Psalm 1

(Psalms 1-41)

1:1 How blessed 2 is the one 3 who does not follow 4 the advice 5 of the wicked, 6 or stand in the pathway 7 with sinners, or sit in the assembly 6 of scoffers! 9

1:2 Instead 10 he finds pleasure in obeying the Lord’s commands; 11 he meditates on 12 his commands 13 day and night.

1:3 He is like 14 a tree planted by flowing streams; 15 it 16 yields 17 its fruit at the proper time, 18 and its leaves never fall off. 19 He succeeds in everything he attempts. 20

1:4 Not so with the wicked!

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1 sn Psalm 1. In this wisdom psalm the author advises his audience to reject the lifestyle of the wicked and to be loyal to God. The psalmist contrasts the destiny of the wicked with that of the righteous, emphasizing that the wicked are eventually destroyed while the godly prosper under the Lord’s protective care.

2 tn The Hebrew noun is an abstract plural. The word often refers metaphorically to the happiness that God-given security and prosperity produce (see v. 3; Ps 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).

3 tn Heb “[Oh] the happiness [of the man.” Hebrew wisdom literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, we translate the gender and age specific “man” with the more neutral “one.” (Generic “he” is employed in vv. 2-3). Since the godly man described in the psalm is representative of followers of God (note the plural form צדיקים [tsadiqim], “righteous, godly”) in v. 5-6), one could translate the collective singular with the plural “those” both here and in vv. 2-3, where singular pronouns and verbal forms are utilized in the Hebrew text (cf. NRSV). However, here the singular form may emphasize that godly individuals are usually outnumbered by the wicked. Retaining the singular allows the translation to retain this emphasis.

4 tn Heb “walk in.” The three perfect verbal forms in v. 1 refer in this context to characteristic behavior. The sequence “walk–stand–sit” envisions a progression from relatively casual association with the wicked to complete identification with them.

5 tn The Hebrew noun translated “advice” most often refers to the “counsel” or “advice” one receives from others. To “walk in the advice of the wicked” means to allow their evil advice to impact and determine one’s behavior.

6 tn In the psalms the Hebrew term צדיק (tsadiq, “wicked”) describes people who are proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16:20), and cheat others (Ps 37:21).

7 tn “Pathway” here refers to the lifestyle of sinners. To “stand in the pathway of with sinners means to closely associate with them in their sinful behavior.

8 tn Here the Hebrew term צדיק (tsadiq, “wicked”) is used with its literal sense. The word often translated “seat” (cf. NEB, NIV), appears to refer to the whole assembly of evil-doers. The word also carries the semantic nuance “assembly” in Ps 107:32, where it is in synonymous parallelism with זקן (qahal, “assembly”).

9 tn The Hebrew word refers to arrogant individuals (Prov 21:24) who love conflict (Prov 22:10) and vociferously reject wisdom and correction (Prov 1:22; 9:7-8; 13:1; 15:12). To “sit in the assembly” of such people means to completely identify with them in their proud, sinful plans and behavior.

10 tn Here the Hebrew expression קים (ki-im, “instead”) introduces a contrast between the sinful behavior depicted in v. 1 and the godly lifestyle described in v. 2.

11 tn Heb “his delight [is] in the law of the Lord.” In light of the following line, which focuses on studying the Lord’s law, one might translate, “he finds pleasure in studying the Lord’s commands.” However, even if one translates the line this way, it is important to recognize that mere study and intellectual awareness are not ultimately what bring divine favor. Study of the law is metonymic here for the correct attitudes and behavior that should result from an awareness of and commitment to God’s moral will; thus “obeying” has been used in the translation rather than “studying.”

12 tn The Hebrew imperfect verbal form draws attention to the characteristic behavior described here and lends support to the hyperbolic adverbial phrase “day and night.” The verb חוג (hagag) means “to recite quietly; to meditate” and refers metonymically to intense study and reflection.

13 tn Or “his law.”

14 tn The Hebrew perfect verbal form with וָעַד (vaw-t) consecutively here carries the same characteristic force as the imperfect in the preceding verse. According to the psalmist, the one who studies and obeys God’s commands typically prospers.

15 tn Heb “channels of water.”

16 tn Heb “which.”

17 tn The Hebrew imperfect verbal forms in v. 3 draw attention to the typical nature of the actions/states they describe.

18 tn Heb “in its season.”

19 tn Or “fade”; “wither.”

20 sn The author compares the godly individual to a tree that has a rich water supply (planted by flowing streams), develops a strong root system, and is filled with leaves and fruit. The simile suggests that the godly have a continual source of life which in turn produces stability and uninterrupted prosperity.

21 tn Heb “and all which he does prospers”; or “and all which he does he causes to prosper.” (The simile of the tree does not extend to this line.) It is not certain if the Hiphil verbal form (יָרַד, yatsadikh) is intransitive-exhibitive (“prospers”) or causative (“causes to prosper”) here. If the verb is intransitive, then רָדָה (kol, “all, everything”) is the subject. If the verb is causative, then the godly individual or the Lord himself is the subject and רד is the object. The wording is reminiscent of Josh 1:8, where the Lord tells Joshua: “This law scroll must not leave your lips! You must memorize it day and night so you can carefully obey all that is written in it. Then you will prosper (literally, “cause your way to prosper”) and be successful.”
Instead they are like wind-driven chaff. For this reason the wicked cannot withstand judgment, nor can sinners join the assembly of the godly. 

Certainly the Lord guards the way of the godly, but the way of the wicked ends in destruction.

Psalm 2

2.1 Why do the nations rebel? Why are the countries devising plots that will fail? 

2.2 The kings of the earth form a united front, the rulers collaborate against the Lord and his anointed king. They say, “Let’s tear off the shackles they’ve put on us!” Let’s free ourselves from their ropes!” 

2.4 The one enthroned in heaven laughs in disgust, the Lord taunts them.
2:5 Then he angrily speaks to them and terrifies them in his rage, saying, 2:6 “I myself have installed my king on Zion, my holy hill.” 2:7 The king says, 2:8 Ask me, and I will give you the nations as your inheritance, the ends of the earth as your personal property.

2:9 You will break them with an iron scepter; you will smash them like a potter’s jar!”

2:10 So now, you kings, do what is wise; you rulers of the earth, submit to correction 2:11 Serve the Lord in fear! Repent in terror!

2:12 Give sincere homage! Otherwise he will be angry, and you will die because of your behavior, when his anger quickly ignites. How blessed are all who take shelter in him!

in the sense of “reverential awe” and then take the verbs “serve” and “rejoice” in the sense of “worship” (cf. NASB). But ḭוה (ṣ̄ā') (‘adāh, trembling’) and its related terms consistently refer to utter terror and fear (see Exod 15:15; Job 8:19; 46:8; 55:5; 104:32; Isa 33:14; Dan 10:11) or at least great emotional distress (Ezra 10:9). It seems more likely here that ḏוה carries its polarized meaning “mourn, lament,” as in Hos 10:5. “Mourn, lament” would then be metonymic in this context for “repent” (referring to one’s rebellious ways). On the meaning of the verb in Hos 10:5, see F. I. Andersen and D. N. Freedman, Hosea (AB), 556-57.

16 tn Traditionally, “kiss the son” (KJV). But ḥו (bar) is the Aramaic word for “son,” not the Hebrew. For this reason many regard the reading as suspect. Some propose emendations of ḥו, 11b-12a. One of the more popular proposals is to read הָיֵה נְפַץ (hū nēfāt), “in trembling kiss his feet.” It makes better sense to understand ḥו (bar) as an active metaphor, “pure” (see 1 Sam 15:20; 1:20; 2 Sam 14:1). The verb nēfāt (nēfāt) functioning here in an adverbial sense. If read this way, then the syntactical structure of exhortation (imperative followed by adversative modifier) corresponds to the two preceding lines (see v. 11). The verb ḥו (nēfāt, “kiss”) refers metonymically to showing homage (see 1 Sam 10:1; Hos 13:2). The exhortation in v. 12a advocates a genuine expression of allegiance and warns against insincerity. When swearing allegiance, vassal kings would sometimes do so insincerely, with the intent of rebellion when the time was right. The so-called “Vassal Treaties of Esarhaddon” also warn against such an attitude. In this treaty the vassal is told: “If you, as you stand on the soil where this oath is sworn, swear the oath with your words and lips [only], do not swear with your entire heart, do not transmit it to your sons who will live after this treaty, if you take this curse upon yourselves but do not plan to keep the treaty of Esarhaddon...may your sons and grandsons because of this fear in the future” (see J. B. Pritchard, ed., The Ancient Near East, 2:62).

17 tn Throughout the translation of this verse the third person masculine pronouns refer to the Lord (cf. v. 11).

18 tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Psa 1:1; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).

19 In Heb “and you will perish [in the way].” The Hebrew word לֶחֶם (deřeh, “way”) here refers to their rebellious behavior (not to a pathway, as often understood). It functions syntactically as an adverbial accusative in relation to the verb “perish.”

20 tn Or “burns.” The Lord’s anger is compared here to fire, the most destructive force known in ancient Israel.

21 tn The Hebrew term שֵׁבֶט (shevet) can refer to a “staff” or “rod,” but here it probably refers to the Davidic king’s royal scepter, symbolizing his sovereignty.

22 tn Like a potter’s jar. Before the Davidic king’s awesome power, the rebellious nations are like fragile pottery.
Psalm 3

A psalm of David, written when he fled from his son Absalom.

3:1 LORD, how 3 numerous are my enemies!

Many attack me. 4

3:2 Many say about me, “God will not deliver him.” 5 (Selah) 6

3:3 But you, LORD, are a shield that protects me; 7

you are my glory 8 and the one who restores me 9

3:4 To the LORD I cried out, 10

and he answered me from his holy hill. 11 (Selah)

3:5 I rested and slept; 12

I awoke, 12 for the LORD protects me. 13

3:6 I am not afraid 14 of the multitude of people 15 who attack me from all directions. 16

3:7 Rise up, 17 LORD! Deliver me, my God! 18

Yes, 19 you will strike 20 all my enemies on the jaw;

you will break the teeth 21 of the wicked. 21

3:8 The LORD delivers; 22 you show favor to your people. 23 (Selah)

1 sn Psalm 3. The psalmist acknowledges that he is confronted by many enemies (vv. 1-2). But, alluding to a divine oracle he has received (vv. 4-5), he affirms his confidence in God’s ability to protect him (vv. 3, 6) and requests that God make his promise a reality (vv. 7-8).

2 sn According to Jewish tradition, David offered this prayer when he was forced to flee to Jerusalem during his son Absalom’s attempted coup (see 2 Sam 15:13-17).

3 tn The Hebrew term פָּנַי (pənay, “how”) is used here as an adverbial exclamation (see BDB 553 s.v.).

4 tn Heb “many rise up against me.”

5 tn Heb “there is no deliverance for him in God.”

6 sn The function of the Hebrew term בָּשְׂפָּה (bəshpha, “shield”), transliterated here “Selah,” is uncertain. It may be a musical direction of some kind.

7 tn Heb “a shield round about me.”

8 tn Heb “my glory,” or “my honor.” The psalmist affirms that the LORD is his source of honor, i.e., the one who gives him honor in the sight of others. According to BDB 459 s.v. II בְּשָׂפָה, 7, the phrase refers to God as the one to whom the psalmist gives honor. But the immediate context focuses on what God does for the psalmist, not vice-versa.

9 tn Heb “the one who lifts my head.” This phrase could be understood to refer to a general strengthening of the psalmist by God during difficult circumstances. However, if one takes the suggestion of the superscription that this is a Davidic psalm written during the revolt of Absalom, the phrase “lift the head” could refer to the psalmist’s desire for restoration to his former position (cf. Gen 40:13 where the same phrase is used). See the Hebrew text, the translation “who restores me” can be understood in either sense.

10 tn The prefixed verbal form could be an imperfect, yielding the translation “I cry out,” but the verb form in the next line (a vav [v] consecutive with the preterite) suggests this is a brief narrative of what has already happened. Consequently the verb form in v. 4a is better understood as a preterite, “I cried out.” (For another example of the preterite of this same verb form, see Ps 30:9). Sometimes after the crisis arose, the psalmist prayed to the Lord and received an assuring answer. Now he confidently awaits the fulfillment of the divine promise.

11 sn His holy hill. That is, Zion (see Pss 2:6; 48:1-2). The psalmist recognizes that the LORD dwells in its sanctuary on Mount Zion.

12 tn The three verbal forms that appear in succession here (perfect + vav [v] consecutive with the preterite + perfect) are most naturally taken as narrational. When the psalmist received an assuring word from the LORD, he was able to sleep calmly. Because the LORD was protecting him, he awoke safely from his sleep.

13 tn Or “supports”; “sustains.” In this explanatory causal clause the imperfect verbal form probably has a habitual or present progressive nuance, for the psalmist is confident of God’s continual protection (see v. 3). Another option is to take the verb as a preterite, “for the LORD protected me.” In this case, the psalmist focuses specifically on the protection God provided while he slept.

14 tn The imperfect verbal form here expresses the psalmist’s continuing attitude as he faces the crisis at hand.

15 tn Or perhaps “troops.” The Hebrew noun אָמ (‘am) sometimes refers to a military contingent or army.

16 tn Heb “who all around take a stand against me.”

17 tn In v. 2 the psalmist describes his enemies as those who “confront” him (יִפְרָד [yəfrad], literally, “rise up against him”). Now, using the same verbal root (יָסָר [yasar]) he asks the LORD to rise up (יָסָר, yasarah) in his defense.

18 tn Elsewhere in the psalms the particle כָּל (kīl), when collocated with a perfect verbal form and subordinated to a preceding imperative directed to God, almost always has an explanatory or causal force (“for, because”) and introduces a motivating argument for why God should respond positively to the request (see Pss 5:10; 6:2; 12:1; 16:1; 41:4; 59:5; 56:1; 57:1; 60:2; 69:1; 74:20; 119:54; 122:3; 142:6; 143:8). (On three occasions the כָּל is reactive after a verb of perception [“see/know that,” see Pss 4:3; 25:19; 119:159]). If כָּל is taken as explanatory here, then the psalmist is arguing that God should deliver him now because that is what God characteristically does. However, such a motivating argument is not used in the passages cited above. The motivating argument usually focuses on the nature of the psalmist’s dilemma or the fact that he trusts in the Lord. For this reason it is unlikely that כָּל has its normal force here. Most scholars understand the particle כָּל as having an asseverative (emphasizing) function here (“indeed, yes”); NEB leaves the particle untranslated.

19 tn If the particle כָּל (kīl) is taken as explanatory, then the perfect verbal forms in v. 7b would describe God’s characteristic behavior. Here, however, as pointed out in the preceding note on the word “yes,” the particle probably has an asseverative force here. If so, the perfects may be taken as indicating rhetorical the psalmist’s certitude and confidence that God will intervene. The psalmist is so confident of God’s positive response to his prayer, he can describe God’s assault on his enemies as if it had already happened. Such confidence is consistent with the mood of the psalm, as expressed before (vv. 3-6) and after this (v. 8). Another option is to take the perfects as precative, expressing a wish or request (“Strike all my enemies on the jaw, break the teeth of the wicked”). See IBHS 494.95 §30.5.4c. d. However, not all grammarians are convinced that the perfect is used as a precative in biblical Hebrew.

20 tn The expression break the teeth may envision violent hand-to-hand combat, though it is possible that the enemies are pictured here as a dangerous animal (see Job 29:17).

21 tn In the psalms the Hebrew term יִשְׂרָאֵל (yisra‘el, “wicked”) describes people who are proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16-20), and cheat others (Ps 37:21). They oppose God and his people.

22 tn Heb “to the one who [is] your blessing.” In this context God’s “blessing” includes deliverance/protection, vindication, and sustained life (see Pss 21:3; 6: 24:5).
Psalm 4

For the music director, to be accompanied by stringed instruments; a psalm of David.

1 If I say, "I will speak to the heavens," 2 then the morning stars will laugh and your enemies will be shocked. 3 Though the Lord is great, he is more to be feared than any other god. 4 How long will you be silent? For I am praying to you! When I call out to him, answer me, 5 that I may know the Lord, that I may understand his laws and respond to his voice. 6 My heart is not proud, nor do I desire honor. I have given my heart to patient suffering. 7 Be exalted, Lord, above the heavens! Let your glory be above all God. 8 My breast is not inflated, nor is my heart proud, because you have made me hope in you. 9 Lord, who can live forever? Or "show me favor." 10 Lord, who can live forever? Or "proper, right." The phrase also occurs in Deut 20:12 and Ps 51:12.

Psalm 5

For the music director, to be accompanied by wind instruments; 2 a psalm of David.

1 What shall I say to you, LORD? Lord, my heart is not proud; I am not inflated, nor do I desire honor. 2 I have given my heart to patient suffering. 3 I know the Lord, I will understand his laws and respond to his voice. 4 I will speak to the heavens, and my heart will laugh and your enemies will be shocked. 5 How long will you be silent? For I am praying to you! When I call out to him, answer me, 6 that I may know the Lord, that I may understand his laws and respond to his voice. 7 My heart is not inflated, nor do I desire honor. I have given my heart to patient suffering. 8 Be exalted, Lord, above the heavens! Let your glory be above all God. 9 My breast is not inflated, nor is my heart proud, because you have made me hope in you. 10 Lord, who can live forever? Or "show me favor." 11 Lord, who can live forever? Or "proper, right." The phrase also occurs in Deut 20:12 and Ps 51:12. 12 For the music director, to be accompanied by stringed instruments; 2 a psalm of David.
in the morning I will present my case to you\(^2\) and then wait expectantly for an answer.\(^2\)

5:4 Certainly\(^3\) you are not a God who approves of evil;\(^4\) evil people\(^5\) cannot dwell with you.\(^6\)

5:5 Arrogant people cannot stand in your presence;\(^7\) you hate\(^8\) all who behave wickedly.\(^9\)

5:6 You destroy\(^10\) liars;\(^11\) the Lord despises\(^12\) violent and deceitful people.\(^13\)

5:7 But as for me,\(^14\) because of your great faithfulness I will enter your house;\(^15\) I will bow down toward your holy temple as I worship you.\(^16\)

5:8 LORD, lead me in your righteousness\(^17\) because of those who wait to ambush me;\(^18\) remove the obstacles in the way in which you are guiding me!\(^19\)

5:9 For\(^20\) they do not speak the truth;\(^21\) their stomachs are like the place of destruction,\(^22\) their throats like an open grave,\(^23\) their tongues like a steep slope leading into it.\(^24\)

5:10 Condemn them,\(^25\) O God! May their own schemes be their downfall!\(^26\)

1 tn Heb “I will arrange for you.” Some understand a sacrifice or offering as the implied object (cf. NAB “I set out my morning sacrifice”). The present translation assumes that the implied object is the psalmist’s case/request. See Isa 44:7.

2 tn Heb “and I will watch.”

3 tn Or “for.”


5 The Hebrew text has simply the singular form יִרְאָה (yir’āh, “righteousness”), which may be taken as an abstract noun “evil” (the reference to “wickedness” in the preceding line favors this; cf. NIV “you” or “the wicked cannot dwell”).

6 tn Heb “cannot dwell as a resident foreigner [with you].” The negated imperfect verbal form here indicates incapability or lack of permission. These people are morally incapable of dwelling in God’s presence and are not permitted to do so.

7 sn Only the godly are allowed to dwell with the Lord. Evil people are excluded. See Ps 15.

8 tn Heb “before your eyes.”

9 sn You hate. The Lord “hates” the wicked in the sense that he despises their wicked character and deeds and actively opposes and judges them for their wickedness. See Ps 11:5.

10 sn The imperfect verbal form indicates God’s typical response to such individuals. Another option is to translate the verb as future (“You will destroy”); the psalmist may be envisioning a time of judgment when God will remove the wicked from the scene.

11 tn Heb “those who speak a lie.” In the OT a “lie” does not refer in a general philosophical sense to any statement that fails to correspond to reality. Instead it refers more specifically to a slanderous and/or deceitful statement that promotes one’s own selfish, sinful interests and/or exploits or harms those who are innocent. Note the emphasis on violence and deceit in the following line.

12 tn The imperfect verbal form highlights the Lord’s characteristic attitude toward such individuals.

13 tn Heb “a man of bloodshed and deceit.” The singular יִשָּׂע (yīshā, “man”) is used here in a collective or representative sense; thus the translation “people” is appropriate here. Note the plural forms in vv. 5-6a.

14 sn But as for me. By placing the first person pronoun at the beginning of the verse, the psalmist highlights the contrast between the evildoers’ actions and destiny, outlined in the preceding verses, with his own.

15 sn I will enter your house. The psalmist is confident that God will accept him into his presence, in contrast to the evildoers (see v. 5).

16 tn Heb “in fear [of] you.” The Hebrew noun יִרְאָה (yir’āh, “fear”), when used of fearing God, is sometimes used metaphorically for what it ideally produces: “worship, reverence, piety.”

17 tn God’s providential leading is in view. His צְדָקָה (tsḏqāh, “righteousness”) includes here the deliverance that originates in his righteousness; he protects and vindicates the one whose cause is just. For other examples of this use of the word, see BDB 842 s.v.

18 tn Heb “because of those who watch me [with evil intent].” See also Pss 7:11; 56:2.

19 tn Heb “make level before me your way.” The imperative “make level” is Hiphil in the Kethib (consonantal text); Piel in the Qere (marginal reading). God’s “way” is here the way in which he leads the psalmist providentially (see the preceding line, where the psalmist asks the Lord to lead him).

20 tn Or “certainly.”

21 tn Heb “for there is not in his mouth truthfulness.” The singular pronoun (“his”) probably refers back to the “man of bloodshed and deceit” mentioned in v. 6. The singular is collective or representative, as the plural in the next line indicates, and so has been translated “they.”

22 tn Heb “their inward part[s] [is] destruction.” For a discussion of the extended metaphor in v. 9b, see the note on the word “it” at the end of the verse.

23 tn Heb “their throat is an open grave.” For a discussion of the extended metaphor in v. 9b, see the note on the word “it” at the end of the verse. The metaphor is suggested by the physical resemblance of the human throat to a deep dark grave; both are dark chasms.

24 tn Heb “they make smooth their tongue.” Flattering, deceitful words are in view. See Ps 12:2. The psalmist’s deceitful enemies are compared to the realm of death/Sheol in v. 9b. Sheol was envisioned as a dark region within the earth, the entrance to which was the grave with its steep slopes (cf. Ps 16:10). The enemies’ victims are pictured here as slipping down a steep slope (the enemies’ tongues) and falling into an open grave (their throat) that terminates in destruction in the inner recesses of Sheol (their stomach). The enemies’ כְּפַרְפָּר (kəpərōn, “inward part”) refers here to their thoughts and motives, which are destructive in their intent. The throat is where these destructive thoughts are transformed into words, and their tongues is what they use to speak the deceitful words that lead their innocent victims to their demise.

25 sn As the psalmist walks down the path in which God leads him, he asks the LORD to guide his steps and remove danger from the path (v. 8), because he knows his enemies have “dug a grave” for him and are ready to use their deceitful words to “swallow him up” like the realm of death (i.e., Sheol) and bring him to ruin.

26 tn Heb “declare/regard them as guilty.” Declaring the psalmist’s adversaries guilty is here metonymic for judging them or paying them back for their wrongdoing.

27 sn Or “banish them.”

28 tn The Hebrew noun used here, כִּיּוֹסָה (qiyyōṣāh), refers to rebellious actions. The psalmist pictures his enemies as rebels against God (see the next line).
for they have rebelled against you.
5:11 But may all who take shelter in you be happy!²
May they continually shout for joy!⁴
Shelter them so that those who are loyal to you may rejoice!⁷
5:12 Certainly you reward the godly, Lord.
Like a shield you protect them in your good favor.¹³

Psalm 6¹⁴
For the music director, to be accompanied by stringed instruments, according to the sheminith style,⁵ a psalm of David.

6:1 LORD, do not rebuke me in your anger!
Do not discipline me in your raging fury!¹⁶
6:2 Have mercy on me, Lord, for I am frail!
Heal me, Lord, for my bones are shaking!¹⁸

¹ sn Take shelter. “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear and serve the Lord (Pss 5:11-12; 31:17-20; 34:21-22).
² tn The prefixed verbal form is a jussive of wish or prayer.
³ tn Or perhaps more hyperbolically, “forever.”
⁴ tn As in the preceding line, the prefixed verbal form is a jussive of wish or prayer.
⁵ tn Heb “put a cover over them.” The verb form is a Hiphil imperfect from שַׁכָּחֵה (sakkakh, “cover, shut off”). The imperfect expresses the psalmist’s wish or request.
⁶ tn Heb “the lovers of your name.” The phrase refers to those who are loyal to the Lord. See Ps 69:36; 119:132; Isa 56:6.
⁷ tn The vav (ו) with prefixed verbal form following the volitional “shelter them” indicates purpose or result (“so that those...may rejoice”).
⁸ tn Or “For.”
⁹ tn Or “bless.” The imperfect verbal forms here and in the next line highlight how God characteristically rewards and protects the godly.
¹⁰ tn Or “innocent.” The singular form is used here in a collective or representative sense.
¹¹ tn Heb “surround.” In 1 Sam 23:26 the verb describes how Saul and his men hemmed David in as they chased him.
¹² tn Heb “him.” The singular form is used here in a collective or representative sense and is thus translated “them.”
¹³ tn Or “with favor” (cf. NRSV). There is no preposition before the noun in the Hebrew text, nor is there a pronoun attached. “Favor” here stands by metonymy for God’s defensive actions on behalf of the one whom he finds acceptable.
¹⁴ sn Psalm 6. The psalmist begs the Lord to withdraw his anger and spare his life. Having received a positive response to his prayer, the psalmist then confronts his enemies and describes how they retreat.
¹⁵ tn The meaning of the Hebrew term שֶׁמִּינִית (sh’minit, “sheminith”) is uncertain; perhaps it refers to a particular style of music. See 1 Chr 15:21.
¹⁶ sn The implication is that the psalmist has sinned, causing God to discipline him by bringing a life-threatening illness upon him (see vv. 2-7).
¹⁷ tn Or “show me favor.”
¹⁸ tn Normally the verb בח גם (baḥal) refers to an emotional response; “tremble with fear, be terrified” (see vv. 3, 10). Perhaps here the “bones” are viewed as the seat of the psalmist’s emotions. However, the verb may describe one of the effects of his physical ailment, perhaps a fever.

6:3 I am absolutely terrified, and you, Lord – how long will this continue?²⁰
6:4 Relent, Lord, rescue me!²¹
Deliver me because of your faithfulness!²²
6:5 For no one remembers you in the realm of death,²³
In Sheol who gives you thanks?²⁴
6:6 I am exhausted as I groan; all night long I drench my bed in tears;²⁵
my tears saturate the cushion beneath me.²⁶
6:7 My eyes grow dim²⁸ from suffering; they grow weak²⁹ because of all my enemies.³⁰
6:8 Turn back from me, all you who behavewickedly,³¹ for the Lord has heard the sound of my weeping!³²
6:9 The Lord has heard my appeal for mercy; the Lord has accepted my prayer.

Ezek 7:27 the verb describes how the hands of the people will shake with fear when they experience the horrors of divine judgment.
¹⁹ tn Heb “my being is very terrified.” The suffixed form of נפש (nephesh, “being”) is often equivalent to a pronoun in poetic texts.
²⁰ tn Heb “and you, Lord, how long?” The suffering psalmist speaks in broken syntax. He addresses God, but then simply cries out with a brief, but poignant, question: How long will this (+ his suffering) continue?
²¹ tn Heb “my being,” or “my life.” The suffixed form of נפש (nephesh, “being”) is often equivalent to a pronoun in poetic texts.
²² sn Deliver me because of your faithfulness. Though the psalmist is experiencing divine discipline, he realizes that God has made a commitment to him in the past, so he appeals to God’s faithfulness in his request for help.
²³ tn Heb “for there is not in death your remembrance.” The Hebrew noun צוּר (tsôr, “remembrance”) here refers to the name of the Lord as invoked in liturgy and praise. Cf. Pss 30:4; 97:12. “Death” here refers to the realm of death where the dead reside. See the reference to Sheol in the next line.
²⁴ tn The rhetorical question anticipates the answer, “no one.”
²⁵ sn In Sheol who gives you thanks? According to the OT, those who descend into the realm of death/Sheol are cut off from God’s mighty deeds and from the worshiping covenant community that experiences divine intervention (Pss 30:9; 88:10-12; Isa 38:18). In his effort to elicit a positive divine response, the psalmist reminds God that he will receive no praise or glory if he allows the psalmist to die. Dead men do not praise God!
²⁶ tn Heb “I cause to swim through all the night my bed.”
²⁷ tn Heb “with my tears my bed I flood/melt.”
²⁸ tn The Hebrew text has the singular “eye” here.
²⁹ tn Or perhaps, “are swollen.”
³⁰ tn Or perhaps, “grow old.”
³¹ sn In his weakened condition the psalmist is vulnerable to the taunts and threats of his enemies.
³² sn Heb “all [you] workers of wickedness.” See Ps 5:5.
³³ sn The Lord has heard. The psalmist’s mood abruptly changes because the Lord responded positively to the lament and petition of vv. 1-7 and promised him deliverance.
³⁴ sn The prefixed verbal form is probably a preterite here; it is parallel to a perfect and refers to the fact that the Lord has responded favorably to the psalmist’s request.
6:10 May all my enemies be humiliated and absolutely terrified. They may turn back and be suddenly humiliated!

Psalm 7

A musical composition by David, which he sang to the Lord concerning a Benjamite named Cush.

7:1 O Lord my God, in you I have taken shelter. Deliver me from all who chase me! Rescue me!

7:2 Otherwise they will rip me to shreds like a lion; they will tear me to bits and no one will be able to rescue me.

7:3 O Lord my God, if I have done what they say, or am guilty of unjust actions,

7:4 or have wronged my ally, or helped his lawless enemy,

7:5 may an enemy relentlessly chase me and catch me; may he trample me to death and leave me lying dishonored in the dust.

7:6 Stand up angrily, Lord! Rise up with raging fury against my enemies

Wake up for my sake and execute the judgment you have decreed for them.

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1 sn The four prefixed verbal forms in this verse are understood as jussives. The psalmist concludes his prayer with an imprecation, calling judgment down on his enemies.

2 tn Heb “and may they be very terrified.” The psalmist uses the same expression in v. 3 to describe the terror he was experiencing. Now he asks the Lord to turn the tables and cause his enemies to know what absolute terror feels like.

3 sn Psalm 7. The psalmist asks the Lord to intervene and deliver him from his enemies. He protests his innocence and declares his confidence in God’s justice.

4 tn The precise meaning of the Hebrew term שָׁגָה (shagah) translated here as “musical composition” is uncertain. Some derive the noun from the verbal root שׁוֹלִ֗ת (shol’it, “sweep, reel”) and understand it as referring to a “wild, passionate song, with rapid changes of rhythm” (see BDB 993 s.v. שָׁגָה). But this proposal is purely speculative. The only other appearance of the noun is in Hab 3:1, where it occurs in the plural.

5 tn Or “on account of.”

6 sn Apparently this individual named Cush was one of David’s enemies.

7 tn The Hebrew perfect verbal form probably refers here to a completed action with continuing results.

8 tn The verb is singular in the Hebrew text, even though “all who chase me” in v. 1 refers to a whole group of enemies. The singular is also used in vv. 4-5, but the psalmist returns to the plural in vv. 6. The singular is probably collective, emphasizing the united front that the psalmist’s enemies present. This same alternation between a collective singular and a plural referring to enemies appears in Pss 9:3, 6; 13:4; 31:4, 8; 41:10; 10:11; 42:10; 55:3; 64:1; 74:3-4; 89:22-23; 106:10-11; 143:3, 6, 9.

9 tn Heb “my life.” The pronominal suffix attached to שָׁנֶפֶשׁ (nafesh) is equivalent to a personal pronoun. See Ps 6:3.

10 tn Heb “and may he trample down to the earth my life.” The prefixed verbal form is distinctly jussive. The object “me,” though unexpressed, is understood from the preceding statement.

11 tn Heb “and my honor in the dust may he cause to dwell.” The prefixed verbal form is distinctly jussive. Some emend גֵּבָה (geḇaḥ, “my mountain”) to גְּיוֹז (geyōz, “my liver”) as an adjective modifying “his enemy.” (For other examples of a suffixed noun followed by an attributive adjective without the article, see Pss 18:17 (“my strong enemy”), 99:3 (“your great and awesome name”) and 143:10 (“your good spirit”). The adjective גֵּבָה occurs with the sense “lawless” in Judg 9:4; 11:3; 2 Chr 13:7. In this case the psalmist affirms that he has not wronged his ally, nor has he given aid to his ally’s enemies. Ancient Near Eastern treaties typically included such clauses, with one or both parties agreeing not to lend aid to the treaty partner’s enemies.

12 tn The vocalization of the verb form seems to be a mixture of Qal and Piel (see GKC 169 §63.n). The translation assumes the Piel, which would emphasize the repetitive nature of the action. The translation assumes the prefixed verbal form is a jussive. The psalmist is so certain that he is innocent of the sins mentioned in vv. 3-4, he pronounces an imprecation on himself for rhetorical effect.

13 tn Heb “my life.” The pronominal suffix attached to נְפֵשׁ (nafesh) is equivalent to a personal pronoun. See Ps 6:3.

14 tn Heb “and the overtake.” The prefixed verbal form is distinctly jussive. The object “me,” though unexpressed, is understood from the preceding statement.

15 tn Heb “and may he trample down to the earth my life.” The prefixed verbal form is distinctly jussive. Some understand יִשָּׂרָאֵל (yishmēʿal, “my honor”) to be יִשָׂרָאֵל (yishmēʿal, “my liver”) as the seat of life, but the term יִשָּׂרָאֵל (yishmēʿal) is to be taken since it probably relates to the psalmist’s dignity or honor.

16 tn Heb “in your anger.”

17 tn Heb “Lift yourself up in the angry outbursts of my enemies.” Many understand the preposition prefixed to חֲרִיב (ḥārīḇ, “to destroy”) as adversative, “against,” and the following genitive “enemies” as subjective. In this case one could translate, “rise up against my fierce enemies” (cf. NIV, NRSV). The present translation, however, takes the preposition as indicating manner (cf. “in your anger” in the previous line) and understands the plural form of the noun as indicating an abstract quality (“fury”) or excessive degree (“raging fury”). Cf. Job 21:30.

18 tc Heb “Wake up to me [with] the judgment [which] you have commanded.” The LXX understands יִשָּׂרָאֵל (yishmēʿal, “my God”) instead of יִשָּׂרָאֵל (yishmēʿal, “my enemy”) instead of יִשָּׂרָאֵל (yishmēʿal, “my enemy”). If the reading of the MT is retained, the preposition probably has the sense of “on account of, for the sake of.” The noun נְפֵשׁ (nafesh, “judgment”) is probably an adverbial accusative, modifying the initial imperative, “wake up.” In this case נְפֵשׁ (nafesh, “[which] you have commanded”) is an asyndetic relative clause. Some take the perfect as precative. In this case one could translate the final line, “Wake up for my sake! Decree judgment!” (cf. NIV). However, not all grammarians are convinced that the perfect is used as a precative in biblical Hebrew.
The countries are assembled all around you; take once more your rightful place over them.

The Lord judges the nations. Vindicate me, Lord, because I am innocent; I am blameless, O Exalted One!

May the evil deeds of the wicked come to an end! But make the innocent secure.

You examine inner thoughts and motives; the one who delivers the morally upright...

The Lord is my shield; the one who delivers the morally upright...

The Lord is a just judge; he is angry throughout the day. If a person does not repent, God sharpens his sword and prepares to shoot his bow. He prepares to shoot his bow.

See the one who is pregnant with wickedness, who conceives destructive plans, and gives birth to harmful lies – he gets ready to shoot flaming arrows. He becomes the victim of his own destructive plans and the violence he intended for others falls on his own head.

I will thank the Lord for his justice; I will sing praises to the sovereign Lord!
Psalm 8

For the music director, according to the gittith style; 2 a psalm of David.

8:1 O Lord, our Lord, 
how magnificent is your reputation through the earth!
You reveal your majesty in the heavens above! 6

8:2 From the mouths of children and nursing babies you have ordained praise on account of your adversaries, 7 so that you might put an end to the vindictive enemy. 8

8:3 When I look up at the heavens, which your fingers made, and see the moon and the stars, which you set in place, 9

8:4 Of what importance is the human race, 10 that you should notice them? Of what importance is mankind, 12 that you should pay attention to them, 13

8:5 and make them a little less than the heavenly beings? 14

1 sn Psalm 8. In this hymn to the sovereign creator, the psalmist praises God’s majesty and marvels that God has given mankind dominion over the created order.

2 tn The precise meaning of the Hebrew term תְּנָה (tēnā) is uncertain; it probably refers to a musical style or type of instrument.

3 tn The plural form of the title emphasizes the Lord’s absolute sovereignty.

4 tn Or “awesome”; or “majestic.”

5 tn Heb “name,” which here stands metonymically for God’s reputation.

6 tc Heb “which, give, your majesty on the heavens.” The verb form יָסָר (yāsar, imperfect) is corrupt. The form should be emended to a second masculine singular perfect (nittati, nittatal) or imperfect (yitser, iten) form. The introductory יָשֶׁר (yāsher, “which”) can be taken as a relative pronoun (“you who”) or as a causal conjunction (“because”). One may literally translate, “you who or “because you”) place your majesty upon the heavens.” For other uses of the phrase “place majesty upon” see Num 27:20 and 1 Chr 29:25.

7 tn Heb “you establish strength because of your foes.” The meaning of the statement is unclear. The present translation follows the reading of the LXX which has “praise” (αἰνοῦν, ainoûn) in place of “strength” (פָּרֶץ, farêz); cf. NIV, NCV, NLT.

8 tn Heb “to cause to cease an enemy and an avenger.” The singular forms are collective. The Hitpael participle of יָגָד (yagad) also occurs in Ps 44:16.

9 tn Heb “When I see your heavens, the works of your fingers, the moon and stars which you established.” The verb “[and] see” is understood byellipsis in the second half of the verse.

10 tn Heb “What is man[kind]?” The singular noun נָשִׁי (nashi, “man”) is used here in a collective sense and refers to the human race.

11 tn Heb “remember him.”

12 tn Heb “and the son of man.” The phrase “son of man” is used here in a collective sense and refers to human beings. For other uses of the phrase in a collective or representative manner, see Num 23:19; Ps 146:3; Isa 51:12.

13 sn The two imperfect verbal forms in v. 4 describe God’s characteristic activity.

14 tn Heb “and you make him lack a little from [the] gods [or “God”].” The Piel form of קָטָר (kātar, “to decrease, to be debased”) is used only here and in Ecc 4:8, where it means “to deprive, to cause to be lacking.” The prefixed verbal form with וָיָּב (wāyîḇ) consecutive either carries on the characteristic nuance of the imperfect in v. 5b or indicates a consequence (“so that you make him...”) of the preceding statement (see GKC 328 §111.m). Some prefer to make this an independent clause and translate it as a new sentence, “You made him...” In this case the statement might refer specifically to the creation of the first human couple, Adam and Eve (cf. Gen 1:26-27). The psalmist does appear to allude to Gen 1:26-27, where mankind is created in the image of God and his angelic assembly (note “let us make man in our image” in Gen 1:26). However, the psalmist’s statement need not be limited in its focus to that historical event, for all mankind shares the image imparted to the first human couple. Consequently the psalmist can speak in general terms of the exalted nature of mankind. The referent of אֱלֹהִים (elohîm, “God” or “the heavenly beings”) is unclear. Some understand this as a reference to God alone, but the allusion to Gen 1:26-27 suggests a broader referent, including God and the other heavenly beings (known in other texts as “angels”). The term אֵל (el) is also used in this way in Gen 3:5, where the serpent says to the woman, “you will be like the heavenly beings who know good and evil.” (Note Gen 3:22, where God says, “the man has become like one of us.”) Also אֱלֹהִים may refer to the members of the heavenly assembly in Ps 82:1, 6. The LXX (the ancient Greek translation of the OT) reads “angels” in Ps 8:5 (this is the source of the quotation of Ps 8:5 in Heb 2:7).

15 tn Heb “you crown him [with].” The imperfect verbal forms in this and the next line describe God’s characteristic activity.

16 sn Honor and majesty. These terms allude to mankind’s royal status as God’s vice-regents (cf. v. 6 and Gen 1:26-30).

17 tn Heb “you cause [.i.e., “permit, allow”] him to rule over the works of your hands.”

18 tn The perfect verbal form probably has a present perfect nuance here. It refers to the continuing effects of God’s original mandate (see Gen 1:26-30).

19 tn Heb “under his feet.”

20 tn Heb “and also the beasts of the field.”

21 tn Heb “paths.”

22 tn The plural form of the title emphasizes the Lord’s absolute sovereignty.

23 tn Or “awesome, majestic.”

24 tn Heb “name,” which here stands metonymically for God’s reputation.

25 sn Using the poetic device of inclusio, the psalmist ends the psalm the way he began it. The concluding refrain is identical to v. 1.
Psalm 9

For the music director; according to the alemoth-labben style; a psalm of David.

9:1 I will thank the LORD with all my heart! I will tell about all your amazing deeds!

9:2 I will sing praises to you, O sovereign One!

9:3 When my enemies turn back, they trip and are defeated; from your throne you pronounced a just decision.

9:4 For you defended my just cause; you destroyed the wicked; you permanently wiped out all memory of them.

9:5 You terrified the nations with your battle cry; you destroyed the wicked; you permanently wiped out all memory of them.

9:6 The enemy’s cities have been reduced to permanent ruins; you destroyed their cities; all memory of the enemies has perished.

9:7 But the LORD rules forever; he reigns in a just manner.

9:8 He judges the world fairly; he makes just legal decisions for the nations.

9:9 Consequently the LORD provides safety for the oppressed; he provides safety in times of trouble.

9:10 Your loyal followers trust in you, for you, LORD, do not abandon those who seek your help.

9:11 Sing praises to the LORD, who rules in Zion!

Tell the nations what he has done.

11 tn Psalm 9. The psalmist, probably speaking on behalf of Israel or Judah, praises God for delivering him from hostile nations. He exalts God’s sovereignty and justice, and calls on others to join him in boasting of God’s greatness. Many Hebrew MSS and the ancient Greek version (LXX) combine Psalms 9 and 10 into a single psalm.

12 tn The meaning of the Hebrew term נַשִּׁיָּה (nashiyah) is uncertain. Some MSS divide the form into נַשִּׁי (nashi, “accord- ing to the death [of the son]”), while the LXX assumes a reading immediately preceding לְעַל (l’al, “according to alamoth”). The phrase probably refers to a particular tune or musical style.

13 tn The cohortative forms in vv. 1-2 express the psalmist’s resolve to praise God publicly, and the imperative form in v. 3 indicates the subject of the psalm’s praise.

14 tn Heb “to your name, O Most High.” God’s “name” refers metonymically to his divine characteristics as suggested by his name, in this case “Most High.” This divine title נְאֹם (n’oam, “pictures” God as the exalted ruler of the universe who vindicates the innocent and judges the wicked. See especially Ps 47:2.

15 tn Or “perish”; or “die.” The imperfect verbal forms in this line either emphasize what typically happens or describe vividly the aftermath of a recent battle in which the LORD defeated the psalmist’s enemies.

16 tn Heb “for you accomplished my justice and my legal claim.”

17 tn Heb “you sat on a throne [as one who judges] with righteousness.” The perfect verbal forms in v. 4 probably allude to a recent victory (see vv. 5-7). Another option is to understand the verbs as describing what is typical (“you defend...you sit on a throne”).

18 tn The verb מָכַה (makah) is often understood to mean “rebuke” and in this context taken to refer to the LORD’s “rebuke” of the nations. In some cases it is apparent that scolding or threatening is involved (see Gen 37:10; Ruth 2:16; Zech 3:2). However, in militaristic contexts this translation is inadequate, for the verb refers in this setting to the warrior’s battle cry, which terrifies and paralyzes the enemy. See A. Caquot, TDOT 3:53, and note the use of the verb in Pss 68:30; 106:9; and Nah 1:4, as well as the related noun in Job 26:11; Ps 18:15; 76:6; 104:7; Isa 15:7; 52:20; 66:15.

19 tn The singular form is collective (note “nations” and “their name”). In the psalms the “wicked” (רְשָׁעִים, r’shu’im) are typically proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16-20), and cheat others (Ps 37:21). In this context the hostile nations who threaten Israel/Judah are in view.

20 tn Heb “their name you wiped out forever and ever.” The three perfect verbal forms in v. 5 probably refer to a recent victory (definite past or present perfect use), although they might express what is typical (characteristic use).
he did not overlook their cry for help. 9:13 when they prayed: 9:14 Then I will tell all your praiseworthy acts in the gates of Daughter Zion I will rejoice because of your deliverance. 9:15 The nations fell into the pit they had made; their feet were caught in the net they had hidden. 9:16 The Lord revealed himself; he accomplished justice; the wicked were ensnared by their own actions. 9:17 The wicked are turned back and sent to Sheol; this is the destiny of all the nations that ignore God,

to carry the idea “to seek payment/restitution for one’s shed blood.” The plural form דָּם (damim, “shed blood”) occurs only here as the object of נָקַש (nakhir; the singular form נָקֵש (naksha) appears with the verb in Gen 9:5; 42:22; Ezek 33:6. “Them,” the pronoun object of the verb “remembered,” refers to the oppressed, mentioned specifically in the next line, so the referent has been specified in the translation for clarity.

1 tn Heb “did not forget.”
2 tn Heb “the cry for help of the oppressed.” In this context the “oppressed” are the psalmist and those he represents, whom the hostile nations have threatened.
3 sn The words “when they prayed,” though not represented in the Hebrew text, are supplied in the translation for clarification. The petition in vv. 13-14 is best understood as the cry for help which the oppressed offered to God when the nations threatened. The Lord answered this request, prompting the present song of thanksgiving.
4 tn Or “show me favor.”
5 tn Heb “see my misery from the ones who hate me.”
6 tn Heb “one who lifts me up.”
7 tn Or “so that I might.”
8 tn Heb “all your praise.” “Praise” stands by metonymy for the mighty acts that prompt it.
9 sn Daughter Zion is an idiomatic title for Jerusalem. It appears frequently in the prophets, but only here in the psalms.
10 tn Heb “in your deliverance.”
11 tn Heb “sank down.”
12 sn The hostility of the nations against God’s people is their downfall, for it prompts God to intervene and destroy them. See also Ps 7:15-16.
13 tn Heb “by the work of his hands [the] wicked [one] was ensnared. The singular form יָכַשׁ (rasha’, “wicked”) is collective or representative here (see vv. 15, 17). The form יָכַשׁ (nogash) appears to be an otherwise unattested Qal form (active participle) from יָכָשׁ (yogash), but the form should be emended to יָכַשׁ (nogash), a Niphal perfect from יָכַשׁ (yogash).
14 tn This is probably a technical musical term.
15 tn Heb “the wicked turn back to Sheol.” The imperfect verbal form either emphasizes what typically happens or describes vividly the aftermath of the Lord’s victory over the psalmist’s enemies. See v. 3.
16 sn The words “this is the destiny of” are supplied in the translation for clarification. The referent of the first suffix (“they”) is taken as the oppressed, while the referent of the second (“they”) is taken to be the wicked (cf. NIV, which renders “wicked” in the previous line as a collective singular). Others take the referent of both occurrences of “they” in the line to be the wicked (cf. NRSV, “let them be caught in the schemes they have devised”).
10:3 Yes, the wicked man boasts because he gets what he wants; he who robs others curses and rejects the Lord. 10:4 The wicked man is so arrogant he always thinks, “God won’t hold me accountable; he doesn’t care.” 10:5 He is secure at all times. He has no regard for your commands; he disdains all his enemies. 10:6 He says to himself, “I will never be upended, because I experience no calamity.” 10:7 His mouth is full of curses and deceptive, harmful words; his tongue injures and destroys. 10:8 He waits in ambush near the villages; in hidden places he kills the innocent. His eyes look for some unfortunate victim. 10:9 He lies in ambush in a hidden place, like a lion in a thicket; he lies in ambush, waiting to catch the oppressed; he catches the oppressed by pulling in his net. 10:10 His victims are crushed and beaten down; they are trapped in his sturdy nets.

11. The translation assumes יָפֵחַ (kiy) is asservative: “indeed, certainly.” Another option is to translate “for,” understanding v. 3 as giving the reason why the wicked so arrogantly seek to destroy the helpless (so NASB, NRSV).

12. The representative or typical evildoer is described in vv. 3-11, 13, 15. Since the singular form predominates in these verses, it has been retained in the translation.

3: In Heb “the wicked [one] boasts on account of the desire of his appetite.” The translation assumes that the preposition יַעֲשֶׂה (‘al) introduces the reason why the wicked boasts (cf. this use of יִשָּׂא with halal (halal) in Ps 119:164 and Ezra 3:11). In this case, the “desire of his appetite” refers to metonymy to the object desired and acquired.

4. In the translation assumes the active participle is subordinate, referring to the wicked man mentioned in the preceding line. The substantial participle is then understood as the subject of the following verbs. For other examples of the participle of הבש (batsar) used of those who desire and/or acquire wealth through dishonest and/or violent means, see Prov 1:19; 15:27; Jer 6:13; 8:10; Hab 2:9.

5. The verb יִדְכֶּה (yidekeh) normally means “to bless,” but in a few cases it exhibits the polarized meaning “to curse.” 1 Kgs 21:10; 13; Job 1:5-11; 2:5-9. (Some regard this use of יִדְכֶּה as a mere euphemism.) The verb acts to the act of pronouncing or calling down a formal curse upon the object of one’s anger.

6. The conjunction “and” is supplied in the translation; it does not appear in the Hebrew text.

7. In the translation assumes יִלּוֹד (‘alal) refers to the typical evildoer mentioned in the translation. In this case the subject of the verbs is the “wicked man” mentioned in the previous line, and “the one who robs others” is the object of the verb יִדְכֶּה (yidekeh), which is understood in its usual sense of “bless.”

8. In Heb “the wicked [one], according to the height of his nose, he does not seek, there is no God, all his thoughts.” However, the syntax is awkward. The translation assumes an emendation of יָפֶּה (yafeh) introduces the reason why the wicked boasts (cf. this use of יִשָּׂא with halal (halal) in Ps 119:164 and Ezra 3:11). In this case, the “desire of his appetite” refers to metonymy to the object desired and acquired.

9. In Heb “they are firm, their ways, at every time.” The verb יִדָּכֶה (yidekeh, “be firm, be strong”) occurs only here and in Job 20:21, where it has been misused in the translation.

10. In Heb “on a height, your judgments from before him.” If the MT is retained, then the idea may be that God’s judgments are high above (i.e., not recognized) by the wicked man. However, the syntax is awkward. The translation assumes an emendation of יִדָּכֶה (yidekeh, “height”) to יִדָּכֶה (yidekeh, “your judgments”) are turned aside), the final mem (מ) being dittographic (note the initial mem on the immediately following word יִדָּכֶה, “your judgments”). “Judgments” probably refers here to God’s laws or commands, rather than his judicial decisions or acts of judgment.

11. In Heb “all his enemies, he snorts against them.” This may picture the wicked man defiantly challenging his enemies because he is confident of success. Another option is to take יִדְכֶּה (yidekeh) from the root יָפֵח (yafeh), “to testify” and translate “he testifies against all his enemies,” implying that he gets the upper hand over them in legal battles. The noun יָפֵח (yafeh, “witness”) is attested in biblical Hebrew (see Prov 6:19; 12:17; 14:5, 25; 19:5, 9, and Hab 2:3). The verb, however, is not clearly attested.

12. In Heb “he says in his heart/mind.”

13. In Heb “for a generation and a generation.” The traditional accentuation of the MT understands these words with the following line.

14. In Heb “who, not in calamity.” If יָפֵח (yafeh) is taken as a relative pronoun here, then one could translate, “[I] who [am] not in calamity.” Some emend יָפֵח (yafeh) to יָפֵח (yafeh, “happiness”); see HALOT 99 s.v. יָפֵח. one might then translate, “[I live in] happiness, not in calamity.” The present translation assumes that יָפֵח functions here as a causal conjunction, “because, for.” For this use of יָפֵח, see BDB 83 s.v. יָפֵח 8.c (where the present text is not cited).

15. In Heb “[with] a curse his mouth is full, and lies and injury.”

16. In Heb “under his tongue are destruction and wickedness.” The words translated “destruction and wickedness” are also paired in Ps 90:10. They also appear in proximity in Pss 7:14 and 55:10.

17. In Heb “he sits in the ambush of the villages.”

18. In Heb “his eyes for an unfortunate person lie hidden.” The language may picture a lion (see v. 9) peering out from its hiding place in anticipation that an unsuspecting victim will soon come strolling along.

19. Or “in the net.”

20. The verb, which also appears in the next line, occurs only here and in Judg 21:21.

21. The singular form is collective (see v. 10) or refers to the typical or representative oppressed individual.

22. Or “when he [i.e., the wicked man] pulls in his net.”

23. In Heb “he crushes, he is bowed down, and he falls into deception, harmful words; his eyes look for some unfortunate victim.” This verse presents several lexical and syntactical difficulties. The first word יָפֵח (yafeh, yidekeh) is an otherwise unattested Qal form of the verb יָפֵח (yafeh, “crush”). The Qere [marginal] form is imperfect; the consonantal text [Qethib] has the perfect with a prefixed mem (מ) being dittographic (note the initial mem on the immediately following word יָפֵח, “your judgments”). “Judgments” probably refers here to God’s laws or commands, rather than his judicial decisions or acts of judgment.
10:11 He says to himself,4 “God overlooks it; he does not pay attention; he never notices.”5
10:12 Rise up, LORD!6 O God, strike him down!7 Do not forget the oppressed!8
10:13 Why does the wicked man reject God?9 He says to himself,6 “You7 will not hold me accountable.”10
10:14 You have taken notice,9 for you always see11 one who inflicts pain and suffering.12
The unfortunate victim entrusts his cause to you;13

You deliver the fatherless.15
10:15 Break the arm16 of the wicked and evil man!
Hold him accountable for his wicked deeds.17 which he thought you would not discover.18
10:16 The Lord rules forever!19 The nations are driven out of his land.20
10:17 LORD, you have heard21 the request22 of the oppressed; you make them feel secure because you listen to their prayer.23
10:18 You defend24 the fatherless and oppressed.25

over to God for judgment. The present translation assumes that “to give” goes with what follows (cf. NEB, NIV, NRSV). The verb בִּשְׁפַתא (w’avonu) here has the nuance “entrust” (see Gen 39:6; Job 39:11; the direct object (“his cause”) is implied).

tn Or “help.”

tn Heb “[for] one who is fatherless, you are a deliverer.” The noun בַּאֲדָם (yatim) refers to one who has lost his father (not necessarily his mother, see Ps 109:9).

sn The fatherless. Because they were so vulnerable and were frequently exploited, fatherless children are often mentioned as epitomizing the oppressed (see Ps 68:5; 82:3; 94:6; 146:9; as well as Job 6:27; 22:9; 24:3, 9; 29:12; 31:17, 21).

sn The arm symbolizes the strength of the wicked, which they use to oppress and exploit the weak.

tn Heb “you seek his wickedness.” As in v. 13, the verb רֶשֶׁת (reshet, “seek”) is used here in the sense of “seek an accounting.” One could understand the imperfect as describing a fact, “you hold him accountable,” or as anticipating divine judgment, “you will hold him accountable.” However, since the verb is in apparent parallelism with the preceding imperative (“break”), it is better to understand the imperfect as expressing the psalmist’s desire or request.

tn Heb “you will not find.” It is uncertain how this statement relates to what precedes. Some take בִּשְׁפַתא (b’shafet; “to give”) as a negative particle in vv. 4, 6, 11, 15, as seffactive here, “indeed find” (i.e., judge his wickedness). The translation assumes that the final words are an asyndetic relative clause which refers back to what the wicked man boasted in God’s face (“you will not find [i.e., my wickedness]”). See v. 13.

tn Heb “the Lord is king forever and ever.”

Or “the nations perish from his land.” The perfect verb רֶשֶׁת (reshet, “seek”) is used here in the sense of “seek an accounting.” One could understand the imperfect as describing a fact, “you hold him accountable,” or as anticipating divine judgment, “you will hold him accountable.” However, since the verb is in apparent parallelism with the preceding imperative (“break”), it is better to understand the imperfect as expressing the psalmist’s desire or request.

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tn The nations may be the underlying reality behind the psalmist’s references to the “wicked” in the earlier verses. This reference to the nations may have motivated the combination of Ps 10 with Ps 9 (see Ps 9:3, 5, 15).

tn You have heard. The psalmist is confident that God has responded positively to his earlier petitions for divine intervention. The psalmist apparently prayed the words of vv. 16-18 after the reception of an oracle of deliverance (given in response to the psalmist’s petition of vv. 12-15) or after the Lord actually delivered him from his enemies.

tn Heb “desire.”

tn Heb “you make firm their heart, you cause your ear to listen.”

tn Heb “to judge (on behalf of),” or “by judging (on behalf of),”

tn Heb “crushed.” See v. 10.
so that mere mortals may no longer terrorize them.\(^4\)

**Psalm 11\(^2\)**

For the music director; by David.

11:1 In the Lord I have taken shelter.\(^3\)

How can you say to me,\(^4\)

“Flee to a mountain like a bird!”\(^5\)

11:2 For look, the wicked\(^6\) prepare their bows,\(^8\)

they put their arrows on the strings,


to shoot in the darkness\(^9\) at the morally upright.\(^10\)

11:3 When the foundations\(^4\) are destroyed,

what can the godly\(^12\) accomplish?\(^\text{13}^3\)

\(^1\) In Heb “he will not add again [i.e., “he will no longer”] to terrify, man from the earth.” The Hebrew term שָׁת (enosh, “man”) refers here to the wicked nations (v. 16). By describing them as “from the earth,” the psalmist emphasizes their weakness before the sovereign, eternal king.

\(^2\) "The psalmist rejects the advice to flee from his dangerous enemies. Instead he affirms his confidence in God’s just character and calls down judgments on evildoers.

\(^3\) "The Hebrew perfect verbal form probably refers here to a completed action with continuing results.

\(^4\) "The pronominal suffix attached to בְּנֵן (nefesh) is equivalent to a personal pronoun. See Ps 6:3.

\(^5\) "The MT is corrupt here. The checking (consonantal text) reads: “flee [masculine plural] to your [masculine plural] mountain, bird.” The Qere (margin) reading has “flee in a feminine singular form, agreeing grammatically with the addressee, the feminine noun “bird.” Rather than being a second masculine plural pronominal suffix, the ending סֶ (khem) attached to “mountain” is better interpreted as a second feminine singular pronominal suffix followed by an enclitic mem (ך). “Bird” may be taken as vocative (“O bird”) or as an adverbial accusative of manner (“like a bird”). Either way, the psalmist’s advisers compare him to a helpless bird whose only option in the face of danger is to fly away to an inaccessible place.

\(^6\) "The psalms the “wicked” (שָׁת, r’sha’im) are typically proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16; 6:20), and cheat others (Ps 37:21). They oppose God’s commands, commit sinful deeds, speak lies and slander (Ps 37:21).

\(^7\) "The Hebrew imperfect verbal form depicts the enemy’s hostile action as underway.

\(^8\) "In the psalms the “wicked” (שָׁת, r’sha’im) are typically proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander (Ps 50:16; 6:20), and cheat others (Ps 37:21). They oppose God’s commands, commit sinful deeds, speak lies and slander (Ps 37:21).

\(^9\) "The personal pronoun form is used here in a collective or representative sense. Note the plural form "his [very] being." A feature attached to "mountain," "bird." The image of God “raining down” on the wicked and those who oppose God’s just character. For an example of the power of such a curse, see Judg 9:7-57.

\(^10\) "The MT reads “traps, fire, and brimstone,” but the image of God raining traps, or snares, down from the sky is bizarre and does not fit the fire and storm imagery of this verse. The noun פַּחֲמֵי (pakhim, “traps, snares”) should be emended to רְשָׁעִים (r’sha’im), “wicked [ones]” in vv. 2 and 6.

\(^11\) "The Hebrew imperfect verbal form is used here in a collective or representative sense. Note the plural form רְשָׁעִים (r’sha’im), “wicked [ones]” in vv. 2 and 6.

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\(^13\) "The image of God “raining down” brimstone on the objects of his judgment also appears in Gen 19:24 and Ezek 38:22; 39:18.

\(^14\) "The Lord is in his holy temple; he has placed his throne in heaven.\(^15\)

His eyes\(^16\) watch;\(^17\)

his eyes\(^18\) examine\(^19\) all people.\(^20\)

11:5 The Lord approves of\(^21\) the godly,\(^22\)

but he\(^23\) hates\(^24\) the wicked and those who love to do violence.\(^25\)

11:6 May the Lord rain down\(^26\) burning coals\(^27\) and brimstone\(^28\) on the wicked! A whirlwind is what they deserve!\(^29\)
Psalm 12

For the music director, according to the sheminith style; a psalm of David.

12:1 Deliver, Lord! For the godly 7 have disappeared; 8 people of integrity 9 have vanished. 10
12:2 People lie to one another; 11 they flatter and deceive. 12
12:3 May the Lord cut off 13 all flattering lips, and the tongue that boasts! 14
12:4 They say, 15 “We speak persuasively; 16 we know how to flatter and boast.” 17
Who is our master? 18
12:5 “Because of the violence done to the oppressed, 19 because of the painful cries 20 of the needy, I will spring into action,” says the Lord. “I will provide the safety they so desperately desire.” 22
12:6 The Lord’s words are absolutely reliable. 23 They are as untainted as silver purified in a furnace on the ground, where it is thoroughly refined. 24
12:7 You, Lord, will protect them; 25

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1 tn Or “for.”
2 tn Or “righteous.”
3 tn Heb “he loves righteous deeds.” The “righteous deeds” are probably those done by godly people (see v. 5). The Lord “loves” such deeds in the sense that he rewards them. Another option is to take the word דַעַת (da‘at) as referring to God’s acts of justice (see Ps 103:6). In this case one could translate, “he loves to do just deeds.”
4 tn Heb “the upright will see his face.” The singular subject (“upright”) does not agree with the plural verb. However, collective singular nouns can be construed with a plural predicate (see GKC 462 §145.b). Another possibility is that the plural verb נֵסָס (nes‘as) is a corruption of an original singular form. To “see” God’s “face” means to have access to his presence and to experience his favor (see Ps 17:15 and Job 33:26 [where רַע (ra‘ah), not רַע (khazah), is used]). The form רָאָה (ra‘ah, “his face”) see GKC 300-301 §103.b, n. 3.
5 sn Psalm 12. The psalmist asks the Lord to intervene, for society is overrun by deceitful, arrogant oppressors and godly individuals are a dying breed. When the Lord announces his intention to defend the oppressed, the psalmist affirms his confidence in the divine promise.
6 tn The meaning of the Hebrew term רָאָה (ra‘ah, “his face”) see GKC 300-301 §103.b, n. 3.
7 tn The singular form is collective or representative. Note the plural form “faithful [ones]” in the following line. A “godly [ones]” is one who does what is right in God’s eyes and remains faithful to God (see Ps 3:3; 18:25; 31:23; 37:28; 86:2; 97:10).
8 tn Or “have come to an end.”
9 tn Heb “the faithful [ones] from the sons of man.”
10 tn The Hebrew verb פֶּסָס (pesas) occurs only here. An Akkadian cognate means “efface, blot out.”
11 tn Heb “falsehood they speak, a man with his neighbor.” The imperfect verb forms in v. 2 describe what is typical in the psalmist’s experience.
12 tn Heb “[with] a lip of smoothness, with a heart and a heart they speak.” Speaking a “smooth” word refers to deceptive flattery (cf. Ps 5:9; 55:21; Prov 2:16; 5:3; 7:5, 21; 26:28; 28:23; Isa 30:10). “Heart” here refers to their mind, from which their motives and intentions originate. The repetition of the noun indicates diversity (see GKC 396 §123.f. IBHS 116 §7.2.3c, and Deut 25:13, where the phrase “weight and a weight” refers to two different measuring weights). These people have two different types of “hearts.” Their flattering words seem to express kind motives and intentions, but this outward display does not really reflect their true motives. Their real “heart” is filled with evil thoughts and destructive intentions. The “heart” that is seemingly displayed through their words is far different from the real “heart” they keep disguised. (For the idea see Ps 28:3.) In 1 Chr 12:33 the phrase “without a heart and a heart” means “undivided loyalty.”
13 tn The verb form is a jussive, indicating that the statement is imprecatory (“May the Lord cut off”), not indicative (“The Lord will cut off”); see also Ps 109:15 and Mal 2:12). The psalmist appeals to God to destroy the wicked, rather than simply stating his confidence that he will. In this way he seeks to activate divine judgment by appealing to God’s just character. For an example of the power of such a curse, see Judg 9:7-57.
14 tn Heb “a tongue speaking great [things].”
15 tn Heb “which say.” The plural verb after the relative pronoun indicates a plural antecedent for the pronoun, probably “lips” in v. 3.
16 tn Heb “to our tongue we make strong.” The Hiphil of יָצָק (yatzak) occurs only here and in Dan 9:27, where it refers to making strong, or confirming, a covenant. Here in Ps 12 the evildoers “make their tongue strong” in the sense that they use their tongue to produce flattering and arrogant words to accomplish their purposes. The preposition הָיָה (l) prefixed to “our tongue” may be ditto graphic.
17 tn Heb “our lips [are] with us.” This odd expression probably means, “our lips are in our power,” in the sense that they say what they want, whether it be flattery or boasting. For other cases where the noun לְשׁוֹן (l‘shon) has the sense “in the power of,” see Ps 38:10 and other texts listed by BDB 86 s.v. 3.a.
18 sn The rhetorical question expresses the arrogant attitude of these people. As far as they are concerned, they are answerable to no one for how they speak.
19 tn The term translated “oppressed” is an objective genitive; the oppressed are the recipients/victims of violence.
20 tn Elsewhere in the psalms this noun is used of the painful groans of prisoners awaiting death (79:11; 102:20). The related verb is used of the painful groaning of those wounded in combat (Jer 51:52; Ezek 26:15) and of the mournful sighing of those in grief (Ezek 9:9; 24:17).
21 tn Heb “I will rise up.”
22 tn Heb “I will place in deliverance, he pants for it.” The final two words in Hebrew תַּנַּה (ta‘ah) comprise an asyndetic relative clause, “the one who pants for it.” The one who pants for the Lord’s intervention is answerable to no one for how they speak. Another option is to translate, “I will place in deliverance the witness for him,” repointing יָצָק (yatzak) as a Hiphil imperfect from יָצָק (yatzak), “pant” as יָצָק (yatzak), a noun meaning “witness.” In this case the Lord would be promising protection to those who have the courage to support the oppressed in the court of law. However, the first part of the verse focuses on the oppressed, not their advocates.
23 tn Heb “the words of the Lord are pure words,” i.e., untainted by falsehood or deception (in contrast to the flattery of the evildoers, v. 2).
24 tn Heb “like silver purified in a furnace of [i.e., “on”] the ground, refined seven times.” The singular participle פָּסָס (pesas) “refined” modifies “silver.” The number seven is used rhetorically to express the thorough nature of the action. For other rhetorical/figurative uses of פָּסָס (pesas), “seven times”), see Gen 4:15, 24; Ps 79:12; Prov 6:31; Isa 30:26.
25 tn The third person plural pronominal suffix on the verb is masculine, referring back to the “oppressed” and “needy” in v. 5 (both of those nouns are plural in form), suggesting that the verb means “protect” here. The suffix does not refer to יָכֵחַ (yekhezu, “words”) in v. 6, because that term is feminine gender.
you will continually shelter each one from these evil people,²
12:8 for the wicked seem to be everywhere,²
2 when people promote evil.³

Psalm 13⁴

For the music director; a psalm of David.
13:1 How long, Lord, will you continue to ignore me?⁵
How long will you pay no attention to me?⁶
13:2 How long must I worry,⁷
and suffer in broad daylight?⁸
How long will my enemy gloat over me?⁹
13:3 Look at me!¹⁰ Answer me, O Lord, my God.
Revive me,¹¹ or else I will die!¹²
13:4 Then⁵ I will say, “I have defeated him!”

¹ tn Heb “you will protect him from this generation permanently.” The third masculine singular suffix on the verb “protect” is probably used in a distributive sense, referring to each one within the group mentioned previously (the oppressed, needy, referred to as “them” in the preceding line). On this grammatical point see GKC 396 §123.f (where the present text is not cited). (Some Hebrew mss and ancient textual witnesses read “us,” both here and in the preceding line.) The nounベスト (dor, “generation”) refers here to the psalmist’s contemporaries, who were characterized by deceit and arrogance (see vv. 1-2). See BDB 189-90 s.v. for other examples where “generation” refers to a class of people.
² tn Heb “the wicked walk all around.” One could translate v. 8a as an independent clause, in which case it would be a concluding observation in proverbial style. The present translation assumes that v. 8a is a subordinate explanatory clause, or perhaps a subordinate temporal clause (“while the wicked walk all around”). The adverb סבבל (savibl, “around”), in combination with the Hitpael form of the verb “walk” (which indicates repeated action), pictures the wicked as ubiquitous. They have seemingly overrun society.
³ tn Heb “when evil is lifted up by the sons of man.” The abstract noun Best (alut, “evil”) occurs only here. On the basis of evidence from the cognate languages (see HALOT 272 s.v.), one might propose the meaning “base character,” or “morally foolish behavior.”
⁴ sn Psalm 13. The psalmist, who is close to death, desperately pleads for God’s deliverance and affirms his trust in God’s faithfulness.
⁵ tn Heb “will you forget me continually.”
⁶ tn Heb “will you hide your face from me.”
⁷ tn Heb “How long will I put counsel in my being?”
⁸ tn Heb “[with] grief in my heart by day.”
⁹ tn Heb “be exalted over me.” Perhaps one could translate, “How long will my enemy defeat me?”
¹⁰ tn Heb “see.”
¹¹ tn Heb “Give light [to] my eyes.” The Hiphil of נון (‘or), when used elsewhere with “eyes” as object, refers to the law of God giving moral enlightenment (Ps 19:8), to God the creator giving literal eyesight to all people (Prov 29:13), and to God giving encouragement to his people (Ezra 9:8). Here the psalmist pictures himself as being on the verge of death. His eyes are falling shut and, if God does not intervene soon, he will “fall asleep” for good.
¹² tn Heb “or else I will sleep [in?] the death.” Perhaps the statement is elliptical, “I will sleep [the sleep] of death,” or “I will sleep [with the sleepers in] death.”

Psalm 14⁹

For the music director; by David.
14:1 Fools say to themselves, “There is no God.”²¹ They sin and commit evil deeds;²² none of them does what is right.²³
14:2 The Lord looks down from heaven to the human race,²⁵ to see if there is anyone who is wise²⁶ and seeks God.²⁷
14:3 Everyone rejects God,²⁸ they are all morally corrupt.²⁹
None of them does what is right,³⁰ not even one!

¹⁴ tn Heb “or else.”
¹⁵ tn The grammatical construction used here (conjunction with independent pronoun) highlights the contrast between the psalmist’s defeated condition envisioned in v. 4 and confident attitude he displays in v. 5.
¹⁶ tn Heb “may my heart rejoice in your deliverance.” The verb form is jussive. Having expressed his trust in God’s faithful character and promises, the psalmist prays that his confidence will prove to be well-placed. “Heart” is used here of the seat of the emotions.
¹⁷ tn The verb form is cohortative, indicating the psalmist’s resolve (or vow) to praise the Lord when deliverance arrives.
¹⁸ or “for he will have vindicated me.” The verb form indicates a future perfect here. The idiom רבים בנו (gumal ‘al) means “to repay,” here in a positive sense.
¹⁹ sn Psalm 14. The psalmist observes that the human race is morally corrupt. Evil does oppress God’s people, but the psalmist is confident of God’s protection and anticipates a day when God will vindicate Israel.
²⁰ tn Heb “a fool says in his heart.” The singular is used here in a collective or representative sense; the typical fool is envisioned.
²¹ sn “There is no God.” The statement is probably not a philosophical assertion that God does not exist, but rather a confident affirmation that God is unconcerned about how men live morally and ethically (see Ps 10:4, 11).
²² tn They act corruptly, they make a deed evil. The verbs describe the typical behavior of the wicked. The subject of the plural verbs is “sons of man” (v. 2). The entire human race is characterized by sinful behavior. This practical atheism—living as if there is no God who will hold them accountable for their actions—makes them fools, for one of the earmarks of folly is to fail to anticipate the long range consequences of one’s behavior.
²³ tn Heb “there is none that does good.” The statement is probably not a philosophical assertion that God does not exist, but rather a confident affirmation that God is unconcerned about how men live morally and ethically (see Ps 10:4, 11).
²⁴ or “acts wisely.” The Hiphil is exhibitive.
²⁵ sn Anyone who is wise and seeks God refers to the person who seeks to have a relationship with God by obeying and worshiping him.
²⁶ tn Heb “everyone turns aside.”
²⁷ tn Heb “together they are corrupt.”
²⁸ tn Heb “there is none that does good.”
14:4 All those who behave wickedly² do not understand —² those who devour my people as if they were eating bread, and do not call out to the LORD.  
14:5 They are absolutely terrified,³ for God defends the godly.⁴  
14:6 You want to humiliate the oppressed,⁵ even though⁶ the LORD is their⁷ shelter.  
14:7 I wish the deliverance⁸ of Israel would come from Zion! When the LORD restores the well-being of his people,⁹ may Jacob rejoice,¹⁰ may Israel be happy!¹¹

Psalm 15¹²  
A psalm of David.  
15:1 LORD, who may be a guest in your home?¹³  
Who may live on your holy hill?¹⁴  
15:2 Whoever lives a blameless life,¹⁵ does what is right, and speaks honestly.¹⁶  
15:3 He⁰⁷ does not slander,¹⁸ or do harm to others,¹⁹ or insult his neighbor.²⁰  
15:4 He despises a reprobate,²¹ but honors the LORD’s loyal followers.²² He makes firm commitments and does not renege on his promise.²³  
15:5 He does not charge interest when he lends his money.²⁴ He does not take bribes to testify against the innocent.²⁵  
The one who lives like this²⁶ will never be upended.

¹² sn Psalm 15. This psalm describes the character qualities that one must possess to be allowed access to the divine presence.  
¹³ tn Heb “Do they not understand?” The rhetorical question (rendered in the translation as a positive affirmation) expresses the psalmist’s amazement at their apparent lack of understanding. This may refer to their lack of moral understanding, but it more likely refers to their failure to anticipate God’s defense of his people (see vv. 5-7).  
¹⁴ sn In this context the Lord’s holy hill probably refers to Zion/Jerusalem. See Isa 66:20; Joel 2:1; 3:17; Zech 8:3; Pss 2:6; 43:3; 48:1; 87:1; Dan 9:16.  
¹⁵ tn Heb “one who speaks truth in his heart.” This apparently refers to formulating a truthful statement in one’s mind and then honestly revealing that statement in one’s speech.  
¹⁶ sn Hebrew literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle of the psalm is certainly applicable to all people, regardless of their gender or age.  
¹⁷ tn Heb “he does not slander upon his tongue.” For another example of ἐρρήνων, “slander” see 2 Sam 19:28.  
¹⁸ tn “his fellow.”  
¹⁹ tn Heb “he does not slander upon his tongue.” For another example of ἐρρήνων, “slander” see 2 Sam 19:28.  
²⁰ tn “his fellow.”  
²¹ tn Heb “one who speaks truth in his heart”; or “one who speaks truth [that is] in his heart.” This apparently refers to formulating a truthful statement in one’s mind and then honestly revealing that statement in one’s speech.  
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²⁶ sn Hebrew literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle of the psalm is certainly applicable to all people, regardless of their gender or age.
Psalm 16

A prayer of David.

16:1 Protect me, O God, for I have taken shelter in you.  

16:2 I say to the LORD, “You are the Lord, my only source of well-being.”  

16:3 As for God’s chosen people who are in the land, and the leading officials I admired so much—  

16:4 their troubles multiply, they desire other gods.  

I will not pour out drink offerings of blood to their gods.

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1 sn Psalm 16. The psalmist seeks divine protection because he has remained loyal to God. He prays God for his rich blessings, and is confident God will vindicate him and deliver him from death.

2 The precise meaning of the Hebrew term מִיחַטָם (mikh-tam) is uncertain. HALOT 582-83 s.v. defines it as “inscription.”

3 tn The Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).

4 sn Taken shelter. “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear and serve the Lord (Pss 5:11-12; 31:17-20; 34:21-22).

5 tn Heb “my good [is] not beyond you.” For the use of the preposition עַל (‘al) in the sense of “beyond,” see BDB 755 s.v. 2.

6 tn Heb “regarding the holy ones who [are] in the land, they, they also mourn [ones] in whom is/was all my desire.” The difficult syntax makes the meaning of the verse uncertain.

7 The meaning of the text is unclear. The Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).

8 sn Taken shelter. “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear and serve the Lord (Pss 5:11-12; 31:17-20; 34:21-22).

9 sn Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).

10 tn Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).

11 tn The expression “lift up the name” probably refers here to swearing an oath in the name of deity (see Exod 20:7; Deut 5:11). If so, the third masculine plural suffix on “names” likely refers to the pagan gods, not the people/leaders. See the preceding note.

12 sn The third masculine plural suffix would appear to refer back to the people/leaders mentioned in v. 3. However, if we emend רֹאֲשִׁים (rō’āšīm, “another”) to the plural רֹאֲשִׁים (rō’āšīm, “other [gods]”) in v. 4, the suffix can be understood as referring to these gods: “the drink offerings [made to] them.” The next line favors this interpretation. Perhaps this refers to some type of pagan cultic ritual. Elsewhere wine is the prescribed content of drink offerings.

13 sn “I will not raise up their names upon my lips.” The expression “lift up the name” probably refers here to swearing an oath in the name of deity (see Exod 20:7; Deut 5:11). If so, the third masculine plural suffix on “names” likely refers to the pagan gods, not the people/leaders. See the preceding note.

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17 sn Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).

18 sn Hebrew perfect verbal form probably refers here to a completed action with continuing results (see 7:1; 11:1).
16:10 You will not abandon me. 17:1 LORD, consider my just cause. You will not allow your faithful follower to see the Pit.

16:11 You lead me in the path of life; I experience absolute joy in your presence. You always give me sheer delight.

Psalm 17

A prayer of David.

17:1 LORD, consider my just cause.

Pay attention to my cry for help! Listen to my prayer I sincerely offer.

17:2 Make a just decision on my behalf!

Decide what is right!

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1 tn Or “my life.” The suffixed form of צֶלֶק (nefesh, “being”) is often equivalent to a pronoun in poetic texts.

2 sn In ancient Israelite cosmology Sheol is the realm of the dead, viewed as being under the earth’s surface. See L. I. J. Stadelmann, The Hebrew Conception of the World, 165-76.

3 tn A “faithful follower” (שָׂרָי, [khasid], traditionally rendered “holy one”) is one who does what is right in God’s eyes and remains faithful to God (see Ps 4:3; 12:1: 18:25; 31:23; 37:28; 86:2; 97:10). The psalmist here refers to himself, as the parallel line (“You will not abandon me to Sheol”) indicates.

4 tn That is, “experience.” The psalmist is confident that the LORD will protect him in his present crisis (see v. 1) and prevent him from dying.

5 sn According to Peter, the words of Ps 16:8-11 are applicable to Jesus (Acts 2:25-29). Peter goes on to argue that David, being a prophet, foresaw future events and spoke of Jesus’ resurrection from the dead (Acts 2:30-33). Paul seems to concur with Peter in this understanding (see Acts 13:35-37). For a discussion of the NT application of these verses to Jesus’ resurrection, see R. B. Chisholm, Jr., “A Theology of the Psalms,” A Biblical Theology of the Old Testament, 292-95.

6 tn The Hebrew word שׁחָת (shukhut, “pit”) is often used as a title for Sheol (see Ps 30:9; 49:9; 55:24 HT [55:23 ET]; 103:4). Note the parallelism with the previous line: “You will not abandon me to Sheol” parallels “You will not allow your faithful follower to see the Pit.”

7 sn Psalm 17. The psalmist asks God to intervene on his behalf because his life is threatened by dangerous enemies. He appeals to divine justice, for he is certain of his own innocence. Because he is innocent, he expects to encounter God and receive an assuring word.

8 tn Heb “abundance of joy [is] with your face.” The plural form of the noun שִׂמְחָה (simkhah, “joy”) occurs only here and in Ps 45:15. It may emphasize the degree of joy experienced.

9 tn Heb “delight [is] in your right hand forever.” The plural form of the adjective צִמּוֹת (zimmot, “pleasant, delightful”) may here emphasize the degree of delight experienced (see Job 36:11).

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11 tn Heb “hear, Lord, what is just.”

12 tn Heb “Listen to my prayer, [made] without lips of deceit.”

13 tn Heb “From before you may my justice come out.” The prefixed verbal form יָצָא (ya’ata) could be taken as an imperfect, but following the imperatives in v. 1, it is better understood as a jussive of prayer.

14 tn Heb “May your eyes look at what is right.” The prefixed verbal form is understood as jussive. (See also the preceding note on the word “behave.”)
17:9 Protect me from the wicked men who attack me, my enemies who crowd around me for the kill.

17:10 They are calloused; they speak arrogantly.

17:11 They attack me, now they surround me; they intend to throw me to the ground.

17:12 He is like a lion that wants to tear its prey to bits, like a young lion crouching in hidden places.

17:13 Rise up, LORD! Confront him! Knock him down! Use your sword to rescue me from the wicked man.

17:14 LORD, use your power to deliver me from these murderers.

1. In Hebrew “from before”; or “because.” In the Hebrew text v. 9 is subordinated to v. 8. The words “protect me” are supplied in the translation for stylistic reasons.

2. In Hebrew “destroy.” The psalmist uses the perfect verbal form to emphasize the degree of danger. He describes the wicked as being already in the process of destroying him.

3. In Hebrew “my enemies, at the risk of life they surround me.” The Hebrew phrase סท้องถิ่นן (b’mefesh) sometimes has the nuance “at the risk of [one’s] life” (see 1 Kings 2:23; Proverbs 7:23; Lam 5:9).

4. In Hebrew “their fat they close.” The Hebrew term בְּנֶפֶשׁ (b’nefesh) sometimes has the nuance “at the risk of [one’s] life” (see 1 Kings 2:23; Proverbs 7:23; Lam 5:9).

5. In Hebrew “fat” appears by metonymy for their calloused hearts. They attack the psalmist without feeling any pity or remorse. Some propose emending the text to בְּנֶפֶשׁ (b’nefesh libbamo, “fat of their heart[s]; cf. Ps 119:70, “their heart is insensitive like fat”). This assumes haplography of the בְּנֶפֶשׁ (b’nefesh) consonantal sequence.

6. In Hebrew “[with] their mouth they speak with arrogance.”

7. In Hebrew “our steps, now they surround me.” The Kethib (consonantal text) has “surround me,” while the Qere (marginal reading) has “surround us,” harmonizing the pronoun to the preceding “our steps.” The first person plural pronoun does not fit the context, where the psalmist speaks as an individual. In the preceding verses the psalmist uses a first person singular verbal or pronominal form twenty times. For other uses of the plural form of the Hiphil participle of רָאָה (ra’a), see 2 Kings 17:26 (used with lions as subject), Job 33:22 (apparently referring to the agents of death), and Jeremiah 26:15 (used of those seeking Jeremiah’s life).

8. In Hebrew “their eyes they set to bend down in the ground.”

9. In Hebrew “I will be satisfied, when I awake, [with] your form.” The noun תְּמוּנָה (t’munah), normally carries the nuance “like” or “form.” In Job 4:16 it refers to a ghostlike spiritual entity (see v. 15) that revealed itself to Eliphaz during the night. The psalmist may be anticipating a mystical experience. See the following note on the word “me.”

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12. In Hebrew “I, in innocence, will see your face.” To “see” God’s “face” means to have access to his presence and to experience his favor (see Psalms 11:7; see also Job 33:26 [where יָרָא (y’ra’, “I will be satisfied,” “I will see your face”], נָחַל (nahl, “I will see”), is used]. Here, however, the psalmist may be anticipating a mystical experience. See the following note on the word “me.”

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My stronghold
(Th.D. diss., Dallas Theological Seminary, 1983), “El, the Warrior,” prior-kings would sometimes compare themselves to a goring bull (2 Kings 24: 92:10; Lam 2:17). In the ancient Near East powerful war is frequently a metaphor for military strength; the idiom “exalt (cf. Deut 33:17; 1 Kgs 22:11; Ps 92:10). The horn of the wild ox is more likely that the horn of an ox underlies the metaphor of a hill, or to the “horns” of an altar where one could find refuge, and serve the Lord (Pss 5:11-12; 31:17-20; 34:21-22).

22:3 I called to the Lord, who is worthy of praise, and I was delivered from my enemies. The waves of death engulfed me, the currents of chaos overwhelmed me. The ropes of Sheol tightened around me, the snares of death trapped me. In my distress I called to the Lord; I cried out to my God. From his heavenly temple he heard my voice; he listened to my cry for help.

