of “to consider” (Briggs). Thus, contrary to most translations, no “and” is needed for the following infinitive. So NJPST (he will not consider doing good). So 𐤔 (he is not inclined to gain an understanding of good-doing).
- 36:5 **sets himself on** — 4QPs<sup>a</sup> has suffered corruption here. Instead of יִתְצַב עַל (he sets himself on), the scroll confuses *bet* with *kaf* and switches a few consonants around: יִתְעַצ כָּל. An internal mater was then added, giving יִתְעַצ כֹּל (he conspires every). 𐤔 seems to have suffered a similar corruption: “he stands by *every* no-good way.”
- 36:6 This verse is quoted in Ps 57:11.
- vaster than** — Literally, “more than.” A *bet* of comparison. 4QPs<sup>a</sup> has “from/out of” instead of “more than.” 𐤔 supports 𐤎<sup>L</sup> but interprets the preposition as “in.” Most translations follow suit. Note, however, the form of comparison in Ps 57:11 (“greater than”).
- stratosphere** — Literally, “clouds.”
- 36:7 **the titanic mountains** — Literally, “the mountains of El.” The word “El” literally means “god,” but functions here in a superlative sense. We express this using the word “titanic,” which comes from the word “Titan” and refers to a deity as well.
- the voluminous deep** — Literally, “the great deep.”
- beast** — 4QPs<sup>a</sup> appears to have a corruption here. Instead of בְּהֵמָה (beast), it has בָּה (in it).
- 36:8 **that** — Explicative *waw*. So HCSB and GW (that). KJV and Rotherham's “therefore” is a stretch.
- seek protection** — The appearance of paragogic *nun* is a remnant of the ancient Semitic *yaqtulu* form—the original indicative as opposed to the jussive-preterite *yaqtul* or volitive *yaqtula* (all still present in Ugaritic). It now exists as an archaic marker of the non-jussive.
- 36:9 **lush [supply]** — Literally, “richness,” but referring to drinks.
- From the stream** — The *waw* duplicates the function of the previous prepositional *min*.
- 36:10 **is manifest** — The Masoretes point this as a 1CP Qal imperfect (we will see). The same consonants can be read, however, as a 3MS Niphal perfect (it appears). We favor this reading because it aligns with the perfect of the previous colon (with you *is* a fount). If one treats this as a 1CP Qal imperfect (we will see), they should render the first colon the same way (with you *will be* a fount).
- 36:11
- 36:12 **arrogant foot** — Literally, “foot of arrogance.”
- overtake me** — Literally, “come to me.”
- 36:13
- 37:1 **Allow no fiends to rile you up** — Literally, “do not be riled up by fiends.” Our rendering “allow no” replicates the “do not” while capturing the first part of the alphabetic acrostic.
- Have no envy of wrongdoers** — Literally, “do not envy doers of wrong.” This line is almost

identical to Prov 24:19. Instead of “wrongdoers,” it says “the wicked.”

37:2 **a verdant plant** — Literally, “the greenness/greenery of a plant.”

37:3 **faithfulness** — Instead of “faithfulness” (אֱמוּנָה), 6 has “its riches” (הַמִּוֶּנֶה). Thus, it says, “and you will be fed on its riches.” This probably resulted from an accidental duplication of the *he* that occurs at the end of the previous word. Though quite difficult to make out, 11QPs<sup>d</sup> appears to support מ<sup>L</sup>.

37:4

37:5 **Commit** — Literally, “roll.”

37:6

37:7 **Be still . . . for him.** — This line, though beginning the verse, has been moved to the end to accommodate the form of the alphabetic acrostic.

37:8 **Do not get riled up** — Unlike מ<sup>L</sup> and 6, 4QpPs<sup>a</sup> begins this verb (both here and in the previous verse) with *waw*.

**at evildoing** — Though 78 would normally mean “only,” it takes on a different, more poetic function here—to indicate the activity that would normally arouse anger and rage (at) in parallel with what has already been stated in vv. 1 and 7 and is continued in the next verse. The infinitive construct (to do evil) functions as a gerund (evildoing).

37:9 **[it is] they** — This line begins with an emphatic claim about “they.”

37:10 **you keep watch** — Literally, “diligently consider.” Instead of 2MS, 4QpPs<sup>a</sup> has a 1CS verb (I will diligently consider).

37:11 **abundant peace** — Literally, “an abundance of peace.”

37:12 To incorporate the G of “gnash” into the alphabetic acrostic, we switched the order of the things the wicked one does (literally, “the wicked [one] plots against the righteous [one], gnashing at him his teeth”).

37:13 **YHWH** — Literally, “my sovereign” (אֲדֹנָי). Our oldest Hebrew witness, however, says “YHWH” (4QpPs<sup>a</sup>) along with multitudes of Medieval MSS (Kennicott). Since it was common scribal practice to replace דְּהוָה with אֲדֹנָי and 6 agrees with 4QpPs<sup>a</sup>, we follow the DSS.

**will come** — 4QpPs<sup>a</sup> says “has come.”

37:14 **and drawn** — Though this looks like *waw*-consecutive, it is really *waw*-copulative since the semantic situation is coordinate, not subordinate, and perfective in aspect (IBHS §32.3). The scribe of 4QpPs<sup>a</sup> seems to have changed it to an imperfect *waw*-consecutive to guarantee that its perfective aspect would be understood.

**to slaughter** — Unlike מ<sup>L</sup> and 6, 4QpPs<sup>a</sup> begins this line with *waw* (and to slaughter).

37:15 **slice through** — Literally, “enter in” or “come through.”

37:16 **the wealth of many wicked** — Like any other attributive adjective, רַבִּים follows after its subject (wicked) and agrees in gender and number (thus, “many wicked”). 6, however, goes against the syntax and renders it “great wealth.” A few translations (like NAB, NJB, and Alter) follow suit. We have altered the verse slightly in order to capture the alphabetic acrostic. Literally, “Better the little belonging to a righteous [one] than the wealth of many wicked [ones].”



- 37:17 **power** — Literally, “arms.” A metaphor for strength and power. So NET (evil men will lose their power) and NIV (the power of the wicked).
- 37:18 **Jehovah** — Though this is an artificial construction (and certainly not the name of YHWH), we include it here because it captures the alphabetic acrostic.  
**cares for** — Literally, “knows.” The verb is also used, however, to indicate concern or care.  
**the fate** — Literally, “the days.”  
**that** — Explicative *waw*.
- 37:19 **troubling times** — Though literally, “a time of trouble,” this is meant to refer to every moment, not a single one.  
**famine** — 4QpPs<sup>a</sup> updates the rare form in רעבון: מל.
- 37:20 **Killed will be the wicked** — Literally, “because the wicked will perish.”  
**as well as** — Literally, “and.”  
**YHWH's enemies** — Literally, “the enemies of YHWH.” ש supports מל's אויבי (enemies of). 4QpPs<sup>a</sup>, however, says “lovers of” (אוהבי). The latter is, most likely, a corruption.  
**as soon as revered** — Literally, “like [what is] precious” (כיקר). We read this, instead, as an infinitive construct with prepositional *bet* as indicated by ש. A simple *bet-kaf* interchange.  
**exalted** — Literally, “pastures” or “rams.” We read the same consonants instead, with ש, as an infinitive construct of רום (to elevate/exalt).  
**Like smoke** — Literally, “in smoke.” Instead of prepositional *bet* (מל), read prepositional *kaf* (ש and 4QpPs<sup>a</sup>). For the same expression with this form, see Isa 51:6 and Hos 13:3. A simple *bet-kaf* interchange.
- 37:21 **Loathsome** — Literally, “wicked.”  
**a merciful giver** — Hendiadys. Literally, “one who shows mercy and gives.”
- 37:22 **Certainly** — This כִּי is asseverative, not causal, as noted by Briggs (ICC). So NET (surely). Most translations treat it as causal (as in ש).
- 37:23 **in** — Reading מל's *waw* as a prepositional *bet* along with 4QpPs<sup>a</sup>.
- 37:24 **Though he staggers, he will not fall** — Instead of כִּי־יפל לֹא־יוטל (though he falls, he will not be thrown), it makes more sense to read כִּי־ימוט לֹא־יפל (though he staggers, he will not fall). This also makes better sense of the context. After all, if his steps are firm, he should not fall.  
**him** — Metonymy. Literally, “his hand.”
- 37:25 **Neither as a boy, nor even an elder** — Literally, “A boy I have been. Even now, I am old, yet...” Both ש and 4QpPs<sup>a</sup> include a conjunction “and even now I am old.” In either case, the idea is that from young to old age, the same thing is witnessed: YHWH provides for the needs of the righteous one.
- 37:26 **he mercifully lends** — Hendiadys. Literally, “is merciful and lends.”  
**have a blessing** — The *lamed* is one of possession. So NJB (reap a blessing).
- 37:27 The first half of this verse is a quote from Ps 34:15.

**Oppose** — Literally, “turn away from.”

37:28 **Perpetually** — The *ayin* (P) part of the alphabetic acrostic has been lost by the addition of a *lamed* (לָעוֹלָם), which is the more common expression. By removing that *lamed* (עוֹלָם), the next line of the acrostic is revealed. 5's εἰς τὸν αἰῶνα is used for both עוֹלָם and לָעוֹלָם.

**they are watched over** — Instead of נִשְׁמְרוּ (they are watched/guarded/kept), referring to the righteous, 5 reads נִשְׁמָדוּ (they are destroyed), referring to the wicked. This is supported by 4QpPs<sup>a</sup> and, thus, indicates the presence of two opposite and alternate readings existing simultaneously in the ancient world. Those readings arose through the simple confusion of *dalet* and *resh*. 5's additional reading ἀνομοι (“the lawless” or עוֹלָה in Hebrew), as noted by Delitzsch (*Biblical Commentary on the Psalms: Vol II*), is probably “an ancient attempt to produce a correct beginning for the 5 strophe.”

37:29

37:30 **Quote** — Literally, “mutter/mumble.” We render it “quote” to capture the alphabetic acrostic.

37:31 **Never** — 5 has a conjunction “and never.”

37:32 **Reprobate** — Literally, “wicked.”

37:33 **grip** — Literally, “hand.”

**nor declare him guilty** — Translation literal. Some translations attempt to separate the trial by the wicked from the condemnation by rendering this “or let him be condemned.” The point, however, is that no matter what kind of trial is held, a righteous one will never be condemned by YHWH. The point of hope is not on a fair outcome in a trial, but on a fair judgment by YHWH.

37:34

37:35 **magnifying himself** — Like many other translations, we take מִתְעַרֵּה as a variant or dialectical form of מִתְעַלֵּה (a Hiphpael participle of the root עָלָה). We rendering the reflexive aspect of the Hithpael with “himself.”

**cedar** — Instead of “native” (אֶזְרָח), which is only used elsewhere in reference to people, we read “cedar” (אַרְזִי) with 5. That is also supported by 7 (tree).

37:36 **he passed on** — The *waw*-conversive signals a sequence in time. The verb is 3MS (he). Some translations alter the form to 1CS (I), which is found in both 5 and 4QpPs<sup>a</sup>, but we see no for that. The verb “to cross/pass” is used elsewhere to signify both disappearance and demise. 7 makes that meaning emphatic: “And he ceased/was cut off from the world.”

37:37

37:38 **one and all** — Literally, “altogether.”

37:39 **Vindication** — Literally, “and deliverance/salvation.” The final part of the acrostic has been lost by the addition of *waw*. By omitting the *waw*, that final part is revealed. 5, 6, and 5 support that omission.

**troubling times** — Though literally, “a time of trouble,” this is meant to refer to every moment, not a single one.

- 37:40 **and delivers them** — 4QPs<sup>a</sup> says “and rescues them” (וימלטם) instead of “and delivers them” (ויפלטם). ש's *ρυσμαι* is typical for פלט, but is also commonly used for מלט. ש's second verb is *εξαιρεω*, which is typical for נצל. It may be that ש was working from a text that agreed with מ<sup>L</sup> in the first verb, but differed from it in the second. Like מ<sup>L</sup>, ט repeats the same verb.
- 38:1-23 This is one of the two “memorial present” psalms in the Psalter (see below). The other is Ps 71. Since both psalms were used for the same purpose, they were placed side-by-side on psalms scroll 4QPs<sup>a</sup> as used by the Dead Sea Sect: Psalm 38 → Psalm 71 → Psalm 39.
- 38:1 **memorial [present]** — See Lev 2:1-3, 9-10, 6:14-15. Apparently, this psalm was chosen for use in the temple during the burning of the memorial portion of the grain present, which consisted of flour, olive oil, and incense. ט makes that cultic context clearer: “A handful of incense. A good memorial on behalf of Israel.” ש makes it entirely about Sabbath: “as a reminder about Sabbath.”
- 38:2 This verse is a quote from Ps 6:2 with a few variations. Instead of “fury,” this says “rage.” Instead of “nor,” this says “or.”
- 38:3 **pressed into me—pressed against me** — Our repetition of the verb “to press” mimics the root-play between (נחתו) and (תנחת). The second verb is taken as a stative to mimic the passive quality of the previous Niphal. ש disrupts that root-play by using two different verbs.
- 38:4
- 38:6 We have interchanged vv. 5 and 6 because both their content and form prove that they were originally in this position. This particular verse follows naturally from v. 4 since it parallels the phrase “on account of” as used at the end of v. 4 and gives another word synonymous with “sin.” There is no logical connection between this verse and the next in the traditional position.
- They stink, they fester** — ט and מ<sup>L</sup> have no conjunction between verbs. ש, however, does. And 4QPs<sup>a</sup> might as well. Since the author of this parenthetical expansion probably would have maintained the same style throughout, and since there is no conjunction between verbs in v. 7, we think the original probably had no conjunction either.
- 38:5 **surpass** — Literally, “cross/pass.” Meaning vertically.
- too heavy for me** — Literally, “they are too heavy for me.” Notice the root-play. We have interchanged vv. 5 and 6 because their content and form prove that they were originally in this position. This particular verse comes naturally before v. 7 since it speaks about the person's offenses surpassing their head, which is the reason they are bent and bowed. There is no logical connection between this verse and the next in the traditional position.
- 38:7
- 38:8 **Yes** — This כִּי is asseverative. So Briggs (ICC).
- inflammation** — A Niphal participle from קלה (to roast/burn) operating as a verbal noun meaning “burning” or “inflammation.” So ט. NET understands this to mean the burning cheeks of shame. ש, ו, α', and σ' take it from קלה (to be contemptible/despised). So KJV (a loathsome *disease*) and derivatives.
- (No health is in my bones . . . and no wellness is in my flesh.)** — From the second half of v. 4 through v. 8 is an editorial insertion as evident by the editorial practice called *Wiederaufnahme*

(repetitive resumption). When a scribe wanted to comment on a text or insert something into it without changing the text itself (and, perhaps, to call attention to the fact that this was an insertion), s/he would take what comes before the insertion and repeat it where the insertion ends. Thus, the repetition points to where the text resumes and the expansion is bracketed by the (usually) identical phrase (in this case “no wellness is in my flesh”). So also, there is a shift in blame. Verse 3 makes it clear that YHWH is the source of his trouble—YHWH's arrows press into him and his hand presses against him. Verse 4 continues that idea by saying that YHWH's curse is on him. All of this explains the speaker's predicament quite well and why s/he asks that YHWH not respond out of wrath. Someone, however, must have felt that, alone, this was dangerous and/or blasphemous because it either laid too much blame on YHWH or made it seem as though YHWH were acting improperly. Therefore, the text was expanded by giving a reason for YHWH's action that had to do with the speaker's own errors. This was justified since v. 19 makes it clear that the speaker was not innocent.

38:9 **I am powerless** — 4QPs<sup>a</sup> has corrupted this verb.

**with a lion's bellow** — Literally, with “the bellow of my heart.” Instead of “of my heart” (לִבִּי), read, “of a lion” (לִבְיָא). The final *alef* fall out through haplography with the next word (אֲדֹנִי).

38:10

38:11 **pitter-patters** — סָחַרְחַר is an intensified doubling of the word סָחַר (to move around) for onomatopoeic effect. GKC (§60d) calls it “imitative harmony.” Translations like “palpitate” or “throb,” convey the sense, but not the sound or poetic effect. KJV's “panteth” and its derivatives convey a nice image, but are inaccurate and interpretive.

**too.** — This *waw* actually begins the phrase, but we shift it to the end for better English. We also divide the verse differently. Instead of the light (singular) being paired with a plural pronoun (they), we pair it with the singular verb “to leave” and end the verse here.

**Even they are no longer with me** — Literally, “even they—none [are] with me.” Instead of ending the previous verse with this phrase, we interpret it as the beginning of the next verse. The pronoun “they” refers to the loved ones and friends—those who should be “with” him, but are not.

38:12 **Far from my affliction** — Literally, “Far from my plague.” We have attempted to capture the alliteration of מִנְּגֵד נִנְעִי by repeating the sounds “f” and “o.” 4QPs<sup>a</sup> has מִנְּגֵד רַעִי וּמִיֹּדְעִי, “far from my friends and those who know me.” This is certainly a corruption—probably drawn from Ps 88:19.

**Even** — Literally, “and.” It functions to intensify the previous statement.

**[those] closest [to] me** — This functions as a superlative. So NJB (the dearest of them) and ESV (my nearest kin).

**stand** — Notice the poetic alternation between *yiqtol* and *qatal*—in this case meant to introduce phonetic variance into what would otherwise be simple repetition. The sense, however, is the same.

38:13 **They set traps** — The form of the verb is a little strange. As a Piel, the *qof* should have a

*dagesh.*

Alternatively, one could render this verse “They set traps—the hunters of my life and seekers of my harm. They speak destruction, and lies, all day long, mutter.”

38:14

38:15 **and has in his mouth no protests** — Literally, “and absent in his mouth [are] protests.”

38:16 **Yet** — The next four verses belong together due to their repeated use of כִּי at the very beginning. Such use is not causal (because/for) or temporal (when). It seems, rather, to be asseverative (yes/surely) or adversative (yet/but).

**I wait patiently** — This verb is not the Piel form (I wait), but the Hiphil form, (I keep waiting).

**[It is] you** — The subject is emphatic. 4QPs<sup>a</sup> switches the position of “My Sovereign” to the front: “My Sovereign, [it is] you who will answer.” 𐤄 supports 𐤌<sup>L</sup>.

38:17 **prayed** — Literally, “said.” The idea of prayer is hinted at by the previous verse and the hope expressed in this verse. 𐤕 makes it more explicit by changing the verb in the previous verse from “to wait” to “to pray.” So NRSV (I pray).

**they might not rejoice at me** — Who are “they”? 𐤄 answers the question by adding “my enemies” (as taken from v. 20). The parallelism in the Hebrew as we have it suggests that the verse was intentionally vague.

**[they might not] boast over me** — 4QPs<sup>a</sup> has the imperfect form (יְגַדִּילִי) in order to make it clear that the sense of the 𐤑 (that they might not) carries into the next line. The perfect form (הִגְדִּילִי) was used not to change the tense or aspect, but for verbal alternation. Thus, even in 𐤌<sup>L</sup>, 𐤑 still carries into the next line. This is part of the grammatical rule whereby “the negative of a verb can extend its force to a second juxtaposed verb” (GKC §160q).

38:18 **present** — Literally, “before me.”

38:19 In this verse, 4QPs<sup>a</sup> has “thus” (כֹּה) instead of “yet” (כִּי). 𐤄 supports 𐤌<sup>L</sup> and so does the surrounding structure. 4QPs<sup>a</sup> also has the plural “offenses” and the plural “sins.” 𐤄 supports 𐤌<sup>L</sup>.

**I will declare—decry will I** — Attempting to capture the incredible word-play of אֵיךְ אֶדְאָה.

Just as the Hebrew uses a verb that mimics the pronunciation of the previous one, but reverses the last consonants, so we reverse the wording in our translation of the second verb and use a word with similar pronunciation.

38:20 **Yes** — Common in Hebrew poetry is the use of the so-called “emphatic *waw*,” meaning “yes!” or “indeed!” Just as the previous four verses each began with כִּי, the next two verses each begin with emphatic *waw*.

**for no reason** — Literally, “of life” (חַיִּים). This is supported by both 𐤕 and 𐤄. However, it makes little sense and parallelism with “wrongly” would suggest “for no reason/unprovoked” (חֲנֹם) instead. Fortunately, the latter reading is supported by our oldest Hebrew evidence, 4QPs<sup>a</sup>, which we follow here. So NET (for no reason), NAB, NJB, LEB, and NRSV (without cause).

**wrongly** — Literally, “[for what is] false.” In 4QPs<sup>a</sup>, the *waw* of the next line seems to have

attached to the end of this one and shortened to a *yod*, giving the rendering “by deceiving me” instead of “[for what is] false.”

- 38:21 **those who repay** — 4QPs<sup>a</sup> has the Hiphil form (those who bring to completion) instead of the Piel form (those who repay). 𐤄 supports 𐤍<sup>L</sup>.

**oppose me for my pursuit** — Literally, “are adversarial to me (ישטנוני) because of (תחת) my pursuing (רדופי).” The first verb was corrupted in 4QPs<sup>a</sup> to “they plunder me” (ישסוני), which resulted in a change of the second verb as well: “thing” (רבר). The result: “they plunder me instead of a good thing.”

**goodness . . . good.** — Notice the syntactic alternation in this verse between the noun “goodness” (טובה) and the adjective “good” (טוב). The Syro-Hexapla—a strict and literal copy into Syriac of the fifth column of the Hexapla, which contained Origen's modified version of the Septuagint—has another line here: “and they tossed me away, their beloved, as if a detestable corpse.” That line is supported by several other texts and versions, but not 𐤄<sup>s</sup>, 𐤄<sup>A</sup>, or 𐤄<sup>B</sup>. It appears to be based on the Greek of Isa 14:9. Theodoret of Cyrus quotes it in his commentary on the Greek psalms in the mid-400s.

- 38:22 **YHWH** — 4QPs<sup>a</sup> has “my Eloah” here. Either it has dropped the divine name or swapped places with it.

**My Eloah, be not far from me** — This is quoted from Ps 22:20. However, instead of “my [battle] force” (אילותי), this says “my Eloah” (אלהי).

- 38:23 **Quick to my aid** — This is a quote from Ps 22:20. Instead of “to my aid quick” (לעזרתי חושה), this says “quick to my aid” (חושה לעזרתי). There is a slight addition in 4QPs<sup>a</sup>: חושה לי לעזרתי (quick to me—to my aid). Either an instance of dittography or an influence from the form in Ps 70:6.

**My Sovereign, my Salvation!** — This line follows the same form as in v. 16 and is, therefore, probably original. 𐤄 seems to update it to a less poetic form: “Lord of my salvation.”

- 39:1 **In [the style of] Jedithun** — This is one of three psalms with the label “Jedithun” or “Jeduthun” (39, 62, 77). The other two feature prepositional על (according to). This psalm, however, only has ל. We think the *lamed* is what remains of an original על, which functioned as a fixed expression. 𐤄, for instance, has על in all three (in this one, it says “according to the mouth of Jeduthun”). Note, however, that 𐤄 has τω, the typical rendering of prepositional *lamed*. These three psalms share a few unique characteristics. Ps 39 and 62 use the word הבל (vapor/breath) or its root three times—they are the only ones to do so. Ps 39 and 77 speak about God bringing terrible suffering on the psalmist in a way that doesn't occur often with such elaboration. And all make a point to talk about the psalmist's silence. These compositions appear to represent a particular style, which best explains what על-ידיתון refers to.

- 39:2 **I thought** — Alternatively, “I said.” אמר refers to speech either inwardly or outwardly. Other translations that interpret it as inward speech include Alter (I thought), Rotherham (I said [to myself]), and ISV (I told myself).

**I resolve to keep** — The verb is a cohortative—it indicates wish, desire, or will. We indicate that nuance with “resolve to.” So NJPST (I resolved) and NET (I decided). KJV’s “take heed to” is imprecise.

**my conduct** — Literally, “my ways,” though we understand the plural to be functioning in terms of totality, not number.

**to keep** — Since the text repeats the same verb (שמרה), so have we. ט supports a repetition of the verb. ט, however, uses a different word: “I resolve to set/place” (אשימה). Since it is common for Hebrew poetry both to repeat the same verb or substitute a synonymous one in parallel cola, it is difficult to say which is original.

**from violence** — מחסום is peculiar. ט seems to be reading שמרה (guard) as in Ps 140:3. ט seems to be reading מתג (bridle). This is followed by most translations (muzzle). ס provides a reasonable way forward with what would be, in Hebrew, מחמוס, a prepositional min plus infinitive construct meaning “from doing violence.” That matches the context and is parallel with מחטוא (from sinning). מחסום probably resulted from accidental metathesis of מ and ס.

**stands** — Instead of בער, which is pointed as ב + עוד—an otherwise unknown construction—read, in line with ט, בעמד, a prepositional bet plus infinitive construct meaning “as/while he stood.” ט seems to anticipate something like this with its verbal form “while there was.”

39:3 **worsened** — A Niphal of עכר (to make trouble/worse), which appears numerous times in the HB. This is also supported by α' and σ', which use the verb αναταρασσω, meaning “to disturb greatly” or “cause great trouble.” ט appears to be reading a Piel of חדש (to renew/restore). KJV, ASV, and WEB (stirred), YLT (excited), and LEB (stirred up) have a false understanding of this verb’s meaning. The Vulgate (Stuttgart) followed α' and σ' by rendering this “to disturb/disarray.” The Clementine Vulgate now follows ט.

39:4 **my thoughts** — Metonymy. Literally, “my mind/heart.”

39:5 **my fate** — Literally, “my end.”

**I want to know** — The verb is cohortative—it indicates wish, desire, or will. We indicate that nuance with “want to.” Most translations say “let me.”

**brevery . . . longevity** — The scribe crafted a brilliant image and word-play between חדרל (transitory) in this verse and חלל (lifetime) in the next one, which we reproduce in English as brevery/longevity. In this way, like the Hebrew, we frustrate the juxtaposition in meaning that should exist between the two words through a shared identity in form and phonetics. That which should be long (life!) is made brief through poetic symmetry.

39:6 **brevery . . . longevity** — The scribe crafted a brilliant image and word-play between חדרל (transitory) in the previous verse and חלל (lifetime) in this one, which we reproduce in English as brevery/longevity. In this way, like the Hebrew, we frustrate the juxtaposition in meaning that should exist between the two words through a shared identity in form and phonetics. That which should be long (life!) is made brief through poetic symmetry.

**akin to** — נגד sometimes denotes a comparison or correspondence. Thus, in Gen 2:18, the deity

says he will create Havah כַּנְגִדּוֹ “as his correspondence/counterpart” or “akin to him.”

**Mere vapor** — אֵשׁ is understood here in a restrictive sense: “mere.” So also vv. 7 and 12.

**entire** — Some translations consider this second כָּל an instance of dittography and ignore it.

Some Hebrew MSS have done the same. Note, however, that it is present in both 6 and 7.

Even though it doesn't match v. 12 very closely, there is no reason why it should.

**endures** — Literally, “stands.” 6 says “lives,” which is even more interpretive, but not as much as 7: “all the righteous rise up to eternal life.”

39:7 **As** — *Bet essentiae*.

**shadow** — Literally, “image.” Used figuratively here for that which is shifting and insubstantial.

**wealth** — Literally, “they roar/bustle about” with paragogic *nun* (יְהוֹמוֹן) from הִמְהוּ. But who are “they”? There is no plural antecedent. 7 seems to be reading יְהוֹמוֹן (they are confused/disturbed) from הִמְהוּם. That may also be what 6 is reading. Unfortunately, the problem still persists—who are “they” and why should they be “disturbed/confused”? Read, instead, “wealth/riches” (הוֹמוֹן) as in Ps 37:16. Not only does this make better sense of the next verb, but eliminates the difficulties.

**That is,** — We interpret this *waw* as epexegetical—it introduces an explanation of what it means to say that one's wealth is vapor.

**their gatherer** — Literally, “who gathers them.” The “them” refers to all that has been stored.

39:8 **YHWH** — Literally, “My Sovereign” (So מִי<sup>A</sup> and מִי<sup>L</sup>). A huge number of MSS, however, have the divine name instead. This is supported by 7. Since it was more common to replace the divine name with “My Sovereign” than vice versa, we follow the mass of witnesses.

39:9 **transgressors** — Literally, “transgressions.” The problem, however, is not the speaker's transgressions, but the transgressors who stand before him. The same consonants should thus be repointed as “transgressors,” which parallels “scoundrels” in the next line.

**make me not** — Instead of “make me not,” 6 says “you made me.”

39:10 **who did [it].** — Literally, “who acted.” 6 attempts to avoid a situation where the text might be read as blaming YHWH for the speaker's suffering by changing “for [it is] you who acted” to a statement that emphasizes the speaker's humility: “for you are he who made me.”

39:11 **the might of** — The word מִתְגַּבֵּר is of unknown meaning and derivation. It occurs only here. Both 7 and 6, however, represent מִגְבֹּרָה (from the strength/might of), which is eminently preferable.

**I—yes I—perish!** — The statement is highly emphatic. It is not merely “I perish” (כִּלְיָתִי), but אֲנִי כִלְיָתִי.

39:12 **[what] delights him** — A reference to one's life as evident by the parallelism with “perish” at the end of the previous verse. So 6 (his life). 7 grounds the discussion in more physical terms (his body).

39:13 **my stay with you is short** — Literally, “a temporary resident [am] I with you.” The psalmist compares his life to the transitory nature of a nomad or migrant.



- a migrant** — Though **ו** begins this line with *waw* (and), there is no *waw* in **ו**<sup>L</sup>, **ו**, or 11QPs<sup>d</sup>.
- 39:14 **go . . . gone** — Mimicking the sound-initial alliteration between **אֶלֶךְ** and **אֵנִי**.
- 40:1-18 The second part of this psalm (vv. 14-18) is an expansion of Ps 70. It shows that the finalizing of the first psalms scroll took place at about the same time as the finalizing of the second psalms scroll and that both conclusions were composed utilizing material drawn primarily from the contents of the first scroll.
- 40:1
- 40:2 **bent down to me** — Alternatively, “turned toward me.”
- 40:3 **ruinous pit** — Literally, “pit of uproar.” So Alter (roiling pit), ISV (pit of confusion), LEB (roaring pit), and NJB (seething chasm). Instead of “uproar/tumult” (**שִׁאוֹן**), read “ruin/waste/desolation” (**שִׁוּאִי**). The present word resulted from accidental metathesis. KJV’s “horrible pit” is based on **ו** (wretchedness/misery).
- mire** — The word “mire” (**יִי**) occurs only here and in Ps 69:3. The context of the word in 69:3 provides a reasonable meaning. Based on its parallelism with “pit” in this verse, the Rabbis (*m. Mikwa’ot* 9:2) described it as the miry bottom of a cistern or watery pit.
- stabilized** — Literally, “stabilizing.” The participle, however, can function as regular, finite verb when it comes after one.
- 40:4 **peer and fear** — Representing the wonderful word-play between **יִרְאוּ** and **יִירְאוּ**.
- 40:5 **who sets [in] YHWH his trust** — This rendering follows the pointing of the Masoretes and is supported by **ו**. Alternatively, “who, [in] the name of YHWH, [is] his trust” as **ו** interpreted it. The word **שֵׁם** could refer to a “name” or the verb “to put/set.” The Stuttgart Vulgate followed **ו**<sup>L</sup> and **ו** in rendering this “to put/set,” but the Clementine follows **ו**.
- who turns** — Literally, “and turns.” The conjunction carries the sense of the previous “who” over into this phrase.
- the mighty** — **הַגִּבּוֹרִים** is unique. The singular form is not well understood and most often refers to Egypt. **ו** renders it as a plural of “emptiness/futility,” perhaps from an original **הַבָּלִים**. **ו** appears to be reading it as **מַרְדִּים** (rebels). Since we already have evidence of accidental metathesis (v. 3), it may be that this word was similarly altered. We suggest an original **הַגִּבּוֹרִים** (the great/mighty ones).
- they who spread lies** — Literally, “they who turn aside a lie” (**שֹׁטֵי כֹזֵב**), which makes little sense. It appears that a consonant has fallen out of the verb. **ו** says “mania,” which it uses to render **מִשְׁטָמָה** (enmity/animosity/hostility). Unfortunately, “those hostile to lies” (**שֹׁטְמֵי כֹזֵב**) makes no sense either. Leveen suggests “they who spread” (**שֹׁטְחֵי**), which we consider the only option. **ו** captures the general idea with “they who speak.”
- 40:6 The syntax is a bit convoluted in the first half of this verse. “Vast,” a feminine plural adjective, appears to function as a predicate of the feminine plural nouns “wonders” and “designs.” Common verb-subject word order then takes place, giving us, literally, “[which] you have wrought—you, YHWH, my god.”

- (**No one compares to you!**) — We interpret this as a parenthetical because it disrupts the verse and has a radically different style. The same applies in vv. 7 and 8. Though few (if any) English translations recognize this, some catch on in the next few verses.
- 40:7 (**You cleared out my ears!**) — Literally, “ears you dug for me.” **℣** agrees with **מ**<sup>L</sup>. **ש**<sup>A, B</sup>, however, all say “but a body, you readied for me” (so also Hebrews 10:5). Jerome's *Psalterium Gallicanum*, however, which was supposedly made from the Septuagint in Origen's Hexapla, says “but ears.” The Three also read “but ears.” “Body” seems to be an interpretive rendering. “Readied/prepared” is probably from כוֹן־. Some translations recognize the parenthetical nature of this line as we do (NIV and ISV).
- reparation [sacrifice]** — Traditionally translated “sin offering.” Literally, “sin” (חַטָּאָה). “Sin-offering” is חַטָּאת. **℣** has “sin-offering,” but **ש** has “and for sin.” Context seems to indicate “sin-offering” instead of “sin.” Therefore, we follow **℣**.
- 40:8 (**In the scroll . . . of me.**) — **ש** renders the last part “about me.” **עָלַי** would, more naturally, mean “against me.” Perhaps the text originally said “for me” (לִי). So Alter (it is written for me). **℣** seems to be reading “on my behalf” (בְּעַדִּי). As in vv. 6 and 7, we regard this as a parenthetical comment. Few other translations do likewise. Note, however, the parentheses in GW.
- 40:9 **my chest** — Literally, “my guts.”
- 40:10 **could not withhold** — Our use of “could” reflects the modality of the imperfect verb.
- YHWH** — **℣** says “my god YHWH,” which actually reflects the language of this part of the psalm (see v. 6). It may, therefore, be original. **ש**, however, simply says “lord.” Thus, we stick with the text as we have it.
- 40:11 **breast** — Literally, “heart/mind.”
- from the grand assembly** — **℣**, **ש**, and many Hebrew MSS have prepositional *bet* instead of *lamed*. Prepositional *lamed*, which can mean “from” in Hebrew and Ugaritic, makes perfectly good sense of the verb.
- 40:12
- 40:13 **enclose against me** — Translation literal. **ש** supports אִפְּפוּ (they enclosed/surrounded), but does not represent עָלַי. **℣** supports עָלַי (against me), but does not represent אִפְּפוּ (it has “they are strong”). Almost no English translation (other than THF) renders both words as in the Hebrew.
- I lose heart** — Literally, “my heart leaves me.”
- 40:14 This verse quotes from Ps 70:2. Note, however, that “Elohim” has been replaced with “YHWH” and a verb added to the beginning. The addition of that verb changed the meaning of לְהַצִּילָנִי, which originally meant “in order to deliver me,” to “in delivering me.”
- 40:15 This verse quotes from Ps 70:3, which was, itself, a quote of 35:4. Note, however, that this psalm, under the influence of 35:26, has inserted יַחַדְּוּ (though now altered to יַחַד). It has also added the verb “to snatch it [away],” which was not in 70:3.
- 40:16 This verse quotes from Ps 70:4. Note, however, that instead of “may they turn back” (יָשׁוּבוּ), this

psalm says “may they be devastated” (יִשְׁמֹו). That could represent an accidental interchange of *bet* and *mem*, but the change could also be intentional. The word “to me” has been added to the quotation.

**devastated** — When referring to places or events, the Qal of שָׁמֹו means “to be desolate/deserted.” When referring to people—particularly their sense of honor or emotional state—שָׁמֹו means “to be devastated/horrified/appalled.” The KJV (and derivatives) picked the wrong semantic meaning!

**in consequence of** — The same consonants might be read “against the heel of.” Being “against the heel” would represent dishonor and debasement in ANE culture (and still does today). It would also go well with Ps 41:10. So Alter (on the heels of). It is more likely, however, that this has either a causal meaning (because of) or indicates result/consequence. The rendering of the KJV and its derivatives (for a reward) is simply wrong.

40:17 This verse quotes from Ps 70:5, which was, itself, quoting Ps 35:27. Under the influence of 35:27, it changed “Elohim” back to “YHWH.” It may or may not include the conjunction in וַיֹּאמְרוּ. Though both וַיֹּאמְרוּ<sup>L</sup> and וַיֹּאמְרוּ<sup>A</sup> lack the conjunction, it is present in a myriad of MSS as well as ו and ו. We follow the text as we have it. The word “salvation” has undergone an orthographic change from יְשׁוּעָה to תְּשׁוּעָה.

**in you** — ו seems to insert a vocative “Lord” here.

40:18 This verse quotes from Ps 70:6. Instead of “Elohim,” it uses “My Sovereign.” This must be either original to the composition here or very ancient since the shift in the verb from imperative to imperfect requires it (see below). Instead of “hurry,” it says “be mindful.” And instead of ending with the divine name, it ends with “My Eloah.”

**be mindful** — Literally, “he is mindful” (יִזְכֹּר). The *yod* probably resulted from dittography with אֶזְכֹּר. Therefore, we drop the *yod* and repoint the same consonants as an imperative in parallel with the last verb in the verse.

41:1

41:2 **the lowly** — ו also says “and needy,” completing a common word-pair.