Psalm 18

For the music director; by the Davidic king, traditionally understood as David himself) affirms that God is his faithful protector. He recalls in highly poetical fashion how God intervened in awesome power and delivered him from death. The psalmist’s experience demonstrates that God vindicates those who are blameless and remain loyal to him. True to his promises, God gives the king victory on the battlefield and enables him to subdue nations. A parallel version of the psalm appears in 2 Sam 22:1-51.

The Hebrew noun הַנַּחַל (nakhal) usually refers to a river or stream, but in this context the plural form likely refers to the currents of the sea (see vv. 15-16).

The waves (Ps 91:5) are a common noun meaning “rivers” (see NNDSI 2:1068-69; Jastrow 1467 s.v. בָּעַת), and is best understood as substantival and as appositional to מְהֻלָּל (mehullal); “the praiseworthy one, or “praiseworthy.” However, the various epithets in vv. 1-2 have the first person pronominal suffix, unlike הַנַּחַל. If one follows the traditional verse division and takes מְהֻלָּל with what follows, it is best understood as substantial and as appositional to מְהֻלָּל (mehullal): “[to the] praiseworthy one I cried out, [to the] Lord.”

Ps 18:4 reads “ropes,” while 2 Sam 22:5 reads “waves.” The meaning of the psalm has been influenced by the next verse (note “ropes of Sheol”) and perhaps also by Ps 116:3 (where “ropes of death” appears, as here, with the verb מְהַלַּךְ, molah). However, the parallelism of v. 4 (note “currents” in the next line) favors the reading “waves.” While the verb מְהַלַּךְ is used with “ropes” as subject in Ps 116:3, it can also be used with engulfing “waters” as subject (see Jonah 2:5). Death is compared to surging waters in v. 4 and to a hunter in v. 5.

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The earth heaved and shook; the roots of the mountains trembled; they heaved because he was angry.

Smoke ascended from his nose; fire devoured as it came from his mouth; he hurled down fiery coals.

He made the sky sink as he descended; a thick cloud was under his feet.

He mounted a winged angel and flew;

he glided on the wings of the wind;

He shrouded himself in darkness, in thick rain clouds.

From the brightness in front of him came hail and fiery coals.

The Lord thundered in the sky;

Fire devoured as it came from his mouth;

he made darkness his hiding place around him, his covering.
18:16 He reached down from above and took hold of me; he pulled me from the surging water. 18:17 He rescued me from my strong enemy, from those who hate me, for they were too strong for me. 18:18 They confronted me in my day of calamity, but the LORD helped me. 18:19 He brought me out into a wide open place; he delivered me because he was pleased with me. 18:20 The LORD repaid me for my godly deeds; he rewarded my blameless behavior. 18:21 For I have obeyed the LORD’s commands; the Sovereign One shouted. 18:14 He shot his arrows and scattered them; many lightning bolts and routed them. 18:15 The depths of the sea were exposed; the inner regions of the world were uncovered by your battle cry, LORD, by the powerful breath from your nostrils.

The unreduced Hiphil prefixed verbal form appears to be an imperfect, in which case the psalmist would be generalizing. However, both the preceding and following contexts (see especially v. 24) suggest he is narrating his experience. Despite its unreduced form, the verb is better taken as a preterite indicating past tense, not imperfect. For other examples of unreduced Hiphil preterites, see Ps 55:14a; 68:9a, 10b; 80:8a; 89:43a; 107:38b; 116:6b. The same verb is translated “trapped” in v. 5. In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not imperfect. The unreduced Hiphil prefixed verbal form appears to be an imperfect, in which case the psalmist would be generalizing. However, both the preceding and following contexts (see especially v. 24) suggest he is narrating his experience. Despite its unreduced form, the verb is better taken as a preterite indicating past tense, not imperfect. For other examples of unreduced Hiphil preterites, see Ps 55:14a; 68:9a, 10b; 80:8a; 89:43a; 107:38b; 116:6b.

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18:27 For you deliver oppressed\textsuperscript{14} people, but you bring down those who have a proud look.\textsuperscript{15}

18:28 Indeed,\textsuperscript{16} you are my lamp, LORD.\textsuperscript{37} My God\textsuperscript{18} illuminates the darkness around me.\textsuperscript{19}

18:29 Indeed,\textsuperscript{20} with your help\textsuperscript{11} I can charge against\textsuperscript{22} an army;\textsuperscript{23} by my God’s power\textsuperscript{24} I can jump over a wall.\textsuperscript{25}

18:30 The one true God acts in a faithful manner;\textsuperscript{26}

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\textsuperscript{1} In Hebrew, “I have not acted wickedly from my God.” The statement is elliptical; the idea is, “I have not acted wickedly and, in so doing, departed from my God.”

\textsuperscript{2} In Hebrew, “for all his regulations [are] before me.” The Hebrew term מִשְׁפָּטִים (mishpatim, “regulations”) refers to God’s covenantal requirements, especially those which the king is responsible to follow (cf. Deut 17:18-20). See also Pss 19:9 (cf. vv. 7; 89:30; 147:20 (cf. v. 19), as well as the numerous uses of the term in Ps 119.

\textsuperscript{3} In Hebrew, “and his rules I do not turn aside from me.” 2 Sam 22:23 reads, “and his rules, I do not turn aside from it.” The prefixed verbal form is probably an imperfect; the psalmist here generalizes about his loyalty to God’s commands. The Lord’s “rules” are the stipulations of the covenant which the king was responsible to obey (see Ps 89:31; cf. v. 30 and Deut 17:18-20).

\textsuperscript{4} In Hebrew, “from my sin,” that is, from making it my own in any way.

\textsuperscript{5} Kept myself from sinning. Leading a blameless life meant that the king would be loyal to God’s covenant, purge the government and society of evil and unjust officials, and reward loyalty to the Lord (see Ps 101).

\textsuperscript{6} In Hebrew, “according to the purity of my hands before his eyes.” 2 Sam 22:25 reads “according to my purity before his eyes.” The verbal repetition (compare vv. 20 and 24) sets off vv. 20-24 as a distinct sub-unit within the psalm.

\textsuperscript{7} The imperfect verbal forms in vv. 25-29 draw attention to God’s characteristic actions. Based on his experience, the psalmist generalizes about God’s just dealings with people (vv. 25-26), and about the way in which God typically empowers him on the battlefield (vv. 28-29). The Hitpael stem is used in vv. 26-27 in a reflexive resultative (or causative) sense. God makes himself loyal, etc. in the sense that he conducts or reveals himself as such. On this use of the Hitpael stem, see GKC 149-50 §54.e.

\textsuperscript{8} In Hebrew, “to a faithful follower.” A “faithful follower” (יֵשָׁב, ‘esh) is one who does what is right in God’s eyes and remains faithful to God (see Pss 4:3; 12:1; 16:10; 31:23; 37:28; 86:2; 97:10).

\textsuperscript{9} In Hebrew, “innocent.”

\textsuperscript{10} In Hebrew, “a man of innocence.”

\textsuperscript{11} In Hebrew, “blameless.”

\textsuperscript{12} The Hebrew term פָּתַל (patal) is used in only three other texts. In Gen 30:8 it means literally “to wrestle,” or “to twist.” In Job 5:13 it refers to devious individuals, and in Prov 8:5 to deceptive words.

\textsuperscript{13} The adjective פָּתַל (‘iqqesh) has the basic nuance “twisted, crooked,” and by extension refers to someone or something that is morally perverse. It appears frequently in Proverbs, where it is used of evil people (22:5), speech (8:8; 19:1), thoughts (11:20; 17:20), and life styles (2:15; 28:6). A righteous king opposes such people (Ps 101:4).

\textsuperscript{14} Verses 25-26 affirm God’s justice. He responds to people in accordance with their moral character. His response mirrors their actions. The faithful and blameless find God to be loyal and reliable in his dealings with them. But deceivers discover he is able and willing to use deceit to destroy them. For a more extensive discussion of the theme of divine deception in the OT, see R. B. Chisholm, “Does God Deceive?” BSSc 155 (1998): 11-28.

\textsuperscript{15} Or perhaps, “humble” (note the contrast with those who are proud).

\textsuperscript{16} In Hebrew, “but proud eyes you bring low.” 2 Sam 22:22 reads, “your eyes [are] upon the proud, [whom] you bring low.”

\textsuperscript{17} In Hebrew, “for.” The translation assumes that כִּי (ki) is asseverative here.

\textsuperscript{18} In Hebrew, “light my lamp, LORD.” 2 Sam 22:29 has, “you are my lamp, LORD.” The Ps 18 reading may preserve two variants, יָנוּרי (‘ynori, “my lamp”) and יָנוּר (‘ynor, “my light”), cf. Ps 27:1. The verb יָנוּר (la‘ir, “you light”) in Ps 18:28 would, in this case, be a corruption of the latter. See F. M. Cross and D. N. Freedman, Studies in Ancient Yahwistic Poetry (SB LDS), 150, n. 64. The metaphor, which likens the Lord to a lamp or light, pictures him as the psalmist’s source of life. For other examples of “lamp” used in this way, see Job 18:6; 21:17; Prov 13:9; 20:20; 24:20. For other examples of “light” as a symbol for life, see Job 3:20; 33:30; Ps 56:13.

\textsuperscript{19} In Hebrew, “my darkness.”

\textsuperscript{20} In Hebrew, “for.” The translation assumes that כִּי (ki) is asseverative here.

\textsuperscript{21} In Hebrew, “by you.”

\textsuperscript{22} In Hebrew, “I will run.” The imperfect verbal forms in v. 29 indicate the subject’s potential or capacity to perform an action. Though one might expect a preposition to follow the verb here, this need not be the case with the verb יָנוּר (la‘ir; see 1 Sam 17:22). Some emend the Qal to a Hiphil form of the verb and translate, “I put to flight [Heb “cause to run’] an army.”

\textsuperscript{23} More specifically, the noun יָנוּר (la‘ir) refers to a raiding party or to a contingent of troops.

\textsuperscript{24} In Hebrew, “and by my God.”

\textsuperscript{25} In Hebrew, “jump over a wall.” The psalmist uses hyperbole to emphasize his God-given military superiority.

\textsuperscript{26} In Hebrew, “[As for] the God, his way is blameless.” The term לָכוֹל (la’al, “the God”) stands as a nominative (or genitive) absolute in apposition to the resumptive pronoun suffix on “way.” The prefixed article emphasizes his distinctiveness as the one true God (cf. Deut 33:26). God’s “way” in this context refers to his protective and salvific acts in fulfillment of his promise (see also Deut 32:4; Pss 67:2; 77:13 (note vv. 11:12, 14); 103:7; 138:5; 145:17).
the Lord’s promise\(^4\) is reliable;\(^2\) he is a shield to all who take shelter\(^3\) in him.

18:31 Indeed,\(^4\) who is God besides the Lord? Who is a protector\(^5\) besides our God?\(^6\)

18:32 The one true God\(^7\) gives\(^8\) me strength;\(^9\) he removes,\(^10\) the obstacles in my way.\(^11\)

18:33 He gives me the agility of a deer;\(^12\) he enables me to negotiate the rugged terrain.\(^13\)

18:34 He trains my hands for battle;\(^14\) my arms can bend even the strongest bow.\(^15\)

18:35 You give me your protective shield;\(^16\) your right hand supports me;\(^17\) your willingness to help\(^18\) enables me to prevail.\(^19\)

18:36 You widen my path;\(^20\) my feet\(^21\) do not slip.

18:37 I chase my enemies and catch\(^22\) them; I do not turn back until I wipe them out.

18:38 I beat them\(^23\) to death;\(^24\) they fall at my feet.\(^25\)

\(^1\) sn The Lord’s promise. In the ancient Near East kings would typically seek and receive oracles from their god(s) prior to battle. For examples, see R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 241-42.

\(^2\) tn Heb “the word of the Lord is purified.” The Lord’s “word” probably refers here to his oracle(s) of victory delivered to the psalmist before the battle(s) described in the following context. See also Ps 12:5-7 and 138:2-3. David frequently received such oracles before going into battle (see 1 Sam 23:2, 4-5, 10-12; 30:8; 2 Sam 5:19). The Lord’s word of promise is absolutely reliable; it is compared to metal that has been refined in fire and cleansed of impurities. See Ps 12:6.

\(^3\) sn Take shelter. See the note on the word “shelter” in v. 2.

\(^4\) tn Or “for.”

\(^5\) tn Heb “rocky cliff,” which is a metaphor of divine protection. See v. 2, where the Hebrew term נָחַת (nāḥāt) is translated “rocky cliff.”

\(^6\) The rhetorical questions anticipate the answer, “No one.” In this way the psalmist indicates that the Lord is the only true God and reliable source of protection. See also Deut 32:39, where the Lord affirms that he is the only true God. Note as well the emphasis on his role as protector (Heb “rocky cliff,” נָחַת, nāḥāt) in Deut 32:4, 15, 17-18, 30.

\(^7\) tn Heb “the God.” The prefixed article emphasizes the Lord’s distinctiveness as the one true God (cf. Deut 33:26). See v. 30.

\(^8\) tn Heb “is the one who clothes.” For similar language see 1 Sam 2:4; Ps 65:6; 93:1. The psalmist employs a generalizing hynmic style in vv. 32-34; he uses participles in vv. 32a, 33a, and 34a to describe what God characteristically does on his behalf. This would suggest that God gives the psalmist the capacity to run quickly. This would also mean that the psalmist refers metaphorically to the path upon which the psalmist walks. Another option is to translate, “you widen my stride.”

\(^9\) tn Heb “he made my path smooth.” The Hebrew term צוּר (tsur), “rocky cliff,” which is a metaphor of divine protection, usually carries a moral or ethical connotation, “blameless, innocent.” However, in Ps 18:33 it refers to a pathway free of obstacles. The reality underlying the metaphor is the psalmist’s ability to change into battle without tripping (see v. 33, 36).

\(^10\) tn Heb “the one who makes my feet like [those of] a deer.”

\(^11\) tn Heb “and on my high places he makes me walk.” The imperfect verbal form emphasizes God’s characteristic provision. The psalmist compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.

\(^12\) sn Habakkuk uses similar language to describe his faith during difficult times. See Hab 3:19.

\(^13\) tn He trains my hands. The psalmist attributes his skill with weapons to divine enablement. Egyptian reliefs picture gods teaching the king how to shoot a bow. See O. Keel, The Symbolism of the Biblical World, 265.

\(^14\) tn Heb “and on my high places he makes me walk.” The imperfect verbal form emphasizes God’s characteristic provision. The psalmist compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.

\(^15\) tn Heb “a bow of bronze” probably refers to a bow laminated with bronze strips, or to a purely ceremonial or decorative bow made entirely from bronze. In the latter case the language is hyperbolic, for such a weapon would never be functional in battle.

\(^16\) tn Heb “and you give to me the shield of your deliverance.”


\(^18\) tc 2 Sam 22:36 omits this line, perhaps due to homoioteleuton. A writer’s eye may have jumped from the vav (ו) prefixed to “your right hand” to the vav prefixed to the following “and your answer,” causing the copyist to omit by accident the intervening words “(your right hand supports me and”).

\(^19\) tn The MT of Ps 18:35 appears to read, “your condescension,” apparently referring to God’s willingness to intervene (cf. NIV “you stoop down”). However, the noun ענבה (anavah) elsewhere means “humility” and is used only here of God. The form ענבה (anavah) may be a fully written form of the suffixed infinitive construct of ענש (anash, “to answer,” a defective written form of the infinitive appears in 2 Sam 22:36). In this case the psalmist refers to God’s willingness to answer his prayer; one might translate, “your favorable response.”

\(^20\) tn Heb “makes me great.”

\(^21\) tn Heb “you make wide my step under me.” “Step” probably refers metonymically to the path upon which the psalmist walks. Another option is to translate, “you widen my stride.” This would suggest that God gives the psalmist the capacity to run quickly.

\(^22\) tn Heb “lower legs.” On the meaning of the Hebrew noun, which occurs only here, see H. R. Cohen, Biblical Hapax Legomena (SBLDS), 112. A cognate Akkadian noun means “lower leg.”

\(^23\) tn 2 Sam 22:38 reads “destroy.”

\(^24\) tn Or “smash them.” 2 Sam 22:39 reads, “and I wiped them out and smashed them.”

\(^25\) sn They fall at my feet. For ancient Near Eastern parallels, see O. Keel, The Symbolism of the Biblical World, 294-97.
18:39 You give me strength\(^4\) for battle; you make my foes kneel before me.\(^5\)
18:40 You make my enemies retreat;\(^4\) I destroy those who hate me.\(^6\)
18:41 They cry out, but there is no one to help them;\(^5\) they cry out to the LORD,\(^6\) but he does not answer them.
18:42 I grind them as fine windblown dust;\(^7\) I beat them underfoot\(^8\) like clay\(^9\) in the streets.
18:43 You rescue me from a hostile army,\(^10\) you make me\(^12\) a leader of nations; people over whom I had no authority are now my subjects.\(^12\)
18:44 When they hear of my exploits, they submit to me.\(^13\)

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1 For the meaning "be weak, powerless" for שָׁבָיו (shāvîw), see Ps 109:24. The next line (see v. 45a), in which "foreigners" are also mentioned, favors this interpretation. Another option is to translate "cower in fear" (see Deut 33:29; Pss 66:3; 81:15; cf. NIV "cringe"; NRSV "came cringing").
2 My protector\(^20\) is praiseworthy.\(^21\) The God who delivers me\(^22\) is exalted as king.\(^23\)
3 The one true God\(^24\) completely vindicates me; he makes nations submit to me.\(^26\)
4 He delivers me from those who snatch me away; you snatch me away from my enemies; they shake with fear of you.\(^18\)
5 He lifts me up.\(^24\) foreign enemies are in view; note the reference to foreign enemies in the psalm's context. "know" (יָדַע, yada) probably refers to formal recognition by treaty. People who were once not under the psalmist's authority now willingly submit to his rulership to avoid being conquered militarily (see vv. 44-45). The language may recall the events recorded in 2 Sam 9:19. 2 Sam 9:10 and 2 Sam 9:19.
6 As a report of an ear they submit to me. The report of the psalmist's exploits is so impressive that those who hear it submit to his rulership without putting up a fight.

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**Notes:**
- **Heb** "clothed me." See v. 32.
- **Heb** "you make those who rise against me kneel be come to acknowledge the psalmist's superiority (cf. NIV, NRSV).
- **Heb** "blessed [i.e., praised] be." The words "as king" are supplied in the translation because they are understood by ellipsis (see the preceding line).
- **Heb** "the God of the rock\(y\) cliff of my deliverance." 2 Sam 22:48 reads, "the God of my deliverance." The words "as king" are supplied in the translation because they are understood by ellipsis (see the preceding line).
- **Heb** "my rocky cliff," which is a metaphor for protection. See similar phrases in vv. 2, 31.
- **Heb** "the God of my deliverance." 2 Sam 22:48 reads, "the God of the rocky cliff of my deliverance."
- **Heb** "the God of the deliverance." 2 Sam 22:48 reads, "the God of the rocky cliff of my deliverance."
- **Heb** "the one who grants vengeance to me." The plural form of the noun indicates degree here, suggesting complete vengeance or vindication.
- **Heb** "completely vindicates me. In the ancient Near East military victory was sometimes viewed as a sign that one's God had judged in favor of the victor, avenging and/or vindicating him. See, for example, Judg 11:27, 32-33, 36.
- **Heb** "he subdues nations beneath me." On the meaning of the verb פָּרָד (parad), see HALOT 209-10 s.v. פָּרָד. See also Ps 47:3 and 2 Chr 22:10. 2 Sam 22:48 reads "and [is the one who] brings down nations beneath me."
Psalm 19

For the music director; a psalm of David.

19:1 The heavens declare the glory of God; 
11 The sky displays his handiwork.  
12 Day after day it speaks out; 
13 night after night it reveals his greatness.  
14 There is no actual speech or word, 
15 nor is its voice literally heard.  
16 Yet its voice echoes throughout the earth; 
17 Its words carry to the distant horizon. 
18 In the sky he has pitched a tent for the sun. 
19:5 Like a bridegroom it emerges from its chamber; 
20 like a strong man it enjoys running its course. 
19:6 It emerges from the distant horizon, 
and goes from one end of the sky to the other. 
20 nothing can escape its heat. 
19:7 The law of the Lord is perfect and preserves one's life. 
21 The rules set down by the Lord are reliable and impart wisdom to the inexperienced. 
22 The Lord's precepts are fair and make one joyful.

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1 sn Heb “from those who rise against me.”
2 sn I will give you thanks before the nations. This probably alludes to the fact that the psalmist will praise the Lord in the presence of the defeated nations when they, as his subjects, bring their tribute payments. Ideally the Davidic king was present to testify to the nations of God’s greatness. See J. H. Eaton, Kingship and the Psalms (B受), 182-85.
3 sn Heb “to your name.” God’s “name” refers metonymically to his divine characteristics as suggested by his name, in this case “Lord,” the primary name of Israel’s covenant God which suggests his active presence with his people (see Exod 3:12-15).
4 sn Or “the one who.”
5 sn Heb “magnifies the victories of his king.” “His king” refers to the psalmist, the Davidic king whom God has chosen to rule Israel.
6 sn Heb “[the one who] does loyalty.”
7 sn Heb “his anointed [one].” i.e., the psalmist/Davidic king. See Ps 2:2.
8 sn Or “offspring”; Heb “seed.”
9 sn If David is the author of the psalm (see the superscription), then he here anticipates that God will continue to demonstrate loyalty to his descendants who succeed him. If the author is a later Davidic king, then he views the divine favor he has experienced as the outworking of God’s faithful promises to David his ancestor.
10 sn Psalm 19. The psalmist praises God for his self-revelation in the heavens and in the Mosaic law. The psalmist concludes with a prayer, asking the Lord to keep him from sinning and to approve of his thoughts and words.
11 sn God’s glory refers here to his royal majesty and power.
12 sn Heb “and the work of his hands the sky declares.” The participles emphasize the ongoing testimony of the heavens/sky.
13 sn Heb “it gushes forth a word.” The “sky” (see v. 1b) is the subject of the verb. Though not literally speaking (see v. 3), it clearly reveals God’s royal majesty. The sun’s splendor and its movement across the sky is in view (see vv. 4-6).
14 sn Heb “it [i.e., the sky] declares knowledge,” i.e., knowledge about God’s royal majesty and power (see v. 1). This apparently refers to the splendor and movements of the stars. The imperfect verbal forms in v. 2, like the participles in the preceding verse, combine with the temporal phrases (“day after day” and “night after night”) to emphasize the ongoing testimony of the sky.
15 sn Heb “their.” The antecedent of the plural pronoun is “heavens” (v. 1).
16 sn The MT reads, “their measuring line” (qvr, qum). The noun qum (“measuring line”) makes no sense in this context. The reading qwr (qalam, “their voice”) which is supported by the LXX, is preferable.
17 sn Heb “goes out,” or “proceeds forth.”
The Lord's commands are pure and give insight for life. The judgments given by the Lord are trustworthy and absolutely just. They are of greater value than gold, than even a great amount of pure gold; they bring greater delight than honey, than even the sweetest honey from a honeycomb. Yes, your servant finds moral guidance there; those who obey them receive a rich reward. Moreover, keep me from committing flagrant sins; do not allow such sins to control me. Then I will be blameless, and innocent of blatant rebellion. May my words and my thoughts be acceptable in your sight, and innocent of blatant sins. In this context (see the preceding line) "hidden" sins are those with good intentions who sin on occasion. Possible to achieve. Consequently it is inevitable that even perfect moral discernment is impossible. It makes the point that perfect moral discernment is impossible. Consequently it is inevitable that even those with good intentions will sin on occasion. For the music director; a psalm of David. For the music director; a psalm of David. The people pray for the king's success in battle. When the king declares his assurance that the Lord will answer the people's prayer, they affirm their confidence in God's enablement.

Psalm 20
For the music director; a psalm of David.

19:1 May the Lord answer you when you are in trouble; may the God of Jacob make you secure! May he take notice of your offerings; may he accept your burnt sacrifice! (Selah)
19:2 May he send you help from his temple; from Zion may he give you support! May he grant your heart's desire; may he bring all your plans to pass!
19:3 Then we will shout for joy over your victory; we will rejoice in the name of our God! May the Lord grant all your requests!

Psalm 20

For the music director; a psalm of David.

19:1 May the Lord answer you when you are in trouble; may the God of Jacob make you secure! May he send you help from his temple; from Zion may he give you support! May he grant your heart's desire; may he bring all your plans to pass!

19:2 May he send you help from his temple; from Zion may he give you support! May he grant your heart's desire; may he bring all your plans to pass!

19:3 Then we will shout for joy over your victory; we will rejoice in the name of our God! May the Lord grant all your requests!
20:6 Now I am sure that the Lord will deliver his chosen king, and display his mighty ability to deliver.
20:7 Some trust in chariots and others in horses, but we depend on the Lord our God.
20:8 They will fall down, but we will stand firm.
20:9 The Lord will deliver the king.

Psalm 2:16
For the music director; a psalm of David.
21:1 O Lord, the king rejoices in the strength you give; he takes great delight in the deliverance you provide.
21:2 You grant him your heart’s desire; you do not refuse his request.
21:3 For you bring him rich blessings;
21:4 He asked you to sustain his life, and you have granted him long life and an enduring dynasty.
21:5 Your deliverance brings him great honor; you give him majestic splendor.

1 tn Or “know.”
2 tn The perfect verbal form is probably used rhetorically to state that the deliverance is as good as done. In this way the speaker emphasizes the certainty of the deliverance.
3 tn Heb “his anointed one.” This title refers to the Davidic king. See Pss 2:2 and 18:50.
4 tn Heb “he will answer him.”
5 tn Heb “from his holy heavens.”
6 tn Heb “with mighty acts of deliverance of his right hand.” The Lord’s “right hand” here symbolizes his power to protect and deliver (see Ps 17:7).
7 tn Heb “these in chariots and these in horses.” No verb appears; perhaps the verb “invoke” is to be supplied from the following line. In this case the idea would be that some “invoke” (i.e., trust in) their military might for victory (cf. NEB “boast”; NIV “trust”; NRSV “take pride”). Verse 8 suggests that the “some/others” mentioned here are the nation’s enemies.
8 tn The grammatical construction (conjunction + pronominal subject) highlights the contrast between God’s faithful people and the others mentioned in the previous line.
9 tn Heb “we invoke the name of.” The Hiphil of תָּקָח (takkhar), when combined with the phrase “in the name,” means “to invoke” (see Josh 23:7; Isa 46:1; Amos 6:3). By invoking the Lord’s name in prayer, the people demonstrate their trust in him.
10 tn Or “stumble and fall down.”
11 tn The grammatical construction (conjunction + pronominal subject) highlights the contrast between God’s victorious people and the defeated enemies mentioned in the previous line. The perfect verbal forms either generalize or, more likely, state rhetorically the people’s confidence as they face the approaching battle. They describe the demise of the enemy as being as good as done.
12 tn Or “rise up and remain upright.” On the meaning of the Hiphil of תָּפָא (taph), see HALOT 795 s.v. 1 . The verbal forms (a perfect followed by a prefixed form with vav [ ] consecutive) either generalize or, more likely, state rhetorically the people’s confidence as they face the approaching battle.
13 tn This translation assumes an emendation of the verbal form יָשִׁיע (yoshi‘ah). As it stands, the form is an imperative. In this case the people return to the petitionary mood with which the psalm begins (“O Lord, deliver!”). But the immediate context is one of confidence (vv. 6-8), not petition (vv. 1-5). If one takes the final he on the verb “deliver” as ditthographic (note the initial he [ ] on the following phrase, “the king”), one can rejoin the verbal form as a perfect and understand it as expressing the people’s confidence, “the Lord will deliver the king” (see v. 6). The Hebrew scirbal tradition takes “the king” with the following line, in which case it would be best interpreted as a divine title, “may the King answer us” or “the king will answer us” (see Pss 98:9; 145:1). However, the poetic parallelism is better balanced if “the king” is taken with the first line. In this case the referent is the Davidic king, who is earlier called the Lord’s “anointed one” (cf. note on “chosen king” in v. 6; see Pss 21:7; 45:5; 11; 63:11).
14 tn If the imperative is retained in the preceding line, then the prefixed verbal form is best taken as a jussive of prayer, “may he answer us.” However, if the imperative in the previous line is emended to a perfect, the prefixed form is best taken as imperfect, “he will answer us” (see the note on the word “king” at the end of the previous line).
15 tn Heb “in the day we call.”
16 sn Psalm 21. The psalmist praises the Lord for the way he protects and blesses the Davidic king.
17 tn Heb “in your strength.” The translation interprets the pronominal suffix as subjective, rather than merely descriptive (or attributive).
18 tn Heb “and in your deliverance, how greatly he rejoices.”
19 tn The translation assumes the perfect verbal forms in v. 2 are generalizing, stating factually what God typically does for the king. Another option is to take them as present perfects, “you have granted...you have not refused.” See v. 4, which mentions a specific request for a long reign.
20 tn Heb “and the request of his lips you do not refuse.”
21 tn Or “meet him [with].”
22 tn Heb “good.”
23 sn You bring him rich blessings. The following context indicates that God’s “blessings” include deliverance/protection, vindication, sustained life, and a long, stable reign (see also Pss 3:8; 24:5).
24 tn Heb “life he asked from you.” Another option is to translate the perfect verbal forms in v. 4 with the present tense, “he asks...you grant.”
25 tn Heb “you have granted him length of days forever and ever.” The phrase “length of days,” when used of human beings, usually refers to a lengthy period of time (such as one’s lifetime). See, for example, Deut 30:20; Job 12:12; Ps 91:16; Prov 3:2; 16; Lam 5:20. The additional phrase “forever and ever” is hyperbolic. While it seems to attribute eternal life to the king (see Ps 61:6-7; 72:5 as well), the underlying reality is the king’s enduring dynasty. He will live on, as it were, through his descendants, who will continue to rule over his kingdom long after he has passed off the scene.
26 tn Or “great glory.”
27 tn Heb “majesty and splendor you place upon him.” For other uses of the phrase יָשִׁיע (yoshi‘ah, “majesty and splendor”) see 1 Chr 16:27; Job 40:10; Pss 96:6; 104:1; 111:3.
21:6 For you grant him lasting blessings; you give him great joy by allowing him into your presence.  
21:7 For the king trusts, and because of the sovereign One's faithfulness he is not upended.  
21:8 You prevail over all your enemies; your power is too great for those who hate you.  
21:9 You burn them up like a fiery furnace when you appear; the Lord angrily devours them; the fire consumes them.
21:10 You destroy their offspring from the earth, their descendants from among the human race.
21:11 Yes, they intend to do you harm; they dream up a scheme, but they do not succeed.
21:12 For you make them retreat, turning run, showing the back of their neck and shoulders.  

Psalm 22

For the music director; according to the tune “Morning Doe,” a psalm of David.
22:1 My God, my God, why have you abandoned me? I groan in prayer, but help seems far away.  
22:2 My God, I cry out during the day, but you do not answer, and during the night my prayers do not let up.  
22:3 You are holy; you sit as king receiving the praises of Israel.  
22:4 In you our ancestors trusted; they trusted in you and you rescued them.
22:5 To you they cried out, and they were saved; in you they trusted and they were not disappointed.

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1 sn The psalm concludes with a petition to the Lord, asking him to continue to intervene in strength for the king and nation.
2 tn Heb “you make him happy with joy with [i.e., “close by” or “in”] your face.” On the idiom “with your face” (i.e., “in your presence”) see Ps 16:11 and BDB §75 II.2.a.
3 tn The active participle draws attention to the ongoing nature of the action.  
4 tn Traditionally “the Most High’s.” The divine title “Most High” ( °ên ’kôdôn) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked.  
5 tn Another option is to translate the imperfect verbal form as future, “he will not be upended” (cf. NRSV “he shall not be moved”). Even if one chooses this option, the future tense must be understood in a generalizing sense.
6 tn The king is now addressed. One could argue that the Lord is still being addressed, but v. 9 militates against this proposal, for there the Lord is mentioned in the third person and appears to be distinct from the addressee (unless, of course, one takes “Lord” in v. 9 as vocative; see the note on “them” in v. 9b). Verse 7 begins this transition to a new addressee by referring to both the king and the Lord in the third person (in vv. 1-6 the Lord is addressed and only the king referred to in the third person).
7 tn Heb “your right hand finds those who hate you.”
8 tn Heb “you make them like a furnace of fire.” Although many modern translations retain the literal Hebrew, the statement is elliptical. The point is not that he makes them like a furnace, but like an object burned in a furnace (cf. NEB, “at your coming you shall plunge them into a fiery furnace”).
9 tn Heb “at the time of your face.” The “face” of the king here refers to his angry presence. See Lam 4:16.
10 tn Heb “the Lord, in his anger he swallows them, and fire devours them.” Some take “the Lord” as a vocative, in which case he is addressed in vv. 8-9a. But this makes the use of the third person in v. 9b rather awkward, though the king could be the subject (see vv. 1-7).  
11 tn Heb “fruit.” The next line makes it clear that offspring is in view.
12 tn Heb “seed.”
13 tn Heb “sons of man.”
14 tn Or “for.”
15 tn Heb “they extend against you harm.” The perfect verbal forms in v. 11 are taken as generalizing, stating factually what the king’s enemies typically do. Another option is to translate with the past tense (“they intended...planned”).
16 sn See Ps 10:2.
17 tn Heb “they lack ability.”
18 tn Heb “you make them a shoulder,” i.e., “you make them when you shoot your arrows at them.”
19 tn Heb “with your bowstrings you fix against their faces,” i.e., “you fix your arrows on the bowstrings to shoot at them.”
20 tn Heb “in your strength,” but English idiom does not require the pronoun.
21 tn Heb “sing praise.”
22 sn Psalm 22. The psalmist cries out to the Lord for deliverance from his dangerous enemies, who have surrounded him and threatened his life. Confident that the Lord will intervene, he then vows to thank the Lord publicly for his help and anticipates a time when all people will recognize the Lord’s greatness and worship him.
23 tn Heb “according to the doe of the dawn.” Apparently this refers to a particular musical tune or style.
24 sn From the psalmist’s perspective it seems that God has abandoned him, for he fails to answer his cry for help (vv. 1b-2).
25 tn Heb “far from my deliverance [are] the words of my groaning.” The Hebrew noun נְפָר (n̄p̄̄r) and its related verb נָפַר (nap̄ar) are sometimes used of a lion’s roar, but they can also describe human groaning (see Job 3:24 and Ps 32:3 and 38:8).
26 tn Heb “there is no silence to me.”
27 tn Heb “[O] one who sits [on] the praises of Israel.” The verb “receiving” is supplied in the translation for clarity. The metaphorical language pictures the Lord as sitting enthroned as king in his temple, receiving the praises that his people Israel offer up to him.
28 tn Heb “fathers.”
29 tn The words “in you” are supplied in the translation. They are understood by ellipsis (see the preceding line).  
30 sn Or “were not ashamed.”
22:6 But I am a worm, not a man; people insult me and despise me.
22:7 All who see me mock me; they mock me and shake their heads.
22:8 They say, “Commit yourself to the Lord! Let the Lord rescue him! Let the Lord deliver him, for he delights in him.”
22:9 Yes, you are the one who brought me out from the womb and made me feel secure on my mother’s breasts.
22:10 I have been dependent on you since birth; from the time I came out of my mother’s womb you have been my God.
22:11 Do not remain far away from me, for trouble is near and I have no one to help me.
22:12 Many bulls surround me;

1 tn The grammatical construction (conjunction + pronoun) highlights the contrast between the psalmist’s experience and that of his ancestors. When he considers God’s past reliability, it only heightens his despair and confusion, for God’s present silence stands in stark contrast to his past saving acts.
2 tn The metaphor expresses the psalmist’s self-perception, which is based on how others treat him (see the following line).
3 tn Or “not a human being.” The psalmist perceives himself as less than human.
4 tn Heb “a reproach of man and despised by people.”
5 tn Or “scoff at, deride, mock.”
6 tn Heb “they separate with a lip.” Apparently this refers to their verbal taunting.
7 sn Shake their heads. Apparently this refers to a taunting gesture. See also Job 16:4; Ps 109:25; Lam 2:15.
8 sn The words “they say” are supplied in the translation for clarification and for stylistic reasons. The psalmist here quotes the sarcastic taunts of his enemies.
9 tn Heb “roll [yourself].” The Hebrew verb חִכֶּה here has the sense of “commit” (see Prov 16:3). The imperfect form in the Hebrew text indicates the enemies here address the psalmist. Since they refer to him in the third person in the rest of the verse, some prefer to emend the verb to a perfect, “he commits himself to the Lord.”
10 tn Heb “Let him”; the referent (the LORD) has been specified in the translation for clarity.
11 tn Heb “Let him”; the referent (the LORD) has been specified in the translation for clarity.
12 tn That is, “for he [the LORD] delights in him [the psalmist].” For other cases where the expression “delight in” refers to God’s delight in a person, see Num 14:8; 1 Kgs 10:9; Pss 18:19; 40:8.
13 sn This statement does not necessarily reflect the enemies’ actual belief, but it does reflect the psalmist’s confession. The psalmist’s enemies sarcastically appeal to God to help him, because he claims to be an object of divine favor. However, they probably doubted the reality of his claim.
14 tn Or “the one who pulled me.” The verb is derived from either קָרָה (qarkhah; see HALOT 187 s.v. קרה) or קָע (qakah; see BDB 161 s.v. קע) and seems to carry the nuance “burst forth” or “pull out.”
15 tn Heb “upon you I was cast from [the] womb.”
16 tn Heb “from the womb of my mother you have been my God.”
17 sn Despite the enemies’ taunts, the psalmist is certain of his relationship with God, which began from the time of his birth (from the time I came out of my mother’s womb).
18 tn Heb “and there is no helper.”
19 sn The psalmist figuratively compares his enemies to powerful bulls of Bashan, hem me in.
20 sn Bashan, located east of the Jordan River, was well-known for its cattle. See Ezek 39:18; Amos 4:1.
21 tn “They” refers to the psalmist’s enemies, who in the previous verse are described as “powerful bulls.”
22 sn Heb “they open against me their mouth[s].” To “open the mouth against” is a Hebrew idiom associated with eating and swallowing (see Ezek 2:8; Lam 2:16).
23 tn Heb “a lion ripping and roaring.”
24 tn Heb “like water I am poured out.”
25 sn The heart is viewed here as the seat of the psalmist’s strength and courage.
26 tc Heb “my strength” (ךָּרָה, kokhâ), but many prefer to emend the text to כָּרָה (khik'â, “my palate”; cf. NEB, NRSV “my mouth”) assuming that an error of transposition has occurred in the traditional Hebrew text.
27 sn Cf. NEB “my jaw”; NASB, NRSV “my jaws”; NIV “the roof of my mouth.”
28 sn Here the psalmist addresses God and suggests that God is ultimately responsible for what is happening because of his failure to intervene (see vv. 1.2, 11).
29 sn The imperfect verbal form draws attention to the progressive nature of the action. The psalmist is in the process of dying.
30 tn Or “for.”
31 sn Heb “like a lion, my hands and my feet.” This reading is often emended because it is grammatically awkward, but perhaps its awkwardness is by rhetorical design. Its broken syntax may be intended to convey the panic and terror felt by the psalmist. The psalmist may envision a lion pinning the hands and feet of its victim to the ground with its paws (a scene depicted in ancient Near Eastern art), or a lion biting the hands and feet. The line has been traditionally translated, “they pierce my hands and feet,” and then taken as foreshadowing the crucifixion of Christ. Though Jesus does appropriate the language of this psalm while on the cross (compare v. 1 with Matt 27:46 and Mark 15:34), the NT does not cite this verse in describing the death of Jesus. (It does refer to vv. 7-8 and 18, however. See Matt 27:35, 39, 43; Mark 15:24, 29; Luke 23:34; John 19:23-24.) If one were to insist on an emendation of כָּרָה (karkâ, “like a lion”) to a verb, the most likely verbal root would be כָּרָה (karakh, “dig”; see the LXX). In this context this verb could refer to the gnawing and tearing of wild dogs (cf. NCV, TEV, CEV). The ancient Greek version produced by Symmachus reads “bind” here, perhaps understanding a verbal root כָּרָה, which is attested in later Hebrew and Aramaic and means “to encircle, entwine, embrace” (see HALOT 497-98 s.v. כָּרָה and last row 658 s.v. כרָה). Neither one of these proposed verbs can yield a meaning “bone, pierce.”
30 tn The imperfect verbal forms in vv. 17-18 draw attention to the progressive nature of the action.
my enemies² are gloating over me in triumph.²
dividing up my clothes among themselves;
they are rolling dice³ for my garments.
But you, O L o r d , do not remain far away!
You are my source of strength!⁴ Hurry
and help me!⁵
Deliver me⁶ from the sword!
Save⁷ my life⁸ from the claws⁹ of the
wild dogs!
Rescue me from the mouth of the
lion,¹⁰
and from the horns of the wild oxen!¹¹
You have answered me!¹²
I will declare your name to my
countrymen!¹³
In the middle of the assembly I will
praise you!
You loyal followers of the L o r d ,¹⁴
praise him!
All you descendants of Jacob, honor him!
All you descendants of Israel, stand in
awe of him!¹⁵
For he did not despise or detest the
suffering¹⁶ of the oppressed.¹⁷

¹ tn Heb “they.” The masculine form indicates the enemies
are in view. The referent (the psalmist’s enemies) has been
specified in the translation for clarity.
² tn Heb “they gaze, they look upon me.”
³ tn Heb “casting lots.” The precise way in which this
would have been done is not certain.
⁴ tn Heb “O my strength.”
⁵ tn Heb “hurry to my help.”
⁶ tn Or “my life.”
⁷ tn The verb “save” is supplied in the translation; it is
understood by ellipsis (see “deliver” in the preceding line).
⁸ tn Heb “my only one.” The psalmist may mean that his
life is precious, or that he feels isolated and alone.
⁹ tn Heb “from the hand.” Here “hand” is understood by
metonymy as a reference to the “paw” and thus the “claws”
of the wild dogs.
¹⁰ sn The psalmist again compares his enemies to vicious
dogs and ferocious lions (see vv. 13, 16, 23).
¹¹ tn The Hebrew term מִלְכַּת הַצְּרָה (milḵat haʿẓarah) appears to be an alternate
spelling of מְדִינָה (medinah; see BDB 910 s.v. medinah).
¹² tn Heb “and from the horns of the wild oxen you answer
me.” Most take the final verb with the preceding prepositional
phrase. Some understand the verb form as a relatively rare
precative perfect, expressing a wish or request (see IBHS 494-
95 §30.5.4c, d). However, not all grammarians are convinced
that the perfect is used as a precative in biblical Hebrew. (See
the discussion at Ps 3:7.) Others prefer to take the perfect in
its usual indicative sense. The psalmist, perhaps in response
to an oracle of salvation, affirms confidently that God has an-
swered him, assuring him that deliverance is on the way. The
present translation takes the prepositional phrase as parallel
to the preceding “from the mouth of the lion” and as col-
located with the verb “rescue” at the beginning of the verse.
“You have answered me” is understood as a triumphant
shout which marks a sudden shift in tone and introduces the
next major section of the psalm. By isolating the state-
mant text syntactically, the psalmist highlights the declaration.
¹³ tn Or “brothers,” but here the term does not carry a literal
familial sense. It refers to the psalmist’s fellow members of
the Israelite covenant community (see v. 23).
¹⁵ tn Heb “fear him.”
¹⁶ tn Or “affliction”; or “need.”
¹⁷ sn In this verse the psalmist refers to himself in the third
person and characterizes himself as oppressed.
¹⁸ tn Heb “he did not hide his face from him.” For other uses
of the idiom “hide the face” meaning “ignore,” see Pss 10:11;
13:1; 51:9. Sometimes the idiom carries the stronger idea of
“reject” (see Ps 7:9; 88:14).
¹⁹ tn Heb “heard.”
²⁰ tn Heb “from with you [is] my praise.”
²¹ tn Heb “my vows I will fulfill before those who fear him.”
When asking the L o r d for help, the psalmists would typically
promise to praise the Lord publicly if he intervened and de-
livered them.
²² sn Eat and be filled. In addition to praising the Lord, the
psalmist also offers a thank offering to the Lord and invites
others to share in a communal meal.
²³ tn Heb “may your heart[s],”
²⁴ tn Heb “may all the ends of the earth remember and turn
to the Lord.” The prefixed verbal forms in v. 27 are understood
as jussives (cf. NEB). Another option (cf. NIV, NRSV) is to take
the forms as imperfects and translate, “all the people of the
earth will acknowledge and turn...and worship.” See vv. 29-
32.
²⁵ tn Heb “families of the nations.”
²⁶ tn Heb “before you.”
²⁷ tn Heb “for to the Lord [is] dominion.”
²⁸ tn Heb “fat [ones].” This apparently refers to those who
are healthy and robust, i.e., thriving. In light of the parallelism,
some prefer to emend the form to גלַע (gulah, “those who
sleep [in the earth]”; cf. NAB, NRSV), but גלַע (gulah, “fat
[ones]”) seems to form a merism with “all who descend into
the grave” in the following line. The psalmist envisions all peo-
ple, whether healthy or dying, joining in worship of the L o r d .
²⁹ tn Heb “eat and worship.” The verb forms (a perfect
followed by a prefixed form with ָּנ (t) consecutive) are nor-
mally used in narrative to relate completed actions. Here the
psalmist uses the forms rhetorically as he envisions a time
when the L o r d will receive universal worship. The mood is one
of wishful thinking and anticipation; this is not prophecy in
the strict sense.
³⁰ tn Heb “all of the ones going down [into] the dust.” This
group stands in contrast to those mentioned in the previ-
ous line. Together the two form a merism encompassing all
human beings – the healthy, the dying, and everyone in be-
tween.
³¹ tn Heb “and his life he does not revive.”
³² tn Heb “offspring.”
Psalms 23

A psalm of David.

23:1 The Lord is my shepherd, I lack nothing. 23:2 He makes me lie down in green pastures; he leads me beside still waters. 23:3 He restores my soul. He leads me down the right paths for his name's sake. 23:4 Even when I walk through the valley of deepest shadow, I fear no evil, for you are with me; your rod and your staff comfort me. 23:5 You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. 23:6 Surely good and graciousness will follow me all the days of my life, and I will dwell in the house of the Lord forever.

Heb: 1 tn Heb “it will be told concerning the Lord to the generation.” The Hebrew term translated “Lord” here is יָהָ֙וה֙ (’adonay). 2 tn Heb “his righteousness.” Here the noun צֶדֶק (tsedeq) refers to the Lord’s saving deeds whereby he vindicates his people (see Gen 29:2-3; Exod 2:16-19). Another option is to take צֶדֶק (tsedeq) as [tsalmut, “shadows,”] or, at least in v. 1-2, to highlight what is typical of the shepherd/sheep relationship. 3 tn Heb “to a people [to be] born that he has acted.” The Hebrew term translated “Lord” here is אֲדֹנָי (’adonay). The appearance of the Hebrew term translated “righteousness” here, as if designating a moral or ethical quality. But this seems unlikely, for it modifies צֶדֶק (tsedeq) (“righteousness”), as if referring to the physical provision just described, the noun “refresh, restore, strength.” 4 tn The imperfect verbal forms in vv. 1-4 are generalizing and highlight the psalmist’s typical experience. At the metaphorical level, this likely refers to the Lord’s protective care in the psalmist’s life. 5 tn Heb “he leads me to refreshing water.” 6 tn Heb “Path of Life.” The metaphor from v. 1 is extended and developed, speaking as his shepherd (habitual desire). The translation of vv. 1-4 reflects this framework of the shepherd/sheep metaphor. Shepherds, who sometimes hired out their services, were undoubtedly concerned about their vocational reputation. To maintain their reputation as competent shepherds, they had to know “the lay of the land” and make sure they led the sheep down the right paths to the proper destinations. The underlying reality is a profound theological truth: God must look out for the best interests of the one he has promised to protect, because if he fails to do so, his faithfulness could legitimately be called into question and his reputation damaged. 7 tn Both genitives in v. 2 indicate an attribute of the noun they modify: גַּלְיָה (galyah) characterizes the pastures as “lush” (i.e., rich vegetation), while מְנֻחוֹת (mennuhot) probably characterizes the water as refreshing. In this case the plural indicates an abstract quality. Some take מְנֻחוֹת (mennuhot) in the sense of “still, calm” (i.e., as describing calm pools in contrast to dangerous torrents) but it is unlikely that such a pastoral scene is in view. Shepherds usually watered their sheep at wells (see Gen 29:2-3; Exod 2:16-19). Another option is to take מְנֻחוֹת (mennuhot) as “resting places” and translate, “water of [at the resting places],” (i.e., a genitive of location; see IBHS 147-48 §9.5.2e). 8 sn Within the framework of the metaphor, the psalmist/sheep is declaring in v. 2 that his shepherd provides the essentials for physical life. At a deeper level the psalmist may be referring to more than just physical provision, though that would certainly be included. 9 tn The appearance of the Hebrew term נָפשׁ (nafshi), traditionally translated “my soul,” might suggest a spiritualized interpretation for the first line of v. 3. However, at the surface level of the shepherd/sheep metaphor, this is unlikely. When it occurs with a pronominal suffix נָפשׁ (nafshi) is often equivalent to a pronominal suffix יָהָ֙וה֙ (“me”) (see also Jer 33:12). 10 tn The imperfect verbal forms in v. 3 (בְּנַפְשִׁי [bennashi]) and נֶפֶשׁ (nafshi) refer to the physical provision just described, the noun “refresh, restore, strength.” 11 sn While נֶפֶשׁ (nafshi) usually does carry a moral or ethical nuance, it can occasionally refer to less abstract things, such as weights and offerings. In this context, which emphasizes divine provision and protection, the underlying reality is probably God’s providential guidance. The psalmist is confident that God takes him down paths that will ultimately lead to something beneficial, not destructive. 12 sn In vv. 1-4 the psalmist pictures the Lord as a shepherd who provides for his needs and protects him from danger. The psalmist declares, “The Lord is my shepherd,” and he extends and develops that metaphor speaking as his shepherd (habitual desire). The statement צֶדֶק (tsedeq) is like a shepherd to him. At the surface level the metaphor, the psalmist extends the metaphor and explains exactly how the Lord is like a shepherd to him. At the surface level the word means “danger, in light what is typical in the psalmist’s experience. But at the metaphorical level, the word means “danger, in life-threatening dangers faced by the psalmist, especially the enemies mentioned in v. 5, are the underlying reality.
for you are with me;
your rod and your staff reassure me.5
23:5 You prepare a feast before me2
in plain sight of my enemies.
You refresh3 my head with oil;
my cup is completely full.4
23:6 Surely your goodness and faithfulness5 will pursue6 me all my days,7
and I will live8 in the LORD’s house9 for
the rest of my life.10

Psalm 2411
A psalm of David.
24:1 The LORD owns the earth and all it contains,
the world and all who live in it.
24:2 For he sets its foundation upon the seas,
and established12 it upon the ocean currents.13
24:3 Who is allowed to ascend14 the mountain
of the LORD?15
Who may go up to his holy dwelling place?
24:4 The one whose deeds are blameless
and whose motives are pure,16
who does not lie,17
...
or make promises with no intention of keeping them. ¹

24:5 Such godly people are rewarded by the Lord, ²
and vindicated by the God who delivers them. ³

24:6 Such purity characterizes the people
who seek his favor,
Jacob’s descendants, who pray to him. ⁴
(Selah)

24:7 Look up,⁵ you gates!
Rise up,⁶ you eternal doors!
Then the majestic king⁷ will enter!⁸

24:8 Who is this majestic king?⁹
The Lord who is strong and mighty!
The Lord who is mighty in battle!

24:9 Look up, you gates!
Rise up, you eternal doors!
Then the majestic king will enter!

24:10 Who is this majestic king?
The Lord who commands armies;¹⁰
He is the majestic king! (Selah)

Psalm 25¹¹

By David.

25:1 O Lord, I come before you in prayer.¹²

25:2 My God, I trust in you.
Please do not let me be humiliated;

¹lift the life” here means to “long for” or “desire strongly.” In this context (note the reference to an oath in the following line) “emptiness” probably refers to speech (see Ps 12:2).

²tn Heb “and does not swear an oath deceitfully.”

³tn Heb “he (the righteous individual described in v. 4) lifts up a blessing from the Lord.” The singular subject is representative here, as v. 6 makes clear. The referent (godly people like the individual in v. 4) has been specified in the translation for clarity. The imperfect verbal form is generalizing; such people are typically rewarded for their deeds.

⁴tn “and vindication from the God of his deliverance.”

⁵tn Heb “this [is the] generation of the ones seeking him, the ones seeking your face, Jacob.” To “seek the Lord’s face” means to seek his favor through prayer (see 2 Sam 21:1; Pss 27:8; 105:4).

⁶sn This verse presents a somewhat idealized view of Jacob’s descendants as devoted worshipers of the Lord.

⁷tn Heb “lift up your heads.” The gates of the Lord’s dwelling place are here personified. The idiom “lift up the head” often means “be confident, bold” (see Judg 8:28; Job 10:15; Pss 83:2; Zech 2:11).

⁸tn Heb “lift yourselves up.”

⁹tn Or “king of glory.”

¹⁰tn Following the imperatives of the preceding lines, the prefixed verbal form with vav (ו) conjunctive indicates purpose or result.

¹¹tn Who is this majestic king? Perhaps the personified gates/doors ask this question, in response to the command given in v. 7.

¹²tn Traditionally, “the Lord of hosts,” a title which here pictures the Lord as a mighty warrior-king who leads armies into battle.

¹³tn Psalm 25. The psalmist asks for divine protection, guidance and forgiveness as he affirms his loyalty to and trust in the Lord. This psalm is an acrostic; every verse begins with a successive letter of the Hebrew alphabet, except for v. 18, which, like v. 19, begins with נ (resh) instead of the expected ב (bey). The final verse, which begins with ב (pe), stands outside the acrostic scheme.

¹⁴tn Heb “those who deal in treachery in vain.” The adverb רע (re’u, “in vain”) probably refers to the failure (or futility) of their efforts. Another option is to understand it as meaning “without cause” (cf. NIV “without excuse”; RSV “wantonly treacherous”).

¹⁵sn Teach me your paths. In this context the Lord’s “ways” and “paths” refer to the moral principles which the Lord prescribed for his followers. See vv. 8-10.

¹⁶tn The Lord’s commandments are referred to as truth here because they are a trustworthy and accurate expression of the divine will.

¹⁷tn That is, “remember” with the intention of repeating.

¹⁸tn Heb “for from antiquity [are] they.”

¹⁹tn Heb “do not remember,” with the intention of punishing.

²⁰tn That is, the sins characteristic of youths, who lack moral discretion and wisdom.

²¹tn Heb “according to your faithfulness, remember me, you, for the sake of your goodness, O Lord.”

²²tn Heb “good and just.”

²³tn Heb “teaches sinners in the way.”

²⁴tn The prefixed verbal form is jussive; the psalmist expresses his prayer.

²⁵tn Heb “may he guide the humble into justice.” The Hebrew term הבוא (b’w’w”, “humble”) usually refers to the oppressed, but in this context, where the psalmist confesses his sin and asks for moral guidance, it apparently refers to sinners who humble themselves before God and seek deliverance from their sinful condition.

²⁶tn The prefixed verbal form is interpreted as a jussive (it stands parallel to the jussive form, “may he guide”).

²⁷tn Heb “all the paths of the Lord are faithful and trustworthy.” The Lord’s “paths” refer here to his characteristic actions.

²⁸tn Heb “to the ones who keep his covenant and his testimonies.”
25:11 For the sake of your reputation, O Lord, forgive my sin, because it is great.  
25:12 The Lord shows his faithful followers the way they should live.  
25:13 They experience his favor; their descendants inherit the land.  
25:14 The Lord’s loyal followers receive his guidance, and he reveals his covenantal demands to them.  
25:15 I continually look to the Lord for help, for he will free my feet from the enemy’s net.  
25:16 Turn toward me and have mercy on me, for I am alone and oppressed!  
25:17 Deliver me from my distress; rescue me from my suffering!  
25:18 See my pain and suffering! Forgive all my sins!  
25:19 Watch my enemies, for they outnumber me; they hate me and want to harm me.  
25:20 Protect me and deliver me! Please do not let me be humiliated, for I have taken shelter in you!  
25:21 May integrity and godliness protect me, for I rely on you!

Psalm 26

By David.

26:1 Vindicate me, O Lord, for I have integrity, and I trust in the Lord without wavering.  
26:2 Examine me, O Lord, and test me! Evaluate my inner thoughts and motives!  
26:3 For I am ever aware of your faithfulness, and your loyalty continually motivates me.  
26:4 I do not associate with deceitful men, or consort with those who are dishonest.  
26:5 I hate the mob of evil men, and do not associate with the wicked.  
26:6 I maintain a pure lifestyle, so I can appear before your altar, O Lord, to give you thanks, and to tell about all your amazing deeds.

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1 tn Heb “name.” By forgiving the sinful psalmist, the Lord’s reputation as a merciful God will be enhanced.  
2 sn Forgive my sin, because it is great. The psalmist readily admits his desperate need for forgiveness.  
3 tn Heb “Who is this man, the one who fears the Lord? He will instruct him in the way he should choose.” The singular (note “man”) is representative here (see v. 14, where the plural is used), and has thus been translated as a plural (“followers...they”)  
4 tn Heb “his life in goodness dwells.” The singular is representative (see v. 14).  
5 Or “offspring”; Heb “seed.”  
6 tn Or “earth.”  
7 tn Heb “the advice of the Lord belongs to those who fear him.”  
8 tn Heb “and his covenant, to make them know.”  
9 tn Heb “my eyes continually [are] toward the Lord.”  
10 tn Heb “for he will bring out from a net my feet.” The hostility of the psalmist’s enemies is probably in view (see v. 19).  
11 tn That is, helpless and vulnerable.  
12 tc Heb “the distresses of my heart, they make wide.” The text makes little if any sense as it stands, unless this is an otherwise unattested intransitive use of the Hiphil of רָחֲק (rakhāq; “be wide”). It is preferable to emend the form רָחֳקִיָּה (rakhāqiyāh; Hiphil perfect third plural “they make wide”) to רָחֳקִים (rakhāqim; Hiphil imperative masculine singular “make wide”). (The final vav [י] can be joined to the following word and taken as a conjunction). In this case one can translate, “[inv/from] the distresses of my heart, make wide [a place for me],” that is, “deliver me from the distress I am experiencing.” For the expression “make wide [a place for me],” see Ps 4:1.  
13 tn Heb “from my distresses lead me out.”  
14 tn Heb “lift up all my sins.”  
15 tn Heb “see my enemies for they are numerous, and [with] violent hatred they hate me.”  
16 tn Or “my life.”  
17 tn Or “redeem.”  
18 tn Heb “his distresses.”  
19 sn O God, rescue Israel from all their distress. It is possible that the psalmist speaks on behalf of the nation throughout this entire psalm. Another option is that v. 22 is a later addition to the psalm which applies an original individual lament to the covenant community. If so, it may reflect an exilic setting.  
20 sn Psalm 26. The author invites the Lord to test his integrity, asserts his innocence and declares his loyalty to God.  
21 tn Heb “for I in my integrity walk.”  
22 tn Heb “evaluate my kidneys and my heart.” The kidneys and heart were viewed as the seat of one’s volition, conscience, and moral character.  
23 sn Heb “for your faithfulness [is] before my eyes.”  
24 sn Heb “and I walk about in your loyalty.”  
25 sn The psalmist’s awareness of the Lord’s faithfulness and...loyalty toward him motivates him to remain loyal to the Lord and to maintain his moral purity.  
26 tn Heb “sit.”  
27 tn Heb “go.” The psalmist uses the imperfect form of the verb to emphasize that he does not make a practice of associating with such people.  
28 tn Heb “[those who] conceal themselves.”  
29 tn Heb “assembly, company.”  
30 sn Heb “sit.” The psalmist uses the imperfect form of the verb to emphasize that he does not make a practice of associating with such people.  
31 tn Heb “wash my hands in innocence.” The psalmist uses an image from cultic ritual to picture his moral lifestyle. The imperfect verbal emphasizes that this is his habit.  
32 tn Heb “so I can go around your altar” (probably in ritual procession). Following the imperfect of the preceding line, the cohortative with vav (ו) conjunctive indicates purpose or result.  
33 tn Heb “to cause to be heard the sound of thanksgiving.”  
34 sn The two infinitival forms (both with prefixed preposition ) “lamed” give the purpose for his appearance at the altar.  
35 sn Heb “the dwelling of your house.”
the place where your splendor is revealed.  
26:9 Do not sweep me away with sinners, or execute me along with violent people;  
26:10 who are always ready to do wrong or offer a bribe.  
26:11 But I have integrity! Rescue me and have mercy on me!  
26:12 I am safe, and among the worshipers I will praise the Lord.

Psalm 27

By David.

27:1 The Lord delivers and vindicates me!  
I fear no one!  
The Lord protects my life!  
I am afraid of no one!  
27:2 When evil men attack me to devour my flesh, my adversaries and enemies attack me,  
they stumble and fall.  
27:3 Even when an army is deployed against me, I do not fear.  
Even when war is imminent, I remain confident.

27:4 I have asked the Lord for one thing—this is what I desire!  
I want to live in the Lord’s house all the days of my life, so I can gaze at the splendor of the Lord and contemplate in his temple.  
27:5 He will surely give me shelter in the day of danger;  
he will hide me in his home;  
he will place me on an inaccessible rocky summit.  
27:6 Now I will triumph over my enemies who surround me!  
I will offer sacrifices in his dwelling place and shout for joy!  
I will sing praises to the Lord!  
27:7 Hear me, O Lord, when I cry out! Have mercy on me and answer me!  
27:8 My heart tells me to pray to you, and I do pray to you, O Lord.  
27:9 Do not reject me!  
Do not push your servant away in anger! You are my deliverer!  
Do not forsake or abandon me, O God who vindicates me!  
27:10 Even if my father and mother abandon me, the Lord would take me in.

1 tn Heb “the place of the abode of your splendor.”  
2 tn Heb “do not gather up my life with.”  
3 tn Heb “or with men of bloodshed my life.” The verb is supplied; it is understood by ellipsis (see the preceding line).  
4 tn Heb “who [have] in their hands evil.”  
5 tn Heb “and their right hand is full of a bribe.”  
6 tn Heb “and I in my integrity walk.” The psalmist uses the imperfect verbal form to emphasize this is his practice. The construction at the beginning of the verse (conjunction + preterite) anticipates a positive response to the prayer offered in vv. 7-12.  
7 tn Or “redeem me.”  
8 tn Heb “my foot stands in a level place.”  
9 sn Psalm 27. The author is confident of the Lord’s protection and asks the Lord to vindicate him.  
10 tn Heb “the Lord [is] my light and my deliverance.” “Light” is often used as a metaphor for deliverance and the life/blessings it brings. See Ps 37:6; 97:11; 112:4; Isa 49:6; 51:4; Mic 7:8. Another option is that “light” refers here to divine guidance (see Ps 43:3).  
11 tn Heb “Whom shall I fear?” The rhetorical question anticipates the answer, “No one!”  
12 tn Heb “Of whom shall I be afraid?” The rhetorical question anticipates the answer, “No one!”  
13 tn Heb “draw near to me.”  
14 sn To devour my flesh. The psalmist compares his enemies to dangerous, hungry predators (see 2 Kgs 9:36; Ezek 39:17).  
15 tn Heb “my adversaries and my enemies against me.” The verb “draw near” (that is, “attack”) is understood by ellipsis; see the previous line.  
16 In the Hebrew verbal forms are perfects. The translation assumes the psalmist is generalizing here, but another option is to take this as a report of past experience, “when evil men attacked me...they stumbled and fell.”  
17 tn Heb “my heart does not fear.”  
18 tn Heb “if war rises up against me.”  
19 tn Heb “in this [i.e., “during this situation”] I am trusting.”  
20 tn Heb “my living.”  
21 sn The Lord’s house. This probably refers to the tabernacle (if one accepts Davidic authorship) or the temple (see Judg 19:18; 1 Sam 1:7, 17; 2 Sam 12:20; 1 Kgs 7:12, 40, 45, 51).  
22 tn Or “beauty.”  
23 tn Or “for he will.” The translation assumes the כָּל (kal) is assertenerative here, rather than causal.  
24 tn Heb “he will hide me in his hut.”  
25 tn Or “trouble.”  
26 tn Heb “tent.”  
27 tn The three imperfect verb forms in v. 5 anticipate a positive response to the prayer offered in vv. 7-12.  
28 tn Heb “on a rocky summit he lifts me up.” The Lord places the psalmist in an inaccessible place where his enemies cannot reach him. See Ps 18:2.  
29 tn Heb “and now my head will be lifted up over my enemies all around me.”  
30 tn Heb “I will sacrifice in his tent sacrifices of a shout for joy” (that is, “sacrifices accompanied by a joyful shout”).  
31 tn Heb “my voice.”  
32 tc Heb “concerning you my heart says, ‘Seek my face.’” The verb form “seek” is plural, but this makes no sense here, for the psalmist is addressed. The verb should be emended to a singular form. The first person pronounal suffix on “face” also makes little sense, unless it is the voice of the Lord he hears. His “heart” is viewed as speaking, however, so it is better to emend the form to וְאַלְוֹ (alavo, “his face”).  
33 tn Heb “your face, O Lord, I seek.” To “seek the Lord’s face” means to seek his favor through prayer (see 2 Sam 21:1; Pss 24:6; 105:4).  
34 tn Heb “do not hide your face from me.” The idiom “hide the face” can mean “ignore” (see Pss 10:11; 13:1; 51:9) or carry the stronger idea of “reject” (see Pss 30:7; 88:14).  
35 tn Or “[source of] help.”  
36 tn Or “though my father and mother have abandoned me.”  
37 tn Heb “gather me in”; or “receive me.”
Psalm 28

By David.

28:1 To you, O Lord, I cry out!
My protector, do not ignore me! If you do not respond to me, I will join those who are descending into the grave.

28:2 Hear my plea for mercy when I cry out to you for help, when I lift my hands toward your holy temple.

28:3 Do not drag me away with evil men, with those who behave wickedly, who talk so friendly to their neighbors, while they plan to harm them!

28:4 Pay them back for their evil deeds! Pay them back for what they do! Punish them!

28:5 For they do not understand the Lord’s actions, or the way he carries out justice. The Lord will permanently demolish them.

28:6 The Lord deserves praise, for he has heard my plea for mercy.

28:7 The Lord strengthens and protects me; I trust in him with all my heart. I am rescued and my heart is full of joy.

28:8 The Lord strengthens his people; he protects and delivers his chosen king.

19 tn Heb “and evil [is] in their heart[s].”
20 tn Heb “Give to them according to their work, and according to the evil of their deeds. According to the work of their hands give to them. Return their due to them.”
25 cf. BDB 422 s.v.). A better option is to take the way he carries out justice by vindicating the godly and punishing the wicked. (Note the final line of the verse, which refers to divine judgment. See also Ps 92:4-7.)
26 tn “he”; the referent (the Lord, who is referred to in the two immediately preceding lines) has been specified in the translation for clarity.
27 tn “will tear them down and not rebuild them.”
28 tn “The Lord [is] my strength and my shield.”
29 tn “Or ‘I am helped.’
30 tn “and my heart exults.”
31 tn Heb “the Lord [is] strength to them” (or perhaps, “to his people”; see P. C. Craigie, Psalms 1-50 [WBC], 236).
32 tn “he is a refuge for help for his anointed one.”

The Hebrew term נַשְׁבֵּית (nasha`i, “anointed one”) refers to the Davidic king, who perhaps speaks as representative of the nation in this psalm. See Ps 2:2; 18:50; 20:6; 84:9; 89:38, 51; 132:10, 17.
Psalm 29

A psalm of David.

29:1 Acknowledge the LORD, you heavens and all you planets of God. 2 The LORD reigns, the great king over all the earth. 3 He governs the strength of the nations; he gives them their food and decisively brings the violence of the peoples to an end. 4 The LORD is king forever, the nations are destroyed in his anger.

29:5 The LORD’s shout breaks in the cedars, the LORD shatters the cedars of Lebanon. 6 He makes Lebanon skip like a calf and Sirion like a young ox.

29:7 The LORD’s shout strikes with flaming fire. 8 The LORD’s shout shakes the wilderness, the LORD shakes the wilderness of Kadesh.

29:8 The LORD’s shout shakes the wilderness, the LORD shakes the wilderness of Kadesh.

29:9 The LORD’s shout shake the wilderness, the LORD shakes the wilderness of Kadesh.

29:10 The LORD’s shout shakes the wilderness, the LORD shakes the wilderness of Kadesh.

1 Or “bless.”
2 sn Psalm 29. In this hymn of praise the psalmist calls upon the heavenly assembly to acknowledge the royal splendor of the Lord. He describes the Lord’s devastating power as revealed in the thunderstorm and affirms that the Lord exceeds this awesome might on behalf of his people. In its original context the psalm was a bold polemic against the Canaanite storm god Baal, for it affirms that the Lord is the real king who controls the elements of the storm, contrary to pagan belief. See R. B. Chisholm, Jr., “The Polemic against Baalism in Israel’s Early History and Literature,” BSac 150 (1994): 280-82.
3 sn “sons of gods,” or “sons of God.” Though בָּשָׂם (b̄asham, ‘elam, “sons of gods” or “sons of God”) is vocalized as a plural form (“gods”) in the MT, it is likely that the final mem is actually enclitic, rather than a plural marker. In this case one may read “God.” Some, following a Qumran text and the LXX, also propose the phrase occurred in the original text of Deut 32:8.
4 sn “ascribe to the Lord the glory and strength.”
5 sn “ascribe to the Lord, O king, and to my God.” The Hebrew participial form draws attention to the dual nature of the action being described.
6 sn Or “bless.”
7 sn Or “ascribe to the Lord the glory and strength.”
8 sn “the voice of the Lord is accompanied by majesty.”
9 sn “the voice of the Lord is majestic.”
10 sn “ascribe to the Lord the glory and strength.”
11 sn “the voice of the Lord is accompanied by majesty.”
12 tn The prefixed verbal forms with יָכָה (yakah) are typically understood as resultative in character, indicating that the action is in progress or being continued. The Lord’s shout is powerful, and the Lord’s shout is majestic. This is a reference to the Mediterranean Sea (see Ezek 26:19; 27:26). The psalmist describes a powerful storm moving in from the sea and sweeping over the mountainous areas north of Israel. The singing waters” may symbolize the hostile enemies of God who seek to destroy his people (see Pss 18:17; 32:6; 77:20; 93:4; 144:7; Isa 17:13; Jer 51:55; Ezek 26:19; Hab 3:15). In this case the Lord is depicted as elevated above and sovereign over the raging waters.
13 sn Or “ascribe to the Lord the glory and strength.”
14 sn “the voice of the Lord is accompanied by majesty.”
15 tn The Hebrew participial form draws attention to the dual nature of the action being described.
16 sn “ascribe to the Lord the glory and strength.”
17 sn The cedars of the Lebanon forest were well-known in ancient Israel for their immense size. Here they may symbolize the arrogant enemies of God (see Isa 2:12-13).
18 sn Sirion is another name for Mount Hermon (Deut 3:9).
19 sn Or “ascribe to the Lord the glory and strength.”
20 tn The verb normally means “to hew [stone or wood],” or “to hew out.” In Hos 6:5 it seems to mean “cut in pieces,” “knock down,” or perhaps “hack” (see F. I. Andersen and D. N. Freedman, Hosea [AB], 426). The Ugaritic cognate can mean “assault.”
21 sn Or “ascribe to the Lord the glory and strength.”
22 sn The Lord’s shout is accompanied by flames of fire, that is, lightning bolts.
23 sn The LORD’s shout strikes with flaming fire. The short line has invited textual emendation, but its distinct, brief form may highlight the statement, which serves as the axis of a chiastic structure encompassing v. 5-9: (A) the Lord’s shout destroys the forest (v. 5); (B) the Lord’s shout shakes the terrain (v. 6); (C) the Lord’s shout is accompanied by destructive lightning (v. 7); (B’) the Lord’s shout shakes the terrain (v. 8); (A’) the Lord’s shout destroys the forest (v. 9).
Psalm 30

A psalm—a song used at the dedication of the temple, by David.

2:1 tn The Hebrew imperfect verbal form is descriptive in function; the psalmist depicts the action as underway.

2 tn Heb “the deer.” Preserving this reading, some translate the preceding verb, “causes the deer to give premature birth” (cf. NEB, NASB). But the Polel of מַבּוּל (khul/khik) means “give birth,” not “cause to give birth,” and the statement “the Lord’s shout gives birth to deer” is absurd. In light of the parallelism (note “forests” in the next line) and v. 5, it is preferable to emend מַבּוּל (elayalot, “deer”) to מַבּוּל (elot, “large trees”) understanding the latter as an alternate form of the usual plural form מַבּוּל (elayal).

3 tn The verb is used in Joel 1:7 of locusts stripping the trees of the forest. For this reason some propose an emendation of מַבּוּל (elayalot, “female mountain goats”) which would fit nicely in the parallelism with “deer” (cf. NEB “brings kids early to birth”). In this case one would have to understand the verb מַבּוּל (khushaf) to mean “cause premature birth,” an otherwise unattested homonym of the more common מַבּוּל (strip bare”).

4 sn The Lord’s thunderous shout is accompanied by high winds which damage the trees of the forest.

5 tn Heb “In his temple, all of it says, ‘Glory.’”

5 sn The noun לָבָד (nabhab, “flood”) appears only here and in Gen 6:11, where it refers to the Noahic flood. Some see a reference to that event here. The presence of the article (perhaps indicating uniqueness) and the switch to the perfect verbal form (which could be taken as describing a past situation) might support this. However, the immediate context indicates that the referent of מַבּוּל is the “surging waters” mentioned in v. 3. The article indicates waters that are definite in the mind of the speaker and the perfect is probably descriptive in function, like “thunders” in v. 3. However, even though the historical flood is not the primary referent here, there may be a literary allusion involved. The psalmist views the threatening chaotic sea as a contemporary manifestation of the destructive waters of old.

6 tn The prefixed verbal form with מַבּוּל (v’elayal) consecutively here carries the descriptive function of the preceding perfect. sn The Lord’s shout is accompanied by high winds which damage the trees of the forest.

7 tn Heb “In his temple, all of it says, ‘Glory.’”

7 sn Strength. This probably refers to military power; see the use of the noun in 1 Sam 2:10 and Ps 86:16.

8 sn Strength. This probably refers to military power; see the use of the noun in 1 Sam 2:10 and Ps 86:16.

9 sn Strength. This probably refers to military power; see the use of the noun in 1 Sam 2:10 and Ps 86:16.

9 tn Heb “blesses his people with peace.” The Hebrew term כְּחָרָה (khul, “peace”) probably refers here to the protection and prosperity experienced by God’s people after the Lord intervenes in battle on their behalf.

10 sn Psalm 30. The author thanks the Lord for delivering him from death and urges others to join him in praise. The psalmist experienced divine discipline for a brief time, but when he cried out for help the Lord intervened and restored his favor.

11 sn Psalm 30. The author thanks the Lord for delivering him from death and urgent others to join him in praise. The psalmist experienced divine discipline for a brief time, but when he cried out for help the Lord intervened and restored his favor.

12 tn Heb “a song of the dedication of the house.” The reference to “house” is unclear. It is possible that David wrote this psalm for the dedication ceremony of Solomon’s temple. Another possibility is that the psalm was used on the occasion of the dedication of the second temple following the return from exile, or on the occasion of the rededication of the temple in Maccabean times.

13 sn Elsewhere the verb מַבּוּל (dalah) is used of drawing water from a well (Exod 2:16, 19; Prov 20:5). The psalmist was trapped in the pit leading to Sheol (see v. 3), but the Lord hoisted him up. The Piel stem is used here, perhaps suggesting special exertion on the Lord’s part.

14 tn Or “rejoice.”

15 sn You healed me. Apparently the psalmist was plagued by a serious illness that threatened his life. See Ps 41.

16 tn Or “my life.”

17 tn Heb “you kept me alive from those descending into the pit.” The Hebrew noun רֵס (res, “pit, cistern”) is sometimes used of the grave and/or the realm of the dead. The translation follows the consonantal Hebrew text (Kethib); the marginal reading (Qere) has, “you kept me alive so that I did not go down into the pit.”

18 tn A “faithful follower” (חקלא) is one who does what is right in God’s eyes and remains faithful to God (see Pss 4:3; 12:1; 16:10; 31:23; 57:28; 86:2; 97:10).

19 tn Heb “to his holy remembrance.” The noun רַבָּה (rabba, “reminiscence”) here refers to the name of the Lord as invoked in liturgy and praise. Cf. Pss 6:5; 97:12. The Lord’s “name” is “holy” in the sense that it is a reminder of his uniqueness and greatness.

20 tn Heb “for [there is] a moment in his anger, but life in his favor.” Because of the parallelism with “moment,” some understand מַבּוּל (khul) in a quantitative sense: “lifetime” (cf. NW, NASB). However, the immediate context, which emphasizes deliverance from death (see v. 3), suggests that מַבּוּל has a qualitative sense: “physical life” or even “prosperous life” (cf. NEB “in his favor there is life”).

21 tn Heb “in the evening weeping comes to lodge, but at morning a shout of joy.” “Weeping” is personified here as a traveler who lodges with one temporarily.

22 tn In my self-confidence I said... Here the psalmist begins to fill in the background of the crisis referred to in the earlier verses. He had been arrogant and self-confident, so the Lord withdrew his protection and allowed trouble to invade his life (vv. 8-11).

23 tn Heb “in your good favor you caused me secure.”
Then you rejected me² and I was terrified. 30:8 To you, O LORD, I cried out; I begged the Lord for mercy: ³
in my descending into the Pit?⁵ Can the dust of the grave⁴ praise you? Can it declare your loyalty?²
30:10 Hear, O LORD, and have mercy on me! O LORD, deliver me!² ³
30:11 Then you turned my lament into dancing;
you removed my sackcloth and covered me with joy.⁹ ³
30:12 So now my heart¹¹ will sing to you
and not be silent; O LORD my God, I will always² give thanks to you.

Psalm 31¹²
For the music director; a psalm of David.
31:1 In you, O LORD, I have taken shelter! Never let me be humiliated!

² tn Heb “you hid your face.” The idiom “hide the face” can mean “ignore” (see Pss 10:11; 13:1; 51:9) or, as here, carry the stronger idea of “reject” (see Ps 88:14).
³ tn The prefixed verbal forms in v. 8 are probably preterites; the psalmist recalls that he prayed in his time of crisis.
⁴ sn The following two verses (vv. 9-10) contain the prayer (or an excerpt of the prayer) that the psalmist offered to the Lord during his crisis.
⁵ tn Heb “What profit [is there] in my blood?” “Blood” here represents his life.
⁶ tn The Hebrew term כָּבֹד (khavod, “pit”) is often used as a title for Sheol (see Pss 16:10; 49:9; 55:24 HT [55:23 ET]; 103:4).
⁷ tn Heb “dust.” The words “of the grave” are supplied in the translation for clarification.
⁸ tn The rhetorical questions anticipate the answer, “Of course not!”
⁹ sn According to the OT, those who descend into the realm of death/Sheol are cut off from God’s mighty deeds and from the worshiping covenant community that experiences divine intervention (Pss 6:5; 88:10-12; Isa 38:18). In his effort to elicit a positive divine response, the psalmist reminds God that he will give no praise or glory if he allows the psalmist to die. Dead men do not praise God!
¹⁰ tn Heb “be a helper to me.”
¹¹ sn Covered me with joy. “Joy” probably stands metonymically for festive attire here.
¹² tn Heb “so that”; or “in order that.”
¹³ tn Heb “glory.” Some view כְּבֵדִי (khvdi, “glory”) here as a metonymy for man’s inner being (see BDB 459 s.v. לְכָּבֹד 5). It is preferable to emend the form to כְּבֵד (khvdy, “my heart”). Like the heart, the liver is viewed as the seat of one’s emotions. See also Ps 16:9; 57:9; 108:1, as well as H. W. Wolff, Anthropology of the Old Testament, 64, and M. Dahood, Psalms, 1:90. For an Ugaritic example of the heart/liver as the source of joy, see G. R. Driver, Canaanite Myths and Legends, 47-48: “her [Anat’s] liver swelled with laughter, her heart was filled with joy, the liver of Anat with triumph.” “Heart” is used in the translation above for the sake of English idiom; the expression “my liver sings” would seem odd indeed to the modern reader.
¹⁴ tn Or “forever.”
¹⁵ sn Psalm 31. The psalmist confidently asks the Lord to protect him. Enemies threaten him and even his friends have abandoned him, but he looks to the Lord for vindication. In vv. 19-24, which were apparently written after the Lord answered the prayer of vv. 1-18, the psalmist thanks the Lord for delivering him.

Vindicate me by rescuing me!¹⁴ 31:2 Listen to me!¹⁵ Quickly deliver me! Be my protector and refuge,¹⁶ a stronghold where I can be safe!¹⁷ 31:3 For you are my high ridge¹⁸ and my stronghold;
for the sake of your own reputation¹⁹ you lead me and guide me.²⁰ 31:4 You will free me²¹ from the net they hid for me, for you are my place of refuge.
31:5 Into your hand I entrust my life;²² you will rescue²³ me, O LORD, the faithful God.
31:6 I hate those who serve worthless idols,²⁴ but I trust in the LORD.
31:7 I will be happy and rejoice in your faithfulness,
because you notice my pain and you are aware of how distressed I am.²⁵ 31:8 You do not deliver me over to the power of the enemy; you enable me to stand²⁶ in a wide open place.
31:9 Have mercy on me, for I am in distress!

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¹⁴ tn Heb “in your vindication rescue me.”
¹⁵ tn Heb “turn toward me your ear.”
¹⁶ tn Heb “become for me a rocky summit of refuge.”
¹⁷ tn Heb “a house of strongholds to deliver me.”
¹⁸ sn The metaphor of the high ridge pictures God as a rocky, relatively inaccessible summit, where one would be able to find protection from enemies. See 1 Sam 23:25, 28.
¹⁹ tn Heb “name.” The Hebrew term שֵׁם (shem, “name”) here refers to the LORD’s reputation. (The English term “name” is often used the same way.)
²⁰ tn The present translation assumes that the imperfect verbal forms are generalizing, “you lead me and guide me.” Other options are to take them as an expression of confidence about the future, “you will lead me and guide me” (cf. NASB), or as expressing a prayer, “lead me and guide me” (cf. NEB, NIV, NRSV).
²¹ tn Heb “bring me out.” The translation assumes that the imperfect verbal form expresses the psalmist’s confidence about the future. Another option is to take the form as expressing a prayer, “free me.”
²² tn Heb “my spirit.” The noun נַפּוּך (nuakh, “spirit”) here refers to the animating spirit that gives the psalmist life.
²³ Or “redeem.” The perfect verbal form is understood here as anticipatory, indicating rhetorically the psalmist’s certainty and confidence that God will intervene. The psalmist is so confident of God’s positive response to his prayer that he can describe his deliverance as if it had already happened. Another option is to take the perfect as precative, expressing a wish or request (“rescue me”; cf. NIV). See IBHS 494-95 §30.5.4c, d. However, not all grammarians are convinced that the perfect is used as a precative in biblical Hebrew.
²⁴ tn Heb “the ones who observe vain things of falsehood.” See Jonah 2:9.
²⁵ tn Heb “you know the distresses of my life.”
²⁶ tn Heb “you cause my feet to stand.”
My eyes grow dim from suffering. I have lost my strength.

31:10 For my life nears its end in pain; my years draw to a close as I groan. My strength fails me because of my sin, and my bones become brittle.

31:11 Because of all my enemies, people disdain me; my neighbors are appalled by my suffering.

31:12 I am forgotten, like a dead man no one thinks about; I am regarded as worthless, like a broken jar.

31:13 For I hear what so many are saying, the terrifying news that comes from every direction. When they plot together against me, they figure out how they can take my life.

31:14 But I trust in you, O Lord! I declare, “You are my God!”

31:15 You determine my destiny! Rescue me from the power of my enemies and those who chase me.

31:16 Smile on your servant! Deliver me because of your faithfulness! O Lord, do not let me be humiliated, for I call out to you! May evil men be humiliated! May they go walking to the grave!

31:18 May lying lips be silenced — lips that speak defiantly against the innocent with arrogance and contempt!

31:19 How great is your favor, which you store up for your loyal followers!

In plain sight of everyone you bestow it on those who take shelter in you.

31:20 You hide them in a shelter, where they are safe from the attacks of men, you conceal them in a shelter, where they are safe from slanderous attacks.

31:21 The Lord deserves praise for he demonstrated his amazing faithfulness to me when I was besieged by enemies.

31:22 I jumped to conclusions and said, “I am cut off from your presence!” But you heard my plea for mercy when I cried out to you for help.

31:23 Love the Lord, all you faithful followers of his! The Lord protects those who have integrity, but he pays back in full the one who acts arrogantly.