**troubling times** — Though literally, “a time of trouble,” this is meant to refer to every moment, not a single one.

41:3 The second half of this verse quotes from Ps 27:12. Here, however, the suffix has changed from first-person (me) to third-person (him). It also begins with epexegetical *waw* (that is). ו (followed by *S*) harmonizes the verb with the other third-person verbs and switches לֹא אֵל to אֵל לֹא (may he not hand over).

**Fortunate may he be** — Instead of a Pual with no suffix (fortunate be he), ו reads this as a Piel with suffix (may he bring him good fortune) and is followed by ו and *S*. ו reads as a Piel with suffix as well. Whichever was original is difficult to know. Poetic alternation would explain the shift between lines quite well.

41:4 **infection** — וִי is most often used with “heart” to mean “faint.” Here, however, it probably has its rarer semantic meaning: “contamination/pollution.” This is probably what ו means by

“sickness.” **⚡**, however, reads “pain/grief.” Note that no third-person suffix (his) is present.

**Every [time] he lies down** — Literally, “all of his laying down.”

41:5 **my state** — Literally, “my breath/life/being.”

**though** — This **כִּי** is not causal (for/because), but concessive (though/even though/although). The speaker is asking for special treatment *despite* having sinned, not *because* he has sinned. Virtually all English translations miss this.

41:6 **maliciously** — Literally, “what [is] evil.” An adverbial use of an adjective.

**of me** — **⚡** and **⚡** say “against me” (**עָלַי**) instead of “to/of me” (**לִי**). The *ayin* probably resulted from a dittography of the previous consonant: **רַע**.

41:7 **he speaks. His mind** — The strong disjunctive accent (the first of two concurrent *rebias*) indicates that “his mind” is separate from “he/it speaks.”

**for him calumny** — Literally, “falseness for him.”

**publicly** — Literally, “to the outside.”

**he speaks.** — Note how this verse creates tight parallelism between its cola by repeating the same verb at the end of each colon.

41:8 **they gossip** — Literally, “chirp/whisper among themselves.”

41:9 **An utterance of Belial** — In other words, “a baneful curse.”

**or “Wherever** — Though **וְאֵשֶׁר** has confused numerous translators, it is rather simple to understand. The *waw* joins another inimical saying to the previous one and the relative marker functions as its own head for the clause. Thus, it takes on the relatively common meaning of “wherever” or “[in] whatever [place].” Peter Craigie says of it (WBC), “the term almost certainly means ‘where, wherever.’” So HSCB, ESV, and NRSV (from where). KJV’s “and now that” is a stretch. Better—though still imprecise—is “that when” (NASB).

41:10 **one at peace with me** — Literally, “a man of my peace.”

**hefted** — Literally, “made great.”

41:11

41:12

41:13

41:14 **from days past to futures vast** — In the first century (AD), this would be understood slightly differently: “from the present to future world.” So **⚡**: “from this world to the world to come.”

**Yes indeed** — Literally, “indeed indeed.” The repetition indicates a superlative sense like “most truly” or “yes indeed.”

42-50 Psalms 42-50 are marked (in Hebrew) as either “Korahite” or “Asaphite”—not “Davidic.” This is strange since all the other Korahite and Asaphite psalms appear elsewhere in strategic groupings and because this scroll was originally part of a “Davidic Psalter” (as shown by the subscription to the scroll: “The prayers of David, son of Jesse, are complete”). It is likely that Pss 42-50 were not originally part of the “Davidic Psalter,” but were placed here at the beginning of the second scroll when this scroll began to take on its own unique shape in distinction from the first scroll (one feature of which is the use of the divine title *Elohim* instead of the name *YHWH*). To smooth out these discrepancies, **⚡<sup>A</sup>** retitled this psalm “a

Davidic melody” and all the psalms of this scroll that lacked a superscription in the Hebrew were titled “Davidic” by **⚡**.

42:1

42:2 **doe** — Literally, “stag/hart” (**אֵיל**). Read instead the feminine form “doe” (**אֵילָה**) to match the feminine verb. The final *tav* was accidentally omitted by haplography.

**gasps** — The verb **עָרַג** occurs thrice in the HB. A reasonable meaning can be ascertained from Joel 1:18-20. In Joel ch. 1, a great plague of locusts has swept across the land, wiping out all its crops and vegetation. So great is the destruction that little or no food is left either for human or beast. The land dries up. In response, domesticated animals “groan” (v. 18), the human speaker “calls out” to YHWH (v. 19), and wild animals **עָרַג** (v. 20). The parallelism between groan, call, and **עָרַג** indicates that **עָרַג** is a vocal expulsion caused by need and/or suffering. This is not merely an internal “longing/yearning” as **⚡** has it, nor a strong “desire” as **⚡** has it. Thus, we render it “gasp,” which also makes sense with the rest of the verse.

**watery streams** — Literally, “streams of water.” We have switched the word order purposely so that “streams” ends this line in close phonetic resonance with “Elohim” at the end of the second line. This is to imitate the similar phonetic resonance between **מִים** and **אֱלֹהִים** at the ends of the first and second lines in the Hebrew.

**throat** — Translation literal.

**Elohim** — The fact that this psalm has been altered to conform to the nature of the Elohist Scroll is evident here. Both **⚡** and **⚡** have “YHWH” instead of “Elohim.” Since, however, we follow **⚡<sup>L</sup>**, we stick with “Elohim.”

42:3

**the living god** — The fifth column of Origen's Hexapla had an *asteriskos* before the word “alive/living,” which means that it was not present in the Septuagint and that, in order to make the Septuagint align closer to the Hebrew, Origen inserted the missing portion from another Greek translation. This seems to be the case since **⚡<sup>A</sup>** and other texts say “the strong/powerful,” not the “living/alive” god, while other texts lack an adjective altogether. **⚡** wants to include them all: “the strong, the living, the enduring god.”

**be seen** — The *waw* at the start of the verb signals subordination, therefore, we don't render it in English. To show that subordination, one could render it “to be seen.” The verb could be read as a Qal (to see) instead of a Niphal (be seen). So **⚡**. Some believe the text originally asked “when can I go see the face of Elohim?”, but was altered for theological reasons. We do not consider this likely since the point was not to “see” God, but to have one's prayers or needs “seen” (acknowledged) by the deity. Thus, we follow the traditional passive understanding (be seen), which is also supported by **⚡**.

42:4

**as [they] say to me all day long** — This phrase is almost identical to the one in v. 11 except that the pronominal suffix is not present. In consonance with v. 11, we read **בְּאָמַרָם** (as they say) instead of **בְּאָמַר** (as it is said). **⚡** agrees.

42:5

**as I pour [out] above me my throat** — Translation literal. The “pouring out” of his throat “above” him is the same thing as the “roaring” of his throat “above” him in v. 6.

**used to** — The imperfect form indicates frequency.

**through a Booth most splendid** — The phrase **בסך אדרם** is problematic. Though some think **סך** means “throng,” that definition is found nowhere else. It is interpreted that way to give a subject for the suffix in **אדרם**. It is more natural, however, to read **סך** as “booth.” This is supported by **ס**, **θ**, and **σ**. Likewise, **צ** and **α** read “shade” or “shelter/protection.” Further support of this rendering comes from its natural pairing with “house of Elohim.” **אדרם** literally means “I will trudge/march them.” Though the verb makes sense of the context, the suffix does not. Neither does the suffix have any antecedent. Read instead **אדרם**, the plural of **אדר**, meaning “glorious/magnificent/splendid” (for the same form, see Ezek 32:18). The plural form gives it a superlative sense (most). This is supported by **ס** (marvelous/amazing). So also **ב**.

**Elohim's Temple** — Literally, “the house of Elohim.” As the context and the parallelism with “Booth” makes evident, this is not about any old house, but *the* house—the Temple.

**thankful shout** — Hendiadys. Literally, “with the sound of joyful shout and thanksgiving.”

**the roar of the festive** — Alternatively, “the crowd celebrating.” **המון** can mean both “the roar/din” or “the crowd.” **ס** takes it as the former (noise). So does **צ** (tumult). And so do we in parallel with the previous line (joyful shout). The participle can function either as a verb (celebrating) or as a substantive (one who celebrates). We take it as the latter. **ס<sup>B</sup>** and **ס<sup>S</sup>** make it plural: “celebrants.” The singular probably functions as a collective noun for the category of people who celebrate. Some translations treat the verb like a Hiphil (*keeping* festival), but this is a Qal—it refers to a state of being or the actual act being performed.

42:6 **cave in** — From **שחח** (to stoop/crouch/bend down). This verb is a Hithpolel, a reflexive-reciprocal form that only occurs in Pss 42 and 43 and seems to mean something like “to collapse in on oneself.”

**and roar** — **ס** harmonizes this with v. 12 (and *why* roar).

**above** — **על** means “above/over,” not “within” as many translations have it. This is not an inner thing. As the text makes explicitly clear, this is a vocal expulsion outward.

**Wait patiently for** — Our use of “patiently” reflects the fact that this is a Hiphil and not a simple Qal (wait for).

**salvation** — Though this looks plural (**ישועות**), v. 12 and Ps 43:5 both have the singular (**ישועת**). **ס** also takes it as singular. That is, most likely, the meaning. Abstract feminine singular nouns often take an **ות**- ending.

**his Presence** — Note the 3MS suffix (his) on **פניו**. Verse 12, however, says “my” face/presence (**פני**). So does Ps 43:5. The difference results from different word breaking. The last word of v. 6 and the first word of v. 7 are **פניו אלהי**. The end of v. 12 is **פני ואלהי**. The only real difference is the position of the *waw*. Does it go with **פני** or **אלהי**? **ס** places it next to **אלהי** in all three places, which ends up with “my.” **צ** places it next to **פני** in all three places, which ends up with “his.” We prefer the latter because it makes more contextual sense. The speaker has no need to roar or gasp because he recalls the deliverance that came from YHWH's

presence.

- 42:7 **My Eloah** — Note that “My Eloah” begins the verse after “his/my presence.” Those phrases are separated by a *sof pasuq*, the strongest disjunctive mark in the HB (equivalent to a period). Such division is supported by **ⲧ** and will become the key to understanding the refrain in v. 12 and Ps 43:5.

**peaks of Hermon** — Literally, “the Hermons.”

**Minor Mountain** — Literally, “Mount Mizar.” Mizar means “minor/small/of little import.” **Ⲅ** renders the meaning of the term like we do instead of transliterating it “Mizar.” So also **ⲧ**: “and the people who opposed Torah on the Mount of Sinai, which is low and small.”

- 42:8 **meets with** — **קרא** can mean “to call/proclaim/summon” or “to meet/befall/encounter.” The latter makes better sense. The subterranean waters are not calling to each other, they are joining at a common point of convergence. Literally, “deep comes to deep.” It is the overwhelming flood of this convergence that endangers the speaker—not the sound of their calling.

**crash** — Literally, “sound.” Most translations understand that it means something like “roar” (HSCB, NJPST, NAB), “thunder” (NRSV), or “noise” (KJV) even though they don't get that it is the different parts of the deep *coming together* that results in it, not their *calling* to each other.

- 42:9 **a song of him** — Though this might normally be read as “his song”—the (archaic!) suffix indicating possession—here, the suffix functions as an objective genitive. This is a song *of him*, not a song *of his*. Delitzsch (*Biblical Commentary: Vol II*) picks up on this: “The suffix . . . is the suffix of the object: a hymn in praise of Him.” So NJPST (a song to Him). Strangely, **Ⲅ<sup>B</sup>** and **Ⲅ<sup>S</sup>** have “he imparts knowledge of him” instead of “song of him.” That may represent **הודעה** (with archaic suffix).

**my living** — It may be the case that the final *yod* in **חיי** is an accidental duplication. Some Hebrew MSS only say **חי**. **Ⲅ** interprets **חיי** as “my life.” It's adjectival function in v. 3 makes this unlikely.

- 42:10 **I want to say** — We indicate the use of the Cohortative with “want.”

**El, my crag, “Why** — Since we believe **אל** and **סלעי** are in apposition with each other, the statement would not begin “My Crag, why...” as in NAB. Rather, it would begin “Why...”. **Ⲅ** says *αντιληπτωρ*, which it doesn't usually use for **סלע** in the Psalter, but does use for synonyms like **צור**.

**as with** — *Bet essentiae*.

**hostile oppression** — Literally, “oppression of a hostile [one].” **Ⲅ** has a first-person suffix, “my enemy.” That may be interpretive. **ⲧ** agrees with **ⲙ<sup>L</sup>**.

- 42:11 **with crowing** — **ברצח** would seem to mean “with killing/murdering” from the root **רצח** (to murder). So **ⲧ**. So also Alter (with murder). Some translations play loose with it and render it “with death” (NJB). Others, being highly interpretive, say “deadly wound” (ESV, NRSV). **Ⲅ** has the verb *καταθλασω* (to crush/smash up), probably from the verb **רץ**. It may have been

reading **ברצ**. Many translations follow **𐤁** (NASB, HCSB, ISV, GW, NJPST, etc). The Vulgate initially followed **𐤁** (*confringuntur*), but later followed the Hebrew and Aramaic (*interficerent*). We read it as a natural metathesis of **צרח** (to roar/shout). The same word occurs in Ezek 21:27, where it is paired with the phrase “to open the mouth” and is parallel to “raise a voice with battle-cry.” Crowing (to exult over another's distress) makes perfect sense of the context here and in Ezek 21:27. KJV's “with a sword” (**בחרב**) has no support from any text—it is simply wrong (so also WEB and YLT). Better would be the rendering “with cutting/sharpness” (**בחרצ**). So NET (My enemies' taunts cut into me). Yet that would not work well in Ezek 21:27. Waldman's proposition in “Some Notes on Malachi 3:6; 3:13; and Psalm 42:11” (JBL) that **רצה** could mean “to break” as well as “to murder/kill” has no support in ancient Hebrew even if there are Akkadian or Arabic words that can carry both meanings.

**my body** — Literally, “my bones.” Synecdoche for “my body.”

42:12 **and why** — Literally, “and [for] what [reason].”

**salvation** — The consonants here can easily be read as a construct singular. So **𐤁** and **𐤅**. And so it is read herein. See v. 6.

**his Presence.** — Literally, “my face/presence and my god.” See v. 6. In line with vv. 6 and 7, we believe that the text was wrongly divided—that **אלהי** belongs to the beginning of the next verse (Ps 43:1) and that this verse should end with **פני** (his face/presence). See 43:1.

43:1-5 This psalm was originally part of the previous psalm. In fact, many Hebrew MSS treat the two as one. Notice the lack of a superscription to separate it from what comes before (though **𐤁** and **𐤅** title it “A Davidic melody”).

43:1 **My Eloah,** — The traditional division of the Hebrew text, supported by both **𐤁** and **𐤅**, begins this psalm with “defend me!” Like Ps 42:7, however, we believe that **אלהי** belongs at the beginning. We believe this not just because of Ps 42:7, but because (if we ignore the conjunction) this also creates a perfect parallelism with what comes next. The *waw* was probably added to the text once it had been divided in a way that made “Elohim” come at the end of the first line instead of the start of the second.

**contend my contention** — Mimicking the root-play in the phrase **ריבה ריבי**.

**person** — Literally, “man.” There is no indication, however, that the psalmist is only referring to those of a male gender.

**dishonest and unjust** — Literally, “of dishonesty and injustice.”

43:2 **Elohim, [are] my strength** — The phrase **אלהי מעוזי** could be read as construct (the god of my refuge) or as appositional (my god, my refuge). The Masoretes pointed it as the former, but we prefer the latter since a similar construction occurs in Ps 42:10 (El, my crag). Both **𐤅** and **𐤁** take it as appositional. **𐤅** says “you, Eloah, are my strength” and **𐤁** says “you are God, my strength.” Both are reading **אלהים עוזי** instead of **אלהי מעוזי**. **𐤅** does as well. We divide the text likewise.

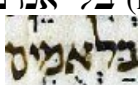
**go about** — The verb here is Hithpael. The verb in Ps 42:10 is Qal.

43:3 **lead me** — A few Hebrew MSS and **𐤅** say “comfort me” (**נחמוני**) instead of “lead me” (**נחוני**).

*the heavenly fire*



- dwelling-place** — Literally, “dwelling-places.” So 𐤔. The plural, however, probably functions to emphasize the greatness of the place. So 𐤕: “the house of your presence.”
- 43:4 **my joy, my exaltation** — Literally, “the joy of my exaltation” (שְׂמִיחַת גִּילִי). Read instead “my joy, my exaltation” (שְׂמִיחַתִּי גִילִי). 𐤔 says, strangely, “who gladdens my youth” (שְׂמַח נְעוּרַי). 𐤕 follows 𐤓<sup>L</sup>.
- 43:5 **salvation** — The consonants here can easily be read as a construct singular (salvation of). So 𐤔 and 𐤕. And so it is read herein. See v. 42:6.
- his Presence.** — Literally, “my face/presence and my god.” In line with Ps 42:6 and our reconstruction of Ps 42:12, we believe that this line originally ended “his face/presence.” The addition of “and my god” is either a harmonization with the error at the end of Ps 42:12 or a case of dittography. Therefore, we omit it.
- 44:1-27 According to *b. Sotah* 48a, a group of Levites had been assigned to recite this psalm (and, perhaps, others like it). They were known as “Wakers” because they called upon YHWH to “awake.” During the governance of the high priest Johanan, however, the Talmud claims that these Levites were discharged from their duty. Two possible reasons for the abolition are given—one theological (according to other texts, YHWH neither sleeps nor slumbers) and the other practical (since gentiles no longer put Israel in peril, it wasn't appropriate).
- 44:1 Though 𐤔<sup>B</sup> and 𐤔<sup>A</sup> add “a psalm” to the end of this superscription, 𐤔<sup>S</sup> and Jerome's *Psalterium Gallicanum*, which was supposedly made from the Septuagint in Origen's Hexapla, do not.
- 44:2 **the work you worked** — Mimicking the root-play in פִּעַל פִּעַלְתָּ.
- ancient times** — Literally, “days of antiquity.”
- 44:3 **You** — The emphatic “you” that begins this line is not present in 𐤔 or 𐤓.
- [by] your power** — Metonymy. Literally, “your hand.” We read this phrase as instrumental—as though it had prepositional *bet*. 𐤕 does have prepositional *bet*: “with your mighty hand.”
- displaced** — 𐤔 says “destroyed,” which, if representative of its *Vorlage*, would be a completely different verb in Hebrew. 𐤕 agrees with the Hebrew, but adds that these nations are “Canaanite.”
- them** — The antecedent of “them” is the ancestors, not the nations.
- 44:4 **nor did their strength bring victory to them** — Literally, “and their arm did not bring victory to them.” “Arm” is a metonym referring to “strength.”
- your power** — Metonymy. Literally, “your right hand.”
- your strength** — Metonymy. Literally, “your arm.”
- 44:5 **are** — A pronoun can sometimes be used as a copula. This was not understood by 𐤔.
- Elohim** — “Elohim” is vocative. So 𐤕 and א'. 𐤔, however, says “my god.” This comes from reading a different word division (אֱלֹהֵי מִצְרָיִם instead of אֱלֹהִים מִצְרָיִם).
- [who] ordains** — The Masoretes point this verb as an imperative (ordain!). So 𐤕 and ס'. The same consonants, however, should probably be read as a gnomic perfect. 𐤔 took it as a participle.
- Jacob's victories** — Literally, “the victories of Jacob.”

- 44:6 **by your name** — Or “in your name.” The *bet* is instrumental. **כ** and **ס** include a conjunction: “and by/in your name.”
- 44:7 **give me victory** — Literally, “save me,” but implying victory.
- 44:8 **give us victory** — Literally, “save us,” but implying victory.  
**and our detestors** — **מ**<sup>L</sup>, **כ**, and **ע** have a conjunction here. However, there is no conjunction in 4QPs<sup>c</sup>. It might or might not be original to the text. We stick with **מ**<sup>L</sup>.
- 44:9 **Because of** — We interpret this *bet* as causal. Those who read it as “in” are forced to read the next verb as a Hithpael instead of Piel. Our reading doesn't require a change of the text.  
**we offer praise** — This is pointed as an active Piel (we offer praise). **כ** interprets it as a Pual (we will be praised), which doesn't quite make sense even if it is a possible reading of the consonants. Almost all English translations treat it as Hithpael (to boast) in order to align with their interpretation of the prepositional *bet*. Parallelism with **נודה** supports the Piel, not Hithpael. So ISV (We will praise) and GW and Alter (we praise).  
**and your name** — **כ** either has prepositional *bet* in its *Vorlage* or is placing it there: “and *in* your name.”
- 44:10 Psalm 60:12 seems to have been influenced by this verse. Under the influence of Ps 60:12, some Septuagint MSS (like **כ**<sup>A</sup>) add “Elohim” to the end.  
**Yet** — **כ** either has “now” (**עתה**) instead of “yet” (**אף**) in its *Vorlage* or is placing it there.
- 44:11 **the adversary** — **כ** says “our adversaries” instead of “the adversary.”  
**who plundered them** — Alternation in person (such as from “us” to “them” in this verse) is common in Semitic poetry. Oddly, **כ** interprets this as reflexive.
- 44:12 **meal cattle** — Literally, “the flock of a meal.”
- 44:13 **for** — *Bet* of exchange.  
**profit** — Literally, “increase.”
- 44:14 Ps 79:4 quotes this verse, though it replaces “you made us” with “we have become.”  
**in our surroundings** — Translation literal. This is not a participle meaning “those around us” (as in multiple translations).
- 44:15 **stigma** — *Mashal* refers to various sorts of sayings—words of wisdom like a proverb, words sung in ridicule (as in Isa 14:4), and, in this case, words that stigmatize a people group.  
**among the peoples** — **מ**<sup>L</sup> says **בל-אמים** (not horrors) **בל-אמים**<sup>1</sup>. Read instead as **בלאמים** (among the peoples) with **מ**<sup>A</sup>: .
- 44:16 **the shame of my face covers me** — It is not “my face” that is covered with shame (HCSB, ESV, GW, WEB, NRSV, NJB, NAB), but “me” that is covered by the shame of the face. The shame of the face has spread, as though an infection, over the whole of the person.
- 44:17 **reviler and defiler** — Literally, “one who taunts/reproaches and one who reviles/blasphemes.”  
 We mimic the poetic assonance of **מחרף ומגדף**.  
**enemy and avenger** — The phrase “enemy and avenger” only appears in one other place (Ps 8:3). This may have been influenced by the expression there.
- 44:18 **discredited** — Literally, “made false.”

- 44:19 **intent** — Literally, “heart/mind.” Often used metaphorically for one’s “will/desire.”  
**suffered no relapse** — Literally, “was not drawn backwards.” We signal the Niphal form through use of “suffered.”  
**our steps divert** — There is a grammatical disconnect between the masculine plural “steps” and feminine singular “divert.” For that reason, **Ⲫ** and **Ⲛ** read the verb as second-person masculine (you diverted). More likely, however, is the loss of a final *waw*, which would make the verb 3MP (they divert).
- 44:20 **jackals** — “Jackals” is **תנינ**. So **Ⲛ**. The Greek translations seem to have interpretive difficulties. **Ⲫ** says “maltreatment.” **ⲱ** says “sirens,” perhaps in reference to their cry or howl. **ⲱ** says “parched/desolate/uninhabited.” Due to a mishearing of the oral pronunciation, some Hebrew MSS have **תנין**, meaning either “sea serpent” or “Tannin” (Ugaritic Tunnan), one of the names of the Canaanite sea-god Yamm. The same mishearing can be seen in Lam 4:3, which literally says **תנין**, but from the context, it is obvious that **תנינ** was meant (oral tradition corrects it). Such a mistake made its way into **Ⲛ**, which says *draconum* (dragon). From this mistake in the Latin comes the KJV’s strangely plural rendering “dragons.”  
**enshrouded us** — Literally, “covered over us.”  
**pitch black** — This word does not mean “shadow of death.” See 23:4.
- 44:21 **foreign** — The rendering “strange” makes little sense except in the concept of unfamiliarity.
- 44:22 **[it is] he** — The subject is emphatic.  
**the heart’s secrets** — Literally, “the secrets of the heart.”
- 44:23 **for your sake** — Alternatively, “on account of you.” Not “because of you” as if **YHWH** caused it.  
**executed;** — Though the *athnach* appears on “all day long,” we position it here because of the parallelism.  
**[for] slaughter** — We interpret this phrase as dative. That is supported by **Ⲛ** and **Ⲛ**, which also say “a flock *for* slaughter.”
- 44:24 **My Sovereign** — **Ⲛ** says **YHWH** as do multiple Hebrew MSS. It was probably original to the psalm before being incorporated into this scroll. Without DSS evidence to validate that, we stick with **ⲙ**<sup>L</sup>.  
**Reject not** — **Ⲫ** and **ⲱ** have a conjunction: “*and* reject not.” 1QPs<sup>c</sup> supports **ⲙ**<sup>L</sup>.
- 44:25  
44:26
- 44:27 **[in] our aid** — Literally, “an aid of ours.”  
**as befits your faithfulness** — This line may be drawn from Ps 6:5.
- 45:1 **[the Lords of] Susa** — Susa (**ששן**) is the capital of the Persian empire. The plural (**ששנים**) probably refers to the dominion of the Kings of Susa. The first was Cyrus, god’s “anointed” (Isa 45:1), which fits well with v. 8. Psalms 45, 60, 69, and 80 were, it seems, collected together during the Persian period and used in reference to the Persian dominion of the exiled community. Some of those psalms, however, are probably older than that collection. **Ⲫ**’s

rendering (on behalf of they who will be changed) either misunderstood the word or conveniently ignored a consonant. Wellhausen believed that it might refer to “Susian instruments”—that is, instruments from Susa (*The Book of Psalms*). The Greek verb αλλοιωθησομενων represents a masculine plural participle of the verb שנה (to change/alter), or שני. Though there is nothing to indicate it here, שנים can refer to a type of wildflower. It is an Egyptian loanword. The Demotic *sšn* (virtually identical to Hebrew *ššn*) means “lotus.” It was a sacred flower in Egypt and was used to decorate pillar capitals, which is exactly how the ששנ was used in the decoration of Solomon's Temple (1 Kgs 7:19, 22). Such a flower was rare, however, in Palestine, and the use of the term in some texts (Song 2:2 or 6:2) seems an improbable context for the lotus. The word appears to have been used in Israel to refer to many different wildflowers. Scholars have postulated the lily, lotus, rose, crowfoot, narcissus, chamomile, and sternbergia. So we render it simply “wildflower.” ט takes the word as a prophetic reference: “regarding those who inhabit the Sanhedrin of Moses.”

**most beloved** — We interpret the plural as a marker of the superlative, not of number. The so-called *pluralis majestatis* (the “plural of majesty,” sometimes called a plural of “intensity” or “excellence”). ט renders it singular, but not as a superlative: “an ode on behalf of the beloved one.” Our rendering makes this refer to a king. The word could, however, be read as if it had an archaic feminine singular ending /-at/ or the feminine singular ending in NH (ת-), in which case, the superscription would be speaking here about the “daughter of Tyre” to whom part of the psalm is composed (v. 13).

45:2 **is astir** — The verb רחש only occurs once in BH. It comes from the Aramaic, which means “to creep/crawl/move about.” So HCSB and LEB (is moved). It also means “to teem” as seen by ט's use of it for שרץ. ט also uses a word for this (εξηρευγομαι) that means “to teem.” It's cognates are Akkadian *rahasu* (be astir) and Arabic *rahasa* (flutter). Thus, it is not mere motion to which the verb refers, but an animated “stirring up” (NIV, NAB, NET, NJB, NJPST), which is exactly what happens to the contents of a מרחשת. ט's verb is also used for נבע (to bubble forth/pour out), which does not appear here. That alternate Hebrew word is the source for the rendering “overflow” (NRSV, NASB, ESV, NKJV, WEB) and “swell” (Leeser). Two renderings that are simply false are the verbs “to indite” (KJV and YLT), which originated with Coverdale (1535), and the Geneva Bible's “utter forth” (1560).

**pleasant** — Or, “good.”

**I recite** — Literally, “say.” The syntax here (participle followed by pronoun) is an Aramaism more common in LBH (as is the use of אני instead of אנכי).

**my composition** — Literally, “my works.” So ט. The same consonants can be read as a singular (my work), which is how we prefer it. Again, if this is LBH, it may be using plural nouns in place of singular ones without the intent of plurality. ס' renders it: “my poems.”

**my tongue** — Though 4QPs<sup>a</sup> has a conjunction here (*and* my tongue), neither ט nor ט do. It is probably an addition to the original.

**skilled scribe** — Alternatively, “experienced scribe.” The vocalization of “scribe” is *plene*, not

*defectiva*, an orthography that is indicative of LBH. This particular spelling, in fact, occurs almost entirely in two of the very latest biblical texts (1-2 Chronicles and Nehemiah). **ש**'s rendering (rapid/quick) follows the verbal form of the root too closely. In other places where this adjective occurs (like Prov 22:29 or Isa 16:5), there is no indication of haste.

45:3 **ש** interprets much of this psalm in a messianic sense. It renders the first part of this verse, “Your beauty, Messianic King, [is] greater than human offspring.”

**All-alluring are you** — This is not simply “you are alluring/handsome/appealing” (יפית). The verbal form has purposely been doubled (יפית) for poetic emphasis. We mimic that doubling with the rendering “all-alluring.” Many early versions (**ש**,  $\sigma'$ ,  $\alpha'$ , and **ט**) treat it as two words. Since **ש** used two completely different words and neither  $\sigma'$  nor  $\alpha'$  agree on the forms of the Greek words, the underlying Hebrew is difficult to surmise. Yet it must have looked something like יפה יפית (alluring is your allure). Like **מ**<sup>L</sup>, **ט** knows of only one word here.

**compared with** — Or “more than.”

**The reason being:** — Literally, “therefore.” The point, however, is not that YHWH has blessed the king because he is so great at speaking and so handsome. Rather, the point is that his handsome qualities such as his eloquence are outward signs of YHWH's blessing.

45:4 **the side** — **ש**,  $\sigma'$ , **ס**, and **ט** contain a second-person singular pronominal suffix (*your* side). It could be that the second *kaf* was dropped from the word ירכך by haplography. Nevertheless, the text as it stands is perfectly acceptable.

**your majestic splendor** — Hendiadys. Literally, “your majesty and your splendor.” An instance of dittography takes place after this. From the end of this verse into the next, the text reads, “and your splendor and your splendor” (והדרך והדרך). To deal with the duplication, a verse division was created between the two. **ט** continued to read them as the same words, but **ש** interpreted the second as a Hiphil imperative of the verb דרך (to lead/trample/overtake/bend a bow). No English translation (as we can find) follows **ש**. **ס** lacks the second word—probably realizing, as we do, that this is a duplication. Delitzsch (*Biblical Commentary: Vol II*) writes, “והדרך, written accidentally a second time, is probably to be struck out.”

**triumphant** — Alternatively, “successful” or “victorious.” This verb, though tradition assigns it to v. 5, really belongs to v. 4. It is parallel with the noun “hero” in the previous line.

45:5 **Ride [forth]** — **ש** renders רכב (to mount/ride/gallop) as though it were the imperative of מלך (to reign).

**on behalf of** — Literally, “about the matter/word of,” but also meaning “on account of/on behalf of/for the sake of.”

**and the affliction of the righteous [one]** — Literally, “and humility, righteousness” (וענוה וצדק), which doesn't make sense. Some suggest creating a construct phrase like “and the humility of righteousness” (וענות צדק). Some add a conjunction “and humility and righteousness” (וענוה וצדק). So **ש** and **ט**. Some read “righteousness” as an adjective: “and right humility.” Without amending the text, that is a likely possibility. BHS suggests “and

because of the righteous [one]” (וַיַּעַן הַצַּדִּיק) (וַיַּעַן הַצַּדִּיק), which would work really well. Ultimately, however, we suggest “and the affliction of the righteous [one]” (וַיַּעַן הַצַּדִּיק). So Delitzsch (*Biblical Commentary: Vol II*): “עָוֹהַּ may possibly be equivalent to . . . *afflictio*.” Gaster (“Psalm 45”) agrees with our reading, noting how it is “the typical duty of a 'knight errant' and especially of a king.” The current text resulted from an interchange of *waw* and *yod*, which led to confusion in terms of word division.

**show you** — Literally, “teach you” from יָרָה/יָרֵה. ט says “guide you” from נָחַה/נָחֵה. צ supports מִלֵּל.

45:6 **Your arrows are sharp** — ט has a vocative after this: “Mighty [One].”

**hordes** — Literally, “peoples,” but referring to groups in battle.

**in the center of** — Literally, “in the heart of.” An idiom of location.

**your majesty's enemies** — Literally, “the enemies of the king.”

45:7 As the versions state and as the syntax of the Masoretic Text indicates, “Elohim” is most likely a vocative. It is probably not referring to the king as “Elohim,” but to YHWH (so ט). The abrupt change in subject from king to YHWH is indicative of an editorial insertion. It was added so that the whole psalm wouldn't be entirely about the king and his concubine. In Rabbinic times, this verse (and the following) were believed to be Messianic.

**dominion** — The spelling of “dominion” (מַלְכוּת) is ubiquitous in LBH (primarily Daniel, Esther, Ezra-Nehemiah, and Chronicles). Hebrew before the post-exilic period uses מַמְלָכָה or מְלוּכָה instead. This verse thus belongs with vv. 2 and 18 in the final redactional layer of the psalm.

45:8 **[The Lords of] Susa [are] your companions** — Literally, “of exultation from your companions” (שִׁשׁוֹן מִחֲבֵרִיךְ). This is a correction of an earlier error based on a scribe's knowledge of the phrase in Isa 61:3. The error was the accidental substitution of *waw* for *yod*: שִׁשְׁנוֹם חֲבֵרִיךְ. The original was “[The Lords of] Susa [are] your companions...” (שִׁשְׁנִיִּם חֲבֵרִיךְ). It is from this verse that the word שִׁשְׁנִיִּם in the superscription originated. Patterson (“A Multiplex Approach to Psalm 45”) comes close to our interpretation by suggesting that this word be read “Egyptian flower oil” (שִׁשֵּׁן) and notes the link between this and the superscription. We interpret this phrase as a verbless clause due to its strong parallelism with the next sentence.

45:9 **aloe [and] cassia** — Along with ט and צ, we add an extra conjunction. We read קְצִיעוֹת not as a plural, but either an assimilation to match the singular אֶהְלֹת or as the archaic feminine singular ending /-at/.

**ivory palaces** — 1 Kgs 22:39 and Amos 3:15 mention buildings decorated with ivory in Samaria. Thus, many scholars think this psalm originated in the north, is very early, and was composed at least partly in NH. Ivory can be used, however, in less than literal ways to describe decoration and grandeur (as in Song 7:5), which is probably what is going on here.

**Mannea** — The Hebrew term מִנִּי has confused most scholars and translators. Most naturally, it means “from/out of.” Yet this particular form does not occur anywhere else in the psalm—

everywhere else, מִן is used. For that reason, some consider it an error. שׁ renders it ἐξ ὧν (out of which/whereby). But מִן does not have that meaning anywhere else and שׁ doesn't use ἐξ ὧν for מִן anywhere else either (only for אֲשֶׁר). Thus, either שׁ has אֲשֶׁר in its *Vorlage* or it is deviating from the Hebrew. Renderings like the KJV (whereby) or NKJV (by which) are based on שׁ and have no relation to the Hebrew. Some scholars think this is the plural noun מִנִּים (see Ps 150:4) with accidental elision of the final consonant. They interpret it “stringed instruments.” There is nothing in the psalm, however, that indicates the playing of music or the use of musical instruments. Moreover, מִנִּים means “strings,” not the stringed instrument. Those translations that actually pick a stringed instrument (like HCSB’s “harp”) or start talking about the “music” (NET) or “tones” (Rotherham) of the stringed instruments, venture even further into make-believe. Contrary to most translations, there is nothing to support the rendering “stringed instruments.” As George Phillips says (*A Commentary on the Psalms*), “The most probable meaning of the word is derived from considering it as a proper name.” This is exactly what מִן means in Jer 51:27 and is exactly how תׁ renders it here: “from the land of Minni.” Minni is the kingdom of Mannea, which was swallowed up by the Medes and Persians.

**princesses** — Literally, “the daughters of kings.” Since they are the subject of the verb שִׁמְחוּךְ, we have moved them up from the beginning of v. 10 to the end of this verse.

45:10 **courtesan** — Typically, the verbal form of this root is considered extremely obscene. In almost every case, ancient Jews substituted a different verb so that one was not forced to use it. See, for instance, Isa 13:16. The use of the root in this particular form, however, seems to represent a fairly late usage. It appears in Neh 2:6 in reference to a concubine who accompanies the Persian king in royal courts or to the concubines of the Babylonian King in Daniel ch. 5.

**[stationed]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

**hefted** — The “Ophir gold” is parallel to “your treasures.” It is an example of the treasures he bestows on women he favors. שׁ has mistaken the transition from this verse to the next with the transition from vv. 14-15. Thus, the words it uses at the start of v. 15, it duplicates here (an obvious scribal error).

45:11 **then** — Most translations ignore this *waw*.

45:12

45:13 **Then, Tyrian lady** — Literally, “daughter of Tyre.” We interpret this as vocative. So also NJPST (O Tyrian lass). It could refer to a princess or simply to a woman from Tyre. Therefore, we have left it “lady.” Since part of this psalm is being spoken to a Tyrian woman, the use of archaic feminine forms common in Phoenician fits its intended subject. שׁ lacks a conjunction at the start. It may have resulted from dittography with the last consonant in the previous word. תׁ includes the conjunction, but says “inhabitants of the fortress” instead of “daughter.”

**the wealthiest people** — Literally, “the rich of the people.” The construction is used to give a superlative sense.

**you** — Literally, “your face.”

45:14 **pride** — Elsewhere, the word כְּבוֹדָה as vocalized by the Masoretes means “valuables.” Instead,

we vocalize it as “glory/splendor.” For the reason why we read it “pride,” see the note on “inside.” **ס** reads the final *heh* as a third-feminine singular pronoun (*her* glory), which is a possible reading.