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1 tn Or perhaps, “are swollen.”
2 tn Cf. Ps 6:7, which has a similar line.
3 tn Apparently the verb in the previous line (“grow dim, be weakened”) is to be understood here. The Hebrew term גָּזֶה can mean “life,” or, more specifically, “throat, breath.” The psalmist seems to be lamenting that his breathing is impaired because of the physical and emotional suffering he is forced to endure.
4 tn Heb “and my years in groaning.”
5 tn Heb “stumbles in.”
6 tn Heb “grow weak.”
7 tn Heb “because of all my enemies I am a reproach.”
8 tn to Heb “and to my neighbors, exceedingly.” If the MT is retained, then these words probably go with what precedes. However the syntactical awkwardness of the text suggests it is textually corrupt. P. C. Craigie (Psalms 1-50 [WBC], 258) suggests that the initial mem (_aspect) on כָּמָה (exceedingly) should be understood as an enclitic mem (_aspect) which was originally suffixed to the preceding form and then later misinterpreted. The resulting form כָּמָה (_aspect) can then be taken as a defectively written form of כָּמָה (_aspect) (cf., “calamity”). If one follows this emendation, then the text reads literally, “and to my neighbors I am one who experiences calamity.”
9 tn Heb “and [an object of ] horror to those known by me.”
10 tn Heb “I am forgotten, like a dead man, from [the] heart.”
11 tn Heb “I am like a broken jar.” One throws away a broken jar without a second thought because it is considered worthless and useless.
12 tn Heb “the report of many.”
13 tn Heb “the terror from all around.”
14 tn Heb “in your hand [are] my times.”
15 tn Heb “cause your face to shine.”

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16 tn The verb רָשָׁע (rashâ’u) is understood as a form of רָשָׁע (rashâ’u, “wail, lament”). Another option is to take the verb from רָשָׁע (rashâ’, “be quiet”); see BDB 198-99 s.v. רָשָׁע, in which case one might translate, “May they lie silent in the grave.”
17 tn Heb “the [ones which].”
18 tn Or “godly.”
19 tn Or “How abundant are your blessings!”
20 tn Heb “for those who fear you.”
21 tn “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear, and serve the Lord (Pss 2:12; 5:11-12; 34:21-22).
22 tn Heb “you work [your favor] for the ones seeking shelter in you before the sons of men.”
23 tn The noun פָּרָה (parâh, “rokhets”) occurs only here. Its meaning is debated; some suggest “snare,” while others propose “snare” or “conspiracy.”
24 tn Heb “you hide them in the hiding place of your face from the attacks of man.” The imperfect verbal forms in this verse draw attention to God’s typical treatment of the faithful.
25 tn Heb “you conceal them in a shelter from the strife of tongues.”
26 tn Heb “blessed [be] the Lord.”
27 tn Heb “for he caused his faithfulness to be amazing to me in a besieged city.” The psalmist probably speaks figuratively here. He compares his crisis to being trapped in a besieged city, but the Lord answered his prayer for help. Verses 19-24 were apparently written after the Lord answered the prayer of v. 1-18.
28 tn Heb “and I, I said in my haste.”
29 tn Heb “from before your eyes.”
30 tn A “faithful follower” (יִדְּרָשְׁד, yîd’rashid) is one who does what is right in God’s eyes and remains faithful to God (see Pss 4:3; 12:1; 16:10; 31:23; 37:28; 86:2; 97:10).
31 tn The participial forms in the second and third lines characterize the Lord as one who typically protects the faithful and judges the proud.
31:24 Be strong and confident,\(^1\) all you who wait on the LORD!

Psalm 32\(^2\)

By David; a well-written song.\(^3\)

32:1 How blessed\(^4\) is the one whose rebellious acts are forgiven,\(^5\) whose sin is pardoned.\(^6\)

32:2 How blessed is the one\(^7\) whose wrongdoing the LORD does not punish,\(^8\) in whose spirit there is no deceit.\(^9\)

32:3 When I refused to confess my sin,\(^10\) my whole body wasted away;\(^11\) while I groaned in pain all day long.

32:4 For day and night you tormented me;\(^12\) you tried to destroy me\(^13\) in the intense heat\(^14\) of summer.\(^15\) (Selah)

32:5 Then I confessed my sin; I no longer covered up my wrongdoing. I said, "I will confess\(^16\) my rebellious acts to the LORD.

And then you forgave my sins.\(^17\) (Selah) 32:6 For this reason every one of your faithful followers\(^18\) should pray to you while there is a window of opportunity.\(^19\) Certainly\(^20\) when the surging heat\(^21\) rises, it will not reach them.\(^22\)

32:7 You are my hiding place; you protect me from distress. You surround me with shouts of joy from those celebrating deliverance.\(^23\) (Selah) 32:8 I will instruct and teach you,\(^24\) about how you should live.\(^25\) I will advise you as I look you in the eye.\(^26\)

32:9 Do not be\(^27\) like an unintelligent horse or mule,\(^28\) which will not obey you hot season and perceived the very weather as being an instrument of divine judgment. Another option is that he compares his time of suffering to the uncomfortable and oppressive heat of summer.

\(^1\) tn Heb “be strong and let your heart[s] be confident.”

\(^2\) sn Psalm 32. The psalmist recalls the agony he experienced prior to confessing his sins and affirms that true happiness comes when one’s sins are forgiven. He then urges others not to be stubborn, but to turn to God while forgiveness is available, for God extends his mercy to the repentant, while the wicked experience nothing but sorrow.

\(^3\) tn The meaning of the Hebrew term נָפַל (naphal) is uncertain. The word is derived from a verb meaning “to be prudent; to be wise.” Various options are: “a contemplative song,” “a song imparting moral wisdom,” or “a skillful [i.e., well-written] song.” The term occurs in the superscriptions of Pss 32, 42, 44, 45, 52, 65, 74, 78, 88, 89, and 142, as well as in Ps 47:7.

\(^4\) tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 1:1; 3: 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15). Here it refers to the relief that one experiences when one’s sins are forgiven.

\(^5\) tn Heb “lifted up.”

\(^6\) tn Heb “covered over.”

\(^7\) tn Heb “man.” The word choice reflects the perspective of the psalmist, who is male. The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, the gender and age specificity “man” has been translated with the more neutral “one.”

\(^8\) tn Heb “blessed [is] the man to whom the LORD does not impute wrongdoing.”

\(^9\) sn In whose spirit there is no deceit. The point is not that the individual is sinless and pure. In this context, which focuses on confession and forgiveness of sin, the psalmist refers to one who refuses to deny or hide his sin, but instead honestly confesses it to God.

\(^10\) tn Heb “when I was silent.”

\(^11\) tn Heb “my bones became brittle.” The psalmist pictures himself as aging and growing physically weak. Trying to cover up his sin brought about severe physical consequences.

\(^12\) tn Heb “your hand was heavy upon me.”

\(^13\) to Heb “my [?] was turned.” The meaning of the Hebrew term מָצ (mats) is uncertain. A noun מָצ (mats) (“lashad,” “cake”) is attested in Num 11:8, but it would make no sense to understand that word in this context. It is better to emend the form to מָצ (mats), “to my destruction” and understand “your hand” as the subject of the verb “was turned.” In this case the text reads, “[your hand] was turned to my destruction.” In Lam 3:3 the author laments that God’s “hand” was “turned” (יָשַׁד, yashad), against him in a hostile sense.

\(^14\) sn You tried to destroy me. The psalmist’s statement reflects his perspective. As far as he was concerned, it seemed as if the Lord was trying to kill him.

\(^15\) to The translation assumes that the plural form indicates degree. If one understands the form as a true plural, then one might translate, “in the times of drought.”

\(^16\) sn Summer. Perhaps the psalmist suffered during the summer season and perceived the very weather as being an instrument of divine judgment. Another option is that he compares his time of suffering to the uncomfortable and oppressive heat of summer.

\(^17\) tn Heb “the wrongdoing of my sin.” By joining synonyms for “sin” in this way, the psalmist may be emphasizing the degree of his wrongdoing.

\(^18\) tn A “faithful follower” ({Name}, khasid) is one who does what is right in God’s eyes and remains faithful to God (see Pss 4:3; 12: 1:18; 25:31; 23:1; 86:2; 97:10).

\(^19\) sn A less likely option (but one which is commonly understood) is that the expression “our eye is upon you” means that the speakers are looking to the LORD for intervention. Here the expression “our eye upon you” may simply mean that the psalmist will teach his pupils directly and personally.

\(^20\) sn The First Personform (the “I” pronoun) was commonly understood to refer to the individual addressing the LORD. However, here, the form is not necessarily personal, and some have understood the “first person” of v. 6 as referring to the whole congregation or to the whole nation of Israel. The translation assumes that the First Personform indicates a direct appeal to the LORD on behalf of the psalmist and his followers.

\(^21\) sn In whose spirit there is no deceit. The point is not that the individual is sinless and pure. In this context, which focuses on confession and forgiveness of sin, the psalmist refers to one who refuses to deny or hide his sin, but instead honestly confesses it to God.

\(^22\) tn Heb “him.” The translation uses the plural “them” to agree with the plural “every one of your faithful followers” in the first line of v. 6.

\(^23\) tn Heb “with shouts of joy of deliverance you surround me.”

\(^24\) sn The Second Personform (the “you” pronoun) is used here to address the readers as if they were present with the psalmist, who is inviting them to join in the psalm’s celebration of the LORD’s deliverance.

\(^25\) sn The Second Personform (the “you” pronoun) is used here to address the readers as if they were present with the psalmist, who is inviting them to join in the psalm’s celebration of the LORD’s deliverance.

\(^26\) sn The Second Personform (the “you” pronoun) is used here to address the readers as if they were present with the psalmist, who is inviting them to join in the psalm’s celebration of the LORD’s deliverance.

\(^27\) sn The Second Personform (the “you” pronoun) is used here to address the readers as if they were present with the psalmist, who is inviting them to join in the psalm’s celebration of the LORD’s deliverance.

\(^28\) sn The Second Personform (the “you” pronoun) is used here to address the readers as if they were present with the psalmist, who is inviting them to join in the psalm’s celebration of the LORD’s deliverance.
Heb unless they are controlled by a bridle and bit.1
32:10 An evil person suffers much pain,2 but the Lord’s faithfulness overwhms the one who trusts in him.3
32:11 Rejoice in the Lord and be happy, you who are godly! Shout for joy, all you who are morally upright!4

Psalm 335

33:1 You godly ones, shout for joy because of the Lord! It is appropriate for the morally upright to offer him praise.
33:2 Give thanks to the Lord with the harp! Sing to him the accompaniment of a ten-stringed instrument!
33:3 Sing to him a new song!5 Play skillfully as you shout out your praises to him!6
33:4 For7 the Lord’s decrees8 are just,9 and everything he does is fair.10
33:5 The Lord promotes12 equity and justice;
the Lord’s faithfulness extends throughout the earth.13

14 By the Lord’s decree14 the heavens were made;
by a mere word from his mouth all the stars in the sky were created.15
33:7 He piles up the water of the sea;16 he puts the oceans in storehouses.
33:8 Let the whole earth fear18 the Lord! Let all who live in the world stand in awe of him!19
33:9 For he spoke, and it20 came into existence,
he issued the decree,20 and it stood firm.
33:10 The Lord frustrates24 the decisions of the nations;
he nullifies the plans22 of the peoples.
33:11 The Lord’s decisions stand forever;
his plans abide throughout the ages.23
33:12 How blessed24 is the nation whose God is the Lord,
the people whom he has chosen to be his special possession.25

1 Heb “with a bridle and bit, its [?] to hold, not to come near to you.” The meaning of the Hebrew noun לְחֵיהֶם (l’ykhehem) is uncertain. Normally the word refers to “jewelry,” so some suggest the meaning “trapping” here (cf. NASB). Some emend the form to וַיִּקְהֵם (Pkhkhem, “their jawbones”) but it is difficult to see how the present Hebrew text, even if corrupt, could have derived from this proposed original reading. P. C. Craigie (Psalms 1-50 [WBC, 265]) takes the form from an Arabic root and translates “whose gallop.” Cf. also NRSV “whose temper must be curbed.”
2 Heb “many [are the] pains of evil [one].” The singular form is representative here; the typical evildoer, representative of the larger group of wicked people, is in view.
3 Heb “but the one who trusts in the Lord, faithfulness surrounds him.”
4 Heb “all [you] pure of heart.” The “heart” is here viewed as the seat of one’s moral character and motives. The “pure of heart” are God’s faithful followers who trust in and love the Lord and, as a result, experience his deliverance (see Pss 7:10; 11:2; 36:10; 64:10; 94:15; 97:11).
5 Heb Psalm 33. In this hymn the psalmist praises the Lord as the sovereign creator and just ruler of the world who protects and vindicates those who fear him.
6 A new song is appropriate because the Lord is constantly intervening in the lives of his people in fresh and exciting ways.
7 Heb “play skillfully with a loud shout.”
8 For the Lord’s decrees are just... After the call to praise (vv. 1-3), the psalmist now gives a series of reasons why the Lord is worthy of praise.
9 Heb “word.” In this context, which depicts the Lord as the sovereign creator and ruler of the world, the Lord’s “word” refers to the decrees whereby he governs his dominion.
10 Or “upright.”
11 And all his work is [is in] faithfulness.
12 Heb “loves.” The verb “loves” is here metonymic; the Lord’s commitment to principles of equity and justice causes him to actively promote these principles as he governs the world.
13 Heb “fills the earth.”
14 Heb “word.”
15 Heb “and by the breath of his mouth all their host.” The words “were created” are added in the translation for stylistic reasons; they are understood by ellipsis (note “were made” in the preceding line). The description is consistent with Gen 1:1-16, which indicates that God spoke the heavens and luminaries into existence.
16 Heb “[he] gathers like a pile the waters of the sea.” Some prefer to emend יִבְהַע (ybdh, “heap, pile”; cf. NASB) to יִבָּד (ybd, “bottle”; cf. NRSV; NIV “into jars”), but “pile” is used elsewhere to describe water that the Lord confines to one place (Exod 15:8; Josh 3:13, 16; Ps 78:13). This verse appears to refer to Gen 1:9, where God decrees that the watery deep be gathered to one place so that dry land might appear. If so, the participle in this and the following line depict this action with special vividness, as if the reader were present on the occasion. Another option is that the participles picture the confinement of the sea to one place as an ongoing divine activity.
17 Or “watery depths.” The form הָרָה כִּי נֶדֶךְ (frhut, “watery depths”) is the plural form of הָרָה (frhm, “great deep”; see Gen 1:2).
18 In this context “fear” probably means “to demonstrate respect for the Lord’s power and authority by worshiping him and obeying his commandments.”
19 That is, “all the earth” in the first line of v. 8. The apparent antecedent of the masculine subject of the verbs in v. 9 (note יִבַּד (ybd, “heap, pile”; and יִבָּד (ybd, “bottle”; see Gen 1:1-16)) is “earth” or “world,” both of which are feminine nouns. However, יִבְהַע (ybdh, “heap”) may be the antecedent, or the apparent lack of agreement may be explained by the collective nature of the nouns involved here (see GKC 463 §145.e).
20 Heb “he commanded.”
21 Heb “breaks” or “destroys.” The Hebrew perfect verbal forms here and in the next line generalize about the Lord’s activity.
22 Heb “thoughts.”
23 Heb “the thoughts of his heart for generation to generation.” The verb “abides” is supplied in the translation. The Lord’s “decisions” and “plans” here refer to his decrees and purposes.
24 The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 3:1: 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).
25 Heb “inheritance.”
33:13 The **Lord** watches from heaven; he sees all people.  
33:14 From the place where he lives he looks carefully at all the earth’s inhabitants.  
33:15 He is the one who forms every human heart, and takes note of all their actions.  
33:16 No king is delivered by his vast army; a warrior is not saved by his great might.  
33:17 A horse disappoints those who trust in it for victory; despite its great strength, it cannot deliver.  
33:18 Look, the **Lord** takes notice of his loyal followers, those who wait for him to demonstrate his faithfulness by saving their lives from death and sustaining them during times of famine.  
33:20 We wait for the **Lord**; he is our deliverer and shield.  
33:21 For our hearts rejoice in him, for we trust in his holy name.  
33:22 May we experience your faithfulness, O **Lord**, for we wait for you.

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**Psalm 34:14**  
Written by David, when he pretended to be insane before Abimelech, causing the king to send him away.

34:1 I will praise the **Lord** at all times; my mouth will continually praise him.  
34:2 I will boast in the **Lord**; let the oppressed hear and rejoice!  
34:3 Magnify the **Lord** with me! Let’s praise his name together!  
34:4 I sought the **Lord**’s help and he answered me; he delivered me from all my fears.  
34:5 Those who look to him for help are happy; their faces are not ashamed.

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1 sn Psalm 34. In this song of thanksgiving the psalmist praises God for delivering him from distress. He encourages others to be loyal to the **Lord**, tells them how to please God, and assures them that the **Lord** protects his servants. The psalm is an acrostic; vv. 1-21 begin with successive letters of the Hebrew alphabet. (Verse 6 begins with the letter he [ה]) and v. 7 with the letter zayin (ז). The letter waw (ו), which comes between נ and ת, seems to be omitted, although it does appear at the beginning of v. 6b. The final verse of the psalm, which begins with the letter pe (פ), is outside the acrostic scheme.

2 tn Heb “all the sons of men.”

3 tn Heb “the one who forms together their heart[s].” “Heart” here refers to human nature, composed of intellect, emotions and will. The precise force of **yakhad** (“together”) is unclear here. The point seems to be that the **Lord** is the creator of every human being.

4 sn Heb “a lie [is] the horse for victory.”

5 tn Heb “look, the eye of the **Lord** [is] toward the ones who fear him.” The expression “the eye...[is] toward” here indicates recognition and the bestowing of favor. See Ps 34:15. The one who fears the **Lord** respects his sovereignty and obeys his commandments. See Ps 128:1; Prov 14:2.

6 tn Heb “for the ones who wait for his faithfulness.”

7 tn Heb “to save from death their live[s].”

8 tn Heb “and to keep them alive in famine.”

9 sn Or “our lives.” The suffixed form of **naphesh** (nephesh, “being, life”) is often equivalent to a pronoun in poetic texts.

10 sn Or “[source of] help.”

11 tn Or “protector.”

12 tn Heb “let your faithfulness, O **Lord**, be on us.”

13 sn Or “just as.”

14 sn Psalm 34. In this song of thanksgiving the psalmist praises God for delivering him from distress. He encourages others to be loyal to the **Lord**, tells them how to please God, and assures them that the **Lord** protects his servants. The psalm is an acrostic; vv. 1-21 begin with successive letters of the Hebrew alphabet. (Verse 6 begins with the letter he [ה]) and v. 7 with the letter zayin (ז). The letter waw (ו), which comes between נ and ת, seems to be omitted, although it does appear at the beginning of v. 6b. The final verse of the psalm, which begins with the letter pe (פ), is outside the acrostic scheme.

15 tn Heb “By David, when he changed his sense before Abimelech and he drove him away and he went.”

16 sn Pretended to be insane. The psalm heading appears to refer to the account in 1 Sam 21:10-15 which tells how David, fearful that King Achish of Gat might kill him, pretended to be insane in hopes that the king would simply send him away. The psalm heading names the king Abimelech, not Achish, suggesting that the tradition is confused on this point. However, perhaps “Abimelech” was a royal title, rather than a proper name. See P. C.Craigie, Psalms 1-50 (WBC), 278.

17 tn Heb “bless.”

18 sn Pretended to be insane. The psalm heading appears to refer to the account in 1 Sam 21:10-15 which tells how David, fearful that King Achish of Gat might kill him, pretended to be insane in hopes that the king would simply send him away. The psalm heading names the king Abimelech, not Achish, suggesting that the tradition is confused on this point. However, perhaps “Abimelech” was a royal title, rather than a proper name. See P. C. Craigie, Psalms 1-50 (WBC), 278.

19 sn The two prefixed verbal forms in this verse are best taken as jussives, for the psalmist is calling his audience to worship (see v. 3).

20 sn Or “exalt.”

21 sn Heb “I sought the **Lord**.”

22 sn Heb “they look to him and are radiant and their faces are not ashamed.” The third person plural subject (“they”) is unidentifed; there is no antecedent in the Hebrew text. For this reason some prefer to take the perfect verbal forms in the first line as imperatives, “look to him and be radiant” (cf. NAB, NRSV). Some medieval Hebrew ms and other ancient witnesses (Aquila, the Syriac, and Jerome) support an imperatival reading for the first verb. In the second line some (with support from the LXX and Syriac) change “their faces” to “your faces,” which allows one to retain more easily the jussive force of the verb (suggested by the preceding “ז [yal]: “do not let your faces be ashamed.” It is probable that the verbal construction in the second line is rhetorical, expressing the conviction that the action in view cannot or should not happen. See GKC 322 §109.e.

23 tn The pronoun refers back to “this oppressed man,” namely, the psalmist.
34:7 The Lord’s angel camps around the Lord’s¹ loyal followers² and delivers them.³
34:8 Taste⁴ and see that the Lord is good! How blessed⁵ is the one⁶ who takes shelter in him!⁷
34:9 Remain loyal to⁸ the Lord, you chosen people of his,⁹
for his loyal followers¹⁰ lack nothing!¹¹
34:10 Even young lions sometimes lack food and are hungry,
but those who seek the Lord lack no good thing.
34:11 Come children! Listen to me!
I will teach you what it means to fear the Lord.¹²
34:12 Do you want to really live?¹³ Would you love to live a long, happy life?¹⁴
34:13 Then make sure you don’t speak evil words¹⁵
or use deceptive speech!¹⁶
34:14 Turn away from evil and do what is right!¹⁷
Strive for peace and promote it!¹⁸
34:15 The Lord pays attention to the godly
and hears their cry for help.¹⁹
34:16 But the Lord opposes evildoers
and wipes out all memory of them from the earth.²⁰

¹ tn Heb “his”; the referent (the Lord) has been specified in the translation for clarity.
² tn Heb “those who fear him.”
³ tn The prefixed verb with waw (τ) consecutive here carries the same generalizing force as the active participle in the first line. See GKC 329 §111.u.
⁴ tn This verb is normally used of tasting or savoring food. The metaphor here appears to compare the Lord to a tasty meal.
⁵ tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 1:1, 3:2-12; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).
⁶ tn Heb “man.” The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, we translate the gender and age specific “man” with the more neutral “one.”
⁷ tn “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear, and serve the Lord (Pss 2:12; 5:11-12; 31:17-20; 34:21-22).
⁸ tn Heb “fear.”
⁹ tn Heb “O holy ones of his.”
¹⁰ tn Heb “those who fear him.”
¹¹ tn Heb “the fear of the Lord I will teach you.” In vv. 13-14 the psalmist explains to his audience what it means to “fear” the Lord.
¹² tn Heb “Who is the man who desires life?” The rhetorical question is used to grab the audience’s attention. “Life” probably refers here to quality of life, not just physical existence or even duration of life. See the following line.
¹³ tn Heb “[Who] loves days to see good?”
¹⁴ tn Heb “guard your tongue from evil.”
¹⁵ tn Heb “and your lips from speaking deception.”
¹⁶ tn Or “do good.”
¹⁷ tn Heb “seek peace and pursue it.”
¹⁸ tn Heb “the eyes of the Lord [are] toward the godly, and his ears [are] toward their cry for help.”
¹⁹ tn Heb “the face of the Lord [is] against the doers of evil to cut off from the earth memory of them.”
²⁰ tn Heb “they” (i.e., the godly mentioned in v. 15).
²¹ tn The three perfect verbal forms are taken in a generalizing sense in v. 17 and translated with the present tense (note the generalizing mood of vv. 18-22).
²² tn The Hebrew imperfect verbal form highlights the generalizing statement and draws attention to the fact that the Lord typically delivers the oppressed and needy.
²³ tn Heb “the crushed in spirit.”
²⁴ tn The Hebrew text uses the singular form; the representative or typical godly person is envisioned.
²⁵ tn Or “trials.”
²⁶ tn The Hebrew imperfect verbal form highlights the generalizing statement and draws attention to the fact that the Lord typically delivers the godly.
²⁷ tn Heb “him,” agreeing with the singular form in the preceding line.
²⁸ tn The Hebrew participial form suggests such protection is characteristic.
²⁹ tn That is, he protects the godly from physical harm.
³⁰ tn Not one of them is broken. The author of the Gospel of John saw a fulfillment of these words in Jesus’ experience on the cross (see John 19:31-37), for the Roman soldiers, when they saw that Jesus was already dead, did not break his legs as was customarily done to speed the death of crucified individuals. John’s use of the psalm seems strange, for the statement in its original context suggests that the Lord protects the godly from physical harm. Jesus’ legs may have remained unbroken, but he was brutally and unjustly executed by his enemies. John seems to give the statement a literal sense that is foreign to its original literary context by applying a promise of divine protection to a man who was seemingly not saved by God. However, John saw in this incident a foreshadowing of Jesus’ ultimate deliverance and vindication. His unbroken bones were a reminder of God’s commitment to the godly and a sign of things to come. Jesus’ death on the cross was not the end of the story; God vindicated him, as John goes on to explain in the following context (John 19:38-20:18).
³¹ tn Heb “evil kills the wicked [one].” The singular form is representative; the typical evil person is envisioned. The Hebrew imperfect verbal form draws attention to the typical nature of the action.
³² tn Heb “are guilty,” but the verb is sometimes used metonymically with the meaning “to suffer the consequences of guilt,” the effect being substituted for the cause.
³³ tn Heb “redeems the life of his servants.” The Hebrew participial form suggests such deliverance is characteristic.
³⁴ tn “Taking shelter” in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject’s loyalty to the Lord. In the psalms those who “take shelter” in the Lord are contrasted with the wicked and equated with those who love, fear, and serve the Lord (Pss 2:12; 5:11-12; 31:19).
Psalm 35

By David.

35:1 O LORD, fight those who fight with me!
Attack those who attack me!

35:2 Grab your small shield and large shield,
and rise up to help me!

35:3 Use your spear and lance against those who chase me!
Assure me with these words: "I am your deliverer!"

35:4 May those who seek my life be embarrassed and humiliated!
May those who plan to harm me be turned back and ashamed!

35:5 May they be like wind-driven chaff,
as the LORD’s angel attacks them!

35:6 May their path be dark and slippery,
as the LORD’s angel chases them!

35:7 I did not harm them, but they hid a net to catch me
and dug a pit to trap me.

35:8 Let destruction take them by surprise!
Let the net they hid catch them!
Let them fall into destruction!

35:9 Then I will rejoice in the LORD
and be happy because of his deliverance.

35:10 With all my strength I will say,"O LORD, who can compare to you?
You rescue the oppressed from those who try to overpower them;"
the oppressed and needy from those who try to rob them;"

35:11 Violent men perjure themselves, and falsely accuse me.

35:12 They repay me evil for the good I have done.

35:13 When they were sick, I wore sackcloth,
and refrained from eating food.

35:14 I mourned for them as I would for a friend or my brother.
I bowed down in sorrow as if I were mourning for my mother.

35:15 But when I stumbled, they rejoiced and gathered together;
they gathered together to ambush me.

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1 sn Psalm 35. The author, who faces ruthless enemies who seek his life for no reason, begs the Lord to fight his battles for him and to vindicate him by annihilating his adversaries.
2 tn Or "contend;"
3 tn Two different types of shields are mentioned here. See also Ezek 38:4. Many modern translations render the first term (translated here "small shield") as "buckler" (cf. NASB "buckler and shield"; the order is often reversed in the translation, apparently for stylistic reasons: cf. NAB, NEV, NRSV "shied and buckler"). The English term "buckler," referring to a small round shield held on the arm to protect the upper body, is unfamiliar to many modern readers, so the term "small shield" was used in the present translation for clarity.
4 tn Or "javelin." On the meaning of this word, which occurs only here in the Hebrew Bible, see M. Dahood, Psalms (AB), 1:210-11.
5 tn Heb "draw out spear and lance to meet."
6 tn Heb "say to me," or "say to my soul."
7 tn The four prefixed verbal forms in this verse are understood as jussives. The psalmist is calling judgment down on his enemies. See also the distinct jussive form in v. 6.
8 tn The prefixed verbal form is taken as a jussive. See v. 4.
9 sn See the mention of the LORD’s angel in Ps 34:7.
10 tn Heb "as the LORD’s angel pushes them."
11 sn The prefixed verbal form is distinctly jussive, indicating this is a prayer.
12 tn Heb "for without cause they hid for me a pit of their net, without cause they dug for my life." It appears that the words "pit" and "net" have been transposed. "Net" goes with the verb "hid" in the first line (see v. 8, as well as Pss 9:15; 31:4), while "pit" goes with the verb "dug" in the second line (see Ps 7:15).
13 tn Heb "let destruction [which] he does not know come to him." The singular forms of the prefixed verbal forms in this verse are under- stood as jussives. The psalmist is calling judgment down on his enemies. See also the distinct jussive form in v. 6.
14 tn The psalmist’s prayer for his enemies’ demise continues. See vv. 4-6.
35:21 They are ready to devour me; they say, “Aha! Aha! We’ve got you!”
35:22 But you take notice, Lord! O Lord, do not remain far away from me!
35:23 Rouse yourself, wake up and vindicate me! My God and Lord, defend my just cause!

35:24 Vindicate me by your justice, O Lord my God! Do not let them gloat over me!
35:25 Do not let them say to themselves, “Aha! We have what we wanted!”
35:26 May those who want to harm me be totally embarrassed and ashamed!
35:27 May those who arrogantly taunt me be covered with shame and humiliation!
35:28 May those who desire my vindication shout for joy and rejoice! May they continually say, “May the Lord be praised, for he wants his servant to be secure.”
35:29 Then I will tell others about your justice, and praise you all day long.

“attackers”).

1 tn Heb “they tore and did not keep quiet.” By using the verb “tear,” the psalmist likens his enemies to a wild animal (see Hos 1:8). In v. 17 he compares them to hungry young lions.

2 tc The MT reads “as profane [ones] of mockers of food,” which is nonsensical. The present translation assumes (1) an emendation of בָּקָחַנִי (b’khanfi, “as profane men”) to בָּקַחַן (bekhan, “when I tripped”; preposition + Qal infinitive construct from לֶחָנ (lachan, “limp”) + first common singular pronominal suffix) and (2) an emendation of לַעֲגָּי מָעוֹג (la’agy me’og, “mockers of food”) to לַעֲגָּי מָעָּג (la’agy ma’ag, “[with] taunting they taunted”; masculine plural noun with enclitic mem + Qal perfect third common plural from לֶעָגָי (la’agy, “taunt”).

3 tn Heb “gnashing at me with their teeth.” The infinitive absolute adds a complementary action – they gnashed with their teeth as they taunted.

4 tn Heb “O Lord, how long will you see?”
5 tn Heb “bring back, restore.”
6 tn Or “my life.”
7 tn Heb “my only one.” The psalmist may mean that his life is precious, or that he feels isolated and alone (see Ps 22:20). The verb “guard” is supplied in the translation, because the verb “rescue” is understood by ellipsis (see the previous line).

8 sn The great assembly is also mentioned in Ps 22:25.

9 tn Heb “among numerous people.”

10 tn Heb “with a lie.” The Hebrew noun יָעַר (sheqer, “lie”) is used here as an adverb, “falsely, wrongfully” (see Ps 38:19).

11 tn Heb “rejoice.”

12 tn Heb “[do not let] those who hate me without cause pinch [i.e., wink] an eye.” The negative particle is understood in the second line by ellipsis (see the preceding line). In the Book of Proverbs “winking an eye” is associated with deceit and trickery (see 6:13; 10:10; 16:30).

13 tn Heb “for they do not speak peace.”

14 tn Heb “but against the quiet ones of the land words of deceit they plan.” The imperfect verbal forms in v. 20 highlight their characteristic behavior.

15 tn Heb “and they cause their mouth to be wide against me.” The prefixed verbal form with vav (v) consecutive here carries on the generalizing mood of the previous verse. For other examples of this use of the prefixed verbal form with vav consecutive, see GKC 329 §111.f.

16 tn Heb “our eye sees.” Apparently this is an idiom meaning “to look in triumph” or “gloat over” (see Ps 54:7).

17 tn Heb “you see, O Lord.” There is a deliberate play on words. In v. 21 the enemies say, “our eye sees,” but the psalmist is confident that the Lord sees “his enemies” as well, so he appeals to him for help (see also v. 17).

18 sn Though he is confident that the Lord is aware of his situation (see v. 22a), the psalmist compares the Lord’s inactivity to sleep and urges him to wake up.

19 tn Heb “for my justice.”
20 tn Heb “for my cause.”
21 tn Heb “rejoice.”
22 tn Heb “in their heart[s].”
23 tn Heb “Aha! Our desire!” The “desire” of the psalmist’s enemies is to triumph over him.

24 tn Heb “may they be embarrassed and ashamed together, the ones who rejoice over my harm.”
25 tn Heb “may they be clothed with shame and humiliation, the ones who magnify [themselves] against me.” The prefixed verbal forms in v. 26 are understood as jussives (see vv. 24b-25, where the negative particle הָיָּה (‘ah) appears before the prefixed verbal forms, indicating they are jussives). The psalmist is calling down judgment on his enemies.

26 tn The prefixed verbal forms in v. 27a are understood as jussives (see vv. 24b-26).

27 tn The prefixed verb is taken as a jussive, “may the Lord be magnified [in praise],” Another option is to take the verb as an imperfect, “the Lord is great.”

28 tn Heb “the one who desires the peace of his servant.”
29 tn Heb “and my tongue will proclaim your justice.”

30 tn Heb “all the day your praise.” The verb “proclaim” is understood by ellipsis in the second line (see the previous line).
For the music director; written by the LORD's servant, David; an oracle.

3: An evil man is rebellious to the core.

He does not fear God,

for he is too proud to recognize and give up his sin.

The words he speaks are sinful and deceitful;

he does not care about doing what is wise and right.

He plans ways to sin while he lies in bed;

he is committed to a sinful lifestyle;

he does not reject what is evil.

O LORD, your loyal love reaches to the sky;

your faithfulness to the clouds.

Your justice is like the highest mountains;
your fairness like the deepest sea;
you preserve mankind and the animal kingdom.

How precious is your loyal love, O God!
The human race finds shelter under your wings.

They are filled with food from your house,
you allow them to drink from the river of your delicacies.

For you are the one who gives and sustains life.

Extend your loyal love to your faithful followers;

and vindicate the morally upright!

I can see the evildoers! They have fallen!

They have been knocked down and are unable to get up.

Psalm 36

For the music director; written by the LORD's servant, David; an oracle.

3: An evil man is rebellious to the core.

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They have been knocked down and are unable to get up.
Psalm 37

By David.

37:1 Do not fret when wicked men seem to succeed; do not envy evildoers!
37:2 For they will quickly dry up like grass, and wither away like plants.
37:3 Trust in the LORD and do what is right! Settle in the land and maintain your integrity!
37:4 Then you will take delight in the LORD, and he will answer your prayers.
37:5 Commit your future to the LORD and trust him, and he will act on your behalf.
37:6 He will vindicate you in broad daylight, and publicly defend your just cause.
37:7 Wait patiently for the LORD; wait confidently for him!
37:8 Do not fret over the apparent success of a sinner, or a man who carries out wicked schemes!
37:9 Wicked men will be wiped out, but those who rely on the LORD are the ones who will possess the land.
37:10 Evil men will soon disappear; you will stare at the spot where they once were, but they will be gone.
37:11 But the oppressed will possess the land and enjoy great prosperity.
37:12 Evil men plot against the godly, and viciously attack them.
37:13 The Lord laughs in disgust at them, for he knows that their day is coming.
37:14 Evil men draw their swords and prepare their bows, to bring down the oppressed and needy, and to slaughter those who are godly.
37:15 Their swords will pierce their own hearts, and their bows will be broken.
37:16 The little bit that a godly man owns is better than the wealth of many evil men.
37:17 For evil men will lose their power, but the LORD sustains the godly.

1 sn Psalm 37. The psalmist urges his audience not to envy the wicked, but to trust in and obey the Lord, for he will destroy sinners and preserve the godly. When the smoke of judgment clears, the wicked will be gone, but the godly will remain and inherit God’s promised blessings. The psalm is an acrostic; every other verse begins with a successive letter of the Hebrew alphabet.
2 tn The verb form is singular (see vv. 3-10 as well, where the second person verbs and pronouns are also singular). The psalmist’s exhortation has a wisdom flavor to it; it is personalized for each member of his audience.
3 tn Heb “over sinners.” The context indicates that the psalmist has in mind the apparent power and success of sinners. See v. 7b.
4 tn Heb “like green vegetation.”
5 tn Heb “tend integrity.” The verb יָתַר (yarah, “tend, shepherd”) is probably used here in the sense of “watch over, guard.” The noun יְהוָה (yehovah, “faithfulness, honesty, integrity”) is understood as the direct object of the verb, though it could be taken as an adverbial accusative, “[feed] securely,” if the audience is likened to a flock of sheep.
6 tn Following the imperatives of v. 3 the prefixed verbal forms with וvav (v) in v. 4 indicate result. Faith and obedience (v. 3) will bring divine blessing (v. 4).
7 tn Or “and he will give you what you desire most.” Heb “and he will grant to you the requests of your heart.”
8 tn Heb “roll your way upon the LORD.” The noun “way” may refer here to one’s activities or course of life.
9 tn Heb “he will act.” Verse 6 explains what is meant; the Lord will vindicate those who trust in him.
10 tn Heb “and he will bring out like light your vindication, and your just cause like noonday.”
11 tn Heb “Be quiet before the Lord!”
12 tc The Hebrew text has לאֶל (lalel, “effort, labor”), but this idea fits awkwardly here. The text should be changed to לאֶל (lalel, “service” or service”) which is the product of ditography: (1) the initial ל (lamed) is accidentally repeated from the preceding word (lamed, “lamed”) and (2) the final lamed (חי) is accidentally repeated (note the preceding lamed and the initial lamed on the following form, חי).
13 tn Heb “over one who causes his way to be successful.”
14 tn Heb “Refrain from anger! Abandon rage!”
15 tn Heb “for evil men.” The conjunction ס (ki, “for”) relates to the exhortations in v. 8; there is no reason to be frustrated, for the evildoer will be punished in due time.
16 tn Or “cut off, removed.”
17 tn Heb “and those who wait on the Lord, they will possess the land.”
18 tn Heb “and yet, a little, there will be no wicked [one].”
19 tn Heb “and you will carefully look upon his place, but he will not be there.” The singular is used here in a representative sense; the typical evildoer is in view.
20 tn Heb “and they will take delight in (see v. 4) abundance of peace.”
21 tn Or “innocent.” The singular is used here in a representative sense; the typical evildoer and the typical godly individual are in view.
22 tn Heb “and grinds with his teeth” (see Ps 35:16). The language may picture the evil men as wild animals. The active participles in v. 12 are used for purposes of dramatic description.
23 tn Heb “laughs.” As the next line indicates, this refers to derisive laughter (see 2:4). The Hebrew imperfect verbal form describes the action from the perspective of an eyewitness who is watching the divine response as it unfolds before his eyes.
24 tn Heb “for he sees that his day is coming.” As the following context makes clear (vv. 15, 17, 19-20), “his day” refers to the time when God will destroy evildoers.
25 tn Heb “to cause to fail.”
26 tn Heb “the upright in way,” i.e., those who lead godly lives.
27 tn Heb “enter into.”
28 tn Heb “Better [is] a little to the godly one than the wealth of many evil ones.” The following verses explain why this is true. Though a godly individual may seem to have only meager possessions, he always has what he needs and will eventually possess the land. The wicked may prosper for a brief time, but will eventually be destroyed by divine judgment and lose everything.
29 tn Heb “for the arms of the evil ones will be broken.”
30 tn The active participle here indicates this is characteristic.
37:18 The **Lord** watches over the innocent day by day⁴ and they possess a permanent inheritance.²  
37:19 They will not be ashamed when hard times come;³ when famine comes they will have enough to eat.⁴  
37:20 But⁤ evil men will die; the **Lord**’s enemies will be incinerated⁶ – they will go up in smoke.⁦  
37:21 Evil men borrow, but do not repay their debt, but the godly show compassion and are generous.⁸  
37:22 Surely⁹ those favored by the **Lord** will possess the land, but those rejected¹⁰ by him will be wiped out.¹²  
37:23 The **Lord** grants success to the one whose behavior he finds commendable.¹³  
37:24 Even if he trips, he will not fall headlong.¹⁵ for the **Lord** holds¹⁶ his hand.  
37:25 I was once young, now I am old. I have never seen a godly man abandoned, or his children¹⁷ forced to search for food.¹⁸  
37:26 All day long he shows compassion and lends to others,¹⁹ and his children²⁰ are blessed.  
37:27 Turn away from evil! Do what is right!²¹ Then you will enjoy lasting security.²²  
37:28 For the **Lord** promotes¹ justice, and never abandons²⁴ his faithful followers. They are permanently secure,²⁸ but the children²⁰ of evil men are wiped out.²⁷  
37:29 The godly will possess the land and will dwell in it permanently.  
37:30 The godly speak wise words and promote justice.²⁸  
37:31 The law of their God controls their thinking;²⁹ their⁳⁰ feet do not slip.  
37:32 Evil men set an ambush for the godly and try to kill them.³¹

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¹ tn Heb “the **Lord** knows the days of the innocent ones.” He “knows” their days in the sense that he is intimately aware of and involved in their daily struggles. He meets their needs and sustains them.  
² tn Heb “and their inheritance is forever.”  
³ tn Heb “in a time of trouble.”  
⁴ tn Heb “in days of famine they will be satisfied.”  
⁵ Or “for,” but Hebrew כ is best understood as an emphatic here.  
⁶ Other translation options for כ in this context are “when” (so NASB) or “though” (so NEB, NIV, NRSV).  
⁷ Or “Do good!” The imperatives are singular (see v. 1).  
⁸ tn The active participle indicates this is characteristically true. See v. 17.  
⁹ tn Or “offspring”; **Heb** “seed.”  
¹⁰ tn Heb “or his offspring searching for food.” The expression “search for food” also appears in Lam 1:11, where Jerusalem’s refugees are forced to search for food and to trade their valuable possessions for something to eat.  
¹¹ tn The active participles describe characteristic behavior.  
¹² tn Or “offspring”; **Heb** “seed.”  
¹³ tn Or “Do good!” The imperatives are singular (see v. 1).  
¹⁴ tn Heb “be hurled down.”  
¹⁵ tn The active participle indicates this is characteristically true. See v. 17.  
¹⁶ tn Or “offspring”; **Heb** “seed.”  
¹⁷ tn Or “offspring”; **Heb** “seed.”  
¹⁸ tn Or “cut off”; or “removed.” The perfect verbal forms in v. 28b state general truths.  
¹⁹ tn Heb “the mouth of the godly [one] utters wisdom, and his tongue speaks justice.” The singular form is used in a representative sense; the typical godly individual is in view. The imperfect verbal forms draw attention to the characteristic behavior of the godly.  
²⁰ tn Heb “the law of his God [is] in his heart.” The “heart” is here the seat of one’s thoughts and motives.  
²¹ tn Heb “his.” The pronoun has been translated as plural to agree with the representative or typical “godly” in v. 30.  
²² tn Heb “an evil [one] watches the godly [one] and seeks to kill him.” The singular forms are used in a representative sense; the typical evildoer and godly individual are in view. The active participles describe characteristic behavior.
Psalm 38

A psalm of David, written to get God’s attention.

38:1 O LORD, do not continue to rebuke me in your anger!
Do not continue to punish me in your raging fury!

38:2 For your arrows pierce me, and your hand presses me down.

38:3 My whole body is sick because of your judgment; I am deprived of health because of my sin.

38:4 For my sins overwhelm me; like a heavy load, they are too much for me to bear.

38:5 My wounds are infected and starting to smell because of my foolish sins.

38:6 I am dazed and completely humiliated; all day long I walk around mourning.

He rescues them from evil men and delivers them, for they seek his protection.

Psalm 38

1 tn The prefixed verbal forms with vav (ני) consecutive carry on the generalizing tone of the preceding verse.

2 sn Psalm 38. The author asks the Lord to deliver him from his enemies. He confesses his sin and recognizes that the crisis he faces is the result of divine discipline. Yet he begs the Lord not to reject him.

3 tn Heb “keep his way.” The Lord’s “way” refers here to the “conduct required” by the Lord. In Ps 25 the Lord’s “ways” are associated with his covenantal demands (see vv. 4, 9-10). See also Ps 119:3 (cf. vv. 1, 4), as well as Deut 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16.

4 tn Heb “and he will lift you up.” The prefixed verbal form with vav (?) is best taken here as a result clause following the imperatives in the preceding lines.

5 tn Heb “when evil men are cut off you will see.”

6 tn The Hebrew uses the representative singular again here.

7 tn Heb “being exposed (?) like a native, luxuriant.” The Hebrew form נָעַח (nuakh) appears to be a Hitpael participle from נָעָה (nu’ah, “be exposed”), but this makes no sense in this context. Hebrew Nahash appears as a dialectal variant of נָעָה (“giving oneself an air of importance”; see Jer 51:3), from נאָה (‘alah, “go up”); see P. C. Craigie, Psalms 1-50 [WBC], 296. The noun נָעֶה (nu’eh, “native, full citizen”) refers elsewhere to people, but here, where it is collocated with “luxuriant, green,” it probably refers to a tree growing in native soil.

8 tn Heb “and he passes by and, look, he is not [there].” The subject of the verb “passes by” is probably indefinite, referring to any passerby. Some prefer to change the form to first person, “and I passed by” (cf. NEB; note the first person verbal forms in the preceding verse and in the following line).

9 tn Or “upright.”

10 tn Heb “for [there is] an end for a man of peace.” Some interpret נָעַח (nuakh, “end”) as referring to offspring (see the next verse and Ps 109:13; cf. NEB, NRSV).

11 tn Or “destroyed together.” In this case the psalmist pictures judgment sweeping them away as a group.

12 tn Heb “the end of evil men is cut off.” As in v. 37, some interpret נָעָח (nu’ah, “end”) as referring to offspring (see Ps 109:13). The perfect verbal forms in v. 38 probably express general truths. Another option is that they are used emphatically to state with certitude that the demise of the wicked is as good as done.

13 tn Heb “and the deliverance of the godly [ones] is from the Lord.”

14 tn Heb “[he is] their place of refuge in a time of trouble.”

15 tn The reference to wounds may be an extension of the metaphorical language of v. 2. The psalmist pictures himself as one whose flesh is ripped and torn by arrows.

16 tn Heb “pass over my head.”

17 tn In the text the verb literally means “to bend,” may refer to the psalmist’s posture. In Isa 21:3 it seems to mean “be confused, dazed.”

18 tn Heb “I am bowed down to excess.”

19 tn Heb “their place of refuge in a time of trouble.”
38:7 For I am overcome with shame and my whole body is sick.  
38:8 I am numb with pain and severely battered; I groan loudly because of the anxiety I feel.  
38:9 O Lord, you understand my heart’s desire; my groaning is not hidden from you.  
38:10 My heart beats quickly; my strength leaves me; I can hardly see.  
38:11 Because of my condition, even my friends and acquaintances keep their distance; my neighbors stand far away.  
38:12 Those who seek my life try to entrap me; those who want to harm me speak destructive words; all day long they say deceitful things.  
38:13 But I am like a deaf man – I hear nothing; I am like a mute who cannot speak.  
38:14 I am like a man who cannot hear and is incapable of arguing his defense.  
38:15 Yet I wait for you, O Lord! You will respond, O Lord, my God!  
38:16 I have prayed for deliverance, because otherwise they will gloat over me; when my foot slips they will arrogantly taunt me.  
38:17 For I am about to stumble, and I am in constant pain.  
38:18 Yes, I confess my wrongdoing, and I am concerned about my sins.

38:19 But those who are my enemies for no reason are numerous; those who hate me without cause outnumber me.  
38:20 They repay me evil for the good I have done; though I have tried to do good to them, they hurl accusations at me.  
38:21 Do not abandon me, O Lord! My God, do not remain far away from me!  
38:22 Hurry and help me, O Lord, my deliverer!

Psalm 39

For the music director, Jeduthun; a psalm of David.

39:1 I decided, “I will watch what I say and make sure I do not sin with my tongue. I will put a muzzle over my mouth while in the presence of an evil man.”  
39:2 I was stone silent; I held back the urge to speak. My frustration grew;  
39:3 My anxiety intensified.  
39:4 “O Lord, help me understand my mortality

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1 tn Heb “for my loins are filled with shame.” The “loins” are viewed here as the seat of the psalmist’s emotions. The present translation assumes that קָלָה (qalah) is derived from קְלָה (qel), “to roast.” Some derive it instead from a homonymic root קָלָה (qalah), meaning “to roast.” In this case one might translate “fever” (cf. NEB “my loins burn with fever”).  
2 tn Heb “there is no soundness in my flesh” (see v. 3).  
3 tn Heb “I am numb and crushed to excess.”  
4 tn Heb “I roar because of the moaning of my heart.”  
5 tn Heb “O Lord, before you [is] all my desire.”  
6 tn Heb “and the light of my eyes, even they, there is not with me.”  
7 tn Or “wound,” “illness.”  
8 tn Heb “stand [aloof].”  
9 tn Heb “and the ones near me off at a distance stand.”  
10 tn Heb “lay snares.”  
11 sn I am like a deaf man...like a mute. The psalmist is like a deaf mute; he is incapable of defending himself and is vulnerable to his enemies’ deception (see v. 14).  
12 tn Heb “and there is not in his mouth arguments.”  
13 tn Or perhaps “surely.”  
14 tn Heb “For I said, ‘Lest they rejoice over me.’” The psalmist recalls the motivating argument of his petition. He probably prefixed this statement with a prayer for deliverance (see Pss 7:1-2; 13:3-4; 28:1).  
16 tn Heb “and my pain [is] before me continually.”  
17 tn Or “for.” The translation assumes that בַּי (bī) is asseverative here.

18 tn Heb “and my enemies, life, are many.” The noun בְּיִשְׂרָאֵל (b’iyyā’el, “life”) fits very awkwardly here. The translation assumes an emendation to בִּשְׂרָאֵל (bihy’ayel, “without reason”); note the parallelism with בְּיִשְׂרָאֵל [sheqer, “falsely”] and see Pss 35:19; 39:3 (Lam 3:52). The verb נַשְׂרָאֵל (nash’ayel) can sometimes mean “are strong,” but here it probably focuses on numerical superiority (note the parallel verb בְּנַשְׂרָאֵל, navay, “be many”).  
19 tn Heb “are many.”  
20 tn Heb “the ones who repay evil instead of good accuse me, instead of my pursuing good.”  
21 tn Heb “hurry to my help.” See Ps 22:19.  
22 sn Psalm 39. The psalmist laments his frailty and mortality as he begs the Lord to take pity on him and remove his disciplinary hand.  
23 tn Heb “I said.”  
24 tn Heb “I will watch my ways, from sinning with my tongue.”  
25 sn The psalmist wanted to voice a lament to the Lord (see vv. 4-6), but he hesitated to do so in the presence of evil men, for such words might be sinful if they gave the wicked an occasion to insult God. See C. A. Briggs and E. G. Briggs, Psalms (ICC), 1:345.  
26 tn Heb “I was mute [with] silence.”  
27 tn Heb “I was quiet from good.” He kept quiet, resisting the urge to find emotional release and satisfaction by voicing his lament.  
28 sn For a helpful discussion of the relationship (and tension) between silence and complaint in ancient Israelite lamentation, see E. S. Gerstenberger, Psalms, Part I (FOTL), 166-67.  
29 tn Heb “and my pain was stirred up.” Emotional pain is in view here.  
30 tn Heb “my heart was hot within me.”  
31 sn Heb “I spoke with my tongue.” The phrase “these words” is supplied in the translation for clarification and for stylistic reasons.
and the brevity of life!1
Let me realize how quickly my life will pass!2
39:5 Look, you make my days short-lived,3
and my life span is nothing from your perspective.4
Surely all people, even those who seem secure, are nothing but vapor.5
39:6 Surely people go through life as mere ghosts.6
Surely they accumulate worthless wealth
without knowing who will eventually haul it away.7
39:7 But now, O Lord, upon what am I relying?
You are my only hope!8
39:8 Deliver me from all my sins of rebellion!
Do not make me the object of fools’ insults!
39:9 I am silent and cannot open my mouth
because of what you have done.9
39:10 Please stop wounding me!10
You have almost beaten me to death!11
39:11 You severely discipline people for their sins;12
like a moth you slowly devour their strength.13

Surely all people are a mere vapor. (Selah)14
39:12 Hear my prayer, O Lord!
Listen to my cry for help!
Do not ignore my sobbing!15
For I am dependent on you, like one residing outside his native land;
I am at your mercy, just as all my ancestors were.16
39:13 Turn your angry gaze away from me, so I can be happy
before I pass away.17

Psalm 40:17

For the music director; By David, a psalm.
40:1 I relied completely18 on the Lord,
and he turned toward me and heard my cry for help.
40:2 He lifted me out of the watery pit,19
out of the slimy mud.20
He placed my feet on a rock,
and gave me secure footing.21
40:3 He gave me reason to sing a new song.22

[thing]. The translation assumes an emendation of כְּפַסַּד (khemado, “his desirable [thing]”) to כִּפְסֵד (khedmo, “his loveliness” [or “beauty!”]), a reading that is supported by a few medieval Hebrew mss.

1 He  “Cause me to know, O Lord, my end; and the measure of my days, what it is!”
2 In Heb “Let me know how transient I am!”
3 In Heb “Look, handbreadths you make my days.” The “handbreadth” (equivalent to the width of four fingers) was one of the smallest measurements used by ancient Israelites. See P. C. Craigie, Psalms 1-50 (WBC), 309.
4 In Heb “is like nothing before you.”
5 In Heb “surely, all vapor is all mankind, standing firm.” Another option is to translate, “Surely, all mankind, though seemingly secure, is nothing but a vapor.”
6 In Heb “surely, as an image man walks about.” The proposition prefixed to “image” indicates identity here.
7 sn People go through life (Heb “man walks about”). “Walking” is here used as a metaphor for living. The point is that human beings are here today, gone tomorrow. They have no lasting substance and are comparable to mere images or ghosts.
8 tc Heb “Surely [in] vain they strive, he accumulates and does not know who gathers them.” The MT as it stands is syntactically awkward. The verb forms switch from singular (“walks about”) to plural (“they strive”) and then back to singular (“accumulates and does not know”), even though the subject (generic “man”) remains the same. Furthermore there is no object for the verb “accumulates” and no plural antecedent for the plural pronoun (“them”) attached to “gathers.” These problems can be removed if one emends the text from שָׁעָע (sha’), to שְׁעֵה (sh’eh), “vain things of wealth”). This assumes a misdivision in the MT and a virtual ditryphone of אֵא between the mem and nun of אֵא. The present translation follows this emendation.
9 In Heb “because you acted.” The psalmist has in mind God’s disciplinary measures (see vv. 10-13).
10 tc Heb “remove from upon me your wound.”
11 tc Heb “from the hostility of your hand I have come to an end.”
12 tn “with punishments on account of sin you discipline a man.”
13 tc Heb “you cause to dissolve, like a moth, his desired

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21 sn “he established my footsteps.”
22 sn A new song was appropriate because the Lord had intervened in the psalmist’s experience in a fresh and exciting way.
praising our God.²
May many see what God has done,

⁴ How blessed is the one⁵ who trusts
in the Lord⁶ and does not seek help from⁷ the proud
or from liars!⁸
⁵ O Lord, my God, you have accomplished
many things;
you have done amazing things and carried
out your purposes for us.⁸
No one can thwart you!⁹
I want to declare them and talk about them,
but they are too numerous to recount!¹⁰
Receiving sacrifices and offerings are
not your primary concern.¹¹
You make that quite clear to me!¹²

¹ tn Heb “and he placed in my mouth a new song, praise
to our God.”
² tn Heb “may many see and fear and trust in the Lord.”
The translation assumes that the initial prefixed verbal form is a jussive (“may many see”), rather than an imperfect (“may many will see”). The following prefixed verbal forms with vav (ו) conjunctive are taken as indicating purpose or result (“so that they might swear allegiance…and trust”) after the introductory jussive.
³ tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 1:1; 3; 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).
⁴ tn Heb “man.” See the note on the word “one” in Ps 1:1.
⁵ tn Heb “who has made the Lord his [object of] trust.”
⁶ tn Heb “and does not turn toward.”
⁷ tn Heb “those falling away toward a lie.”
⁸ tn Heb “many things you have done, you, O Lord my God, your amazing deeds and your thoughts toward us.” The precise meaning of the text is not clear, but the psalmist seems to be recalling the Lord’s miraculous deeds on Israel’s behalf (see Ps 9:1; 26:7), as well as his covenantal decrees and promises (see Ps 33:11).
⁹ tn Heb “there is none arrayed against you.” The precise meaning of the text is unclear, but the collocation תַּיָּד (‘arakh ʿed, “array against”) is used elsewhere of military (Judg 20:30; 1 Chr 19:17) or verbal opposition (Job 32:14).
¹⁰ tn Heb “I will declare and I will speak, they are too numerous to recount.” The present translation assumes that the cohortatives are used in a hypothetical manner in a formally unmarked conditional sentence, “Should I try to declare [them] and speak [of them]...” (cf. NEB, NIV, NRSV). For other examples of cohortatives in the protasis (“if” clause) of a conditional sentence, see GKC 320 §108. (It should be noted, however, that GKC understands this particular verse in a different manner. See GKC 320 §117, where it is suggested that the cohortatives are part of an apodosis with the protasis being suppressed.) Another option is to take the cohortatives as a declaration of the psalmist’s resolve to announce the truth expressed in the next line. In this case one might translate: “I will declare and speak [the truth]: They are too numerous to recount.”
¹¹ tn Heb “sacrifice and offering you do not desire.” The statement is exaggerated for the sake of emphasis (see Ps 51:16 as well). God is pleased with sacrifices, but his first priority is obedience and loyalty (see 1 Sam 15:22). Sacrifices and offerings apart from genuine allegiance are meaningless (see Isa 1:11-20).
¹² tn Heb “ears you hollowed out for me.” The meaning of this collocation is debated (this is the only collocation of “hollowed out” and “ears” in the OT). It may have been an idiomatic expression referring to making a point clear to a listener. The LXX has “but a body you have prepared for me,” a
You do not ask for burnt sacrifices and sin offerings.
Then I say, “Look! I come!
What is written in the scroll pertains to me.
I want to do what pleases you, my God.
Your law dominates my thoughts.
I have told the great assembly about your justice.
Look! I spare no words!
O Lord, you know this is true.
I have not failed to tell about your justice;
I spoke about your reliability and deliverance;
I have not neglected to tell the great assembly about your loyal love and faithfulness.
O Lord, you do not withhold your compassion from me.
May your loyal love and faithfulness continually protect me!
For innumerable dangers surround me.
reading which is followed in Heb 10:5.
“in the roll of the scroll it is written concerning me.” Apparently the psalmist refers to the law of God (see v. 8), which contains the commandments God desires him to obey. If this is a distinctly royal psalm, then the psalmist/king may be referring specifically to the regulations of kingship prescribed in Deut 17:14-20. See P. C. Craigie, Psalms 1-50 (WBC), 315.
Or “your will.”
“your law [is] in the midst of my inner parts.” The “inner parts” are viewed here as the seat of the psalmist’s thought life and moral decision making.
The great assembly is also mentioned in Pss 22:25 and 35:18.
I proclaim justice in the great assembly.” Though “justice” appears without a pronoun here, the Lord’s just acts are in view (see v. 10). His “justice” (צדק, tsedeq) is here the deliverance that originates in his justice; he protects and vindicates the one whose cause is just.
“Look! My lips I do not restrain.”
“Hebrew “just your justice I have not hidden in the midst of my heart.”
“Hebrew “I have not hidden your loyal love and reliability.”
Some (cf. NIV, NRSV) translate the verb as a request (“do not withhold”), but elsewhere in the psalms the second masculine singular prefixed form, when addressed to God and preceded by נ (nu), is always indicative in mood and never has the force of a prayer (see Ps 16:10; 22:2; 44:9 51:16-17; 60:10; 108:11; cf. NEB, NASB).
In this line the psalmist makes the transition from confidence to petition (see v. 13). Since the prefixed verbal form in the preceding line is imperfect/indicative, one could take the verb in this line as imperfect as well and translate, “your loyal love and faithfulness continually protect me” (cf. NEB). However, the נ (nu) at the beginning of the next verse, if causal (“because”), is best understood as introducing a motivating argument in support of a petition. For this reason v. 11b is best taken as a prayer with the prefixed form being understood as jussive (cf. NIV, NRSV). For parallels to the proposed construction (jussive followed by נ + perfect introducing motivating argument), see Ps 25:21, as well as Ps 10:2-3; 22:8.
Or “sinful deeds.” The Hebrew term used here can have a nonmoral nuance (“dangers”) or a moral one (“sinful deeds”) depending on the context. The next line (see “my sins”) seems to favor the moral sense, but the psalmist also speaks of enemies shortly after this (v. 14).
My sins overtake me
so I am unable to see;
they outnumber the hairs of my head
so my strength fails me.²
40:13 Please be willing, O LORD, to rescue me!
O LORD, hurry and help me!²
40:14 May those who are trying to snatch away my life
be totally embarrassed and ashamed³
May those who want to harm me
be turned back and ashamed!⁴
40:15 May those who say to me, “Aha! Aha!”
be humiliated⁵ and disgraced!⁶
40:16 May all those who seek you be happy and rejoice in you!
May those who love to experience⁷ your deliverance say continually,⁸
“May the LORD be praised!”⁹
40:17 I am oppressed and needy!¹⁰
May the LORD pay attention to me!¹¹
You are my helper and my deliverer!
O my God, do not delay!

Psalm 41:²²
For the music director; a psalm of David.
41:1 How blessed¹² is the one who treats
the poor properly!¹³
When trouble comes,¹⁴ the LORD delivers him.¹⁵
41:2 May the LORD protect him and save his life!¹⁶
May he be blessed¹⁷ in the land!
Do not turn him over¹⁸ to his enemies¹⁹

¹ tn Heb “and my heart abandons me.” The “heart” is here viewed as the seat of emotional strength and courage. For a similar idea see Ps 38:10.
² tn Heb “hurry to my help.” See Pss 22:19; 38:22.
³ tn Heb “may they be embarrassed and ashamed together, the ones seeking my life to snatch it away.”
⁴ tn The four prefixed verbal forms in this verse (“may those...be embarrassed and ashamed...may those...be turned back and ashamed”) are understood as jussives. The psalmist is calling judgment down on his enemies.
⁵ sn See Ps 35:4 for a similar prayer.
⁶ tn The prefixed verbal form is understood as a jussive in this imprecation.
⁷ tn Heb “May they be humiliated according to their shame, those who say to me, ‘Aha! Aha!'”
⁸ tn Heb “those who love,” which stands metonymically for “the godly.”
⁹ tn The prefixed verbal form is understood as a jussive in this imprecation.
¹⁰ sn See Ps 35:10; 37:14.
¹¹ tn The prefixed verbal form may be taken as a jussive of prayer (as in the present translation; cf. NIV) or as an imperative, “The LORD will pay attention to me” (cf. NRSV). The parallel in Ps 70:5 has, “O God, hurry to me!” For this reason some prefer to emend יָקַחַשׁ (yakhbashān, “may he pay attention”) to יָקַשׁ (khushāh, “hurry!”). The syntax of the Hebrew text is awkward; elsewhere when the Qal of יָקַשׁ (khushān, “reckon; consider”) is collocated with the preposition ב (bān) and a pronominal suffix there is an accompanying direct object or additional prepositional phrase/adverbial accusative (see Gen 15:6; 2 Sam 19:19; Job 13:24; 19:11; 33:10; Pss 32:2; 41:7; Amos 6:5).
¹² sn Psalm 41. The psalmist is confident (vv. 11-12) that the Lord has heard his request to be healed (vv. 4-10), and he anticipates the joy he will experience when the Lord intervenes (vv. 1-3). One must assume that the psalmist is responding to a divine oracle of assurance (see P. C. Craigie, Psalms 1-50 [WBC], 319-20). The final verse is a fitting conclusion to this psalm, but it is also serves as a fitting conclusion to the first “book” (or major editorial division) of the Psalter. Similar statements appear at or near the end of each of the second, third, and fourth “books” of the Psalter (see Pss 72:19, 89:52, and 106:48 respectively).
¹³ tn The Hebrew noun is an abstract plural. The word often refers metaphorically to the happiness that God-given security and prosperity produce (see Pss 1:1; 3:2; 12:1; 65:4; 84:12; 89:15; 116:1; 127:5; 128:1; 144:15).
¹⁴ sn One who treats the poor properly. The psalmist is characterizing himself as such an individual and supplying a reason why God has responded favorably to his prayer. The Lord’s attitude toward the merciful mirrors their treatment of the poor.
¹⁵ tn Heb “in the day of trouble” (see Ps 27:5).
¹⁶ tn That is, the one who has been kind to the poor. The prefixed verbal form could be taken as jussive of prayer (“may the Lord deliver,” see v. 2), but the preceding parallel line is a declaration of fact, not a prayer per se. The imperfect can be taken here as future (“will deliver,” cf. NEB, NASB) or as generalizing (“delivers,” cf. NIV, NRSV). The parallel line, which has a generalizing tone, favors the latter. At the same time, though the psalmist uses a generalizing style here, he clearly has himself primarily in view.
¹⁷ tn The prefixed verbal forms are taken as jussives in the translation because the jussive is clearly used in the final line of the verse, suggesting that this is a prayer. The psalmist stops to pronounce a prayer of blessing on the godly individual envisioned in v. 1. Of course, he actually has himself primarily in view. He mixes confidence (vv. 1, 3) with petition (v. 2) because he stands in the interval between the word of assurance and the actual intervention by God.
¹⁸ tn The translation follows the consonantal Hebrew text (Kethib), which has a Pual (passive) prefixed form, regarded here as a jussive. The Pual of the verb נָשַׁף (nashāf) also appears in Prov 3:18. The marginal reading (Qere) assumes a נָשׁ (nāsh) consecutive and Pual perfect. Some, with the support of the LXX, change the verb to a Piel (active) form with an objective pronominal suffix, “and may he bless him,” or “and he will bless him” (cf. NIV).
¹⁹ tn The negative particle ב (bā) before the prefixed verbal form indicates the verb is a jussive and the statement a prayer. Those who want to take v. 2 as a statement of confidence suggest emending the negative particle to ב (bā), which is used with the imperfect. See the earlier note on the verbal forms in line one of this verse. According to GKC 322 §109.e, this is a case where the jussive is used rhetorically to “express that something cannot or should not happen.” In this case one might translate, “you will not turn him over to his enemies,” and take the preceding verbal forms as indicative in mood.
²⁰ tn Heb “do not give him over to the desire of his enemies” (see Ps 27:12).
Psalm 42

Drinking deep is not what I am used to; I thirst for you, O God. I thirst for you as a deer thirsts for water, so I long for you, O God!

The Lord supports him on his sickbed; you completely heal him from his illness.

As for me, I said, “O Lord, have mercy on me! Heal me, for I have sinned against you! My enemies ask this cruel question about me.

When will he finally die and be forgotten? He pretends to be friendly; he thinks of ways to defame me, and when he leaves he slanders me.

All who hate me whisper insults about me to one another; they plan ways to harm me.

They say, “An awful disease overwhelms him, and now that he is bed-ridden he will never recover.”

Even my close friend whom I trusted, he who shared meals with me, has turned aside.

As for you, O Lord, have mercy on me, for my enemy does not triumph over me.

As for me, you uphold me because of my integrity. You allow me permanent access to your presence.

The Lord God of Israel deserves praise in the future and forevermore!

We agree! We agree!

Book 2
(Psalms 42-72)

Psalms 42-43

For the music director; a well-written song by the Korahites.

As a deer longs for streams of water, so I long for you, O God!

The prefixed verbal form could be taken as jussive, continuing the prayer of v. 2, but the parallel line in v. 3b employs the perfect, suggesting that the psalmist is again speaking in the indicative mood (see v. 1b). The imperfect can be understood as future or as generalizing (see v. 1).

In v. 4, the psalmist recites the prayer of petition and lament he offered to the Lord.

The words “they say” are not in the Hebrew text, but are supplied in the translation to make it clear that v. 4 contains a quotation of what the psalmist’s enemies say about him (see v. 7a).

The words “thing of worthlessness” in Ps 101:3 the phrase refers to evil deeds in general, but here it appears to refer more specifically to the illness that plagues the psalmist.

Psalm 42 is a correlative with prefixed vav (v) here indicates purpose or result (“Then I will repay them”) after the preceding imperatives.

By this, having recalled his former lament and petition, the psalmist returns to the confident mood of vv. 1-3. The basis for his confidence may be a divine oracle of deliverance, assuring him that God would intervene and vindicate him. The demonstrative pronoun “this” may refer to such an oracle, which is assumed here, though its contents are not included. See P. C. Craigie, Psalms 1-50 (WBC), 319, 321.

Or “will.” One may translate the imperfect verbal form as descriptive (present, cf. NIV) or as anticipatory (future, cf. NAB).

"Because of my integrity." See Pss 7:8; 25:21; 26:1, 11.

The prefixed verbal form with vav (v) consecutive has the same aspectual function as the preceding perfect. It is either generalizing/descriptive (present) or has a present perfect nuance (“you have allowed”).

"he cause me to stand before you permanently.


"from everlasting to everlasting." See 1 Chr 16:36; Neh 9:5; Pss 90:2; 106:48.

"surely and surely" ([amem v"amen], i.e., "amen and amen"). This is probably a congregational response to the immediately preceding statement about the propriety of praising God.

The meaning of the Hebrew term וְאָמֵן (maskil) is uncertain. The word is derived from a verb meaning “to be prudent; to be wise.” Various options are: “a contemplative song;” “a song imparting moral wisdom;” or “a skillful [i.e., well-written] song.” The term occurs in the superscriptions of Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Ps 47:7.

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Since the accompanying verb is feminine in form, the noun והָּמְּנָה (hayyelet, “female deer”) should be emended to והָּמְּנָה (ayyelet, “female deer”). Haplography of the letter tav has occurred; note that the following verb begins with tav.

Or “pants [with thirst].” The Hebrew term והָּמְּנָה (nefeš) with a pronominal suffix is often equivalent to a pronoun, especially in poetry (see BDB 660 s.v. והָּמְּנָה; 4.a).
42:2 I thirst for God, for the living God. I say, "When will I be able to go and appear in God’s presence?"

42:3 I cannot eat, I weep day and night; all day long they say to me, "Where is your God?"

42:4 I will remember and weep! For I was once walking along with the great throng to the temple of God, shouting and giving thanks along with the crowd as we celebrated the holy festival.

42:5 Why are you depressed? O my soul? Why are you upset? Wait for God! For I will again give thanks to my God for his saving intervention.

42:6 I am depressed, so I will pray while I am trapped here in the region of the upper Jordan, from Hermon, from Mount Mizar.

42:7 One deep stream calls out to another at the sound of your waterfalls; all your billows and waves overwhelm me.

42:8 By day the Lord decrees his loyal love, and by night he gives me a song, a prayer to the living God.

42:9 I will pray to God, my high ridge; "Why do you ignore me? Why must I walk around mourning because my enemies oppress me?"

42:10 My enemies’ taunts cut into me to the bone.

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1 In or “my soul thirsts.”
2 The words “I say” are supplied in the translation for stylistic reasons and for clarification.
3 In Heb “When will I go and appear [to] the face of God?” Some emend the Niphal verbal form as a Qal ("will I appear") to a Qal ("will I see"); see Gen 33:10), but the Niphal can be retained if one understands ellipsis ofme (er) before “face” (see Exod 34:24; Deut 31:11).
4 In Heb “My tears have become my food day and night.” The verse division in the Hebrew text is incorrect.
5 For I was once walking along with the great throng to the temple of God, shouting and giving thanks along with the crowd as we celebrated the holy festival.
6 In Heb “when [they] say to me all the day.” The suffixed cohortative form indicates the psalmist’s resolve.
7 “These things” are identified in the second half of the verse as those times when the psalmist worshiped in the Lord’s temple. The two cohortative forms indicate the psalmist’s resolve to remember and weep. The expression “pour out upon myself my soul” refers to mourning (see Job 30:16).
8 In Heb “for I was passing by with the throng [?]. I was walking with [?] them to the house of God; with a voice of a singing shout and thanksgiving a multitude was observing a festival.” The Hebrew phrase הָאָבִים (bassakh ‘edadem, “with the throng [?] I was walking with [?]”) is particularly problematic. The noun פְּנֵיה (p’ney) occurs only here. It likely corresponds to פָּנִים (hamon, “multitude”) then one can propose a meaning “singing shout.” In the present translation one assumes the reading (cf. NIV, NRSV). The form פְּנֵי יְהוָה (I will walk with [?]) is also very problematic. The form can be taken as a Hitpael from פָּנַי (dalah; this verb possibly appears in Isa 38:15), but the pronominal suffix is problematic. For this reason many emend the form to פְּנֵי יְהוָה (‘adrin, “nobles”) or פְּנֵי נָצִים (‘adrin, “great,” with enclitic mem [א]). The present translation understands the latter and takes the adjective “great” as modifying “throng.” If one emends פְּנֵי יְהוָה (thong [?]) to פְּנֵי (sohk, “shelter”; see the Qere of Ps 27:5), then פְּנֵי (ad-dir) could be taken as a divine epithet, “in the shelter of the majestic one,” a reading which may find support in the LXX and Syriac Peshitta.
9 In Heb “Why do you bow down?”
10 For poetic effect the psalmist addresses his soul, or inner self.
11 In Heb “and why are you in turmoil upon me?” The preflexed verbal form with וְ (vav) consecutive here carries on the descriptive present nuance of the preceding imperfect. See GKC 329 §111.f.
12 In Heb “for again I will give him thanks, the saving acts of his face.” The verse division in the Hebrew text is incorrect. הָאָבִים (kolhay, “my God”) at the beginning of v. 7 belong with the end of v. 6 (see the corresponding refrains in 42:11 and 43:5, both of which end with “my God” after “saving acts of my face”). The Hebrew term פָּנַי (panayv, “his face”) should be emended to פְּנַי (p’nay, “face of”). The emended text reads, “[for] the saving acts of the face of my God,” that is, the saving acts associated with God’s presence/intervention.
13 In Heb “therefore I will remember you from the land of Jordan.” “Remember” is here used metonymically for prayer (see vv. 8-9). As the next line indicates, the region of the upper Jordan, where the river originates, is in view.
14 In Heb “Hermans.” The plural form of the name occurs only here in the OT. Some suggest the plural refers to multiple mountain peaks (cf. NASB) or simply retain the plural in the translation (cf. NEB), but the final mem (ך) is probably diachronic (note that the next form in the text begins with the letter mem) or enclitic. At a later time it was misinterpreted as a plural marker and vocalized accordingly.
15 In the Hebrew term מִיתָסִיר (mits‘ir) is probably a proper name (“Mizar”), designating a particular mountain in the Hermon region. The name appears only here in the OT.
16 In Heb “deep calls to deep.” The Hebrew noun מִיְּרֹם (‘yrom) often refers to the deep sea, but here, it is associated with Hermon, it probably refers to mountain streams. The word can be used of streams and rivers (see Deut 8:7; Ezek 31:4).
17 In the Hebrew noun נְרָם (sinnor, “waterfall”) occurs only here and in 2 Sam 5:8, where it apparently refers to a water shaft. The psalmist applies it to the loud shoals and cascading waterfalls. Using the poetic device of personification, he imagines the streams calling out to each other as they hear the sound of the waterfalls.
18 In Heb “pass over me” (see Jonah 2:3). As he hears the sound of the rushing water, the psalmist imagines himself engulfed in the current. By implication he likens his emotional distress to such an experience.
19 The psalmist believes that the Lord has not abandoned him, but continues to extend his loyal love. To this point in the psalm, the author has used the name “God,” but now, as he mentions the divine characteristic of loyal love, he switches to the more personal divine name Yahweh (rendered in the translation as “the Lord”).
20 In Heb “my God; [as] with me.”
21 A few medieval Hebrew manuscripts read תְּפִלָּה (t’fillah, “praise”) instead of תְּפִלָּה (t’fillah, “pray”).
22 The cohortative form indicates the psalmist’s resolve.
23 This metaphor pictures God as a rocky, relatively inaccessible summit, where one would be able to find protection from enemies. See 1 Sam 23:25, 28; Pss 18:2; 31:3.
24 Or “forget.”
25 In Heb “Walk around mourning. See Ps 38:5 for a similar idea.
26 In Heb “with a shattering in my bones my enemies taunt me.” A few medieval Hebrew manuscripts and Symmachus’ Greek version read “like” instead of “with.”
as they say to me all day long, “Where is your God?”

42:11 Why are you depressed, O my soul? Why are you upset? Wait for God! For I will again give thanks to my God for his saving intervention.

Psalm 43°

43:1 Vindicate me, O God! Fight for me against an ungodly nation! Deliver me from deceitful and evil men

43:2 For you are the God who shelters me. Why do you reject me? Why must I walk around mourning because my enemies oppress me?

43:3 Reveal your light and your faithfulness! They will lead me, they will escort me back to your holy hill, and to the place where you live.

1 sn “Where is your God?” The enemies ask this same question in v. 3.

2 tn Heb “Why do you bow down?”

3 sn For poetic effect the psalmist addresses his soul, or inner self.

4 tn Heb “and why are you in turmoil upon me?”

5 tc Heb “for again I will give him thanks, the saving acts of my face and my God.” The last line should be emended to read יְשׁוּעֹת פְּנֵי אֱלֹהָי ("[for] the saving acts of the face of my God"), that is, the saving acts associated with God’s presence/intervention. This refrain is almost identical to the one in v. 5. See also Ps 43:5.

6 sn Psalm 43. Many medieval Hebrew manuscripts combine Psalm 43 and Psalm 42 into one psalm. Psalm 43 is the only psalm in Book 2 of the Psalter (Psalms 42-72) that does not have a heading, suggesting that it was originally the third and concluding section of Psalm 42. Ps 43:5 is identical to the refrain in Ps 42:11 and almost identical to the refrain in Ps 42:5.

7 tn Or “argue my case.”

8 tn The imperfect here expresses a request or wish. Note the imperatives in the first half of the verse. See also v. 3.

9 tn Or “in the days of old.” This refers specifically to the days of Joshua, during Israel’s conquest of the land, as vv. 2-3 indicate.

10 sn Psalm 44

11 tn The imperfect here expresses a request or wish. Note the imperatives in the first half of the verse. See also v. 3.

12 sn For poetic effect the psalmist addresses his soul, or inner self.

13 sn The question is similar to that of Ps 42:9, but הָלַךְ (halakh, “reject”) is a stronger verb than הָלַךְ (shakkhalkh, “forget”).

14 tn The language is similar to that of Ps 42:9, but the Hitpael form of the verb יִרְאֶה (ir’eh) as opposed to the Qal form in 42:9) expresses more forcefully the continuing nature of the psalmist’s distress.

15 sn Walk around mourning. See Ps 38:6 for a similar statement.

16 sn Heb “send.”

17 sn God’s deliverance is compared here to a light which will lead the psalmist back home to the Lord’s temple. Divine deliverance will in turn demonstrate the Lord’s faithfulness to his people.

18 sn Or “may they lead me.” The prefixed verbal forms here and in the next line may be taken as jussives.

19 sn In this context the Lord’s holy hill is Zion/Jerusalem. See Isa 66:20; Joel 2:1; 3:17; Zech 8:3; Pss 2:6; 15:1; 48:1; 87:1; Dan 9:16.

20 sn Or “to your dwelling place.” The plural form of the noun may indicate degree or quality; this is the Lord’s special dwelling place (see Pss 46:4; 84:1; 132:5, 7).

21 tn The cohortative expresses the psalmist’s resolve. Prefixed with the vav (נ) conjunctive it also expresses the result or outcome of the preceding verbs “lead” and “escort.”

22 sn The cohortative with vav (נ) conjunctive probably indicates purpose (“so that”) or intention.

23 sn Heb “Why do you bow down?”

24 sn For poetic effect the psalmist addresses his soul, or inner self.

25 tn Heb “and why are you in turmoil upon me?”

26 tc Heb “for again I will give him thanks, the saving acts of my face and my God.” The last line should be emended to read יְשׁוּעֹת פְּנֵי אֱלֹהָי ("[for] the saving acts of the face of my God"), that is, the saving acts associated with God’s presence/intervention. This refrain is identical to the one in Ps 42:11. See also 42:5, which differs only slightly.

27 sn Psalm 44. The speakers in this psalm (the worshiping community within the nation Israel) were disappointed with God. The psalm begins on a positive note, praising God for leading Israel to past military victories. Verses 1-8 appear to be a song of confidence and petition which the people recited prior to battle. But suddenly the mood changes as the nation laments a recent defeat. The stark contrast between the present and the past only heightens the nation’s confusion. Israel trusted in God for victory, but the Lord rejected them and allowed them to be humiliated in battle. If Israel had been unfaithful to God, their defeat would make sense, but the nation was loyal to the Lord. Comparing the Lord to a careless shepherd, the nation urges God to wake up and to extend his compassion to his suffering people.

28 sn The meaning of the Hebrew term מְשַׁקְע (mash’ek) is uncertain. See the note on the phrase “well-written song” in the superscription of Ps 42.

29 tn Heb “with our ears we have heard.”

30 tn Heb “fathers” (also in v. 2); the same Hebrew word may be translated either “fathers” or “ancestors” depending on the context.

31 sn Heb “the work you worked.”

32 tn Heb “in the days of old.” This refers specifically to the days of Joshua, during Israel’s conquest of the land, as vv. 2-3 indicate.
44:2 You, by your power, defeated nations and settled our fathers on their land; you crushed the people living there and enabled our ancestors to occupy it.  
44:3 For they did not conquer the land by their swords, and they did not prevail by their strength, but rather by your power, strength and good favor, for you were partial to them.  
44:4 You are my king, O God! Decree as Jacob's deliverance!  
44:5 By your power we will drive back our enemies; by your strength we will trample down our foes!  
44:6 For I do not trust in my bow, and I do not prevail by my sword.  
44:7 For you deliver us from our enemies; you humiliate those who hate us.  
44:8 In God I boast all day long, and we will continually give thanks to your name. (Selah)  
44:9 But you rejected and embarrassed us! You did not go into battle with our armies.  
44:10 You made us retreat from the enemy. Those who hate us take whatever they want from us.  
44:11 You handed us over like sheep to be eaten; you scattered us among the nations.  
44:12 You sold your people for a pittance; you did not ask a high price for them.  
44:13 You made us an object of disdain to our neighbors; those who live on our borders taunt and insult us.  
44:14 You made us an object of ridicule among the nations; by your strength we will trample down our foes!
foreigners treat us with contempt. 1
44:15 All day long I feel humiliated2 and am overwhelmed with shame,3
44:16 before the vindictive enemy who ridicules and insults me.4
44:17 All this has happened to us, even though we have not rejected you5 or violated your covenant with us.6
44:18 We have not been unfaithful,7 nor have we disobeyed your commands.8
44:19 Yet you have battered us, leaving us a heap of ruins overrun by wild dogs;9 you have covered us with darkness.10
44:20 If we had rejected our God,11 and spread out our hands in prayer to another god,12
44:21 would not God discover it, for he knows13 one’s thoughts?14

1 tn Heb “a shaking of the head of the people among the peoples.” Shaking the head was a derisive gesture (see Jer 18:16; Lam 2:15).
2 tn Heb “all the day my humiliation [is] in front of me.”
3 tn Heb “and the shame of my face covers me.”
4 tn Heb “from the voice of one who ridicules and insults, from the face of an enemy and an avenger.” See Pss 8:2, 12.
5 tn Heb “we have not forgotten you.” To “forget” God refers here to worshiping false gods and thereby refusing to recognize his sovereignty (see v. 20, as well as Deut 8:19; Judg 3:7; 1 Sam 12:9; Isa 17:10; Jer 3:21; Ps 9:17). Thus the translation “we have not rejected you” has been used.
6 tn Heb “and we did not deal falsely with your covenant.”
7 tn Heb “our heart did not turn backward.” Cf. Ps 78:57.
8 tn LXX (Ps 43:23 LXX), where the Greek term ἕνεκα (heneka) means “because of” (cf. NIV, NRSV), or (2) it may suggest they suffered because of their allegiance to God (see Ps 69:7 and Jer 15:15). In this case one should translate, “for your sake” (cf. NASB, NIV). The citation of this verse in Rom 8:36 follows the LXX (Ps 43:23 LXX), where the Greek term εὐεργεσίαν (euergesian) may likewise mean “because of” or “for the sake of” (BDAG 334 S.v. euergesia 1).
10 tn Heb “yet you have battered us in a place of jackals.”
11 The Hebrew term קֶסֶם (kesem) has traditionally been understood as a compound noun meaning “shadow of death” (מַשְׂכִּיל + קֶסֶם; see BDB 853 s.v. קֶסֶם; cf. NASB). Other scholars prefer to vocalize the form קַסְמָוֶת (tsalmavet) and understand it as an abstract noun (from the root צָלָם meaning “darkness” (cf. NIV, NRSV)). An examination of the word’s usage favors the latter derivation. It is frequently associated with darkness/night and contrasted with light/morning (see Deut 32:24; Ps 69:7; Lam 2:15). In some cases the darkness described is associated with the realm of death (Job 10:21; Ps 18:22; 19:17), but this is a metaphorical application of the word and does not reflect its inherent meaning. In Ps 44:19 darkness symbolizes defeat and humiliation.
12 tn Heb “If we had forgotten the name of our God.” To “forget” the name here refers to rejecting the Lord’s authority (see Jer 23:27) and abandoning him as an object of prayer and worship (see the next line).
13 tn Heb “and spread out your hands to another god.” Spreading out the hands was a prayer gesture (see Exod 9:29, 33; 1 Kgs 8:22, 38; 2 Chr 6:12-13, 29; Ezra 9:15; Job 11:13; Isa 1:15). In its most fundamental sense פָּנִי (‘phanı̂), “the other; foreign; strange” refers to something that is outside one’s circle, often making association with it inappropriate. A “strange” god is an alien deity, an “outside god” (see L. A. Snijders, TDT 4:54-55).
14 tn The active participle describes what is characteristically true.
15 tn Heb “would not God search out this, for he knows the hidden things of [the] heart?” The expression “search out” is used metaphorically here, referring to discovery, the intended effect of a search. The “heart” (i.e., mind) is here viewed as the seat of one’s thoughts. The rhetorical question expects the answer, “Of course he would!” The point seems to be this:

44:22 Yet because of you15 we are killed all day long; we are treated like16 sheep at the slaughtering block.17
44:23 Rouse yourself! Why do you sleep, O Lord? Wake up!18 Do not reject us forever!
44:24 Why do you look the other way,19 and ignore20 the way we are oppressed and mistreated?21
44:25 For we lie in the dirt, with our bellies pressed to the ground.22
44:26 Rise up and help us! Rescue us23 because of your loyal love!

Psalm 4524

For the music director; according to the tune of “Lilies;”25 by the Korahites, a well-written poem,26 a love song.
45:1 My heart is stirred by a beautiful song.27 I say, “I have composed this special song28 for the king:

There is no way the Israelites are who are the speakers in the psalm would reject God and turn to another god, for the omniscient God would easily discover such a sin.
18 tn The statement “because of you” (1) may simply indicate that God is the cause of the Israelites’ defeat (see vv. 9-14, where the nation’s situation is attributed directly to God’s activity, and cf. NEB, NRSV), or (2) it may suggest they suffered because of their allegiance to God (see Ps 69:7 and Jer 15:15). In this case one should translate, “for your sake” (cf. NASB, NIV). The citation of this verse in Rom 8:36 follows the LXX (Ps 43:23 LXX), where the Greek term εὐεργεσίαν (euergesia) may likewise mean “because of” or “for the sake of” (BDAG 334 S.v. euergesia 1).
20 tn Or “forget.”
21 tn Heb “our oppression and our affliction.”
22 tn Heb “for our being/life sinks down to the dirt, our belly clings to the earth.” The suffixed form אָפָה (afah, “being, life”) is often equivalent to a pronoun in poetic texts.
24 sn Psalm 45. This is a romantic poem celebrating the Da-vidic king’s marriage to a lovely princess. The psalmist praises the king for his military prowess and commitment to justice, urges the bride to be loyal to the king, and anticipates that the marriage will be blessed with royal offspring.
25 tn Heb “according to lilies.” “Lilies” may be a tune title or a musical style, suggestive of romantic love. The imagery of a “lily” appears frequently in the Song of Solomon in a variety of contexts (see 2:1-2, 16; 4:5; 5:13; 6:2-3; 7:2).
26 tn The meaning of the Hebrew term קַסְמָוֶת (maskil) is uncertain. See the note on the phrase “well-written song” in the superscription of Ps 42.
27 tn Heb “with a good word.” The “good word” probably refers here to the song that follows.
28 tn Heb “my works [are] for a king.” The plural “works” may here indicate degree, referring to the special musical composition that follows.
my tongue is as skilled as the stylus of an experienced scribe.14
45:2 You are the most handsome of all men!15
You speak in an impressive and fitting manner!13
For this reason God grants you continual blessings.5
45:3 Strap your sword to your thigh, O warrior!6
Appear in your majestic splendor!7
45:4 Appear in your majesty and be victorious!8
Ride forth for the sake of what is right,9
on behalf of justice!10
Then your right hand will accomplish mighty acts!11
45:5 Your arrows are sharp and penetrate the hearts of the king’s enemies.

1 tn Heb “my tongue is a stylus of a skilful scribe.” Words flow from the psalmist’s tongue just as they do from a scribe’s stylus.
2 tn Heb “you are handsome from the sons of man.” The preposition “from” is used in a comparative (“more than”) sense. The verb form יָפֲיָפִית (yaf‘yaph) is probably the result of ditography of yod-pee (yaph) and should be emended to יָפִי. See GKC 152 §55.e.
3 tn Heb “favor is poured out on your lips.” “Lips” probably stands by metonymy for the king’s speech. Some interpret the Hebrew term קול (kol) as referring here to “gracious (i.e., kind and polite) speech”, but the word probably refers more generally to “attractive” speech that is impressively articulated and fitting for the occasion. For other instances of the term being used of speech, see Prov 22:11 and Eccl 10:12.
4 tn Or “this demonstrates.” The construction יָפִי (yaph, “therefore”) usually indicates what logically follows from a preceding statement. However, here it may infer the cause from the effect, indicating the underlying basis or reason for what precedes (see BDB 487 s.v. יָפִי 3.f; C. A. Briggs and E. G. Briggs, Psalms [ICC], 1:386).
5 tn Or “blesses you forever.” Here “bless” means to “endue with the power and skill to rule effectively,” as the following verses indicate.
6 tn Or “mighty one.”
7 tn The Hebrew text has simply, “your majesty and your splendor when he appears in full royal battle regalia.”
8 tn Heb “and your majesty, be successful.” The syntax is awkward. The phrase “and your majesty” at the beginning of the verse may be accidentally repeated (ditography); it appears at the end of v. 3.
9 tn Or “for the sake of truth.”
10 tn The precise meaning of the MT is uncertain. The form יָפַי (yaph) occurs only here. One could emend the text to יָפִי יָפִי (yaph yaph, “for the sake of truth, humility, and justice”). In this case “humility” would perhaps allude to the king’s responsibility to “serve” his people by promoting justice (cf. NIV “in behalf of truth, humility and righteousness”). The present translation assumes an emendation to יָפַי (yaph, “because; on account of”) which would form a suitable parallel to יָפִי (yaph, “because; for the sake of”) in the preceding line.
11 tn Heb “and your right hand will teach you mighty acts”; or “and may your right hand teach you mighty acts.” After the imperatives in the first half of the verse, the prefixed verbal form with וָאָב (vav reinforcing conjunction) likely indicates purpose (“so that your right hand might teach you mighty acts”) or result (see the present translation). The “right hand” here symbolizes the king’s military strength. His right hand will “teach” him mighty acts by performing them and thereby causing him to experience their magnificence.
From the luxurious palaces comes the music of stringed instruments that makes you happy.4

45:9 Princesses are among your honored guests, your bride stands at your right hand, wearing jewelry made with gold from Ophir.5

45:10 Listen, O princess! Observe and pay attention! Forget your homeland and your family!6

45:11 Then the king will be attracted by your beauty. After all, he is your master! Submit to him!7

45:12 Rich people from Tyre will seek your favor by bringing a gift.8

1 tn Heb “the palaces of ivory.” The phrase “palaces of ivory” refers to palaces that had ivory panels and furniture decorated with ivory inlays. Such decoration with ivory was characteristic of a high level of luxury. See 1 Kgs 22:39 and Amos 3:15.

2 tn Heb “from the palaces of ivory stringed instrument[s] make you happy.”

3 tn Heb “daughters of kings.”

4 tn Heb “valuable ones.” The form is feminine plural.

5 tn This rare Hebrew noun apparently refers to the king’s bride, who will soon be queen (see Neh 2:6). The Aramaic cognate is used of royal wives in Dan 5:2-3, 23.

6 tn Heb “a consort stands at your right hand, gold of Ophir." sn Gold from Ophir is also mentioned in Isa 13:12 and Job 28:16. The precise location of Ophir is uncertain; Arabia, India, East Africa, and South Africa have all been suggested as options.

7 tn Heb “daughter.” The Hebrew noun פְּנִינִים ("daughter") can sometimes refer to a young woman in a general sense (see H. Haag, TDOT 2:334).

8 sn Listen, O princess. The poet now addresses the bride.

9 tn Heb “see and turn your ear.” The verb נָא ("naa", "see") is used here of mental observation.

10 tn Heb “your people.” This reference to the “people” of the princess suggests she was a foreigner. Perhaps the marriage was arranged as part of a political alliance between Israel (or Judah) and a neighboring state. The translation “your homeland” reflects such a situation.

11 tn After the preceding imperatives, the jussive verbal form with vav (ה) conjunctive is best understood as introducing a purpose (“so that the king might desire your beauty”) or result clause (see the present translation and cf. also NASB). The point seems to be this: The bride might tend to be homely, which in turn might cause her to mourn and diminish her attractiveness. She needs to overcome this temptation to unhappiness and enter into the marriage with joy. Then the king will be drawn to her natural beauty.

12 tn Or “desire.”

13 tn Or “bow down.”

14 sn Submit to him. The poet here makes the point that the young bride is obligated to bring pleasure to her new husband. Though a foreign concept to modern western culture, this was accepted as the cultural norm in the psalmist’s day.

15 map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

16 sn Heb “and a daughter of Tyre with a gift, your face they will appease, the rich of people." The phrase “daughter of Tyre” occurs only here in the OT. It could be understood as addressed to the bride, indicating she was a Phoenician (cf. NEB). However, often in the OT the word “daughter,” when collocated with the name of a city or country, is used to personify the referent (see, for example, “Daughter Zion” in Ps 9:14, and “Daughter Babylon” in Ps 137:8). If that is the case here, then “Daughter Tyre” identifies the city-state of Tyre as the place from which the rich people come (cf. NRSV). The idiom “appease the face” refers to seeking one’s favor (see Exod 32:11; 1 Sam 13:12; 1 Kgs 13:6; 2 Kgs 13:4; 2 Chr 33:12; Job 11:19; Ps 119:58; Prov 19:6; Jer 26:19; Dan 9:13; Zech 7:2; 8:21; Mal 1:9).

17 tn Heb “[the] daughter of a king.”

18 tn Heb “[is] completely glorious.”

19 tc Heb “within, from settings of gold, her clothing.” The Hebrew term נָא ("naa", "within"), if retained, would go with the preceding line and perhaps refer to the bride being “within” the palace or her bridal chamber (cf. NIV, NRSV). Since the next two lines refer to her attire (see also v. 9b), it is preferable to emend the form to נָא הַיוֹתָם (“her pearls”) or to נָא הַיוֹתָם (“pears”). The mem (ם) prefixed to “settings” is probably dittographic.

20 tn Heb “virgins after her, her companions, are led to you.” Some emend נָא הַיוֹתָם ("lakh, to you") to נָא הַיוֹתָם ("lah, to her," i.e., the princess), because the princess is now being spoken of in the third person (vv. 13-14a), rather than being addressed directly (as in vv. 10-12). However, the ambiguous suffixed form נָא need not be taken as second feminine singular. The suffix can be understood as a pausal second masculine singular form, addressed to the king. The translation assumes this to be the case: note that the king is addressed once more in vv. 16-17, where the second person pronouns are masculine.

21 tn Heb “they are led with joy and happiness, they enter the house of the king.”

22 tn The pronoun is second masculine singular, indicating the king is being addressed from this point to the end of the psalm.

23 tn The prefixed verbal form could be taken as jussive and the statement interpreted as a prayer. “May your sons carry on the dynasty of your ancestors!” The next line could then be taken as a relative clause, “[your sons] whom you will make princes throughout the land.”

24 tn Heb “in place of your fathers will be your sons.”

25 tn Heb “I will cause your name to be remembered in every generation and generation.” The cohortative verbal form expresses the poet’s resolve. The king’s “name” stands here for his reputation and character, which the poet praised in vv. 2-7.

26 sn The nations will praise you. As God’s vice-regent on earth, the king is deserving of such honor and praise.
Psalm 46

For the music director; by the Korahites; according to the alamoth style, a song.

46:1 God is our strong refuge; he is truly our helper in times of trouble. For this reason we do not fear when the earth shakes, and the mountains tumble into the depths of the sea, when its waves crash, and the mountains shake before the surging sea. (Selah)

46:2 The river’s channels bring joy to the city of God.

1 sn Psalm 46. In this so-called “Song Of Zion” God’s people confidently affirm that they are secure because the great warrior-king dwells within Jerusalem and protects it from the nations that cause such chaos in the earth. A refrain (vv. 7, 11) concludes the song’s two major sections.

2 sn The meaning of the Hebrew term alamoth (alamoth, which means “young women”) is uncertain; perhaps it refers to a particular style of music. Cf. 1 Chr 15:20.

3 sn Heb “our refuge and strength,” which is probably a hinduadys meaning “our strong refuge” (see Ps 71:7). Another option is to translate “our refuge and presence of strength.”

4 sn Heb “a helper in times of trouble he is found [to be] greatly.” The perfect verbal form has a generalizing function here. The adverb מְאֹד (m’od, “greatly”) has an emphasizing function.

5 tn The imperfect is taken in a generalizing sense (cf. NEB) because the situation described in vv. 2-3 is understood to symbolize typical world conditions. In this case the imperfect is taken intransitive, as in Ps 56:10 (cf. NIV, NRSV).

6 tn The Hiphil infinitival form is normally taken to mean “when [the earth] is altered,” being derived from נָרַע (nərāʼ, “to change”). In this case the Hiphil would be intransitive, as in Ps 15:4. HALOT 560 s.v. II nārush emends the form to a Niphal and derives it from a homonymous root nər attest in Arabic with the meaning “shake.”

7 tn Heb “heart of the seas.” The plural may be used for emphasis, pointing to the deepest sea. Note that the next verse uses a singular pronoun (“its waters,” “its swelling”) in referring back to the plural noun.

8 tn Heb “its waters.”

9 tn Or “roar.”

10 tn The three imperfect verbal forms in v. 3 draw attention to the characteristic nature of the activity described.

11 tn Heb “at its swelling.” The Hebrew word often means “pride.” If the sea is symbolic of hostile nations, then this may be a case of a singular and diatonic swell meaning the swelling sea symbolizes the proud, hostile nations. On the surface the psalmist appears to be depicting a major natural catastrophe, perhaps a tidal wave. If so, then the situation would be hypothetical.

However, the repetition of the verbs מְכַשֶּׁה (makkashē, “crash; roar,” v. 3) and מָשׁ (mashš), “shake,” v. 2) in v. 6, where nations/kingships “roar” and “shake,” suggests that the language of vv. 2-3 is symbolic and depicts the upheaval that characterizes relationships between the nations of the earth. As some nations (symbolized by the surging, chaotic waters) show hostility, others (symbolized by the mountains) come crashing down to destruction. The surging waters are symbolic of chaotic forces in other poetic texts (see, for example, Isa 17:12; Jer 51:42) and mountains can symbolize strong kingdoms (see, for example, Jer 51:25).

12 tn Heb “a river, its channels cause the city of God to be glad.”

The river’s “channels” are probably irrigation ditches vital to growing crops. Some relate the imagery to the “waters of Shiloah” (see Isa 8:6), which flowed from the Gihon spring to the pool of Siloam. In Isa 8:6-8 these waters are contrasted with the flood waters symbolizing Assyria. Even if this is the reality behind the imagery, the picture of a river flowing through Jerusalem is idealized and exaggerated. The river and irrigation ditches symbolize typical world conditions. In this case the imperfect is taken intransitive, as in Ps 56:10 (cf. NIV, NRSV).

The city of God, which is Jerusalem (see Pss 48:1-2; 87:2-3), the special, holy dwelling place of the sovereign One, lives within it. It cannot be moved. God rescues it at the break of dawn.

Nations are in uproar, kingdoms are overthrown.
God gives a shout, the earth dissolves.

The Lord who commands armies is on our side!

The God of Jacob is our protector!

(Selah)

46:8 Come! Witness the exploits of the Lord, who brings devastation to the earth!

46:9 He brings an end to wars throughout the earth;

he shatters the bow and breaks the spear;

he burns the shields with fire.

46:10 He says, "Stop your striving and recognize that I am God!

I will be exalted over the nations! I will be exalted over the earth!"

46:11 The Lord who commands armies is on our side!

The God of Jacob is our protector!

(Selah)

Psalm 47

For the music director; by the Korahites; a psalm.

47:1 All you nations, clap your hands! Shout out to God in celebration!

47:2 For the sovereign Lord is awe-inspiring; he is the great king who rules the whole earth!

47:3 He subdued nations beneath us and countries under our feet.

47:4 He picked out for us a special land to be a source of pride for Jacob, whom he loves.

(Selah)
Psalm 48

A song, a psalm by the Korahites.

48:1 The LORD is great and certainly worthy of praise in the city of our God,10 his holy hill.

48:2 It is lofty and pleasing to look at,11 a source of joy to the whole earth.12

Mount Zion resembles the peaks of Zaphon,13 it is the city of the great king.

48:3 God is in its fortresses; he reveals himself as its defender.14

48:4 For15 look, the kings assemble;16 they advance together.

48:5 As soon as they see,17 they are shocked;18 they are terrified, they quickly retreat.19

9 sn Psalm 48. This so-called “Song of Zion” celebrates the greatness and glory of the Lord’s dwelling place, Jerusalem. His presence in the city elevates it above all others and assures its security.

10 sn The city of our God is Jerusalem, which is also referred to here as “his holy hill,” that is, Zion (see v. 2, as well as Isa 66:20; Joel 2:1; 3:17; Zech 8:3; Pss 2:6; 15:1; 43:3; 87:1; Dan 9:16).

11 tn Heb “beautiful of height.” The Hebrew term נוף (nof, “height”) is a genitive of specification after the qualitative noun “beautiful.” The idea seems to be that Mount Zion, because of its lofty appearance, is pleasing to the sight.

12 sn A source of joy to the whole earth. The language is hyperbolic. Zion, as the dwelling place of the universal king, is pictured as the world’s capital. The prophets anticipated this idealized picture becoming a reality in the eschaton (see Isa 2:1-4).

13 tn Heb “Mount Zion, the peaks of Zaphon.” Like all the preceding phrases in v. 2, both phrases are appositional to “city of our God, his holy hill” in v. 1, suggesting an identification in the poet’s mind between Mount Zion and Zaphon. “Zaphon” usually refers to the “north” in a general sense (see Pss 89:12; 107:3), but here, where it is collocated with “peaks,” it refers specifically to Mount Zaphon, located in the vicinity of ancient Ugarten and viewed as the mountain where the gods assembled (see Isa 14:13). By alluding to West Semitic mythology in this way, the psalm affirms that Mount Zion is the real divine mountain, for it is here that the Lord God of Israel lives and rules over the nations. See P. Craigie, Psalms 1-50 (WBC), 353, and T. N. D. Mettinger, In Search of God, 103.

14 tn Heb “he is known for an elevated place.”

15 tn The logical connection between vv. 3-4 seems to be this: God is the protector of Zion and reveals himself as the city’s defender – this is necessary because hostile armies threaten the city.

16 sn The perfect verbal forms in vv. 4-6 are understood as descriptive. In dramatic style (note נоф, hinneh, “look”) the psalm describes an enemy attack against the city as if it were occurring at this very moment. Another option is to take the perfects as narraotional (“the kings assembled, they advanced”), referring to a particular historical event, such as Sennacherib’s siege of the city in 701 B.C. (cf. NIV, NRSV). Even if one translates the verses in a dramatic-descriptive manner (as the present translation does), the Lord’s victory over the Assyrians was probably what served as the inspiration of the description (see v. 8).

17 tn The object of “see” is omitted, but v. 3b suggests that the LORD’s self-revelation as the city’s defender is what they see.

18 tn Heb “they look, so they are shocked.” Here יָֽשַׁב (yashav, “sit”) has the force of “in the same measure.”

19 tn The translation attempts to reflect the staccato style of the Hebrew text, where the main clauses of vv. 4-6 are simply juxtaposed without connectives.

47:5 God has ascended his throne4 amid loud shouts;5 the LORD has ascended his throne amid the blaring of ram’s horns.6

47:6 Sing to God! Sing! Sing to our king! Sing!

47:7 For God is king of the whole earth! Sing a well-written song!7

47:8 God reigns8 over the nations! God sits on his holy throne!

47:9 The nobles of the nations assemble, along with the people of the God of Abraham,9 for God has authority over the rulers10 of the earth.

He is highly exalted11


4 tn God ascended his throne. In the context of vv. 3-4, which refer to the conquest of the land under Joshua, v. 5 is best understood as referring to an historical event. When the Lord conquered the land and placed his people in it, he assumed a position of kingship, as predicted by Moses (see Exod 15:17-18, as well as Ps 114:1-2). That event is here described metaphorically in terms of a typical coronation ceremony for an earthly king (see 2 Sam 15:10; 2 Kgs 9:13). Verses 1-2, 8-9 focus on God’s continuing kingship, which extends over all nations.

2 tn Heb “God ascended amid a shout.” The words “his throne” are supplied in the translation for clarification. The LORD’s coronation as king is described here (see v. 8). Here the perfect probably has a present perfect function, indicating a completed action with continuing effects.

3 tn Heb “the LORD amid the sound of the ram horn.” The verb “ascended” is understood by ellipsis; see the preceding line.

4 tn The meaning of the Hebrew term מְשַׁלֶּךְ (maskil) is uncertain. The word is derived from a verb meaning “to be praised; to be wise.” Various options are: “a contemplative song,” “a song imparting moral wisdom,” or “a skillful [i.e., well-written] song.” The term also occurs in the superscriptions of Pss 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142. Here, in a context of celebration, the meaning “skillful, well-written” would fit particularly well.

5 tn When a new king was enthroned, his followers would acclaim him using this enthronement formula (Qal perfect מָלַך הַמָּלָא, malakh, “to reign,” followed by the name of the king). See 2 Sam 15:10; 1 Kgs 1:11, 13, 18; 2 Kgs 9:13, as well as Isa 52:7. In this context the perfect verbal form is generalizing, but the declaration logically follows the historical reference in v. 5 to the LORD’s having ascended his throne.

6 tn The words “along with” do not appear in the MT. However, the LXX has “with,” suggesting that the original text may have read אַנּוֹמ (im an, “along with the people”). In this case the MT is haplography (the consonantal sequence גֵּנים [gî‘îm] being written once instead of twice). Another option is that the LXX is simply and correctly interpreting “people” as an adverbial accusative and supplying the appropriate preposition.

7 tn Heb “for to God [belong] the shields of the earth.” Perhaps the rulers are called “shields” because they are responsible for protecting the people. See Ps 143:12, where the Da- vidic king is called “our shield,” and perhaps also Hos 4:18.

8 tn The verb יָֽשַׁב (yashav, “ascend”) appears once more (see v. 5), though now in the Niphal stem.

9 sn God’s self-revelation as the city’s defender is what they see. Psalm 48 is a source of joy to the whole earth. The language is hyperbolic. Zion, as the dwelling place of the universal king, is pictured as the world’s capital. The prophets anticipated this idealized picture becoming a reality in the eschaton (see Isa 2:1-4).

10 sn This so-called “Song of Zion” celebrates the greatness and glory of the Lord’s dwelling place, Jerusalem. His presence in the city elevates it above all others and assures its security.

11 sn A source of joy to the whole earth. The language is hyperbolic. Zion, as the dwelling place of the universal king, is pictured as the world’s capital. The prophets anticipated this idealized picture becoming a reality in the eschaton (see Isa 2:1-4).
Psalm 48

48:6 Look at them shake uncontrollably, like a woman writhing in childbirth.  
48:7 With an east wind you shatter the large ships.  
48:8 We heard about God’s mighty deeds, now we have seen them, in the city of the Lord, the invincible Warrior, in the city of our God. God makes it permanently secure.  
48:9 We reflect on your loyal love, O God, within your temple.  
48:10 The praise you receive as far away as the ends of the earth is worthy of your reputation, O God. You execute justice!  
48:11 Mount Zion rejoices; the towns of Judah are happy, because of your acts of judgment.  
48:12 Walk around Zion! Encircle it! Count its towers!  
48:13 Consider its defenses! Walk through its fortresses, so you can tell the next generation about it!  
48:14 For God, our God, is our defender forever! He guides us!

Psalm 49

For the music director, a psalm by the Korahites.
49:1 Listen to this, all you nations! Pay attention, all you inhabitants of the world!  
49:2 Pay attention, all you people, both rich and poor!  
49:3 I will declare a wise saying:

1 tn Heb “trembling seizes them there.” The adverb שָׂחָה (shâh, “there”) is used here, as often in poetic texts, to point “to a spot in which a scene is localized vividly in the imagination” (BDB 1027 s.v.).
2 tn Heb “[with] writhing like one giving birth.”
3 sn The language of vv. 5-6 is reminiscent of Exod 15:15.
4 tn Heb “the ships of Tarshish.” This probably refers to large ships either made in or capable of traveling to and from the distant western port of Tarshish. These ships, which were the best of their class, here symbolize the mere human strength of hostile armies, which are incapable of withstanding the Lord’s divine power (see Is 2:16).
5 tn Heb “As we have heard, so we have seen.” The community had heard about God’s mighty deeds in the nation’s history. Having personally witnessed his saving power with their own eyes, they could now affirm that the tradition was not exaggerated or inaccurate.
6 tn Heb “the Lord of hosts.” The title “Lord of hosts” here pictures the Lord as a mighty warrior-king who leads armies into battle (see Ps 24:10; 46:7, 11).
7 sn Or “God makes it secure forever.” The imperfect highlights the characteristic nature of the generalizing statement.
8 tn Heb “like your name, O God, so [is] your praise to the ends of the earth.” Here “name” refers to God’s reputation and revealed character.
9 tn Heb “your right hand is full of justice.” The “right hand” suggests activity and power.
10 tn Heb “daughters.” The reference is to the cities of Judah surrounding Zion (see Ps 97:8 and H. Haag, TDOT 2:336).
11 tn The prefixed verbal forms are understood as generalizing imperfects. (For other examples of an imperfect followed by causal הִפְרַע, [hîfrâ‘], see Ps 23:3; Is 49:7; 55:5.) Another option is to interpret the forms as jussives, “Let Mount Zion rejoice! Let the towns of Judah be happy!” (cf. NASB, NRSV; note the imperatives in v. 12-13.)
12 sn These acts of judgment are described in vv. 4-7.
13 tn The verb forms in vv. 12-13 are plural; the entire Judaic community is addressed.
14 tn Heb “set your heart to its rampart.”
15 tn The precise meaning of the Hebrew word translated “walk through,” which occurs only here in the OT, is uncertain. Cf. NIV “pass...in review”; NIV “view.”
16 sn The city’s towers, defenses, and fortresses are outward reminders and tangible symbols of the divine protection the city enjoys.
17 tn Heb “for this is God, our God, forever and ever.” “This” might be paraphrased, “this protector described and praised in the preceding verses.” The verb שָׂחָה (shâh, “break”) appears in the Piel here (see Pss 29:5; 46:9). In the OT it occurs thirty-six times in the Piel, always with multiple objects (the object is either a collective singular or grammatically plural or dual form). The Piel may highlight the repetition of the pluralizing action, or it may suggest an intensification of action, indicating repeated action comprising a whole, perhaps with the nuance “break again and again, break in pieces.” Another option is to understand the form as resultative: “make broken” (see IBHS 404-7 §24.3).
18 tn Heb “the ships of Tarshish.” This probably refers to large ships either made in or capable of traveling to and from the distant western port of Tarshish. These ships, which were the best of their class, here symbolize the mere human strength of hostile armies, which are incapable of withstanding the Lord’s divine power (see Is 2:16).
19 tn In the Hebrew text the psalm ends with the words כָּלַם (khalam, “all”), which make little, if any, sense. M. Dahood (Psalms [AB], 1:293) proposes an otherwise unattested plural form כָּלָם (khalamim, “all”). It is preferable to understand the phrase as a musical direction of some sort (see בָּשָׂח (bašâ‘, “walk through”) in the superscription of Ps 9) or to emend the text to כָּלָם (khalam, “all”) in the preceding line, but elsewhere the plural כָּלָם (khalamim, “all”) appears as כָּלָם (khalamim). It is preferable to understand the phrase as a musical direction of some sort (see בָּשָׂח (bašâ‘, “walk through”) in the superscription of Ps 9) or to emend the text to כָּלָם (khalam, “all”) in the preceding line, but elsewhere the plural כָּלָם (khalamim, “all”) appears as כָּלָם (khalamim). It is preferable to understand the phrase as a musical direction of some sort.
20 sn Psalm 49. In this so-called wisdom psalm (see v. 3) the psalmist states that he will not fear the rich enemies who threaten him, for despite their wealth, they are mere men who will die like everyone else. The psalmist is confident the Lord will vindicate the godly and protect them from the attacks of their oppressors.
21 tn The rare noun כָּלֶה (kheled, “world”) occurs in Ps 17:14 and perhaps also in Is 38:11 (see the note on “world” there).
22 tn Heb “even the sons of mankind, even the sons of man.” Because of the parallel line, where “rich and poor” are mentioned, some treat these expressions as polar opposites, with בָּשָׂח (bašâ‘, “walk through”) referring to the lower classes and בָּשָׂח (bašâ‘, “walk through”) to higher classes (cf. NIV, NRSV). But usage does not support such a view. The rare phrase בָּשָׂח (bašâ‘, “walk through”) (“sons of man”) appears to refer to human beings in general in its other uses (see Ps 4:2; 62:9; Lam 3:33). It is better to understand “even the sons of mankind” and “even the sons of man” as synonymous expressions (cf. NEB “all mankind, every living man”). The repetition emphasizes the need for all people to pay attention, for the psalmist’s message is relevant to everyone.
23 tn Heb “my mouth will speak wisdom.” According to BDB 315 s.v. כְּסַרְפָּה (kohkhā’ah, “wisdom”) indicates degree or emphasis here.
I will share my profound thoughts.\(^1\)

49:4 I will learn a song that imparts wisdom;
I will then sing my insightful song to the accompaniment of a harp.\(^2\)

49:5 Why should I be afraid in times of trouble,\(^3\) when the sinful deeds of deceptive men threaten to overwhelm me?\(^4\)

49:6 They trust\(^5\) in their wealth and boast\(^6\) in their great riches.

49:7 Certainly a man cannot rescue his brother;\(^7\)

\(^1\) In Heb “and the meditation of my heart ([i.e.,] mind) is understanding.” The Hebrew term מַשָּׁל (mashal, “meditation”), derived from מָשָׁל (mashal, “to recite quietly; to meditate”), here refers to thoughts that are verbalized (see the preceding line). The plural form מִתְבּוֹנוֹת (literally, “understanding”) indicates degree or emphasis (see GKC 397-98 §124.e).

\(^2\) In Heb “I will turn my ear to a wise saying, I will open [i.e., “revel,” “reveling”] my insightful song to the harp.” In the first line the psalmist speaks as a pupil who learns a song of wisdom from a sage. This suggests that the resulting insightful song derives from another source, perhaps God himself. Elsewhere the Hebrew word pair נָפַל/נָפָל (naphal/naphal, e.g., PS 1:1; 62:11) is used as a title for Sheol (see Pss 16:10; 30:9; 116:10). See GKC 344-45 §113.w.) No matter how one decides the textual issues, the imperfect in this case is modal, indicating potential, and the infinitive absolute emphasizes the statement.

\(^3\) In Heb “he cannot pay God his ransom price.” Num 35:31 may supply the legal background for the metaphorical language used here. The psalmist pictures God as having a claim on the soul of the individual. When God comes to claim the life that ultimately belongs to him, he demands a ransom price that is beyond the capability of anyone to pay. The psalmist’s point is that God has ultimate authority over life and death; all the money in the world cannot buy anyone a single day of life beyond what God has decreed.

\(^4\) In Heb “their life.” Some emend the text to “his life,” understanding (see vv. 7-11, 13-19).

\(^5\) In Heb the “one who trusts” is a subject. (1) Perhaps the altered word order and absence of the suffix can be explained by the text’s poetical character, for ellipsis is a feature of Hebrew poetic style. (2) Another option, supported by a few medieval Hebrew mss., is to emend “brother” to the similar sounding אָחָה (‘akhah, “surely; but”) which occurs in v. 15 before the verb יָפְדֶּה (yipdeh, “he can [not] ransom”) would need to be emended to a Niphal (passive) form, יֵפָדוּ (yivdah), “he can [not] be ransomed”) unless one understands the subject of the Qal verb to be indefinite (“one cannot redeem a man”). A Niphal imperfect can be collocated with a Qal infinitive absolute. See GKC 344-45 §113.w.) No matter how one decides the textual issues, the imperfect in this case is modal, indicating potential, and the infinitive absolute emphasizes the statement.

\(^6\) In Heb “he cannot pay to God his ransom price.” Num 35:31 may supply the legal background for the metaphorical language used here. The psalmist pictures God as having a claim on the soul of the individual. When God comes to claim the life that ultimately belongs to him, he demands a ransom price that is beyond the capability of anyone to pay. The psalmist’s point is that God has ultimate authority over life and death; all the money in the world cannot buy anyone a single day of life beyond what God has decreed.

\(^7\) In Heb “their life.” Some emend the text to “his life,” understanding (see vv. 7-11, 13-19).

\(^8\) In Heb “one and one ceases forever.” The translation assumes an indefinite subject which in turn is representative of the entire human race (“one,” that refers to human beings without exception). The verb יָפְדֶּה (yipdeh, “ransom”) is understood in the sense of “come to an end; fall” (i.e., die). Another option is to translate, “and one ceases/refrains forever.” In this case the idea is that the living, convinced of the reality of human mortality, give up all hope of “buying off” God and refrain from trying to do so.

\(^9\) In Heb “the one who trusts.” The substantial participle stands in apposition to “those who trust in their wealth” (v. 6).

\(^10\) In Heb “a brother, he surely does not ransom a man.” The sequence מָשָׁל/שָׁלֹשָׁה (mashal/shaloshah) is problematic, for the usual combination is מָשָׁל/שָׁלָה (a brother...a brother) or מָשָׁל/שָׁלָה (a man...a man). When מָשָׁל and שָׁלָה are combined, the usual order is שָׁלָה/מָשָׁל (a man...a brother). This suggests that “brother” is the object of the verb and “man” the subject. (1) Perhaps the altered word order and absence of the suffix can be explained by the text’s poetical character, for ellipsis is a feature of Hebrew poetic style. (2) Another option, supported by a few medieval Hebrew mss., is to emend “brother” to the similar sounding אָחָה (‘akhah, “surely; but”) which occurs in v. 15 before the verb יָפְדֶּה (yipdeh, “he can [not] ransom”) would need to be emended to a Niphal (passive) form, יֵפָדוּ (yivdah), “he can [not] be ransomed”) unless one understands the subject of the Qal verb to be indefinite (“one cannot redeem a man”). A Niphal imperfect can be collocated with a Qal infinitive absolute. See GKC 344-45 §113.w.) No matter how one decides the textual issues, the imperfect in this case is modal, indicating potential, and the infinitive absolute emphasizes the statement.

\(^11\) In Heb “together a fool and a brutish [man] perish.” The adjective יֵסָר (yesar, “brutish”) refers to spiritual insensitivity, not mere lack of intelligence or reasoning ability (see Pss 73:22; 92:6; Prov 12:1; 30:2, as well as the use of the related verb in Ps 94:8).

\(^12\) In Heb “the one who trusts.” The substantial participle stands in apposition to “those who trust in their wealth” (v. 6).

\(^13\) In Heb “a brother, he surely does not ransom a man.” The sequence מָשָׁל/שָׁלֹשָׁה (mashal/shaloshah) is problematic, for the usual combination is מָשָׁל/שָׁלָה (a brother...a brother) or מָשָׁל/שָׁלָה (a man...a man). When מָשָׁל and שָׁלָה are combined, the usual order is שָׁלָה/מָשָׁל (a man...a brother). This suggests that “brother” is the object of the verb and “man” the subject. (1) Perhaps the altered word order and absence of the suffix can be explained by the text’s poetical character, for ellipsis is a feature of Hebrew poetic style. (2) Another option, supported by a few medieval Hebrew mss., is to emend “brother” to the similar sounding אָחָה (‘akhah, “surely; but”) which occurs in v. 15 before the verb יָפְדֶּה (yipdeh, “he can [not] ransom”) would need to be emended to a Niphal (passive) form, יֵפָדוּ (yivdah), “he can [not] be ransomed”) unless one understands the subject of the Qal verb to be indefinite (“one cannot redeem a man”). A Niphal imperfect can be collocated with a Qal infinitive absolute. See GKC 344-45 §113.w.) No matter how one decides the textual issues, the imperfect in this case is modal, indicating potential, and the infinitive absolute emphasizes the statement.
49:11 Their grave becomes their permanent residence, their eternal dwelling place. They name their lands after themselves, but, despite their wealth, people do not last; they are like animals that perish.

49:12 This is the destiny of fools, and of those who approve of their philosophy. (Selah)

49:13 The verb form נָשַׁת (nashat) is apparently derived from נָשָׁה (nashah), which appears to be the root behind the Heb. noun נֵשָׁתָה (neshatah), "fate." (See the discussion in K. Koch, A Biblical Theology of the Old Testament, 284-88.)

49:14 They will travel to Sheol like sheep, with death as their shepherd. The godly will rule over them when the day of vindication dawns; Sheol will consume their bodies and they will no longer live in impressive houses.

49:15 But God will rescue my life from the power of Sheol; certainly he will pull me to safety.
Psalm 50

A psalm by Asaph.

50:1 El, God, the Lord speaks,

1 sn When a man becomes rich. Why would people fear such a development? The acquisition of wealth makes individuals powerful and enables them to oppress others (see vv. 5-6).

2 tn Heb “when the glory of his house grows great.”

3 tn Heb “his glory will not go down after him.”

4 tn Verses 18-19a are one long sentence in the Hebrew text, which reads: “Though he blesses his soul in his life, [saying], ‘And let them praise you, for you do well for yourself,’ it [that is, his soul] will go to the generation of his fathers.” This is divided into two sentences in the translation for clarity, in keeping with the tendency of contemporary English to use shorter sentences.

5 tn Heb “light.” The words “of day” are supplied in the translation for clarification.

6 tn Heb “mankind in honor does not understand.” The Hebrew term נָתַן (natan, “honor”) probably refers here to the wealth mentioned in the preceding context. The imperfect verbal form draws attention to what is characteristically true. Some emend נָתַן (natan, “understands”) to נָתָן (natan, “remains”), but this is an unnecessary accommodation to the wording of v. 12.

7 tn Or “cattle.”

8 tn The Hebrew verb is derived from דָּמָה (damah, “cease, destroy”); DBB 198 s.v. Another option is to derive the verb from דָּמַי (damay, “be silent”); see HALOT 225 s.v. II דָּמַי, which sees דָּמָה (damah, “be silent,” and II דָּמַי, “destroy”) rather than a single root and translates, “they are like dumb beasts.” This makes particularly good sense here, where the preceding line focuses on mankind’s lack of understanding.

9 sn Psalm 50. This psalm takes the form of a covenant lawsuit in which the Lord comes to confront his people in a formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner (as in Isa 1:2-20). The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner. The Lord emphasizes that he places priority on obedience and genuine worship, not formal manner.

10 sn Israel’s God is here identified with three names: El (אֱלֹהִים [‘el], or “God”), Elohim (אֱלֹהִים [‘elohim], or “God”), and Yahweh (יָהֹוָה [yhwh] or “the Lord”). There is an obvious allusion here to Jos 22:20, the only other passage where these three names appear in succession. In that passage the Reubenites, Gadites, and half-tribe of Manasseh declare: “El, God, the Lord El, God, the Lord El, God, the Lord El, God, the Lord El, God, the Lord He knows the truth! Israel must also know! If we have rebelled or disobeyed the Lord, don’t spare us today!” In that context the other tribes had accused the trans-Jordanian tribes of breaking God’s covenant by worshiping idols. The trans-Jordanian tribes appealed to “El, God, the Lord” as their witness that they were innocent of the charges brought against them. Ironically here in Ps 50 “El, God, the Lord” accuses his sinful covenant people of violating the covenant and warns that he will not spare them if they persist in their rebellion.

11 tn Heb “and calls [the] earth from the sunrise to its going.”

12 tn Heb “the perfection of beauty.”

13 tn Or “shines forth.”

14 sn Comes in splendor. The psalmist may allude ironically to Deut 33:2, where God “shines forth” from Sinai and comes to superintend Moses’ blessing of the tribes.

15 tn According to GKC 322 §109.e, the jussive (note the negative particle יְהָע, ‘al) is used rhetorically here “to express the conviction that something cannot or should not happen.”

16 tn Heb “fire before him devours, and around him it is very stormy.”

17 tn Or perhaps “to testify against his people.”

18 tn The personified heavens and earth (see v. 1 as well) are summoned to God’s courtroom as witnesses against God’s covenant people (see Isa 1:2). Long before this Moses warned the people that the heavens and earth would be watching their actions (see Deut 4:26; 30:19; 31:28; 32:1).

19 tn The words “he says” are supplied in the translation for clarification. God’s summons to the defendant follows.

20 sn Or “Gather to me my covenant people.” The Hebrew term אָבִּי (‘avi, “covenant people”) elsewhere in the psalms is used in a positive sense of God’s loyal followers (see the note at Ps 4:3), but here, as the following line makes clear, the term has a neutral sense and simply refers to those who have outwardly sworn allegiance to God, not necessarily to those whose loyalty is genuine.

21 sn Heb “the cutters of my covenant according to sacrifice.” A sacrifice accompanied the covenant-making ceremony and formally ratified the agreement (see Exod 24:3-8).

22 sn Or “justice.”

23 tn Or “for God, he is about to judge.” The participle may be taken as substantival (as in the translation above) or as a predicate (indicating imminent future action in this context).

24 tn The words “he says” are supplied in the translation for clarification. God’s charges against his people follow.

25 sn Heb “Israel, and I will testify against you.” The imperative “listen” is understood in the second line by elipsis (note the preceding line).

26 sn Or “rebuking.”
or because of your burnt sacrifices that you continually offer me.  
50:9 I do not need to take a bull from your household  
or goats from your sheepfolds.  
50:10 For every wild animal in the forest belongs to me,  
as well as the cattle that graze on a thousand hills.  
50:11 I keep track of every bird in the hills,  
and the insects of the field are mine.  
50:12 Even if I were hungry, I would not tell you,  
for the world and all it contains belong to me.  
50:13 Do I eat the flesh of bulls?  
Do I drink the blood of goats?  
50:14 Present to God a thank-offering!  
Repay your vows to the sovereign One!  
50:15 Pray to me when you are in trouble;  
I will deliver you, and you will honor me!  
50:16 God says this to the evildoer:  
“How can you declare my commands,  
and talk about my covenant?”

1 tn Heb “and your burnt sacrifices before me continually.”  
2 tn Or “I will not take.”  
3 tn Heb “[the] animals on a thousand hills.”  
The words “that graze” are supplied in the translation for clarification.  
The term יָהֲעַרְךָ (yḥa’arukh, “animal”) refers here to cattle (see Ps 104:14).  
4 tn Heb “I know.”  
5 tn The precise referent of the Hebrew word, which occurs only here and in Ps 80:13, is uncertain.  
Aramaic, Arabic and Akkadian cognates refer to insects, such as locusts or crickets.  
6 tn The rhetorical questions assume an emphatic negative response, “Of course not!”  
7 tn Heb “Most High.”  
This divine title (עֶלְיוֹן, ‘elyon) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked.  
8 tn Heb “call [to] me in a day of trouble.”  
9 sn In vv. 7-15 the Lord makes it clear that he was not rebuking Israel because they had failed to offer sacrifices (v. 8a).  
On the contrary, they had been faithful in doing so (v. 8b).  
However, their understanding of the essence of their relationship with God was confused.  
Apparently they believed that he needed/desired such sacrifices and that offering them would ensure their prosperity.  
But the Lord owns all the animals of the world and did not need Israel’s meager sacrifices (vv. 9-13).  
Other aspects of the relationship were more important to the Lord.  
He desired Israel to be thankful for his blessings (v. 14a), to demonstrate gratitude for his intervention by repaying  
the vows they made to him (v. 14b), and to acknowledge their absolute dependence on him (v. 15a).  
Rather than viewing their sacrifices as somehow essential to God’s well-being,  
they needed to understand their dependence on him.  
10 tn Heb “evil [one].”  
The singular adjective is used here in a representative sense; it refers to those within the larger covenant community who have blatantly violated the Lord’s commandments.  
In the psalms the “wicked” (רְשָׁעִים, r’sha’āmim) are typically proud, practical atheists (Ps 10:2, 4, 11) who hate God’s commands, commit sinful deeds, speak lies and slander,  
and cheat others (Ps 37:21).  
11 tn Heb “What to you declare my commands and lift up my covenant upon your mouth?”  
The rhetorical question expresses sarcastic amazement.  
The Lord is shocked that such evildoers would give lip-service to his covenantal demands,  
for their lifestyle is completely opposed to his standards (see v. 18-20).

12 tn Heb “and throw my words behind you.”  
13 tn Heb “you run with him.”  
14 tn Heb “and with adulterers [is] your portion.”  
15 tn Heb “your mouth you send with evil.”  
16 tn Heb “and your tongue binds together [i.e., “frames”] deceit.”  
17 tn Heb “you sit, against your brother you speak.”  
To “sit” and “speak” against someone implies plotting against that person (see Ps 119:23).  
18 tn Heb “against the son of your mother you give a fault.”  
19 tn Heb “these things you did and I was silent.”  
Some interpret the second clause (“and I was silent”) as a rhetorical question expecting a negative answer.  
“When you do these things, should I keep silent?” (cf. NEB).  
See GKC 335 §112.c.  
sn The Lord was silent in the sense that he delayed punishment.  
Of course, God’s patience toward sinners eventually runs out.  
The divine “silence” is only temporary (see v. 3, where the psalmist, having described God’s arrival, observes that “he is not silent”).  
20 tn The Hebrew infinitive construct (יָשָׁם, lšūm) appears to function like the infinitive absolute here, adding emphasis to the following finite verbal form (יִרְצָה, lryḥa).  
See GKC 339-40 §113.a.  
Some prefer to emend יָשָׁם (lšūm) to the infinitive absolute form יָרֲצָה (lryḥa).  
21 tn Or “rebuke” (see v. 8).  
22 tn Heb “and I will set in order [my case against you] to your eyes.”  
The cohortative form expresses the Lord’s resolve to accuse and judge the wicked.  
23 tn Heb “you who” forget God.”  
“Forgetting God” here means forgetting about his commandments and not respecting  
his moral authority.  
24 sn Elsewhere in the psalms this verb is used (within a metaphorical framework) of a lion tearing its prey (see Pss 7:2; 17:12; 22:13).  
25 sn The reference to a thank-offering recalls the earlier statement made in v. 14.  
Gratitude characterizes genuine worship.  
26 tn Heb “and [to one who] sets a way I will show the deliverance of God.”  
Elsewhere the phrase “set a way” simply means “to travel” (see Gen 30:36; cf. NRSV).  
The present translation assumes an emendation of יִתָּנָה (ytnaḥ), “and [the one who] keeps my ways” (i.e., commandments, see Ps 119:11, 37:34).  
Another option is to read יָתִּי (yṭiḥ), “and [the one who] guards his way,” i.e., “the one who is careful to follow a godly lifestyle”; see Ps 39:1).
51:1 Have mercy on me, O God, because of your loyal love!

Because of your great compassion, wipe away my rebellious acts!  

51:2 Wash away my wrongdoing! Cleanse me of my sin!  

51:3 For I am aware of my rebellious acts;  
I am forever conscious of my sin.  

51:4 Against you—you above all—I have sinned;  
I have done what is evil in your sight.

So you are just when you confront me;  
you are right when you condemn me.  

51:5 Look, I was guilty of sin from birth,  
a sinner the moment my mother conceived me.  

51:6 Look, you desire integrity in the inner man;  
you want me to possess wisdom.  

51:7 Sprinkle me with water and I will be pure;  
I will be whiter than snow.  

51:8 Grant me the ultimate joy of being forgiven!

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1 sn Psalm 51. The psalmist confesses his sinfulness to God and begs for forgiveness and a transformation of his inner character. According to the psalm superscription, David offered this prayer when Nathan confronted him with his sin following the king’s affair with Bathsheba (see 2 Sam 11-12). However, the final two verses of the psalm hardly fit this situation, for they assume the walls of Jerusalem have been destroyed and that the sacrificial system has been temporarily suspended. These verses are probably an addition to the psalm made during the period of exile following the fall of Jerusalem in 586 B.C.E. The exiles could relate to David’s experience, for they, like him, and had been forced to confront their sin. They appropriated David’s ancient prayer and applied it to their own circumstances.

2 tn Heb “a psalm by David, when Nathan the prophet came to him when he had gone to Bathsheba.”

3 tn Or “according to.”

4 tn Or “according to.”

5 tn Traditionally “blot out my transgressions.” Because of the reference to washing and cleansing in the following verse, it is likely that the psalmist is comparing forgiveness to wiping off stains (see Jer 3:19). Another option is that the psalmist is comparing forgiveness to erasing or blotting out names from a register (see 2 Kgs 25:8). Still another option is that the psalmist is comparing forgiveness to wiping the reference to washing and cleansing in the following verse, 7, to an object clean (note the use of the verb הָכַח (hakh), “to wash” or “to be clean”).

6 tn Heb “Thoroughly wash me from my wrongdoing.”

7 sn In v. 1b-2 the psalmist uses three different words to emphasize the multifaceted character and degree of his sin. Whatever one wants to call it (“rebellious acts,” “wrongdoing,” “sin”), he has done it and stands morally polluted in God’s sight. The same three words appear in Exod 34:7, which emphasizes that God is willing to forgive sin in all of its many dimensions. In v. 2 the psalmist compares forgiveness and restoration to physical cleansing. Perhaps he likens spiritual cleansing to the purification rites of priestly law.

8 tn Heb “know.”

9 tn Heb “and my sin [is] in front of me continually.”

10 tn Heb “only you,” as if the psalmist had sinned exclusively against God and no other. Since the Hebrew verb חָטָא (chat’ah, “to sin”) is used elsewhere of sinful acts against people (see BDB 306 s.v. 2a) and David (the presumed author) certainly sinned when he murdered Uriah (2 Sam 12:9), it is likely that the psalmist is overstating the case to suggest that the attack on Uriah was ultimately an attack on God himself. To clarify the point of the hyperbole, the translation uses “above all,” rather than the potentially confusing “only.”

11 tn The Hebrew term תְפַרְא (t’far’ah) normally indicates purpose (“in order that”), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea—the psalmist purposely sinned so that God’s justice might be vindicated!) For other examples of תְפַרְא indicating result, see 2 Kgs 22:17; Jer 27:15; Amos 2:7, as well as IBHS 638-40 §38.3.

12 tn Heb “when you speak.” In this context the psalmist refers to God’s word of condemnation against his sin delivered through Nathan (cf. 2 Sam 12:7-12).

13 tn Heb “when you judge.”

14 tn Heb “Look, in wrongdoing I was brought forth, and in sin my mother conceived me.” The prefixed verbal form in the second line is probably a preterite (without vav [ו] consecutive), stating a simple historical fact. The psalmist is not suggesting that he was conceived through an inappropriate sexual relationship (although the verse has sometimes been understood to mean that, or even that all sexual relationships are sinful). The psalmist’s point is that he has been a sinner from the very moment his personal existence began. By going back beyond the time of birth to the moment of conception, the psalmist makes his point more emphatically in the second line than in the first.

15 tn The juxtaposition of two occurrences of “look” in vv. 5-6 draws attention to the sharp contrast between the sinful reality of the psalmist’s condition and the lofty ideal God has for him.

16 tn The perfect is used in a generalizing sense here.

17 tn Heb “in the covered [places],” i.e., in the inner man.

18 tn Heb “in the secret [place] wisdom you cause me to know.” The Hiphil verbal form is causative, while the imperfect is used in a neuter sense to indicate God’s desire (note the parallel verb “desire”).

19 sn You want me to possess wisdom. Here “wisdom” does not mean “intelligence” or “learning,” but refers to moral insight and skill.

20 tn The imperfect verbal form is used here to express the psalmist’s wish or request.

21 tn Heb “cleanse me with hyssop.” “Hyssop” was a small plant (see 1 Kgs 4:33) used to apply water (or blood) in purification rites (see Exod 12:22; Lev 14:4-6, 49-52; Num 19:6-18). The psalmist uses the language and imagery of such rites to describe spiritual cleansing through forgiveness.

22 tn After the preceding imperfect, the imperfect with vav (ו) conjunctive indicates result.

23 tn The imperfect verbal form is used here to express the psalmist’s wish or request.

24 sn I will be whiter than snow. Whiteness here symbolizes the moral purity resulting from forgiveness (see Isa 1:18).

25 tn Heb “cause me to hear happiness and joy.” The language is metonymic: the effect of forgiveness (joy) has been substituted for its cause. The psalmist probably alludes here to an assuring word from God announcing that his sins are forgiven (a so-called oracle of forgiveness). The imperfect verbal form is used here to express the psalmist’s wish or request. The synonyms “happiness” and “joy” are joined together as a henidias to emphasize the degree of joy he anticipates.
May the bones you crushed rejoice!  
Wipe away all my guilt! 
Create for me a pure heart, O God! 
Renew a resolute spirit within me! 
Do not reject me! 
Do not take your Holy Spirit away from me! 
Let me again experience the joy of your deliverance! 
Sustain me by giving me the desire to obey! 
Then I will teach rebels your merciful ways, and sinners will turn to you. 
Rescue me from the guilt of murder, O God, the God who delivers me!

Then my tongue will shout for joy because of your deliverance. 
O Lord, give me the words! 
Certainly you do not want a sacrifice, or else I would offer it; you do not desire a burnt sacrifice. 
The sacrifices God desires are a humble spirit—O God, a humble and repentant heart 
you will not reject. 
Because you favor Zion, do what is good for her. 
Fortify the walls of Jerusalem 
Then you will accept the proper sacrifices, burnt sacrifices and whole offerings; then bulls will be sacrificed on your altar.

1 sn May the bones you crushed rejoice. The psalmist compares his sinful condition to that of a person who has been physically battered and crushed. Within this metaphorical framework, his “bones” are the seat of his emotional strength.

2 tn In this context of petitionary prayer, the prefixed verbal form is understood as a jussive, expressing the psalmist’s wish or request.

3 sn In this context Hide your face from my sins means “Do not hold me accountable for my sins.”

4 tn See the note on the similar expression “wipe away my rebellious acts” in v. 1.

5 sn The heart is viewed here as the seat of the psalmist’s motives and moral character.

6 tn Heb “and a reliable spirit renew in my inner being.”

7 tn Heb “do not cast me away from before you.”

8 sn Your holy Spirit. The personal Spirit of God is mentioned frequently in the OT, but only here and in Isa 63:10-11 is he called “your/his holy Spirit.”

9 sn Do not take...away. The psalmist expresses his fear that, due to his sin, God will take away the Holy Spirit and need not make such a request nor fear such a consequence. However, in the OT God’s Spirit empowered certain individuals for special tasks and only temporarily resided in them. For example, when God rejected Saul as king and chose David to replace him, the divine Spirit left Saul and came upon David (1 Sam 16:13-14).

10 tn Heb “and [with] a willing spirit sustain me.” The psalmist asks that God make him the kind of person who willingly obeys the divine commandments. The imperfect verbal form is used here to express the psalmist’s wish or request.

11 tn The cohortative expresses the psalmist’s resolve. This may be a vow or promise. If forgiven, the psalmist will “repay” the Lord by declaring God’s mercy and motivating other sinners to repent.

12 tn Heb “your ways.” The word “merciful” is added for clarification. God’s “ways” are sometimes his commands, but in this context, where the teaching of God’s ways motivates repentance (see the next line), it is more likely that God’s merciful and compassionate way of dealing with sinners is in view. Thanksgiving songs praising God for his deliverance typically focus on these divine attributes (see Ps 34, 41, 116, 136).

13 tn Or “return,” i.e., in repentance.

14 tn Heb “from bloodshed.” “Bloodshed” here stands by metonymy for the guilt which it produces.

15 tn Heb “my tongue will shout for joy your deliverance.” Another option is to take the prefixed verbal form as a jussive, “may my tongue shout for joy.” However, the pattern in vv. 12-15 appears to be prayer/request (see vv. 12, 14a, 15a) followed by promise/vow (see v. 13, 14b, 15b).

16 tn Heb “open my lips.” The imperfect verbal form is used here to express the psalmist’s wish or request.

17 tn Heb “and my mouth will declare your praise.”

18 tn Or “For.” The translation assumes the particle is asseverative (i.e., emphasizing: “certainly”). (Some translations that consider the particle asseverative leave it untranslated.) If taken as causal or explanatory (“for”, cf. NRSV), the verse would explain why the psalmist is pleading for forgiveness, rather than merely offering a sacrifice.

19 tn The translation assumes that the cohortative is used in a hypothetical manner in a formally unmarked conditional sentence, “You do not want a sacrifice, should I offer [it]” (cf. NEB). For other examples of cohortatives in the protasis (“if”) clause of a conditional sentence, see GKC 320 §108.e. (It should be noted, however, that GKC understands this particular verse in a different manner. See GKC 320 §108.f, where it is suggested that the cohortative is part of an apodosis with the protasis being suppressed.)

20 sn You do not desire a burnt sacrifice. The terminology used in v. 16 does not refer to expiatory sacrifices, but to dedication and communion offerings. This is not a categorical denial of the sacrificial system in general or of the importance of such offerings. The psalmist is talking about his specific situation. Dedication and communion offerings have their proper place in worship (see v. 19), but God requires something more fundamental, a repentant and humble attitude (see v. 17), before these offerings can have real meaning.

21 tn Heb “a broken spirit.”

22 tn Heb “a broken and crushed heart.”

23 tn Or “despise.”

24 tn Heb “do what is good for Zion in your favor.”

25 tn Or “Build.” The imperfect verbal form is used here to express the psalmist’s wish or request.

26 map For location see Map 5-B1; Map 6-F3; Map 7-E2; Map 8-F2; Map 10-B3; JP 1-F4; JP 2-F4; JP 3-F4; JP 4-F4.

27 tn Or “desire, take delight in.”

28 tn Heb “then they will offer up bulls.” The third plural subject is indefinite.

29 sn Verses 18-19 appear to reflect the exilic period, when the city’s walls lay in ruins and the sacrificial system had been disrupted.
Psalm 52

For the music director; a well-written song by David. It was written when Doeg the Edomite went and informed Saul: “David has arrived at the home of Ahimelech.”

Psalm 52

52:1 Why do you boast about your evil plans, O powerful man? God’s loyal love protects me all day long!

52:2 Your tongue carries out your destructive plans; it is as effective as a sharp razor, O deceiver.

52:3 You love evil more than good, lies more than speaking the truth. (Selah)

52:4 You love to use all the words that destroy, and the tongue that deceives.

52:5 Yet God will make you a permanent heap of ruins. He will scoop you up and remove you from your home; he will uproot you from the land of the living. (Selah)

52:6 When the godly see this, they will be filled with awe, and will mock the evildoer, saying:

52:7 “Look, here is the man who would not make God his protector! He trusted in his great wealth and was confident about his plans to destroy others.”

52:8 But I am like a flourishing olive tree in the house of God; I continually trust in God’s loyal love.

52:9 I will continually thank you when you execute judgment; I will rely on you, for your loyal followers know you are good.

1 sn Psalm 52. The psalmist confidently confronts his enemy and affirms that God will destroy evildoers and vindicate the godly.

2 tn The meaning of the Hebrew term חֵסֵכְל (maskil) is uncertain. The word is derived from a verb meaning “to be prudent; to be wise.” Various options are: “a contemplative song,” “a song imparting moral wisdom,” or “a skilful [i.e., well-written] song.” The term occurs in the superscriptions of Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Ps 47:7.

3 sn Heb “when Doeg the Edomite came and told Saul and said to him, ‘David has come to the house of Ahimelech.’”

4 tn According to the superscription, David wrote this psalm during the period when Saul was seeking his life. On one occasion Doeg the Edomite, Saul’s head shepherd (1 Sam 21:7), informed Saul of David’s whereabouts (see 1 Sam 21:22).

5 tn Heb “Why do you boast in evil?”

6 tn Heb “the loyal love of God [is] all the day.” In this context, where the psalmist is threatened by his enemy, the point seems to be that the psalmist is protected by God’s loyal love at all times.

7 sn Heb “destruction your tongue devises.”

8 tn Or “deceit more than speaking what is right.”

9 sn Heb “like a sharpened razor, doer of deceit.” The masculine participle קוֹס (‘asah) is understood as a substantival vocative, addressed to the powerful man.

10 tn The adverb בּ (gam, “also; even”) is translated here in an adversative sense (“yet”). It highlights the contrastive correspondence between the evildoer’s behavior and God’s response.

11 tn Heb “will tear you down forever.”

12 tn This rare verb קֲנַה (khatah) occurs only here and in Prov 6:27; 25:22; Isa 30:14.

13 tn Heb “from [your] tent.”

14 tn Heb “and the godly will see and will fear and at him will laugh.”

15 tn The imperfect verbal form here draws attention to the ongoing nature of the action. The evildoer customarily rejected God and trusted in his own abilities. Another option is to take the imperfect as generalizing, “[here is the man who does not make].”

16 tn Heb “he was strong in his destruction.” “Destruction” must refer back to the destructive plans mentioned in v. 2. The verb (derived from the root וָעַז, “azaz, “be strong”) as it stands is either an imperfect (if so, probably used in a customary sense) or a preterite (without vav [n] consecutive). However the form should probably be emended to וָעַז (wya‘az), a Qal preterite (with vav [n] consecutive) from וָעַז. Note the preterite form without vav [n] consecutive in the preceding line (רָשָׁב, rasha‘takh, “and he trusted”). The prefixed vav [n] was likely omitted by haplography (note the suffixed vav [n] on the preceding רָשָׁב, ’oshro, “his wealth”).

17 tn The disjunctive construction (vav [n] + subject) highlights the contrast between the evildoer’s destiny (vv. 5-7) and that of the godly psalmist’s security.

18 tn Or “luxuriant, green, leafy.”

19 tn Or, hyperbolically, “forever and ever.”

20 tn Or, hyperbolically, “forever.”

21 tn Or “for.”

22 tn Heb “you have acted.” The perfect verbal form (1) probably indicates a future perfect here. The psalmist promises to give thanks when the expected vindication has been accomplished. Other options include (2) a generalizing (“for you act”) or (3) rhetorical (“for you will act”) use.

23 tn Or “wait.”

24 tn Heb “your name.” God’s “name” refers here to his reputation and revealed character.

25 tn Heb “for it is good in front of your loyal followers.”
Psalm 53

For the music director; according to the maskil style;\(^3\) a well-written song\(^3\) by David.

53:1 Fools say to themselves,\(^4\) “There is no God.”\(^5\) They sin and commit evil deeds;\(^6\) none of them does what is right.\(^7\)

53:2 God looks down from heaven\(^9\) at the human race,\(^9\) to see if there is anyone who is wise\(^10\) and seeks God.\(^11\)

53:3 Everyone rejects God,\(^12\) they are all morally corrupt.\(^13\) None of them does what is right,\(^14\) not even one!

53:4 All those who behave wickedly\(^15\) do not understand\(^16\) – those who devour my people as if they were eating bread, and do not call out to God.

53:5 They are absolutely terrified,\(^17\) even by things that do not normally cause fear.\(^18\)

For God annihilates\(^19\) those who attack you.\(^20\)

You are able to humiliate them because God has rejected them.\(^21\)

53:6 I wish the deliverance\(^22\) of Israel would come from Zion! When God restores the well-being of his people,\(^23\) may Jacob rejoice,\(^24\) may Israel be happy.\(^25\)

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\(^1\) sn Psalm 53. This psalm is very similar to Ps 14. The major difference comes in v. 5, which corresponds to, but differs quite a bit from, Ps 14:1-5, and in the use of the divine name. Ps 14 uses “the Lord” (יָהוָה, יְהוָה, Yahweh) in vv. 2a, 4, 6, and 7, while Ps 53 employs “God” (גód, elohim, elohim) throughout, as one might expect in Pss 42-83, where the name “Yahweh” is relatively infrequent. The psalmist observes that the human race is morally corrupt. Evidently oppress God’s people, but the psalmist is confident of God’s protection and anticipates a day when God will vindicate Israel.

\(^2\) tn The meaning of the Hebrew term מַשְׂכִּיל (maskil, “maskil”) is uncertain; perhaps it refers to a particular style of music, a tune title, or a musical instrument. The term also appears in the heading of Ps 88.

\(^3\) sn The meaning of the Hebrew term מַשְׂכִּיל (maskil) is uncertain. See the note on the phrase “well-written song” in the superscription of Ps 52.

\(^4\) tn Heb “a fool says in his heart.” The singular is used here in a collective or representative sense; the typical fool is envisioned.

\(^5\) sn There is no God. This statement is probably not a philosophical assertion that God does not exist, but rather a confident affirmation that he is unconcerned about how men live morally and ethically (see Ps 10:4, 11).

\(^6\) tn Heb “they act corruptly, they do evil [with] injustice.” Ps 14:1 has עָוֶל (aval, “a deed”) instead of עָוֶל (aval, “injustice”). The verbs describe the typical behavior of the wicked. The subject of the plural verbs is “sons of man” (v. 2). The entire human race is characterized by sinful behavior. This practical atheism – living as if there is no God who will hold them accountable for their actions – makes them fools, for one of the earmarks of folly is to fail to anticipate the long range consequences of one’s behavior.

\(^7\) tn Heb “there is none that does good.”

\(^8\) sn The picture of the Lord looking down from heaven draws attention to his sovereignty over the world.

\(^9\) tn Heb “upon the sons of man.”

\(^10\) Or “acts wisely.” The Hiphil is exhibitive.

\(^11\) tn That is, who seeks to have a relationship with God by obeying and worshiping him.

\(^12\) tn Heb “all of it turns away.” Ps 14:1 has זְכָר (hakkol) instead of זְכָר, and עָוֶל (aval, “turn aside”) instead of עָוֶל (aval, “turn away”).

\(^13\) tn Heb “together they are corrupt.”

\(^14\) tn Heb “there is none that does good.”

\(^15\) tn Heb “the workers of wickedness.” See Ps 5:5; 6:8. Ps 14:4 adds צֶּב (kol, “all of”) before “workers of wickedness.”

\(^16\) tn Heb “Do they not understand?” The rhetorical question expresses the psalmist’s amazement at their apparent lack of understanding. This may refer to their lack of moral understanding, but it more likely refers to their failure to anticipate God’s defense of his people (see vv. 5-6).

\(^17\) tn Heb “there they are afraid [with] fear.” The perfect verbal form is normally used in a rhetorical manner; the psalmist describes the future demise of the oppressors as if it were already occurring. The adverb庫 (sham, “there”) is also used here for dramatic effect, as the psalmist envisions the wicked standing in fear at a spot that is this vivid in his imagination (BDB 1027 s.v.). The cognate accusative following the verb emphasizes the degree of their terror (“absolutely”).

\(^18\) tn Heb “there is no fear.” Apparently this means the evildoers are so traumatized with panic (see v. 5b) that they now jump with fear at everything, even those things that would not normally cause fear. Ps 14:5 omits this line.

\(^19\) tn Heb “scatters the bones.” The perfect is used in a rhetorical manner, describing this future judgment as if it were already accomplished. Scattering the bones alludes to the aftermath of a battle. God annihilates his enemies, leaving their carcases spread all over the battlefield. As the bodies are devoured by wild animals and decay, the bones of God’s dead enemies are exposed. See Ps 141:7.

\(^20\) tn Heb “[those who] encamp [against] you.” The second person masculine singular pronoun suffix probably refers to God’s people viewed as a collective whole. Instead of “for God scatters the bones of those who encamp against you,” Ps 14:5 reads, “for God is with a godly generation.”

\(^21\) tn Once again the perfect is used in a rhetorical manner, describing this future judgment as if it were already accomplished. As in the previous line, God’s people are probably addressed. The second person singular verbal form is apparently collective, suggesting that the people are viewed here as a unified whole. Ps 14:6 reads here “the counsel of the oppressed you put to shame, even though God is his shelter,” the words being addressed to the wicked.

\(^22\) tn This refers metaphorically to God, the one who lives in Zion and provides deliverance for Israel.

\(^23\) tn Heb “turns with a turning [toward] his people.” The Hebrew term נָשָׁב (nashab) is apparently a cognate accusative of נָשָׁב (nashab, “to return”).

\(^24\) tn The verb form is jussive.

\(^25\) Because the parallel verb is jussive, this verb, which is ambiguous in form, should be taken as a jussive as well.
Psalm 54

For the music director, to be accompanied by stringed instruments; a well-written song by David. It was written when the Ziphites came and informed Saul: “David is hiding with us.”

54:1 O God, deliver me by your name! Vindicate me by your power!
54:2 O God, listen to my prayer! Pay attention to what I say!
54:3 For foreigners attack me; ruthless men, who do not respect God, seek my life.
54:4 Look, God is my deliverer! The Lord is among those who support me.
54:5 May those who wait to ambush me be repaid for their evil!
54:6 With a freewill offering I will sacrifice to you! I will give thanks to your name, O Lord, for it is good!
54:7 Surely he rescues me from all trouble.

1 sn Psalm 54. The psalmist asks God for protection against his enemies, confidently affirms that God will vindicate him, and promises to give thanks to God for his saving intervention.
2 sn The meaning of the Hebrew term שֶׁמֶשׁ (maskil) is uncertain. See the note on the phrase “well-written song” in the superscription of Ps 52.
3 tn Heb “Is not David hiding with us?”
4 sn According to the superscription, David wrote this psalm during the period when Saul was seeking his life. On one occasion the Ziphites informed Saul that David was hiding in their territory (see 1 Sam 23:19-20).
5 sn God’s “name” refers here to his reputation and royal prerogatives (see Ps 2:17).
6 tn The imperfect verbal form is used here to express the psalmist’s wish or request.
7 tn Heb “to the words of my mouth.”
8 tn Many medieval Hebrew vss read ציד (zidim, “proud ones”) rather than צדים (carim, “foreigners”). (No matter which reading one chooses as original, dalet-resh confusion accounts for the existence of the variant.) The term ציד (“proud ones”) occurs in parallelism with עיריס (aritsim, “violent ones”) in Ps 86:14 and Isa 13:11. However, צדים (carim, “foreigners”) is parallel to יראֹ יָשָׂ֣בָה (arisim, “violent ones”) in Isa 25:5; 29:5; Ezek 28:7; 31:12.
9 tn Heb “rise against me.”
10 tn Heb “and ruthless ones seek my life, they do not set God in front of them.”
11 tn Or “my helper.”
12 tn Or “sustain my life.”
13 tn Heb “to those who watch me [with evil intent].” See also Ps 5:8; 27:11; 56:2.
14 tn The Kethib (consonantal text) reads a Qal imperfect, “the evil will return,” while the Qere (marginal reading) has a Hiphil imperfect, “he will repay.” The parallel line has an imperative (indicating a prayer/request), so it is best to read a jussive form שָׁחַּשׁ (yasash, “let it [the evil return]”) here.
15 tn Or “for,” indicating a more specific reason why he will praise the Lord’s name (cf. v. 6).
16 tn The perfects in v. 7 are probably rhetorical, indicating the psalmist’s certainty and confidence that God will intercede and I triumph over my enemies.

Psalm 55

For the music director, to be accompanied by stringed instruments; a well-written song by David.

55:1 Listen, O God, to my prayer! Do not ignore my appeal for mercy!
55:2 Pay attention to me and answer me! I am so upset and distressed, I am beside myself.
55:3 because of what the enemy says, and because of how the wicked pressure me, for they hurl trouble down upon me and angrily attack me.
55:4 My heart beats violently within me; the horrors of death overcome me.
55:5 Fear and panic overpower me.

18 tn Or “restless” (see Gen 27:40). The Hiphil is intransitive-expositive, indicating the outward display of an inner attitude.
19 tn Heb “in my complaint.”
20 tn The verb is a Hiphil cohortative from יָעַ֖ה (yqah), which means “to confuse someone” in the Qal and “to go wild” in the Niphal. An Arabic cognate means “to be out of one’s senses, to wander about.” With the vav (ו) conjunctive prefixed to it, the cohortative probably indicates the result or effect of the preceding main verb. Some prefer to emend the form to יָעַּה (yqah), a Hiphil of יָעַ֖ה (yqah), or to יָעָֽה (yqah), a Qal imperfect from יִתָּה (yiqah, “to moan”). Many also prefer to take this verb with what follows (see v. 3).
21 tn Heb “because of [the] voice of [the] enemy.”
22 tn The singular forms “enemy” and “wicked” are collective or representative, as the plural verb forms in the second half of the verse indicate.
23 tn Heb “from before the pressure of the wicked.” Some suggest the meaning “screech” (note the parallel “voice”; cf. NEB “shriil clamour”; NRSV “clamor”) for the rare noun יָעַ֖ה (yqah, “pressure”).
24 tn Heb “wickedness,” but here the term refers to the destructive effects of their wicked acts.
25 tn The verb form in the MT appears to be a Hiphil imperfect from the root יָעָֽה (yiqah, “to sway”), but the Hiphil occurs only here and in the Kethib (consonantal text) of Ps 140:10, where the form יָעַּה (yqah, “let him rain down”) should probably be read. Here in Ps 55:3 it is preferable to read יָעָֽה (yiqah, “they rain down”). It is odd for “rain down” to be used with an abstract object like “wickedness,” but in Job 20:23 God “rains down” anger (unless one emends the text there; see BHS).
26 tn Heb “shakes, trembles.”
27 tn Heb “the terrors of death have fallen on me.”
28 tn Heb “fear and trembling enter into me.”
Psalms 55:6

May death destroy them. May they go down alive into Sheol! For evil is in their dwelling place and in their midst.

As for me, I will call out to God, and the Lord will deliver me.

During the evening, morning, and noontime I will lament and moan, and he will hear me.

He will rescue me and protect me from those who attack me, even though they greatly outnumber me.

God, the one who has reigned as king from long ago, will hear and humiliate them.

1. The meaning of the MT is unclear. The Kethib (consonantal text) reads יַשִּׁי מָוֶת עָלֵימוֹ (yashimavet alemo), “May devastation [be] upon them!” The proposed noun יַשִּׁי מָוֶת (yashiy mavoet) occurs only here and perhaps in the place name Beth-Jeshimoth in Num 33:49. The Qere (marginal text) has יַשִּׁי מָוֶת עָלֵימוֹ (yashiy mavoet alemo) in the half line.

2. Or “injury, harm.”

3. sn Go down alive. This curse imagines a swift and sudden death for those against me. For other examples of the preposition יָשִּׁים (yashim) “against” see Ps 125:9 and 56:7.

4. tn The first verb is clearly a cohortative form, expressing the psalmist’s resolve. The second verb, while formally ambiguous, should also be understood as coherent here.

5. tn The prefixed verbal form with yad (7) consecutive carries on the descriptive (present progressive) force of the preceding imperfect.

6. tn Heb “covers.” The prefixed verbal form with yad (7) consecutive carries on the descriptive (present progressive) force of the verbs in v. 5.

7. Or “injury, harm.”

8. Or “for.”

9. sn Wickedness and destruction. These terms are also closely associated in Ps 7:14.

10. sn It is you. The psalmist addresses the apparent ring-leader of the opposition, an individual who was once his friend.

11. sn It is you. The psalmist addresses the apparent ring-leader of the opposition, an individual who was once his friend.

12. sn It is you. The psalmist addresses the apparent ring-leader of the opposition, an individual who was once his friend.

13. tn Heb “a man according to my value,” i.e., “a person such as I.”

14. sn It is you. The psalmist addresses the apparent ring-leader of the opposition, an individual who was once his friend.

15. sn It is you. The psalmist addresses the apparent ring-leader of the opposition, an individual who was once his friend.

16. sn Go down alive. This curse imagines a swift and sudden death for those against me. For other examples of the preposition יָשִּׁים (yashim) “against” see Ps 125:9 and 56:7.

17. tn The first verb is clearly a cohortative form, expressing the psalmist’s resolve. The second verb, while formally ambiguous, should also be understood as coherent here.

18. tn The prefixed verbal form with yad (7) consecutive normally appears in narrational contexts to indicate past action, but here it continues the anticipatory (future) perspective of the preceding line. In Ps 77:6 one finds the same sequence of cohortative + prefixed verbal form with yad (7) consecutive. In this case as well, both forms refer to future actions.

19. tn Heb “my voice.”

20. tn The perfect verbal form is here used rhetorically to indicate the action is certain to take place (the so-called perfect of certitude).

21. tn Heb “he will redeem in peace my life from [those who draw near to me].”

22. tn Or “for.”

23. tn Heb “among many they are against me.” For other examples of the preposition יָשִּׁים (yashim) used in the sense of “at, against,” see HALOT 842 s.v.; BDB 767 s.v.; IBHS 219 §11.2.14b.

24. tn Heb “God will hear and answer them, even [the] one who sits [from] ancient times.” The prefixed verbal form with yad (7) consecutive carries on the anticipatory force of the preceding imperfect. The verb appears to be a Qal form from יָשִּׁים (yashim, “to answer”). If this reading is retained, the point would be that God “answered” them in judgment. The trans-
They refuse to change, and do not fear God. ¹
Ps 55:20 He attacks his friends; he breaks his solemn promises to them. ²
Ps 55:21 His words are as smooth as butter, but he harbors animosity in his heart. ³
Ps 55:22 His words seem softer than oil, but they are really like sharp swords. ⁴
Ps 55:23 But you, O God, will bring them down to the deep Pit. ⁵
Ps 55:24 Violent and deceitful people will not live even half a normal lifespan. ⁶
But as for me, I trust in you.

Psalm 56 ⁷

For the music director; according to the yonath-elem-rechovim style; a prayer of David, written when the Philistines captured him in Gath. ¹⁹
Ps 56:1 Have mercy on me, O God, for men are attacking me. ²⁰
Ps 56:2 All day long hostile enemies are tormenting me. ²¹
Ps 56:2 Those who anticipate my defeat attack me all day long. ²²
Ps 56:3 When I am afraid, I trust in you. ²³
Ps 56:4 In God— I boast in his promise— in God I trust, I am not afraid. ²⁴
Ps 56:5 All day long they cause me trouble; they make a habit of plotting my demise. ²⁵

¹ sn According to the superscription, David wrote this psalm when the Philistines seized him and took him to King Achish of Gath (see 1 Sam 21:11-15).
² tn According to BDB 983 s.v. לָחַם, the verb is derived from הָלַם (šalām, “to reassure, to comfort”) rather than the homonymic verb “pant after.”
³ tn Heb “a fighter.” The singular is collective for his enemies (see vv. 5-6). The Qal of שָׁלָם (šalām, “fight”) also occurs in Ps 35:1.
⁴ tn The imperfect verbal form draws attention to the continuing nature of the enemies’ attacks.
⁵ tn “to those who watch me [with evil intent].” See also Pss 5:8; 27:11; 54:5; 59:10.
⁶ tn Or “for.”
⁷ tn Some take the Hebrew term מִכְתָּם (mikta’ām) as an adverb modifying the preceding participle and translate, “proudly” (cf. NASB; NIV “in their pride”). The present translation understands the term to be a distinct title here. The LXX is quoted as entronized “on high” in Ps 92:8. (Note the substantive use of the term in Isa 24:4 and see C. A. Briggs and E. G. Briggs (Psalms [ICC], 2:34), who prefer to place the term at the beginning of the next verse.)
⁸ tn Heb “[in] a day.”
⁹ tn Heb “in God I boast, his word.” The syntax in the Hebrew text is difficult. (1) The line could be translated, “in God I boast, [in] his word.” Such a translation assumes that the prepositional phrase “in God” goes with the following verb “I boast” (see Ps 44:8) and that “his word” is appositional to “in God” and more specifically identifies the basis for the psalmist’s confidence. God’s “word” is here understood as an assuring promise of protection. Another option (2) is to translate, “in God I will boast [with] a word.” In this case, the “word” is a song of praise. (In this view the prefixal suffix “his” must be omitted as in v. 10.) The present translation reflects yet another option (3): In this case “I praise his word” is a parenthetical statement, with “his word” being the object of the verb. The sentence begun with the prepositional phrase “in God” is then completed in the next line, with the prepositional phrase being repeated after the parenthesis.
¹⁰ tn Heb “flesh,” which refers by metonymy to human beings (see v. 11, where “man” is used in the same question), envisioned here as mortal and powerless before God.
¹¹ tn The rhetorical question assumes the answer, “Nothing!” The imperfect is used in a modal sense here, indicating capability or potential.
¹² tn Heb “my affairs they disturb.” For other instances of לָתֵי (latēy) “affairs, business,” see BDB 183 s.v. לָתֵי. The Piel of לָשׁוּשׁ (lashōsh) “to hurt” occurs only here and in Isa 63:10, where it is used of “grieving” (or “offending”) the Lord’s holy Spirit. Here in Ps 56:5, the verb seems to carry the nuance “disturb, upset,” in the sense of “cause trouble.”
¹³ tn Heb “against me [are] all their thoughts for harm.”

Ps 56:9 The pronoun is singular; the psalmist addresses each member of his audience individually.
Ps 56:10 The Hebrew noun occurs only here.
Ps 56:11 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
Ps 56:12 The imperfect verbal form draws attention to the continuing nature of the enemies’ attacks.
Ps 56:13 Both the present and the perfect have been translated as "in God I boast, his word.” The syntax in the Hebrew text is difficult. (1) The line could be translated, “in God I boast, [in] his word.” Such a translation assumes that the prepositional phrase “in God” goes with the following verb “I boast” (see Ps 44:8) and that “his word” is appositional to “in God” and more specifically identifies the basis for the psalmist’s confidence. God’s “word” is here understood as an assuring promise of protection. Another option (2) is to translate, “in God I will boast [with] a word.” In this case, the “word” is a song of praise. (In this view the prefixal suffix “his” must be omitted as in v. 10.) The present translation reflects yet another option (3): In this case “I praise his word” is a parenthetical statement, with “his word” being the object of the verb. The sentence begun with the prepositional phrase “in God” is then completed in the next line, with the prepositional phrase being repeated after the parenthesis.
Ps 56:14 The rhetorical question assumes the answer, “Nothing!” The imperfect is used in a modal sense here, indicating capability or potential.
Ps 56:15 tn The literal meaning of this phrase is “silent dove, distant ones.” Perhaps it refers to a particular style of music, a tune title, or a type of musical instrument.
Ps 56:16 tn The precise meaning of the Hebrew word מִכְתָּם (mikta’ām), which also appears in the heading to Ps 16 and 57-60 is uncertain. HALOT 582-83 s.v. defines it as “inscription.”
Ps 56:17 tn The Hebrew noun occurs only here.
Ps 56:18 tn The pronoun is singular; the psalmist addresses each member of his audience individually.
Ps 56:19 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
Ps 56:20 The Hebrew noun occurs only here.
Ps 56:21 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
Ps 56:22 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
Ps 56:23 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
Ps 56:24 The perfect is used, not the participle. (This is the only place in Ps 56 where "and" occurs.)
56:6 They stalk and lurk, they watch my every step, as they prepare to take my life.

56:7 Because they are bent on violence, do not let them escape!

In your anger bring down the nations, O God!

56:8 You keep track of my misery. Put my tears in your leather container!

56:9 My enemies will turn back when I cry out to you for help; I know that God is on my side.

56:10 In God – I boast in his promise – in the Lord – I boast in his promise – in God I trust, I am not afraid. What can mere men do to me?

56:12 I am obligated to fulfill the vows I made to you, O God; I will give you the thank-offerings you deserve.

56:13 when you deliver my life from death. You keep my feet from stumbling, so that I might serve God as I enjoy life.

Psalm 57

For the music director; according to the交替 unsettled style, a prayer of David, written when he fled from Saul into the cave.

57:1 Have mercy on me, O God! Have mercy on me!

For in you I have taken shelter; In the shadow of your wings I take shelter until trouble passes.

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1 tn The verb is from the root הָעָן (ha‘an), which means “to challenge, attack” in Isa 54:15 and “to stalk” (with hostile intent) in Ps 59:3.

2 tn Or “hide.”

3 tn Heb “my heels.”

4 tn Heb “according to,” in the sense of “inasmuch as; since,” or “when; while.”

5 tn Heb “they wait [for] my life.”

6 tc Because of wickedness, deliverance to them. As it stands, the MT makes no sense. The negative particle הָעָן (ha‘an, “there is not,” which is due to ditography of the immediately preceding הָעָן, “aven,” “wickedness”), should probably be added before “deliverance” (see BHS, note a). The presence of an imperative in the next line (note “bring down”) suggests that this line should be translated as a prayer as well, “may there not be deliverance to them.”

7 tn Heb “in anger.” The pronoun your is supplied in the translation for clarification.

8 tn Or perhaps “people” in a general sense.


10 tn Traditionally “your bottle.” Elsewhere the Hebrew word מַכְתָּם (mik’tam, “leather container”) refers to a container made from animal skin which is used to hold wine or milk (see Josh 9:4, 13; Judg 4:19; 1 Sam 16:20). If such a container is metaphorically in view here, then the psalmist seems to be asking God to store up his tears as a reminder of his suffering.