**princess** — Literally, “the daughter of a king.”

**inside** — The word **פנימה** is odd here. It seems to have been chosen specifically to create a rhyme with **כבוד**. Thus, we have interpreted both words in a way that creates rhyme as well (pride/inside). What does “inside/within” mean? We think, perhaps, that it refers to her babies—the “sons” that will carry on the legacy of the king in v. 17.

**Ornaments of gold** — Literally, “from/because settings of gold.” We think the prefixed **מן** resulted from haplography and, therefore, drop it. **ס** either had a prefixed *bet* in its *Vorlage* or was desperately trying to make sense out of the anomaly.

45:15 **they will be ushered** — Literally, “she is ushered” (**תובל**). Referring to the Tyrian lady. **ס** represents the plural (**תובלנה**), referring to the virgin companions. **ט** also represents a plural, but masculine—referring to priests (who are introduced in the previous verse). The same two verbal roots that appear in this verse are repeated in the next. In the next, those verbs refer to the virgin companions. It seems likely, therefore, that the same two verbal roots were used here with the same referent.

**her virgins attendants** — Literally, “the virgins behind her.”

45:16 **joy** — We interpret the ending on this noun as the archaic feminine singular /-at/, not the classical feminine plural.

45:17 **You will appoint them** — Notice the archaic suffix on the verb.

45:18 **fame** — Literally, “name.” Since, however, no name is given anywhere in this psalm, it must be metaphorical—in reference to fame or splendor.

**every generation [now] and to come** — Literally, “every generation and generation” (**כל-דר כל-דר**). Verses 2 and 18 form a nice envelope around the psalm. Both contain words and syntax that are highly indicative of LBH. The phrase here, which consists of **כל+X+waw+X** occurs in very late biblical texts (almost entirely in Esther and 2 Chronicles).

**will praise you** — The *heh* of the Hiphil is not elided as one would expect of Hebrew. This shows Aramaic influence.

46:1 **[the harps of] Alemeth** — The term **עלמות**, as vocalized by the Masoretes, literally means “young women.” So  $\alpha'$ . It is interpreted as “ages” (**עולמ**) in  $\sigma'$ . **ס** either has **תעלמות** (secrets) in its *Vorlage* or is being highly interpretive. The only place that offers a reasonable context for interpretation is 1 Chr 15:20-21. There, a number of men are assigned to play lyres—on the **שמינית**. So also, a number of men are assigned to play harps—on the **עלמות**. **עלמות** can't refer to “young women” because it is men assigned to those roles. As Stainer notes in *The Music of the Bible*, “nothing could be more absurd than to suppose that certain highly practiced nebelists or kinnorists would be formally set aside for the purpose of playing *one tune*” (italics original). And it isn't likely that a particular pitch is implied because a harp can be tuned to



many pitches and there is no reason why Levites should be assigned to only play one pitch. Like the lyre, this must refer to a *type of harp*. As pointed out long ago, there are several Levitical cities whose names resemble terms used in the psalms. The most relevant here is Alemeth (עֲלֶמֶת) in 1 Chr 6:45, which is identical in its consonants with Alamothe (עֲלָמוֹת). More likely than not, it is this Levitical city that is being used as an identifier. Thus, this refers to an “Alemeth harp.” **ע** expands the superscription with: “by the spirit of prophecy, when their father was hidden from them, but they were saved. Then they spoke this chant.”

46:2 **our protection and strength** — Literally, “for us a shelter/refuge and strength.”

**a help, fully present** — We render the verb as a Niphal (following the Masoretic pointing). If translated as Qal: “we will fully find.” **ע** says “an aid in the troubles that come on us greatly,” reading a plural verb instead of the singular.

46:3 **we will be fearless** — Literally, “we will not fear.”

**though earth shifts** — Literally, “in the changing of earth.” A Hiphil infinitive construct of מָוֹרַךְ. **ע** is reading a synonym, which supports this rendering. Some have suggested swapping *mem* and *resh*, giving us “in the raising of earth.” Parallelism with “reel” favors מָוֹרַךְ.

**though ranges reel** — Literally, “in the reeling of ranges.”

**amidst the waves** — Literally, “[at] the heart of waters.” In other words, surrounded. The plural “water” is metaphoric for confrontational forces, which we intimate by our rendering “waves.”

46:4 **waves . . . and** — Literally, “its/his waters.” However, there is no antecedent for “its/his.” Indeed, the subject is not something other than the waters, but the waters themselves. Therefore, we redivide the text from מִימֵי יַרְעֵשׁוּ to מִימֵי יַרְעֵשׁוּ and eliminate the dangling *yod* (probably a late addition meant to create a *mater lectionis*). This gives us “waters” for the end of the first line and a conjunction (and) at the start of the second.

**churn** — “to churn” is חָמַר. This verb appears in several contexts involving the sea and a deity. It appears, for instance, in Ugaritic literature (*KTU* 1.83) to describe the overthrow of enemies, represented by Yamm/Tunann, the Canaanite sea-god: *pl tbtn yymm hmlt ht ynhr ltph mk thmr* (Then, indeed, will they be scattered, O Yamm, the multitude of Hatti, O River, at the appearance. Then they will churn . . .). See also Hab 3:15-16, where YHWH is described as a warrior who comes to trample the sea and churn its mighty waters so that the enemies of the psalm are routed.

**River's** — This verse was divided early on, separating “River” (נָהָר) from its construct phrase and pushing it to the start of the next line, where a subject already exists. To make sense of the single word in the next verse, most translations insert a particle of existence (יִשׁ) or a presentative particle (הִנֵּה) to create a complete phrase or idea. Better to redivide the verse. “River” is capitalized because it refers to the Canaanite sea-god Yamm—often called “Judge River” in Ugaritic literature—but demythologized in this psalm into nothing other than a force (which, as we find out in the next verse, serves the god of Jacob).

**pride** — Literally, “its pride/arrogance” or, when characteristic of YHWH, “majesty.” The suffix resulted from splitting apart the construct phrase “pride of River” and ending the line there—a

subject was then needed to fill in for the lack of “River.” Thus “its.” Translations that render it “swelling” or “surging” are paraphrastic.

46:5 **Elohim's city** — Literally, “the city of Elohim.”

**the sanctuary, the Supernal's dwelling-place** — Literally, “the holy of the dwelling-places of the Supernal.” Instead of “the holy of” (קֹדֶשׁ), read the same consonants as “sanctuary” (קִדְשׁ) in apposition to “dwelling-places.” If the word were an adjective, it would not be in the predicate position. Thus, renderings like “holy dwelling [place(s)]” (HCSB, NAB, NASB, NET) or “holy habitation” (ESV, NRSV) are not possible. 𐤁 renders it as a Piel verb (he/it sanctified), which is possible, but not likely. So NJB (it sanctifies the dwelling). Since this psalm is very old, we read the *yod* at the end of מִשְׁכְּנִי as a remnant of the genitive case-ending (“of”), not as an indicator of the plural construct. Thus, we render it singular. 𐤁 also renders it singular, but appears to be reading a suffix as well: “his dwelling-place/tabernacle.”

46:6 **to face the morn** — Translation literal. An infinitive construct of the verb “to face/turn.” Alternatively, “[as] morning turns” or more idiomatically, “[as] morning comes.”

46:7 **He presents his voice** — Literally, “He gives/delivers his voice” with *bet* marking the object. This construction is old. The same construction (though Piel imperfect) appears in 68:34 (another old psalm).

**Earth rocks** — Alternatively, “quakes/shakes/melts/dissolves.” This imperfect is read as a preterite (quite common in archaic Hebrew and poetry). There is no definite article here. 𐤁, however, along with many Hebrew MSS have an article (*the* earth).

46:8 **[God] of Legions** — The title is elided. For the full title, see, for example, 2 Sam 5:10; 1 Kgs 19:10, 14; Ps 89:9; Jer 5:14.

**Jacob's god** — Literally, “the god of Jacob.”

46:9 **the work of YHWH** — Reading the end of מַפְעֻלֹת as an archaic feminine singular /-at/, not a classical feminine plural. Instead of “YHWH,” many Hebrew MSS have “Elohim” (perhaps influenced by 66:5). Some Septuagint MSS (like 𐤁<sup>A</sup>) have *theos* (Elohim) instead of *kurios* (YHWH). Since this is part of the Elohist Psalter, it is more likely that “YHWH” would be changed to “Elohim” than vice versa. The divine name, therefore, is probably original. So 𐤁.

**desolation** — Reading the end of שְׁמוּת as an archaic feminine singular /-at/, not a classical feminine plural.

46:10 **the earth's extent** — Literally, “the extent of the earth.”

**Wagon** — Reading the end of עֲגֻלֹת as an archaic feminine singular /-at/, not a classical feminine plural. 𐤁 reads “shield.” This is supported by 𐤁: עֲגִילִין (round-shield). Such a reading may be possible, but “wagon/cart” (literally “roller”) is more likely to be “burned.”

**burns [to ash]** — Alternatively, “incinerates.” This is not the typical verb “to burn.” It refers to complete destruction by fire.

**with fire** — Literally, according to the Masoretic pointing, “with *the* fire.” The same consonants, however, can be read without the definite article. So 𐤁: “in fire.”

46:11 **Surrender** — Alternatively, “Give up.” Literally, “stop/desist.” In this case from fighting against

*the heavenly fire*

YHWH's people.

**will be exalted . . . will be exalted** — The poetic repetition of entire lines with only a slight variant in each line is characteristic of old Semitic poetry as seen in Ugaritic and Assyrian.

46:12 **[God] of Legions** — The title is elided. For the full title, see, for example, 2 Sam 5:10; 1 Kgs 19:10, 14; Ps 89:9; Jer 5:14.

**Exalt!** — The final *selah* is not present in **⚡** or **⚡**. It may not have been present originally—though it is difficult to be sure. **⚡** indicates its presence.

**Jacob's god** — Literally, “the god of Jacob.”

47:1

47:2 **strike a palm** — Translation literal.

**joyful resonance** — Literally, “sound of joy.”

47:3 **YHWH [is] the awesome Supernal** — Translation literal. Most translations take “Supernal” as an epithet and thus render this line in the manner of “YHWH the Supernal is awesome.” That, however, misses the point. The nations are called to acknowledge YHWH not because he is awesome, but because he is the Supernal—the highest of all gods. And, thus, the rightful ruler of the earth. The parallelism between lines (noun plus adjective) makes this evident. To insert the “is” between Supernal and awesome is like inserting an “is” between King and great in the next line.

**over the Whole Earth** — A few Hebrew MSS say “above all gods” (על-כל-אלהים) instead of “over the whole earth” (על-כל-הארץ)! **⚡** and **⚡** support **⚡**.

47:4 **subdue** — From Aramaic. The Qal means “to lead.” The Hiphil means “to cause to lead” or “to drive/compel/subdue.” It is not the Hebrew verb “to speak.”

47:5 **our inheritance** — **⚡** says “his inheritance” instead of “our inheritance,” which is followed by **⚡** and **⚡**.

47:6 **shophar's blast** — Literally, “the sound of shophar.”

**[goes up]** — Typical of Semitic poetry, the second verb that would be parallel with the first is elided.

47:7 **Of Elohim** — **⚡** matches “our king” in the next line with an “our god” here. A few Hebrew MSS match the *lamed* in the following line by adding one here (*to* Elohim).

47:8 **of the Whole Earth** — Many Hebrew MSS, probably harmonizing with v. 3, say “over the whole earth.” **⚡** and **⚡** support **⚡**.

**masterfully** — Unlike the noun *maskil*, which appears in the title of the psalms, this actually is a Hiphil participle of the root שכל. Its meaning here is best understood by looking at its use in 2 Chr 30:22 and 1 Sam 14-15. In both places, the word implies “mastery” or “skillfulness.”

47:9 **[the] nations** — Some Septuagint MSS (like **⚡**<sup>A</sup>) have “all [the] nations.”

**the throne of his holiness** — Translation literal.

47:10 **to the god of Abraham** — The precise nuance of this verse is difficult to ascertain. **⚡** (followed by **⚡**), interpreted ע as “with” instead of “people.” This is possible. However, σ’ and θ’ support **⚡** in interpreting it “people,” not “with.” Some translations, incapable of deciding

between these two, throw both in (with the people), but that has no support. A less common meaning of עַם, but one used with several different verbs in the HB, is “to/toward.” We find this use of עַם in Ugaritic as well as Hebrew. That seems to make the most sense.

**earth's defenses** — Instead of “shields of (מַגְנֵי) earth,” some conjecture, without MSS support, that it should be “leaders of (סֹנְנֵי) earth.” שׁ says “mighty ones,” which would be something very different. ט supports מִלִּי. The word *mgnm* does not mean “rulers” (as in NAB and NET), but it could mean “defenders” or “protectors.” Thus, KAI §78 says, utilizing a plural of majesty: *lbʿl ḥmn wlʿdn lbʿl mgnm* (to Baal Ḥamon and to the Master. To Baal the Protector). So NJPST (the guardians). We take it metaphorically, however, in the sense of “defenses.”

**highly exalted is he** — Just as שׁ reads “mighty ones,” so it says “they will be exalted” instead of “he is exalted.” Thus, the Greek version ends in praise of people instead of praise of YHWH.

48:1-15 According to *b. Rosh Hashana* 31a, this psalm was recited every Monday.

48:1 **A melodious Korahite chant** — Apposition. Literally “A chant. A melody of the Korahites.” שׁ adds “On the second [day] of the Sabbath [week].” In other words: “Monday.” See note above.

48:2 **in our god's city, [on] his holy hill** — Literally, “in the city of our god, the hill of his holiness.” We add a prepositional *bet* to the last phrase (*on* the hill) to show its parallelism with the previous phrase (*in* the city). ט does likewise.

48:3 **Lovely [is] the summit** — The word נֹרֶךְ is hapax. In MH, it can refer to a summit or bough of a tree (Jastrow). Thus, some later Jewish interpreters take it as “beautiful of branch,” referring, perhaps, to the Mount of Olives. שׁ says “well of root”—meaning, perhaps, “well-planted.” In any case, since an adjective precedes נֹרֶךְ, it cannot function attributively. שׁ's genitival construction (beautiful of X) is possible as is a dative construction (beautiful in X). More probable, however, is the predicative sense (beautiful [is] X). A cognate of נֹרֶךְ in Arabic means “elevation/eminence” like the later Hebrew meaning “summit.” Something like that is a strong possibility. ט says “handsome as a bridegroom,” which is probably an interpretive flourish.

**joy of the whole earth** — Lam 2:15 wonders what happened to the city that was called “joy of the whole earth.”

**pinnacle** — Literally, “sides.” The dual form, however, also refers to the peak of a mountain, which forms a nice parallel with our rendering of נֹרֶךְ. Most translations, following the Masoretic accentuation, separate “Zion's hill” from “Zaphon's pinnacle.” Parallelism with the first half of the verse, however, suggests a predicative construction.

48:4

48:5 **kings** — Literally, “the kings.” So שׁ and ט. 4QPs<sup>i</sup>, however, simply says “kings.” We think this makes better sense and, therefore, follow the ancient Hebrew witness. Some Septuagint MSS (like שׁ<sup>A</sup>) say “the kings of the earth.”

**traversed** — Literally, “crossed/passed.”

48:6 **When** — Literally, “they, themselves, saw, after [which]...” The particle כִּי often functions temporally. We represent this by “when.” Other translations say “as soon as.”

*the heavenly fire*

**themselves** — The Hebrew subject is emphatic. So LEB (they themselves saw).

**saw**, — The Masoretes place an *athnach* under “they were terrified,” but we think the verse divides more naturally here. Thus, we place the *athnach* here.

48:7 **there** — The presence of “there” is odd. What is its antecedent? Where is “there”? It may have a temporal sense like “then.” It is present in **Ⲫ** and **Ⲛ**, but missing in **ⲱ** and **Ⲥ**.

48:8 **east wind** — **Ⲫ** says “violent/forceful,” perhaps influenced by the “*fierce* east wind” of Exod 14:21.

**smashed** — Or “shattered.” We interpret this imperfect as a preterite—quite common in ancient Semitic poetry. What, however, is the subject? Is it a 2MS “you” as **Ⲫ** (so HSCB, KJV, NASB, RSV)? Since that does not appear anywhere previously and has no antecedent, probably not. Read it instead as a 3FS (she), referring to the wind (so NAB, NJPST, NRSV, NJB). The form is the same and, thus, can be taken either way. The fronting of the wind and use of *bet* serves to establish a circumstantial clause.

**the Tarshish[-crafted] ships** — Literally, “ships of Tarshish.” Not that these are actually ships from Tarshish or ships belonging to Tarshish, but that they were constructed for the perilous journey back and forth from there. Thus, it is a reference to the quality of the ships. Such ships as those crafted for Tarshish are expected to make it through most natural storms. Yet not even they survived.

48:9 **concerning** — An interesting use of *bet*. See Job 26:14 for similar usage.

**sustains** — Alternatively, “stabilizes.”

48:10

48:11 **nature** — Literally, “name.”

**to** — Literally, “above/over/on” (על). It is quite common, however, for על and אל to be interchanged. Thus, we read this as אל (to/toward). There is no need to change it to עד as some think (as in the Arabic and Syriac versions).

48:12 **advocacy** — Though the noun is plural, but we take it as collective singular. **Ⲫ** and **Ⲥ** end the verse: “[oh] YHWH”—probably under the influence of Ps 97:8. **Ⲛ** supports מל.

48:13 **[all of you]** — The imperatives here are all plural. In other words, the psalm is now speaking out toward all who hear it.

48:14 **her rampart** — Literally, “the rampart.” The same consonants, however, could be read as “her rampart,” which is how we take it and is also how **Ⲫ** took it. **Ⲫ**, however, reads “power,” which is also a possible rendering. **Ⲛ** says “throngs,” probably agreeing with **Ⲫ** in reading the word as “power/army.” The rendering “rampart,” however, is more likely in the context of towers and citadels.

**[all of you]** — The imperatives here are all plural. In other words, the psalm is now speaking out toward all who hear it.

**Count** — The verb פסג is problematic. In MH, it means to “divide/cut through/break through” (Jastrow). Most translations stretch that to the breaking-point with unattested meanings like “go through/tour/walk through” (NASB, NRSV, HSCB, NET). Renderings like “consider/examine” (KJV, NAB, NJB) appear to be loosely based on **Ⲫ**’s καταδιαίρειν, which is used in

place of the verb **נִזַּר** in Ps 136:13 and can mean “to decide.” More likely, however, is **ס**'s use of *καταδιαιρεω* for the verb **פָּלַג** (to divide/split). Since the verbs **פָּסַג** and **פָּלַג** have the same meaning and, except for one consonant, are spelled virtually the same, it is not hard to imagine a corruption from **פָּלַג** to **פָּסַג**. However, what does it mean to “divide/split/cut through her citadels”? And how can that possibly be parallel with “count her towers”? Based on the parallelism with “count her towers” and the use of the same root another time in the verse (to recount), we suggest a corruption from an original **סָפַר** (to count). The first two radicals were accidentally switched through metathesis (**פָּסַר**) and the final radical was wrongly “corrected” to **פָּסַג** quite late in the transmission process when MH was in use. Interestingly, **ט** doesn't have the word at all.