11 tn The word “recorded” is supplied in the translation for clarification. The rhetorical question assumes a positive response (see the first line of the verse).

12 tn Heb “then my enemies will turn back in the day I cry out.” The Hebrew particle אֵז (‘ez, “then”) is probably used here to draw attention to the following statement.

13 tn Heb “this I know, that God is for me.”

14 tn Heb “in God I praise a word.” The syntax of the Hebrew text is difficult. The statement is similar to that of v. 4, except that the third person pronominal suffix is omitted here, where the text has simply “a word” instead of “his word.” (1) One could translate, “in God I will boast [with] a word.” In this case, the “word” refers to a song of praise. (2) If one assumes that God’s word is in view, as in v. 4, then one option is to translate, “in God I boast, [in] his word.” In this case the propositional phrase “in God” goes with the following verb “I boast” (see Ps 44:8) and “[his] word” is appositional to “in God” and more specifically identifies the basis for the psalmist’s confidence. God’s “word” is here understood as an assuring promise of protection. (3) The present translation reflects another option: In this case “I praise [his] word” is a parenthetical statement, with “[his] word” being the object of the verb. The sentence begins with the propositional phrase “in God” is then completed in v. 11, with the propositional phrase being repeated after the parenthesis.

19 tn The phrase “in the Lord” parallels “in God” in the first line. Once again the psalmist parenthetically remarks “I boast in [his] word” before completing the sentence in v. 11.

20 tn The statement is similar to that of v. 4, except “flesh” is used there instead of “man.”

21 tn The rhetorical question assumes the answer, “Nothing!” The imperfect is used in a modal sense here, indicating capability or potential.

22 tn Heb “upon me, O God, [are] your vows.”

23 tn Heb “I will repay thank-offerings to you.”

24 tn The perfect verbal form is probably future perfect; the psalmist promises to make good on his vows once God has delivered him (see Ps 13:5; 52:9). (2) Another option is to understand the final two verses as being added later, after the Lord intervened on the psalmist’s behalf. In this case one may translate, “for you have delivered.” Other options include taking the perfect as (3) generalizing (“for you deliver”) or (4) rhetorical (“for you will”).

25 tn Heb “are not my feet [kept] from stumbling?” The rhetorical question expects the answer, “Of course they are!” The question has been translated as an affirmation for the sake of clarification of meaning.

26 tn Heb “walk before.” For a helpful discussion of the background and meaning of this Hebrew idiom, see M. Cogan and H. Tadmor, II Kings (AB), 254; cf. the same idiom in 2 Kgs 20:3; Isa 38:3.

27 tn Heb “in the light of life.” The phrase is used here and in Job 33:30.

28 sn Psalm 57. The psalmist asks for God’s protection and expresses his confidence that his ferocious enemies will be destroyed by their own schemes.

29 tn Heb “do not destroy.” Perhaps this refers to a particular style of music, a tune title, or a musical instrument. These words also appear in the heading to Ps 58-59, 75.

30 tn The precise meaning of the Hebrew word מַקְתָּם (mik’tam), which also appears in the heading to Ps 16, 56, 58:60 is uncertain. HALOT 582-83 s.v. defines it as “inscription.”

31 sn According to the superscription, David wrote this psalm on the occasion when he fled from Saul and hid in the cave. This probably refers to either the incident recorded in 1 Sam 22:1 or to the one recorded in 1 Sam 24:3.

32 tn Heb “my life has taken shelter.” The Hebrew perfect verbal form probably refers here to a completed action with continuing results.

28 sn In the shadow of your wings. The metaphor likens God to a protective mother bird (see also Ps 17:8; 36:7).
57:2 Long out for help to the sovereign God,5
57:3 May he send help from heaven and deliver me,6
57:4 I am surrounded by lions; I lie down among those who want to devour me,6
57:5 Rise up above the sky, O God! May your splendor cover the whole earth!10
57:6 They have prepared a net to trap me; I am discouraged.11
57:7 I am determined,14 O God! I am determined!

57:8 Awake, my soul!15
57:9 I will give you thanks before the nations, O Master!
57:10 For your loyal love extends beyond the sky,16
57:11 Rise up above the sky, O God! May your splendor cover the whole earth!20

Psalm 58a
For the music director; according to the altashcheth style;22 a prayer23 of David.

58:1 Do you rulers really pronounce just decisions?24

the psalmist’s certitude. The demise of the enemies is so certain that he can speak of it as already accomplished.
14 tn Or perhaps “confident”; Heb “my heart is steadfast.” The “heart” is viewed here as the seat of the psalmist’s volition and/or emotions.
15 tn Heb “glory,” but that makes little sense in the context. Some view ידה (kavod, “glory”) here as a metonymy for man’s inner being (see BDB 459 s.v. ידה 5), but it is preferable to emend the form to ידה (k’vady, “my liver”). Like the heart, the liver is viewed as the seat of one’s emotions. See also Pss 16:9; 30:12; 108:1, as well as H. W. Wolf, Anthropology of the Old Testament, 64, and M. Dahood, Psalms (AB), 1:90. For an Ugaritic example of the heart/liver as the source of joy, see G. R. Driver, Canaanite Myths and Legends, 47-48: “her (Anat’s) liver swelled with laughter, her heart was filled with joy, the liver of Anat with triumph.”
16 tn BDB 1007 s.v. ידה takes “dawn” as an adverbial accusative, though others understand it as a personified direct object. “Dawn” is used metaphorically for the time of deliverance and vindication the psalmist anticipates. When salvation “dawns,” the psalmist will “wake up” in praise.
17 tn Or “the peoples.”
18 tn Heb “for great upon the sky [or “heavens”] [is] your loyal love.”
19 tn Or “be exalted.”
20 tn Heb “over all the earth [be] your splendor.” Though no verb appears, the tone of the statement is a prayer or wish. (Note the imperative form in the preceding line.)
21 sn Psalm 58. The psalmist calls on God to punish corrupt judges because a vivid display of divine judgment will convince observers that God is the just judge of the world who vindicates the godly.
22 tn Heb “do not destroy.” Perhaps this refers to a particular style of music, a tune title, or a musical instrument. These words also appear in the heading to Pss 57, 59, and 75.
23 tn The precise meaning of the Hebrew word מוקֵטֵם (mik-tarm) which also appears in the heading to Pss 16 and 56-57, 59-60 is uncertain. HALOT 582-83 s.v. defines it as “inscription.”
24 tn Heb “Really [in] silence, what is right do you speak?” The Hebrew noun ד_gem (elem, “silence”) makes little, if any, sense in this context. Some feel that this is an indictment of the addressees’ failure to promote justice; they are silent when they should make just decisions. The present translation assumes an emendation to דת (’elem, a metaphorical use of יד, “arm,” “ruler,” see Exod 15:15; Ezek 17:13). The rhetorical question is sarcastic, challenging their claim to be just. Elsewhere thecollocation of יד (davar,
Do you judge people fairly?

58:2 No! You plan how to do what is unjust; you deal out violence in the earth.

58:3 The wicked turn aside from birth; liars go astray as soon as they are born.

58:4 Their venom is like that of a snake, like a deaf serpent that does not hear.

58:5 that does not respond to the magicians, or to a skilled snake-charmer.

58:6 O God, break the teeth in their mouths!

58:7 Let them disappear like water that flows away!

Let them wither like grass!

58:8 Let them be like a snail that melts away as it moves along!

Let them be like stillborn babies that never see the sun!

58:9 Before the kindling is even placed under your pots, he will sweep it away along with both the raw and cooked meat.

58:10 The godly will rejoice when they see vengeance carried out; they will bathe their feet in the blood of the wicked.

58:11 There observers will say, “Yes indeed, the godly are rewarded!” Yes indeed, there is a God who judges in the earth!”

58:11 [there is] venom to them according to the likeness of a snake, sometimes viewed as a measuring scale (see Job 31:6). The rare word also appears in Job 3:16 and Ecclesiastes 5:11.

Or perhaps “cobra” (cf. NASB, NIV). Other suggested species of snakes are “asp” (NEB) and “adder” (NRSV).

58:9 “to step up its ear.” The apparent Hiphil jussive verbal form should be understood as a Qal imperfect with the theme vowel (see GKC 168 §3.l.n).

58:10 “does not listen to the voice of.”

58:11 Following the imperfactive forms in v. 6, the prefixed verbal form is understood as a jussive expressing the psalmist’s wish. Another option is to take the form as an imperfect (indicative) and translate, “they will scatter” (see v. 9). The verb נועש (nu’as; which is a homonym of the more common יועש, “to refuse, reject”) appears only here and in Job 7:5, where it is used of a festering wound from which fluid runs or flows.

58:12 “like water, they go about for themselves.” The translation assumes that the phrase “they go about for themselves” is an implied relative clause modifying “water.” Another option is to take the clause as independent and parallel to what precedes. In this case the enemies would be the subject and the verb could be taken as jussive, “let them wander about.”

58:13 [“wither”; HALOT 593-94 s.v. לַיְלָה]. Since the verb הָלָה (”to wither”) is used of vegetation, it is possible that the noun חָצִיר (khatsir, “grass,” which is visually similar to כִּדְרָה, “arrows”) originally appeared in the text. The translation above assumes that the text originally was כְּמוֹ חָצִיר יִתְמֹלָלוּ (khatsir yitmolalu, “like grass let them wither”). If original, it could have been accidentally corrupted to כִּדְרָה יִתְמֹלָלוּ (”his arrow(s) like they dry up”) with ידְרָה (dardakh, “to tread”) being added later in an effort to make sense of “his arrow(s).”

58:14 There is no “to” be verb in the Hebrew text at this point, but a jussive tone can be assumed based on vv. 6-7.

58:15 “like a melting snail [that] moves along,” A. Cohen (Psalms [SoBB], 184) explains that the text here alludes to “the popular belief that the slimy trail which the snail leaves in its track is the dissolution of its substance.”

58:16 The words “let them be like” are supplied in the translation for stylistic reasons. The jussive mood is implied from the preceding context, and “like” is understood by ellipse (see the previous line).

58:17 This rare word also appears in Job 3:16 and Eccles. 6:3.

58:18 “before your pots perceive thorns.”

58:19 Apparently God (v. 6) is the subject of the verb here.

58:20 “like living, like burning anger he will sweep it away.” The meaning of the text is unclear. The translation assumes that within the cooking metaphor (see the previous line) ו (khay, “like living”) refers here to the meat in 1 Sam 2:15, where it modifies דָּשַׁר, basar, “flesh”) and that זָרַע (zarah; which always refers to God’s “burning anger” elsewhere) here refers to food that is cooked. The pronominal suffix on the verb “sweep away” apparently refers back to the “thorns” of the preceding line. The image depicts swift and sudden judgment. Before the fire has been adequately kindled and all the meat cooked the winds of judgment will sweep away everything in their path.

58:21 The singular is representative here, as is the singular from “wicked” in the next line.

58:22 Following the imperfactive forms of v. 10, the prefixed verbal form with vav (ו) conjunctive probably indicates a result or consequence of what precedes.

58:23 “man.” The singular is representative here.

58:24 “surely [there is] fruit for the godly.”

58:25 The plural participle is unusual here if the preceding קִרְיָה (kiri‘ah) is here a plural of majesty, referring to the one true God. Occasionally the plural of majesty does take a plural attributive (see GKC 428-29 §132.h). It is possible that the final mem (ך) on the participle is enclitic, and that it was later misunderstood as a plural ending. Another option is to translate, “Yes indeed, there are gods who judge in the earth.” In this case, the statement reflects the polytheistic mindset of pagan observers who, despite their theological ignorance, nevertheless recognize divine retribution when they see it.
Psalm 59

For the music director; according to the 

tashcheth style; a prayer of David, written when Saul sent men to surround his house and murder him.

59:1 Deliver me from my enemies, my God!
Protect me from those who attack me!
Rescue me from violent men!
For look, they wait to ambush me;
powerful men stalk me, but not because I have rebelled or sinned, O Lord.

59:4 Though I have done nothing wrong, they are anxious to attack.

59:9 You are my source of strength! I will wait for you!
God will enable me to triumph over my enemies.

59:11 Do not strike them dead suddenly, because then my people might forget the lesson.
Use your power to make them homeless vagabonds and then bring them down, O Lord who shields us!

59:14 They return in the evening; they growl like a dog and prowl around outside the city.

59:16 As for me, I will sing about your strength;
59:7 Look, they hurl insults at me and openly threaten to kill me, for they say, "Who hears?"
59:8 But you, O Lord, laugh in disgust at them; you taunt all the nations.
59:9 You are my source of strength! I will wait for you!
59:10 The God who loves me will help me;

1 sn Psalm 59. The psalmist calls down judgment on his foreign enemies, whom he compares to ravenous wild dogs.
2 tn Heb "do not destroy." Perhaps this refers to a particular style of music, a tune title, or a musical instrument. These words also appear in the superscription to Ps 57-58, 75.
3 tn The precise meaning of the Hebrew word לברד (mik-tam), which also appears in the heading to Ps 16, 56-58, 60 is uncertain. HALOT 582-83 s.v. defines it as "inscription."
4 tn Heb "when Saul sent and they watched his house in order to kill him."
5 sn According to the superscription, David wrote this psalm on the occasion when Saul sent assassins to surround David's house and kill him in the morning (see 1 Sam 19:11). However, the psalm itself mentions foreign enemies (vv. 5, 8). Perhaps these references reflect a later adaptation of an original Davidic psalm.
6 tn Or "make me secure"; Heb "set me on high."
7 tn Heb "from those who raise themselves up [against] me."
8 tn Heb "from the workers of wickedness."
9 tn Heb "from men of bloodshed."
10 tn Heb "my life."
11 sn The point is that the psalmist's enemies have no justifiable reason for attacking him. He has neither rebelled or sinned against the Lord.
12 tn Heb "without sin."
13 tn Heb "they run and they are determined."
14 tn Heb "arise to meet me and see." The Hebrew verb גרד (qar’d, "to meet; to encounter") here carries the nuance of "to help."
15 tn Heb "Lord, God, Hosts." One expects the construct form יָד (elohey) before יהוה (oracle, "hosts"). See Ps 89:9, but יָדוֹת יָדוֹת (y’hody ‘dohom) precedes יהוה (oracle) in Ps 80:1, 19; 84:8 as well.
16 tn Heb "wake up to punish" (see Pss 35:23; 44:23).
17 tn Or "howl"; or "bark."
18 tn Heb "go around."
I will praise your loyal love in the morning.
For you are my refuge and my place of shelter when I face trouble.

59:17 You are my source of strength! I will sing praises to you! For God is my refuge, the God who loves me.

Psalm 60

For the music director; according to the shushan-eduth style, a prayer of David written to instruct others. It was written when he fought against Aram Naharaim and Aram-Zobah. That was when Joab turned back and struck down 12,000 Edomites in the Valley of Salt.

60:1 O God, you have rejected us. You suddenly turned on us in your anger. Please restore us!

60:2 You made the earth quake; you split it open. Repair its breaches, for it is ready to fall.

60:3 You have made your people experience hard times; you have made us drink intoxicating wine.

Psalm 60:6

The precise meaning of the Hebrew expression means “lily of the testimony.” It also appears in the heading to Pss 16, 56-59, is Or “my elevated place” (see Ps 18:2).

Psalm 60:7

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

Psalm 60:10

The translation follows the text of Ps 108:9. When the initial יֵשָׁבָה (‘yeśāḇa, “over”) was misread as יִשָּׁבָה (‘işāḇa, “over me”), the first person verb form was probably altered to an imperative to provide better sense to the line.

Psalm 60:11

The metaphor of the washtub, used to rinse one’s hands and feet, suggests that Moab, in contrast to Israel’s elevated position (vv. 6-7), would be reduced to the status of a servant.
Psalm 62

For the music director; to be played on a stringed instrument; written by David.

62:1 O God, hear my cry for help! Pay attention to my prayer!

62:2 From the most remote place on earth I call out to you in my despair. Lead me up to an inaccessible rocky summit!

62:3 Indeed, you are my shelter, a strong tower that protects me from the enemy. I will be a permanent guest in your home; I will find shelter in the protection of your wings. (Selah)

62:4 For you, O God, hear my vows; you grant me the reward that belongs to your loyal followers.

62:5 Give the king long life! For you, O God, hear my vows; you grant the inheritance of those who fear your name. "Inheritance" is normally used of land which is granted permanently. The cohortative is understood here as indicating his confidence that God will protect him.

62:6 Give the king long life! Make his lifetime span several generations!

62:7 May he reign forever before God!

Decree that your loyal love and faithfulness should protect him. Then I will sing praises to your name continually, as I fulfill my vows day after day.

Psalm 62

For the music director, Jeduthun; a psalm of David.

62:1 For God alone I patiently wait; he is the one who delivers me. He alone is my protector, my deliverer.

62:2 He is my refuge; I will not be upended.

62:3 How long will you threaten as I fulfill my vows? Let them be upended, though not severely. This is inconsistent with the confident mood of the psalm. The adverb probably has an emphatic force here, "I will not be greatly upended" meaning "I will not be annihilated."

62:4 They spend all their time planning how to bring him down. They love to use deceit; they pronounce blessings with their mouths, but inwardly they utter curses. (Selah)
Psalm 63

A psalm of David, written when he was in the Judean wilderness.

63:1 O God, you are my God! I long for you!

My soul thirsts for you, my flesh yearns for you, in a dry and parched land where there is no water.

63:2 Yes, in the sanctuary I have seen you, and I have witnessed your power and splendor.

63:3 Because experiencing your loyal love is better than life itself, my lips will praise you.

63:4 For this reason I will praise you while I live;

63:5 Patiently wait for God alone, my soul!

For he is the one who gives me confidence.

63:6 He alone is my protector and deliverer.

He is my refuge; I will not be upended.

God delivers me and exalts me; God is my strong protector and my shelter.

63:8 Trust in him at all times, you people! Pour out your hearts before him!

God is our shelter! (Selah)

63:9 Men are nothing but a mere breath; human beings are unreliable.

When they are weighed in the scales, all of them together are lighter than air.

63:10 Do not trust in what you can gain by oppression!

Do not put false confidence in what you can gain by robbery!

If wealth increases, do not become attached to it!

63:11 God has declared one principle; two principles I have heard:

God is strong,

and you, O Lord, demonstrate loyal love.

Psalm 63

According to the psalm superscription David wrote the psalm while in the "wilderness of Judah." Perhaps this refers to the period described in 1 Sam 23:24-24 or to the incident mentioned in 2 Sam 15:23.

63:11 God is strong,

and you, O Lord, demonstrate loyal love.

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63:11 God is strong,

and you, O Lord, demonstrate loyal love.
Psalm 64

For the music director; a psalm of David.

64:1 Listen to me, O God, as I offer my lament!

1 sn I will lift up my hands. Lifting up one’s hands toward God was a gesture of prayer (see Ps 28:2; Lam 2:19) or respect (Ps 119:48).

2 tn Heb “like fat and fatness.”

3 tn Or “me.”

4 tn Heb “and [with] lips of joy my mouth praises.”

5 tn The Hebrew term תָּמְנוּ (tamnu) is used here in the sense of “whom, whenever,” as in Ps 78:34.

6 tn Or “[source of] help.”

7 tn Heb “in the shadow of your wings.”

8 tn Or “I.” The Hebrew term מַעַל (ma‘al) with a pronominal suffix is often equivalent to a pronoun, especially in poetry (see BDB 680 s.v. מַעַל 4.a).

9 tn Heb “clings after.” The expression means “to pursue with determination” (see Judg 20:45; 1 Sam 14:22; 1 Chr 10:2; Jer 42:16).

10 tn Heb “but they for destruction seek my life.” The pronoun “they” must refer here to the psalmist’s enemies, referred to at this point for the first time in the psalm.


12 tn Heb “they will deliver him over to the sword.” The third masculine plural subject must be indefinite (see GKC 460 §144.f) and the singular pronominal suffix either representative or distributive (emphasis that each one will be so treated). Active verbs with indefinite subjects may be translated as passives with the object (in the Hebrew text) as subject (in the translation).

13 tn Heb “they will be [the] portion of jackals”; traditionally, “of foxes.”

14 sn The psalmist probably refers to himself in the third person here.

15 tn Heb “who swears [an oath] by him.”

16 tn The Niphal of this verb occurs only here and in Gen 8:2, where it is used of God “stopping” or “damming up” the great deep as he brought the flood to an end.

17 sn Psalm 64. The psalmist asks God to protect him from his dangerous enemies and then confidently affirms that God will destroy his enemies and demonstrate his justice in the sight of all observers.

18 tn Heb “my voice.”

Protect my life from the enemy’s terrifying attacks. 20

64:2 Hide me from the plots of evil men, from the crowd of evildoers. 21

64:3 They sharpen their tongues like a sword; they aim their arrow, a slanders charge. 23

64:4 in order to shoot down the innocent in sealed places. They shoot at him suddenly and are unafraid of retaliation. 25

64:5 They encourage one another to carry out their evil deed. 26

They plan how to hide snares, and boast, “Who will see them?” 29

64:6 They devise unjust schemes; they Disguise a well-conceived plot. 32

Man’s inner thoughts cannot be discovered. 33

64:7 But God will shoot at them;

19 tn The imperfect verbal form is used here to express the psalmist’s request.

20 tn Heb “from the terror of [the] enemy.” “Terror” is used here metonymically for the enemy’s attacks that produce fear because they threaten the psalmist’s life.

21 tn Heb “workers of wickedness.”

22 tn Heb “who.” A new sentence was started here in the translation for stylistic reasons.

23 tn Heb “a bitter word.”

24 tn The psalmist uses the singular because he is referring to himself here as representative of a larger group.

25 tn Heb “and are unafraid.” The words “of retaliation” are supplied in the translation for clarification.

26 tn Heb “they give strength to themselves, an evil matter [or ‘word’].”

27 tn Heb “they report about hiding.”

28 tn Heb “they say.”

29 tn If this is a direct quotation (cf. NASB, NIV), the pronoun “them” refers to the snares mentioned in the previous line. If it is an indirect quotation, then the pronoun may refer to the enemies themselves (cf. NEB, which is ambiguous). Some translations retain the direct quotation but alter the pronoun to “us,” referring clearly to the enemies (cf. NRSV).

30 tn Heb “search out, examine,” which here means (by metonymy) “devise.”

31 tn The MT has זָכַר (zakar, “we are finished”), a Qal perfect first common plural form from the verbal root זכר (zakar). Some understand this as the beginning of a quotation of the enemies’ words and translate, “we have completed,” but the Hiphil would seem to be required in this case. The present translation follows many medieval Hebrew manuscripts in reading זָכַר (zakar, “they hide”), a Qal perfect first common plural form from the verbal root זכר (zakar). Some manuscripts have נָשַׁל (nashal, “to search”) or נָשַׁל (nashal, “to examine”).

32 tn Heb “a searched-out search,” which is understood as referring here to a thoroughly planned plot to destroy the psalmist.

33 tn Heb “and the inner part of man, and a heart [is] deep.” The point seems to be that a man’s inner thoughts are incapable of being discovered. No one is a mind reader! Consequently the psalmist is vulnerable to his enemies’ well-disguised plots.

34 tn The prefixed verb with vav (ו) consecutive is normally used in narrative contexts to describe completed past actions. It is possible that the conclusion to the psalm (vv. 7-10) was added to the lament after God’s judgment of the wicked in response to the psalmist’s lament (vv. 1-6). The translation assumes that these verses are anticipatory and express the psalmist’s confidence that God would eventually judge the wicked. The psalmist uses a narrative style as a rhetorical device to emphasize his certitude. See GKC 329-30 §111.w.
Psalm 65

For the music director; a psalm of David, a song.

65:1 Praise awaits you, O God, in Zion. Vows made to you are fulfilled.

65:2 You hear prayers; all people approach you.

65:3 Our record of sins overwhelms me, but you forgive our acts of rebellion.

65:4 How blessed is the one whom you choose, and allow to live in your palace courts.

May we be satisfied with the good things of your house – your holy palace.

65:5 You answer our prayers by performing awesome acts of deliverance, O God, our savior.

All the ends of the earth trust in you, as well as those living along the wide seas.

65:6 You created the mountains by your power, and demonstrated your strength.

65:7 You calm the raging seas and their roaring waves, as well as the commotion made by the nations.

65:8 Even those living in the most remote areas are awestruck by your acts; you cause those living in the east and west to praise you.

65:9 You visit the earth and give it rain; you make it rich and fertile with overflowing streams full of water.

You provide grain for them; for you prepare the earth to yield its crops.

2 tn The perfect verbal form here expresses the psalmist’s certainty about the coming demise of the wicked.

2 tn The translation follows the traditional accentuation of the MT. Another option is to translate, “But God will shoot them down with an arrow, suddenly they will be wounded” (cf. NIV, NRSV).

3 tc The MT reads literally, “and they caused him to stumble, upon them, their tongue.” Perhaps the third plural subject of the verb is indefinite with the third singular pronominal suffix attached to the verb “prolong (nudal; see HALOT 678 s.v. נדָל), which is attested elsewhere in the Hitpolel stem; not the root נד (nadal, as proposed by BDB 622 s.v. נד), which does not occur elsewhere in this stem.

3 tc Many medieval Hebrew MSS read נדָל (nadal, “seas”), or emend the plural נוד (nud, “sea”) to נוד (nud, “sea”); or emend the plural נוד (nud, “sea”) to נוד (nud, “sea”). In this case the final mem (ם) could be treated as dittographic; note the mem on the beginning of the first word in v. 6.

4 tn The Hitpolel verbal form is probably from the root רח (rakhoq, “roar of the seas.”) The plural adjective is probable in the Hitpolel stem, not the root רח (rakhoq, “roar of the seas.”)

5 tc Many medieval Hebrew MSS read רח (rakhoq, “roar of the seas.”) instead of רח (rakhoq, “roar of the seas.”) and they will see).

6 tn Heb “the work of God,” referring to the judgment described in v. 7.

7 tn Heb “upright in heart.”

8 tn That is, about the Lord’s accomplishments on their behalf.

9 sn Psalm 65. The psalmist praises God because he forgives sin and blesses his people with an abundant harvest.

10 tn Heb “for you, silence, praise.” Many prefer to emend the noun ניח (nich, “silence”) to a participle ניח (nich), from the root ניח (nich, “be silent”), understood here in the sense of “wait.”

11 tn Heb “O one who hears prayer.”

12 tn Heb “to you all flesh comes.”

13 tn Heb “the records of sins are too strong for me.”

14 tn Or “make atonement for.”

15 tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 1:1; 2:12; 34:9; 41:1; 84:12; 89:15; 106:3; 112:1; 127:1; 128:1; 144:15).

16 tn Heb “[whom] you bring near [so that] he might live [in your courts].”

17 sn Or “temple.”

18 tn Heb “[with] awesome acts in deliverance you answer us, O God of our salvation.”

19 sn All the ends of the earth trust in you. This idealistic portrayal of universal worship is typical of hymnic hyperbole, though it does anticipate eschatological reality.

20 tc Heb “and [the] distant sea.” The plural adjective is problematic after the singular form “sea.” One could emend ים (yam, “sea”) to ימי (yami, “seas”), or emend the plural form ימי (yamim, “seas”) to ימי (yamim, “seas”). In this case the final mem (ם) could be treated as dittographic; note the mem on the beginning of the first word in v. 6.

21 tn Heb “[the] one who establishes [the] mountains by his power.”

22 tn Heb “one [who] is girded with strength”; or “one [who] girds himself with strength.”

23 tn Heb “the roar of the seas.”

24 sn The raging seas... the commotion made by the nations. The raging seas symbolize the turbulent nations of the earth (see Ps 46:2-3, 6; Isa 17:12).

25 tn Heb “and the inhabitants of the ends fear because of your signs.” God’s “signs” are the “awesome acts” (see v. 5) he performs in the earth.

26 tn Heb “the goings out of the morning and the evening you cause to shout for joy.” The phrase “goings out of the morning and evening” refers to the sunrise and sunset, that is, the east and the west.

27 tn The verb form is a Polel from פָּה (pa, “be abundant”), a verb which appears only here and in Joel 2:24 and 3:13, where it is used in the Hiphil stem and means “overflow.”

28 tn Heb “you greatly enrich it.”

29 tn Heb “[with] a channel of God full of water.” The divine name is probably used here in a superlative sense to depict a very deep stream (“a stream fit for God,” as it were).

30 tn The pronoun apparently refers to the people of the earth, mentioned in v. 8.

31 tn Heb “for thus [referring to the provision of rain described in the first half of the verse] you prepare it.” The third feminine singular pronominal suffix attached to the verb “prepare” refers back to the “earth,” which is a feminine noun with regard to grammatical form.
Psalm 66

For the music director; a song, a psalm.

66:1 Shout out praise to God, all the earth!
66:2 Sing praises about the majesty of his reputation!
66:3 Say to God:
   “How awesome are your deeds!
   Because of your great power your enemies cower in fear before you.
66:4 All the earth worships you and sings praises to you!
   They sing praises to your name!” (Selah)
66:5 Come and witness God’s exploits
   on behalf of people! (Selah)
66:6 He turned the sea into dry land;
66:7 he rules by his might; 
66:8 our God, you nations!
   You nations praise our God.

66:9 He rules by his might; 
66:10 you brought us out into a wide open place.
66:11 You led us into a trap;
66:12 you caused us to suffer.
66:13 I will enter your temple with burnt sacrifices;
   I will fulfill the vows I made to you,
66:14 which my lips uttered and my mouth spoke when I was in trouble.
66:15 I will offer up to you fattened animals as burnt sacrifices, 
   along with the smell of sacrificial rams.
I will offer cattle and goats. (Selah)
66:16 Come! Listen, all you who are loyal to God!

Psalm 66 is a hymn of praise to God, acknowledging his mighty acts and inviting all nations to worship him.

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1 sn Psalm 66. The psalmist praises God because he has delivered his people from a crisis.
2 tn Heb “his name,” which here stands metonymically for God’s reputation.
3 tn See Deut 33:29; Ps 81:15 for other uses of the verb קָה (qah) in the sense “cower in fear.” In Ps 18:44 the verb seems to carry the nuance “be weak, powerless” (see also Ps 109:24).
4 tn Or “trenches,” or “furrows.”
5 tn Heb “flatten, cause to sink.”
6 tn Heb “its vegetation you bless.” Divine “blessing” often involves endowing an object with special power or capacity.
7 tn Heb “your good,” which refers here to agricultural blessings.
8 tn See Deut 33:29; Ps 81:15 for other uses of the verb קָה (qah) in the sense “cower in fear.” In Ps 18:44 the verb seems to carry the nuance “be weak, powerless” (see also Ps 109:24).
9 tn Heb “your paths drip with abundance.”
10 sn Psalm 66. The psalmist praises God because he has delivered his people from a crisis.
11 tn Heb “make honorable his praise.”
12 tn See Deut 33:29; Ps 81:15 for other uses of the verb קָה (qah) in the sense “cower in fear.” In Ps 18:44 the verb seems to carry the nuance “be weak, powerless” (see also Ps 109:24).
13 tn Or “bows down to.” The prefixed verbal forms in v. 4 are taken (1) as imperfects expressing what is typical. Another option (2) is to interpret them as anticipatory (“all the earth will worship you”) or (3) take them as jussives, expressing a prayer or wish (“may all the earth worship you”).
14 tn Or “acts” (see Ps 46:8).
15 tn Or “acts” (see Ps 46:8).
16 tn Heb “awesome” is an act toward the sons of man. It is unclear how the prepositional phrase relates to what precedes. If collocated with “act,” it may mean “on behalf of” or “toward.” If taken with “awesome” (see 1 Chr 16:25; Ps 89:7; 96:4; Zeph 2:11), one might translate “his awesome acts are beyond human comprehension” or “his awesome acts are superior to anything men can do.”
17 sn He turned the sea into dry land. The psalmist alludes to Israel’s crossing the Red Sea (Exod 14:21), they passed through the river on foot. Let us rejoice in him there!
18 tn Because of the reference to “the river,” some understand this as an allusion to Israel’s crossing the Jordan River. However, the Hebrew term נֶה (neh) does not always refer to a “river” in the technical sense; it can be used of sea currents (see Jon 2:4). So this line may also refer to the Red Sea crossing (cf. NEB).
19 tn The adverb נְשָׂע (nashu’), “there,” is used here, as often in poetic texts, to point “to a spot in which a scene is localized vividly in the imagination” (BDB 1027 s.v.).
20 tn Heb “[the] one who rules.”
21 tn Heb “his eyes watch.” “Eyes” are an anthropomorphism, attributed to God here to emphasize his awareness of all that happens on earth.
22 tn The verb form is jussive (note the negative particle נָ, ‘n), The Kethib (consonantal text) has a Hiphil form of the verb, apparently to be understood in an exhibitive sense (“demonstrate stubborn rebellion”; see BDB 927 s.v. כָּחַשׁ Hiph), while the Qere (marginal reading) has a Qal form, to be understood in an intransitive sense. The preposition לְ (lamed) with pronominal suffix should be understood in a reflexive sense (“for themselves”) and indicates that the action is performed with the interest of the subject in mind.
23 tn Heb “bless,” in the sense of declaring “God to be the source of [special power]” (see HALOT 160 s.v. לְשׁוֹנ pi).
24 tn Heb “cause the voice of his praise to be heard.”
25 tn Heb “the one who places our soul in life.”
26 tn Or “indeed.”
27 tn Heb “you brought us into a net.” This rare word for “net” also occurs in Ezek 12:13; 13:21; 17:20.
28 tn Heb “you placed suffering on our hips.” The noun מַעֲקָח (ma’akah, “suffering”) occurs only here in the OT.
29 tn The MT reads נָהְרָי (saturating) “for everything” (cf. v. 10, “for everything”), but this should be emended to נָהָר (nahar, “wide open place”); i.e., “relief,” a reading supported by several ancient versions (LXX, Syriac, Jerome, Targum).
30 tn Here the psalmist switches to the singular; he speaks as the representative of the nation.
31 tn Heb “all of the fearers of God.”
Psalm 67

For the music director; by David, a psalm, a song.

67:1 May God show us his favor and bless us!

May he smile on us! (Selah)

67:2 Then those living on earth will know what you are like; all nations will know how you deliver your people.

67:3 Let the nations thank you, O God! Let all the nations thank you (Selah)

67:4 Let foreigners rejoice and celebrate! For you execute justice among the nations, and govern the people living on earth.

67:5 Let the nations thank you, O God! Let all the nations thank you.

Psalm 68

For the music director; by David, a psalm, a song.

68:1 God springs into action!

His enemies scatter; his adversaries run from him.

68:2 As smoke is driven away by the wind, so you drive them away.

As wax melts before fire, so the wicked are destroyed before God.

68:3 But the godly are happy; they rejoice before God and are overcome with joy.

68:4 Sing to God! Sing praises to his name!

Exalt the one who rides on the clouds!

For the Lord is his name!

fixed verbal forms in v. 5 are understood as jussives in this call to praise.

16 tn The prefixed verb forms in vv. 6b-7a are understood as jussives.

17 tn Heb “will fear him.” After the jussive of the preceding line, the prefixed verbal form with prefixed vav (ו) conjunctive is understood as indicating purpose/result. (Note how v. 3 anticipates the universal impact of God showing his people blessing.) Another option is to take the verb as a jussive and translate, “Let all the ends of the earth fear him.”

18 sn Psalm 68. The psalmist depicts God as a mighty warrior and celebrates the fact that God exerts his power on behalf of his people.

19 tn Or “rises up.” The verb form is an imperfect, not a jussive. The psalmist is describing God’s appearance in battle in a dramatic fashion.

20 tn Heb “those who hate him.”

21 sn The wording of v. 1 echoes the prayer in Num 10:35: “Sing into action, Lord! Then your enemies will be scattered and your adversaries will run from you.”

22 tn Heb “as smoke is scattered, you scatter [them].”

23 tn By placing the subject first the psalmist highlights the contrast between God’s ecstatic people and his defeated enemies (vv. 1-2).

24 tn Heb “and they are happy with joy” (cf. NEB). Some translate the prefixed verbal forms of v. 3 as jussives, “Let the godly be happy, let them rejoice before God, and let them be happy with joy!” (cf. NASB, NIV, NRSV; note the call to praise in v. 4.)

25 tn Traditionally the Hebrew term יָרָעָה (yarawah) is taken as “steppe-lands” (often rendered “deserts”), but here the form is probably a homonym meaning “clouds.” Verse 33, which depicts God as the one who “rides on the sky” strongly favors this (see as well Deut 33:26), as does the reference in v. 9 to God as the source of rain. The term יָרָעָה (yarawah, “cloud”) is cognate with Akkadian urpata/erpata and with Ugaritic ūpt. The picturesque krb ūpt (“one who rides on the clouds”) appears in Ugaritic mythological texts as an epithet of the storm god Baal. The nonphonemic interchange of the bilabial consonants b and p is attested elsewhere in roots common to Hebrew and Ugaritic, though the phenomenon is relatively rare.

26 tc Heb “in the Lord his name.” If the MT is retained, the preposition לְ (lā) is introducing the predicate (the so-called bet of identity), “the Lord is his name.” However, some prefer to emend the text to לְבַּן יִהְיָה (lāḇān yēyah, “for Yah is his name”). This emendation, reflected in the present translation, assumes a confusion of bet (ב) and kaf (כ) and haplography of yod (ו).
Rejoice before him!

68:5 He is a father to the fatherless and an advocate for widows. God rules from his holy palace. 2

68:6 God settles those who have been desert in their own homes; he frees prisoners and grants them prosperity. But sinful rebels live in the desert. 5

68:7 O God, when you lead your people into battle, when you march through the desert, (Selah)

68:8 the earth shakes, yes, the heavens pour down rain before God, the God of Sinai, before God, the God of Israel.

68:9 O God, you cause abundant showers to fall on your chosen people. 11 When they are tired, you sustain them. 13

68:10 for you live among them. 14

You sustain the oppressed with your good blessings, O God.

68:11 The Lord speaks; many, many women spread the good news.

68:12 Kings leading armies run away—their leaders run away. The lovely lady of the house divides up the loot.

68:13 When you lie down among the sheepfolds, the wings of the dove are covered with silver and with glittering gold.

68:14 When the sovereign Judge scatters kings, let it snow on Zalmon!

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1 sn God is depicted here as a just ruler. In the ancient Near Eastern world a king was responsible for promoting justice, including caring for the weak and vulnerable, epitomized by the fatherless and widows.

2 tn Heb “God [is] in his holy dwelling place.” He occupies his throne and carries out his royal responsibilities.

3 tn Heb “God causes the solitary ones to dwell in a house.” The participle suggests this is what God typically does.

4 tn Heb “he brings out prisoners into prosperity.” Another option is to translate, “he brings out prisoners with singing” (cf. NIV). The participle suggests this is what God typically does.

5 tn Or “in a parched [land],” 6 sn God delivers the downtrodden and oppressed, but sinful rebels who oppose his reign are treated appropriately.

6 tn Heb “when you go out before your people.” The Hebrew idiom “go out before” is used here in a militaristic sense of leading troops into battle (see Judg 4:14; 9:39; 2 Sam 5:24).

7 sn When you march through the desert. Some interpreters think that v. 7 alludes to Israel’s exodus from Egypt and its subsequent travels in the desert. Another option is that v. 7, like v. 8, echoes Judg 5:4, which describes how the God of Sinai marched across the desert regions to do battle with Sisera and his Canaanite army.

8 tn Heb “this one of Sisera.” The phrase is a divine title, perhaps indicating that the Loño rules from Sinai.

9 sn The language of vv. 7-8 is reminiscent of Judg 5:4-5, which tells how the God of Sinai came in the storm and annihilated the Canaanite forces led by Sisera. The presence of allusion does not mean, however, that this is a purely historical reference. The psalmist is describing God’s typical appearance as a warrior in terms of his prior self-revelation as ancient events are reactualized in the psalmist’s experience. (For a similar literary technique, see Hab 3.)

10 tn The verb נָו (nu, “cause rain to fall”) is a homonym of the more common נָו (‘brandish’).

11 tn Heb “[on] your inheritance.” This refers to Israel as God’s specially chosen people (see Pss 28:9; 33:12; 74:2; 78:62; 71:5; 94:5, 14; 106:40). Some take “your inheritance” with what follows, but the vav (ו) prefixed to the following word (note נָו, ‘nu) makes this syntactically unlikely.

12 tn Heb “it [is],” referring to God’s “inheritance.”

13 tn Heb “it,” referring to God’s “inheritance.”

14 tn The meaning of the Hebrew text is unclear; it appears to read, “your animals, they live in it,” but this makes little, if any, sense in this context. Some suggest that נָו (nu) is a rare homonym here, meaning “community” (BDB 312 s.v.) or “dwelling place” (HALOT 310 s.v. III נָו). In this case one may take “your community/dwelling place” as appositional to the third feminine singular pronominal suffix at the end of v. 9, the antecedent of which is “your inheritance.” The phrase נָו כְּבוֹד (nu kibodh, “they live in it”) may then be understood as an asyndetic relative clause modifying “your community/dwelling place.” A literal translation of v. 9b-10a would be, “when it [your inheritance] is tired, you sustain it, your community/dwelling place in [which] they live.”

15 tn Or “it.”

16 tn Heb “the ones spreading the good news [are] a large army.” The participle translated “the ones spreading the good news” is a feminine plural form. Apparently the good news here is the announcement that enemy kings have been defeated (see v. 12).

17 tn The verbal repetition draws attention to the statement. 18 tn The Hebrew form appears to be the construct of מִי (mi, “pasture”) but the phrase “pasture of the house” makes no sense here. The translation assumes that the form is an alternative or corruption of מִי (‘mi, “beautiful woman”). A reference to a woman would be appropriate in light of v. 11b.

19 tn Or “it.”

20 tn The meaning of the Hebrew word translated “sheepfolds” is uncertain. There may be an echo of Judg 5:16 here.

21 tn Heb “and her pinions with the yellow of gold.”

22 sn The point of the imagery of v. 13 is not certain, though the reference to silver and gold appears to be positive. Both would be part of the loot carried away from battle (see v. 12b).

23 tn The second Hebrew text adds “in it.” The third feminine singular pronominal suffix may refer back to God’s community/dwelling place (v. 10).

24 tn The verb form appears to be a Hiphil jussive from מַשָּׁל (shalah), which is usually understood as a denominative verb from מַשָּׁל (shal, “snow”) with an indefinite subject. The form could be taken as a preterite, in which case one might translate, “when the sovereign judge scattered kings, it snowed on Zalmon” (cf. NIV, NRSV). The point of the image is unclear. Perhaps “snow” suggests fertility and blessing (see v. 9 and Isa 55:10), or the image of a snow-capped mountain suggests grandeur.

25 sn Zalmon was apparently a mountain in the region, perhaps the one mentioned in Judg 9:46 as being in the vicinity of Shechem.
Psalms 68:15

68:15 The mountain of Bashan4 is a towering mountain;²
the mountain of Bashan is a mountain with many peaks.³
68:16 Why do you look with envy,⁴ O mountains⁵ with many peaks, at the mountain where God has decided
to live?⁶
Indeed⁷ the Lord will live there⁸ permanently!
68:17 God has countless chariots;¹⁰ they number in the thousands.⁹
The Lord comes from Sinai in holy splendor.¹⁰
68:18 You ascend on high,¹¹ you have taken many captives.¹²
You receive tribute¹³ from¹⁴ men, including even sinful rebels.
Indeed the Lord God lives there!¹⁵
68:19 The Lord deserves praise¹⁶ Day after day,¹⁷ he carries our burden, the God who delivers us. (Selah)

1 sn The mountain of Bashan probably refers to Mount Hermon.
2 tn Heb “a mountain of God.” The divine name is probably used here in a superlative sense to depict a very high mountain (“a mountain fit for God,” as it were). Cf. NIV “are majestic mountains”; NRSV “O mighty mountain.”
3 tn The meaning of the Hebrew term, which appears only here in the OT, is uncertain. HALOT 174 s.v. גַּבְנִים suggests “many-peaked,” while BDB 148 s.v. גַּבָּן suggests “rounded summit.”
4 tn The meaning of the Hebrew verb רְצַד (rasad), translated here “look with envy,” is uncertain; it occurs only here in the OT. See BDB 952-53. A cognate verb occurs in later Aramaic with the meaning “to lie in wait; to watch” (Jastrow 1492 s.v. רְצַד).
5 tn Perhaps the apparent plural form should be read as a singular with enclitic mem (ם; later misinterpreted as a plural ending). The preceding verse has the singular form.
6 tn Heb “[at] the mountain God desires for his dwelling place.” The reference is to Mount Zion/Jerusalem.
7 tn The Hebrew particle הִנְּ (‘) has an emphatic function here.
8 sn The word “there” is supplied in the translation for clarification.
9 sn Heb “thousands of [?]”. The meaning of the word שַּׁאֲנָן (sha’ānān), which occurs only here in the OT, is uncertain. Perhaps the form should be emended to שַׁאֲנָן (sha’ānam, “at ease”) and be translated here “held in reserve.”
10 sn The MT reads הבֵּית (’bēt), which many derive, “to kill by stoning”) and translates, “[in] their portion.”
11 sn Or “among.”
12 sn Heb “the hairy forehead of the one who walks about in holiness,” which is syntactically difficult. The present translation assumes an emendation to עַל אֶשְׁלָה (’al ḥēlāh, “on your head,” see HBS note b.b and Deut 33:32).
13 tn Heb “to the elevated place”; or “on high.” This probably refers to the Lord’s throne on Mount Zion.
14 sn Heb “you have taken captives captive.”
15 sn Or “gifts.”
16 tn Or “among.”
17 sn It is possible to take this phrase with what precedes (“The Lord deserves praise day after day”) rather than with what follows.

68:20 Our God is a God who delivers; the Lord, the sovereign Lord, can rescue from death.¹⁸
68:21 Indeed God strikes the heads of his enemies, the hairy foreheads of those who persist in rebellion.¹⁹
68:22 The Lord says, “I will retrieve them²⁰ from Bashan, I will bring them back from the depths of the sea,
68:23 so that your feet may stomp²¹ in their blood,
and your dogs may eat their portion of the enemies’ corpses.”²²
68:24 They²³ see your processions, O God—the processions of my God, my king, who marches along in holy splendor.²⁴
68:25 Singers walk in front; musicians follow playing their stringed instruments,²⁵ in the midst of young women playing tambourines.²⁶
68:26 In your large assemblies praise God, the Lord, in the assemblies of Israel²⁷
68:27 There is little Benjamin, their ruler,²⁸ and the princes of Judah in their robes,²⁹ along with the princes of Zebulun and the princes of Naphtali.
68:28 God has decreed that you will be powerful.³⁰
O God, you who have acted on our behalf, demonstrate your power,
68:29 as you come out of your temple in Jerusalem.³¹

18 tn Heb “and to the Lord, the Lord, to death, goings out.”
19 tn Heb “the hairy forehead of the one who walks about in his guilt.” The singular is representative.
20 tn That is, the enemies mentioned in v. 21. Even if they retreat to distant regions, God will retrieve them and make them taste his judgment.
21 tc Some (e.g. NRSV) prefer to emend יִרְדֹּת (yirdōt) to יִרְדָּה (yirdāh), “bathe”; see Ps 58:10.
22 tn Heb “[and] the tongue of your dogs from [the] enemies [may eat] its portion.”
23 tn The subject is probably indefinite, referring to bystanders in general who witness the procession.
24 tn The Hebrew text has simply “in holiness.” The words “who marches along” are supplied in the translation for stylistic reasons.
25 tn Heb “after [are] the stringed instrument players.”
26 sn To celebrate a military victory, women would play tambourines (see Exod 15:20; Judg 11:34; 1 Sam 18:6).
27 tn Heb “from the fountain of Israel,” which makes little, if any, sense here. The translation assumes an emendation to מִבְּרוֹעַ יִשְׂרָאֵל (mib’rō’u yish’ra’ēl, “in the assemblies of [Israel]”).
28 sn Little Benjamin, their ruler. This may allude to the fact that Israel’s first king, Saul, was from the tribe of Benjamin.
29 tc The MT reads רַגְמָת (ragmāt), which many derive from רָגַם (ragām, “to kill by stoning”) and translates, “[in] their heaps,” that is, in large numbers.
30 sn Heb “God has commanded your strength.” The statement is apparently addressed to Israel (see v. 26).
31 sn Heb “Be strong, O God, [you] who have acted for us, from your temple in Jerusalem.”

Map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
Kings bring tribute to you.  
68:30 Sound your battle cry against the wild beast of the reeds, and the nations that assemble like a herd of calves led by bulls! They humble themselves and offer gold and silver as tribute. God scatters the nations that like to do battle.  
68:31 They come with red cloth from Egypt, Ethiopia voluntarily offers tribute to God.  
68:32 O kingdoms of the earth, sing to God! Sing praises to the Lord, (Selah)  
68:33 to the one who rides through the sky from ancient times!  
68:34 Acknowledge God’s power, his sovereignty over Israel, and the power he reveals in the skies!

68:35 You are awe-inspiring, O God, as you emerge from your holy temple! It is the God of Israel who gives the people power and strength. God deserves praise!

Psalm 69

For the music director; according to the tune of “Lilith,” by David.

69:1 Deliver me, O God, for the water has reached my neck.  
69:2 I sink into the deep mire where there is no solid ground; I am in deep water, and the current overpowers me.  
69:3 I am exhausted from shouting for help; my throat is sore; my eyes grow tired of looking for my God.  
69:4 Those who hate me without cause are more numerous than the hairs of my head.

Those who want to destroy me, my enemies for no reason, outnumber me. They make me repay what I did not steal! O God, you are aware of my foolish sins.

My guilt is not hidden from you. Let none who rely on you be disgraced because of me,
O sovereign Lord and king!  
Let none who seek you be ashamed because of me, 
O God of Israel!

69:7 For I suffer humiliation for your sake and am thoroughly disgraced.

69:8 My own brothers treat me like a stranger; they act as if I were a foreigner.

69:9 Certainly zeal for your house consumes me; I endure the insults of those who insult you.

69:10 I weep and refrain from eating food which causes others to insult me. I wear sackcloth and they ridicule me.

69:12 Those who sit at the city gate gossip about me; drunkards mock me in their songs.

69:13 O Lord, may you hear my prayer and be favorably disposed to me!

O God, because of your great loyal love, answer me with your faithful delivery!

69:14 Rescue me from the mud! Don’t let me sink! Deliver me from those who hate me, from the deep water!

69:15 Don’t let the current overpower me! Don’t let the deep swallow me up! Don’t let the Pit devour me!

69:16 Answer me, O Lord, for your loyal love is good!
Pour out your judgment\textsuperscript{4} on them! May your raging anger\textsuperscript{2} overtake them!\textsuperscript{5} May their camp become desolate, their tents uninhabited!\textsuperscript{6}

For they harass\textsuperscript{4} the one whom you discipline;\textsuperscript{5} they spread the news about the suffering of those whom you punish.\textsuperscript{5}

Hold them accountable for all their sins!\textsuperscript{7} Do not vindicate them!\textsuperscript{8}

May their names be deleted from the list. So this curse is a very vivid way of asking that the enemies die.\textsuperscript{9}

The psalmist makes the point that his enemies take advantage of such divine discipline by harassing his enemies (v. 4), but he is also aware of his sinfulness (v. 5) as he expresses his suffering (v. 8). He also makes clear that the psalm is written to an individual who is not God himself. For a detailed discussion of the grammatical point with the use of the construct state (and in Appositional Hendiadys), see J. L. Mounce, "Words in the Construct State (and in Appositional Hendiadys)\textsuperscript{10}

The psalmist is innocent of the false charges made by his enemies, and he is able to apply the ancient curse, pronounced against the psalmist's enemies, to Judas in particular. For a detailed discussion of the grammatical point, see J. L. Mounce, "The psalm is almost identical to Ps 40:13-17. The psalmist asks for God's help and for divine retribution against his enemies.\textsuperscript{11}

Psalm 70\textsuperscript{21}

For the music director; by David; written to get God's attention.\textsuperscript{22}

O God, please be willing to rescue me!\textsuperscript{23}

O Lord, hurry and help me!\textsuperscript{24}

May those who are trying to take my life be embarrassed and ashamed\textsuperscript{25} May those who want to harm me be turned back and ashamed.\textsuperscript{26}

May those who say, "Aha! Aha!" be driven back,\textsuperscript{27} and disgraced.\textsuperscript{28}

Psalm 70

For the music director; by David; written to get God's attention.\textsuperscript{22}

O God, please be willing to rescue me!\textsuperscript{23}

O Lord, hurry and help me!\textsuperscript{24}

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O God, please be willing to rescue me!\textsuperscript{23}

O Lord, hurry and help me!\textsuperscript{24}

May those who are trying to take my life be embarrassed and ashamed\textsuperscript{25} May those who want to harm me be turned back and ashamed.\textsuperscript{26}

May those who say, "Aha! Aha!" be driven back,\textsuperscript{27} and disgraced.\textsuperscript{28}
Psalm 71

71:1 In you, O Lord, I have taken shelter! Never let me be humiliated!
71:2 Vindicate me by rescuing me. Listen to me! Deliver me!\footnote{tn}\\nFor you are my protector and refuge, a stronghold where I can be safe!\footnote{tn} For you are my high ridge\footnote{tn} and my stronghold.
71:4 My God, rescue me from the power of the wicked, from the hand of the cruel oppressor!
71:5 For you give me confidence, O Lord; O Lord, I have trusted in you since I was young.\footnote{tn}
71:6 I have leaned on you since birth, you pulled me from my mother’s womb.\footnote{tn}

I praise you continually.\footnote{tn}
71:7 Many are appalled when they see me, but you are my secure shelter.
71:8 I praise you constantly and speak of your splendor all day long.\footnote{tn}
71:9 Do not reject me in my old age!\footnote{tn}
When my strength fails, do not abandon me!
71:10 For my enemies talk about me; those waiting for a chance to kill me plot my demise.\footnote{tn}
71:11 They say, \footnote{tn} “God has abandoned him. Run and seize him, for there is no one who will rescue him!”
71:12 O God, do not remain far away from me! My God, hurry and help me!\footnote{tn}
71:13 May my accusers be humiliated and defeated! May those who want to harm me\footnote{tn} be covered with scorn and disgrace!
71:14 As for me, I will wait continually, and will continue to praise you.\footnote{tn}
71:15 I will tell about your justice, and all day long proclaim your salvation,\footnote{tn} though I cannot fathom its full extent.
71:16 I will come and tell about the mighty acts of the sovereign Lord. I will proclaim your justice – yours alone. 71:17 O God, you have taught me since I was young, and I am still declaring your amazing deeds.
71:18 Even when I am old and gray, O God, do not abandon me, until I tell the next generation about your strength, and those coming after me about your power.\footnote{tn}
71:19 Your justice, O God, extends to the skies above; 2 you have done great things.
71:20 Though you have allowed me to experience much trouble and distress, 4 revive me once again!
71:21 Raise me to a position of great honor! 7 Turn and comfort me! 8
71:22 I will express my thanks to you with a stringed instrument, praising your faithfulness, O my God! I will sing praises to you accompanied by a harp, O Holy One of Israel! 10
71:23 My lips will shout for joy! Yes, 11 I will sing your praises! I will praise you when you rescue me! 12

Psalm 72

For 16 Solomon.
72:1 O God, grant the king the ability to make just decisions! 17 Grant the king's son the ability to make fair decisions! 19
72:2 Then he will judge your people fairly, and your oppressed ones equitably.
72:3 The mountains will bring news of peace to the people, and the hills will announce justice. 22
72:4 He will defend the oppressed among the people; he will deliver the children of the poor and crush the oppressor.

2 tn Heb “your justice, O God, [is] unto the height.” The Hebrew term מָרָאָם (ma'am, “height”) is here a title for the sky/heavens.
3 sn Extends to the skies above. Similar statements are made in Pss 36:5 and 57:10.
4 tn Heb “you who have done great things.”
5 tn Or “Who is like you?”
6 tn Heb “you return, you give me life.” The Hebrew term לְשׁוּב (šuv, “return”) is used here in an adverbial sense, indicating repetition of the action described by the following verb. The imperfects are understood here as expressing the psalmist’s prayer or wish. (Note the use of a distinctly jussive form at the beginning of v. 21.) Another option is to understand this as a statement of confidence, “you will revive me once again” (cf. NIV, NRSV).
7 tn Heb “you return, you bring me up.” The Hebrew term לְשׁוּב (šuv, “return”) is used here in an adverbial sense, indicating repetition of the action described by the following verb. The imperfects are understood here as expressing the psalmist’s prayer or wish. (Note the use of a distinctly jussive form at the beginning of v. 21.) Another option is to understand this as a statement of confidence, “you will bring me up once again” (cf. NIV, NRSV).
8 tn Heb “return, my greatness.” The prefixed verbal form is distinctly jussive, indicating this is a prayer or wish. The psalmist's request for “greatness” (or “honor”) is not a boastful, self-serving prayer for prominence, but, rather, a request that God would vindicate by elevating him over those who are trying to humiliate him.
9 tn The imperfects are understood here as expressing the psalmist’s prayer or wish. (Note the use of a distinctly jussive form at the beginning of v. 21.)
10 sn The basic sense of the word “holy” is “set apart from that which is commonplace, special, unique.” The LXX’s holiness is first and foremost his transcendental sovereignty as the ruler of the world. He is “set apart” from the world over which he rules, or wish. At the same time his holiness encompasses his moral authority, which derives from his royal position. As king he has the right to dictate to his subjects how they are to live; indeed his very own character sets the standard for proper behavior.
11 tn Or “when.” The translation assumes that נָשָׁה (nasha) has an emphasizing (asseverative) function here.
12 tn Heb “return, for [for “soul”] which you will have redeemed.” The perfect verbal form functions here as a future perfect. The psalmist anticipates praising God, for God will have rescued him by that time.
13 tn Heb “those who seek my harm.”
14 tn Heb “will have become embarrassed and ashamed.” The perfect verbal forms function here as future perfects, indicating future actions which will precede chronologically the action expressed by the main verb in the preceding line.
15 sn Psalm 72. This royal psalm contains a prayer for the Davidic king (not the imperatival form in v. 1 and the jussive forms in vv. 16-17). It is not entirely clear if vv. 2-15 express a prayer or anticipate a future reign. The translation assumes a blend of petition and vision: (I) opening prayer (v. 1), followed by anticipated results if prayer is answered (vv. 2-7); (II) prayer (v. 8), followed by anticipated results if prayer is answered (vv. 9-14); (III) closing prayer (vv. 15-17). Whether a prayer, vision, or combination of the two, the psalm depicts the king’s universal rule of peace and prosperity. As such it is indirectly messianic, for the ideal it expresses will only be fully realized during the Messiah’s earthly reign. Verses 18-19 are a conclusion for Book 2 of the Psalter (Ps 42-72; cf. Ps 41:13, which contains a similar conclusion for Book 1), while v. 20 appears to be a remnant of an earlier collection of psalms or an earlier edition of the Psalter.
16 tn The preposition could be understood as indicating authorship (“of Solomon”), but since the psalm is a prayer for a king, it may be that the superscription reflects a tradition that understood this as a prayer for Solomon.
17 sn Psalm 72. “O God, your judgments to [the] king give.”
18 sn Grant the king... son. It is not entirely clear whether v. 1 envisions one individual or two. The phrase “the king’s son” in the second line may simply refer to “the king” of the first line, drawing attention to the fact that he has inherited his dynastic rule. Another option is that v. 1 envisions a co-regency between father and son (a common phenomenon in ancient Israel) or simply expresses a hope for a dynasty that champions justice.
19 tn Heb “and your justice to [the] son [of [the] king.”
20 tn The prefixed verbal form appears to be an imperfect, not a jussive.
21 sn These people are called God’s oppressed ones because he is their defender (see Pss 9:12; 18:10:12; 12:5).
22 tn Heb “[the] mountains will bear peace to the people, and [the] hills with justice.” The personified mountains and hills probably represent messengers who will sweep over the land announcing the king’s just decrees and policies. See Isa 52:7 and C. A. Briggs and E. G. Briggs, Psalms (ICC), 2:133.
23 tn Heb “judge [for].”
24 tn The prefixed verbal form appears to be an imperfect, not a jussive.
25 sn Heb “sons.”
72:5 People will fear you as long as the sun and moon remain in the sky, for generation after generation.  
72:6 He will descend like rain on the mown grass, like showers that drench the earth.  
72:7 During his days the godly will flourish, peace will prevail as long as the moon remains in the sky.  
72:8 May he rule from sea to sea, and from the Euphrates River to the ends of the earth!  
72:9 Before him the coastlands will bow down, and his enemies will lick the dust.  
72:10 The kings of Tarshish and the coastlands will offer gifts; the kings of Sheba and Seba will bring tribute.  
72:11 All kings will bow down to him; all nations will serve him.  
72:12 For he will rescue the needy, who cry out for help, and the oppressed, who have no de-

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5 tn In this context “fear” probably means “to demonstrate respect for the Lord’s power and authority by worshiping him and obeying his commandments.” See Ps 33:8. Some interpreters, with the support of the LXX, prefer to read יְחִי הַמֶּלֶךְ (y’ykhiy hammelekh, “and he [the king in this case] will prolong [days]”), that is, “will live a long time” (cf. NIV, NRSV).  
2 tn God is the addressee (see vv. 1-2).  
3 tn Heb “with [the] sun, and before [the] moon [for] a generation, generations.” The rare expression בַּעֲרָתִי דִּור (b’arati dor, “generation, generations”) occurs only here, in Ps 102:24, and in Isa 51:8.  
4 tn That is, the king (see vv. 2, 4).  
5 tn The rare term גֶּזֶר refers to a sheep’s fleece in Deut 18:4 and Job 31:20, but to “mown” grass or crops here and in Amos 7:1.  
6 tc The form in the Hebrew text appears to be an otherwise unattested noun. Many prefer to emend the form to a verb from the root פִּסַּה (pasah). BHS in textual note b on this verse suggests a Hiphil imperfect, third masculine plural פָּשָׂה (pasah), while HALOT 283 s.v. פִּסַּה prefers a Pilpel perfect, third masculine plural פָּשָׂה (pasah). The translation assumes the latter.

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10 tn The prefixed verbal form is a (shortened) jussive form, indicating this is a prayer of blessing.  
11 sn From sea to sea. This may mean from the Mediterranean Sea in the west to the Dead Sea in the east. See Amos 8:12. The language of this and the following line also appears in Zech 9:10.  
12 tn Heb “the river,” a reference to the Euphrates.  
13 sn Or “islands.” The term here refers metonymically to those people who dwell in these regions.  
14 sn As they bow down before him, it will appear that his enemies are licking the dust.  
15 sn Tarshish was a distant western port, the precise location of which is uncertain.  
16 sn Sheba was located in Arabia.  
17 sn Seba was located in Africa.  
18 sn The singular is representative. The typical needy individual here represents the entire group.  
19 sn The singular is representative. The typical oppressed individual here represents the entire group.  
20 tn The prefixed verbal form is best understood as a defectively written imperfect (see Deut 7:16).  
21 tn Or “redeem their lives.” The verb “redeem” casts the Lord in the role of a leader who protects members of his extended family in times of need and crisis (see Pss 19:14; 69:18).  
22 tn Heb “their blood will be precious in his eyes.”  
23 tn The prefixed verbal form is jussive, not imperfect. Because the form has the prefixed vav (ו), some subordinate it to what precedes as a purpose/result clause. In this case the representative poor individual might be the subject of this and the following verb, “so that he may live and give to him gold of Sheba.” But the idea of the poor offering gold is incongruous. It is better to take the jussive as a prayer with the king as subject of the verb. (Perhaps the initial vav is ditto-graphic; note the vav at the end of the last form in v. 14.) The statement is probably an abbreviated version of the formula יְחִי הַמֶּלֶךְ יִשְׂרָאֵל (y’ykhiy hammenelek, “may the king live”); see 1 Sam 10:24; 2 Sam 16:16; 1 Kgs 1:25, 34, 39; 2 Kgs 11:12.  
24 tn Heb “and he will give to him some gold of Sheba.” The prefixed verbal form is understood as a jussive with a grammatically indefinite subject (“and may one give”). Of course, the king’s subjects, mentioned in the preceding context, are the distribute bearers in view here.  
25 sn As in the preceding line, the prefixed verbal forms are understood as jussives with a grammatically indefinite subject (“and may one pray...and may one bless”). Of course, the king’s subjects, mentioned in the preceding context, are in view here.  
28 sn The prefixed verbal form is jussive, not imperfect. The translation assumes the subject is impersonal (rather than the king).  
27 tn The Hebrew noun פִּסַּה (pisah; which appears here in the construct form) occurs only here in the OT. Perhaps the noun is related to the verbal root פָּשָׂה (pasah, “to spread,” see BDB 832 s.v.; the root appears as פָּשָׂה [pasah] in post-biblical Hebrew), which is used in postbiblical Hebrew of the rising sun’s rays spreading over the horizon and a tree’s branches spreading out (see Jastrow 1.194 s.v. פָּשָׂה, פָּסָה). In Ps 72:16 a “spreading of grain” would refer to grain fields extending out over the land. C. A. Briggs and E. G. Briggs (Psalms [ICC], 2:139) emend the form to פָּשָׂה (Pasakh, “second growth”).  
28 tn Heb “top” (singular).  
29 tn That is, the grain.  
30 tn According to the traditional accentuation of the MT, this verb belongs with what follows. See the translator’s note at the end of the verse for a discussion of the poetic parallelism and interpretation of the verse.
May its 

fruit trees flourish like the forests of Lebanon! 

May its crops be as abundant as the grass of the earth! 

May his name endure! 

May his dynasty last as long as the sun remains in the sky! 

May they use his name when they formulate their blessings! 

May all nations consider him to be favored by God! 

The Lord God, the God of Israel, deserves praise! 

He alone accomplishes amazing things! 

His glorious name deserves praise forevermore! 

May his majestic splendor fill the whole earth!

We agree! We agree! 

This collection of the prayers of David son of Jesse ends here!
Psalm 73

A psalm by Asaph.

73:1 Certainly God is good to Israel, and to those whose motives are pure.
73:2 But as for me, my feet almost slipped; my feet almost slid out from under me.
73:3 For I envied those who are proud, as I observed the prosperity of the wicked.
73:4 For they suffer no pain; their bodies are strong and well-fed.
73:5 They are immune to the troubles common to men; they do not suffer as other men do.
73:6 Arrogance is their necklace.

Psalm 73

Psalm 73

Arrogance is their necklace. The metaphor suggests that their arrogance is something the wicked wear proudly. It draws attention to them, just as a beautiful necklace does to its owner.

and violence their clothing. Their prosperity causes them to do wrong.
Their thoughts are sinful.
73:8 They mock and say evil things; they proudly threaten violence.
73:9 They speak as if they rule in heaven, and lay claim to the earth.
73:10 Therefore they have more than enough food to eat, and even suck up the water of the sea.

REFERENCES

1 sn Psalm 73. In this wisdom psalm the psalmist offers a personal testimony of his struggle with the age-old problem of the prosperity of the wicked. As he observed evil men prosper, he wondered if a godly lifestyle really pays off. In the midst of his discouragement, he reflected upon spiritual truths and personal testimony of his struggle with the age-old problem of the prosperity of the wicked.

2 tn Since the psalm appears to focus on an individual’s concerns, not the situation of Israel, this introduction may be a later addition designed to apply the psalm’s message to the entire community. To provide a better parallel with the next line, some emend the Hebrew phrase לָמוֹ תָּם (lamed yimmel tam), “to its owner,” to לָמוֹ תָּמ (lamed yimmatsu tam), “to them.”

3 sn Psalm 73:1. The language is metaphorical. As the following context makes clear, the psalmist almost “slipped” in a spiritual sense. As he began to question God’s justice, the psalmist came close to abandoning his faith.

4 tn The imperfect verbal form here depicts the action as continuing in a past time frame.

5 sn My feet almost slipped out from under me. The language is metaphorical. As the following context makes clear, the psalmist almost “slipped” in a spiritual sense. As he began to question God’s justice, the psalmist came close to abandoning his faith.

6 tn Or “bellies.” In Isa 58:6, the only other occurrence of this word in the OT, the verb מָצָה (matsa) is changed to מִלְתַּם (miltam), “to mock.”

7 sn Psalms (Psalms 73-89)

8 sn The MT reads “it goes out from fatness their eye,” which might be paraphrased, “their eye protrudes [or “bulges”] because of fatness.” This in turn might refer to their greed; their eyes “go out” when they see rich food or produce (the noun מָצָה [matsa], “fatness”) sometimes refers to such food or produce. However, when used with the verb יְצַא (yetsa, “go out”) the preposition נְ (”from”) more naturally indicates source. For this reason it is preferable to emend יָשִּׁיָּרִים (yashyyv, “their eye”) to יָשִּׁיָּר (yishyv, “their sin”) and read, “and sin proceeds forth from fatness,” that is, their prosperity gives rise to sin. For the same sinful attitude, if one follows this textual reading, another interpretive option is to take יָשִּׁיָּר (”fatness”) in the sense of “unreceptive, insensitive” (see its use in Ps 17:10). In this case, the sin of the wicked proceeds forth from their spiritual insensitivity.

9 sn My feet almost slid out from under me. The metaphor suggests that their arrogance is something the wicked wear proudly. It draws attention to them, just as a beautiful necklace does to its owner.

10 sn Arrogance is their necklace. The metaphor suggests that their arrogance is something the wicked wear proudly. It draws attention to them, just as a beautiful necklace does to its owner.

11 sn Heb “a garment of violence covers them.” The metaphor suggests that violence is habitual for the wicked. They “wear” it like clothing; when one looks at them, violence is what one sees.

12 sn Hebrews (Heb 12:1). The MT translates “suck” with עָבָה (avah). In Ps 73:10, מָצָה (matsa) is changed to מִלְתַּם (miltam), “to mock.”

13 tn The MT reads “it goes out from fatness their eye,” which might be paraphrased, “their eye protrudes [or “bulges”] because of fatness.” This in turn might refer to their greed; their eyes “go out” when they see rich food or produce (the noun מָצָה [matsa], “fatness”) sometimes refers to such food or produce. However, when used with the verb יְצַא (yetsa, “go out”) the preposition נְ (”from”) more naturally indicates source. For this reason it is preferable to emend יָשִּׁיָּרִים (yashyyv, “their eye”) to יָשִּׁיָּר (yishyv, “their sin”) and read, “and sin proceeds forth from fatness,” that is, their prosperity gives rise to sin. For the same sinful attitude, if one follows this textual reading, another interpretive option is to take יָשִּׁיָּר (”fatness”) in the sense of “unreceptive, insensitive” (see its use in Ps 17:10). In this case, the sin of the wicked proceeds forth from their spiritual insensitivity.

14 sn My feet almost slid out from under me. The language is metaphorical. As the following context makes clear, the psalmist almost “slipped” in a spiritual sense. As he began to question God’s justice, the psalmist came close to abandoning his faith.

15 sn The imperfect verbal form here depicts the action as continuing in a past time frame.

16 sn My feet almost slipped out from under me. The language is metaphorical. As the following context makes clear, the psalmist almost “slipped” in a spiritual sense. As he began to question God’s justice, the psalmist came close to abandoning his faith.

17 sn Arrogance is their necklace. The metaphor suggests that their arrogance is something the wicked wear proudly. It draws attention to them, just as a beautiful necklace does to its owner.

18 sn Psalms (Psalms 73-89)

19 sn Psalms (Psalms 73-89)
73:11 They say, “How does God know what we do? Is the sovereign One aware of what goes on?”

73:12 Take a good look! This is what the wicked are like, those who always have it so easy and get richer and richer.

73:13 I concluded, “Surely in vain I have kept my motives pure and maintained a pure lifestyle.

73:14 I suffer all day long, and am punished every morning.”

73:15 If I had publicized these thoughts, I would have betrayed your loyal followers.

73:16 When I tried to make sense of this, it was troubling to me.

73:17 Then I entered the precincts of God’s temple and understood the destiny of the wicked.

73:18 Surely you put them in slippery places; you bring them down to ruin.

73:19 How desolate they become in a mere moment! Terrifying judgments make their demise complete.

73:20 They are like a dream after one wakes up.

O Lord, when you awake you will despise them.

73:21 Yes, my spirit was bitter, and my insides felt sharp pain.

73:22 I was ignorant and lacked insight; I was as senseless as an animal before you.

73:23 But I am continually with you; you hold my right hand.

73:24 You guide me by wise advice, and then you will lead me to a position of honor.

73:25 Whom do I have in heaven but you? I desire no one but you on earth.

73:26 My flesh and my heart may grow weak, but God always protects my heart and gives me stability.

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\(^1\) **tn** Heb “How does God know? Is there knowledge with the Most High?” They appear to be practical atheists, who acknowledge God’s existence and sovereignty in theory, but deny his involvement in the world (see Pss 10:4, 11:14:1).

\(^2\) **tn** Heb “Look, these [are] the wicked.”

\(^3\) **tn** Heb “the ones who are always at ease [who] increase wealth.”

\(^4\) **tn** The words “I concluded” are supplied in the translation. It is apparent that vv. 13-14 reflect the psalmist’s thoughts at an earlier time (see vv. 2-3), prior to the spiritual awakening he describes in vv. 17-28.

\(^5\) **tn** Heb “heart,” viewed here as the seat of one’s thoughts and motives.

\(^6\) **tn** Heb “and washed my hands in innocence.” The psalmist uses an image from cultic ritual to picture his moral lifestyle. The reference to “hands” suggests actions.

\(^7\) **tn** Heb “I would have betrayed your loyal followers.”

\(^8\) **tn** Heb “look, the generation of your sons I would have betrayed.” The phrase “generation of your [i.e., God’s] sons” occurs only here in the OT. Some equate the phrase with “generation of the godly” (Ps 14:5), “generation of the ones seeking him” (Ps 24:6), and “generation of the upright” (Ps 112:2). In Deut 14:1 the Israelites are referred to as God’s “sons.” Perhaps the psalmist refers here to those who are “Israelites” in the true sense because of their loyalty to God (note the juxtaposition of “Israel” with “the pure in heart” in v. 1).

\(^9\) **tn** Heb “and when I pondered to understand this, troubling it [was] in my eyes.”

\(^10\) **tn** The plural of the term שמס (miqdash) probably refers to the temple precincts (see Ps 68:35; Jer 51:51).

\(^11\) **tn** Heb “I discerned their end.” At the temple the psalmist perhaps received an oracle of deliverance announcing his vindication and the demise of the wicked (see Ps 12) or heard songs of confidence (for example, Ps 11), wisdom psalms (for example, Ps 1, 37), and hymns (for example, Ps 112) that describe the eventual downfall of the proud and wealthy.

\(^12\) **tn** The use of the Hebrew term קלח (akli, “surely”) here literally counters its use in v. 13. The repetition draws attention to the contrast between the two statements, the first of which expresses the psalmist’s earlier despair and the second his newly discovered confidence.

\(^13\) **tn** Heb “cause them to fall.”

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\(^14\) **tn** Heb “they come to an end, they are finished, from terror.”

\(^15\) **tn** Heb “like a dream from awakening.” They lack any real substance; their prosperity will last for only a brief time.

\(^16\) **sn** When you awake. The psalmist compares God’s inactivity to sleep and the time of God’s judgment to his awakening from sleep.

\(^17\) **tn** Heb “you will despire their form.” The Hebrew term מַצָּה (matsa’, “form; image”) also suggests their short-lived nature. Rather than having real substance, they are like the mere images that populate one’s dreams. Note the similar use of the term in Ps 39:6.

\(^18\) **tn** Or perhaps “when.”

\(^19\) **tn** The imperfect verbal form here describes a continuing attitude in a past time frame.

\(^20\) **tn** Heb “and [in] my kidneys I was pierced.” The imperfect verbal form here describes a continuing condition in a past time frame.

\(^21\) **tn** Or “brutish, stupid.”

\(^22\) **tn** Heb “and I was not knowing.”

\(^23\) **tn** Heb “an animal I was with you.”

\(^24\) **tn** Heb “an animal I was with you.”

\(^25\) **tn** The imperfect verbal form here suggests this is the psalmist’s ongoing experience.

\(^26\) **tn** Heb “and afterward to glory you will take me.” Some interpreters view this as the psalmist’s confidence in an afterlife in God’s presence and understand בּוֹ (bo’) as a dativus commodi reference to God’s presence in heaven. But this seems unlikely in the present context. The psalmist anticipates a time of vindication, when the wicked are destroyed and he is honored by God for his godly lifestyle. The verb בָּא (ba’, “take”) here carries the nuance “lead, guide, conduct,” as in Num 23:14, 27-28; Josh 24:3 and Prov 24:11.

\(^27\) **tn** Heb “Who [is there] for me in heaven? And besides you I do not desire [anyone] in the earth.” The psalmist uses a merism (heaven/earth) to emphasize that God is the sole object of his desire and worship in the entire universe.

\(^28\) **tn** Or “forever.”

\(^29\) **tn** Heb “is the rocky summit of my heart and my portion.” The psalmist compares the Loev to a rocky summit where one could go for protection and to landed property, which was foundational to economic stability in ancient Israel.
73:27 Yes, look! Those far from you die; you destroy everyone who is unfaithful to you.

73:28 But as for me, God’s presence is all I need.

I have made the sovereign Lord my shelter, as I declare all the things you have done.

Psalm 74:6

A well-written song by Asaph.

74:1 Why, O God, have you permanently rejected us?

Why does your anger burn against the sheep of your pasture?

74:2 Remember your people whom you acquired in ancient times, to whom you rescued so they could be your very own nation, as well as Mount Zion, where you dwell!

74:3 Hurry and look at the permanent ruins, and all the damage the enemy has done to the temple!

74:4 Your enemies roar in the middle of your sanctuary.

they set up their battle flags.

74:5 They invade like lumberjacks swinging their axes in a thick forest.

74:6 And now they are tearing down all its engravings with axes and crowbars.

74:7 They set your sanctuary on fire; they desecrate your dwelling place by knocking it to the ground.

74:8 They say to themselves, “We will oppress all of them.”

They burn down all the places where people worship God in the land.

74:9 We do not see any signs of God’s presence;

there are no longer any prophets and we have no one to tell us how long this will last.

74:10 How long, O God, will the adversary hurl insults?

Will the enemy blaspheme your name forever?

74:11 Why do you remain inactive? Intervene and destroy him!

17 tn Heb “they set up their banners [as] banners.” The Hebrew noun תֵּנָם (t’en, “sign”) here refers to the enemy army’s battle flags and banners (see Num 2:12).

18 tn Heb “It is known like one bringing upwards, in a thicket of wood, axes.” The Babylonian invaders destroyed the woodwork in the temple.

19 tn This is the reading of the Qere (marginal reading), The Kethib (consonantal text) has “and has a time.”

20 tn The imperfect verbal form vividly describes the act as underway.

21 tn Heb “its engravings together.”

22 tn This Hebrew noun occurs only here in the OT (see H. R. Cohen, Biblical HalapLex Legomena [SBLDS], 49-50).

23 tn This Hebrew noun occurs only here in the OT. An Akkadian cognate refers to a “pickaxe” (cf. NEB “hatchet and pick”; NIV “axes and hatchets”; NRSV “hatchets and hammers”).

24 tn Heb “to the ground they desecrate the dwelling place of your name.”

25 tn Heb “in their heart.”

26 tc Heb “[?] altogether.” The Hebrew form נִינָם (ninam) is problematic. It could be understood as the noun נִים (nim, “offspring”) but the statement “their offspring altogether would make no sense here. C. A. Briggs and E. G. Briggs (Psalms [ICC], 2:159) emends them to נִקַּח (nakkhâd, “altogether”) to נִקַּח (nakkhîd, “alone”) and translate “let their offspring be solitary” (i.e., exiled). Another option is to understand the form as a Qal imperfect first common plural from נָכַח (nakhâh, “to oppress”) with a third masculine plural pronominal suffix, “we will oppress them.” However, this verb, when used in the finite form, always appears in the Hiphil. Therefore, it is preferable to emend the form to the Hiphil נִכְל (nonem, “we will oppress them”).

27 tn Heb “they burn down all the meeting places of God in the land.”

28 tn Heb “our signs we do not see.” Because of the reference to a prophet in the next line, it is likely that the “signs” in view here include the evidence of God’s presence as typically revealed through the prophets. These could include miraculous acts performed by the prophets (see, for example, Isa 38:7-8) or object lessons which they acted out (see, for example, Isa 20:3).

29 tn Heb “there is not still a prophet.”

30 tn Heb “and [there is] not with us one who knows how long.”

31 tn Heb “Why do you draw back your hand, even your right hand? From the midst of your chest, destroy!” The psalmist pictures God as having placed his right hand (symbolic of ac-
74:12 But God has been my king from ancient times,
performing acts of deliverance on the earth. ¹
74:13 You destroyed the sea by your strength;
you shattered the heads of the sea monster ² in the water.
74:14 You crushed the heads of Leviathan,³
you fed him to the people who live along the coast.⁴
74:15 You broke open the spring and the stream;⁵
tivity and strength) inside his robe against his chest. He prays that God would pull his hand out from under his robe and use it to destroy the enemy.
1 tn The psalmist speaks as Israel’s representative here.
2 tn Heb “in the midst of the earth.”
3 tn The derivation and meaning of the Polen verb form נָרַר (narruṭu) are uncertain. The form may be related to an Akkadian cognate meaning “break, shatter,” though the biblical Hebrew cognate of this verb always appears in the Hi phil or Hophal stem. BDB 830 s.v. “narruṭu” suggests a homonym here, meaning “to split; to divide.” A Hitpolel form of a root נֹר (norr) appears in Isa 24:19 with the meaning “to shake violently.”
4 tn The Hebrew text has the plural form, “sea monsters” (cf. NRSV “dragons”), but it is likely that an original enclitic mem has been misunderstood as a plural ending. The imagery of the mythological sea monster is utilized here. See the note on “Leviathan” in v. 14.
5 sn You crushed the heads of Leviathan. The imagery of vv. 13-14 originates in West Semitic mythology. The description of Leviathan should be compared with the following excerpts from Ugaritic mythological texts: (1) “Was not the dragon [Ugaritic tamm, cognate with Hebrew נָרַר (narruṭu), translated “sea monster” in v. 13] vanquished and captured? I did destroy the wriggling [Ugaritic qīlīm, cognate to Hebrew נָרַר (narruṭu) (aquillation), translated “squirming” in Isa 27:1] serpent, the tyrant with seven heads” (note the use of the plural “heads” here and in v. 13). (See CTA 3.iii.38-39 in G. R. Driver, Canaanite Myths and Legends, 50.) (2) “For all that you smote Leviathan the slippery [Ugaritic ḫrīḥ, cognate to Hebrew נָרַר (narruṭu), translated “fast moving” in Isa 27:1] serpent, and made an end of the wriggling serpent, the tyrant with seven heads” (See CTA 5.1.i.3 in G. R. Driver, Canaanite Myths and Legends, 68.) In the myths Leviathan is a sea creature that symbolizes the destructive water of the sea and, in turn, the forces of chaos that threaten the established order. In the OT, the battle with the sea motif is applied to Yahweh’s victories over the forces of chaos at creation and in history (see Pss 74:13-14; 77:16-20; 89:9-10; Isa 51:9-10). Yahweh’s subjugation of the waters of chaos is related to his kingship (see Pss 29:3, 10; 93:3-4). Isa 27:1 applies imagery from Canaanite mythology to Yahweh’s eschatological victory over his enemies. Apocalyptic literature employs this imagery as well. The beasts of Dan 7 emerge from the sea, while Rev 13 speaks of a seven-headed beast coming from the sea. Here in Ps 74:13-14 the primary referent is unclear. The psalmist may be describing God’s creation of the world (note vv. 16-17 and see Ps 89:9-12), when he brought order out of a watery mass, or the exodus (see Isa 51:9-10), when he created Israel by destroying the Egyptians in the waters of the sea.
6 tn The prefixed verbal form is understood as a preterite in this narrational context.
7 sn You fed him to the people. This pictures the fragments of Leviathan’s dead corpse washing up on shore and being devoured by those who find them. If the exodus is in view, then it may allude to the bodies of the dead Egyptians which washed up on shore of the Red Sea (see Exod 14:30).
8 sn You broke open the spring and the stream. Perhaps this alludes to the way in which God provided water for the Israelites as they traveled in the wilderness following the exodus (see Ps 78:15-16; 20; 105:41).
9 sn Perpetually flowing rivers are rivers that contain water year round, unlike the seasonal streams that flow only during the rainy season. Perhaps the psalmist here alludes to the drying up of the Jordan River when the Israelites entered the land of Canaan under Joshua (see Josh 3-4).
10 tn Heb “To you [is] day, also to you [is] night.”
11 tn Heb “[the] light.” Following the reference to “day and night” and in combination with “sun,” it is likely that the Hebrew term נָר (norr, “light”) refers here to the moon.
12 tn Heb “you established [the] light and [the] sun.”
13 tn This would appear to refer to geographical boundaries, such as mountains, rivers, and seacoasts. However, since the day-night cycle has just been mentioned (v. 16) and the next line speaks of the seasons, it is possible that “boundaries” here refers to the divisions of the seasons. See C. A. Briggs and E. G. Briggs, Psalms (ICC), 2:156.
14 sn Heb “summer and winter, you, you formed them.”
15 tn Heb “remember this.”
16 sn Or “[how] the enemy insults the LORD.”
17 sn Your dove. The psalmist compares weak and vulnerable Israel to a helpless dove.
18 sn Heb “do not forget forever.”
19 tn Heb “look at the covenant.” The LXX reads “your covenant,” which seems to assume a second person pronominal suffix. The suffix may have been accidentally omitted by haplography. Note that the following word (τοῖς) begins with kaf (א). The information given in CTA 3.i.2 (see C. A. Briggs and E. G. Briggs, Psalms [ICC], 2:157). In some contexts “dark regions” refers to Sheol (Ps 88:6) or to hiding places likened to Sheol (Ps 143:3; Lam 3:6).
20 tn Heb “for the dark places of the earth are full of dwelling places of violence.” The “dark regions” are probably the lands where the people have been exiled (see C. A. Briggs and E. G. Briggs, Psalms [ICC], 2:157). In some contexts “dark regions” refers to Sheol (Ps 88:6) or to hiding places likened to Sheol (Ps 143:3; Lam 3:6).
21 tn Let the oppressed and poor praise your name! The statement is set in the context of the psalmist offering praise to God. The point is this: May the oppressed be delivered from their enemies! Then they will have ample reason to praise God’s name.
22 tn Or “defend your cause.”
Remember how fools insult you all day long.  
Do not disregard what your enemies say; or the unceasing shouts of those who defy you.

Psalm 75
For the music director; according to the al-tashcheth style; a psalm of Asaph; a song.

75:1 We give thanks to you, O God! We give thanks! You reveal your presence; people tell about your amazing deeds.

75:2 God says, “At the appointed times, I judge; I make its pillars secure.”

75:3 When the earth and all its inhabitants dissolve in fear, I make its pillars secure.”

75:4 I say to the proud, “Do not be so confident of victory.”

75:5 Do not be so certain you have won!

Psalm 76
For the music director; to be accompanied by stringed instruments; a psalm of Asaph, a song.

76:1 God has revealed himself in Judah; in Israel his reputation is great.
76:2 He lives in Salem;¹ he dwells in Zion.²
76:3 There he shattered the arrows,³ the shield, the sword, and the rest of the weapons of war.⁴ (Selah)
76:4 You shine brightly and reveal your majesty, as you descend from the hills where you killed your prey.⁵
76:5 The bravehearted⁶ were plundered;⁷ they “fell asleep.”⁸ All the warriors were helpless.⁹
76:6 At the sound of your battle cry,¹⁰ O God of Jacob, both rider¹¹ and horse “fell asleep.”¹²
76:7 You are awesome! Yes, you! Who can withstand your intense anger?¹³
76:8 From heaven you announced what their punishment would be.¹⁴ The earth¹⁵ was afraid and silent
76:9 when God arose to execute judgment, and to deliver all the oppressed of the earth. (Selah)

Psalm 77²²

For the music director, Jeduthun; a psalm of Asaph.

77:1 I will cry out to God and call for help!
77:2 In my time of trouble I sought the Lord.
77:3 I kept my hand raised in prayer throughout the night.²⁶
77:4 I refused to be comforted.

¹ sn Salem is a shorter name for Jerusalem (see Gen 14:18).
² tn Heb “and his place of refuge is in Salem, and his lair in Zion.” God may be likened here to a lion (see v. 4).
³ tn Heb “flames of the bow, i.e., arrows.”
⁴ tn Heb “shield and sword and battle.” “Battle” probably here stands by metonymy for the weapons of war in general.
⁵ sn This verse may allude to the miraculous defeat of the Assyrians in 701 b.c. (see Isa 36-37).
⁶ sn The verb is a rare Aramaicized form of the Hitpael (see GKC 149 §54.a, n. 2); the root is נגא (nagar, “to be numb”) is used here to describe brave warriors (see the next line).
⁷ tn The verb is a rare Aramaicized form of the Hitpael (see GKC 149 §54.a, n. 2); the root is נגא (nagar, “to be numb”).
⁸ tn Heb “they slept [in] their sleep.” “Sleep” here refers to the “sleep” of death. A number of modern translations take the phrase to refer to something less than death, however: NASB “cast into a deep sleep”, NEB “fall senseless”, NIV “lie still”; NRSV “lay stunned.”
⁹ tn Heb “strong of heart.” In Isa 46:12, the only other text where this phrase appears, it refers to those who are stubbbon, but here it seems to describe brave warriors (see the next line).
¹⁰ tn The verb is a rare Aramaicized form of the Hitpael (see GKC 149 §54.a, n. 2); the root is נגא (nagar, “to be numb”).
¹¹ tn Or “for.”
¹² tn Heb “the anger of men will praise you.” This could mean that men’s anger (subjective genitive), when punished by God, will bring him praise, but this interpretation does not harmonize well with the next line. The translation assumes that God’s anger is in view here (see v. 7) and that “men” is an objective genitive. God’s angry judgment against men brings him praise because it reveals his power and majesty (see vv. 1-4).
¹³ tn He humbles princes (see vv. 1-4).
¹⁴ tn The phrase “all those who surround him” may refer to the surrounding nations (v. 12 may favor this), but in Ps 89:7 the phrase refers to God’s heavenly assembly.
¹⁵ tn Heb “he is awesome to the kings of the earth.”
¹⁶ tn Heb “‘my voice to God.’ The Hebrew verb קרא (qara’, ‘to call out; to cry out’) should probably be understood by elliptsis (see Ps 3:4) both here and in the following (parallel) line.
¹⁷ tn The perfect with vav (ו) consecutive is best taken as future here, even though some translations render this as a past tense; cf. NEB, NVI). The psalmist expresses his confidence that God will respond to his prayer. This mood of confidence seems premature (see vv. 3-4), but v. 1 probably reflects the psalmist’s attitude at the end of the prayer (see vv. 13-20). Having opened with an affirmation of confidence, he then retraces how he gained confidence during his trial (see vv. 2-12).
¹⁸ tn Here the psalmist refers back to the very recent past, when he began to pray for divine help.
¹⁹ tn Heb “my hand [at] night was extended and was not growing numb.” The verb נגאר (nagar), which can mean “flow” in certain contexts, here has the nuance “be extended.” The imperfect form נגאר, נגף, “to be numb” is used here to describe continuous action in the past.
²⁰ tn Or “my soul.” The Hebrew term נפש (nepesch) with a pronominal suffix is often equivalent to a pronoun, especially in poetry (see BDB 660 s.v. נפש 4.a).
77:3 I said, “I will remember God while I groan; I will think about him while my strength leaves me.” (Selah)

77:4 You held my eyelids open; I was troubled and could not speak.

77:5 I thought about the days of old, about ancient times.

77:6 I said, “During the night I will remember the song I once sang; I will think very carefully.”

I tried to make sense of what was happening.

77:7 I asked, “Will the Lord reject me forever? Will he never again show me his favor?”

77:8 Has his loyal love disappeared forever? Has his promise failed forever?

77:9 Has God forgotten to be merciful? Has his anger stifled his compassion?”

77:10 Then I said, “I am sickened by the thought that the sovereign One might become inactive.”

77:11 I will remember the works of the Lord. Yes, I will remember the amazing things you did long ago! I will reflect upon your deeds!”

77:12 I will think about all you have done; I will reflect upon your deeds!”

77:13 O God, your deeds are extraordinary!

What god can compare to our great God?

77:14 You are the God who does amazing things; you have revealed your strength among the nations.

77:15 You delivered your people by your strength.

the children of Jacob and Joseph. (Selah)

77:16 The waters saw you, O God, the waters saw you and trembled. Yes, the depths of the sea shook with fear.

77:17 The clouds poured down rain; the skies thundered.

Yes, your arrows flashed about.

77:18 Your thunderous voice was heard in the wind; the lightning bolts lit up the world; the earth trembled and shook.

1 tn Heb “I will remember God and I will groan, I will reflect and my spirit will grow faint.” The first three verbs are cohortatives, the last a perfect with vav (ו) consecutive. The psalmist’s statement in v. 4 could be understood as concurrent with v. 1, or, more likely, as a quotation of what he had said earlier as he prayed to God (see v. 2). The words “I said” are supplied in the translation at the beginning of the verse to reflect this interpretation (see v. 10).

2 tn Heb “you held fast the guards of my eyes.” The “guards of the eyes” apparently refers to his eyelids. The psalmist seems to be saying that God would not bring him relief, which would have allowed him to shut his eyes and get some sleep (see v. 2).

3 tn The imperfect is used in the second clause to emphasize that this was an ongoing condition in the past.

4 tn Heb “the years of antiquity.”

5 tn Heb “I will remember my song in the night, with my heart I will reflect. And my spirit searched.” As in v. 4, the words of v. 6a are understood as what the psalmist said earlier. Consequently the words “I said” are supplied in the translation for clarification (see v. 10). The prefixed verbal form with vav (ו) consecutive at the beginning of the final line is taken as sequential to the perfect “I thought” in v. 6.

6 tn As in vv. 4 and 6a, the words of vv. 7-9 are understood as a quotation of what the psalmist said earlier. Therefore the words “I asked” are supplied in the translation for clarification.

7 tn Heb “word,” which may refer here to God’s word of promise (note the reference to “loyal love” in the preceding line).

8 tn Heb “Most High.” This divine title (ךלוא, Eloah) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked. See especially Pss 7:17; 9:2; 18:13; 21:7; 47:2.

9 tc Heb “And I said, ‘This is my wounding, the changing of the right hand of the Most High.’” The form חלוה (khallotiy) appears to be a Qal infinitive construct (with a first person singular pronominal suffix) from the verbal root חל (khall, “to pierce; to wound”). The present translation assumes an emendation to חלמה (khallotiy), a Qal infinitive construct (with a first person singular pronominal suffix) from the verbal root חל (khala, “to sick, weak”). The form שתנה (shtinot) is understood as a Qal infinitive construct from שתה (shanah, “to change”) rather than a plural noun form, “years” (see v. 5).

“Right hand” here symbolizes by metonymy God’s power and activity. The psalmist observes that his real problem is theological in nature. His experience suggests that the sovereign Lord has abandoned him and become inactive. However, this goes against the grain of his most cherished beliefs.

10 tn Heb “yes, I will remember from old your wonders.”

The psalmist refuses to allow skepticism to win out. God has revealed himself to his people in tangible, incontrovertible ways in the past and the psalmist vows to remember the historical record as a source of hope for the future.

11 sn Verses 13-20 are the content of the psalmist’s reflection (see vv. 11-12). As he thought about God’s work in Israel’s past, he reached the place where he could confidently cry out for God’s help (see v. 1).

12 tn Heb “O God, in holiness [is] your way.” God’s “way” here refers to his actions. “Holiness” is used here in the sense of “set apart, unique,” rather than in a moral/ethical sense. As the next line and the next verse emphasize, God’s deeds are incomparable and set him apart as the one true God.

13 tn Heb “Who [is] a great god like God?” The rhetorical question assumes the answer, “No one!”

14 tn Or “redeemed.”

15 tn Heb “with [your] arm.”

16 tn The waters of the Red Sea are here personified; they are portrayed as seeing God and fearing him.

17 tn The prefixed verbal form may be taken as a preterite or as an imperfect with past progressive force.

18 tn The words “of the sea” are supplied in the translation for stylistic reasons.

19 tn The prefixed verbal form may be taken as a preterite or as an imperfect with past progressive force.

20 tn Heb “water.”

21 tn Heb “a sound the clouds gave.”

22 tn The lightning accompanying the storm is portrayed as the Lord’s “arrows” (see v. 18).

23 tn The prefixed verbal form may be taken as a preterite or as an imperfect with past progressive force.

sn Verses 16-18 depict the Lord coming in the storm to battle his enemies and subdue the sea. There is no record of such a storm in the historical account of the Red Sea crossing. The language the psalmist uses here is stereotypical and originates in Canaanite myth, where the storm god Baal subdued the sea in his quest for kingship. The psalmist has employed the stereotypical imagery to portray the exodus vividly and at the same time affirm that it is not Baal who subdues the sea, but Yahweh.
Psalm 78

A well-written song by Asaph.

Pay attention, my people, to my instruction! Listen to the words I speak.

I will sing a song that imparts wisdom; I will make insightful observations about the past.

What we have heard and learned— that which our ancestors have told us—we will not hide from their descendants. We will tell the next generation about the Lord’s praiseworthy acts, about his strength and the amazing things he has done.

He established a rule in Jacob; he set up a law in Israel. He commanded our ancestors to make his deeds known to their descendants, so that the next generation, children yet to be born, might know about them.

They will grow up and tell their descendants about them.

Then they will place their confidence in God. They will not forget the works of God, and they will obey his commands.

Then they will not be like their ancestors, who were a stubborn and rebellious generation, a generation that was not committed and faithful to God.

The Ephraimites were armed with bows, but they retreated in the day of battle.

They did not keep their covenant with God and they refused to obey his law.

They forgot what he had done, the amazing things he had shown them.

He did amazing things in the sight of their ancestors, in the land of Egypt, in the region of Zoan.

He divided the sea and led them across it; he made the water stand in a heap.

He led them with a cloud by day, and with the light of a fire all night long.

He broke open rocks in the wilderness, and gave them enough water to fill the depths of the sea.

He caused streams to flow from the rock, and made the water flow like rivers.
78:17 Yet they continued to sin against him, and rebelled against the sovereign One2 in the desert.
78:18 They willfully challenged God2 by asking for food to satisfy their appetite.
78:19 They insulted God, saying,3 “Is God really able to give us food4 in the wilderness?”
78:20 Yes,5 he struck a rock and water flowed out, streams gushed forth. But can he also give us food? Will he provide meat for his people?”
78:21 When6 the Lord heard this, he was furious. A fire broke out against Jacob, and his anger flared up7 against Israel, and did not trust his ability to deliver them.8
78:22 Because they did not have faith in God, and did not trust his ability to deliver them,9 he gave them the grain of heaven.10
78:23 He gave a command to the clouds above, and opened the doors in the sky.
78:24 He rained down manna for them to eat; he gave them the grain of heaven.9
78:25 Man ate the food of the mighty ones.10 He sent them more than enough to eat.11
78:26 He brought the east wind through the sky, and by his strength led forth the south wind.
78:27 He rained down meat on them like dust, birds as numerous as the sand on the seashores.12
78:28 He caused them to fall right in the middle of their camp, all around their homes.
78:29 They ate until they were stuffed;13 he gave them what they desired.
78:30 They were not yet filled up,14 their food was still in their mouths,15 when the anger of God flared up against them.

He killed some of the strongest of them; he brought the young men of Israel to their knees.
78:31 Despite all this, they continued to sin, and did not trust him to do amazing things.16
78:33 So he caused them to die unsatisfied16 and filled with terror.17
78:34 When he struck them down,18 they sought his favor;19 they turned back and longed for God.
78:35 They remembered that God was their protector,20 and that the sovereign God was their deliverer.21
78:36 But they deceived him with their words,22 and lied to him.23
78:37 They were not really committed to him,24 and they were unfaithful to his covenant.
78:38 Yet he is compassionate. He forgives sin and does not destroy. He often holds back his anger, and does not stir up his fury.25
78:39 He remembered26 that they were made of flesh, and were like a wind that blows past and does not return.27
78:40 How often they rebelled against him in the wilderness, and insulted him28 in the desert!
78:41 They again challenged God,29 and offended30 the Holy One of Israel.31

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1 tn Heb “rebell[ing] against the Most High.”
2 tn Heb “and they tested God in their heart.” The “heart” is viewed here as the center of their volition.
3 tn Heb “they spoke against God, they said.”
4 tn Heb “to arrange a table [for food].”
5 tn Heb “look.”
6 tn Heb “therefore.”
7 tn Heb “and also anger went up.”
8 tn Heb “and they did not trust his deliverance.”
9 sn Manna was apparently shaped like a seed (Exod 16:31), perhaps explaining why it is here compared to grain.
10 sn Because of the reference to “heaven” in the preceding verse, it is likely that mighty ones refers here to the angels of heaven. The LXX translates “angels” here, as do a number of modern translations (NEB, NIV, NRSV).
11 tn Heb “provision he sent to them to satisfaction.”
12 tn Heb “and like the sand of the seas winged birds.”
13 tn Heb “and they ate and were very satisfied.”
14 tn Heb “they were not separated from their desire.”
15 sn The basic sense of the word “holy” is “set apart from that which is commonplace, special, unique.” The Lord’s holiness is first and foremost his transcendent sovereignty as the ruler of the world. He is “set apart” from the world over which he rules. At the same time his holiness encompasses his moral authority, which derives from his royal position. As king he has the right to dictate to his subjects how they are to
78:42 They did not remember what he had done, how he delivered them from the enemy, when he performed his awesome deeds in Egypt, and his acts of judgment in the region of Zoan. 78:44 He turned their rivers into blood, and they could not drink from their streams. 78:45 He sent swarms of biting insects against them, as well as frogs that overran their land. 78:46 He gave their crops to the grasshopper, the fruit of their labor to the locust. 78:47 He destroyed their vines with hail, and their sycamore-fig trees with driving rain. 78:48 He rained hail down on their cattle, and hurled lightning bolts down on their livestock. 78:49 His raging anger lashed out against them, He sent fury, rage, and trouble as messengers who bring disaster.

78:50 He sent his anger in full force; he did not spare them from death; he handed their lives over to destruction.

78:51 He struck down all the firstborn in Egypt, the firstfruits of their reproductive power in the tents of Ham.

14 tn Heb “this mountain.” The whole land of Canaan seems to be referred to here. In Exod 15:17 the promised land is called the “mountain of your [i.e., God’s] inheritance.”
15 tn The “right hand” here symbolizes God’s military strength (see v. 55).
16 tn Heb “he caused to fall [to] them with a measuring line an inheritance.”
17 tn Heb “and caused the tribes of Israel to settle down in their tents.”
18 tn Or “tested and rebelled against.”
19 tn Heb “God, the Most High.”
20 tn Or “keep.”
21 tn Heb “his testimonies” (see Ps 25:10).
22 tn Heb “they turned back.”
23 tn Or “acted treacherously like.”
24 tn Heb “they turned aside like a deceitful bow.”
25 tn Traditionally, “high places.”
26 tn Or “rejected.”
27 tn Heb “and he gave to captivity his strength.” The expression “his strength” refers metonymically to the ark of the covenant, which was housed in the tabernacle at Shiloh.
28 tn Heb “his splendor” refers metonymically to the ark of the covenant.
29 sn Verses 60-61 refer to the Philistines’ capture of the ark in the days of Eli (1 Sam 4:1-11).
30 tn Heb “his inheritance.”
78:63 Fire consumed their young men, and their virgins remained unmarried.

78:64 Their priests fell by the sword, but their widows did not weep.

78:65 But then the Lord awoke from his sleep; he was like a warrior in a drunken rage.

78:66 He drove his enemies back; he made them a permanent target for insults.

78:67 He rejected the tent of Joseph; he did not choose the tribe of Ephraim.

78:68 He chose the tribe of Judah, and Mount Zion, which he loves.

78:69 He made his sanctuary as enduring as the heavens above, as secure as the earth, which he established permanently.

78:70 He chose David, his servant, and took him from the sheepfolds.

78:71 He took him away from following the mother sheep, and made him the shepherd of Jacob, his people, and of Israel, his chosen nation.

78:72 David cared for them with pure motives; he led them with skill.

Psalm 79

A psalm of Asaph.

79:1 O God, foreigners have invaded your chosen land; they have polluted your holy temple and turned Jerusalem into a heap of ruins.

79:2 They have given the corpses of your servants to the birds of the sky; the flesh of your loyal followers to the beasts of the earth.

79:3 They have made their blood flow like water all around Jerusalem, and there is no one to bury them.

79:4 We have become an object of disdain to our neighbors; those who live on our borders taunt and insult us.

79:5 How long will this go on, O Lord? Will you stay angry forever? How long will your rage burn like fire?

79:6 Pour out your anger on the nations that do not acknowledge you, on the kingdoms that do not pray to you!

79:7 For they have devoured Jacob and destroyed his home.

79:8 Do not hold us accountable for the sins of earlier generations!

Quickly send your compassion our way, for we are in serious trouble!
Psalm 80

For the music director; according to the shushan-eduth style; 1 a psalm of Asaph.

80:1 O shepherd of Israel, pay attention, you who lead Joseph like a flock of sheep! You who sit enthroned above the winged angels, 2 reveal your splendor! 3

1 tn Heb “the glory of your name.” Here and in the following line “name” stands metonymically for God’s reputation.
2 tn Heb “your name.”
3 tn Heb “may it be known among the nations, to our eyes, the vengeance of the shed blood of your servants.”

80:2 For the sake of your glorious reputation, 4 rescue us!

4 tn Heb “a smile” (see Eccl 8:1), which in turn suggests favor and blessing (see Num 6:25; Pss 4:6; 31:16; 44:3; 67:1; 89:15; Dan 9:17).

80:3 For the sake of your glorious reputation, 5 come and deliver us!

5 tn Heb “cause your face to shine in order that we may be delivered.”

80:4 How long will you remain angry during the prayer of your people while they pray to you?

80:5 O God, invincible warrior, 6 restore us!

6 tn Heb “invincible warrior.” The number seven is used rhetorically to express the thorough nature of the action. For other rhetorical/figurative uses of the term “seven” see Gen 4:15; 24; Pss 12:6; Prov 6:31; Isa 30:26.

80:6 O God, invincible warrior, 7 come for our deliverance.

7 tn The psalmist may allude to Deut 33:2, where God “shines forth” from Sinai and comes to superintend Moses’ blessing of the tribes.

80:7 Then we, your people, the sheep of your pasture, will continually thank you. 8

8 tn Or (hyperbolically) “will thank you forever.”

80:8 You who sit enthroned above the winged creatures (Exod 25:20; 37:9; 1 Kgs 8:18) and serve as the very throne of God 9 are pictured as winged creatures (Exod 25:20; 37:9; 1 Kgs 6:24-27; Ezek 10:8, 19) and possess both human and animal (lion, ox, and eagle) characteristics (see Ezek 1:10; 10:14; 21:41:18). They are pictured as winged creatures (Exod 25:20; 37:9; 1 Kgs 6:24-27; Ezek 10:8, 19) and serve as the very throne of God when the ark of the covenant is in view (Ps 99:1; see Num 7:89; 1 Sam 4:4; 2 Sam 6:2; 2 Kgs 19:15). The picture of the Lord seated on the cherubs suggests they might be used by him as a vehicle, a function they carry out in Ezek 1:22-28 (the “living creatures” mentioned here are identified as cherubs in Ezek 10:20). In Pss 18:10 the image of a cherub serves to personify the wind.

80:9 You cleared the ground for it; 10

10 tn Heb “shine forth.”

80:10 The psalmist may allude to the idea that God will remain with his people forever, like a precious vine, even if they go astray (Ps 80:8).

80:11 O God, how long will you remain angry at your people? 11

11 tn The Hebrew expression shushan-eduth means “lily of the testimony.” It may refer to a particular music style or to a tune title. See the superscription to Ps 60.

80:12 We will tell coming generations of your praiseworthy acts. 12

12 sn Winged angels (Heb “cherubs”). Cherubs, as depicted in the OT, possess both human and animal (lion, ox, and eagle) characteristics (see Ezek 1:10; 10:14; 21:41:18). They are pictured as winged creatures (Exod 25:20; 37:9; 1 Kgs 6:24-27; Ezek 10:8, 19) and serve as the very throne of God when the ark of the covenant is in view (Ps 99:1; see Num 7:89; 1 Sam 4:4; 2 Sam 6:2; 2 Kgs 19:15). The picture of the Lord seated on the cherubs suggests they might be used by him as a vehicle, a function they carry out in Ezek 1:22-28 (the “living creatures” mentioned here are identified as cherubs in Ezek 10:20). In Pss 18:10 the image of a cherub serves to personify the wind.

80:13 Then we, your people, the sheep of your pasture, will continually thank you. 8

8 tn Or (hyperbolically) “will thank you forever.”

80:14 In the sight of Ephraim, Benjamin, and Manasseh reveal 14 your power! Come and deliver us! 15

15 tn Heb “praise.” Here “praise” stands by metonymy for the mighty acts of God.

80:15 O Lord, restore us!

80:16 Smile on us! 16 Then we will be delivered! 17

16 tn Heb “stir up”; “arouse.”
17 tn Heb “come for our deliverance.”

80:17 How long will you remain angry at your people? 18

18 tn Heb “cause your face to shine” probably refers to a smile (see Eccl 8:1), which in turn suggests favor and blessing (see Num 6:25; Pss 4:6; 31:16; 44:3; 67:1; 89:15; Dan 9:17).

80:18 Then we will be delivered! 21

21 tn Heb “you have fed them the food of tears.”

80:19 How long will you remain angry during the prayer of your people? 22

22 tn The psalmist expresses consistent prayer to God to grant deliverance to his people.

80:20 Then we will be delivered! 23

23 tn Heb “we have made us an object of contention to our neighbors.”

80:21 The psalmist prays for all the northern tribes to come under the Lord’s favor.

80:22 How long will you remain angry at your people? 24

24 tn Heb “cause your face to shine” probably refers to a smile (see Eccl 8:1), which in turn suggests favor and blessing (see Num 6:25; Pss 4:6; 31:16; 44:3; 67:1; 89:15; Dan 9:17).

80:23 Then we will be delivered! 25

25 tn Heb “cause your face to shine in order that we may be delivered.” After the imperative, the cohortative with prefixed vav (ו) indicates purpose/result.

80:24 O God, invincible warrior, 26 restore us!

26 tn Heb “invincible warrior.” The number seven is used rhetorically to express the thorough nature of the action. For other rhetorical/figurative uses of the term “seven” see Gen 4:15; 24; Pss 12:6; Prov 6:31; Isa 30:26.

80:25 Then we will be delivered! 27

27 tn Heb “you have cleared away before it.”
Psalm 81

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Revive us and we will pray to you; then we will be delivered!

80:10 The mountains were covered by its shadow, the highest cedars by its branches.

80:11 Its branches reached the Mediterranean Sea, and its shoots the Euphrates River.

80:12 Why did you break down its walls, so that all who pass by pluck its fruit?

80:13 The wild boars of the forest ruin it; the insects of the field feed on it.

80:14 O God, invincible warrior, come back! Look down from heaven and take notice! Take care of this vine, the root your right hand planted, the shoot you made to grow!

80:16 It is burned and cut down. They die because you are displeased with them.

80:17 May you give support to the one you have chosen to the one whom you raised up for yourself!

80:18 Then we will not turn away from you.

Psalm 8

For the music director; according to the gittith style, by Asaph.

81:1 Shut up your mouth before God, our source of strength!

81:2 Sing a song and play the tambourine, the pleasant sounding harp, and the ten-stringed instrument!

81:3 Sound the ram’s horn on the day of the new moon, and on the day of the full moon when our festival begins.

81:4 For observing the festival is a requirement for Israel; it is an ordinance given by the God of Jacob.

81:5 He decreed it as a regulation in Joseph, when he attacked the land of Egypt.

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1 tn Heb “and it took root [with] its roots.”
2 tn Heb “cedars of God.” The divine name הַקָּדוֹן (’al, “God”) is here used in an idiomatic manner to indicate the superlative.
3 tn Heb “to the sea.” The “sea” refers here to the Mediterranean Sea.
4 tn Heb “to [the] river.” The “river” is the Euphrates River in Mesopotamia. Israel expanded both to the west and to the east.
5 sn The protective walls of the metaphorical vineyard are in view here (see Isa 5:5).
6 tn Heb “pluck it.”
7 tn The Hebrew verb כִּרְסֵם (kirsēm, “to eat away; to ruin”) occurs only here in the OT.
8 tn The precise referent of the Hebrew word translated “insects,” which occurs only here and in Ps 50:11, is uncertain. Aramaic, Arabic, and Akkadian cognates refer to insects, such as locusts or crickets.
9 tn Heb “O God, hosts.” One expects the construct form לְהַעֲקֹבּ (lĕwaḵḇ), “hosts”; see Ps 89:9), but לְהַעֲקֹבּ (lĕwaḵḇ) precedes לְהַעֲקֹבּ (lĕwaḵḇ) in Pss 59:5 and 84:8 as well. See also vv. 4, 7, 14 for a similar construction.
10 tn Heb “pluck its shoots” (kIRRUSH), “its shoot”).
11 tn Heb “and upon a son you strengthened for yourself.”
12 tn In this context, where the extended metaphor of the vine dominates, הֵנָּה (hen, “son”) probably refers to the shoots that grow from the vine. Cf. Gen 49:22.
13 tn Heb “burned with fire.”
14 tn Heb “because of the rebuke of your face they perish.”
15 tn Heb “may your hand be upon the man of your right hand.” The referent of the otherwise unattested phrase “man of your right hand,” is unclear. It may refer to the nation collectively as a man. (See the note on the word “yourself” in v. 17b.)
16 tn Heb “and in your name we will call.”
17 tn Heb “O Lord, God, hosts.” One expects the construct form לִשְׁמָה (lĕshmā, “hosts”; see Ps 89:9), but לִשְׁמָה (lĕshmā) precedes לִשְׁמָה in Pss 59:5 and 84:8 as well. See also vv. 4, 7, 14 for a similar construction.
18 tn The precise meaning of the Hebrew term חָגִית (hagittir) is uncertain; it probably refers to a musical style or instrument. See the superscription to Ps 8.
19 tn Heb “cause your face to shine in order that we may be delivered.” After the imperative, the cohortative with prefixed vav (ו) indicates purpose/result.
20 sn Psalm 81. The psalmist calls God’s people to assemble for a festival and then proclaims God’s message to them. The divine speech (vv. 6-16) recalls how God delivered the people from Egypt, reminds Israel of their rebellious past, expresses God’s desire for his people to obey him, and promises divine protection in exchange for obedience.
21 tn The precise meaning of the Hebrew term תּוּקְדִית (hagittir) is uncertain; it probably refers to a musical style or instrument. See the superscription to Ps 8.
22 sn Heb “lift up.”
23 tn Heb “at the new moon.”
24 sn New moon festivals were a monthly ritual in Israel (see R. de Vaux, Ancient Israel, 469-70). In this context the New Moon festival of the seventh month, when the Feast of Tabernacles was celebrated (note the reference to a “festival” in the next line), may be in view.
25 tn Heb “at the full moon on the day of our festival.” The Hebrew word קְצָח (koḵeth) is an alternate spelling of בּוֹקָחָה (Bokeh, “full moon”).
26 sn The festival in view is probably the Feast of Tabernacles (Booths), which began on the fifteenth day of the seventh month when the moon was full. See Lev 23:34; Num 29:12.
27 sn Heb “because a statute for Israel [is] it.”
28 sn Heb “in his going out against the land of Egypt.” This apparently refers to the general time period of Israel’s exodus from Egypt. The LXX reads, “from Egypt,” in which case “Joseph” (see the preceding line) would be the subject of the verb, “when he [Joseph = Israel] left Egypt.”
I heard a voice I did not recognize.\(^1\)

81:6 It said,\(^2\) “I removed the burden from his shoulder; his hands were released from holding the basket.\(^3\)

81:7 In your distress you called out and I rescued you. I answered you from a dark thundercloud.\(^4\)

I tested you at the waters of Meribah.\(^5\)

(Selah)

81:8 I said,\(^6\) “Listen, my people! I will warn\(^7\) you!

O Israel, if only you would obey me!\(^8\)

81:9 There must be\(^9\) no other\(^10\) god among you.

You must not worship a foreign god.

81:10 I am the LORD, your God, the one who brought you out of the land of Egypt. Open your mouth wide and I will fill it!”\(^11\)

81:11 But my people did not obey me;\(^11\) Israel did not submit to me.\(^12\)

81:12 I gave them over to their stubborn desires;\(^13\) they did what seemed right to them.\(^14\)

81:13 If only my people would obey me!\(^15\)

If only Israel would keep my commands!\(^16\)

81:14 Then I would quickly subdue their enemies, and attack\(^17\) their adversaries.”\(^18\)

81:15 (May those who hate the LORD\(^18\) cower in fear\(^19\) before him! May they be permanently humiliated!\(^20\)

81:16 “I would feed Israel the best wheat,\(^21\) and would satisfy your appetite\(^22\) with honey from the rocky cliffs.”\(^23\)

Psalm 82\(^24\)

A psalm of Asaph.

82:1 God stands in\(^25\) the assembly of El;\(^26\)

\(^1\) tn Heb “a lip I did not know, I heard.” Here the term “lip” probably stands for speech or a voice. Apparently the psalmist speaks here and refers to God’s voice, whose speech is recorded in the following verses.

\(^2\) tn The words “It said” are not included in the Hebrew text. They are supplied in the translation for clarification.

\(^3\) sn removed the burden. The Lord speaks metaphorically of how he delivered his people from Egyptian bondage. The reference to a basket/burden probably alludes to the hard labor of the Israelites in Egypt, where they had to carry loads of bricks (see Exod 1:14).

\(^4\) tn Heb “I answered you in the hidden place of thunder.” This may allude to God’s self-revelation at Mount Sinai, where he appeared in a dark cloud accompanied by thunder (see Exod 19:16).

\(^5\) sn The name Meribah means “strife.” Two separate but similar incidents at the place called Meribah are recorded in the Pentateuch (Exod 17:1-7; Num 20:1-13). In both cases the Israelites complained about lack of water and the Lord miraculously provided for them.

\(^6\) tn The words “I said” are supplied in the translation for clarification. Verses 8-10 appear to recall what the Lord commanded the generation of Israelites that experienced the events described in v. 7. Note the statement in v. 11, “my people did not listen to me.”

\(^7\) tn Or perhaps “command.”

\(^8\) tn The Hebrew particle ה (‘if’) and following prefixed verbal form here express a wish (GKC 321 §109.b). Note that the apodosis (the “then” clause of the conditional sentence) is suppressed.

\(^9\) tn The imperfect verbal forms in v. 9 have a modal function, expressing what is obligatory.

\(^10\) tn Heb “different”; “illicit.”

\(^11\) tn Heb “did not listen to my voice.”

\(^12\) tn The Hebrew expression בַּעֲתָתָם (ba’atam) means “submit to me” (see Deut 13:8).

\(^13\) tn Heb “and I sent him away in the stubbornness of their heart.”

\(^14\) tn Heb “they walked in their counsel.” The prefixed verbal form is either pretirite (“walked”) or a customary imperfect (“were walking”).

\(^15\) tn Heb “if only my people were listening to me.” The Hebrew particle לו (lu, “if not”) introduces a purely hypothetical or contrary to fact condition (see 2 Sam 18:12).
in the midst of the gods\(^1\) he renders judgment.\(^2\)
82:2 He says,\(^3\) “How long will you make unjust legal decisions and show favoritism to the wicked?\(^4\)
(Selah)
82:3 Defend the cause of the poor and the fatherless!\(^5\)
Vindicate the oppressed and suffering!\(^6\)
Deliver them from the power\(^7\) of the wicked!
82:5 They\(^8\) neither know nor understand. They stumble\(^9\) around in the dark, while all the foundations of the earth crumble.\(^10\)
82:6 I thought,\(^11\) ‘You are gods; all of you are sons of the Most High.’\(^12\)
82:7 Yet you will die like mortals;\(^13\) you will fall like all the other rulers.’\(^14\)

Canaanite religion. Israel’s God invades El’s assembly, denounces its gods as failing to uphold justice, and announces their coming demise. For an interpretation of the psalm along these lines, see W. VanGemeren, “Psalms,” EBC 5:533-36.

1 sn The present translation assumes that the Hebrew term אֱלֹהִים (elohim, “gods”) here refers to the pagan gods who supposedly comprise El’s assembly according to Canaanite religion. Those who reject the polemical view of the psalm prefer to see the referent as human judges or rulers sometimes refers to officials appointed by God, see Exod 21:6; 22:8-9; Ps 45:6) or as angelic beings (אֱלֹהִים sometimes refers to angelic beings, see Gen 3:5; Ps 8:5).

2 sn The picture of God rendering judgment among the gods clearly depicts his sovereign authority as universal king (see v. 8, where the psalmist boldly affirms this truth).

3 tn The words “he says” are supplied in the translation to indicate that the following speech is God’s judicial decision (see v. 1).

4 tn Heb “and the face of the wicked lift up.”

5 tn The Hebrew noun יָתוֹם (yatom) refers to one who has lost his father (not necessarily his mother, see Ps 109:9). Because they were so vulnerable and were frequently exploited, fatherless children are often mentioned as epitomizing the oppressed (see Pss 10:14; 68:5; 94:6; 146:9; as well as Job 6:27; 22:9; 24:3, 9; 29:12; 31:17, 21).

6 tn Heb “hand.”

7 sn Having addressed the defendants, God now speaks to those who are observing the trial, referring to the gods in the third person.

8 tn Heb “walk.” The Hiphael stem indicates iterative action, picturing these ignorant “judges” as stumbling around in the darkness.

9 sn These gods, though responsible for justice, neglect their duty. Their self-imposed ignorance (which the psalmist compares to stumbling around in the dark) results in widespread injustice, which threatens the social order of the world (the meaning of the phrase all the foundations of the earth crumble).

10 tn Heb “said.”

11 sn Normally in the OT the title Most High belongs to the God of Israel, but in this context, where the mythological overtones are so strong, it probably refers to the Canaanite high god El (see v. 1, as well as Isa 14:13).

12 tn Heb “men.” The point in the context is mortality, however, not maleness.

13 sn You will die like mortals. For the concept of a god losing immortality and dying, see Isa 14:12-15, which alludes to a pagan myth in which the petty god “Shining One, son of the Dawn,” is hurled into Sheol for his hubris.

14 tn Heb “like one of the rulers.” The comparison does not necessarily imply that they are not rulers. The expression “like one of” can sometimes mean “as one of” (Gen 49:16; Obad

82:8 Rise up, O God, and execute judgment on the earth! For you own all the nations.

Psalm 83\(^15\)

A song, a psalm of Asaph.
83:1 O God, do not be silent! Do not ignore us!\(^16\) Do not be inactive, O God!
83:2 For look, your enemies are making a commotion; those who hate you are hostile.\(^17\)
83:3 They carefully plot against your people, and make plans to harm the ones you cherish.\(^18\)
83:4 They say, “Come on, let’s annihilate them so they are no longer a nation!\(^19\) Then the name of Israel will be remembered no more.”
83:5 Yes,\(^20\) they devise a unified strategy; they form an alliance against you.
83:6 It includes the tents of Edom and the Ishmaelites, Moab and the Hagrites,\(^21\)
83:7 Gebal,\(^22\) Ammon, and Amalek, Philistia and the inhabitants of Tyre.\(^23\)
83:8 Even Assyria has allied with them, lending its strength to the descendants of Lot.\(^24\) (Selah)
83:9 Do to them as you did to Midian –

11) or “as any other of” (Judg 16:7, 11).
14 tn The translation assumes that the Qal of בִּאֲדַל (b’alad) here means “to own; to possess,” and that the imperfect emphasizes a general truth. Another option is to translate the verb as future, “for you will take possession of all the nations” (cf. NIV “all the nations are your inheritance”).
15 sn Psalm 83. The psalmist asks God to deliver Israel from the attacks of foreign nations. Recalling how God defeated Israel’s enemies in the days of Deborah and Gideon, he prays that the hostile nations would be humiliated.
16 tn Heb “do not be deaf.”
17 tn Heb “lift up [their] head[s].” The phrase “lift up [the] head” here means “to threaten; to be hostile,” as in Judg 8:28.
18 tn Heb “they make crafty a plot.”
19 tn Heb “and consult together against.”
20 tn The passive participle of the Hebrew verb אָרָה (’arah, “to hide”) is used here in the sense of “treasured; cherished.”
21 tn Heb “we will cause them to disappear from [being] a nation.”
22 tn Or “for.”
23 tn Heb “they consult [with] a heart together.”
24 tn Heb “cut a covenant.”
25 tn The words “it includes” are supplied in the translation for stylistic reasons.
26 sn The Hagrites are also mentioned in 1 Chr 5:10, 19-20.
27 sn Some identify Gebal with the Phoenician coastal city of Byblus (see Ezek 27:9, where the name is spelled differently), though others locate this site south of the Dead Sea (see BDB 148 s.v. גֶּבַל; HALOT 174 s.v. גֶּבַל).
28 map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.
29 tn Heb “they are an arm for the sons of Lot.” The “arm” is here a symbol of military might.
30 sn The descendants of Lot were the Moabites and Ammonites.
as you did to Sisera and Jabin at the Kishon River.²

3:10 They were destroyed at Endor;² their corpses were like manure³ on the ground.

3:11 Make their nobles like Oreb and Zeeb,⁴ and all their rulers like Zebah and Zalmonna,⁵

3:12 who said,⁶ “Let’s take over⁷ the pastures of God!”

3:13 O my God, make them like dead thistles,⁵ like dead weeds blown away by⁹ the wind!

3:14 Like the fire that burns down the forest, or the flames that consume the mountainsides,¹⁰

3:15 chase them with your gale winds, and terrify¹¹ them with your windstorm.

3:16 Cover¹² their faces with shame, so they might seek¹³ you.⁴ O LORD.

3:17 May they be humiliated and continually terrified!¹⁵

Psalm 84

For the music director; according to the gittith style;¹⁶ written by the Korahites, a psalm.

84:1 How lovely is the place where you live,²² O LORD who rules over all!²³

84:2 I desperately want to be²⁴ in the courts of the LORD’s temple.²⁵ My heart and my entire being²⁶ shout for joy to the living God.

84:3 Even the birds find a home there, and the swallow²⁷ builds a nest, where she can protect her young²⁸ near your altars, O LORD who rules over all, my king and my God.

² sn The psalmist alludes here to Gideon’s victory over the Midianites (see Judg 7-8) and to Barak’s victory over Jabin’s army, which was led by his general Sisera (Judg 4-5).

² Or “tumbleweed.” The Hebrew noun גַּלְגַּל (gallal) refers to a “wheel” or, metaphorically, to a whirling wind (see Ps 77:18). If taken in the latter sense here, one could understand the term as a metonymical reference to dust blown by a whirlwind (cf. NRSV “like whirling dust”). However, HALOT 190 s.v. גַּלְגַּל understands the noun as a homonym referring to a “dead thistle” here and in Isa 17:13. The parallel line, which refers to גַּל (gall), “chaff,” favors this interpretation.

⁶ tn Traditionally “the Most High.”

⁸ sn The imagery of fire and flames suggests unrelenting, destructive judgment.

¹⁰ tn The two imperfect verbal forms in v. 15 express the psalmist’s wish or prayer.

¹² tn Heb “fill.”

¹³ tn After the preceding imperative, the prefixed verbal form with prefixed vav (ו) indicates purpose or result (“then they will seek”).

¹⁵ tn Heb “your name,” which stands here for God’s person.

¹⁶ sn The psalmist here romanticizes the temple as a place of refuge and safety. As he thinks of the birds nesting near its roof, he envisions them finding protection in God’s presence.

For more information on the Hebrew words and phrases used in this verse, see HALOT and other Hebrew lexicons.
84:4 How blessed are those who live in your temple and praise you continually! (Selah)
84:5 How blessed are those who find their strength in you, and long to travel the roads that lead to your temple!
84:6 As they pass through the Baca Valley, he provides a spring for them. The rain even covers it with pools of water.
84:7 They are sustained as they travel along, each one appears before God in Zion.
84:8 O LORD, sovereign God,

hear my prayer! Listen, O God of Jacob! (Selah)
84:9 O God, take notice of our shield! Show concern for your chosen king!
84:10 Certainly spending just one day in your temple courts is better than spending a thousand elsewhere. I would rather stand at the entrance to the temple of my God than live in the tents of the wicked.
84:11 For the LORD God is our sovereign protector.

The LORD bestows favor and honor; he withholds no good thing from those who have integrity.
84:12 O LORD who rules over all,

how blessed are those who trust in you!

Psalm 85:22 For the music director; written by the Korahites, a psalm.
85:1 O LORD, you showed favor to your land; you restored the well-being of Jacob.

1 tn The Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see v. 12 and Pss 1:1; 2:12; 34:9; 41:1; 65:4; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15).
2 tn Heb “[On] the happiness of [the man].” Hebrew literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle stated here was certainly applicable to all people, regardless of their gender or age. To facilitate modern application, we translate the gender and age specific “man” with the plural “those.” The individual referred to in v. 5a is representative of followers of God, as the use of plural forms in vv. 5b-7 indicates.
3 tn Heb “roads [are] in their heart[s].” The roads are here those that lead to Zion (see v. 7).
4 tn The translation assumes that the Hebrew phrase שבאה כסף (shabah qankin) is the name of an otherwise unknown arid valley through which pilgrims to Jerusalem passed. The term바קה (bakha) may be the name of a particular type of plant or shrub that grew in this valley. O. Borowski (Agriculture in Iron Age Israel, 130) suggests it is the black mulberry. Some take the phrase as purely metaphorical and relate it to the root הבק (bakhol, “to weep”). In this case one might translate, “the valley of weeping” or “the valley of affliction.”
5 tc The MT reads “a spring they make it,” but this makes little sense. Many medieval Hebrew mss, as well as the LXX, understand God to be the subject and the valley to be the object, “he [God] makes it [the valley] into a spring.”
6 tn This rare word may refer to the early (or autumn) rains (see Joel 2:23).
7 tc The MT reads רביית (rubayihat, “blessings”) but the preceding reference to a “spring” favors an emendation to רביית (rubayihat, “pools”).
8 sn Pools of water. Because water is so necessary for life, it makes an apt symbol for divine favor and blessing. As the pilgrims traveled to Jerusalem, God provided for their physical needs and gave them a token of his favor and of the blessings awaiting them at the temple.
9 tn Heb “they go from strength to strength.” The phrase “from strength to strength” occurs only here in the OT. With a verb of motion, the expression “from [common noun] to [same common noun]” normally suggests movement from one point to another or through successive points (see Num 36:7; 1 Chr 16:20; 17:5; Ps 105:13; Jer 25:52; Ps 84:7) may be emphasizing that the pilgrims move successively from one point to “place of strength” to another as they travel toward Jerusalem. All along the way they find adequate provisions and renewed energy for the trip.
10 tn The psalmist returns to the singular (see v. 5a), which he uses in either a representative or distributive (each one) sense.
11 tn The phrase “our shield” refers metaphorically to the Davidic king, who, as God’s vice-regent, was the human protector of the people. Note the parallelism with “your anointed one” here and with “our king” in Ps 89:18.
12 tn Heb “look [on] the face of your anointed one.” The Hebrew phrase עליך (ulveh lecha, “your anointed one”) refers here to the Davidic king (see Pss 2:2; 18:50; 20:6; 28:8; 89:38, 51; 132:10, 17).
13 tn Or “for.”
14 tn Heb “better is a day in your courts than a thousand [spent elsewhere].”
15 tn Heb “choose being at the entrance of the house of my God over living in the tents of the wicked.” The verb safal (saf) appears only here in the OT; it is derived from the noun saf, “threshold”). Traditionally some have interpreted this as a reference to being a doorkeeper at the temple, though some understand it to mean “lie as a beggar at the entrance to the temple” (see HALOT s.v. nafal).
16 tn The verb לזרע (lazor) occurs only here in the OT.
17 tn Heb “[s] is a sun and a shield.” The epithet “sun,” though rarely used of Israel’s God in the OT, was a well-attested royal title in the ancient Near East. For several examples from Ugaritic texts, the Amarna letters, and Assyrian royal inscriptions, see R. B. Chisholm, An Exegetical and Theological Study of Psalm 18/2 Samuel 22 (Th.D. diss., Dallas Theological Seminary, 1983), 131, n. 2.
18 tn Or “grace.”
19 tn Heb “he does not withhold good to those walking in integrity.”
20 tn Traditionally “Lord of hosts.”
21 tn Heb “[On] the happiness [of the man] who trusts in you.” Hebrew literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle stated here is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, we translate the gender and age specific “man” with the plural “those.” The individual referred to here is representative of all followers of God, as the use of the plural form in v. 12b indicates.
22 sn Psalm 85. God’s people recall how he forgave their sins in the past, pray that he might now restore them to his favor, and anticipate renewed blessings.
23 tn Heb “you turned with a turning toward Jacob.” The Hebrew term ישבה (shvah) is apparently a cognate accusative of שלב (shuv). See Pss 14:7; 53:6.
85:2 You pardoned the wrongdoing of your people; you forgave all their sin. (Selah)
85:3 You withdrew all your fury; you turned back from your raging anger.
85:4 Restore us, O God our deliverer! Do not be displeased with us!
85:5 Will you stay mad at us forever? Will you remain angry throughout future generations?
85:6 Will you not revive us once more? Then your people will rejoice in you!
85:7 O Lord, show us your loyal love! Bestow on us your deliverance!
85:8 I will listen to what God the Lord says.
For he will make peace with his people, his faithful followers.
Yet they must return to their foolish ways.
85:9 Certainly his loyal followers will soon experience his deliverance; then his splendor will again appear in our land.
85:10 Loyal love and faithfulness meet; deliverance and peace greet each other with a kiss.
85:11 Faithfulness grows from the ground, and deliverance looks down from the sky.

Heb: אֱלֹהִי (‘elohi) is the masculine singular form for “God”.

4 tn Heb “break your displeasure with us.” Some prefer to emend הָפֵר (haper, “break”) to חֲפָר (haper, “turn aside”).
5 tn Heb “Will your anger stretch to a generation and a generation?”
6 sn I will listen. Having asked for the Lord’s favor, the psalmist (who here represents the nation) anticipates a divine word of assurance.
7 tn Heb “speak.” The idiom “speak peace” refers to establishing or maintaining peaceful relations with someone (see Gen 37:4; Zech 9:10; cf. Ps 122:8).
8 tn Heb “to his people and to his faithful followers.” The translation assumes that “his people” and “his faithful followers” are viewed as identical here.
9 tn Or “yet let them not.” After the negative particle הָיְתָנ (‘et), the prefixed verbal form is jussive, indicating the speaker’s desire or wish.
10 tn Heb “certainly his deliverance [is] near to those who fear him.”
11 tn Heb “to dwell, glory in our land.” “Glory” is the subject of the infinitive. The infinitive with הָפֵר (haper, “to dwell,” probably indicates result here (“then”), When God delivers his people and renews his relationship with them, he will once more reveal his royal splendor in the land.
12 tn The psalmist probably uses the perfect verbal forms in v. 10 in a dramatic or rhetorical manner, describing what he anticipates as if it were already occurring or had already occurred.
13 sn Deliverance and peace greet each other with a kiss. The psalmist personifies these abstract qualities to emphasize that God’s loyal love and faithfulness will yield deliverance and peace for his people.
14 sn The psalmist already sees undeniable signs of God’s faithfulness and expects deliverance to arrive soon.
15 tn Heb “what is good.”
16 tn Both “bestow” and “yield” translate the same Hebrew verb (נתן, natan). The repetition of the word emphasizes that agricultural prosperity is the direct result of divine blessing.
17 tn Or “will go.”
18 tn Or “will prepare.”
19 tn Heb “and it prepares for a way his footsteps.” Some suggest emending כָּלְחָל (kalxal, “and prepares”) to כָּלְחָל (kalxal, “and peace”) since “deliverance” and “peace” are closely related earlier in v. 13. This could be translated, “and peace [goes ahead, making] a pathway for his footsteps” (cf. NEB).
20 sn Psalm 86. The psalmist appeals to God’s mercy as he asks for deliverance from his enemies.
21 tn Heb “turn your ear.”
22 tn Heb “my life.”
23 tn Or “show me favor.”
24 tn Heb “the soul of your servant.”
25 tn Heb “I lift up my soul.”
26 tn Or “for.”
27 tn Heb “good.”
28 tn Heb “and there are none like your acts.”
29 tn Or “bow down before you.”
30 sn Heb “teach me your way.” The Lord’s “way” refers here to the moral principles he expects the psalmist to follow. See Ps 25:4; 27:11.
31 sn Heb “I will walk in your truth.” The Lord’s commandments are referred to as “truth” here because they are a trustworthy and accurate expression of the divine will. See Ps 25:5.

Psalm 86
A prayer of David.
86:1 Listen O Lord! Answer me! For I am oppressed and needy.
86:2 Protect me, for I am loyal! O my God, deliver your servant, who trusts in you!
86:3 Have mercy on me, O Lord, for I cry out to you all day long!
86:4 Make your servant glad, for you, O Lord, I pray!
86:5 Certainly O Lord, you are kind and forgiving, and show great faithfulness to all who cry out to you.
86:6 O Lord, hear my prayer! Pay attention to my plea for mercy!
86:7 In my time of trouble I cry out to you, for you will answer me.
86:8 None can compare to you among the gods, O Lord! Your exploits are incomparable!
86:9 All the nations, whom you created, will come and worship you, O Lord. They will honor your name.
86:10 For you are great and do amazing things. You alone are God.
86:11 O Lord, teach me how you want me to live! Then I will obey your commands.
Make me wholeheartedly committed to you!\(^1\)

86:12 O Lord, my God, I will give you thanks with my whole heart! I will honor your name continually!\(^2\)

86:13 For you will extend your great loyal love to me,\(^3\)
and will deliver my life\(^4\) from the depths of Sheol.\(^5\)

86:14 O God, arrogant men attack me;\(^6\) a gang\(^7\) of ruthless men, who do not respect you, seek my life.\(^8\)

86:15 But you, O Lord, are a compassionate and merciful God. You are patient\(^9\) and demonstrate great loyal love and faithfulness.\(^10\)

86:16 Turn toward me and have mercy on me! Give your servant your strength! Deliver your slave\(^11\) for you, O Lord, will help me and comfort me.\(^12\)

86:17 Show me evidence of your favor!\(^13\) Then those who hate me will see it and be ashamed.\(^14\)

Psalm 87\(^15\)

Written by the Korahites; a psalm, a song.

87:1 The Lord’s city is in the holy hills.\(^16\)

87:2 The Lord loves the gates of Zion more than all the dwelling places of Jacob.\(^17\)

87:3 People say wonderful things about you,\(^18\)

O city of God. (Selah)\(^19\)

87:4 I mention Rahab\(^20\) and Babylon to my followers.\(^21\)

Here are\(^20\) Philistia and Tyre,\(^21\) along with Ethiopia.\(^22\)

It is said of them, “This one was born there.”\(^23\)

87:5 But it is said of Zion’s residents,\(^24\) “Each one of these\(^25\) was born in her, and the sovereign One\(^26\) makes her secure.”\(^27\)

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\(^{1-2}\) tn Heb “Bind my heart to the fearing of your name.” The verb translated “bind” occurs only here in the Piel stem. It appears twice in the Qal, meaning “be joined” in both cases (Gen 49:6; Isa 14:20). To “fear” God’s name means to have a healthy respect for him which in turn motivates one to obey his commands (see Ps 61:5; 102:15).

\(^{3-4}\) or “forever.”

\(^{5-6}\) “for your loyal love [is] great over me.”

\(^{7-8}\) Or “for he will have delivered my life.” The verb form indicates a future perfect here.

\(^{9-10}\) Or “lower Sheol.”

\(^{11-12}\) Or “assembly.”

\(^{13-14}\) “seek my life and do not set you before them.” See Ps 54:3.

\(^{15-18}\) “slow to anger.”

\(^{19-20}\) “Faith.”

\(^{21-22}\) “Cush.”

\(^{23-24}\) “and this one was born there.” The words “It is said of them” are not in the Hebrew text, but are supplied for clarification and stylistic purposes (see v. 5). Those advocating the universalistic interpretation understand “there” as referring to Zion, but it seems more likely that the adverb refers to the nations just mentioned. The foreigners are identified by their native lands.

\(^{25-26}\) “and of Zion it is said.” Another option is to translate, “and to Zion it is said.” In collocation with the Niphal of יָנָקֵנָה (yanqanah), the preposition יִנְהַנְהָה (yinahah) can introduce the recipient of the statement (see Josh 2:2; Jer 4:11; Hos 1:10; Zeph 3:16), carry the nuance “concerning, of” (see Num 23:23), or mean “be named” (see Isa 4:3; 62:4).

\(^{27-28}\) “and a man and a man.” The idiom also appears in Esth 1:8. The translation assumes that the phrase refers to each of Zion’s residents, in contrast to the foreigners mentioned in v. 4. Those advocating the universalistic interpretation understand this as a reference to each of the nations, including those mentioned in v. 4.

\(^{29-30}\) Traditionally “Most High.”

\(^{31-32}\) “and he makes her secure, the Most High.”
Psalm 88

A song, a psalm written by the Korahites; for the music director; according to the machalath-leannoth style; a well-written song by Heman the Ezrachite.

88:1 O Lord God who delivers me? By day I cry out and at night I pray before you. 88:2 Listen to my prayer! Pay attention to my cry for help!

88:3 For my life is filled with troubles and I am ready to enter Sheol, 88:4 They treat me like those who descend into the grave, 88:5 adrift among the dead, like corpses lying in the grave, whom you remember no more, and who are cut off from your power.

88:6 You place me in the lowest regions of the Pit, in the dark places, in the watery depths.

88:7 Your anger bears down on me, and you overwhelm me with all your waves. 88:8 You cause those who know me to keep their distance; you make me an appalling sight to them. I am trapped and cannot get free.

88:9 My eyes grow weak because of oppression. I call out to you, O Lord, all day long; I spread out my hands in prayer to you. 88:10 Do you accomplish amazing things for the dead? Do the departed spirits rise up and give you thanks? (Selah)

88:11 Is your loyal love proclaimed in the grave, or your faithfulness in the place of the dead?

88:12 Are your amazing deeds experienced in the dark region, or your deliverance in the land of oblivion?

88:13 As for me, I cry out to you, O Lord; in the morning my prayer confronts you. 88:14 O Lord, why do you reject me, and pay no attention to me?

88:15 I am oppressed and have been on the verge of death since my youth. I have been subjected to your horrors and am numb with pain.

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1 tn Heb “the Lord records in the writing of the nations.”
2 tn As noted in v. 4, the translation assumes a contrast between “there” (the various foreign lands) and “in her” (Zion). In contrast to foreigners, the citizens of Zion have special status because of their birthplace (v. 5). In this case v. 4 and 6 form a structural frame around v. 5.
3 tn Heb “and singers, like pipers, all my springs [are] in you.” The participial form חֹלְלִים (khōlûlim) appears to be from a denominative verb meaning “play the pipe,” though some derive the form from חֹל (khōl, “dance”). In this case the duplicated הָדוֹס (hdōs) requires an emendation to הָדוֹס (hdōs, “Polish form”). The words are addressed to Zion. As it stands, the Hebrew text makes little, if any, sense. “Springs” are often taken here as a symbol of divine blessing and life, but this reading does not relate to the preceding line in any apparent way. The present translation assumes an emendation of מְחֹלְלִים (mekhōlûlim) to צְפִית (tsāphît, “all my springs”) to צְפִית (tsāphît, “all of them sing,” with the form צְפִית being derived from צְפִית, “ahah, “sing”).
4 tn Ps 88. The psalmist cries out in pain to the Lord, begging him for relief from his intense and constant suffering. The psalmist regards God as his ultimate cause of his distress, but nevertheless clings to God in hope.
5 tn The Hebrew phrase מִשְׁמָרַי (mishmārī) may mean “illness to afflict.” Perhaps it refers to a particular style of music, a tune title, or a musical instrument. The term מִשְׁמָרַי also appears in the superscriptions of Ps 53.
6 tn The meaning of the Hebrew term מָשְׁלִית (maskīl) is uncertain. The word is derived from a verbal meaning “to be prudent; to be wise.” Various options are: “a contemplative song,” “a song imparting moral wisdom,” or “a skilful [i.e., well-written] song.” The term occurs in the superscriptions of Pss 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Ps 47:7.
7 tn Heb “O Lord God of my deliverance.” In light of the content of the psalm, this reference to God as the one who delivers seems overly positive. For this reason some emend the text to read יָשָׁר הָנִּתְנָה (yashar nittanâ, “[O Lord] my God, I cry out”), See v. 13.
8 tn Heb “[by] day I cry out, in the night before you.”
9 tn Heb “may my prayer come before you.” The prefixed verbal form is understood as a jussive, indicating the psalmist’s desire or prayer.
10 tn Heb “turn your ear.”
11 tn Or “my soul.”
12 tn Heb “and my life approaches Sheol.”
13 tn Heb “I am considered with.”
14 tn Heb “the pit.” The noun מָפָג (maphag, “pit,” “cistern”) is sometimes used of the grave and/or the realm of the dead.
15 tn Heb “I am like a man [for whom] there is no help.”
16 tn Heb “set free.”
17 tn Heb “from your hand.”
18 tn The noun מָפָג (maphag, “pit,” “cistern”) is sometimes used of the grave and/or the realm of the dead. See v. 4.
19 tn Heb “[I am] confined and I cannot go out.”
20 tn Heb “I spread out my hands to you.” Spreading out the hands toward God was a prayer gesture (see Exod 9:29, 33; 1 Kgs 8:22, 38; 2 Chr 6:12-13, 29; Ezra 9:15; Job 11:13; Isa 1:5). The words in “prayer” have been supplied in the translation to clarify this.
21 tn Heb “Rephaim,” a term that refers to those who occupy the land of the dead (see Isa 14:9; 26:14, 19).
22 tn Heb “in Abaddon,” a name for Sheol. The noun is derived from a verbal root meaning “to perish,” “to die.”
23 tn Heb “known.”
24 tn Heb “darkness,” here a title for Sheol.
25 tn Heb “forgetfulness.” The noun, which occurs only here in the OT, is derived from a verbal root meaning “to forget.”
26 tn The rhetorical questions in vv. 10-12 expect the answer, “Of course not!”
27 tn Heb “[why] do you hide your face from me?”
28 tn Heb “and am dying from youth.”
29 tn Heb “I carry your horrors?” The meaning of the Hebrew form מִשְׁפָּחָה (meshaphâh), which occurs only here in the OT, is unclear. It may be an adjective meaning “very much” (BDB 67 s.v.), though some prefer to emend the text to מִשְׂפָּחָה (meshaphâh, “I am numb”) from the verb מָפָג (maphag; see Ps 38:18; 77:2).
88:16 Your anger overwhelms me;
88:17 They surround me like water all day long;
88:18 You cause my friends and neighbors to keep their distance;
89:1 I will sing continually about the Lord’s faithful deeds;
89:2 For I say, “Loyal love is permanently established;
89:3 The Lord said, “I have made a covenant with my chosen one;
89:4 I will give you an eternal dynasty and establish your throne throughout future generations.”
89:5 O Lord, the heavens praise your amazing deeds, as well as your faithfulness in the angelic assembly.
89:6 For who in the skies can compare to the Lord? Who is like the Lord among the heavenly beings?
89:7 a God who is honored in the great angelic assembly, and more awesome than all who surround him?
89:8 O Lord, sovereign God! Who is strong like you, O Lord? Your faithfulness surrounds you.
89:9 You rule over the proud sea. When its waves surge, you calm them.
89:10 You crushed the Proud One and killed it, with your strong arm you scattered your enemies.
89:11 The heavens belong to you, as does the earth. You made the world and all it contains.
89:12 You created the north and the south. Tabor and Hermon rejoice in your name.
89:13 Your arm is powerful,

Psalm 89
A well-written song by Ethan the Ezrachite.
89:1 I will sing continually about the Lord’s faithful deeds; to future generations I will proclaim your faithfulness.
89:2 For I say, “Loyal love is permanently established; in the skies you set up your faithfulness.”
89:3 The Lord said, “I have made a covenant with my chosen one; I have made a promise on oath to David, my servant: I will sing continually about the Lord’s faithful deeds; to future generations I will proclaim your faithfulness.”
89:4 I will give you an eternal dynasty and establish your throne throughout future generations.”
89:5 O Lord, the heavens praise your amazing deeds, as well as your faithfulness in the angelic assembly.

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1 tn Heb “passes over me.”
2 tn Heb “they encircle me together.”
3 tn Heb “you cause to be far from me friend and neighbor.”
4 tn Heb “those known by me, darkness.”
5 sn Psalm 89. The psalmist praises God as the sovereign creator of the world. He recalls God’s covenant with David, but then laments that the promises of the covenant remain unrealized. The covenant promised the Davidic king military victories, but the king has now been subjected to humiliating defeat.
6 tn The meaning of the Hebrew term מַשְׂכִּיל (maskil) is uncertain. See the note on the phrase “well-written song” in the superscription of Ps 88.
7 tn Or “forever.”
8 tn Heb “to a generation and a generation I will make known your faithfulness with my mouth.”
9 tn Heb “built.”
10 sn You set up your faithfulness. This may allude to the Lord’s heavenly throne, which symbolizes his just rule and order for clarification. It is clear that the words of vv. 3-4 are spoken by the Lord, in contrast to vv. 1-2, which are spoken by the psalmist.
11 tn The words “the Lord said” are supplied in the translation for clarification. It is clear that the words of vv. 3-4 are spoken by the Lord, in contrast to vv. 1-2, which are spoken by the psalmist.
12 tn Heb “forever I will establish your offspring.”
13 tn Heb “and I will build to a generation and a generation your throne.”
14 As the following context makes clear, the personified “heavens” here stand by metonymy for the angelic beings that surround God’s heavenly throne.
15 tn Heb “in the assembly of the holy ones.” The phrase “holy ones” sometimes refers to God’s people (Ps 34:9) or to their priestly leaders (2 Chr 35:3), but here it refers to God’s heavenly assembly and the angels that surround his throne (see vv. 6-7).
16 tn Heb “sons of gods”; or “sons of God.” Though אֵלִים (elim) is vocalized as a plural form (“gods”) in the Hebrew text, it is likely that the final mem (־) is actually enclitic rather than a plural marker. In this case one may read “God.” Some, following a Qumran text and the LXX, also propose the phrase occurred in the original text of Deut 32:8. The phrase אֵלִים (elim, “sons of gods” or “sons of God”) occurs only here and in Ps 29:1. Since the “sons of gods/God” are here associated with “the assembly of the holy ones” and “council of the holy ones,” the heavenly assembly (composed of so-called “angels” and other supernatural beings) appears to be in view. See Job 5:1; 15:15 and Zech 14:5, where these supernatural beings are referred to as “holy ones.” In Canaanite mythological texts the divine council of the high god El is called “the sons of El.” The OT apparently uses the Canaanite phrase, applying it to the supernatural beings that surround the Lord’s heavenly throne.
17 tn Heb “feared.”
18 tn Heb “in the great assembly of the holy ones.”
19 tn Or perhaps “feared by.”
20 tn Traditionally “God of hosts.” The title here pictures the Lord as enthroned in the midst of the angelic hosts of heaven.
21 tn Heb “the majesty of the sea.”
22 tn Heb “rise up.”
23 tn Heb “Rahab.” The name “Rahab” means “strong one.” Since it is sometimes used of Egypt (see Ps 87:4; Isa 30:7), the passage may allude to the exodus. However, the name is also used of the sea (or the mythological sea creature) which symbolizes the disruptive forces of the world that seek to replace order with chaos (see Job 9:13; 26:12). Isa 51:9 appears to combine the mythological and historical referents. The association of Rahab with the sea in Ps 89 (see v. 9) suggests that the name carries symbolic force in this context. In this case the passage may allude to creation (see vv. 11-12), when God overcame the great deep and brought order out of chaos.
24 tn Heb “like one fatally wounded.”
25 tn Heb “the world and its fullness, you established them.”
26 sn Tabor and Hermon were two of the most prominent mountains in Palestine.
Heb Lord, they experience your favor. 6
89:16 They rejoice in your name all day long, and are vindicated by your justice.
89:17 For you give them splendor and strength.
89:18 For our shield belongs to the Lord, our king to the Holy One of Israel.
89:19 Then you spoke through a vision to your faithful followers and said: "I have energized a warrior. I have raised up a young man from the people.
89:20 I have discovered David, my servant. With my holy oil I have anointed him as your hand strong, your right hand victorious.
89:14 Equity and justice are the foundation of your throne. Loyal love and faithfulness characterize your rule.
89:15 How blessed are the people who worship you!
89:16 They rejoice in your name all day long, and are vindicated by your justice.
89:17 For you give them splendor and strength.
89:18 For our shield belongs to the Lord, our king to the Holy One of Israel.
89:19 Then you spoke through a vision to your faithful followers and said: "I have energized a warrior. I have raised up a young man from the people.
89:20 I have discovered David, my servant. With my holy oil I have anointed him as your hand strong, your right hand victorious.

1 sn The Lord's arm, hand, and right hand all symbolize his activities, especially his exploits in war.
2 tn Heb "is lifted up." The idiom "the right hand is lifted up" refers to victorious military deeds (see Ps 89:42; 118:16). 3 sn The Lord's throne symbolizes his kingship. 4 tn Heb "are in front of your face." The idiom can mean "confront" (Ps 17:13) or "meet, enter the presence of" (Ps 95:2).
5 tn Heb "who know the shout." "Shout" here refers to the shouts of the Lord's worshippers (see Ps 27:8; 33:3; 47:5).
6 tn Heb "in the light of your face they walk." The idiom "light of your face" probably refers to a smile (see Ecc 8:1), which in turn suggests favor and blessing (see Num 6:25; Ps 4:6; 31:16; 44:3; 67:1; 80:3; 7, 19; Dan 9:17).
7 tn Heb "are lifted up.
8 tn Heb "for the splendor of their strength [is] you." 9 tn Heb "you lift up our horn," or if one follows the marginal reading (Qere), "your horn is lifted up." The horn of an ox underlies the metaphor (see Deut 33:17: 1 Kgs 22:11; Ps 92:10). The horn of the wild ox is frequently a metaphor for military strength; the idiom "exalt/lift up the horn" signifies military victory (see 1 Sam 2:10; Pss 75:10; 89:24; 92:10; Lam 2:17).
10 tn The phrase "our shield" refers metaphorically to the Davidic king, who, as God's vice-regent, was the human protector of the people. Note the parallelism with "our king" here and with "your anointed one" in Ps 84:9.
11 sn The basic sense of the word "holy" is "set apart from that which is commonplace, special, unique." The Lord's holiness is first and foremost his transcendent sovereignty as the ruler of the world. He is "set apart" from the world over which he rules. At the same time his holiness encompasses his moral authority, which derives from his royal position. As king he has the right to dictate to his subjects how they are to live; indeed his very own character sets the standard for proper behavior. This expression is a common title for the Lord in the book of Isaiah.
12 tn The pronoun "you" refers to the Lord, who is addressed here. The quotation that follows further develops the announcement of vv. 3-4.
13 sn Many medieval commentators read the singular here, "your faithful follower." In this case the statement refers directly to Nathan's oracle to David (see 2 Sam 7:17).
14 tn Heb "I have placed help upon a warrior." 15 tn Or perhaps "a chosen one."

16 tn The words "as king" are supplied in the translation for clarification, indicating that a royal anointing is in view.
17 tn Heb "with whom my hand will be firm."
18 tn Heb "an enemy will not exact tribute." The imperfect is understood in a modal sense, indicating capability or potential.
19 tn The translation understands the Hiphil of נשק (našāḵ) in the sense of "act as a creditor." This may allude to the practice of a conqueror forcing his subjects to pay tribute in exchange for "protection." Another option is to take the verb from a homonymic verbal root meaning "to deceive," "to trick." Still another option is to emend the form to נשקו (šiḵo), a Qal imperfect from כשק (qēḵ), and to translate "an enemy will not rise up against him" (see M. Dahood, Psalms [AB], 2:317).
20 tn Heb "and a son of violence will not oppress him." The imperfect is understood in a modal sense, indicating capability or potential. The reference to a "son of violence" echoes the language of God's promise to David in 2 Sam 7:10 (see also 1 Chr 17:9).
21 tn Heb "and my faithfulness and my loyal love [will be] with him."
22 tn Heb "and by my name his horn will be lifted up." The horn of an ox underlies the metaphor (see Deut 33:17: 1 Kgs 22:11; Ps 92:10). The horn of the wild ox is frequently a metaphor for military strength; the idiom "exalt/lift up the horn" signifies military victory (see 1 Sam 2:10; Pss 75:10; 92:10; Lam 2:17).
23 tn Some identify "the sea" as the Mediterranean and "the rivers" as the Euphrates and its tributaries. However, it is more likely that "the sea" and "the rivers" are symbols for hostile powers that oppose God and the king (see v. 9, as well as Ps 93:3-4).
24 sn You are my father. The Davidic king was viewed as God's "son" (see 2 Sam 7:14; Ps 2:7). The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as "sonship." Like a son, the faithful subject received an "inheritance," viewed as an unconditional, eternal gift. Such gifts usually took the form of land and/or an enduring dynasty. See M. Weinfeld, "The Covenant of Grant in the Old Testament and in the Ancient Near East," JAO 90 (1970): 184-203, for general discussion and some striking extra-biblical parallels.
25 sn Heb "the rocky summit of my deliverance." The firstborn son typically had special status and received special privileges.
26 tn Heb "forever I will keep for him my loyal love and will make my covenant secure for him."
89:29 I will give him an eternal dynasty, and make his throne as enduring as the skies above.

89:30 If his sons reject my law and disobey my regulations,
89:31 I will punish their rebellion by beating them with a club, their sin by inflicting them with bruises.

89:32 I will pull down his throne like the days of the heavens.

89:33 But I will not remove my loyal love from him, nor be unfaithful to my promise.

89:34 I will not break my covenant or go back on what I promised.

89:35 Once and for all I have vowed by my own holiness, I will never deceive David.

89:36 His dynasty will last forever.

89:37 It will remain stable, like the moon, his throne will endure like the skies.

89:38 But you have spurned and rejected him;

you are angry with your chosen king.

89:39 You have repudiated your covenant with your servant;
you have thrown his crown to the ground.

89:40 You have broken down all his walls; you have made his strongholds a heap of ruins.

89:41 All who pass by have robbed him; he has become an object of disdain to his neighbors.

89:42 You have allowed his adversaries to be victorious, and all his enemies to rejoice.

89:43 You turn back his sword from the adversary, and have not sustained him in battle.

89:44 You have brought to an end his splendor, and have knocked his throne to the ground.

89:45 You have cut short his youth, and have covered him with shame. (Selah)

89:46 How long, O Lord, will this last?
Psalm 90

A prayer of Moses, the man of God.

1 O Lord, you have been our protector through all generations!

2 Even before the mountains came into existence

3 or you brought the world into being,

4 you were the eternal God.

5 You make mankind return to the dust,

6 and say, “Return, O people!”

7 Yes, in your eyes a thousand years are like yesterday that quickly passes,

8 or like one of the divisions of the night-time.

9 You bring their lives to an end and they “fall asleep.”

10 In this context the shortened biform does not function as a preterite, but indicates what is typical of the world.

11 The Hebrew term שֶׁיֶם (she’em) carries the basic sense of “crushed.” Elsewhere it refers to those who are “crushed” in spirit or contrite of heart (see Ps 34:18; Isa 57:15). If one understands this nuance here, then v. 3 is observing that God leads mankind to repentance (the term שָׁלוֹח (shalah) refers to the verb שָׁלָח, a jussive) as a preventative measure. However, the following context laments mankind’s mortality and the brevity of life, so it is doubtful if v. 3 should be understood so positively. It is more likely that שֶׁיֶם here refers to “crushed matter,” that is, the dust that fills the grave (see Ps 104:29).

12 In this context the shortened biform does not function as a preterite, but indicates what is typical of the world.

13 The divisions of the nighttime. The ancient Israelites divided the night into distinct periods, or “watches.”

14 The verb שָׁלָח (shalah) has traditionally been taken to mean “flood” or “overwhelm” (note the Polrol verbal form in the Hebrew text pictures God giving birth to the world. The LXX and some other ancient textual witnesses assume a πολαί (passive) verbal form here. In this case the earth becomes the subject of the verb and the verb is understood as third feminine singular rather than second masculine singular.)

15 sn Psalm 90. In this communal lament the worship leader affirms that the eternal God and creator of the world has always been Israel’s protector. But God also causes men, who are as transient as grass, to die, and in his fierce anger he decimates his covenant community, whose brief lives are filled with suffering and end in weakness. The community asks for wisdom, the restoration of God’s favor, a fresh revelation of his power, and his blessing upon their labors.

16 sn “place of safety.” See Ps 71:3.

17 sn Heb “were born.”

18 sn Heb “and you gave birth to the earth and world.” The Polrol verbal form in the Hebrew text pictures God giving birth to the world. The LXX and some other ancient textual witnesses assume a πολαί (passive) verbal form here. In this case the earth becomes the subject of the verb and the verb is understood as third feminine singular rather than second masculine singular.

19 sn Heb “and from everlasting to everlasting you [are] God.” Instead of לִל (‘el, “God”) the LXX reads μόνον (‘alon, “not”) and joins the negative particle to the following verse, making the verb γενετο (geneto) a jussive. In this case v. 3a reads as a prayer, “do not turn man back to a low place.” However, taking γενετο as a jussive is problematic in light of the following following wayyiqtol form רָפֵא (raf’eh, “and you said/say”).

20 sn In this context the shortened biform does not function as a preterite, but indicates what is typical of the world.

21 sn The Hebrew term בַּדָּע (badakha) carries the basic sense of “crushed.” Elsewhere it refers to those who are “crushed” in spirit or contrite of heart (see Ps 34:18; Isa 57:15). If one understands this nuance here, then v. 3 is observing that God leads mankind to repentance (the term שָׁלוֹח (shalah) refers to the verb שָׁלָח, a jussive) as a preventative measure. However, the following context laments mankind’s mortality and the brevity of life, so it is doubtful if v. 3 should be understood so positively. It is more likely that בַּדָּע here refers to “crushed matter,” that is, the dust that fills the grave (see HALOT 221 s.v. s.v. I בדַד; BDB 194 s.v. בַּדָּע). In this case one may hear an echo of Gen 3:19.

22 sn Or “for.”

23 sn The divisions of the nighttime. The ancient Israelites divided the night into distinct periods, or “watches.”

24 sn Heb “you bring them to an end [with] sleep.” The Hebrew verb שָׁלָח (shalah) has traditionally been taken to mean “flood” or “overwhelm” (note the Polrol verbal form in the root בּוּר (bara, “pouring down rain)). However, the verb form here is Qal, not Polrol, and is better understood as a homonym meaning “to make an end [of life].” The term בּוּר (baru, “sleep”) can be taken as an adverbial accusative; it is a euphemism here for death (see Ps 76:5-6).
In the morning they are like the grass that sprouts up;
90:6 in the morning it glistens and sprouts up;
at evening time it withers and dries up.
90:7 Yes, we are consumed by your anger;
we are terrified by your wrath.
90:8 You are aware of our sins;
you even know about our hidden sins.
90:9 Yes, throughout all our days we experience your raging fury;
the years of our lives pass quickly, like a sigh.
90:10 The days of our lives add up to seventy years, or eighty, if one is especially strong.
But even one’s best years are marred by trouble and oppression.
11 Yes, they pass quickly and we fly away.
90:11 Who can really fathom the intensity of your anger?
Your raging fury causes people to fear you.

Psalm 91

As for you, the one who lives in the shelter of the sovereign One,
that is, your raging fury is what causes others to fear you. The suffix on “fear” is understood as objective.

sn Morning is used metaphorically for a time of renewed joy after affliction (see Ps 30:5; 46:5; 49:14; 59:16; 143:8).

tn After the imperative (see the preceding line) the cohetative with the prefixed conjunction indicates purpose/result. The Hebrew term “hearth” here refers to the center of one’s thoughts, volition, and moral character.

tn “Return, O Lord! How long?”

sn Elsewhere the Niphal of יִרְאָה (yir’ah) + the preposition יָלִין (yalīn) + a personal object has the nuance “be comforted concerning [the personal object’s death]” (see 2 Sam 13:39; Jer 31:15). However, here the context seems to demand “feel sorrow for,” “have pity on.” In Deut 32:36 and Ps 135:14, where “servants” is also the object of the preposition, this idea is expressed with the Hitpael form of the verb.

tn “By your mastery, O Lord! How long?”

tn After the imperative (see the preceding line) the cohetative with the prefixed conjunction indicates purpose/result.

tn “We fly away. The psalmist compares life to a bird that quickly flies off (see Job 20:8).

tn “Who knows the strength of your anger?”

tn “and like your fear [is] your raging fury.” Perhaps one should emend וַיִּרְאוּ (vay’ir’oh) to וַיְרַע (vay’re) (‘re’ah), ‘your fear’
understanding a virtual dittography (נָעְקָפה (nak’apha) ‘sigh’/vay’ir’oh) to have occurred. In this case the psalmist asserts ‘your fear [is] your raging fury,”

Psalm 91

91:1 As for you, the one who lives in the shelter of the sovereign One,

2 sn Psalm 91. In this psalm an individual (perhaps a priest) addresses one who has sought shelter in the Lord and assures him that God will protect him from danger (vv. 1-13). In v. 14-16 God himself promises to keep his loyal follower safe.

tn “If [one] lives.”

tn Traditionally “The Most High.”
and resides in the protective shadow of the mighty king. —

91:2 I say this about the LORD, my shelter and my stronghold, my God in whom I trust —
91:3 he will certainly rescue you from the snare of the hunter and from the destructive plague.
91:4 He will shelter you with his wings; you will find safety under his wings. His faithfulness is like a shield or a protective wall.
91:5 You need not fear the terrors of the night, the arrow that flies by day,
91:6 the plague that comes in the darkness, or the disease that comes at noon.
91:7 Though a thousand may fall beside you, and a multitude on your right side, it will not reach you.
91:8 Certainly you will see it with your very own eyes — you will see the wicked paid back.
91:9 For you have taken refuge in the LORD, my shelter, the sovereign One.
91:10 No harm will overtake you; no illness will come near your home.
91:11 For he will order his angels to protect you in all you do.

Psalm 92

A psalm; a song for the Sabbath day.

92:1 It is fitting to thank the LORD, and to sing praises to your name, O sovereign One.
92:2 It is fitting to proclaim your loyal love in the morning, and your faithfulness during the night,
92:3 to the accompaniment of a ten-stringed instrument and a lyre, to the accompaniment of the meditative tone of the harp.
92:4 For you, O LORD, have made me happy by your work. I will sing for joy because of what you have done.
92:5 How great are your works, O LORD! Your plans are very intricate.
92:6 The spiritually insensitive do not recognize this; the fool does not understand this.
92:7 When the wicked sprout up like grass, and all the evildoers glisten,\(^1\)

it is so that they may be annihilated.\(^2\)

92:8 But you, O LORD, reign\(^3\) forever!

92:9 Indeed,\(^4\) look at your enemies, O LORD!

Indeed,\(^5\) look at how your enemies perish!

All the evildoers are scattered!\(^6\)

92:10 You exalt my horn like that of a wild ox.\(^7\)

I am covered\(^8\) with fresh oil.

92:11 I gloat in triumph over those who tried to ambush me;\(^9\)

I hear the defeated cries of the evil foes who attacked me.\(^10\)

92:12 The godly\(^11\) grow like a palm tree;

they grow high like a cedar in Lebanon.\(^12\)

92:13 Planted in the Lord’s house, they grow in the courts of our God.

92:14 They bear fruit even when they are old;

they are filled with vitality and have many leaves.\(^13\)

92:15 So they proclaim that the Lord, my protector,

is just and never unfair.\(^14\)

Psalm 9\(^15\)

93:1 The Lord reigns!

He is robed in majesty, the Lord is robed,

he wears strength around his waist.\(^16\)

Indeed, the world is established, it cannot be moved.

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93:2 Your throne has been secure from ancient times;

you have always been king.\(^17\)

93:3 The waves\(^18\) roar, O LORD, the waves roar,

the waves roar and crash.\(^19\)

93:4 Above the sound of the surging water,\(^20\)

and the mighty waves of the sea, the Lord sits enthroned in majesty.\(^21\)

93:5 The rules you set down\(^22\) are completely reliable.\(^23\)

Holiness\(^24\) aptly adorns your house, O Lord, forever.\(^25\)

Psalm 9\(^26\)

94:1 O Lord, the God who avenges!

O God who avenges, reveal your splendor!\(^26\)

94:2 Rise up, O judge of the earth!

Pay back the proud!

94:3 O Lord, how long will the wicked,

how long will the wicked celebrate?\(^27\)

94:4 They spew out threats\(^28\) and speak defiantly;

all the evildoers boast.\(^29\)

94:5 O Lord, they crush your people;

they oppress the nation that belongs to you.\(^30\)

94:6 They kill the widow and the one residing outside his native land,

and they murder the fatherless.\(^31\)

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\(^1\) tn Or “flourish.”

\(^2\) tn Heb “in order that they might be destroyed permanently.”

\(^3\) sn God allows the wicked to prosper temporarily so that he might reveal his justice. When the wicked are annihilated, God demonstrates that wickedness does not pay off.

\(^4\) tn Heb “are elevated” on high.”

\(^5\) tn Or “for.”

\(^6\) tn Or “for.”

\(^7\) sn The horn of the wild ox is frequently a metaphor for military strength; the idiom “to exalt/lift up the horn” signifies military victory (see 1 Sam 2:10; Ps 75:10; 89:24; Lam 2:17).

\(^8\) The Hebrew verb בָּלַל (balal) usually has the nuance “to mix.” Here it seems to mean “to smear” or “to anoint.” Some emend the form to בָּלַב (ballotaniy; a second person form of the verb with a first person suffix) and read, “you anoint me.”

\(^9\) tn Heb “my eye gazes upon those who watch me [with evil intent].” See also Ps 5:8; 27:11; 56:2. The form פָּרַי (paray) should be emended to פַּרְי (shorray).