**So you may . . . generation** — This line should begin the next verse, not end the previous one.

We consider the text wrongly divided, which we represent by our formatting.

48:15 **this god—our god forever and ever** — We take the phrases “this god” and “our god forever and ever” as appositional, with no need for a copula. The syntax, however, is ambiguous. Others suggest renderings like “this god [is] our god” or “this [is] god, our god.”

**himself** — Emphatic subject.

[*With*] **Alemeth [harps]** — The verse ends with either **עַל-מוֹת** (“against death” or “to the end”)

or **עַל-מוֹת**. Both the Hebrew witnesses and the versions are divided on the issue. **אז**, for instance, has it as one word (**עַל-מוֹת**), but points it as two (**עַל מוֹת**). **אז**<sup>A</sup> has **עַל-מוֹת**.

According to Kennicott, numerous Hebrew MSS have **עַל-מוֹת**. **ס** supports **עַל-מוֹת** (and interprets it as “forever”). Since this psalm follows so closely on the heels of a previous **עַל-מוֹת** psalm, most likely with intention, we prefer **עַל-מוֹת**, but vocalized as Alemeth (see 46:1). **ט** takes it as one word, but interprets it strangely: “in the days of our youth.” Some scholars think that the word should belong to the start of the next psalm—not at the end of this one. Note, however, that if this word does refer to “harps of Alemeth,” it would conflict with a psalm that indicates the use of lyres, not harps (49:5). As for psalm notes appearing at the end of a psalm instead of the beginning, see Hab 3:19.

49:1

49:2 **you** — Literally, “the.” Our use of “you” makes it definite.

**the living world** — The noun **חַיִּים** refers to “life” or “longevity,” but is sometimes used to refer to the place in creation in which life exists (the sphere of the living). See, for instance, Ps 17:14.

49:3 **commoners and upper classes** — Literally, “children of Adam and children of men.” The expression “man” is often used to describe someone with high social standing in contradiction to someone who merely belongs to the normal race of men (Adam). Thus, the celebrated Deliverer, Gideon, was called a “man” of Israel (Judg 7:14). So also, the term “children” often functions as an indicator of membership or category. Thus “children of men” means “those of high social standing.” The next line adds clarification to the distinction. See also Ps 62:10.

49:4 **[with] sagacity . . . profundity** — The concluding nouns in both this and the next line are

*the heavenly fire*

adverbial accusatives. They indicate the manner of speaking and muttering. The feminine-plural ending is a typical marker of this adverbial function. Thus, for instance, Gen 42:7 says וידבר אתם קשות (literally, “he spoke to them *with harshness*,” or more idiomatically, “he spoke to them *harshly*”). Because the concluding nouns in both lines contain the same ending, this creates rhyme, which we replicate in English.

49:5

49:6 **in troubling times** — Literally, “days of trouble.” Though some scholars have suggested, in the past, changing the preposition from *bet* to *kaf*, the *bet* (in) is clearly preserved in our oldest Hebrew witness (4QPs<sup>j</sup>).

**my devious [foes]** — Literally, “my feet.” So ❸. Others suggest repointing it as a participle meaning “my supplanters.” ❹ interprets it as though it comes from the word “result/conclusion/end.” We suggest taking it from the adjective “devious.” Thus, “my devious [ones].” That particular vocalization is supported by Origen's Greek transcription of the Hebrew: ακουββαι (Field).

**surrounds** — The verb is singular, but it could be interpreted as plural (so Origen's Greek transcription).

49:7 **their horde of riches** — Literally, “the horde of their riches.”

49:8 **by no means** — This expression reflects the intensifying emphasis of the infinitive absolute.

**One can, by no means, ransom another** — Literally, “A brother, a man can by no means ransom.” So NASB (no man can by any means redeem his brother), NET (a man cannot rescue his brother), and ESV (no man can ransom another). However, the use of both “man” and “brother” functions in a distributive sense to mean “one” and “another,” not “man” and “brother”! Contrary to some translations, there is no reflexive sense in this colon (one can by no means ransom *oneself*) and no need to repoint it as a Niphal to create that sense (it appears in the next colon). The KJV's move toward pluralization (none of *them* can by any means redeem) is unnecessarily loose. Comically (yet absurdly), many translations render וְאֵל twice—sometimes as “brother,” the reflexive “self,” or something else, and then as an introductory particle! So ESV (*Truly* no man can redeem *another*), HCSB (Yet...a person), NET (Certainly...his brother), NJB (But...himself), NRSV (*Truly*...one's life). English translations are not the only ones that have a hard time with the simple syntax in this verse. ❸ either does not understand the function of the infinitive absolute before a finite verb or is purposely interpreting it in a new way! It separates the verbs (contrary to the rule of grammar!) and treats them as parallel: “One does not redeem. Will another redeem?”

49:9 **Yes** — Common in Hebrew poetry is the use of the so-called “emphatic *waw*,” meaning “yes!” or “indeed!”

**their life is costly** — Instead of the verb “to be costly,” ❸ interprets it as a noun (price/value). It also says “*his* life” instead of “*their* life.” We follow מִלֵּל.

**It will come to an end** — לֵּל means “to cease/come to a stop.” 4QPs<sup>j</sup> appears to have a corrupted form of it. 4QPs<sup>c</sup> supports מִלֵּל.

**for good** — Literally, “permanently.”

49:10 **Can, then,** — This phrase represents the conjunction. We interpret it as a consequential question

based on the previous assertion. Most translations treat it as indicative of purpose (so that).  
**never seeing** — 4QPs<sup>c</sup> has “and never see.”

49:11

49:12 **Their graves** — Literally, “their innards” (קרבם). Read instead “their graves” (קברם). So 𐤔 and 𐤕. The present word resulted from accidental metathesis. Some translations (like KJV) are highly interpretive by assuming that קרב must refer to an “inner thought,” even though the word “mind/heart,” which would signal such a meaning (as, for instance, in Ps 55:22), does not follow.

**their abodes** — The ending יִמּוֹ is preserved in 4QPs<sup>j</sup>, which is older orthographically, but makes no difference in meaning.

**over grounds** — Translation literal.

49:13 **Yet** — This conjunction does not appear in 𐤎<sup>L</sup>. Since, however, 4QPs<sup>c</sup> has it (as well as both 𐤔 and 𐤕), we insert it. Contextually, it appears to have an adversative (yet) sense.

**does not know** — Literally, “does not remain overnight/lodge” (בל־לַיִן). So 𐤕 and 𐤔'. 𐤔, however, has “does not know,” as in v. 21. It is likely that both this verse and v. 21 were identical at some point. Since our oldest Hebrew witness (4QPs<sup>c</sup>) agrees with 𐤔 (בל יבין), we consider that original.

**slaughtered beasts** — Literally, “the beasts [that] are destroyed.”

49:14 **folly** — Instead of כסל (folly), 𐤔 seems to be reading מכשל (obstacle/offense).

**and of their successors** — Literally, “and [those] after them” (ואחריהם). Some think we should read “and their paths/ways” (וארחיהם)—the present word resulting from accidental metathesis, but such a reading is unnecessary.

**approve** — From רצה (to be pleased). Some Septuagint MSS (like 𐤔<sup>A</sup>), so also 𐤔', agree.

Others, however (like 𐤔<sup>B</sup>), interpret it to mean “bless/praise.” 𐤔' takes it from רועץ (to run).

**words** — Metonymy. Literally, “mouth.”

49:15 **are placed** — We take this from שית (put/set/place). So 𐤔. It is used passively. The pointing indicates שתת, an older form of שית, which appears in Ugaritic (DUL).

**Mot** — That is, “Death,” the Canaanite deity of the grave.

**feed [on]** — Or “graze [on].” The “on” is presumed in parallel with the “over” in the next line.

Alternatively, “be their shepherd/shepherd them.” “Graze/feed” is preferable since it parallels the sense of “consume” in the last line.

**tread** — Pointed as from רדה (“to tread/press/stamp” but also “to rule”). Some repoint it and take it from ירד (to descend). So NRSV (straight to the grave they descend).

**dawn** — The disjunctive accent (*rebia*) shows that this word belongs at the end of this line and not at the start of the next one.

**as** — This *waw* and the fronting of a new subject suggests a circumstantial clause.

**their form** — Literally, “their distress/pain” (צירם), which doesn't make sense. Oral tradition repoints as צורם. In Isa 45:16, צירים appears to mean something like “images/forms” (some



suggest “idols”). This provides the clue to the meaning here. We take **צִיר/צוֹר** as the masculine counterpart of the feminine noun **צוּרָה** (design/form/plan). So **ט** (their bodies). So **ס** (their figure).

**eats away** — The Piel form means “to consume/wipe out/eat away.” The Qal form, which does not appear here (though it could be interpreted that way) means “to waste away.” So HCSB, NAB, NRSV.

**[each] one's [princely] prominence** — Literally, “the [princely] prominence (**זבל**) belonging to it (**לו**).” The “it” refers back to the “form” (**צִיר/צוֹר**). Thus, it functions in a collective or distributive sense. There is no reason, with **ט**, to take the suffix “he/it” as indicative of God (his Presence). The ancient meaning of **זבל** was “prince/principality” as in Ugaritic (DUL) and Phoenician (DNWSI). From that, it took on in Biblical Hebrew the more metaphoric sense of “height/eminence,” but always in terms of some special authority or dominion. The paraphrase of **ס** (their glory) is close in sense.

49:16 **dominion** — Metonymy. Literally, “hand.”

**the Underworld** — Literally, “Sheol.”

**when** — Some think this should be interpreted in a causal sense (because). **ס** agrees with the sense as we see it: **סταν** (when) instead of **סטי** (because).

49:17 **increases his riches** — Though the consonants can be read as a Qal (to become rich), the Hiphil vowel marks indicate a causative sense (to make rich).

49:18

49:19 **while he lives** — Literally, “in his life.”

49:20 **his being** — Literally, “it.”

**pursue** — Literally, “go as far as.”

49:21 **A man with valuables does not know** — Literally, “a man [is] with valuables, *but* does not know.” We consider the conjunction an error. That is supported by several Hebrew MSS, **ט**, and **ס**.

50:1 **supreme deity** — Literally, “god of gods.” An example of the plural superlative (like “holy of holies,” meaning, “the holiest place”). So **ס** and **ס**. The Three interpret “god” as an adjective meaning “mighty/powerful,” which **ס** sometimes does as well (Ps 7:12). They may have been influenced here by **ט** (Mighty is God). In the Masoretic accentuation, the disjunctive accent over Elohim (*pazer*) and the conjunctive accent under El (*mehuppah*), further supports the fact that these two should be read together as a phrase and not as a simple list of names (El, Elohim). This phrase stands in apposition to the divine name.

**The supreme deity, YHWH** — The same declaration appears twice in Josh 22:22.

**from the rising to the setting of the sun** — Literally, “from the rising of the sun to its setting.”

50:2 **[with] perfection of display** — Literally, “of beauty/loveliness.” Compare to Lam 2:15. To mimic the poetic alliteration intended by the use of **יפי** and **הופיע**, we chose to render them “display” and “day.” After all, beauty is what the eyes see—the appearance or display of a thing.

**manifests day** — Literally, “shines/dawns/brings light.” To mimic the poetic alliteration intended

by the use of **יָפִי** and **הוֹפִיעַ**, we chose to render them “display” and “day.” After all, the shining or dawning is the manifestation of day.

50:3 **cannot be silent** — Literally, “will not be silent.” The phrase exists, however, in a subordinate relationship to the previous verb. Therefore, we use “cannot” instead of “will not.”

**is fiercely turbulent** — A Niphal from both **שָׁעַר** and **סָעַר**.

50:4

50:5

50:6 **declare** — מ<sup>L</sup> points this verb as *waw*-consecutive, but ש interprets it as *waw*-copulative (*and* the skies declare declare).

**because Elohim—The Judge [is] he** — Translation literal (**כִּי אֱלֹהִים שֹׁפֵט הוּא**). One could redivide the phrase as “because a god of judgment [is] he” (**כִּי אֱלֹהֵי מִשְׁפֵּט הוּא**). So Sir 35:15.

50:7

50:8 **your offerings [ascending]** — Literally, “your ascension [offerings].”

50:9

50:10 **[by] the thousand** — “Thousand” refers to the cattle, not the mountains—just as “every” refers to the creatures, not the forest. So NAB (beasts by the thousands). ש interprets **אֵלֶךְ** as “oxen” instead of “thousand,” though “oxen” takes the plural form everywhere else (as in Ps 8:8).

50:11 **the skies** — Literally, “the hills” (**הַרִימִם**). An error for “the skies” (**הַשָּׁמַיִם**). So ש, S, and T.

**the mammal** — מָיִם refers to a nipple (Isa 66:11) and, by extension, those creatures that feed their young from them. Thus, “mammals.” So *zizu* (breast/nipple) in Assyrian (CAD). The association with a “creeping thing” is a late Rabbinic attempt to make sense of the verse based on MH, in which מָיִם refers to various small insects like the mite or spider (Jastrow). ש interprets it as *ωραιότης* (“the bloom of youth” or “nubile beauty”)—perhaps associating breasts with the beauty of one who is sexually mature and, by extension, any fullness or ripeness of beauty.

50:12 **I would say nothing to you** — Literally, “I would not say [it] to you.”

50:13 **aurochs** — The **אַבִּיר** (*’ābîr*) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note how this term is a synonymous stand-in for “bull” (**פָּר**) in v. 9. Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics.

50:14 **with thanks** — Or “thankfully.” This noun (thanks/thanksgiving) is an adverbial accusative. See also v. 23.

50:15 **a troubling time** — Literally, “a day of distress.”

50:16

50:17 **[it is] you** — The Hebrew is emphatic.

50:18 This verse features accusations against the breaking of two of the “ten commandments”: the

*the heavenly fire*

approval of theft (Deut 5:19) and participation with adultery (Deut 5:18). The next verse features an accusation against the breaking of another: speaking deceitfully (Deut 5:20).

**you are pleased** — From  $\sqrt{\text{רצה}}$  (to be pleased).  $\mathfrak{S}$  and  $\mathfrak{T}$  take it from  $\sqrt{\text{רוץ}}$  (to run).

50:19 **Your words** — Literally, “your mouth.”

**maliciously** — Literally, “with harm.” This noun functions as an adverbial accusative.

**trammels** — Literally, “binds up.”

**deceitfully** — Literally, “with deceit.” This noun functions as an adverbial accusative.

50:20 **Whenever you sit** — We interpret this imperfect as frequentitive (whenever).

**against your mother's** —  $\mathfrak{S}$  says “and against...” 4QPs<sup>c</sup>, however, supports  $\mathfrak{M}^L$ .

**false report** — We read this word as  $\text{רבה}$  (false report/rumor). That agrees with the reading of  $\alpha'$ :  $\psi\sigma\gamma\sigma\nu$  ( $\text{רבה}$ ). So, by extension,  $\mathfrak{S}$  (slander). The Hebrew as it stands ( $\text{רפי}$ ) is unintelligible. Since it was unable to translate it,  $\mathfrak{T}$  simply reproduced it. Unfortunately, the only consonant preserved in 4QPs<sup>c</sup> is *dalet*.

50:21 **I would really** — Reading the infinitive absolute ( $\text{היו}$ ) instead of the infinitive construct ( $\text{היות}$ ) as required by Hebrew grammar even though the final consonant is preserved in 4QPs<sup>c</sup> (yet even 4QPs<sup>c</sup> makes a mistake in this word).  $\mathfrak{S}$  seems to be reading  $\text{עון}$  (iniquity) instead.

**hereby** — Capturing the nature of the cohortative.

**in plain sight** — Literally, “for your eyes.”

50:22 **without [any] rescuer** — Literally, “and there will be no rescuer.” The language here is reminiscent of Ps 7:3, which ascribes these characteristics to the psalmist's enemies. See also Isa 5:29.

50:23 **and sets** — Reading  $\text{וַשִׁם}$  as a *waw*-copulative with the verb  $\text{שם}$  (to put/set/place).  $\mathfrak{S}$  took it as “and there.”

**precedent** — Literally, “manner/custom.”

**divine salvation** — Or “the salvation of Elohim.” The word “Elohim” is probably used here in an attributive sense to mean “divine.”

51:1

51:2 For the story referred to in this superscription, see 2 Sam 11:2-12:12.

**went into** — The first “went” refers merely to a directional encounter, whereas the second “went” is sexual, thus, we render it “went into.”

51:3 **your kindness** — Some Hebrew MSS have the plural of intensification. This seems to be represented by  $\mathfrak{S}$  (your *great* mercy). It is probably a case of harmonization with the plural form of noun in the next line.

**your mercy** — The plural ending of this noun is one of abstraction, not of number. The alternation between singular and plural forms is a common feature of Semitic poetry.

**my transgressions** —  $\mathfrak{S}$  has the singular “transgression.” So also in v. 5. The consonants could be interpreted as either singular or plural. We follow the traditional reading of the ancient synagogues as represented by  $\mathfrak{M}^L$ .

51:4 **Completely** — An infinitive absolute (as evidenced by  $\mathfrak{M}^L$ , 4QPs<sup>c</sup>, and 4QPs<sup>j</sup>) functioning adverbially. Traditional Jewish interpretation, however, treats it as an imperative.

- 51:5 **my transgressions** — The fronting of the accusative object is for emphasis.  
**yes, I** — The Hebrew subject is emphatic.
- 51:6 **That [which is] evil** — Literally, “and the evil.”  
**Therefore** — Or “in consequence.” Some interpret this particle as causal (Phillips), which we find perplexing. Others believe it to be expressive of purpose (Delitzsch). More in line with context, however, is the usage of לַמַּעַן for result or consequence. The speaker has admitted fault and, therefore/in consequence, Elohim is just in passing sentence.  
**when you pronounce** — Literally, “when you speak/in your speaking” (בְּדַבָּרְךָ). ש, however, says “in your words” (בְּדַבְרֶיךָ), which is quoted by Rom 3:4 (both RPM and NA27). This is supported by ש’.
- pass sentence** — Or “judge.” ש interprets this as a Niphal (when you *have* judged), which is another possible interpretation.
- 51:7 **Though** — Both this and the next verse begin with הֵן. Our rendering “though...yet” is meant to express their emphatic and contrastive forces.  
**brought** — This rendering reflects the Polal form.  
**bred** — The verb here (יָחַל) is elsewhere used only to describe animals that mate when in heat.
- 51:8 **murky [part]** — טְחוּת occurs only here and in Job 38:36. Rashi interpreted it as “kidneys” in line with ט. This rendering is based on the assumption that the word comes from טוּחַ (to plaster/coat) and refers to that which is coated with fat. So NAB and NJB (heart). Many translations give a periphrastic rendering in that direction. So HSCB (inner self), NRSV (inward being), KJV (inward parts), and NASB (innermost being). There is very little, however, to warrant such interpretation. The word parallel with טְחוּת in Job 38:36 is difficult to interpret. The word parallel with it here (סֵתֶם), however, is clear: “hidden/sealed/secret [thing].” We have good reason, therefore, to view טְחוּת as something obscure or hidden from view. So ש: “the *unseen* and secret [things] of your wisdom.” Ultimately, we believe, both “murky [part]” and “private [place]” are metaphors for the womb (in consonance with the previous verse).  
**teach me** — Literally, “make me know.”
- 51:9 **Should you** — Both renderings of “should you” reflect the modal quality of the imperfect verbs, which indicate wish/desire. They are not imperatives (commands).  
**hefted** — This is a Hiphil, not a Qal. Thus, it should not be “become white,” but “shine white” or “glisten.” The reference is not to the color of the snow, but to the luminosity of it.
- 51:10 **fill my hearing** — Literally, “make me hear.” ש supports our estimation that a fullness of hearing is intended by rendering this “should you fill me.”  
**joyful exultation** — Hendiadys. Literally, “exultation and joy.”  
**the bones you crushed** — ש says “the *humbled* bones” instead of “the bones *you crushed*,” removing YHWH as the agent of the action. ט reads “flattened.” The verb “crush” appears again in v. 19.