\(^10\) tn Heb “those who rise up against me, evil [foes], my ears hear.”

\(^11\) tn The singular is used in a representative sense, with the typical godly person being in view.

\(^12\) sn The cedars of the Lebanon forest were well-known in ancient Israel for their immense size.

\(^13\) tn Heb “they are juicy and fresh.”

\(^14\) tn Heb “so that [they] proclaim that upright [is] the Lord, my rocky summit, and there is no injustice in him.”

\(^15\) sn Psalm 93. The psalmist affirms that the Lord is the king of the universe who preserves order and suppresses the destructive forces in the world.

\(^16\) sn Strength is compared here to a belt that one wears for support. The Lord’s power undergirds his rule.

\(^17\) sn The Hebrew noun נַפְלִית (naf’liyt) occurs only here (and perhaps in Isa 61:6).

\(^18\) tn Or “your inheritance.”

\(^19\) sn The Hebrew noun נַפְלִית (naf’liyt) refers to one who has lost his father (not necessarily his mother, see Ps 109:9). Because they were so vulnerable and were frequently exploited, fatherless children are often mentioned as epitomizing the oppressed (see Ps 10:14; 68:5; 82:3; 146:9; as well as Job
94:7 Then they say, “The LORD does not see this; the God of Jacob does not take notice of it.”
94:8 Take notice of this, you ignorant people! You fools, when will you ever understand?
94:9 Does the one who makes the human ear not hear?

Does the one who forms the human eye not see?
94:10 Does the one who disciplines the nations not punish?
He is the one who imparts knowledge to human beings!
94:11 The LORD knows that peoples’ thoughts are morally bankrupt.
94:12 How blessed is the one whom you instruct, O LORD, the one whom you teach from your law,
94:13 in order to protect him from times of trouble, until the wicked are destroyed.
94:14 Certainly the LORD does not forsake his people; he does not abandon the nation that belongs to him.
94:15 For justice will prevail, and all the morally upright will be vindicated.
94:16 Who will rise up to defend me against the evildoers? Who will stand up for me against the evildoers?
94:17 If the LORD had not helped me, I would have laid down in the silence of death.
94:18 If I say, “My foot is slipping,” your loyal love, O LORD, supports me.
94:19 When worries threaten to overwhelm me,
your soothing touch makes me happy.
94:20 Cruel rulers are not your allies, those who make oppressive laws,
94:21 They conspire against the blameless, and condemn to death the innocent.
94:22 But the LORD will protect me, and my God will shelter me.
94:23 He will pay them back for their sin. He will destroy them because of their evil; the LORD our God will destroy them.

Psalm 95:28
95:1 Come! Let’s sing for joy to the LORD! Let’s shout out praises to our protector who delivers us!
95:2 Let’s enter his presence with thanksgiving!
Let’s shout out to him in celebration!
95:3 For the LORD is a great God, a great king who is superior to all gods.
95:4 The depths of the earth are in his hand, and the mountain peaks belong to him.

16 tn Heb “If the LORD [were] not my help, quickly my life would have lain down in silence.” The psalmist, perhaps speaking as the nation’s representative, recalls God’s past intervention. For other examples of conditional sentences with the term הָנֵה (halé, “if not”) in the protasis and a perfect verbal form in the apodosis, see Pss 119:92 and 124:2.5.
17 tn Heb “when my worries are many within me.”
18 tn Heb “your comforts cause my soul to delight.”
19 tn Heb “a throne of destruction.” “Throne” stands here by metonymy for rulers who occupy thrones.
20 tn Heb “Is a throne of destruction united to you, one that forms trouble upon a statute?” The rhetorical question anticipates the answer, “Of course not!” The translation, while not preserving the interrogative form of the statement, reflects its rhetorical force.
21 tn Or “attack.”
22 tn Heb “the life of the blameless.”
23 tn Heb “and the blood of the innocent they declare guilty.”
24 tn Heb “and the LORD has become my elevated place.” The prefixed verbal form with vav (consecutive) is used in a rhetorical sense, describing an anticipated development as if it were already reality.
25 tn Heb “and my God [has become] a rocky summit of my safety.”
26 tn The prefixed verbal form with vav (consecutive) is used in a rhetorical sense, describing an anticipated development as if it were already reality.
27 tn Or “in.”
28 sn Psalm 95. The psalmist summons Israel to praise God as the creator of the world and the nation’s protector, but he also reminds the people not to rebel against God.
29 tn Heb “to the rocky summit of our deliverance.”
30 tn Heb “meet his face.”
31 tn Heb “with songs of joy.”
32 tn Heb “above.”
33 sn The phrase “in his hand” means within the sphere of his authority.
95:5 The sea is his, for he made it. His hands formed the dry land.
95:6 Come! Let’s bow down and worship! Let’s kneel before the LORD, our Creator!
95:7 For he is our God; we are the people of his pasture, the sheep he owns.
95:8 He says, “Do not be stubborn like they were at Meribah; like they were that day at Massah in the wilderness,”
95:9 where your ancestors challenged my authority,
95:10 For forty years I was continually disgusted with that generation, and I said, ‘These people desire to go astray; they do not obey my commands. ’
95:11 So I made a vow in my anger, ‘They will never enter into the resting place I had set aside for them.’

Psalm 96

96:1 Sing to the LORD a new song! Sing to the LORD, all the earth!
96:2 Sing to the LORD! Praise his name! Announce every day how he delivers!

1 tn Heb “kneel down.”
2 tn Heb “of his hand.”
3 tn Heb “if only you would listen to his voice.” The Hebrew particle סנ (“in,” “if”) and following prefixed verbal form here express a wish (cf. Ps 81:8). Note that the apodosis (the “then” clause of the conditional sentence) is suppressed.
4 tn The words “he says” are supplied in the translation to clarify that the following words are spoken by the Lord (see vv. 9-11).
5 sn The name Meribah means “strife.” Two separate but similar incidents at Meribah are recorded in the Pentateuch (Exod 17:1-7; Num 20:1-13, see also Pss 81:7; 106:32). In both cases the Israelites complained about lack of water and the Lord miraculously provided for them.
6 sn The name Massah means “testing.” This was another name (along with Meribah) given to the place where Israel complained following the Red Sea Crossing (see Exod 17:1-7, as well as Deut 6:16; 9:22; 33:8).
7 tn Heb “do not harden your heart[s] as [at] Meribah, as [in] the day of Massah in the wilderness.”
8 sn Heb “where your fathers tested me.”
9 tn The prefixed verbal form is either a preterite or an imperfect. If the latter, it emphasizes the ongoing nature of the condition in the past. The translation reflects this interpretation of the verbal form.
10 tn Heb “a people, wanderers of heart [are] they.”
11 tn Heb “and they do not know my ways.” In this context the LORD’s “ways” are his commands, viewed as a pathway from which his people, likened to wayward sheep (see v. 7), wander.
12 tn Heb “my resting place.” The promised land of Canaan is here viewed metaphorically as a place of rest for God’s people, who are compared to sheep (see v. 7).
13 sn Psalm 96. The psalmist summons everyone to praise the Lord, the sovereign creator of the world who preserves and promotes justice in the earth.
14 sn A new song is appropriate because the Lord is constantly intervening in the world as its just king. See also Pss 33:3; 40:3; 98:1.
15 tn Heb “announce from day to day his deliverance.”
16 tn The verb “tell” is understood by ellipsis (note the preceding line).
17 tn Or perhaps “and feared by all gods.” See Ps 89:7.
18 tn The Hebrew term אֵלִילים (‘elilim, “worthless” sounds like בֵּינֵים (beyinim, “goats”). The sound play draws attention to the statement.
19 tn Heb “majesty and splendor [are] before him.”
20 tn Heb “strength and beauty [are] in his sanctuary.”
21 tn Heb “the splendor of [i.e., “due”] his name.”
22 tn Or “in holy splendor.”
23 tn The verbal forms in v. 13 probably describe God’s typical, characteristic behavior, though they may depict in dramatic fashion the outworking of divine judgment or anticipate a future judgment of worldwide proportions, in which case they could be translated “will judge the world.”
24 tn Heb “and the nations with his integrity.”
25 sn Psalm 97. The psalmist depicts the Lord as the sovereign, just king of the world who comes in power to vindicate his people.
26 sn The Lord’s throne symbolizes his kingship.
Psalm 98

A psalm.

98:1 Sing to the Lord a new song, for he performs amazing deeds!

98:2 The grandeur of his power has been accomplished; his wonders are to be praised.

98:3 Fire goes before him; on every side it burns up his enemies.

98:4 His lightning bolts light up the world; the earth sees and trembles.

98:5 The mountains melt like wax before the Lord, before the Lord of the whole earth.

98:6 The sky declares his justice, and all the nations see his splendor.

98:7 All who worship idols are ashamed, those who boast about worthless idols. All the gods bow down before him.

98:8 Zion hears and rejoices, the towns of Judah are happy, because of your judgments, O Lord.

98:9 For you, O Lord, are the sovereign king over the whole earth; you are elevated high above all gods.

98:10 You who love the Lord, hate evil! He protects the lives of his faithful followers; he delivers them from the power of the wicked.

98:11 The godly bask in the light; the morally upright experience joy.

98:12 You godly ones, rejoice in the Lord! Give thanks to his holy name.

Psalm 99

99:1 The Lord reigns! The nations tremble. He sits enthroned above the winged angels.

99:2 The Lord sits enthroned above the winged angels. He is the God of Jacob's family; he is the king forever.

99:3 The nations tremble. The ends of the earth are afraid of him. The kings of the nations tremble at his majesty.

99:4 Let the heavens and all that is in them shout! Let the earth and all that is on it shout! Let the seas and everything in them shout! Let the mountains sing in unison! Let the rivers clap their hands! Let the clouds pour down their drizzle! Let the mountains sing out a joyous song! Let the forests and all that is in them resound! Let everything that has breath praise the Lord! Praise the Lord.

99:5 The Lord is high above all nations; he is exalted above all kings. He loves those who worship him with all their heart. He remembers his covenant forever, the covenant he made with Abraham, the covenant he swore to Isaac.

99:6 He remembered his holy name. His name is holy in the sense that it is a reminder of his honor and his majesty.

99:7 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:8 You who love the Lord, hate evil! He protects the lives of his faithful followers; he delivers them from the power of the wicked.

99:9 The godly bask in the light; the morally upright experience joy.

99:10 You godly ones, rejoice in the Lord! Give thanks to his holy name.

99:11 The Lord is the king of Jacob; he is the God of Israel. He is the family of Israel. He judges the world fairly, he rules the kingship of the earth. He judges the earth in a just manner.

99:12 He judges the earth in a just manner. All the ends of the earth see our God, and they are afraid. All the ends of the earth are afraid of him. All the ends of the earth see our God, and they are afraid.

99:13 The nations tremble. The ends of the earth are afraid of him. The kings of the nations tremble at his majesty. All the ends of the earth see our God, and they are afraid.

99:14 The Lord demonstrates his power to deliver. In the sight of the nations he reveals his justice.

99:15 He remains loyal and faithful to the family of Israel. All the ends of the earth see our God deliver us.

99:16 Shout out praises to the Lord, all the earth! Break out in a joyful shout and sing! Sing to the Lord accompanied by a harp, accompanied by a harp and the sound of music!

99:17 With trumpets and the blaring of the ram's horn, shout out praises before the king, the Lord!

99:18 Let the sea and everything in it shout, along with the world and those who live in it!

99:19 Let the rivers clap their hands! Let the mountains sing in unison before the Lord!

99:20 For he comes to judge the earth! He judges the world fairly, and the nations in a just manner.

99:21 He sits enthroned above the winged angels.

99:22 The Lord's right hand and his mighty arm accomplish deliverance. His right hand and his mighty arm accomplish deliverance, etc. referring to completed actions that have continuing results.

99:23 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:24 He remembers his loyal love and his faithfulness to the house of Israel.

99:25 He called the world to account and saw how the world was sinning. He called the world to account and saw how the world was sinning.

99:26 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:27 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).

99:28 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:29 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).

99:30 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:31 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).

99:32 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:33 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).

99:34 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:35 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).

99:36 In this case one could translate, "Hate evil, you who love the Lord, the one who protects the lives...and delivers them."

99:37 The Lord: the deliverance of our God, with "God" being a subjective genitive (= God delivers).
PSALMS 99:2

the earth shakes.1
99:2 The Lord is elevated2 in Zion; he is exalted over all the nations.
99:3 Let them praise your great and awesome name! He3 is holy!
99:4 The king is strong; he loves justice.4 You ensure that legal decisions will be made fairly; you promote justice and equity in Jacob.
99:5 Praise5 the Lord our God! Worship6 before his footstool! He is holy!
99:6 Moses and Aaron were among his priests; Samuel was one of those who prayed to him.8 They8 prayed to the Lord and he answered them.
99:7 He spoke to them from a pillar of cloud;9 they obeyed his regulations and the ordinance he gave them.
99:8 O Lord our God, you answered them. They found you to be a forgiving God, but also one who punished their sinful deeds.10
99:9 Praise12 the Lord our God! Worship on his holy hill, for the Lord our God is holy!

Psalm 10013

A thanksgiving psalm.

100:1 Shout out praises to the Lord, all the earth!
100:2 Worship14 the Lord with joy! Enter his presence with joyful singing!
100:3 Acknowledge that the Lord is God! He made us and we belong to him;15 we are his people, the sheep of his pasture.
100:4 Enter his gates with thanksgiving, and his courts with praise! Give him thanks! Praise his name!
100:5 For the Lord is good. His loyal love endures,16 and he is faithful through all generations.17

Psalm 10118

A psalm of David.

101:1 I will sing about loyalty and justice! To you, O Lord, I will sing praises!
101:2 I will walk in19 the way of integrity. When will you come to me? I will conduct my business with integrity in the midst of my palace.20
101:3 I will not even consider doing what is dishonest.21 I hate doing evil;22 I will have no part of it.23
101:4 I will have nothing to do with a perverse person;24

1 tn The Hebrew verb הָיַתָּ (hayyata), occurs only here in the OT, but the meaning can be determined on the basis of the parallelism with נָקַה (nqah, “tremble”) and evidence from the cognate languages (see H. R. Cohen, Biblical Hapax Legomena [SBLDLS], 121).
2 tn Heb “great.”
3 tn The pronoun refers to the Lord himself (see vv. 5, 9).
4 tn Heb “and strength, a king, justice he loves.” The syntax of the Hebrew text is difficult here. The translation assumes that two affirmations are made about the king, the Lord (see v. 1, and Ps 98:6). The noun נְזָר (nezar, “strength”) should probably be revocalized as the adjective נְזָר (nezar, “strong”).
5 tn Heb “you establish fairness.”
6 tn Or “exalt.”
7 tn Or “bow down.”
8 tn Heb “among those who called on his name.”
9 tn Heb “those who.” The participle is in apposition to the phrase “those who called on his name” in the preceding line.
10 sn A pillar of cloud. The psalmist refers to the reality described in Exod 33:9-10; Num 12:5; and Deut 31:15.
11 tn Heb “a God of lifting up [i.e., forgiveness] you were to it.” The form appears to be derived from a verbal root נָקַה (nqah, “purify”) and held them innocent”).
12 tn Or “exalt.”

13 sn Psalm 100. The psalmist celebrates the fact that Israel has a special relationship to God and summons worshipers to praise the Lord for his faithfulness.
14 tn Or “serve.”
15 tn The present translation (like most modern translations) follows the Qere (marginal reading), which reads literally, “and to a generation and a generation [is] his faithfulness.”
16 sn Or “is forever.”
17 tn Heb “and to a generation and a generation [is] his faithfulness.”
18 sn Psalm 101. The psalmist, who appears to be a king, promises to promote justice in his land and vows to rid his royal court of evildoers.
19 tn Heb “take notice of.”
20 tn Heb “I will walk about in the integrity of my heart in the midst of my house.”
21 tn Heb “I will not set before my eyes a thing of worthlessness.”
22 tn Heb “the doing of swerving [deeds] I hate.” The Hebrew term סְתִים (sutim) is probably an alternate spelling of סְטֵים (sutim), which appears in many medieval Hebrew mss. The form appears to be derived from a verbal root סָתָם (sot), “to fall away; to swerve”; see Ps 40:4).
23 tn Heb “it [i.e., the doing of evil deeds] does not cling to me.”
24 tn Heb “a perverse heart will turn aside from me.” The adjective נַקְשָׂ (qesh) has the basic nuance “twisted; crooked” and by extension refers to someone or something that is morally perverse (see Ps 18:26). It appears frequently in the Book of Proverbs, where it is used of evil people (22:5), speech (8:8; 19:1), thoughts (11:20; 17:20), and life styles (2:15; 28:6).
I will not permit evil.

101:5 I will destroy anyone who slanders his neighbor in secret.
I will not tolerate anyone who has a haughty demeanor and an arrogant attitude.  
101:6 I will favor the honest people of the land, and allow them to live with me.
Those who walk in the way of integrity will attend me.
101:7 Deceitful people will not live in my palace.
Liars will not be welcome in my presence.
101:8 Each morning I will destroy all the wicked people in the land, and remove all evildoers from the city of the Lord.

Psalm 10

The prayer of an oppressed man, as he grows faint
The King will not permit evil.

102:1 O Lord, hear my prayer!
102:2 Do not ignore me in my time of trouble!
102:3 For my days go up in smoke,
102:4 My heart is parched and withered like grass,

102:5 Because of the anxiety that makes me groan, my bones protrude from my skin.
102:6 I am like an owl in the wilderness; I am like a screech owl among the ruins.
102:7 I stay awake; I am like a solitary bird on a roof.
102:8 All day long my enemies taunt me; those who mock me use my name in their curses.
102:9 For I eat ashes as if they were bread, and mix my drink with my tears.
102:10 Because of your anger and raging fury, indeed you pick me up and throw me away.
102:11 My days are coming to an end, and I am withered like grass.
102:12 But you, O Lord, rule forever, and your reputation endures.
102:13 You will rise up and have compassion on Zion.

For it is time to have mercy on her, for the appointed time has come.

1 tn Heb “know.” The king will not willingly allow perverse individuals to remain in his royal court.
2 tn Heb “my eyes [are] on the faithful of the land.”
3 tn The Hebrew text simply reads, “in order to live with me.”
4 tn Heb “one who walks in the way of integrity, he will minister to me.”
5 tn Heb “will not live in the midst of my house, one who does deceit.”
6 tn Heb “one who speaks lies will not be established before my eyes.”
7 sn Psalm 102. The psalmist laments his oppressed state, but longs for a day when the Lord will restore Jerusalem and vindicate his suffering people.
8 tn Heb “and may my cry for help come to you.”
9 tn Heb “do not hide your face in the day of my trouble.” The idiom “to hide the face” can mean “to ignore” (see Ps 10:11; 13:1; 51:9) or carry the stronger idea of “to reject” (see Ps 29:7; 30:7; 88:14).
10 tn Heb “turn toward me your ear.”
11 tn Heb “from the sound of my groaning my bone[s] stick out.”
12 tn Heb “from the sound of my groaning my bone[s] stick out.”
13 tn The Hebrew noun רֹעָב (mo-qed, “fireplace”) occurs only here, in Isa 33:14 (where it refers to the fire itself), and perhaps in Lev 6:2.
14 tn Heb “I forget.”
15 sn I am unable to eat food. During his time of mourning, the psalmist refrained from eating. In the following verse he describes metaphorically the physical effects of fasting.
16 sn The imprecatory forms are understood as expressing the psalmist’s confidence in God’s intervention. Another option is to take them as expressing the psalmist’s request or wish, “You, rise up and have compassion!”

17 sn Heb “from the sound of my groaning my bone[s] stick to my flesh.” The preposition at the beginning of the verse is causal; the phrase “sound of my groaning” is metonymic for the anxiety that causes the groaning. The point seems to be this: Anxiety (which causes the psalmist to groan) keeps him from eating (v. 4). This physical deprivation in turn makes him emaciated – he is turned to “skin and bones,” so to speak.
18 sn The Hebrew term רֹעָב (qū‘î) refers to some type of bird (see Lev 11:18; Deut 14:17) that was typically found near ruins (see Zeph 2:14). Modern translations have frequently rendered this as some type of owl (NIV, REB “desert owl”; NRSV “owl”).
19 sn The Hebrew term אֲבָר (khōs) refers to a bird (see Lev 11:17; Deut 14:16), probably a type of owl (cf. NIV, REB “owl”; NRSV “little owl”).
20 sn By comparing himself to a screech owl among the ruins, the psalmist may be highlighting his loneliness (see v. 7), though he may also be comparing his cries for help to the owl’s screech.
21 sn This probably refers to the psalmist’s inability to sleep. Another option is to translate, “I keep watch,” in which case it might refer to watching for a response from the Lord (see v. 2).
22 sn Heb “by me they swear.” When the psalmist’s enemies call judgment down on others, they hold the psalmist up as a prime example of what they desire their enemies to become.
23 sn Mourners would sometimes put ashes on their head or roll in ashes as a sign of mourning (see 2 Sam 13:19; Job 2:8; Isa 58:5).
24 sn Heb “weeping.”
25 sn Or “for.”
26 sn Heb “my days [are] like an extended or [lengthening] shadow,” that is, like a late afternoon shadow made by the descending sun that will soon be swallowed up by complete darkness.
27 sn Heb “sit” (i.e., sit enthroned, see Ps 9:7). The imperfect verbal form highlights the generalization.
28 sn Heb “and your remembrance is [for] a generation and a generation.”
102:14 Indeed, you take delight in her stones,
and feel compassion for the dust of her ruins.

102:15 The nations will respect the reputation of the Lord,
and all the kings of the earth will respect his splendor,
when the Lord rebuilds Zion, and reveals his splendor,
when he responds to the prayer of the destitute,
and does not reject their request.

102:18 The account of his intervention will be recorded for future generations;
people yet to be born will praise the Lord.

102:19 For he will look down from his sanctuary above,
from heaven the Lord will look toward earth,
in order to hear the painful cries of the prisoners,
and to set free those condemned to die.

102:21 so they may proclaim the name of the Lord in Zion,
and praise him in Jerusalem,
when the nations gather together,
and the kingdoms pay tribute to the Lord.

102:23 He has taken away my strength in the middle of my life;
he has cut short my days.

102:24 I say, “O my God, please do not take me away in the middle of my life!”

You endure through all generations.

In earlier times you established the earth;
the skies are your handiwork.

They will perish, but you will endure.
They will wear out like a garment;
like clothes you will remove them and they will disappear.

But you remain.
your years do not come to an end.
The children of your servants will settle down here,
and their descendants will live securely in your presence.

Psalm 103

By David.

103:1 Praise the Lord, O my soul! With all that is within me, praise his holy name!

103:2 Praise the Lord, O my soul! Do not forget all his kind deeds!

103:3 He is the one who forgives all your sins,
who heals all your diseases,
who redeemsl your life from Sheol,
witnessto the Pit,
who crowns you with his loyal love and compassion,
who satisfies with the good of your ornaments.

103:4 who delivers your life from the dust of your feet.
so your youth is renewed like an eagle’s.

103:6 The Lord does what is fair,
and executes justice for all the oppressed.  

103:7 The Lord revealed his faithful acts to Moses, his deeds to the Israelites.

103:8 The Lord is compassionate and merciful; he is patient and demonstrates great loyal love.

103:9 He does not always accuse, and does not stay angry.

103:10 He does not deal with us as our sins deserve;

he does not repay us as our misdeeds deserve.

103:11 For as the skies are high above the earth, so his loyal love towers over his faithful followers.

103:12 As far as the eastern horizon is from the west,

so he removes the guilt of our rebellious actions from us.

103:13 As a father has compassion on his children,

so the Lord has compassion on his faithful followers.

103:14 For he knows what we are made of;

he realizes we are made of clay.

103:15 A person’s life is like grass;

Like a flower in the field it flourishes, 103:16 but when the hot wind blows by, it disappears, and one can no longer even spot the place where it once grew.

Psalm 104:29

104:1 Praise the Lord, O my soul! O Lord my God, you are magnificent. You are robed in splendor and majesty. 104:2 He covers himself with light as if it were a garment. He stretches out the skies like a tent curtain, 104:3 and lays the beams of the upper rooms of his palace on the rain clouds. He makes the clouds his chariot, and travels along on the wings of the wind. 104:4 He makes the winds his messengers, and the flaming fire his attendant.  

103:17 But the Lord continually shows loyal love to his faithful followers, and is faithful to their descendants; 103:18 to those who keep his covenant, who are careful to obey his commands; 103:19 The Lord has established his throne in heaven; his kingdom extends over everything. 103:20 Praise the Lord, you angels of his, you powerful warriors who carry out his decrees and obey his orders! 103:21 Praise the Lord, all you servants of his, you servants of his who carry out his desires 103:22 Praise the Lord, all that he has made, in all the regions of his kingdom! Praise the Lord, O my soul!

Psalm 104
104:5 He established the earth on its foundations; it will never be upended.

104:6 The watery deep covered it like a garment; the waters reached above the mountains.  

104:7 Your shout made the waters retreat; at the sound of your thunderous voice they hurried off – as the mountains rose up, and the valleys went down – to the place you appointed for them.

104:8 as the mountains rose up, and the valleys went down – to the place you appointed for them.

104:9 You set up a boundary for them that they could not cross, so that they would not cover the earth again.

104:10 He turns springs into streams, they flow between the mountains.

104:11 They provide water for all the animals in the field; the wild donkeys quench their thirst.

104:12 The birds of the sky live beside them; they chirp among the bushes.

104:13 He waters the mountains from the upper rooms of his palace, the earth is full of the fruit you cause to grow.

104:14 He provides grass for the cattle, and crops for people to cultivate, so they can produce food from the ground.

104:15 as well as wine that makes people feel so good, and so they can have oil to make their faces shine,

104:16 The trees of the Lord receive all the rain they need, the cedars of Lebanon which he planted, where in the OT as the “garden of God” (see Ezek 31:8). The Lord forest was viewed elsewhere in the OT as the “garden of God” (see Ezek 31:8).

104:17 where the birds make nests, the rock badgers find safety in the cliffs.

104:18 The wild goats live in the high mountains, the earth is full of the living things you have made, O Lord.

104:19 You make it dark and night comes, during which all the beasts of the forest prowl around.

104:20 The lions roar for prey, seeking their food from God.

104:22 When the sun rises, they withdraw and sleep in their dens.

104:23 Men then go out to do their work, and labor away until evening.

104:24 How many living things you have made, O Lord! You have exhibited great skill in making all of them; the earth is full of the living things you have made.

104:25 Over here is the deep, wide sea, which teems with innumerable swimming creatures, living things both small and large.
104:26 The ships travel there, and over here swims the whale you made to play in it.
104:27 All of your creatures wait for you to provide them with food on a regular basis.
104:28 You give food to them and they receive it; you open your hand and they are filled with food.
104:29 When you ignore them, they panic. When you take away their life’s breath, they die and return to dust.
104:30 When you send your life-giving breath, they are created, and you replenish the surface of the ground.
104:31 May the splendor of the Lord endure! May the Lord find pleasure in the living things he has made!
104:32 He looks down on the earth and it shakes; he touches the mountains and they start to smolder.
104:33 I will sing to the Lord as long as I live; I will sing praise to my God as long as I exist!
104:34 May my thoughts be pleasing to him! I will rejoice in the Lord.
104:35 May sinners disappear from the earth, and the wicked vanish! Praise the Lord, O my soul! Praise the Lord!

Psalm 105

105:1 Give thanks to the Lord! Call on his name! Make known his accomplishments among the nations!
105:2 Sing to him!

Make music to him! Tell about all his miraculous deeds!
105:3 Boast about his holy name! Let the hearts of those who seek the Lord rejoice!
105:4 Seek the Lord and the strength he gives! Seek his presence continually!
105:5 Recall the miraculous deeds he performed, his mighty acts and the judgments he decreed.
105:6 O children of Abraham, God’s servant, you descendants of Jacob, God’s chosen ones!
105:7 He is the Lord our God; he carries out judgment throughout the earth.
105:8 He always remembers his covenantal decree, the promise he made to a thousand generations—
105:9 the promise he made to Abraham, the promise he made by oath to Isaac!
105:10 He gave it to Jacob as a decree, to Israel as a lasting promise;
105:11 saying, “To you I will give the land of Canaan as the portion of your inheritance.”
105:12 When they were few in number, just a very few, and resident foreigners within it,
105:13 they wandered from nation to nation, and from one kingdom to another.
105:14 He let no one oppress them; he disciplined kings for their sake,
105:15 saying, “Don’t touch my chosen ones! Don’t harm my prophets!”
105:16 He called down a famine upon the earth; he cut off all the food supply.

1 sn Psalm 105. The psalmist summons Israel to praise God because he delivered his people from Egypt in fulfillment of his covenantal promises to Abraham. A parallel version of vv. 1-15 appears in 1 Chr 16:8-22.

12 tn Heb “and the judgments of his mouth.”
13 tn Or “offspring”: Heb “seed.”
14 tn Some mss have “Israel,” which appears in the parallel version of this psalm in 1 Chr 16:13.
15 tn Heb “his”; the referent (God) has been specified in the translation for clarity.
16 tn Heb “sons.”
17 tn Heb “his”; the referent (God) has been specified in the translation for clarity.
18 tn Heb “in all the earth [are] his judgments.”
19 tn Heb “[the] word he commanded.” The text refers here to God’s unconditional covenantal promise to Abraham and the patriarchs, as vv. 10-12 make clear.
20 tn Heb “which.”
21 tn Or “eternal covenant.”
22 tn Heb “and from a kingdom to another nation.”
23 tn The word “saying” is supplied in the translation for clarification and for stylistic reasons.
24 tn Heb “anointed.”
25 tn Heb “and every staff of food he broke.” The psalmist refers to the famine that occurred in Joseph’s time (see v. 17 and Gen 41:53-57).
105:17 He sent a man ahead of them\(^1\) — Joseph was sold as a servant.
105:18 The shackles hurt his feet;\(^2\) his neck was placed in an iron collar,\(^3\) until the time when his prediction\(^4\) came true.

The LORD’s word\(^5\) proved him right.\(^6\)
105:20 The king authorized his release;\(^7\) the ruler of nations set him free.
105:21 He put him in charge of his palace,\(^8\) and made him manager of all his property,

105:22 giving him authority to imprison his officials\(^9\) and to teach his advisers.\(^10\)
105:23 Israel moved to\(^11\) Egypt; Jacob lived for a time\(^12\) in the land of Ham.

105:24 The LORD\(^13\) made his people very fruitful, and made them\(^14\) more numerous than their\(^15\) enemies.

105:25 He caused them\(^16\) to hate his people, and to mistreat\(^17\) his servants.
105:26 He sent his servant Moses, and Aaron, whom he had chosen.

105:27 They executed his miraculous signs among them,\(^18\) and his amazing deeds in the land of Ham.
105:28 He made it dark;\(^19\) they did not disobey his orders.\(^20\)
105:29 He turned their water into blood, and killed their fish.

105:30 Their land was overrun by frogs, which even got into the rooms of their kings.
105:31 He ordered flies to come;\(^21\) gnats invaded their whole territory.
105:32 He sent hail along with the rain;\(^22\) there was lightning in their land.\(^23\)
105:33 He destroyed their vines and fig trees, and broke the trees throughout their territory.
105:34 He ordered locusts to come,\(^24\) innumerable grasshoppers.

105:35 They ate all the vegetation in their land, and devoured the crops of their fields.\(^25\)

105:36 He struck down all the firstborn in their land, the firstfruits of their reproductive power.\(^26\)
105:37 He brought his people\(^27\) out enriched\(^28\) with silver and gold; none of his tribes stumbled.

105:38 Egypt was happy when they left, for they were afraid of them.\(^29\)
105:39 He spread out a cloud for a cover,\(^30\) and provided a fire to light up the night.
105:40 They asked for food,\(^31\) and he sent quails;
he satisfied them with food from the sky.\(^32\)

105:41 He opened up a rock and water flowed out; a river ran through dry regions.

105:42 Yes,\(^33\) he remembered the sacred promise,\(^34\) he made to Abraham his servant.

105:43 When he led his people out, they rejoiced;
his chosen ones shouted with joy.\(^35\)

105:44 He handed the territory of nations over to them,

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\(^1\) tn After the reference to the famine in v. 16, v. 17 flashes back to events that preceded the famine (see Gen 37).

\(^2\) tn Heb “they afflicted his feet with shackles.”

\(^3\) tn Heb “his neck came into iron.” The Hebrew term נֶפֶשׁ (nephesh) with the suffix could mean simply “he” or “his life.” But the nuance “neck” makes good sense here (note the reference to his “feet” in the preceding line). See L. C. Allen, Psalms 101-150 (WBC), 38.

\(^4\) tn Heb “word,” probably referring to Joseph’s prediction about the fate of Pharaoh’s cupbearer and baker (see Gen 41:9-14).

\(^5\) tn This line may refer to Joseph’s prediction of the famine in response to Pharaoh’s dream. Joseph emphasized to Pharaoh that the interpretation of the dream came from God (see Gen 41:16, 25, 28, 32, 39).

\(^6\) tn Heb “refined him.”

\(^7\) tn Heb “[the] king sent and set him free.”

\(^8\) tn Heb “he made him master of his house.”

\(^9\) tn Heb “to bind his officials by his will.”

\(^10\) tn “And his elders he taught wisdom.”

\(^11\) tn Heb “lived as a resident foreigner.”

\(^12\) tn Heb “and he”; the referent (the LORD) has been specified in the translation for clarity.

\(^13\) tn Heb “him,” referring to “his people.”

\(^14\) tn Heb “his,” referring to “his people.”

\(^15\) tn Heb “their heart.”

\(^16\) Or “to deal deceptively.” The Hitpael of נָקַח (nakhal) occurs only here and in Gen 37:18, where it is used of Joseph’s brothers’ “plotting” to kill him.

\(^17\) tn Apparently the pronoun refers to “his servants” (i.e., the Israelites, see v. 25).

\(^18\) tn Heb “he sent darkness and made it dark.”

\(^19\) sn He made it dark. The psalmist begins with the ninth plague (see Exod 10:21-29).

\(^20\) tn Heb “they did not rebel against his words.” Apparently this refers to Moses and Aaron, who obediently carried out God’s orders.

\(^21\) tn Heb “he spoke and flies came.”

\(^22\) tn Heb “he gave their rains hail.”

\(^23\) tn Heb “fire of flames [was] in their land.”

\(^24\) tn Heb “he spoke and locusts came.”

\(^25\) tn Heb “the fruit of their ground.”

\(^26\) tn Heb “the beginning of all their strength,” that is, reproductive power (see Ps 78:51).

\(^27\) tn Heb “them”; the referent (the LORD’s people) has been supplied in the translation for clarity.

\(^28\) tn The word “enriched” is supplied in the translation for clarification and for stylistic reasons.

\(^29\) tn Heb “for fear of them had fallen upon them.”

\(^30\) Or “curtain.”

\(^31\) tn Heb “he [i.e., his people] asked.” The singular form should probably be emended to a plural נָקַח (nakhal, “they asked”), the vav (נ) having fallen off by haplography (note the vav at the beginning of the following form).

\(^32\) Or “bread of heaven.” The reference is to manna (see Exod 16:4, 13-15).

\(^33\) Or “for.”

\(^34\) tn Heb “his holy word.”

\(^35\) tn Heb “and he led his people out with joy, with a ringing cry, his chosen ones.”
and they took possession of what other peoples had produced.  
105:45 So that they might keep his commands and obey his laws. Praise the Lord!

Psalm 106

106:1 Praise the Lord! Give thanks to the Lord, for he is good, and his loyal love endures!

106:2 Who can adequately recount the Lord’s mighty acts, or relate all his praiseworthy deeds?

106:3 How blessed are those who promote justice, and do what is right all the time!

106:4 Remember me, O Lord, when you show favor to your people!

Pay attention to me, when you deliver,  
106:5 so I may see the prosperity of your chosen ones, rejoice along with your nation, and boast along with the people who belong to you.

106:6 We have sinned like our ancestors; we have done wrong, we have done evil.  
106:7 Our ancestors in Egypt failed to appreciate your miraculous deeds, they failed to remember your many acts of loyal love, and they rebelled at the sea, by the Red Sea.

106:8 Yet he delivered them for the sake of his reputation; that he might reveal his power.  
106:9 He shouted at the Red Sea and it dried up; he led them through the deep water as if it were a desert.

106:10 He delivered them from the power of the one who hated them, and rescued them from the power of the enemy.

106:11 The water covered their enemies; not even one of them survived.  
106:12 They believed his promises; they sang praises to him.

106:13 They quickly forgot what he had done;  
106:14 In the wilderness they had an insatiable craving for meat; they challenged God in the desert.

106:15 He granted their request, then struck them with a disease.  
106:16 In the camp they resented Moses, and Aaron, the Lord’s holy priest.

106:17 The earth opened up and swallowed Dathan; it engulfed the group led by Abiram.  
106:18 Fire burned their group; the flames scorched the wicked.

106:19 They made an image of a calf at Horeb, and worshiped a metal idol.

106:20 They traded their majestic God for the image of an ox that eats grass.

106:21 They rejected the God who delivered them, the one who performed great deeds in Egypt,  
106:22 amazing feats in the land of Ham, mighty acts by the Red Sea.

106:23 He threatened to destroy them, but Moses, his chosen one, interceded with him and turned back his destructive anger.

106:24 They rejected the fruitful land; they did not believe his promise.

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1 tn Heb “and the [product of the] work of peoples they possessed.”
2 tn Heb “guard.”
3 sn Psalm 106. The psalmist recalls Israel’s long history of rebellion against God, despite his mighty saving deeds on their behalf.
4 tn Heb “for forever [is] his loyal love.”
5 tn Heb “[or] cause to be heard all his praise.”
6 tn Heb “good.”
7 tn Heb “in order that [I may] rejoice with the rejoicing of your nation.”
8 tn Heb “with your inheritance.”
9 tn Heb “with.”
10 tn Heb “fathers” (also in v. 7).
11 tn Heb “Reed Sea” (also in vv. 9, 22). “Reed Sea” (or “Sea of Reeds”) is a more accurate rendering of the Hebrew expression יָם סוּף (yam suf), traditionally translated “Red Sea.” See the note on the term “Red Sea” in Exod 13:18.
12 sn They rebelled. The psalmist recalls the people’s complaint recorded in Exod 14:12.
13 tn Or “rebuked.”
14 tn Heb “hand.”
15 tn Or “redeemed.”
16 tn Heb “hand.”
17 tn Heb “remained.”
18 tn Heb “his words.”
19 tn Heb “his works.”
20 tn Heb “his counsel.”
21 sn They had an insatiable craving. This is described in Num 11:4-35.
22 tn Heb “they craved [with] a craving.”
23 tn Heb “they tested God.”
24 tn Heb “and he sent leanness into their being.”
25 sn Disease. See Num 11:33-34, where this plague is described.
26 tn Or “envied.”
27 tn Heb “the holy one of the Lord.”
28 tn Or “covered.”
29 tn Or “the assembly of Abiram.”
30 sn Verses 16-18 describe the events of Num 16:1-40.
31 tn Heb “forgot.”
32 tn Or “awe-inspiring.”
33 tn Heb “and he said.”
34 tn Heb “if not,” that is, “[and would have] if [Moses] had not.”
35 tn Heb “stood in the gap before him.”
36 tn Heb “to turn back his anger from destroying.”
37 sn Verses 19-23 describe the events of Exod 32:1-35.
38 tn Heb “his word.”
106:25 They grumbled in their tents;⁴ they did not obey⁵ the Lord.
106:26 So he made a solemn vow⁶ that he would make them die⁷ in the desert, and make their descendants die⁸ among the nations, and scatter them among foreign lands.⁹
106:27 They worshiped Baal of Peor, and ate sacrifices offered to the dead.¹⁰
106:28 They made the Lord angry¹¹ by their actions, and a plague broke out among them.
106:29 Phinehas took a stand and intervened,¹² and the plague subsided.
106:30 This brought him a reward, an eternal gift.¹³
106:32 They made him angry by the waters of Meribah, and Moses suffered because of them, for they aroused his temper, and he spoke rashly.¹⁶

¹ sn They grumbled in their tents. See Deut 1:27.
² tn Heb “did not listen to the voice of.”
³ tn Heb “and he lifted his hand to [or “concerning”] them.” The idiom “to lift a hand” here refers to swearing an oath. One would sometimes solemnly lift one’s hand when making such a vow (see Ezek 20:5–6, 15).
⁴ tn Heb “to cause them to fall.”
⁵ Or “offspring.”
⁶ Heb “and to cause their offspring to fall.” Some emend the verb to “scatter” to form tighter parallelism with the following line (cf. NRSV “disperse”).
⁷ tn Heb “among the lands.” The word “foreign” is supplied in the translation for clarification.
⁸ tn Heb “joined themselves to.”
⁹ sn They worshiped Baal of Peor. See Num 25:3, 5. Baal of Peor was a local manifestation of the Canaanite deity Baal located at Peor.
¹⁰ tn Here “the dead” may refer to deceased ancestors (see Deut 26:14); another option is to understand the term as a derogatory reference to the various deities which the Israelites worshiped at Peor along with Baal (see Num 25:2 and L. C. Allen, Psalms 101–150 [WBC], 49).
¹¹ tn Heb “They made angry [him].” The pronominal suffix is omitted here, but does appear in a few medieval Hebrew MSS. Perhaps it was accidentally left off, an original וַיִּפְלְגָה (vayyakh) being misread as וַיָּקִים (vayakim). In the translation the referent of the pronominal suffix (the Lord) has been specified for clarity to avoid confusion with Baal of Peor (mentioned in the previous verse).
¹² sn The intervention of Phinehas is recounted in Num 25:7–8.
¹³ tn Heb “and it was reckoned to him for righteousness, to a generation and a generation forever.” The verb חָשַׁבׁ (khashav, “to reckon”) is collocated with יָכִין (isdaq, “righteousness”) only in Ps 106:31 and Gen 15:6, where God renews Abram’s faith with a land grant.
¹⁵ sn The Hebrew text vocalizes the form as הָרָעָה (haram, “to behave rebelliously”), but the verb fits better with the object (“his spirit”) if it is revocalized as חָרָה (haram, “to be bitter”). The Israelites “embezzled” Moses’ spirit in the sense that they aroused his temper with their complaints.
¹⁶ tn Heb “with his lips,” but this has not been included in the translation for stylistic reasons.

¹⁷ sn Verses 32–33 allude to the events of Num 20:1–13.

106:34 They did not destroy the nations, as the Lord had commanded them to do. 106:35 They mixed in with the nations and learned their ways. 106:36 They worshiped their idols, which became a snare to them. 106:37 They sacrificed their sons and daughters to demons. 106:38 They shed innocent blood—the blood of their sons and daughters, whom they sacrificed to the idols of Canaan. The land was polluted by bloodshed. 106:39 They were defiled by their deeds, and unfaithful in their actions. 106:40 So the Lord was angry with his people and despised the people who belong to him. 106:41 He handed them over to the nations, and those who hated them ruled over them. 106:42 Their enemies oppressed them; they were subject to their authority. 106:43 Many times he delivered them, but they had a rebellious attitude, and degraded themselves by their sin. 106:44 Yet he took notice of their distress, when he heard their cry for help. 106:45 He remembered his covenant with them, and relented because of his great loyal love. 106:46 He caused all their conquerors to have pity on them. 106:47 Deliver us, O Lord, our God! Gather us from among the nations! Then we will give thanks to your holy name,
and boast about your praiseworthy deeds, ¹
106:48 The LORD God of Israel deserves praise,² in the future and forevermore.³
Let all the people say, “We agree!⁴ Praise the LORD!”⁵

Book 5
(Psalms 107-150)

Psalm 107 ⁶

107:1 Give thanks to the LORD, for he is good, and his loyal love endures!⁷
107:2 Let those delivered by the LORD speak out,⁸ those whom he delivered⁹ from the power of the enemy, ¹⁰ and gathered from foreign lands,¹¹ from east and west, from north and south.
107:3 They wandered through the wilderness on a desert road; they found no city in which to live.
107:4 They were hungry and thirsty; they fainted from exhaustion.¹²
107:5 They cried out to the LORD in their distress; he delivered them from their troubles.
107:6 He led them on a level road, ¹³ that they might find a city in which to live.
107:7 They cried out to the LORD for his loyal love, and for the amazing things he has done for people!¹⁴
107:8 For he has satisfied those who thirst,¹⁵ and who hunger he has filled with food.¹⁶

¹ tn Heb “to boast in your praise.”
³ tn Heb “from everlasting to everlasting.”
⁴ tn Heb “surely” (כָּמוֹ, “amen”), traditionally transliterated “amen.”
⁵ sn The final verse (v. 48) is a conclusion to this fourth “book” (or major editorial division) of the Psalter. Similar statements appear at or near the end of each of the first, second and third “books” of the Psalter (see Pss 41:13; 72:18-19; 89:52, respectively).
⁶ sn Psalm 107. The psalmist praises God for his kindness to his exiled people.
⁷ tn Heb “for forever [is] his loyal love.”
⁸ tn Or “let the redeemed of the LORD say [so].”
⁹ tn Or “redeemed.”
¹⁰ tn Heb “hand.”
¹¹ tn Heb “from lands.” The word “foreign” is supplied in the translation for clarification.
¹² tn Heb “and their soul in them fainted.”
¹³ sn A level road. See Jer 31:9.
¹⁴ tn Heb “and [for] his amazing deeds for the sons of man.”
¹⁵ tn Heb “[the] longing throat.” The noun נֶפֶשׁ רְעֵבָ (nefesh, “hungry”) which refers to one’s very being or soul, here probably refers to one’s parched “throat” (note the parallelism with נֶפֶשׁ רְעֵבָה, nefesh r’evah, “hungry throat”).
¹⁶ tn Heb “and [the] hungry throat he has filled [with] good.”

107:9 For he has satisfied those who thirst, and who hunger he has filled with food.
107:10 They sat in utter darkness, ¹⁷ bound in painful iron chains, ¹⁸ because they had rebelled against God’s commands, ¹⁹ and rejected the instructions of the sovereign king. ²⁰
107:11 So he used suffering to humble them, ²¹ and tore off their shackles.
107:12 They cried out to the LORD in their distress; he delivered them from their troubles.
107:13 He brought them out of the utter darkness, ²² and for the amazing things he has done for people!²³
107:14 For he shattered the bronze gates, and hacked through the iron bars ²⁴ and for the iron things, ²⁵ and suffered because of their sins.
107:15 They lost their appetite for all food, ²⁶ and they drew near the gates of death.
107:16 They cried out to the LORD in their distress; he delivered them from their troubles.
107:17 He sent them an assuring word, ²⁷ and healed them;

¹⁷ tn Heb “those who sat in darkness and deep darkness.” Synonyms are joined here to emphasize the degree of “darkness” experienced by the exiles. The Hebrew term צָלְמוּת (tsalmut, “deep darkness”) has traditionally been understood as a compound noun, meaning “shadow of death” (צָלֵה + מֶוֶת [tsel + met]; see BDB B53 s.v. צְלִית; cf. NASB). Other authorities prefer to vocalize the form צָלָמִית (tsalmavet) and understand it as an abstract noun (from the root צָלָמ [tsalm] meaning “darkness.” An examination of the word’s usage favors the latter derivation. It is frequently associated with darkness/night and contrasted with light/morning (see Job 3:5; 10:21-22; 12:22; 14:17; 28:3; 34:22; Ps 107:10, 14; Isa 9:1; Jer 13:16; Amos 5:8). In some cases the darkness described is associated with the realm of death (Job 10:21-22; 38:17), but this is a metaphorical application of the word and does not reflect its inherent meaning. In Ps 107:10 the word refers metonymically to a dungeon, which in turn metaphorically depicts the place of Israel’s exiles (see vv. 2-3).
¹⁸ tn Heb “those bound in suffering and iron.” “Suffering and iron” is a hendiadys (like English “good and angry”), where both words contribute to one idea. In this case the first word characterizes the second; the iron (chains) contribute to the prisoners’ pain and suffering.
¹⁹ tn Heb “the words of God.”
²⁰ tn Heb “the counsel of the Most High.”
²¹ tn Heb “and he subdued with suffering their heart.”
²² tn Heb “darkness and deep darkness.” See the note on the word “darkness” in v. 10.
²³ tn Heb “and [for] his amazing deeds for the sons of man.” See v. 8.
²⁴ sn The language of v. 16 recalls Isa 45:2.
²⁵ tn Heb “fools [they were] because of the way of their rebellion.”
²⁶ tn Heb “all food their appetite loathed.”
²⁷ tn Heb “he sent his word.” This probably refers to an oracle of assurance which announced his intention to intervene (see L. C. Allen, Psalms 101-150 [WBC], 59).
he rescued them from the pits where they were trapped.\(^1\)

107:21 Let them give thanks to the LORD for his loyal love, and for the amazing things he has done for people!\(^2\)

107:22 Let them present thank offerings, and loudly proclaim what he has done!\(^3\)

107:23 Some traveled on the sea in ships, and carried cargo over the vast waters.\(^4\)

107:24 They witnessed the acts of the LORD, his amazing feats on the deep water.\(^5\)

107:25 He gave the order for a wind-storm,\(^6\)

and it stirred up the waves of the sea.\(^7\)

107:26 They\(^8\) reached up to the sky, then dropped into the depths.

The sailors’ strength\(^9\) left them\(^10\) because the danger was so great.\(^11\)

107:27 They swayed\(^12\) and staggered like a drunk, and all their skill proved ineffective.\(^13\)

107:28 They cried out to the LORD in their distress; he delivered them from their troubles.\(^14\)

107:29 He calmed the storm,\(^15\)

and the waves\(^16\) grew silent.

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\(^{17}\) Heb “they”: the referent (the sailors) has been specified in the translation for clarity.

\(^{18}\) Heb “they”: the referent (the waves) has been specified in the translation for clarity.

\(^{19}\) The Hebrew noun occurs only here in the OT.

\(^{20}\) The Hebrew noun occurs only here in the OT.

\(^{21}\) Heb “in the seat of the elders.”

\(^{22}\) The verbal form appears to be a preterite, which is most naturally taken as narrational. (The use of prefixed forms with yad [y] consecutive in vv. 36-37 favors this.) The psalmist may return to the theme of God’s intervention for the exiles (see vv. 4-22, especially vv. 4-9). However, many regard vv. 33-41 as a hymnic description which generalizes about God’s activities among men. In this case it would be preferable to use the English present tense throughout (cf. NAB, NRSV).

\(^{23}\) Heb “a salty land.”

\(^{24}\) The words “As for his people” are not included in the Hebrew text, but have been supplied in the translation for the sake of clarity. The psalmist contrasts God’s judgment on his enemies with his blessing of his people. See the note on the word “enemies” in v. 39 for further discussion.

\(^{25}\) The verbal form appears to be a preterite, which is most naturally taken as narrational. See the note on the word “turned” in v. 33.

\(^{26}\) Heb “sowed seed in.”

\(^{27}\) Heb “fruit [as] produce.”

\(^{28}\) “Bless” here carries the nuance “endue with sexual potency, make fertile.” See Gen 1:28, where the statement “he blessed them” directly precedes the command “be fruitful and populate the earth” (see also 1:22). The verb “blesses” carries this same nuance in Gen 17:16 (where God’s blessing of Sarai imparts to her the capacity to bear a child): 48:16 (where God’s blessing of Joseph’s sons is closely associated with their having numerous descendants); and Deut 7:13 (where God’s blessing is associated with fertility in general, including numerous descendants). See also Gen 49:25 (where Jacob uses the noun derivative in referring to “blessings of the breast and womb,” an obvious reference to fertility) and Gen 27:27 (where the verb is used of a field to which God has given the capacity to produce vegetation).

\(^{29}\) The verbal form in this line appears to be an imperfect, which may be taken as customary (drawing attention to typi-
107:39 As for their enemies,\(^4\) they decreased in number and were beaten down, because of painful distress\(^2\) and suffering.

107:40 He would pour\(^3\) contempt upon princes, and he made them wander in a wasteland with no road.

107:41 Yet he protected\(^4\) the needy from oppression, and cared for his families like a flock of sheep.

107:42 When the godly see this, they rejoice, and every sinner\(^6\) shuts his mouth.

107:43 Whoever is wise, let him take note of these things! Let them consider the Lord’s acts of loyal love!

Psalm 108\(^7\)

A song, a psalm of David.

108:1 I am determined,\(^7\) O God! I will sing and praise you with my whole heart.\(^8\)

108:2 Awake, O stringed instrument and harp! I will wake up at dawn!\(^9\)

108:3 I will give you thanks before the nations, O Lord! I will sing praises to you before foreigners!\(^10\)

108:4 For your loyal love extends beyond the sky, and your faithfulness reaches the clouds.

108:5 Rise up\(^12\) above the sky, O God! May your splendor cover the whole earth!\(^13\)

108:6 Deliver by your power\(^14\) and answer me, so that the ones you love may be safe.\(^15\)

108:7 God has spoken in his sanctuary: “I will triumph! I will parcel out Shechem, the Valley of Succoth I will measure off.\(^17\)

108:8 Gilead belongs to me, as does Manasseh\(^18\).

108:9 Moab is my washbasin.\(^21\)

108:10 I will make Edom serve me.\(^22\)

108:11 I will shout in triumph over Philistia.”

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\(^1\) In the words “As for their enemies” are not included in the Hebrew text, but have been supplied in the translation for the sake of clarity. Without such clarification, one might think that v. 39 refers to those just mentioned in v. 38 as objects of divine blessing, which would contradict the point just emphasized by the psalmist. Of the structure vv. 33-42 is paneled (A-B-A-B). In vv. 33-34 the psalmist describes God’s judgment upon his enemies (perhaps those who had enslaved his people). In vv. 35-38 he contrasts this judgment with the divine blessing poured out on God’s people. (See the note on the word “people” in v. 35.) In vv. 39-40 he contrasts this blessing with the judgment experienced by enemies, before returning in vv. 41-42 to the blessing experienced by God’s people.

\(^2\) to Heb “from the oppression of calamity.”

\(^3\) to Heb “set on high.”

\(^4\) to Heb “all evil,” which stands metonymically for those who do evil.

\(^5\) sn Psalm 108. With some minor variations, this psalm is a composite of Ps 57:7-11 (see vv. 1-5) and Ps 60:5-12 (see vv. 6-13).

\(^6\) or “confident”; Heb “my heart is steadfast.” The “heart” is viewed here as the seat of the psalmist’s volition and/or emotions.

\(^7\) to Heb “also my glory,” but this makes little sense in the context. Some view the term θηρίον ("glory") here as a metonymy for man’s inner being (see BDB 459 s.v. II יבשׂ), but it is preferable to emend the form to כָּבוֹד (k’vōdī, "my liver"). Like the heart, the liver is viewed as the seat of one’s emotions. See also Pss 16:9; 30:12; 57:9; as well as H. W. Wolff, Anthropolgy of the Old Testament, 64, and M. Dahood, Psalms (AB), 3:33. For an Ugaritic example of the heart/liver as the source of joy, see G. R. Driver, Canaanite Myths and Legends, 47-48: "her [Anat’s] liver swelled with laughter, her heart was filled with joy, the liver of Anat with triumph."
108:10 Who will lead me into the fortified city?  
Who will bring me to Edom?  
108:11 Have you not rejected us, O God?  
O God, you do not go into battle with our armies.  
108:12 Give us help against the enemy,  
for any help men might offer is futile.  
108:13 By God’s power we will conquer;  
he will trample down our enemies.

Psalm 109*  

For the music director, a psalm of David.  

109:1 O God whom I praise, do not ignore me!  
109:2 For they say cruel and deceptive things to me;  
they lie to me.  
109:3 They surround me and say hateful things;  
they attack me for no reason.  
109:4 They repay my love with accusations,  
but I continue to pray.  
109:5 They repay me evil for good,  
and hate for love.  
109:6* Appoint an evil man to testify against him!  
May an accuser stand at his right side!  
109:7 When he is judged, he will be found guilty!  
Then his prayer will be regarded as sin-ful.  
109:8 May his days be few!  
May another take his job!  
109:9 May his children be fatherless,  
and his wife a widow!  
109:10 May his children roam around begging,  
asking for handouts as they leave their ruined home!  
109:11 May the creditor seize all he owns!  
May strangers loot his property!  
109:12 May no one show him kindness!  
May no one have compassion on his fatherless children!  
109:13 May his descendants be cut off!  
May the memory of them be wiped out by the time the next generation arrives!  
109:14 May his ancestors' sins be re-membered by the LORD!  
May his mother’s sin not be forgotten!

sn The psalmist speaks again and acknowledges his need for help in battle. He hopes God will volunteer, based on the affirmation of sovereignty over Edom in v. 9, but he is also aware that God has seemingly rejected the nation of Israel (v. 11).

tn Heb “and futile [is] the deliverance of man.”

tn Heb “in God we will accomplish strength.” The statement refers here to military success (see Num 24:18; 1 Sam 14:48; Ps 60:12; 118:16-16).

sn On the expression trample down our enemies see Ps 44:5.

sn Psalm 109. Appealing to God’s justice, the psalmist asks God to vindicate him and to bring severe judgment down upon his enemies.

tn Heb “do not be deaf.”

tn Heb “for a mouth of evil and a mouth of deceit against me they open, they speak with me [with] a tongue of falsehood.”

tn Heb “and [with] words of hatred they surround me.”

tn Heb “in place of my love they oppose me.”

tn Heb “and I pray.”

tn Heb “and they set upon me evil in place of good.”

sn In v. 6-19 the psalmist calls on God to judge his enemies severely. Some attribute this curse-list to the psalmist’s enemies rather than the psalmist. In this case one should paraphrase v. 6: “They say about me, ‘Appoint an evil man, etc.’” Those supporting this line of interpretation point out that vv. 2-5 and 20 refer to the enemies’ attack on the psalmist being a verbal one. Furthermore in vv. 1-5, 20 the psalmist speaks of his enemies in the plural, while v. 6-19 refer to an individual. This use of the singular in vv. 6-19 could be readily explained if this is the psalmist’s enemies’ curse on him. However, it is much more natural to understand v. 6-19 as the psalmist’s prayer against his enemies. There is no introductory quotation formula in v. 6 to indicate that the psalmist is quoting anyone, and the statement “may the LORD repay my accusers in this way” in v. 20 most naturally appears to be a fitting conclusion to the prayer in vv. 6-19. But what about the use of the singular in vv. 6-19? Often in the psalms the psalmist will describe his enemies as a group, but then speak of them as an individual as well, as if viewing his adversaries collectively as one powerful foe. See, for example, Ps 7, where the psalmist uses both the plural (vv. 1, 6) and the singular (vv. 2, 4-5) in referring to enemies. Perhaps by using the singular in such cases, the psalmist wants to single out each enemy for individual attention, or perhaps he has one especially hostile enemy in mind who epitomizes the opposition of the whole group. This may well be the case in Ps 109. Perhaps we should understand the singular throughout vv. 6-19 in the sense of “each and every one.” For a lengthy and well-reasoned defense of the opposite view – that vv. 6-19 are a quotation of what the enemies said about the psalmist – see L. C. Allen, Psalms 101-150 (WBC), 72-73.

tn Heb “appoint against him an evil [man].”

tn The prefixed verbal form is taken as a jussive here (note the imperative in the preceding line).

tn The prefixed verbal form could be taken as a jussive, but the use of the imperfect form in the following line suggests that v. 7 anticipates the outcome of the accusation envisioned in v. 6.

tn Heb “he will go out [as] a criminal” (that is, guilty).

tn The prefixed verbal forms (except those with vav [n] consecutive) in vv. 8-20 are taken as jussives of prayer. Note the distinct jussive forms used in vv. 12-13, 15, 19.

tn The Hebrew noun ḥaqad (q Saddah) can mean “charge” or “office,” though BDB 824 s.v. suggests that here it refers to his possessions.

tn Or “sons.”

tn Or “sons.”

tn Heb “and roaming, may his children roam and beg, and seek from their ruins.” Some, following the LXX, emend the term שְׁבֵּית (šēḇēt, “and seek”) to נַפְשָׁת (nafšat; a Pual jussive, “may they be driven away”) [see Job 30:5; cf. NIV, NRSV], but נַפְשָׁת (nafšah) nicely parallels חַפַּשָּׂת (šēḥēt, “and beg”) in the preceding line.

tn Heb “lay snares for” (see Ps 38:12).

tn Heb “the product of his labor.”

tn Heb “may there not be for him one who extends loyal love.”

tn Perhaps this refers to being generous (see Ps 37:21).

tn Or “offspring.”

tn On the expression cut off see Ps 37:28.

tn Heb “in another generation may their name be wiped out.”

tn Or “fathers’ sins.”

tn Heb “not be wiped out.”

sn According to ancient Israelite theology and its doctrine of corporate solidarity and responsibility, children could be and often were punished for the sins of their parents. For a discus-
Psalms 109:15 May the Lord be constantly aware of them, and cut off the memory of his children from the earth!

109:16 For he never bothered to show kindness; he harassed the oppressed and needy, and killed the disheartened.

109:17 He loved to curse others, so those curses have come upon him. He had no desire to bless anyone, so he has experienced no blessings.

109:18 He made cursing a way of life, so curses poured into his stomach like water and seeped into his bones like oil.

109:19 May a curse attach itself to him, like a garment one puts on, or a belt one wears continually!

109:20 May the Lord repay my accusers in this way, those who say evil things about me!

109:21 O sovereign Lord, intervene on my behalf for the sake of your reputation! Because your loyal love is good, deliver me!

109:22 For I am oppressed and needy, and my heart beats violently within me.

109:23 I am fading away like a shadow at the end of the day; I am shaken off like a locust.

109:24 I am so starved my knees shake; I have turned into skin and bones.

109:25 I am disdained by them.

109:26 Help me, O Lord my God! Because you are faithful to me, deliver me!

109:27 Then they will realize this is your work, and that you, Lord, have accomplished it.

109:28 They curse, but you will bless.

109:29 My accusers will be covered with shame, and draped in humiliation as if it were a robe.

109:30 I will thank the Lord profusely.
Psalm 109

A psalm of David.

109:1 Here is the Lord’s proclamation to my lord:

“Sit down at my right hand until I make your enemies your footstool!”

109:2 The Lord extends your dominion from Zion.

Rule in the midst of your enemies!

109:3 Your people willingly follow you, when you go into battle.

On the holy hills at sunrise, the dew of your youth belongs to you.

109:4 The Lord makes this promise on oath and will not revoke it:

“You are an eternal priest after the pattern of Melchizedek.”

109:5 O sovereign Lord, at your right hand he strikes down kings in the day he unleashes his anger.

In many medieval Hebrew texts to “dawn” and to “dew,” it is better to emend the text to preceding line. However, because of the subsequent referencing of the MT, this phrase should probably be taken with the preceding line. The phrase “dew” may also mean “birth,” which in turn is a variant of שַׁחַר (shakhar, “dawn”) with the mem (ם) being understood as dittographic (note the final mem in the preceding word). The phrase “dew” also refers to sunrise.

The Lord’s invitation to the Davidic king to sit down at his right hand reflects the king’s position as the Lord’s vice-regent.

When the Lord made his covenant with David, he promised to subdue the king’s enemies (see 2 Sam 7:9-11; Ps 89:22-23).

Since the Lord is mentioned in the third person (note the use of the first person in v. 1), it is likely that these are the psalmist’s words to the king, not a continuation of the oracular per se.

The prefixed verbal form is understood here as descriptive-dramatic or as generalizing, though it could be taken as future.

Your strong scepter, symbolic of the king’s royal authority and dominion.

Your people, free will offerings. Perhaps the people, in their willingness to volunteer, are compared metaphorically to freewill offerings. Following the LXX, some revocalize the text and read “with you is nobility.”

In the day of your power.

In splendor of holiness. The plural construct form יֵרֵי (yerey, from יָרֵא, hadar, “splendor”) occurs only here; it may indicate degree or perhaps refer by metonymy to garments (see Ps 25:2 and 96:9, where the phrase יָרֵא יַעֲנֵה (yarey yaveh) refers to “holy attire”). If one retains the reading of the MT, this phrase should probably be taken with the preceding line. However, because of the subsequent references to “dawn” and to “dew,” it is better to emend the text to יָרֵי (yarey yodeleh, “mountains of holiness”), a reading found in many medieval Hebrew mss and in some other ancient witnesses (see Joel 2:2; Ps 133:3, as well as L. C. Allen, Psalms 101-150 [WBC], 80). The “mountains of holiness” are probably the hills surrounding Zion (see Ps 87:1; 125:2; 133:3).

Heb “from the womb of dawn.” The Hebrew noun יֵרֵה (yarah, “womb”) is probably used here metonymically for “birth.” The form יֵרֵה (yarah, “womb”) occurs only here and should be emended to יְהִי (yehi, “be”) with the mem (ם) being understood as dittographic (note the final mem in the preceding word). The phrase “womb” is understood as “birth” of dawn to refer to sunrise.

The point of the metaphor is not entirely clear. The dew may symbolize the king’s youthful vitality or, more likely (note the parallelism), may refer to his army of strong, youthful warriors.

To you is the king.

You are a psalm of David.

Psalm 110

A psalm of David.

My lord: The Davidic king’s priestly role is analogous to that of Melchizedek, who was both “king of Salem” (i.e., Jerusalem) and a “priest of God Most High” in the time of Abraham (Gen 14:18-20). Like Melchizedek, the Davidic king was a royal priest, distinct from the Aaronic line (see Heb 7). The analogy focuses on the king’s priestly role; the language need not imply that Melchizedek himself was “an eternal priest.”

As pointed in the Hebrew text, this title refers to God (many medieval Hebrew mss read יְהִי, “LORD”) here. The present translation assumes that the psalmist here addresses the Lord as he celebrates what God is able to accomplish while positioned at God’s right hand. According to this view the king is the subject of the third person verb forms in vv. 5b-7. (2) Another option is to understand the king as the addressee (as in vv. 2-3). In this case “the Lord” is the subject of the third person verbs throughout vv. 5-7 and is depicted as a warrior in a very anthropomorphic manner. In this case the Lord is pictured as being at the psalmist’s right hand just the opposite of v. 1). See Ps 16:8b; 121:5. (3) A third option is to revocalize יְהִי (yehi, “LORD”) as יֵדַע (“yadonu, my lord”; see v. 1). In this case one may translate, “My lord, at his God’s right hand, strikes down.” In this case the king is the subject of the third person verbs in vv. 5b-7.

The perfect verbal forms in vv. 5-6 are understood here as descriptive-dramatic or as generalizing. Another option is to take them as rhetorical. In this case the psalmist describes anticipated events as if they had already taken place.

In the day of his anger.
110:6 He executes judgment against the nations; he fills the valleys with corpses; he shatters their heads over the vast battlefield.
110:7 From the stream along the road he drinks; then he lifts up his head.

Psalm 111

111:1 Praise the LORD! I will give thanks to the LORD with my whole heart, in the assembly of the godly and the congregation.
111:2 The LORD’s deeds are great, eagerly awaited by all who desire them.
111:3 His work is majestic and glorious, and his faithfulness endures forever.
111:4 He does amazing things that will be remembered; the LORD is merciful and compassionate.
111:5 He gives food to his faithful followers; he always remembers his covenant.
111:6 He announced that he would do mighty deeds for his people, giving them a land that belonged to other nations.

1 tn The imperfect verbal forms in vv. 6-7 are understood here as descriptive-dramatic or as generalizing, though they could be taken as future.
2 tn Or “among.”
3 Heb “he fills [with] corpses,” but one expects a double accusative here. The translation assumes an emendation to *makhats* (for a similar construction see Ezek 32:5). In the former case *הָיוֹת (ayot)* has accidentally dropped from the text due to homoioteleuton; in the latter case it has dropped out due to homoioteleuton.
4 tn Heb “he strikes [the verb is *makhats* (makhatsa), translated “strikes down” in v. 5] head(s) over a great land.” The Hebrew term *הַיָּדְיוֹת (ayot)* is here used of distance or spatial measurement (see 1 Sam 26:13).
5 tn The expression “lifts up the head” refers to the renewed physical strength and emotional vigor (see Ps 3:3) provided by the refreshing water. For another example of a victorious warrior being energized by water in the aftermath of battle, see Judg 15:18-19 (see also 1 Sam 30:11-12, where the setting is different, however).
6 sn Psalm 111. The psalmist praises God for his marvelous deeds, especially the way in which he provides for and delivers his people. The psalm is an acrostic. After the introductory call to praise, every poetic line (twenty-two in all) begins with a successive letter of the Hebrew alphabet.
7 tn Heb “sought out.”
8 tn For other uses of the Hebrew phrase הָיוֹת (ayot) (hodayyot, “majesty and splendor”) see 1 Chr 16:27; Job 40:10; Ps 21:7; 96:6; 104:1.
9 tn Or “stands.”
10 tn Or “did,” if this refers primarily to the events of the exodus and conquest period (see vv. 6, 9).
11 tn Heb “a memorial he had made for his amazing deeds.”
12 tn Or “gave,” if the events of the exodus and conquest period (see vv. 6, 9) are primarily in view.
13 tn Heb “those who fear him.”
14 tn Or “he remembers his covenant forever” (see Ps 105:8).
15 tn Heb “the strength of his deeds he proclaimed to his people, to give to them an inheritance of nations.”
16 tn Heb “the deeds of his hands [are].”
17 tn That is, fair and for man’s good.
18 tn Heb “done in faithfulness and uprightness.” The passive participle probably has the force of a gerund. See L. C. Allen, *Psalms 101-150* (WBC), 89.
19 tn Heb “redemption he sent for his people.”
20 tn Heb “he commanded forever his covenant.”
21 tn Heb “the beginning of wisdom [is] the fear of the LORD.”
22 tn Heb “good sense [is] to all who do them.” The third masculine plural pronominal suffix must refer back to the “precepts” mentioned in v. 7. In the translation the referent has been specified for clarity. The phrase פִּתְח הָעֵכֶב (shekhel tov) also occurs in Prov 3:4; 13:15 and 2 Chr 30:22.
23 tn Heb “his praise stands forever.”
24 sn Psalm 112. This wisdom psalm lists some of the benefits of living a godly life. The psalm is an acrostic. After the introductory call to praise, every poetic line (twenty-two in all) begins with a successive letter of the Hebrew alphabet.
25 tn Heb “[On] the happiness [of] the man.” Hebrew wisdom literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The individual is representative of a larger group, called the “godly” in vv. 3-4. The principle of the psalm is certainly applicable to all people, regardless of their gender. To facilitate modern application, we translate the gender specific “man” with the more neutral “one.” The generic masculine pronoun is used in the following verses.
26 tn Heb “fears.”
27 tn Heb “in his commands he delights very much.” The words “in keeping” are supplied in the translation for clarification. Taking delight in the law is metonymy here for obeying God’s moral will. See Ps 1:2.
28 tn Or “offspring”; Heb “seed.”
29 tn Heb “His seed will be powerful on the earth; the godly will be blessed.”
30 sn His house contains wealth and riches; his integrity endures.
11:24 In the darkness a light shines for the godly, for each one who is merciful, compassionate, and just.

11:25 It goes well for the one who generously lends money, and conducts his business honestly.

11:26 For he will never be upended; others will always remember one who is just.

11:27 He does not fear bad news. He is confident; he trusts in the Lord.

11:28 His resolve is firm; he will not succumb to fear before he looks in triumph on his enemies.

11:29 He generously gives to the needy; his integrity endures.
114:8 who turned a rock into a pool of water,  
a hard rock into springs of water!  

Psalm 115  

115:1 Not to us, O Lord, not to us!  
But to your name bring honor,  
for the sake of your loyal love and faithfulness.  
115:2 Why should the nations say,  
“Where is their God?”  
115:3 Our God is in heaven!  
He does whatever he pleases!  
Their idols are made of silver and gold –  
they are man-made.  
115:5 They have mouths, but cannot speak,  
eyes, but cannot see,  
ears, but cannot hear,  
noses, but cannot smell,  
feet, but cannot walk.  
They cannot even clear their throats.  
Those who make them will end up like them,  
as will everyone who trusts in them.  
115:9 O Israel, trust in the Lord!  
He is their deliverer and protector.  
115:10 O family of Aaron, trust in the Lord!  
He is their deliverer and protector.  
115:11 You loyal followers of the Lord,  
trust in the Lord!  
He is their deliverer and protector.  
115:12 The Lord takes notice of us,  
he will bless –  
he will bless the family of Israel,  
he will bless the family of Aaron.  
115:13 He will bless his loyal followers,  
both young and old.  
115:14 May he increase your numbers,  
yours and your children’s.  
115:15 May you be blessed by the Lord,  
the Creator of heaven and earth!  
115:16 The heavens belong to the Lord,  
but the earth he has given to mankind.  
115:17 The dead do not praise the Lord,  
nor do any of those who descend into the silence of death.  
115:18 But we will praise the Lord  
now and forevermore.  
Praise the Lord!

Psalm 116  

116:1 I love the Lord  
because he heard my plea for mercy,  
116:2 and listened to me.  
As long as I live, I will call to him when  
I need help.  
116:3 The ropes of death tightened around me,  
the snares of Sheol confronted me.

1 sn In v. 8 the psalmist recalls the event(s) recorded in Exod 17:6 and/or Num 20:11 (see also Deut 8:15 and Ps 78:15-16, 20).  
2 sn Psalm 115. The psalmist affirms that Israel’s God is superior to pagan idols and urges Israel to place their confidence in him.  
3 tn Or “give glory.”  
4 sn The psalmist asks the Lord to demonstrate his loyal love and faithfulness, not simply so Israel may benefit, but primarily so that the Lord will receive honor among the nations, who will recognize, contrary to their present view (see v. 2), that Israel’s God is committed to his people.  
5 sn He does whatever he pleases. Such sovereignty is characteristic of kings (see Eccl 8:3).  
6 tn The referent of the pronominal suffix is “the nations” (v. 2).  
7 tn Heb “the work of the hands of man.”  
8 tn Heb “they cannot mutter in their throats.” Verse 5a refers to speaking, v. 7c to inarticulate sounds made in the throat (see M. Dahood, Psalms [AB], 3:140-41).  
9 tn Heb “will be.” Another option is to take the prefixed verbal form as a prayer, “may those who make them end up like them.”  
10 tn Or “[source of] help.”  
11 tn Heb “and their shield.”  
12 tn Heb “house.”  
13 tn Or “[source of] help.”  
14 tn Heb “and their shield.”  
16 tn Or “[source of] help.”  
17 tn Heb “and their shield.”

18 sn Or “remembers us.”  
19 tn Another option is to translate the prefixed form of the verb “bless” in v. 12-13 as a jussive, “may he bless” (see v. 14).  
20 tn Heb “house.”  
21 tn Heb “the fearers of the Lord.”  
22 tn Heb “the small along with the great.” The translation assumes that “small” and “great” here refer to age (see 2 Chr 15:13). Another option is to translate “both the insignificant and the prominent” (see Job 3:19; cf. NIV “high and low alike”).  
23 sn Heb “may he add to you, to you and your sons.” The prefixed verbal form is jussive, indicating this is a prayer.  
24 tn Or “maker.”  
25 tn Heb “the heavens [are] heavens to the Lord.”  
26 tn Heb “to the sons of man.”  
27 tn Heb “silence,” a metonymy here for death (see Ps 94:17).  
28 sn Psalm 116. The psalmist thanks the Lord for delivering him from a life threatening crisis and promises to tell the entire covenant community what God has done for him.  
29 sn Heb “I love because the Lord heard my voice, my pleas.” It is possible that “the Lord” originally appeared directly after “I love” and was later accidentally misplaced. The translation assumes the prefixed verbal form is a preterite. The psalmist recalls that God heard his cry for help (note the perfect in v. 2a and the narrative in vv. 3-4).  
30 tn Heb “because he turned his ear to me.”  
31 tn Heb “and in my days I will cry out.”  
32 tn Heb “surrounded me.”  
33 tn The Hebrew noun מֵצַר (mÿtsadey “(straits; distress)”) occurs only here, Ps 118:5 and Lam 1:3. If retained, it refers to Sheol as a place where one is confined or severely restricted (cf. BDB 865 s.v. מֵצַר “the pangs of Sheol”); NRSV “the anguish of the grave”; HALOT “the pangs of Sheol”). However, HALOT 624 s.v. מֵצָדֵי (mîtsadey “(straits; distress)” suggests an emendation to מַמְלָא (mammâla “(nares of”)”), a rare noun attested in Job 19:6 and Eccl 7:26. This proposal, which is reflected in the translation, produces better parallelism with “ropes” in the preceding line.
I was confronted with trouble and sorrow. I called on the name of the LORD; “Please, LORD, rescue my life!”

The LORD is merciful and fair; our God is compassionate.

The LORD protects the untrained; I was in serious trouble and he delivered me.

Rest once more, my soul, for the LORD has vindicated you.

Yes, you rescued my life from death, and kept my feet from stumbling.

I will serve the LORD in the land of the living.

I had faith when I said, “I am severely oppressed.”

I rashly declared, “All men are liars.”

How can I repay the LORD for all his acts of kindness to me?

I will serve the LORD before all his people.

The LORD values the lives of his faithful followers.

Yes, LORD! I am indeed your servant; I am your lowest slave.

You saved me from death.

The LORD answered me and put me in a wide open place.

The LORD is on my side; I am not afraid!

What can people do to me?

I look in triumph on those who hate me.

It is better to take shelter in the LORD

Psalm 118

Give thanks to the LORD, for he is good and his loyal love endures!

Let Israel say, “Yes, his loyal love endures!”

Let the family of Aaron say, “Yes, his loyal love endures!”

Let the loyal followers of the LORD say,

“Yes, his loyal love endures!”

In my distress I cried out to the LORD.

The LORD answered me and put me in a wide open place.

The LORD is on my side; I am not afraid!

What can people do to me?

I look in triumph on those who hate me.

It is better to take shelter in the LORD.
118:9 It is better to take shelter in the Lord than to trust in princes.
118:10 All the nations surrounded me. Indeed, in the name of the Lord I pushed them away.  
118:11 They surrounded me, yes, they surrounded me. Indeed, in the name of the Lord I pushed them away.
118:12 They surrounded me like bees. But they disappeared as quickly as a fire among thorns.
118:13 “You aggressively attacked me and tried to knock me down, but the Lord helped me.
118:14 The Lord gives me strength and protects me; he has become my deliverer.
118:15 They celebrate deliverance in the tents of the godly.
118:16 The Lord’s right hand conquers.
118:17 I will not die, but live, and I will proclaim what the Lord has done.
118:18 The Lord severely punished me, but he did not hand me over to death.
118:19 Open for me the gates of the just king’s temple! I will enter through them and give thanks to the Lord.
118:20 This is the Lord’s gate—the godly enter through it.
118:21 I will give you thanks, for you answered me, and have become my deliverer.
118:22 The stone which the builders discarded has become the cornerstone.
118:23 This is the Lord’s work. We consider it amazing.
118:24 This is the day the Lord has brought about.
118:25 Please Lord, deliver! Please Lord, grant us success!
118:26 May the one who comes in the name of the Lord be blessed! We will pronounce blessings on you in the Lord’s temple.

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1 sn The reference to an attack by the nations suggests the psalmist may have been a military leader.
2 tn In this context the phrase “in the name of the Lord” means “by the Lord’s power.”
3 tn Traditionally the verb has been derived from זרע (mul, “to circumscribe”) and translated “[I] cut [them] off” (see BDB 557-58 s.v. ll זרה). However, it is likely that this is a homonym meaning “to fend off” (see HALOT 556 s.v. ll זרה) or “to push away.” In this context, where the psalmist is reporting his past experience, the prefixed verbal form is best understood as a preterite. The phrase also occurs in vv. 11, 12.
4 tn Heb “were extinguished.”
5 tn The point seems to be that the hostility of the nations (v. 10) is short-lived, like a fire that quickly devours thorns and then burns out. Some, attempting to create a better parallel with the preceding line, emend נדָחֵיתִי (niddakhi, “they were extinguished”) to נָשְׁכִיתָי (“they burned”). In this case the statement emphasizes their hostility.
6 tn Heb “pushing, you pushed me.” The infinitive absolute emphasizes the following verbal idea. The psalmist appears to address the nations as if they were an individual enemy. Some find this problematic and emend the verb form (which is a Qal perfect second masculine singular with a first person mon singular, “I was pushed.”)
7 tn Heb “to fall,” i.e., “that [I] might fall.”
8 tn Heb “my strength and protection [is] the Lord.” The Hebrew term צִמְרָת (zimrat) is traditionally understood as meaning “song” (“my strength and song [is] the Lord”) in which case one might translate, “for the Lord gives me strength and joy” (i.e., a reason to sing). However, many recent commentators have argued that the noun צִמְרָת here is a homonym, meaning “protection” or “strength.” See HALOT 274 s.v.; cf. NEB “The Lord is my refuge and defence”; NRSV “my strength and my might.”
9 sn Or “salvation.”
10 tn Heb “the sound of a ringing shout and deliverance [is] in the tents of the godly.”
11 sn Heb “does valiantly.” The statement refers here to military success (see Num 24:18; 1 Sam 14:48; Pss 60:12; 108:13).
12 tn Heb “exults.”
13 tn Heb “the works of the Lord.”
14 tn The infinitive absolute emphasizes the following verbal idea.
15 tn Heb “the gates of justice.” The gates of the Lord’s temple are referred to here, as v. 20 makes clear. They are called “gates of justice” because they are the entrance to the just king’s palace. This has been specified in the translation for clarity.
16 tn Or “rejected.”
17 tn Heb “the head of the corner.”
18 sn The metaphor of the stone...the builders discarded describes the way in which God’s deliverance reversed the psalmist’s circumstances. When he was in distress, he was like a stone which was discarded by builders as useless, but now that he has been vindicated by God, all can see that he is of special importance to God, like the cornerstone of the building.
19 tn Heb “it is amazing in our eyes.” The use of the plural pronoun here and in vv. 24-27 suggests that the psalmist may be speaking for the entire nation. However, it is more likely that vv. 22-27 are the people’s response to the psalmist’s thanksgiving song (see especially v. 26). They rejoice with him because his deliverance on the battlefield (see vv. 10-12) had national repercussions.
20 tn Heb “this is the day the Lord has made.” Though sometimes applied in a general way, this statement in its context refers to the day of deliverance which the psalmist and people celebrate.
21 sn A petition for deliverance and success seems odd in a psalm thanking God for deliverance, but it is not unique (see Ps 9:19-20). The people ask God to continue to intervene for them as he has for the psalmist.
22 sn The people refer here to the psalmist, who enters the Lord’s temple to thank him publicly (see vv. 19-21), as the one who comes in the name of the Lord.
23 sn The pronominal suffix is second masculine plural, but the final mem (א) is probably ditographic (note the mem (א) at the beginning of the following form) or enclitic, in which case the suffix may be taken as second masculine singular, referring to the psalmist.
24 sn Heb “from the house of the Lord.”
Psalm 119

119:1 How blessed are those whose actions are blameless, who obey the law of the Lord.

119:2 How blessed are those who observe his rules, and seek him with all their heart,

119:3 who, moreover, do no wrong, but follow in his footsteps.

119:4 You demand that your precepts be carefully kept.

119:5 If only I were predisposed

to keep your statutes!

119:6 Then I would not be ashamed, if I were focused on all your commands.

119:7 I will give you sincere thanks, when I learn your just regulations.

119:8 I will keep your statutes. Do not completely abandon me.

2 (Bet)

119:9 How can a young person maintain a pure life?

By guarding it according to your instructions

119:10 With all my heart I seek you. Do not allow me to stray from your commands!

119:11 In my heart I store up your words, so I might not sin against you.

119:12 You deserve praise, O Lord! Teach me your statutes!

119:13 With my lips I proclaim all the regulations you have revealed, as if they were riches of all kinds.

119:15 I will meditate on your precepts and focus on your behavior.

119:16 I find delight in your statutes; I do not forget your instructions.

Psalm 119

N (Alef)

119:1 How blessed are those whose actions are blameless, who obey the law of the Lord.

119:2 How blessed are those who observe his rules, and seek him with all their heart,

119:3 who, moreover, do no wrong, but follow in his footsteps.

119:4 You demand that your precepts be carefully kept.

119:5 If only I were predisposed

to keep your statutes!

119:6 Then I would not be ashamed, if I were focused on all your commands.

119:7 I will give you sincere thanks, when I learn your just regulations.

119:8 I will keep your statutes. Do not completely abandon me.

2 (Bet)

119:9 How can a young person maintain a pure life?

By guarding it according to your instructions

119:10 With all my heart I seek you. Do not allow me to stray from your commands!

119:11 In my heart I store up your words, so I might not sin against you.

119:12 You deserve praise, O Lord! Teach me your statutes!

119:13 With my lips I proclaim all the regulations you have revealed, as if they were riches of all kinds.

119:15 I will meditate on your precepts and focus on your behavior.

119:16 I find delight in your statutes; I do not forget your instructions.

1 tn Heb “and he has given us light.” This may be an elliptical expression, with “his face” being implied as the object (see Num 6:25; Pss 31:16; 67:1; 80:3; 7, 19). In this case, “his face has given us light” = “he has smiled on us,” or “he has shown us his favor.” Another option (the one reflected in the translation) is that “light” here symbolizes divine blessing in the form of deliverance. “Light” is often used as a metaphor for deliverance and the life/blessings it brings. See Pss 37:6; 97:11; 112:4; Isa 49:6; 51:4; Mic 7:8. Some prefer to render the form יָאֵר (‘y'ar; vav (v) conjunctive + jussive) and translate the statement as a prayer, “may he give us light.”