51:11

*the heavenly fire*

51:12

51:13

51:14 **willing spirit** — Literally, “spirit of willingness.”**imbue me** — Literally, “lay on/prop up/support me.”51:15 **your ways** — **ס** has the singular “your way.”**and sinners, [that]** — The strong disjunctive accent (*rebia*) indicates a break in the thought at this point. Thus, it should not be interpreted simply “and sinners will return to you.” Thus, we interpret the final clause as relative (that).51:16 **my salvific god** — Literally, “god of my salvation.”**vindication** — In later Hebrew: “benevolence/clemency.”51:17 **should** — This verb is imperfect, not imperative. It continues the sense of wish/desire seen previously.51:18 **For if** — Literally, “because/for not.” Instead of “not” (נֹכַח), the same consonants can be read “if” (אִם). So **ו**: “for if...” Such a reading is implied by the rest of the sentence (see below).**then I would give [it]** — The verb is *waw*-conjunctive, not *waw*-consecutive. Thus, the cohortative sense (I would) is retained. The *waw* signals apodosis (then), which argues strongly for the previous clause to be conditional (if).51:19 **My sacrifice, Elohim** — Literally, “the sacrifices of Elohim.” So ESV, KJV, and NASB. The same consonants, however, can be read “my sacrifice,” which we prefer since it makes the most sense of what came previously. So NAB. Though **ע** reads a singular, it is in construct (the holy sacrifice of Elohim). The singular is also supported by **ו**, but it provides a different nuance: “the sacrifice to God [is]...” So NJB and NJPST. Many translations follow **ו** paraphrastically with something like “the sacrifice(s) acceptable/pleasing to God.”**crushed.** — The extremely strong, disjunctive accent (*athnach*) shows that the main break in the verse occurs at the end of this line, not at the start of it—contrary to most translations. Thus, this line belongs with the previous ones and what follows stands alone.**may you not** — **ו** reads the third-person: “he will not.” So also **ס**.51:20 **Build up** — Because the first verb is an imperative, we have good reason to treat the second as imperative even though it is imperfect. Verbal alternation is common in Hebrew poetry without indicating a shift in meaning. It is unknown, however, whether the verb means “to build” walls that have never been there or “to rebuild” walls that have fallen. It may even be a metaphor asking for Jerusalem's protection instead of speaking about actual walls. To communicate that ambiguity, we render it “build up.” So ESV and NIV. **ו** takes the verb as a feminine plural Niphal: “may Jerusalem's walls be.” **ע** says “complete.”51:21 **the sacrifices of the righteous [one]** — Alternatively, “the sacrifices of righteousness.” The point, however, is not to distinguish between sacrifices that represent righteousness, but to say something about what makes the sacrifices acceptable: someone who is righteous.**Then will be brought up** — The verb could be interpreted as either a Qal (they will go up) or Hiphil (they will be brought up). The Masoretic accents indicate the Hiphil, which we follow. Note that “bulls” is the subject of the verb as indicated by the grammar and no other subject or change of subject is indicated. The KJV's rendering “then shall they offer bullocks” (so also

YLT) has no support. The subject is flung all the way to the end of the verse because it is not important that bulls are brought, but that any sacrifice that is pleasing to YHWH is again being offered.

52:1 **A *Davidic enlightenment*** — **ט** says “By the hands of David.” This is the first time **ט** has made a statement about David writing a psalm. Obviously, **ט** did not consider all the previous uses of *lamed* with the name David to indicate authorship. It must have recognized, perhaps through tradition, that this psalm goes pretty far back in time—that it belongs to the earliest strata of this scroll.

52:2 For the story referred to in this superscription, see 1 Sam 22:9-10.

**at the time** — Literally, “when.”

52:3 **glory** — Or “boast/brag/vaunt.” This rendering is closer to the idea of “praise” displayed across the stems of the root.

**you “hero”** — Literally, “the hero.” The article represents the vocative, which we render with “you.” We place “hero” in quotes since the tone is strongly sarcastic. It is also part of a word-play involving another word in v. 9. We have italicized it so that the effect of the word-play between it and the other in v. 9 is not diminished by the number of verses between.

**[you] “devotee of El”** — According to the accents, this reads, literally, “the faithfulness of El.” Some translators think that **אֱלֹהִים** was, originally, **עַל הַסִּיד** (against the faithful). **ס** supports that shift. So NRSV and RSV (against the godly). We find that unlikely. A few take **סִיד** from a different root, meaning “to insult/revile/disgrace.” So NIV (you who are a disgrace). **ס** has the negative term “lawlessness,” which is probably a paraphrastic rendering of the alternate root. **א'** certainly goes with the other root: **סִיד** (disgrace). We think the term is negative. With Dahood, we view the phrase as a sarcastic expression referring not to the faithfulness of El (which would be quite out of place in this section!), but to the boasts of those who think that their evil acts are a sign of their faithfulness to god. Therefore, we repoint **אֱלֹהִים** as **סִיד**.

**[Why,] . . . does your tongue devise** — The *imperfect* form of the next verb continues the sense of a question that began the psalm. Therefore, we insert “why” at the start of the sentence. If the scribe wanted to say “your tongue devises destruction,” the *perfect* would have been used.

**[Why,] all day long,** — As Buttweiser says in *The Psalms*, to translate this as “the faithfulness of God [is] all day long” is grammatically fallacious because “it is an iron-clad rule that the nominal predicate cannot have the article. As in every one of the twenty-four other examples occurring in the Psalms and the twelve in other biblical writings, *kol hayyōm* can only be an accusative of time and is hence to be construed with *hawwōth tahshob* of vs 4a.” Some translations try to get around that by adding a verb that isn't there (endure). Such paraphrasing is unnecessary. “All day long” clearly belongs at the start of v. 4 and not at the end of v. 3. So NAB, NRSV, and RSV.

52:4 **speech** — This word is one indication of the antiquity of the psalm. Most translators and commentators perceive **הָרוּת** to be a plural form of *hwh*, meaning something like “ruin/destruction,” “desire,” or even “misfortune” (in MH). Renderings like “mischief” (KJV

and YLT) or “wickedness” (ASV) are blind stabs in the dark. Instead, **הוֹוֹת** should be identified with Ugaritic *hwt*, meaning “word/statement/utterance” (DUL), and Akkadian *awatu*, meaning “word/message/statement/order/command” (CAD). Thus, for instance, in the Baal Cycle (*KTU* 1.3.iii:13-14), Baal declares, *thm aliyn b'l hwt aliy qrdm* (Message of Most High Baal, word of the Highest of Warriors). It is an old Semitic word that relates directly to one's speech or pronouncement, which is the exact context here (and elsewhere in biblical texts). Because of the negative context, HALOT suggests “threat,” but we stick with “word/speech/utterance.” See Lubetski, “The Utterance from the East: The Sense of *HWT* in Psalms 52:4, 9; 91:3.”

**Worker of perfidy**, — We divide the text differently here. We believe that this phrase should start v. 5, not end v. 4. It is highly unlikely that a bicolon would end a section in this psalm (see vv. 7, 9, and 11).

52:5 **rather than** — Many translations render the comparative *min* as “more than.” However, the point of comparison is not that the wicked person has a *greater quantity* of love for one than for the other, but that the wicked person has a love for one *and not* the other.

[**adore**] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided. See next verse.

**instead of** — Many translations render the comparative *min* as “more than.” However, the point of comparison is not that the wicked person has a *greater quantity* of love for one than for the other, but that the wicked person has a love for one *and not* the other.

**truth-speaking** — According to the Masoretic accents, the phrase is literally, “speaking [what is] true.” **צִדֵּק** would then function as an adverbial accusative (speaking truly). Alternatively, **דָּבָר** could be vocalized as a noun in construct: “a lie instead of *a word of truth*.”

52:6 **the words of Belial** — Literally, “words of *swallowing/engulfing*,” which makes no sense. Thus, most translations change the meaning to “devouring.” **בלַע**, however, does not really mean “devouring.” The appropriate verb for that would be **אָכַל** (see, for example, Ps 53:5). Other translations treat the Qal as if it were the Piel—an intensive form with the meaning “to destroy” (so HCSB, NAB, NET, NJB). None of those options are satisfying. Instead of **בלַע**, read **בלִיעַל** (Belial). The final *lamed* fell out due to haplography with the next word (**לִשְׁוֹן**), after which the *yod* was either lost or erased to make better sense of the word. **ש** renders it “words of *drowning*.”

[**adore**] — Typical of Semitic poetry, the second verb that would be parallel with the first is elided. See previous verse.

**a duplicitous tongue** — Some think that this phrase stands in apposition to the previous phrase (the words of Belial, a duplicitous tongue). So Briggs (ICC). Most, however, follow **ע** and **ו** in taking it as vocative (O/you duplicitous tongue). We believe it simply reuses the previous verb, which is quite common in Semitic poetry (see note above), and simply repeats the form from the previous verse.

52:7 **Yet** — This **כֵּן** is adversative (but/yet). Its usage here prohibits meanings like “likewise” or “also”

(contrary to ASV, KJV, YLT, Rotherham, etc). The rendering “therefore/that is why” (HCSB, NJB, Leeser) is without support.

**permanently** — Contrary to many translations that render לנצח as “forever,” it does not refer here to the idea of perpetuity. Rather, it describes the totality of the ruination. So Tate (WBC): “completely.” So NJB (once and for all), NET (permanent), and Rotherham (utterly).

**sweep** — The three other occurrences of the verb חתה refer either to the *sweeping/shoveling* of hot coals (Prov 6:27, 25:22) or to the *taking away* of charred pottery (Isa 30:14). Either rendering is possible here. 𐤄 supports the latter. 𐤀 and 𐤇 read it from a different root: חתה (to be shattered/dismayed), which is also possible.

**your tent** — Literally, “*the* tent.” We represent the definiteness with “*your* tent.” Though 𐤇 (from dwelling in the place of the Shekinah) interprets this as a reference to the temple, far more likely, it refers to one's earthly dwelling with a possible metaphoric sense of one's body.

**Yes** — Common in Hebrew poetry is the use of the so-called “emphatic *waw*,” meaning “yes!” or “indeed!”

**he will uproot you** — 𐤄 reads “your root” instead of “he will uproot you,” which is a possible rendering.

**the land of the living** — 4QPs<sup>c</sup> contains a definite article before חיים. The construct form of this noun, however, makes it totally unnecessary. The use of a definite article in that position is characteristic of post-biblical Hebrew.

52:8 **Then** — This *waw* does not signify *waw*-consecutive. Rather, it signifies verbal subordination (then). Shockingly, almost no English translation recognizes this. The few that notice it treat it as a *waw* of coordination (and).

**peer and fear** — We mimic the wonderful word-play between וירא and ויירא. 𐤄, 𐤇, and 4QPs<sup>c</sup> support וישמחו (and rejoice) with 𐤅 and several Hebrew MSS (as proposed by BHS) would destroy the word-play.

**and** — Though 4QPs<sup>c</sup> lacks this *waw*, it is present in both 𐤄 and 𐤇. Therefore, we leave it.

**laugh:** — The fact that the following verse represents what the righteous will say is made explicit by 𐤄, which ends the verse with “and he will say,” and by 𐤇, which begins the next verse the same way. Such elaboration, however, is unnecessary. 4QPs<sup>c</sup> supports ויחלל.

52:9 **that zero** — Literally, “the man.” We represent the definiteness with “that.” Notice the shift in status from “hero” (גבור) to simply “man” (גבר). This shift is effectuated through use of an incredible word-play involving nothing more than a change of vowel letters. In order to mimic that word-play, we have chosen the English words “hero” and “zero,” which we think best represents this person's imagined versus actual statuses. We have also italicized the two words so that their word-play would not be lost to a reader.

**would not** — Since this verb is imperfect, it is best rendered in some sort of modal sense—probably habitual (“used to not” or “would not”). It should not be rendered as a perfect (did not/made not) as in so many English translations.

**his refuge** — KJV and NKJV read “strength” (עוז) instead of “refuge/stronghold” (מַעֲוֶה). This



misreading goes back to the Geneva and Coverdale bibles. It probably arose from a MS that suffered from an instance of haplography (אלהים מעוז was accidentally copied down as אלהים עוז). Every single MS listed by Kennicott, however, has מעוז and that word also appears in 4QPs<sup>c</sup>. Instead of fixing the error introduced in our earliest English translations, the KJV and NKJV have perpetuated it.

**trusted** — The *wayyiqtol* is the marker of one meaning and one meaning only: past tense. For that reason, some suggest emending to *waw*-conjunctive to carry on the previous modal sense.

**his horde of riches** — Literally, “the riches of his horde.”

**defiant** — יעז is an imperfect from עזז (to be/become strong/defiant). So 5 and 7. Our use of “defense” and “defiant” mimics the alliteration between מעוז and יעז. One might be tempted to take יעז from עוז (to take refuge). Thus, “took refuge (יעז) in his speech.” That would create a root-play, which is a much tighter form of word-play, but there is virtually no evidence for it (Kennicott lists one MS) and 4QPs<sup>c</sup> supports מז. Note that the alternation between perfect and imperfect verbal forms is characteristic of ancient Hebrew poetry—it does not indicate a shift in meaning.

**his speech** — Instead of הורתו, 5 says הונו (his wealth). So NRSV and Rotherham. 7 is ambiguous, but probably agrees with 5. Since, however, 4QPs<sup>c</sup> supports מז, הורתו should be retained. 5 says ματαιότης, which represents numerous Hebrew words (“emptiness,” “futility,” “worthlessness,” etc) and, therefore, is not very helpful. Virtually all translators and commentators recognize that הורתו refers to the same thing here as הוות did in v. 4. It is an old Semitic word referring to a “word,” “speech,” or “utterance.” Strangely and incoherently, the KJV changes its ridiculous translation in v. 4 (mischief) to an equally ridiculous translation here (wickedness).

52:10 **Elohim's devotion** — Literally, “the devotion of Elohim.”

**constant and continual** — This phrase functions in apposition to the phrase “devotion of Elohim.” It describes the nature of Elohim's devotion, not the state of the person's trust. So Tate (WBC): “(which lasts) forever and ever.”

52:11 **hereby** — Representing the cohortative aspect of the verb. Instead of a simple imperfect, 4QPs<sup>c</sup> has *waw*-copulative. Literally, “So I will praise you.” 5 and 7 support מז.

**you act** — This verb is a gnomic perfect. It describes who Elohim is. It should not be taken as a preterite (because of *what you have done*).

**will hope** — Or “wait/place expectation/be patient for.” Some people emend אקוה to אחוה (I will proclaim), but there is no MS support for that. 5 and 7 support מז. 4QPs<sup>c</sup> is too fragmentary to make out.

**devotees** — 5, 7, and מז have the plural form. 4QPs<sup>c</sup> is the odd man out with the singular.

53:1-7 Translation notes for this psalm deal almost exclusively with differences between Ps 14 and this one. For further translation issues, see the notes for Ps 14.

53:1 **About the war-dance.** — This phrase is not in Ps 14. We understand the word מחלת to be identical to מחלה, which is used in Song 7:1 to describe the “dance” between two armies

(מַחֲנִיִּים) that are facing off against each other. This psalm may have been labeled “about the war-dance” because it seems to mention a field of battle in which workers of iniquity “encamp” against the people, “devour” the people like bread (probably with their swords), and have taken them “captive.”  $\alpha'$  and  $\theta'$  think it refers to a “circle dance,” confusing the dance of war with either a cultic or ceremonial show.  $\mathfrak{S}$  simply transliterates it ( $\mu\alpha\lambda\epsilon\theta$ ). Its transliteration is fascinating in that it is vocalized as a feminine singular participle instead of a noun—perhaps the Hiphil of  $\sqrt{\text{חלה}}$  (to make sick/weak).  $\mathfrak{T}$  takes it as a Hiphil of  $\sqrt{\text{חלל}}$  (to profane/begin/violate): “about the punishment of the wicked who *profane* the name of the Master.” There is no evidence that this refers to a tune or some type of instrument. And even though the word in  $\mathfrak{N}^L$  is almost the same as the word for “sickness/illness,” there is nothing in this psalm to warrant that definition. The opinion of Briggs (ICC) that this should be taken as a feminine participle of  $\sqrt{\text{חלל}}$  (to wound/pierce) is possible, but doesn't seem to have anything to do with the content of the psalm.

**Davidic enlightenment.** — Ps 14 only says “Davidic.” This psalm may have been labeled an “enlightenment” (מַשְׁכִּיל) because a Hiphil participle of the root שָׁכַל occurs in v. 3, which looks and sounds identical to it. They are not, however, the same. See Introduction: Names and Terminology: 3.

53:2 **and** — Ps 14 lacks this *waw*.

**wrong** — Ps 14 has  $\text{עֲלִילָה}$  (act/deed) instead of  $\text{עוֹל}$  (wrong/injustice).

53:3 **Elohim**, — Ps 14 says “YHWH,” which is original.

53:4 **Every one** — Ps 14 has “the lot” ( $\text{הַכֹּל}$ ). This is distributive ( $\text{כָּלִי}$ ). In 4QPs<sup>a</sup>, we find “all” ( $\text{כֹּל}$ ), which agrees with  $\mathfrak{S}$ . The origin of that reading, however, is hard to ascertain. Therefore, we stick with  $\mathfrak{N}^L$ .

**is traitorous** — Ps 14 says “turn away” ( $\text{סָר}$ ) from  $\sqrt{\text{סור}}$ . This is “are disloyal/traitorous” ( $\text{סָג}$ ) from  $\sqrt{\text{סוג}}$ .

53:5 **the workers** — Ps 14 says “*all* workers.”

**who invoke not Elohim** — Ps 14 says “YHWH,” which is original. 4QPs<sup>a</sup> has a singular verb here, but the plural is grammatically correct (so  $\mathfrak{S}$ ).

53:6 **[with] [such] fright [as] has never been** — We take this phrase as dative, thus, we insert “with.” The whole line is emphatic. It is not present in Ps 14.

**will scatter the bones of one who encamps [against] you** — Ps 14 says “[is] with the righteous generation” instead.

**but Elohim rejects you** — Literally, “but Elohim rejects *them*.” The “them” refers back to the previous “you.” It is an example of grammatical alternation quite common in Hebrew poetry. Ps 14 says “but YHWH is his refuge” (speaking about the poor one).

53:7 **from Zion** — 4QPs<sup>a</sup> says “*on the day of Zion*.” A comparison with Ps 14 shows that to be an expansion.

**When Elohim** — Ps 14 has “YHWH,” which is original.

54:2 **at the time** — Literally, “when.”

*the heavenly fire*

- 54:7 **my hunters** — From the verb “to look/watch/observe.” In this form, however, it only appears in the psalms and describes those with hostile intent (see also Ps 5:9; 27:11; 56:3; 59:11). So NJPST (my watchful foes).
- 55:10 **Blunder . . . Sunder** — Mimicking the incredible assonance of the word-play created by the verbs בלע (throw into confusion) and פלג (divide). The *ayin* actually produces a sound, deep in the back of the throat, that sounds like a swallowed *gimel*. Both *bet* and *peh* are bilabials. Unless one were listening carefully, the two commands might be mistaken as one.
- 56:1 **at the time** — Literally, “when.”
- 56:3 **my hunters** — From the verb “to look/watch/observe.” In this form, however, it only appears in the psalms and describes those with hostile intent (see also Ps 5:9; 27:11; 56:3; 59:11). So NJPST (my watchful foes).
- 57:1 **at the time** — Literally, “when.”
- 57:2 **In the shade of your fringes, I will seek protection** — A partial quote from Ps 36:8. The form of the verb here is 1CS perfect instead of 3MP imperfect with paragomic *nun*.
- 57:11 This verse is a quote from Ps 36:6. Note, however, the differences: (1) it makes the comparison between YHWH's kindness and the heavens clearer by literally saying “greater than,” (2) unlike 36:6, “heaven(s)” does not have a definite article, (3) it uses a conjunction to start the next colon, which is absent in 36:6, (4) it switches the word order so that “to the stratosphere” comes first in the second colon, and (5) it uses אמתך (your trustworthiness) instead of אמונתך (your faithfulness).
- 59:1 **at the time** — Literally, “when.”
- 59:11 **those who hunt me** — From the verb “to look/watch/observe.” In this form, however, it only appears in the psalms and describes those with hostile intent (see also Ps 5:9; 27:11; 56:3; 59:11).
- 60:2 **at the time** — Literally, “when.”
- 60:13 **because** — This *waw* probably has a causal function (GKC §158a).
- 62:10 Literally, “mere vapor [are] the children of Adam, an illusion [are] the children of men.” The expression “man” is often used to describe someone with high social standing in contradiction to someone who merely belongs to the normal race of men (Adam). Thus, the celebrated Deliverer Gideon was called “a man of Israel” (Judg 7:14). So also, the term “children” often functions as an indicator of membership or category. Thus “children of men” means “those who are of high social standing.” See also Ps 49:3.
- 66:5 **Come and see the works of Elohim,** — This line appears to be borrowed from Ps 46:9. It has, however, replaced the verb חזה with its synonym ראה. It also added a conjunction between verbs and swapped out the divine name for “Elohim.”
- 68:1 **A melodious Davidic chant** — Apposition. Literally “Davidic. A chant. A melody.”
- 68:2 **Elohim** —
- 68:3 **away.** — Based on the parallelism of the verse, we divide the text differently than the Masoretes and move the *athnach* here.
- 68:4 **Elohim** —

- 68:5 **pave the way** — סלל is often used to describe the preparation for a road or pathway by clearing away an obstacle on the surface of the land. This would seem to suggest that the Rider is terrestrial (not atmospheric).
- he who rides through the desert plains** — It is possible that there has been a *bet-peh* interchange in ערבות. Ugaritic *rkb 'rpt* refers to Baal as rider of the clouds. See Cross (*Canaanite Myth*, n. 82). If correct, this would be better translated “rider of the clouds.”
- because** — Literally, “in.” This translation assumes an original *kaf* (כִּי יְהוָה) with confusion between *bet* and *kaf* (בִּי יְהוָה) and haplography of *yod* (בִּי יְהוָה).
- (pave the way . . . his name)** — This section is in parentheses because it seems like a later insertion. If it is left out, the verse forms a neat hymnic tricola with three imperatives: “sing,” “make music,” and “exult.” The restated שמו (his name) and the confusing syntax of that final phrase might then be understood as an attempt at repetitive resumption.
- 68:6 **protector** — Literally, “father.” That translation, however, has been avoided since the biological connotations of the term are not what the Hebrew intended. What was intended is the social role encompassed by the term “father” within that culture and time: protector.
- his holy abode** — Literally, “the habitation of his holiness.”
- 68:7 **brings the homeless to a house to dwell** — Literally, “settles the lonely/abandoned homeward.”
- sets the subjugated free with recompense** — Literally, “brings the prisoners out with prosperity.”
- desiccation** — צהייה is hapax. HALOT suggests “bare, scorched land.”
- Exalt!** — We have shifted this *selah* from the ending of the next verse to the end of this one so that it doesn't interrupt the text. It was probably placed at the end of the next verse on accident.
- 68:8
- 68:9 **before Elohim, the one [of] Sinai** — The syntax of this phrase is unusual. JM §143i, note 3, suggests “the one [of] Sinai” or “he [of] Sinai.” Fishbane, *Biblical Interpretation in Ancient Israel*, p. 55, believes that זה סיני is a scribal annotation meant to tell the reader that the location of this earthquake and the other events therein refer to the theophany at Sinai. In other words, “this [is] Sinai.” However, the text is drawn from Judges 5, which is not the Sinaitic Theophany, but Deborah's declaration that YHWH has come forth in victory against Israel's enemies.
- 68:10 **[on] your inheritance,** — We shift the *athnach* from “Elohim” to “your inheritance.”
- the weary one** — We take this Niphal as a feminine participle, to which the resumptive feminine pronominal suffix refers.
- gave provision** — Literally, “provided it.”
- 68:11
- 68:12 **oracle** — Literally, “word/thing/matter.” For the deity to “give” a “word” is the technical idiom for providing a prophetic utterance or “oracle.”
- 68:13 **The pretty one** — As in Jer 6:2, this appears to refer to a “lovely” woman or girl. Note the archaic feminine ending /-at/.

- 68:14 **When you lie between sheep-folds** — שפתיים is difficult. If a *mem* were to be dropped in the copying process, this phrase would be very similar to Judg 5:16 (Why did you lie between the sheep-folds?). Ezekiel 40:43 uses this word, but its meaning there is equally obscure.
- 68:15 This verse should probably be paired with the previous since both begin with a temporal indicator (אז in v. 14 and כ with infinitive construct in v. 15). If the stanza itself, after 12a, is the content of that “word,” the imperfective aspect of the verbs therein should probably not be taken as *yiqtol* preterites.
- 68:16 **Conical-Peaked** — JM §131c describes גבננים as a phrase that serves to express the quality of a thing. In this case, “mountains [which are] cones.” There is a morphological anomaly, however, between vv. 16 (הר גבננים) and 17 (הרים גבננים).
- 68:17 **recoil** — This translation assumes a *qof-tsade* interchange from רקד to רצד based on imagery found elsewhere of mountains leaping (in fright) at the presence of YHWH (Ps 114:4, 6) or when Lebanon and Sirion leapt (in fright) when YHWH thundered (Ps 29:6).
- 68:18 **countless** — JM §100o suggests that רבתיים is a multiplicative, meaning “a thousandfold.”  
**[and thousands] again** — שנאן is hapax. HALOT gives almost a full page of possibilities. Ugaritic *tnn* and Akkadian *šanannu* mean “archer.” If it is taken to mean a repetition, then the phrase would mean “thousands [which are] repeated.” The construct form of “thousands” is then explained as an asyndetic relative clause. The construct state can be used to mark relative clauses without אשר (GKC §116:3).  
**in the sanctuary** — Or “in holiness.”
- 68:19 **for men** — *Bet* of exchange. Men are released “in exchange for” tribute.  
**of the dwelling of Yah Elohim** — The syntax is difficult. The infinitive construct is usually understood as one of purpose (so that Yah Elohim might dwell [there]).
- 68:20 **Blessed [be] the Sovereign! Day [by] day . . .** — Alternatively, “Blessed [be] the Sovereign day [by] day.”  
**the salvific god of ours** — Typically, the phrase would be “our salvific god” (אלהי תשועתנו). Here, however, it is made more emphatic by use of the definite article: האל תשועתנו (the salvific god of ours).
- 68:21 The syntax in this verse is difficult. It is usually interpreted as “Our god [is] a god of salvation and to YHWH, the Sovereign, belongs the escape from death.”
- 68:22 **his enemies' head,** — We position the *athnach* under “his enemies” instead of “hairy” on the basis of the parallelism between cola.
- 68:23
- 68:24 **will bathe** — This translation assumes a *resh-mem* interchange from רחץ to מהץ based on the phrase “he will bathe his feet in blood” in Ps 58:11.
- 68:25 **my king in the sanctuary** — Literally, “my king in holiness.” “My king” could be appositional, but the Masoretic accentuation separates between “my god” and “my king” with the disjunctive *tifḥa*. In terms of parallelism, it makes sense to end the second colon with “my god” when the

first ends with “Elohim.”

68:26 **Behind** — *b. Ned 37b* mentions this verse as an עיטור סופרים (omission of the Scribes).

According to tradition, this is one out of four instances in which a *waw* was omitted for reasons of style from the front of אחר. (*And* behind).

68:27

68:28

68:29 **Be strong [in] your strength, Elohim** — Translations vary widely. This translation follows the Masoretic accentuation.

68:30 **from your palace over Jerusalem.** — We connect this line with the end of the previous verse instead of the start of the next.

**Kings will bring you tribute.** — We view this line as part of the next verse since (foreign) “kings” is parallel to the Pharaoh of Egypt (the beast in the reeds).

68:31 **aurochs** — The אביר (*’ābîr*) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note how this term is used in parallel with “calves” (עגלים). Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics.

**He tramples on those who pleasure [in] silver** — We treat the Hithpael as third-person perfect in parallel with “he scatters” in the next colon, interpret the *bet* as marking the accusative object, and amend רצי to the masculine plural participle רצה (those who take pleasure in X) in parallel with those who “delight” in the final colon.

68:32 **scarlet bolts** — Or “bronze” objects. See HALOT.

68:33

68:34 **To him who rides through the eastern skies** — This translation assumes dittography of “skies of” in לרכב בשמי שמי־קדם. The word קדם could alternatively be understood as referring to the antiquity of the skies or the riding that is done in them.

68:35 **Surrender to Elohim [your] might!** — Or “Give strength to Elohim!”

68:36

70:1 **For the memorial [present].** — See Lev 2:1-3, 9-10, 6:14-15. Apparently, this psalm was chosen for use in the temple during the burning of the memorial portion of the grain present, which consisted of flour, olive oil, and incense. ט makes that cultic context clearer: “With a handful of incense.” ט follows אֵל.

70:2 This verse quotes from and expands on Ps 22:20. There, the text says “[You,] my [battle] force, to my aid quick (אילותי לעזרתי חושה).” By slight emendation, the text was changed here to “Elohim, to my aid quick (אלהים לעזרתי חושה).” Finally, material was added between “Elohim” and “to my aid quick” to expand the text into a full poetic verse.

70:3 This verse quotes from Ps 35:4 with the verbs “to be humiliated” and “to be mortified” switched and the last line altered from “they who devise” to “they who delight.”

- 70:4 **in consequence of** — The same consonants might be read “against the heel of.” Being “against the heel” would represent dishonor and debasement in ANE culture (and still does today). So Alter (on the heels of). It is more likely, however, that this has either a causal meaning (because of) or indicates result/consequence. The rendering of the KJV and its derivatives (for a reward) is erroneous.
- those who say, “Ha-ha! Ha-ha!”** — The reference to people saying “Ha-ha! Ha-ha!” seems to be drawn from Ps 35:21, 25.
- 70:5 This verse is a quote of Ps 35:27. Instead of the verb “to shout joyfully” (רָנַן), however, this uses the verb “to exult” (שִׂישׂ). Instead of saying “they who delight [in] my justice,” this makes it about YHWH: “all your seekers.” Typical of the Elohistic Psalter, it changes “YHWH” to “Elohim.” The last line is then remade from “the One who delights in his servant’s peace” to “they who love your salvation.”
- 71:1 This verse quotes from Ps 31:2.
- 71:2 **snatch me and rescue me.** — Ps 31:2 does not have “snatch me and” before “rescue me.” It is a melding of content from 31:3, which says “Tune to me your hearing. Quick! Snatch me [away]!”
- Tune to me your hearing and save me!** — Literally, “Tune to me your ear and save me.” This line takes content from Ps 31:3, which says “Be for me as a rock of refuge, as a house of strongholds, to save me.”
- 71:3 **habitation** — Ps 31:3 has “refuge” (מַעוֹן) instead of “dwelling-place” (מִעוֹן). “Refuge” is probably original.
- to enter** — Instead of לָבוֹא (to enter), Ps 31:3 has לְבִית (as a home).
- Continually, you command** — Instead of תָּמִיד צִוִּית (continually, you command), Ps 31:3 has מְצֻרוֹת (strongholds).
- because my crag and my stronghold [are] you** — This is identical to the first half of Ps 31:4. Here, however, it provides an ending.
- 71:12 This verse is a quotation from Ps 38:22-23. Instead of “My Eloah,” however, it says “Elohim.” To complete the parallel with the previous colon, it must then reinsert “my Eloah” at the start of the next line.
- 76:6 **the bull-hearted** — Literally, “aurochs of heart/mind.” The אַבִּיר (’ābîr) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics. That is why most translations render it here as “stouthearted.” We prefer to keep it literal.
- 76:8 **serve** — Literally, “stand.” The verb עָמַד (to stand) plus *lamed* is an idiom meaning “to attend/serve.”
- 78:25 **aurochs** — The אַבִּיר (’ābîr) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in

Ugaritic (MU). Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics. That is why most translations render it here as something like “the mighty” (NJB and ASV) or “mighty ones” (NET) and “heroes” (NJPST and NAB). We prefer to keep it literal. The rendering of the KJV and its derivatives (angels) comes from the Greek, not the Hebrew.

- 81:1-10 According to *b. Rosh Hashana* 31a, this psalm was recited every Thursday. It is also a psalm of the New Year's festival.
- 82:1-8 According to *b. Rosh Hashana* 31a, this psalm was recited every Tuesday. According to *b. Sukka* 53a, this psalm was recited on the feast of Tabernacles.
- 92:1-16 In agreement with the superscription in both Hebrew and Greek, *b. Rosh Hashana* 31a says this psalm was recited every Saturday.
- 93:1-5 According to *b. Rosh Hashana* 31a, this psalm was recited every Friday. To the superscription, ❸ adds “on the day before the Sabbath” (that is, Friday).
- 94:1-23 According to *b. Rosh Hashana* 31a, this psalm was recited every Wednesday. According to *b. Sukka* 53a, this psalm was recited on the feast of Tabernacles. To the superscription, ❸ adds “on the Fourth of the Sabbath [week]” (that is, Wednesday).
- 94:1 **dispel the night** — Literally, “shine forth/dawn.”
- 96:4 **great [is] YHWH and one praised highly!** — A quotation from Ps 48:2.
- 96:7 This verse is identical to Ps 29:1 except that it replaces “sons of El” (בני אלים) with “clans/families of peoples” (משפחות עמים). This verse is quoted by 1 Chr 16:28.
- 96:8 **Attribute to YHWH the glory of his name.** — This line is identical to the first line of Ps 29:2.
- 96:9 **Bow to YHWH in manifest holiness!** — This line is identical to the second line of Ps 29:2.
- 97:2 **murkiest haze** — Hendiadys. Literally, “cloud/cloudiness and murk/murkiness.” This is theophanic language (see Deut 4:11; 5:22; Ps 97:2). Since the emphatic combination of synonymous substantives is sometimes used to create a superlative sense (GKC §1331), we have rendered this as a superlative (murkiest).
- 97:12 **Praise the invocation of his holiness!** — A quotation from Ps 30:5.
- 106:20 **their splendor** — Originally, the text may have read “They changed *my* splendor.” It is listed among the תקון סופרים (Emendations of the Scribes), which, supposedly, represent a tradition of textual alterations that were done to avoid sacrilegious language.
- 107:11 **defied deified words** — Literally, “defied the words of El.” Attempting to mimic the incredible word-play of the original (המרו אמרי). Since we can't do so with “words” and “rebelled/defied,” we do so with “rebelled/defied” and “El/god.”
- 107:23 A scribal practice picked up from the Greeks when finding bits of text that were not part of the earlier form of that text and, thus, needed to be removed to preserve the more authentic version, was to insert a parenthetical sign within a text. In Hebrew MSS, these marks are often said to resemble “inverted *nunim*.” In the DSS, they occur, for instance, in 11QpaleoLev<sup>a</sup> around Lev 20:23-24, which was erroneously written in the middle of 18:27. We have set our verses in parentheses where those notes occur in 11Q<sup>L</sup>. See also Num 10:35-36.



- 108:5 This verse quotes from Ps 57:11. The only difference is “higher than” (גדול מעל) instead of “greater than” (גדול עד).
- 108:13 **because** — This *waw* probably has a causal function (GKC §158a).
- 109:6 **be his honored attendant** — Literally, “stand at his right.” The verb עמד (to stand) plus על is an idiom meaning “to attend/serve” just like עמד plus *lamed*. The “right” was the position of honor. Thus, “to serve in his honor” or “to be his honored attendant.”
- 109:31 **attends to** — Literally, “stands at.” The verb עמד (to stand) plus *lamed* is an idiom meaning “to attend/serve.”
- the place of honor** — Literally, “the right,” which is the position of honor.
- from his condemners** — Literally, “those who condemn his life/being.”
- 113:3 **the rising to the setting of the sun** — Literally, “the rising of the sun to its setting.”
- 116:3 **overtook me . . . I am seized** — Even though this verse uses the same verb twice (מצא), it is an example of *antanaclasis* (the reuse of the same word with different meaning). Thus, we have not translated the two verbs the same.
- 118:14 This verse quotes from the Song of the Sea (Exod 15:2).
- 132:2 **Auroch** — The אַבִּיר (*’ābîr*) is a type of two-horned wild bull—long extinct—known as an auroch or uru. Other Semitic cognates include *abāru* in Akkadian (CAD) and *’ibbīru* in Ugaritic (MU). Note that the phrase “Auroch of Jacob” (and “Auroch of Israel”) is similar to, but different than, the common Canaanite epithet “Bull El.” That phrase uses *tōru* (the equivalent of Hebrew שׁוֹר, which is never used in an epithet for YHWH) instead of *’ibbīru*. Aurochs and other bulls were highly mythologized in the ancient world because of their strength, fertility, ferocity, and vigor. This term was, therefore, often used metonymically to refer to those (and other) characteristics, which is why most translations render it something like “Mighty One.” We prefer the literal rendering.
- 132:5 **Auroch** — A type of two-horned wild bull—long extinct—known as an auroch or uru. See v. 2.
- 139:20 **They elevate, emptily, [your name]** — A reference to the commandment in Exod 20:7 against emptily elevating the name of YHWH.
- your enemies** — A plural of the Northern (Israeli) Hebrew singular noun עֵר (opponent/enemy).
- 145:3 **Great [is] YHWH and one praised highly.** —A quote from Ps 48:2.

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