2 tn The Hebrew noun כּוֹנֶן (kônen) normally means “festival,” but here it apparently refers metonymically to an offering made at the festival. BDB 291 s.v. כּוֹנֶן 2 interprets the word in this way here, citing as comparable the use of later Hebrew יַכְנֶן, which can refer to both a festival and a festival occurring (see Jastrow 424 s.v. יַכְנֶן).

3 tn The second half of v. 27 has been translated and interpreted in a variety of ways. For a survey of major views, see L. C. Allen, Psalms 101-150, 87-92. This lengthly psalm exhibits an elaborate acrostic pattern. The psalm is divided into twenty-two sections (corresponding to the letters of the Hebrew alphabet), each of which is comprised of eight verses. Each of the verses in the first section (vv. 1-8) begins with the letter alef (א), the first letter of the Hebrew alphabet. This pattern continues throughout the psalm as each new section highlights a successive letter of the alphabet. Each verse in section two (vv. 9-16) begins with the second letter of the alphabet, each verse in section three (vv. 17-24) with the third letter, etc. This rigid pattern creates a sense of order and completeness and may have facilitated memorization.

4 sn You are my God. The psalmist speaks again (see v. 21), responding to the words of the worshipers (vv. 22-27).

5 tn Or “is forever.”

6 sn Psalm 119. The psalmist celebrates God’s law and the guidance it provides his people. He expresses his desire to know God’s law thoroughly so that he might experience the blessings that come to those who obey it. This lengthy psalm exhibits an elaborate acrostic pattern. The psalm is divided into twenty-two sections (corresponding to the letters of the Hebrew alphabet), each of which is comprised of eight verses. Each of the verses in the first section (vv. 1-8) begins with the letter alef (א), the first letter of the Hebrew alphabet. This pattern continues throughout the psalm as each new section highlights a successive letter of the alphabet. Each verse in section two (vv. 9-16) begins with the second letter of the alphabet, each verse in section three (vv. 17-24) with the third letter, etc. This rigid pattern creates a sense of order and completeness and may have facilitated memorization.

7 tn Heb “On the happiness of those who are blameless of way.”

8 tn Heb “walk in.”

9 tn Heb “walk in his ways.”

10 tn Heb “you, you commanded your precepts, to keep, very much.”

11 tn Heb “if only my ways were established.”

12 tn Or “when.”

13 tn Heb “I gaze at.”

14 tn Heb “I will give you thanks with an upright heart.”

15 tn Heb “do not abandon me to excess.” For other uses of the phrase כַּהֲנֶן (‘mah'en; “to excess”), see Ps 38:6, 8.

16 tn Heb “young man.” Hebrew wisdom literature often assumes and reflects the male-oriented perspective of ancient Israelite society. The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, the gender specific “young man” has been translated with the more neutral “young person.”

17 tn Heb “purify his path.”

18 tn Heb “by keeping according to your word.” Many medieval Hebrew mss as well as the LXX read the plural, “your words.”

19 tn Or “hide.”

20 tn Heb “your word.” Some medieval Hebrew mss as well as the LXX read the plural, “your words.”

21 tn Heb “[are] blessed.”

22 tn Heb “of your mouth.”

23 tn Heb “in the way of your rules.”

24 tn Heb “as upon,” meaning “as if” (see 2 Chr 32:19).

25 tn Heb “all wealth.” The phrase refers to all kinds of wealth and riches. See Prov 1:13; 6:31; 24:4; Ezek 27:12, 18.

26 tn The cohortative verbal forms in this verse express the psalmist’s resolve.

27 tn Heb “gaze at.”

28 tn Heb “ways” (referring figuratively to God’s behavior here).

29 tn The imperatives in this verse emphasize the attitude the psalmist maintains toward God’s law. Another option is to translate with the future tense, “I will find delight… I will not forget.”

30 tn Heb “your word.” Many medieval Hebrew mss as well as the LXX read the plural here.
19:17 Be kind to your servant! Then I will live
d and keep your instructions.
19:18 Open my eyes so I can truly see the marvelous things in your law!
19:19 I am like a foreigner in this land.
19:20 I desperately long to know your regulations at all times.
19:21 You reprimand arrogant people. Those who stray from your commands are doomed.
19:22 Spare me shame and humiliation, for I observe your rules.
19:23 Though rulers plot and slander me, your servant mediates on your statutes.
19:24 Yes, I find delight in your rules; they give me guidance.
19:25 I collapse in the dirt. Revive me with your word!
19:26 I told you about my ways and you answered me. Teach me your statutes!
19:27 Help me to understand what your precepts mean!

1 tn The prefixed verbal form is probably a cohortative indicating purpose/result after the preceding imperative.
2 tn The cohortative with vav (OTH) conjunctive indicates purpose/result after the imperative that begins the verse.
3 tn Heb “your word.” Many medieval Hebrew mss as well as several ancient versions read the plural here.
4 tn Heb “uncover.” The verb form גַּל (gal) is an apocopated Piel imperative from גהל (galaq), see GKC 214 §75.c.
5 tn The cohortative with vav (OTH) conjunctive indicates purpose/result after the preceding imperative.
6 tn Heb “I am a resident foreigner in the land.” Resident foreigners were especially vulnerable and in need of help. They needed to know the social and legal customs of the land to avoid getting into trouble. The translation (note the addition of “like”) assumes the psalmist is speaking metaphorically, not literally.
7 tn Heb “my soul languishes for longing for.”
8 tn Heb “accursed.” The traditional punctuation of the Hebrew text takes “accursed” with the previous line (“arrogant, accursed ones”), but it is preferable to take it with the second line as the predicate of the statement.
9 tn Heb “roll away from upon me.” Some derive the imperative form גַּל (gal) from גַּל (galal, “uncover,” as in v. 18), but here the form is גַּלָּה (galaq, “roll”; see Josh 5:9, where פָּרָח, “shame; reproach”) also appears as object of the verb. Some, following the lead of a Dead Sea scroll (11QPsalm 37), emend the form to גָּל (goł).
10 tn Heb “though rulers sit, about me they talk together.” (For another example of the Niphal of גָּל (unal) used with a suffixed form of the preposition ע, see Ezek 33:30.)
11 tn Heb “men of my counsel.” That is, God’s rules are like advisers to the psalmist, for they teach him how to live in a godly manner that refutes the accusations of his enemies.
12 tn Heb “my soul clings to the dirt.” The Hebrew term נֶפֶשׁ (neshôsh, “being; soul”) with a pronominal suffix is often equivalent to a pronoun, especially in poetry (see BDB 660 s.v. נפשׁ 4.a.).
13 tn Heb “according to your word.” Many medieval Hebrew MSS read the plural “your words.”
14 tn Heb “my ways I proclaimed.”
15 tn Heb “the way of your precepts make me understand.”

Then I can meditate on your marvelous teachings.
19:28 I collapse from grief. Sustain me by your word!
19:29 Remove me from the path of deceit!
19:30 Graciously give your law!
19:31 I choose the path of faithfulness; I am committed to your regulations.
19:32 I run along the path of your commands, for you enable me to do so.

7 (He)
19:33 Teach me, O Lord, the lifestyle prescribed by your statutes, so that I might observe it cautiously.
19:34 Give me understanding so that I might observe your law, and keep it with all my heart.

16 tn The cohortative with vav (OTH) conjunctive indicates purpose/result after the preceding imperative.
17 tn Heb “your amazing things,” which refers here to the teachings of the law (see v. 18).
18 tn Some translate “my soul weeps,” taking the verb גַּלָּא (galal) from a root meaning “to drip; to drop” (BDB 196 s.v. גלוא). On the basis of cognate evidence from Arabic and Akkadian, HALOT 223 s.v. II גלseealso a homonymic root here, meaning “be sleepless.” Following L. C. Allen (Psalms 101-150 [WBC] 127, 135) the translation assumes that the verb is cognate with Ugaritic ḫlp, “to collapse; to crumple” in CTA 2 iv. 17, 26. See G. R. Driver, Canaanite Myths and Legends, 44, 144.
19 tn Heb “according to your word.” Many medieval Hebrew MSS read the plural “your words.”
20 tn The “path of deceit” refers to a lifestyle characterized by deceit and disloyalty to God. It stands in contrast to the “way of faithfulness” in v. 30.
21 tn Heb “be gracious to me.” The verb is used metonymically here for “graciously giving” the law. (See Gen 33:5, where Jacob uses this verb in describing how God had graciously given him children.)
22 tn BDB 1000-1001 s.v. I גל derives the verb from the first homonym listed, meaning “to agree with; to be like; to resemble.” It here means (in the Piel stem) “to be accounted suitable,” which in turn would mean by metonymy “to accept; to be committed to.” Some prefer to derive the verb from a homonym meaning “to place; to set,” but in this case an elliptical prepositional phrase must be understood, “I place your regulations before me” (see Ps 16:8).
23 tn Or “cling to.”
24 tn Heb “for you make wide my heart.” The “heart” is viewed here as the seat of the psalmist’s volition and understanding. The Lord gives the psalmist the desire and moral understanding that are foundational to the willing obedience depicted metaphorically in the preceding line. In Isa 60:5 the expression “your heart will be wide” means “your heart will swell with pride,” but here the nuance appears to be different.
25 tn Heb “the way of your statutes.”
26 tn Heb “and I will keep it to the end.” The prefixed verbal form with vav (OTH) conjunctive indicates purpose/result after the preceding imperative. The Hebrew term יָקָב (e‘eq) is understood to mean “end” here. Another option is to take יָקָב (e‘eq) as meaning “reward” here (see Ps 19:11) and to translate, “so that I might observe it and be rewarded.”
27 tn The two prefixed verbal forms with vav (OTH) conjunctive indicate purpose/result after the introductory imperative.
119:35 Guide me in the path of your commands, for I delight to walk in it.
119:36 Give me a desire for your rules, rather than for wealth gained unjustly.
119:37 Turn my eyes away from what is worthless!
119:38 Confirm to your servant your promise, which you made to the one who honors you.
119:39 Take away the insults that I dread!
119:40 Look, I long for your precepts. Revive me with your deliverance!
119:41 May I experience your loyal love, O Lord, and your deliverance, as you promised.
119:42 Then I will have a reply for the one who insults me, for I trust in your word.
119:43 Do not completely deprive me of a truthful testimony, for I await your justice.
119:44 Then I will keep your law continually now and for all time.
119:45 I will be secure, for I seek your precepts.
119:46 I will speak about your regulations before kings and not be ashamed.
119:47 I will find delight in your commands, which I love.
119:48 I will lift my hands to your commands, which I love, and I will meditate on your statutes.

† (Vav)
119:49 Remember your word to your servant, for you have given me hope.
119:50 This is what comforts me in my trouble, for your promise revives me.
119:51 Arrogant people do nothing but scoff at me.
Yet I do not turn aside from your law.
119:52 I remember your ancient regulations, O Lord, and console myself.
119:53 Rage takes hold of me because of the wicked, those who reject your law.
119:54 Your statutes have been my songs in the house where I live.

1 tn Or “make me walk.”
2 tn Heb “for it in it delight.”
3 tn Heb “turn my heart to your rules.”
4 tn Heb “and not unjust gain.”
5 tn Heb “Make my eyes pass by from looking at what is worthless.”
6 tn Heb “by your word.”
7 tn Heb “word.”
8 tn Heb “which [is] for your fear,” that is, the promise made to those who exhibit fear of God.
9 tn Heb “my reproach that I fear.”
10 or “for.”
11 tn Or “righteousness.”
12 tn Heb “and may your loyal love come to me.”
13 tn Or “salvation” (so many English versions).
14 tn Heb “according to your word.”
15 tn Heb “and I will answer [the] one who insults me a word.” The prefixed verbal form with vav (ו) conjunctive indicates purpose/result after the jussive (see v. 41).
16 tn Heb “do not snatch from my mouth a word of truth to excess.” The psalmist wants to be able to give a reliable testimony about the Lord’s loyal love (vv. 41-42), but if God does not intervene, the psalmist will be deprived of doing so, for the evidence of such love (i.e., deliverance) will be lacking.
17 tn The cohortative verbal form with vav (ו) conjunctive indicates purpose/result after the negated jussive (see v. 43).
18 tn Or “forever and ever.”
19 tn Heb “and I will walk about in a wide place.” The cohortative with prefixed vav (ו) conjunctive gives a further consequence of the anticipated positive divine response (see vv. 43-44). Another option is to take the cohortative as expressing the psalmist’s request. In this case one could translate, “and please give me security.”
20 tn The series of four cohortatives with prefixed vav (ו) conjunctive in vv. 46-48 list further consequences of the anticipated positive divine response to the request made in v. 43.
21 Lifting the hands is often associated with prayer (Pss 28:2; 63:4; Lam 2:19). (1) Because praying to God’s law borders on the extreme, some prefer to emend the text to “I lift up my hands to you,” eliminating “your commands, which I love” as dittographic. In this view these words were accidentally repeated from the previous verse. (2) However, it is possible that the psalmist closely associates the law with God himself because he views the law as the expression of the divine will. (3) Another option is that “lifting the hands” does not refer to prayer here, but to the psalmist’s desire to receive and appropriate the law. (4) Still others understand this to be an action praising God’s commands (so NCV; cf. TEV, CEV, NLT).
22 The demonstrative “this” refers back to the hope just mentioned or forward to the statement in the second line concerning the promise’s power to revive. See the note on the word “me” at the end of the verse for further discussion.
23 The hope generated by the promise (see v. 49b) brings comfort because (note “for” at the beginning of the line) the promise revives the psalmist’s spirits. Another option is to take ♠(KI) at the beginning of the second line in the sense of “that,” in which case “this” refers to the promise’s power to revive.
24 Heb “scoff at me to excess.”
25 Heb “I remember your regulations from old.” The prepositional phrase “from old” apparently modifies “your regulations,” alluding to the fact that God revealed them to Israel in the distant past. Another option is to understand the prepositional phrase as modifying the verb, in which case one might translate, “I have long remembered your regulations.”
26 Or “find comfort.”
27 Heb “songs were your statutes to me.”
28 Heb “in the house of my dwelling place.” Some take the Hebrew noun יָמֹר (mayor) in the sense of “temporary abode,” and see this as a reference to the psalmist’s status as a resident foreigner (see v. 19). But the noun can refer to a dwelling place in general (see Ps 55:15).
I remember your name during the night, O LORD, and I will keep your law.
I have practiced it, for I observe your precepts.

The LORD is my source of security. I have determined to follow your instructions. I seek your favor with all my heart. Have mercy on me as you promised!

I consider my actions and to those who keep your precepts.

I keep your commands eagerly and without delay. The ropes of the wicked tighten around me, but I do not forget your law.

In the middle of the night I arise to thank you for your just regulations. I am a friend to all your loyal followers, and to those who keep your precepts.

O LORD, your loyal love fills the earth. Teach me your statutes!

You are good and you do good. But now I keep your instructions. I keep your commands but I observe your precepts with all my heart.

The psalmist uses an imperfect verbal form to emphasize that this is his continuing practice. It was good for me to suffer, so that I might learn your statutes.

This has been to me. The demonstrative "this" (1) refers back to the practices mentioned in vv. 54-55, or (2) looks forward to the statement in the second line, in which case the "(ki) at the beginning of the second line should be translated "that."

You disciplined me because of your faithfulness. For I find hope in your word.

May you have revealed is more important to me than thousands of pieces of gold and silver. Teach me your statutes!

Your loyal followers will be glad when they see me, for I find hope in your word.

You disciplined me because of your faithfulness to me. You disciplined me because of your faithfulness. You disciplined me because of your faithfulness.

May your loyal love console me, as you promised your servant. I experience your compassion, so that I might live!

May your loyal followers turn to me, those who know your rules.

May I be fully committed to your statutes so that I might not be ashamed.

I desperately long for your deliverance. I find hope in your word.
119:82 My eyes grow tired as I wait for your promise to be fulfilled.⁴ I say,⁵ “When will you comfort me?”⁶
119:83 For⁶ I am like a wineskin⁶ dried up in smoke.⁶
119:84 I do not forget your statutes.
119:85 How long must your servant endure this?⁶
119:86 The arrogant dig pits to trap me,⁷ which violates your law.⁸
119:87 They have almost destroyed me here on the earth, but I do not reject your precepts.
119:88 Revive me with⁴ your loyal love, that I might keep the rules you have revealed.¹²

⁴ tn Heb “my eyes fail for your word.” The psalmist has intentionally kept his eyes open, looking for God to intervene, but now his eyes are weary and bloodshot, impairing his vision. See Ps 69:3.
⁵ tn Heb “saying.”
⁶ tn Or “even though.”
⁷ tn The Hebrew word נזרא (nəzarā, “leather container”) refers to a container made from animal skin which is used to hold wine or milk (see Josh 9:4, 13; Judg 4:19; 1 Sam 16:20).
⁸ tn Heb “in the smoke.”
⁹ tn Heb “How long are the days of your servant?”
¹⁰ tn Heb “for me.”
¹¹ tn Heb “which is not according to your law.”
¹² Many medieval Hebrew manuscripts read the plural (“words”).

119:89 O LORD, your instructions endure; they stand secure in heaven.¹³
119:90 You demonstrate your faithfulness to all generations.¹⁴
You established the earth and it stood firm.
119:91 Today they stand firm by your decrees, for all things are your servants.
119:92 If I had not found encouragement in your law,¹⁵ I would have died in my sorrow.¹⁶

¹³ tn Heb “to every perfection I have seen an end, your command is very wide.” God’s law is beyond full comprehension, which is why the psalmist continually studies it (vv. 95, 97).
¹⁴ tn The plural form needs to be revocalized as a singular in the standard text. The plural pronoun in the next line. The Hebrew word למד (lamed, “I learn”) refers here to the body of divine instructions contained in the law (note the frequent references to the law in vv. 92-96). See vv. 9, 16-17, 57, 101, 105, 130, 139 and 160-61. The reference in v. 86 to God’s law being faithful favors this interpretation. Another option is that “your word” refers to God’s assuring word of promise, mentioned in vv. 25, 28, 42, 65, 74, 81, 107, 114, 147 and 169. In this case one might translate, “O LORD, your promise is reliable, it stands firm in heaven.”
¹⁵ tn Heb “a generation and a generation [is] your faithfulness.”
¹⁶ tn Or “my suffering.”

119:93 I will never forget your precepts, for by them you have revived me.¹⁷
119:94 I belong to you. Deliver me! For I seek your precepts.
119:95 The wicked prepare to kill me,¹⁷ yet I concentrate on your rules.
119:96 I realize that everything has its limits, but your commands are beyond full comprehension.¹⁸

¹⁷ tn Heb “the wicked wait for me to kill me.”
¹⁸ tn Heb “to every perfection I have seen an end, your command is very wide.” God’s law is beyond full comprehension, which is why the psalmist continually studies it (vv. 95, 97).
¹⁹ tn The plural form needs to be revocalized as a singular in order to agree with the preceding singular verb and the singular pronoun in the next line. The LORD’s “command” refers here to the law (see Ps 19:8).
²⁰ tn Heb “I hold back my feet.”
²¹ tn Heb “your word.” Many medieval Hebrew manuscripts read the plural.
²² tn Heb “How smooth they are to my palate, your word, more than honey to my mouth.” A few medieval Hebrew manuscripts, as well as several other ancient witnesses, read the plural “your words,” which can then be understood as the subject of the plural verb “they are sweet.”
²³ tn Heb “every false path.”
²⁴ Many medieval Hebrew manuscripts read the plural (“words”).
²⁵ tn Heb “[is] a lamp for my foot and a light for my path.”
²⁶ tn Heb “according to your word.”
²⁷ tn Heb “of my mouth.”
119:109 My life is in continual danger, but I do not forget your law.
119:110 The wicked lay a trap for me, but I do not wander from your precepts.
119:111 I claim your rules as my permanent possession, for they give me joy.
119:112 I am determined to obey your statutes at all times, to the very end.

D (Samek)
119:113 I hate people with divided loyalties, but I love your law.
119:114 You are my hiding place and my shield.
I find hope in your word.
119:115 Turn away from me, you evil men, so that I can observe the commands of my God.
119:116 Sustain me as you promised, so that I will live.
Do not disappoint me!
119:117 Support me, so that I will be delivered.
Then I will focus on your statutes continually.
119:118 You despise all who stray from your statutes, for they are deceptive and unreliable.
119:119 You remove all the wicked of the earth like slag.
Therefore I love your rules.

119:120 My body trembles because I fear you; I am afraid of your judgments.

Psalm 119:121 (Y Ayin)
119:121 I do what is fair and right.
Do not abandon me to my oppressors!
119:122 Guarantee the welfare of your servant!
Do not let the arrogant oppress me!
119:123 My eyes grow tired as I wait for your deliverance,
for your reliable promise to be fulfilled.
119:124 Show your servant your loyal love!
Teach me your statutes!
119:125 I am your servant. Give me insight, so that I can understand.
I love your commands more than gold, even purest gold.
119:128 For this reason I carefully follow all your precepts.
I hate all deceitful actions.

D (Pe)
119:129 Your rules are marvelous. Therefore I observe them.
119:130 Your instructions are a doorway through which light shines.
They give insight to the untrained.

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1 tn Heb “my life [is] in my hands continually.”
2 tn Heb “for the joy of my heart [are] they.”
3 tn Heb “turn my heart to do.”
4 tn Heb “divided ones.” The word occurs only here; it appears to be derived from a verbal root, attested in Arabic, meaning “to split” (see HALOT 762 s.v. *ṣunder*). Since the psalmist is emphasizing his unwavering allegiance to God and his law, the term probably refers to those who lack such loyalty. The translation is similar to that suggested by L. C. Allen, Psalms 101-150 (WBC), 131.
5 tn The cohortative verbal form with vav (ַ) conjunctive indicates purpose/result after the preceding imperative.
6 tn The psalmist has already declared that he observes God’s commands despite persecution, so here the idea must be “so that I might observe the commands of my God unhindered by threats.”
7 tn Heb “according to your word.”
8 tn The prefixed verbal form with vav (ַ) conjunctive indicates purpose/result after the preceding imperative.
9 tn Heb “do not make me ashamed of my hope.” After the Hebrew verb בָּשׁוּ (bosh, “to be ashamed”) the preposition וָ (vav, “from”) often introduces the reason for shame.
10 tn Or “and that I might focus.” The two cohortatives with vav (ַ) conjunctive indicate purpose/result after the imperative at the beginning of the verse.
11 tn The Hebrew verb סָלָה (sahal, “to disdain”) occurs only here and in Lam 1:15. Cognate usage in Aramaic and Akkadian, as well as Lam 1:15, suggest it may have a concrete nuance of “to throw away.”
12 tn Heb “for their deceit [is] falsehood.”
13 sn Traditionally “dross” (so KJV, ASV, NIV). The metaphor comes from metallurgy; “slag” is the substance left over after the metallic ore has been refined.
14 sn As he explains in the next verse, the psalmist’s fear of judgment motivates him to obey God’s rules.
15 thb Heb “my flesh.”
16 thb The Hebrew verb יָנָק (yanak, “to tremble”) occurs only here and in Job 4:15.
17 thb Heb “from fear of you.” The pronominal suffix on the noun is an objective genitive.
18 thb Heb “do justice and righteousness.”
19 thb Heb “be surety for your servant for good.”
20 thb Heb “my eyes fail for your deliverance.” The psalmist has intently kept his eyes open, looking for God to intervene, but now his eyes are watery and bloodshot, impairing his vision. See the similar phrase in v. 82.
21 thb Heb “and for the word of your faithfulness.”
22 thb Heb “do with your servant according to your loyal love.”
23 tn Or “know.” The cohortative verbal form with vav (ַ) conjunctive indicates purpose/result after the preceding imperative.
24 tn “For this reason” connects logically with the statement made in v. 126. Because the judgment the psalmist fears (see vv. 119-120) is imminent, he remains loyal to God’s law.
25 thb Heb “for this reason all the precepts of everything I regard as right.” The phrase “precepts of everything” is odd. It is preferable to take the kaf (א) on צ (kol, “everything”) with the preceding form as a pronominal suffix, “your precepts,” and the lamed (֯) with the following verb as an emphatic particle. See L. C. Allen, Psalms 101-150 (WBC), 138.
26 thb Heb “every false path.”
27 thb Heb “the doorway of your words gives light.” God’s “words” refers here to the instructions in his law (see vv. 9, 57).
28 thb Heb “it [i.e., the doorway] gives.”
29 thb Or “the [morally] naive,” that is, the one who is young and still in the process of learning right from wrong and distinguishing wisdom from folly. See Pss 19:7; 116:6.
119:131 I open my mouth and pant, because I long4 for your commands.
119:132 Turn toward me and extend mercy to me, as you typically do to your loyal followers.2
119:133 Direct my steps by your word!3 Do not let any sin dominate me!
119:134 Deliver me4 from oppressive men, so that I can keep5 your precepts.
119:135 Smile6 on your servant! Teach me your statutes!
119:136 Tears stream down from my eyes,7 because people8 do not keep your law.

2 (Tsade)
119:137 You are just, O Lord, and your judgments are fair.
119:138 The rules you impose are just,9 and absolutely reliable.
119:139 My zeal10 consumes11 me, for my enemies forget your instructions.12
119:140 Your word is absolutely pure, and your servant loves it!
119:141 I am insignificant and despised, yet I do not forget your precepts.
119:142 Your justice endures,13 and your law is reliable.14
119:143 Distress and hardship confront15 me, yet I find delight in your commands.
119:144 Your rules remain just.16 Give me insight so that I can live.17

7 (Qof)
119:145 I cried out with all my heart, “Answer me, O Lord! I will observe your statutes.”
119:146 I cried out to you, “Deliver me, so that I can keep18 your rules.”
119:147 I am up before dawn crying for help.

I find hope in your word.
119:148 My eyes anticipate the nighttime hours, so that I can meditate on your word.
119:149 Listen to me19 because of20 your loyal love!
O Lord, revive me, as you typically do!21
119:150 Those who are eager to do22 wrong draw near; they are far from your law.
119:151 You are near, O Lord, and all your commands are reliable.23
119:152 I learned long ago that you ordained your rules to last.24

119:153 See my pain and rescue me! For I do not forget your law.
119:154 Fight for me25 and defend me!26 Revive me with your word!
119:155 The wicked have no chance for deliverance,27 for they do not seek your statutes.
119:156 Your compassion is great, O Lord. Revive me, as you typically do!28
119:157 The enemies who chase me are numerous.29 Yet I do not turn aside from your rules.
119:158 I take note of the treacherous and despise them, because they do not keep your instructions.30
119:159 See how I love your precepts! O Lord, revive me with your loyal love!
119:160 Your instructions are totally reliable; all your just regulations endure.31

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1 tn The verb occurs only here in the OT.
2 tn Heb “according to custom toward the lovers of your name.” The “lovers of” God’s “name” are the Lord’s loyal followers. See Pss 5:11; 69:36; Isa 56:6.
3 tn God’s “word” refers here to his law (see v. 11).
4 tn Or “redeem me.”
5 tn The cohortative verbal form with vav (ו) conjunctive indicates purpose/result after the preceding imperative.
6 tn Heb “cause your face to shine.”
7 tn Heb “[with] flowing streams my eyes go down.”
8 tn Heb “they”; even though somewhat generic, the referent (people) has been specified in the translation for clarity.
9 tn Heb “you commanded [in] justice your rules.”
10 tn Or “zeal.”
11 tn Heb “destroys,” in a hyperbolic sense.
12 tn Heb “your words.”
13 tn Heb “your justice [is] justice forever.”
14 tn Or “truth.”
15 tn Heb “find.”
16 tn Heb “just are your rules forever.”
17 tn The cohortative verbal form with vav (ו) conjunctive indicates purpose/result after the preceding imperative.
18 tn The cohortative verbal form with vav (ו) conjunctive indicates purpose/result after the preceding imperative.
19 tn Heb “my voice.”
20 tn Heb “according to.”
21 tn Heb “according to your custom.”
22 tn Heb “those who pursue.”
23 tn Or “truth.”
24 tn Heb “long ago I knew concerning your rules, that forever you established them.” See v. 89 for the same idea. The translation assumes that the preposition מ (min) prefixed to “your rules” introduces the object of the verb ות (vada’), as in 1 Sam 23:23. Another option is that the preposition indicates source, in which case one might translate, “Long ago I realized from your rules that forever you established them” (cf. NIV, NRSV).
25 tn Or “argue my case.”
26 tn Heb “and redeem me.” The verb “redeem” casts the Lord in the role of a leader who protects members of his extended family in times of need and crisis (see Ps 19:14).
27 tn Heb “far from the wicked [is] deliverance.”
28 tn Heb “according to your customs.”
29 tn Heb “many [are] those who chase me and my enemies.”
30 tn Heb “your word.”
31 tn Heb “the head of your word is truth, and forever [is] all your just regulation.” The term “head” is used here of the “sum total” of God’s instructions.
Rulers pursue me for no reason, yet I am more afraid of disobeying your instructions.  
I rejoice in your instructions, like one who finds much plunder. 
I hate and despise deceit; I love your law. 
Seven times a day I praise you because of your just regulations. 
those who love your law are completely secure; nothing causes them to stumble. 
I hope for your deliverance, O Lord, and I obey your commands. 
I keep your rules; I love them greatly. 
I keep your precepts and rules, for you are aware of everything I do.

Listen to my cry for help, O Lord! Give me insight by your word! 
May your laws help me; I keep your rules; I hope for your deliverance, O Lord; I find delight in your law.

May I live and praise you! May your regulations help me! I have wandered off like a lost sheep.

A song of ascents.

In my distress I cried out to the Lord and he answered me. "O Lord, rescue me from those who lie with their lips and whose deceiving tongues.
How will he severely punish you, you deceptive talker? Here’s how! With the sharp arrows of warriors, with arrowheads forged over the hot coals.
How miserable I am! For I have lived temporarily in Meshech; I have resided among the tents of Kedar.

1. Heb “and because of your instructions my heart trembles.” The psalmist’s healthy “fear” of the consequences of violating God’s instructions motivates him to obey them. See v. 120.
2. Heb “like one who finds great plunder.” See Judg 5:30. The image is that of a victorious warrior who finds a large amount of plunder on the field of battle.
3. The number “seven” is used rhetorically to suggest thoroughness.
4. Heb “great peace [is] to the lovers of your law.”
5. Heb “and there is no stumbling to them.”
6. Heb “do.”
7. Heb “for all my ways [are] before you.”
8. Heb “may my cry approach before you.”
9. Heb “may my appeal for mercy come before you.”
10. Heb “according to your speech.”
11. Heb “your word.”
12. The words “to obey” are not in the Hebrew text, but have been supplied in the translation for stylistic reasons and for clarity.
13. Heb “my life.”
14. God’s regulations will “help” the psalmist by giving him moral and ethical guidance.
15. Heb “I stray like a lost sheep.” It is possible that the point of the metaphor is vulnerability: The psalmist, who is threatened by his enemies, feels as vulnerable as a straying, lost sheep. This would not suggest, however, that he has wandered from God’s path (see the second half of the verse, as well as v. 110).
16. On Psalm 120. The genre and structure of this psalm are uncertain. It begins like a thanksgiving psalm, with a brief notice that God has heard the psalmist’s prayer for help and has intervened. But v. 2 is a petition for help, followed by a taunt directed toward enemies (vv. 3-4) and a lament (vv. 5-7). Perhaps vv. 2-7 recall the psalmist’s prayer when he cried out to the Lord.
17. The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
18. The words “I said” are supplied in the translation for clarification. See the introductory note for this psalm.
19. Or “my life.”
20. Heb “from a lip of falsehood.”
21. Heb “from a tongue of deception.”
22. Heb “What will he give to you, and what will he add to you, O tongue of deception?” The psalmist addresses his deceptive enemies. The Lord is the understood subject of the verbs “give” and “add.” The second part of the question echoes a standard curse formula, “thus the Lord/God will do ... and thus he will add.” (see Ruth 1:17; 1 Sam 3:17; 14:44; 20:13; 25:22; 2 Sam 3:9, 35; 19:13; 1 Kgs 2:23; 2 Kgs 6:31).
23. The words “here’s how” are supplied in the translation as a clarification. In v. 4 the psalmist answers the question he raises in v. 3.
24. Heb “with coals of the wood of the broom plant.” The wood of the broom plant was used to make charcoal, which in turn was used to fuel the fire used to forge the arrowheads.
25. Or “vent to me.” The Hebrew term פִּיחַי (pīḥay, “woe”) which occurs only here, is an alternate form of נִחַי (niḥay).
26. Heb “I live as a resident foreigner.”
27. Meshech was located in central Anatolia (modern Turkey). Kedar was located in the desert to east-southeast of Israel. Because of the reference to Kedar, it is possible that Ps 120:5 refers to a different Meshech, perhaps one associated with the individual mentioned as a descendant of Aram in 1 Chr 1:17. However, the LXX in 1 Chr 1:17 follows the parallel text in Gen 10:23, which reads “Mash,” not Meshech. It is, of course, impossible that the psalmist could have been living in both the far north and the east at the same time. For this reason one must assume that he is recalling his experience as a wanderer among the nations or that he is using the geographical terms metaphorically and sarcastically to suggest that the enemies who surround him are like the barbarians who live in these distant regions. For a discussion of the problem, see L. C. Allen, Psalms 101-150 (WBC), 146.
Psalm 121

A song of ascents.

121:1 I look up toward the hills. From where does my help come?
121:2 My help comes from the Lord, the Creator of heaven and earth!
121:3 May he not allow your foot to slip! May your protector sleep not!
121:4 Look! Israel’s protector does not sleep or slumber!
121:5 The Lord is your protector; the Lord is the shade at your right hand.
121:6 The sun will not harm you by day, or the moon by night.

The moon could have an adverse effect on the mind (note the English expression “moonstruck,” which reflects such a belief). Another possibility is that the sun and moon stand by, “as a reference to Jerusalem’s role as a city where people congregate for religious festivals and other civic occasions (see vv. 4-5). The text then reads literally, “Jerusalem, which is built like a city which has a company together.” This in turn can be taken as a reference to Jerusalem’s role as a city where people congregated for religious festivals and other civic occasions (see vv. 4-5).

Psalm 122

A song of ascents by David.

122:1 I was glad because they said to me, “We will go to the Lord’s temple.”
122:2 Our feet are standing inside your gates, O Jerusalem.
122:3 Jerusalem is a city designed to accommodate an assembly.
122:4 The tribes go up there, the tribes of the Lord, where it is required that Israel give thanks to the name of the Lord.
122:5 Indeed, the leaders sit on thrones and make legal decisions, on the thrones of the house of David.
122:6 Pray for the peace of Jerusalem! May those who love her prosper!
122:7 May there be peace inside your defenses.
Heb

Heb

יָשַׁב

נֶפֶשׁ

ground see L. C. Allen,

Pss 120-134, is unclear. Perhaps worshipers recited these
psalms when they ascended the road to Jerusalem to cele-
brate annual religious festivals. For a discussion of their back
ground see L. C. Allen,

Psalms 101-150

Psalm 124

A song of ascents.

123:1 I look up toward you, the one enthroned in heaven.
123:2 Look, as the eyes of servants look to the
hand of their master, as the eyes of a female servant look to the
hand of her mistress, so my eyes will look to the LORD, our
God, until he shows us favor.
123:3 Show us favor, O LORD, show us favor!
For we have had our fill of humiliation, and then some.
123:4 We have had our fill of the taunts of the self-assured,
of the contempt of the proud.

Psalm 125

A song of ascents, by David.

124:1 “If the LORD had not been on our side” —
let Israel say this! —
124:2 if the LORD had not been on our side,
when men attacked us,
124:3 they would have swallowed us alive,
when their anger raged against us.
124:4 The water would have overwhelmed us;
the current would have overwhelmed us.
124:5 The raging water
would have overwhelmed us.
124:6 The LORD deserves praise,
for he did not hand us over as prey to
their teeth.
124:7 We escaped with our lives,
like a bird from a hunter’s snare.
The snare broke, and we escaped.
124:8 Our deliverer is the LORD,
the Creator of heaven and earth.

Psalm 123

A song of ascents.

125:1 Those who trust in the LORD are like
Mount Zion; it cannot be upended and will endure
forever.
125:2 As the mountains surround Jerusa-
lem, so the LORD surrounds his people,
now and forevermore.
125:3 Indeed, the scepter of a wicked
king will not settle upon the allotted land of the godly.
Otherwise the godly might do what is wrong.
125:4 Do good, O LORD, to those who are
good, to the morally upright!
125:5 As for those who are bent on

and prosperity inside your fortresses.

122:8 For the sake of my brothers and my
neighbors
I will say, “May there be peace in you!”
122:9 For the sake of the temple of the
LORD our God
I will pray for you to prosper.

1 tn or “security.”
2 tn The psalmist uses second feminine singular pronomi-
nal forms to address personified Jerusalem.
3 tn Heb “I will seek good for you.” The psalmist will seek
Jerusalem’s “good” through prayer.
4 sn Psalm 123. The psalmist, speaking for God’s people,
acknowledges his dependence on God in the midst of a cri-
sis.
5 sn The precise significance of this title, which appears in
Pss 120-134, is unclear. Perhaps worshipers recited these
psalms when they ascended the road to Jerusalem to cele-
bamate annual religious festivals. For a discussion of their back-
ground see L. C. Allen, Psalms 101-150 (WBC), 219-21.
6 tn Heb “I lift my eyes.”
7 tn Heb “sitting.” The Hebrew verb יָשַׁב (yashav) is here
used metonymically of “sitting enthroned” (see Pss 9:7;
29:10; 55:19; 102:12).
8 sn Servants look to their master for food, shelter, and
other basic needs.
9 tn Heb “for greatly we are filled [with] humiliation.”
10 tn Heb “greatly our soul is full to it.”
11 sn Psalm 124. Israel acknowledges that the Lord deliv-
ered them from certain disaster.
12 sn The precise significance of this title, which appears in
Pss 120-134, is unclear. Perhaps worshipers recited these
psalms when they ascended the road to Jerusalem to cele-
bamate annual religious festivals. For a discussion of their back-
ground see L. C. Allen, Psalms 101-150 (WBC), 219-21.
13 tn Heb “rose up against us.”
14 Or “stream.”
15 tn Heb “would have passed over.”
16 tn Heb “our being.” The Hebrew term נֶפֶשׁ (nefesh) with a
pronoun suffix is often equivalent to a pronoun, especially
in poetry (see BDB 660 s.v. נֶפֶשׁ 4.a).
17 tn Heb “then they would have passed over our being, the
raging waters.”
18 tn Heb “blessed [be] the LORD.”
19 tn Heb “[the one] who.”
20 tn Heb “our life escaped.”
21 tn Heb “our help [is] in the name of the LORD.”
22 tn Or “Maker.”
23 sn Psalm 125. The psalmist affirms his confidence in the
LORD’s protection and justice.
24 sn The precise significance of this title, which appears in
Pss 120-134, is unclear. Perhaps worshipers recited these
psalms when they ascended the road to Jerusalem to cele-
bamate annual religious festivals. For a discussion of their back-
ground see L. C. Allen, Psalms 101-150 (WBC), 219-21.
25 map For location see Map5-B1; Map6-F3; Map7-E2;
Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
26 tn Or “for.”
27 tn Heb “a scepter of wickedness.” The “scepter” symbol-
izes royal authority; when collocated with “wickedness” the
phrase refers to an oppressive foreign conqueror.
28 tn Or “rest.”
29 tn Heb “so that the godly might not stretch out their
hands in wrongdoing.” A wicked king who sets a sinful ex-
ample can have an adverse moral and ethical effect on the
people he rules.
30 tn Heb “pure of heart.” The “heart” is here viewed as
the seat of one’s moral character and motives. The “pure of
heart” are God’s faithful followers who trust in and love
the LORD and, as a result, experience his deliverance (see Pss
7:10; 11:2; 32:11; 36:10; 64:10; 94:15; 97:11).
traveling a sinful path, may the LORD remove them, along with those who behave wickedly. May Israel experience peace!

Psalm 126

A song of ascents.

126:1 When the LORD restored the well-being of Zion, we thought we were dreaming.

126:2 At that time we laughed loudly and shouted for joy. At that time the nations said, “The LORD has accomplished great things for these people.”

126:3 The LORD did indeed accomplish great things for us. We were happy.

126:4 O LORD, restore our well-being, just as the streams in the arid south are replenished.

126:5 Those who shed tears as they plant will shout for joy when they reap the harvest.

126:6 The one who weeps as he walks along, carrying his bag of seed, will certainly come in with a shout of joy, carrying his sheaves of grain.

Psalm 127

A song of ascents, by Solomon.

127:1 If the LORD does not build a house, then those who build it work in vain.

1  tn Heb “and the ones making their paths twisted.” A sinful lifestyle is compared to a twisting, winding road.
2  tn Heb “lead them away.” The prefixed verbal form is understood as a jussive of prayer here (note the prayers directly before and after this). Another option is to translate, “the LORD will remove them” (cf. NW, NRSV).
3  tn Heb “the workers of wickedness.”
4  tn Heb “peace [be] upon Israel.” The statement is understood as a prayer (see Ps 122:8 for a similar prayer for peace).
5  sn Psalm 126. Recalling the joy of past deliverance, God’s covenant community asks for a fresh display of God’s power and confidently anticipate their sorrow being transformed into joy.
6  sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
7  tn Heb “turns with a turning [toward] Zion.” The Hebrew noun חָלַם (ḥalām) occurs only here in the OT. For this reason many prefer to render the form to the more common חָלַם (ḥalām), but both of which are used as a cognate accusative of חָלָה (ḥalāh; see Ps 14:7). However an Aramaic cognate of חָלַם (halām) appears in an eighth century B.C. Old Aramaic inscription with the verb חָלָה (halāh). This cognate noun appears to mean “return” (see J. Fitzmyer, The Aramaic Treatises of Sefire [BibOr], 119-20) or “restoration” (see DNWSI 2:1125). Therefore it appears that חָלַם should be retained and understood as a cognate accusative of חָלָה. In addition to Fitzmyer (119-20) see L. C. Allen, who offers the literal translation, “turn with a turning toward” (Psalms 101-150 [WBC], 170). Allen takes חָלַם as construct and understands “Zion” as an objective genitive.
8  tn Heb “we were like dreamers.” This could mean the speakers were so overcome with ecstatic joy (see v. 3b) that they were like those who fantasize about pleasurable experiences. Other interpretations are possible (see 29:7-8). Since dreams are more commonly associated in the OT with prophetic visions, the community may be comparing their experience of God’s renewed favor to a prophet’s receiving divine visions. As a prophetic dream sweeps the individual into a different dimension and sometimes brings one face-to-face with God himself (see Gen 28:11-15; 1 Kgs 3:5-15), so the community was aware of God’s presence in a special way in the day of Zion’s restoration. Though the MT as it stands makes good sense, some choose to understand a homonymous root here meaning “to be healthy; to be strong” (see BDB 321 s.v. חָלָה and translate, “we were like those restored to health.” This reading appears to have the support of several ancient translations as well as 11QPs. See L. C. Allen, Psalms 101-150 [WBC], 170).
9  tn Heb “then our mouth was filled with laughter, and our tongue with a shout.”
10 tn Heb “they said among the nations.”
11 tn Heb “like the streams in the Negev.”
12 sn The streams in the arid south. Y. Aharoni writes of the streams in the Negev: “These usually dry wadis collect water on rainy days from vast areas. The situation is also aggravatingly dry floods from the desert mountains and southern Judea. For a day or two or, more frequently, for only a few hours they turn into dangerous torrents” (Y. Aharoni, The Land of the Bible, 26). God’s people were experiencing a “dry season” after a time of past blessing; they pray here for a “flash flood” of his renewed blessing. This does not imply that they are requesting only a brief display of God’s blessing. Rather the point of comparison is the suddenness with which the wadis during a rain, as well as the depth and power of these raging waters. The community desires a sudden display of divine favor in which God overwhelms them with blessings.
13 sn O. Borowski says regarding this passage: “The dependence on rain for watering plants, the uncertainty of the quantity and timing of the rains, and the possibility of crop failure due to pests and diseases appear to have kept the farmer in a gloomy mood during sowing” (Agriculture in Iron Age Israel, 54). Perhaps the people were experiencing a literal drought, the effects of which cause them to lament their plight as they plant their seed in hopes that the rain would come. However, most take the language as metaphorical. Like a farmer sowing his seed, the covenant community was enduring hardship as they waited for a new outpouring of divine blessing. Yet they are confident that a time of restoration will come and relieve their anxiety, just as the harvest brings relief and joy to the farmer.
14 tn The noun occurs only here and in Job 28:18 in the OT. See HALOT 646 s.v. חָלָה which gives “leather pouch” as the meaning.
15 tn The Hebrew noun חֲלָף (ḥalāf, “sheaf”) occurs only here and in Gen 37:7 in the OT.
16 sn Verse 6 expands the image of v. 5. See the note on the word “harvest” there.
17 sn Psalm 127. In this wisdom psalm the psalmist teaches that one does not find security by one’s own efforts, for God alone gives stability and security.
18 sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
19 sn Verse 6 expands the image of v. 5. See the note on the word “harvest” there.
20 sn The expression build a house may have a double meaning here. It may refer on the surface level to a literal physical structure in which a family lives, but at a deeper, metaphorical level it refers to building, perpetuating and maintaining a family line. See Deut 25:9; Ruth 4:11; 1 Sam 2:35; 2 Sam 7:27; 1 Kgs 11:38; 1 Chr 17:10, 25. Having a family line provided security in ancient Israel.
If the Lord does not guard a city, then the watchman stands guard in vain. 127:2 It is vain for you to rise early, come home late, and work so hard for your food.  

Yes, he can provide for those whom he loves even when they sleep.  

127:3 Yes, sons are a gift from the Lord, the fruit of the womb is a reward.  

Sons born during one’s youth are like arrows in a warrior’s hand.  

How blessed is the man who fills his home late, who delays sitting, who eats the food of hard work.  

They will not be put to shame when they confront enemies at the city gate.

Psalm 128

A song of ascents.  

128:1 How blessed is every one of the Lord’s loyal followers, each one who keeps his commands!  

128:2 You will eat what you worked so hard to grow.  

You will be blessed and secure.  

128:3 Your wife will be like a fruitful vine in the inner rooms of your house; your children will be like olive branches, as they sit all around your table.  

128:4 Yes indeed, the man who fears the Lord will be blessed in this way.  

128:5 May the Lord bless you from Zion, that you might see your grandchildren.  

May Israel experience peace.

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1 sn The city symbolizes community security, which is the necessary framework for family security.  

2 In Heb “[it is] vain for you, you who are early to rise, who delay sitting, who eat the food of hard work.” The three substantival participles are parallel and stand in apposition to the pronominal suffix on the preposition. See לָכֶם (lakhem, “for you”).  

3 tn Here the Hebrew particle קָנָה (ken) is used to stress the following affirmation (see Josh 2:4; Ps 63:2).  

4 tn Heb “he gives to his beloved, sleep.” The translation avoids the sense that the Hebrew term שֵׁנָה (shena, “sleep,” an alternate form of שֶׁנַּה, shenah) is an adversative accusative. The point seems to be this: Hard work by itself is not what counts, but one’s relationship to God, for God is able to bless an individual even while he sleeps. (There may even be a subtle allusion to the miracle of conception following sexual intercourse; see the reference to the gift of sons in the following verse.) The statement is not advocating laziness, but utilizing hyperbole to give perspective and to remind the addressees that God must be one’s first priority. Another option is to take “sleep” as the direct object: “yes, he gives sleep to his beloved” (cf. NIV, NRSV). In this case the point is this: Hard work by itself is futile, for only God is able to bless one with sleep, which metonymically refers to having one’s needs met. He blesses on the basis of one’s relationship to him, not on the basis of physical energy expended.  

5 tn or “look.”  

6 tn Some prefer to translate this term with the gender neutral “children,” but “sons” are plainly in view here, as the following verses make clear. Daughters are certainly wonderful additions to a family, but in ancient Israelite culture sons were the “arrows” that gave a man security in his old age, for they could defend the family interests at the city gate, where the legal and economic issues of the community were settled.  

7 tn Heb “like arrows in the hand of a warrior, so are sons of youth.” Arrows are used in combat to defend oneself against enemies; sons are viewed here as providing social security and protection (see v. 5). The phrase “sons of youth” is elliptical, meaning “sons [born during the father’s youth].” Such sons will have grown up to be mature adults and will have children of their own by the time the father reaches old age and becomes vulnerable to enemies. Contrast the phrase “son of old age” in Gen 37:3 (see also 44:20), which refers to Jacob’s age when Joseph was born.  

8 tn Being “put to shame” is here metonymic for being defeated, probably in a legal context, as the reference to the city gate suggests. One could be humiliated (Ps 59:12) or deprived of justice (Amos 5:12) at the gate, but with strong sons to defend the family interests this was less likely to happen.  

9 tn Heb “speak with.”
Psalm 129

A song of ascents.

129:1 “Since my youth they have often attacked me,” let Israel say. 129:2 “Since my youth they have often attacked me, but they have not defeated me. 129:3 The plowmen plowed my back; they made their furrows long. 129:4 The Lord is just; he cut the ropes of the wicked.”

129:5 May all who hate Zion be humiliated and turned back! 129:6 May they be like the grass on the rooftops which withers before one can even pull it up. 129:7 which cannot fill the reaper’s hand, or the lap of the one who gathers the grain! 129:8 Those who pass by will not say, “May you experience the Lord’s blessing! We pronounce a blessing on you in the name of the Lord.”

Psalm 130

A song of ascents.

130:1 From the deep water I cry out to you, O Lord. 130:2 O Lord, listen to me! Pay attention to my plea for mercy!

1 tn Psalm 129. Israel affirms God’s justice and asks him to destroy the enemies of Zion.
2 sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
3 tn The background of the metaphor is not entirely clear. Perhaps the “ropes” are used to harness the ox for plowing (see Job 39:10). Verse 3 pictures the wicked plowing God’s people as if they were a field. But when God “cut the ropes” of their ox, as it were, they could no longer plow. The point of the metaphor seems to be that God took away the enemies’ ability to oppress his people. See L. C. Allen, Psalms 101-150 (WBC), 187.
4 tn The Hebrew verb שָׁלַף (shalaf) normally means “to draw [a sword]” or “to pull.” BDB 1025 s.v. suggests the meaning “to shoot up” here, but it is more likely that the verb here means “to pluck; to pull up,” a nuance attested for this word in later Hebrew and Aramaic (see Jastrow 1587 s.v. שלף).
5 tn The perfect verbal form is used for rhetorical effect; it describes an anticipated development as if it were already reality.
6 sn Psalm 130. The psalmist, confident of the Lord’s forgiveness, cries out to the Lord for help in the midst of his suffering and urges Israel to do the same.
7 sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
8 tn Heb “depths,” that is, deep waters (see Ps 69:2, 14; Isa 51:10), a metaphor for the life-threatening danger faced by the psalmist.
9 tn Heb “my voice.”
10 tn Heb “may your ears be attentive to the voice of.”
11 sn Psalm 131. The psalmist affirms his humble dependence on the Lord and urges Israel to place its trust in God.
12 sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
13 tn Or “surely.”
14 tn Heb “for with you [there is] forgiveness.”
15 tn Or “consequently you are.”
16 tn Heb “feared.”
17 tn Or “wait for.”
18 tn Heb “my soul waits.”
19 tn Heb “his word.”
20 tn Heb “my soul for the master.”
21 tn Heb “more than watchmen for the morning, watchmen for the morning.” The words “yes, more” are supplied in the translation for stylistic reasons.
22 tn Heb “for with the Lord [is] loyal love.”
23 tn Heb “and abundantly with him [is] redemption.”
24 tn Or “redeem.”
25 tn The Hebrew noun יָוֹן (yōn) can refer to sin, the guilt sin produces, or the consequences of sin. Only here is the noun collocated with the verb פָּדָה (pādah, “to redeem; to deliver”). The psalmist may refer to forgiveness per se (v. 4), but the emphasis in this context is likely on deliverance from the national consequences of sin. See L. C. Allen, Psalms 101-150 (WBC), 192.
26 sn Psalm 131. The psalmist affirms his humble dependence on the Lord and urges Israel to place its trust in God.
27 sn The precise significance of this title, which appears in Pss 120-134, is unclear. Perhaps worshipers recited these psalms when they ascended the road to Jerusalem to celebrate annual religious festivals. For a discussion of their background see L. C. Allen, Psalms 101-150 (WBC), 219-21.
28 tn Heb “and my eyes are not lifted up.”
29 tn Heb “I do not walk in great things, and in things too marvelous for me.”
30 tn Or “but.”
31 tn Heb “I make level and make quiet my soul.”
32 tn Heb “like a weaned [one] upon his mother.”
33 tn Heb “like the weaned [one] upon me, my soul.”
Psalm 132

A song of ascents.

1 O LORD, for David’s sake remember all his strenuous effort,
and his crown will shine.
and how he made a vow to the Lord, and swore an oath to the powerful Ruler of Jacob.
He said,4 “I will not enter my own home, or get into my bed.
I will not allow my eyes to sleep, or my eyelids to slumber,
until I find a place for the Lord, a fine dwelling place for the powerful Ruler of Jacob.

5 Look, we heard about it10 in Ephrathah, before his footstool!
6 Ascend, O Lord, to your resting place, you and the ark of your strength!

7 The words “he said” are added in the translation to clarify that what follows are the words of David’s vow.
8 In Heb “the tent of my house.”
9 The plural form of the noun may indicate degree or quality; David envisions a special dwelling place (see Ps 43:3; 46:4; 84:1).
10 Rather than having an antecedent, the third feminine singular pronominal suffix here (and in the next line) appears to refer to the ark of the covenant, mentioned in v. 8. (The Hebrew term ארון ['aron, “ark”] is sometimes construed as grammatically feminine. See 1 Sam 4:17; 2 Chr 8:11.)
11 Some understand Ephrathah as a reference to Kiriath-jearim because of the apparent allusion to this site in the next line (see the note on “Jaar”). The ark was kept in Kiriath-jearim after the Philistines released it (see 1 Sam 6:21-7:2). However, the switch in verbs from “heard about” to “found” suggests that Ephrathah not be equated with Jair. The group who is speaking heard about the ark while they were in Ephrathah. They then went to retrieve it from Kiriath-jearim (“Jaar”). It is more likely that Ephrathah refers to a site near Bethel (Gen 35:16; 19; 48:7) or to Bethlehem (Ruth 4:11; Mic 5:2).

12 The Hebrew term יער ['a’ad, “forest”] is apparently a shortened alternative name for יער יرارית (yərārīṯ, “Kiriath-jearim”), the place where the ark was kept after it was released by the Philistines and from which David and his men retrieved it (see 1 Chr 13:6).
13 Or “bow down.”
14 Or “righteousness.”
15 Heb “do not turn away the face of your anointed one.”
16 Heb “the Lord swore an oath to David [in] truth.”
17 Heb “he will not turn back from it.”
18 The words “he said” are supplied in the translation to clarify that what follows are the Lord’s words.
19 Or “the fruit of your body.”
20 Or “for.”
21 Heb “he desired it for his dwelling place.”
22 The words “he said” are added in the translation to clarify that what follows are the Lord’s words.
23 Heb “for I desired it.”
24 Heb “I will greatly bless her provision.” The infinitive absolute is used to emphasize the verb.
25 Heb “her poor I will satisfy [with] food.”
26 Or “her priests I will clothe [with] deliverance.”
27 Heb “[with] shouting they will shout.” The infinitive absolute is used to emphasize the verb.
28 Heb “there I will make David strong; and her godly people will shout exuberantly.
29 Having determined that my chosen king’s dynasty will continue, I will humiliate his enemies, and his crown will shine.
Psalm 133

A song of ascents, by David.

133:1 Look! How good and how pleasant it is when brothers live together!

133:2 It is like fine oil poured on the head which flows down the beard—Aaron’s beard, and then flows down his garments.

133:3 It is like the dew of Hermon, which flows down upon the hills of Zion.

133:4 Indeed, that is where the Lord has decreed a blessing will be available—eternal life.

Psalm 134

A song of ascents.

134:1 Attention! Praise the Lord, all you servants of the Lord, who serve in the Lord’s temple during the night.

134:2 Lift your hands toward the sanctuary and praise the Lord!

134:3 May the Lord, the Creator of heaven and earth,

bless you from Zion!

Psalm 135

135:1 Praise the Lord! Praise the name of the Lord!

135:2 Offer praise, you servants of the Lord, who serve in the Lord’s temple, in the courts of the temple of our God.

135:3 Praise the Lord, for the Lord is good!

135:4 Indeed, the Lord has chosen Jacob for himself,

Israel to be his special possession.

135:5 Yes, I know the Lord is great, and our Lord is superior to all gods.

135:6 He does whatever he pleases in heaven and on earth,

in the seas and all the ocean depths.

135:7 He causes the clouds to rise from the end of the earth,

makes lightning bolts accompany the rain, and

brings the wind out of his storehouses.

135:8 He struck down the firstborn of Egypt,

including both men and animals.

135:9 He performed awesome deeds and acts of judgment in your midst, O Egypt, against Pharaoh and all his servants.

135:10 He defeated many nations, and killed mighty kings—

135:11 Sihon, king of the Amorites,

and Og, king of Bashan,

and all the kingdoms of Canaan.

135:12 He gave their land as an inheritance, as an inheritance to Israel his people.

135:13 O Lord, your name endures,

your reputation, O Lord, lasts.

135:14 For the Lord vindicates his people,
and has compassion on his servants.  
135:15 The nations’ idols are made of silver and gold, they are man-made.  
135:16 They have mouths, but cannot speak, eyes, but cannot see,  
135:17 and ears, but cannot hear. Indeed, they cannot breathe.  
135:18 Those who make them will end up like them, as will everyone who trusts in them.  
135:19 O family of Israel, praise the LORD! O family of Aaron, praise the LORD! You loyal followers of the LORD, praise the LORD!  
135:21 The LORD deserves praise in Zion—he who dwells in Jerusalem.  
Praise the LORD!

Psalm 136

136:1 Give thanks to the LORD, for he is good, for his loyal love endures.  
136:2 Give thanks to the God of gods, for his loyal love endures.  
136:3 Give thanks to the Lord of lords, for his loyal love endures,  
136:4 to the one who performs magnificent, amazing deeds all by himself, for his loyal love endures,  
136:5 to the one who used wisdom to make the heavens, for his loyal love endures,  
136:6 to the one who spread out the earth over the water, for his loyal love endures,

136:7 to the one who made the great lights, for his loyal love endures,  
136:8 the sun to rule by day, for his loyal love endures,  
136:9 the moon and stars to rule by night, for his loyal love endures,  
136:10 to the one who struck down the firstborn of Egypt, for his loyal love endures,  
136:11 and led Israel out from their midst, for his loyal love endures,  
136:12 with a strong hand and an outstretched arm, for his loyal love endures,  
136:13 to the one who divided the Red Sea in two, for his loyal love endures,  
136:14 and led Israel through its midst, for his loyal love endures,  
136:15 and tossed Pharaoh and his army into the Red Sea, for his loyal love endures,  
136:16 to the one who led his people through the wilderness, for his loyal love endures,  
136:17 to the one who struck down great kings, for his loyal love endures,  
136:18 and killed powerful kings, for his loyal love endures,  
136:19 Sihon, king of the Amorites, for his loyal love endures,  
136:20 Og, king of Bashan, for his loyal love endures,  
136:21 and gave their land as an inheritance, for his loyal love endures,  
136:22 as an inheritance to Israel his servant, for his loyal love endures,  
136:23 to the one who remembered us when we were down, for his loyal love endures,  
136:24 and snatched us away from our enemies, for his loyal love endures,  
136:25 to the one who gives food to all living things, for his loyal love endures,  
136:26 Give thanks to the God of heaven, for his loyal love endures!

[sn Verse 14 echoes Deut 32:36, where Moses affirms that God mercifully relents from fully judging his wayward people.]
[2 tn Heb “the work of the hands of man.”]
[3 tn Heb “indeed, there is not breath in their mouth.” For the collocation רע רע (of’n, “indeed, there is not”) see Isa 41:26. Another option is to take רע as “nose” (see Ps 115:6), in which case one might translate, “a nose, [but] they have no breath in their mouths.”]
[4 tn Heb “will be.” Another option is to take the prefixed verbal form as a prayer, “may those who make them end up like them.”]

[5 sn Because the idols are lifeless, they cannot help their worshippers in times of crisis. Consequently the worshippers end up as dead as the gods in which they trust.]
[6 tn Heb “house” (here and in the next two lines).]
[7 tn Heb “feareders.”]
[8 tn Heb “praised be the Loro from Zion.”]
[9 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.]
[10 sn Psalm 136. In this hymn the psalmist affirms that God is praiseworthy because of his enduring loyal love, sovereign authority, and compassion. Each verse of the psalm concludes with the refrain “for his loyal love endures.”]
[11 tn Or “cut.”]
[12 tn Heb “Reed Sea” (also in v. 15). “Reed Sea” (or “Sea of Reeds”) is a more accurate rendering of the Hebrew expression ים של (yam suf), traditionally translated “Red Sea.” See the note on the term “Red Sea” in Exod 13:18.
[13 tn Heb “into pieces.”]
[14 tn Or “shook off.”]
[15 tn Heb “who, in our low condition, remembered us.”]
[16 tn Heb “to all flesh,” which can refer to all people (see Pss 65:2; 145:21) or more broadly to mankind and animals. Elsewhere the psalms view God as the provider for all living things (see Pss 104:27-28; 145:15).]
Psalm 137

137:1 By the rivers of Babylon we sit down and weep when we remember Zion.
137:2 On the poplars in her midst we hang our harps.
137:3 For there our captors ask us to compose songs; those who mock us demand that we be happy, saying: “Sing for us a song about Zion!”
137:4 How can we sing a song to the Lord in a foreign land?
137:5 If I forget you, O Jerusalem, may my right hand be crippled!
137:6 May my tongue stick to the roof of my mouth, if I do not remember you, and do not give Jerusalem priority over whatever gives me the most joy.
137:7 Remember, O Lord, what the Edomites did on the day Jerusalem fell.
137:8 O daughter Babylon, soon to be devastated!
137:9 How blessed will be the one who repays you for what you dished out to us!
137:10 How blessed will be the one who grabs your babies and smashes them on a rock!

Psalm 138

138:1 I will give you thanks with all my heart; before the heavenly assembly I will sing praises to you.
138:2 I will bow down toward your holy temple, and give thanks to your name, because of your loyal love and faithfulness, for you have exalted your promise above the entire sky.
138:3 When I cried out for help, you answered me. You made me bold and energized me.
138:4 Let all the kings of the earth give thanks to you, O Lord, when they hear the words you speak.
138:5 Let them sing about the Lord’s deeds for the Lord’s splendor is magnificent.
138:6 Though the Lord is exalted, he takes note of the lowly, and recognizes the proud from far away.
138:7 Even when I must walk in the midst of danger, you revive me.
138:8 You oppose my angry enemies, and your right hand delivers me.

1 sn Psalm 137. The Babylonian exiles lament their condition, vow to remain loyal to Jerusalem, and appeal to God for revenge on their enemies.
2 tn Heb “there we sit down, also we weep.”
3 tn Heb “ask us [for] the words of a song.”
4 tn Heb “our [?] joy.” The derivation and meaning of the Hebrew phrase 입زان (tolalenu, “our [?]”) are uncertain. A derivation from לולא (lulah, “to mock”) fits contextually, but this root occurs only in the Hiphil stem.
5 tn Heb “from a song of Zion.” Most modern translations read, “one of the songs of Zion,” taking the preposition י (yim), “partitive and “song” as collective. The present translation assumes the mem (מ) is errant, being misunderstood later as the prefixed preposition.
6 tn Heb “may my right hand forget.” In this case one must supply an object, such as “how to move.” The elliptical nature of the text has prompted emendations (see L. C. Allen, Psalms 101-150 [WBC], 236). The translation assumes an emendation to יִשָּׁכָח (shakkakh), from an otherwise unattested root שקשך, meaning “to be crippled; to be lame.” See HALOT 502 s.v. שקשך, which cites Arabic cognate evidence in support of the proposal. The corruption of the MT can be explained as an error of transposition facilitated by the use of הפוך (shakkakh, “forget”) just before this.
7 tn Heb “if I do not lift up Jerusalem over the top of my joy.”
8 tn Heb “remember, O Lord, against the sons of Edom, the day of Jerusalem.”
9 tn Heb “lay [it] bare, lay [it] bare.”
10 tn Heb “O devastated daughter of Babylon.” The psalmist dramatically anticipates Babylon’s demise.
11 tn Heb “O the happiness of the one who repays your wage which you paid to us.”
12 sn For other references to the wholesale slaughter of babies in the context of ancient Near Eastern warfare, see 2 Kgs 8:12; Isa 13:16; Hos 13:16; Nah 3:10.
13 sn Psalm 138. The psalmist vows to thank the Lord for his deliverance and protection.
14 tn The referent of the Hebrew term אלהים (’elohim) is unclear. It refers either to the angelic assembly (see Gen 3:5; Ps 8:5) or to the pagan gods (see Pss 82:1, 6; 86:8; 97:7), in which case the psalmist’s praise takes on a polemical tone.
15 tc The MT reads, “for you have made great over all your name your word.” If retained, this must mean that God’s mighty intervention, in fulfillment of his word of promise, surpassed anything he had done prior to this. However, the statement is odd and several emendations have been proposed. Some read, “for you have exalted over everything your name and your word,” while others suggest, “for you have exalted over all the heavens your name and your word.” The translation assumes an emendation of “your name” to “your heavens” (a construction that appears in Pss 8:3 and 144:5). The point is that God has been faithful to his promise and the reliability of that promise is apparent to all. For a fuller discussion of these options, see L. C. Allen, Psalms 101-150 (WBC), 244.
16 tn Heb “in the day.”
17 tn Heb “you made me bold in my soul [with] strength.”
18 tn The prefixed verbal forms here and in the following verse are understood as jussives, for the psalmist appears to be calling upon the kings to praise God. Another option is to take them as imperfects and translate, “the kings of the earth will give thanks...and will sing.” In this case the psalmist anticipates a universal response to his thanksgiving song.
19 tn Heb “the words of your mouth.”
20 tn Heb “ways.”
21 tn Heb “great.”
22 tn Or “distress.”
23 tn Heb “against the anger of my enemies you extend your hand.”
Psalm 139

For the music director, a psalm of David.

1 O LORD, you examine me and know.

2 You know when I sit down and when I lie down; even from far away you understand my motives.

3 You carefully observe me when I travel or when I lie down to rest; you are aware of everything I do.

4 Certainly my tongue does not frame a word without you, O LORD, being thoroughly aware of it.

5 You squeeze me in from behind and in front; you place your hand on me.

6 Your knowledge is beyond my comprehension; it is so far beyond me, I am unable to fathom it.

7 Where can I go to escape your spirit? Where can I flee to escape your presence?

8 If I were to ascend to heaven, you would be there. If I were to sprawl out in Sheol, there you would be.

9 If I were to fly away on the wings of the dawn, and settle down on the other side of the sea, even there your hand would guide me, your right hand would grab hold of me.

10 If I were to say, "Certainly the darkness will cover me, and the light will turn to night all around me;"

11 even the darkness is not too dark for you to see, and the night is as bright as day; darkness and light are the same to you.

12 Certainly you made my mind and heart;

13 you wove me together in my mother’s womb.

14 I will give you thanks because your deeds are awesome and amazing.

15 You knew me thoroughly.

16 “dawn” may find its roots in mythological traditions about the god Shachar, whose birth is described in an Ugartic myth (see G. R. Driver, Canaanite Myths and Legends, 126) and who is mentioned in Isa 14:12 as the father of Heiel.

17 In Heb “at the end.”

18 In the Hebrew verb קִישׁ (qish), which means “to crush; to wound,” in Gen 3:15 and Job 9:17, is problematic here. For a discussion of attempts to relate the verb to Arabic roots, see L. C. Allen, Psalms 101-150 (WBC), 251. Many emend the form to קִישׁ (qish), from the root קִשׁ (to cover), an alternate form of קִשׁ (qish), a reading assumed in the present translation.

19 In Heb “and night, light, around me.”

20 In the words “to see” are supplied in the translation for clarification and for stylistic reasons.

21 In Heb “shines like.”

22 In Heb “like darkness, like light.”

23 In Or “for.”

24 In Heb “my kidneys.” The kidneys were sometimes viewed as the seat of one’s emotions and moral character (cf. Ps 7:9; 26:2). A number of translations, recognizing that “kidneys” does not communicate this idea to the modern reader, have generalized the concept: “inmost being” (NAB, NIV); “inward parts” (NASB, NRSV); “the delicate, inner parts of my body” (NLT). In the last instance, the focus is almost entirely on the physical body rather than the emotions or moral character. The present translation, by using a hendiadys (one concept expressed through two terms), links the concepts of emotion (heart) and moral character (mind).

25 In the Hebrew verb חֲקָח (hakakh, “to weave together”) is an alternate form of חֲקָךְ (hakakh, “to weave”) used in Job 10:11.

26 In Heb “because awesome things, I am distinct, amazing [are] your works.” The text as it stands is syntactically problematic and makes little, if any, sense. The Niphal of חֲקָח (hakakh) occurs elsewhere only in Exod 33:16. Many take the form from חֲקָק (hakak); see GKC 216 §75.q), which in the Niphal perfect means “to be amazing” (see 2 Sam 1:26); Ps 118:23; Prov 30:18). Some, following the LXX and some other ancient witnesses, also prefer to emend the verb from first to second person, “you are amazing” (see L. C. Allen, Psalms 101-150 [WBC], 249, 251). The present translation assumes the text conflates two variants: חֲקָק (hakak), the otherwise unattested masculine plural participle of חֲקָק (hakak), and נִפְלָא (nifla’at), the usual (feminine) plural form of the Niphal participle. The latter has been changed to a verb by later scribes in an attempt to accommodate it syntactically. The original text likely read, נִפְלָא (for יִפְלָא) (your works [are] awesome [and amazing]).

27 In Heb “and my being knows very much.” Better parallelism is achieved (see v. 15a) if one emends הָפַךְ (haphets), a Qal active participle, feminine singular form, to הָפַךְ (haphets),
139:15 my bones were not hidden from you, when I was made in secret and sewed together in the depths of the earth. 

139:16 Your eyes saw me when I was inside the womb. All the days ordained for me were recorded in your scroll before one of them came into existence.  

139:17 How difficult it is for me to fathom your thoughts about me, O God! How vast is their sum total!  

139:18 If I tried to count them, they would outnumber the grains of sand. Even if I finished counting them, I would still have to contend with you.  

139:19 If only you would kill the wicked, O God! Get away from me, you violent men!  

139:20 They rebel against you and act deceitfully; your enemies lie.

139:21 O Lord, do I not hate those who hate you, and despise those who oppose you? They have become my enemies!  

139:22 I absolutely hate them, and lead me in the reliable ancient path!  

Your heavenly thoughts, O God!  

Psalm 140

For the music director; a psalm of David.  

140:1 O Lord, rescue me from wicked men! Protect me from violent men,  

140:2 who plan ways to harm me. All day long they stir up conflict.  

140:3 Their tongues would like a serpent; a Qal perfect second masculine singular perfect. See L. C. Allen, Psalms 101-150 (WBC), 252.  

 tc The Hebrew term נָשְׂאוּ (nashû, “whom”) should probably be emended to נָשַׁע (nasû, “whom”). The kaf (א) may have been lost by haplography (note the kaf at the end of the preceding form).  

 sn The phrase depths of the earth may be metaphoric (euphemistic) or it may reflect a prescientific belief about the origins of the embryo deep beneath the earth's surface (see H. W. Wolff, Anthropology of the Old Testament, 96-97). Job 1:21 also closely associates the mother’s womb with the earth.  

 tn Heb “Your eyes saw my shapeless form.” The Hebrew noun גּוּלֶם (golem) occurs only here in the OT. In later Hebrew the word refers to “a lump, a shapeless or lifeless substance,” and to “unfinished matter, a vessel wanting finishing” (Jastrow 422 s.v. ‘gor). The translation employs the dynamic rendering “when I was inside the womb” to clarify that the speaker was still in his mother’s womb at the time he was “seen” by God.  

 tn Heb “and on your scroll all of them were written, [the] days [which] were formed, and [there was] not one among them.” This “scroll” may be the “scroll of life” mentioned in Ps 140:21.  

 tn The Hebrew noun שַׂרְעַפַּי (sar’apay, “concerns”) is used of “worries” in Ps 94:19.  

 tn Many understand the Hebrew term עָרֶיךָ (‘arêikh, “concerns”) as a noun meaning “pain,” and translate the phrase עָרֶיךָ עֲדוּריָה (‘a’rêikh ‘ôdorîyâ) as “of pain,” but this makes little sense here. (Some interpret it to refer to actions which bring pain to others.) It is preferable to take עָרֶיךָ as “idol” (see HALOT 865 s.v. ליעד) and understand “way of an idol” to refer to idolatrous actions or tendency. See L. C. Allen, Psalms 101-150 (WBC), 253.  

 tn Heb “in the path of antiguity.” This probably refers to the moral path prescribed by the Lord at the beginning of Israel’s history. See Jer 6:16; 18:15, as well as L. C. Allen, Psalms 101-150 (WBC), 253.  

 tn Psalm 140. The psalmist asks God to deliver him from his deadly enemies, calls judgment down upon them, and affirms his confidence in God’s justice.  

 tn Heb “from a wicked man.” The Hebrew uses the singular in a representative or collective sense (note the plural verbs in v. 2).  

 tn Heb “a man of violent acts.” The Hebrew uses the singular in a representative or collective sense (note the plural verbs in v. 2).  

 tn Heb “they devise wicked [plans] in [their] mind.”  

 tn Heb “they attack [for] war.” Some revoice the verb (which is a Qal imperfect from רע, ‘re’, “to attack”) as רע (‘ara’), a Piel imperfect from יָרָע (yarâ, “to strike”). This is followed in the present translation.  

 tn Heb “they sharpen their tongue like a serpent.” Ps 64:3 reads, “they sharpen their tongues like sword.” Perhaps Ps 140:3 uses a mixed metaphor, the point being that “they sharpen their tongues [like a sword],” as it were, so that when they speak, their words would like a serpent’s bite. Another option is that the language refers to the pointed or forked nature of a serpent’s tongue, which is viewed metaphorically as “sharpened.”
a viper’s venom is behind their lips.

(Selah)

140:4 O LORD, shelter me from the power of the wicked!
Protect me from violent men, who plan to knock me over.

140:5 Proud men hide a snare for me; evil men spread a net by the path; they set traps for me. (Selah)

140:6 I say to the LORD, “You are my God.”

O LORD, pay attention to my plea for mercy!

140:7 O sovereign LORD, my strong deliverer, you shield my head in the day of battle.

140:8 O LORD, do not let the wicked have their way!

Do not allow their plan to succeed when they attack! (Selah)

140:9 As for the heads of those who surround me – may the harm done by their lips overwhelm them!

140:10 May he rain down fiery coals upon them!
May he throw them into the fire! From bottomless pits they will not escape.

140:11 A slanderer will not endure on the earth;
calamity will hunt down a violent man and strike him down.

140:12 I know that the LORD defends the cause of the oppressed and vindicates the poor.

140:13 Certainly the godly will give thanks to your name; the morally upright will live in your presence.

Psalm 141

A psalm of David.

141:1 O LORD, I cry out to you. Come quickly to me!
Pay attention to me when I cry out to you!

141:2 May you accept my prayer like incense, my uplifted hands like the evening offering!

141:3 O LORD, place a guard on my mouth!
Protect the opening of my lips!

141:4 Do not let me have evil desires, or participate in sinful activities with men who behave wickedly.
I will not eat their delicacies.

141:5 May the godly strike me in love and correct me!
May my head not refuse choice oil!

Indeed, my prayer is a witness against their evil deeds.

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1 tn The Hebrew term is used only here in the OT.
2 tn Heb “under.”
3 tn Heb “hands.”
4 tn Heb “to push down my steps.”
5 tn Heb “and ropes,” but many prefer to revocalize the noun as a participle (יָנִי, khyō’lim) from the verb יָנַי (khāval, “act corruptly”).
6 tn Heb “the strength of my deliverance.”
7 tn Heb “cover.”
8 tn Heb “do not grant the desires of the wicked.”
9 tn Heb “his.” The singular is used in a representative sense (see v. 1).
10 tn Heb “his plot do not promote, they rise up.” The translation understands the final verb as being an unmarked temporal clause. Another option is to revocalize the verb as a Hiphil and take the verb with the next verse, “those who surround me lift up [their] head,” which could refer to their proud attitude as they anticipate victory (see Ps 27:6).
11 tn Heb “harm of their lips.” The genitive here indicates the source or agent of the harm.
12 tn The verb form in the Kethib (consonantal Hebrew text) appears to be a Hiphil imperfect from the root לָשֹׁן (lušōn, “to sway”), but the Hebrew occurs only here and in Ps 55:3, where it is preferable to read לָשֶׁון (lušōn, “they rain down”). In Ps 140:10 the form לָשֹׁן (lušōn, “let him rain down”) should probably be read.
13 tn Heb “into bottomless pits, they will not arise.” The translation assumes that the preposition ב (bet) has the nuance “from” here. Another option is to connect the line with what precedes, take the final clause as an asyndetic relative clause, and translate, “into bottomless pits [from which] they cannot arise.” The Hebrew noun מַהֲמֹרָה (mahamorah, “bottomless pit”) occurs only here in the OT.
14 tn Heb “a man of a tongue.”
15 tn Heb “be established in.”
16 tn Heb “for blows.” The Hebrew noun מַדְחֵפֹה (makhfeḥō, “blow”) occurs only here in the OT.
17 tn The translation follows the Qere and many medieval Hebrew mss in reading a first person verb form here. The Ketib reads the second person.
18 tn Heb “and the just cause of the poor.”
19 sn Psalm 141. The psalmist asks God to protect him from sin and from sinful men.
20 tn Heb “may my prayer be established [like] incense be for blows.” The Hebrew noun מַדְחֵפֹה (makhfeḥō, “blow”) occurs only here in the OT.
21 sn My mouth...my lips. The psalmist asks God to protect him from speaking inappropriately or sinfully.
22 tn Heb “do not turn my heart toward an evil thing.”
23 tn Heb “to act sinfully in practices in wickedness with men, doers of evil.”
24 sn Their delicacies. This probably refers to the enjoyment that a sinful lifestyle appears to offer.
25 sn Their delicacies. This probably refers to the enjoyment that a sinful lifestyle appears to offer.
26 sn My mouth...my lips. The psalmist asks God to protect him from speaking inappropriately or sinfully.
27 sn May my head not refuse choice oil. The psalmist compares the constructive criticism of the godly (see the previous line) to having refreshing olive oil poured over one’s head.
28 sn My mouth...my lips. The psalmist asks God to protect him from speaking inappropriately or sinfully.
Heb Psalm 142

Incident recorded in 1 Sam 22:1 or to the one recorded in 1 Sam 26. This probably refers to either the incident recorded in 1 Sam 22:1 or to the one recorded in 1 Sam 26. See the superscription of Ps 57.

Pss 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Ps 47:7.

The term occurs in the superscriptions of Ps 106:8, v. 9, 12.

According to the superscription, David wrote this psalm while in “the cave.” This probably refers to either the incident recorded in 1 Sam 22:1 or to the one recorded in 1 Sam 26:3. See the superscription of Ps 57.

14:10 The meaning of the Hebrew term is uncertain. The word is derived from a verb meaning “to be prudent; to be wise.” Various options are: “a contemplative song,” “a song imparting moral wisdom,” or “a skillful [i.e., well-written] song.” The term occurs in the superscriptions of Ps 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Ps 47:7.

Psalm 142:10

A well-written song by David, when he was in the cave, a prayer.

Psalm 143:26

A psalm of David.

14:1 O LORD, hear my prayer! Pay attention to my plea for help! Because of your faithfulness and justice, answer me!

143:2 Do not sit in judgment on your servant, for no one alive is innocent before you.

143:3 Certainly my enemies chase me. They smash me into the ground. They force me to live like those who have been dead for ages.

143:4 My strength leaves me;
I am absolutely shocked.  
143:5 I recall the old days; I meditate on all you have done; I reflect on your accomplishments.
143:6 I spread my hands out to you in prayer; my soul thirsts for you in a parched land.
143:7 Answer me quickly, Lord! My strength is fading.
143:8 May I hear about your loyal love in the morning, for I trust in you. Show me the way I should go, because I long for you.
143:9 Rescue me from my enemies, O Lord! I run to you for protection.
143:10 Teach me to do what pleases you, for you are my God. May your kind presence lead me into a level land.

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1 In Heb “in my midst my heart is shocked.” For a similar use of the Hitpolel of שמח (shamen), see Isa 59:16; 63:5.
2 In or “ancient times”; Heb “days from before.”
3 In Heb “the work of your hands.”
4 In the words “in prayer” are supplied in the translation to clarify that the psalmist is referring to a posture of prayer.
5 In Heb “faint” or “weary.” See Ps 63:1.
6 In Heb “my soul like a faint land for you.” A verb (perhaps “thirsts”) is implied (see Ps 63:1). The translation assumes an emendation of the preposition ג (‘a, “like”) to ג (‘in), see Ps 63:1; cf. NEB “atirst for thee in a thirsty land”). If the MT is retained, one might translate, “my soul thirsts for you, as a parched land does for water/rain” (cf. NIV, NRSV).
7 In Heb “my spirit is failing.”
8 In Heb “do not hide your face from me.” The idiom “hide the face” (1) can mean “ignore” (see Ps 10:11; 13:1; 51:9) or (2) can carry the stronger idea of “reject” (see Ps 30:7; 88:14).
9 In Heb “I will be equal with.”
10 In Heb “the pit.” The Hebrew noun בור (bor, “pit; cistern”) is sometimes used of the grave and/or the realm of the dead. See Ps 28:1.
11 In Heb “cause me to hear in the morning your loyal love.” Here “loyal love” probably stands metonymically for an oracle of assurance promising God’s intervention as an expression of his loyal love.
12 In The morning is sometimes viewed as the time of divine intervention (see Ps 30:5; 59:16; 90:14).
13 In The way probably refers here to God’s moral and ethical standards and requirements (see v. 10).
14 In Heb “for to you I lift up my life.” The Hebrew expression חז ב (“to lift up [one’s] life”) means “to desire; to long for” (see Deut 24:15; Prov 19:18; Jer 22:27; 44:14; Hos 4:8, as well as H. W. Wolff, Anthropology of the Old Testament, 16).
15 In Heb “to you I cover,” which makes no sense. The translation assumes an emendation to חז ב (nashiy, “I flee,” a Qal perfect, first singular form from חז, nasiy). Confusion of קס (‘) and מ (‘) is attested elsewhere (see P. K. McCarter, Textual Criticism [GBS], 48). The collocation of חז (“flee”) with.Client (“to”) is well-attested.
16 In Or “your will.” See Ps 40:8.
17 In Heb “your good spirit.” God’s “spirit” may refer here to his presence (see the note on the word “presence” in Ps 139:7) or to his personal Spirit (see Ps 51:10).
18 In The prefixed verbal form is taken as a jussive. Taking the statement as a prayer fits well with the petitionary tone of vv. 7-10a.
19 In A level land (where one can walk free of obstacles)

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Psalm 144

By David.

144:1 The Lord, my protector, deserves praise; the one who trains my hands for battle, and my fingers for war.
144:2 who loves me and is my stronghold, my refuge and my deliverer, my shield and the one in whom I take shelter, who makes nations submit to me.
144:3 O Lord, of what importance is the human race, that you should notice them?
144:4 People are like a vapor,
that quickly grow to full size. Our daughters will be like corner pillars, carved like those in a palace.

Our sheep will multiply by the thousands and fill our pastures.

Our cattle will be weighted down with produce.

No one will break through our walls, no one will be taken captive, and there will be no terrified cries in our city squares.

How blessed are the people who experience these things!

How blessed are the people whose God is the LORD!

Psalm 145

A psalm of praise, by David.

1 I will extol you, my God, O king! I will praise your name continually!

2 Every day I will praise you! I will praise your name continually!

3 The LORD is great and certainly worthy of praise!

No one can fathom his greatness!

4 One generation will praise your deeds to another, be spared invasion and defeat (see v. 14) and can flourish. Some prefer to emend the form to אַשְׁרֵי ("how blessed are our sons"). A suffixed noun sometimes follows יִשְׁרֵי ("Israel"; see 1 Kgs 10:8; Prov 20:7), but the presence of a comparative element (see "like plants") after the suffixed noun makes the proposed reading too awkward syntactically.

5 The Hebrew noun occurs only here and in Zech 9:15, other option is to take "grown up" as a predicate in relation to "our sons," in which case one might translate, "they will be strapping youths.

6 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

7 Or, hyperbolically, "forever.

8 The figure thus represents the making of false oaths (false promises).

9 The prefixed verbal form with vav (v) conjunctive indicates purpose after the preceding imperative. The same type of construction is utilized in v. 6.

10 The prefixed verbal form with vav (v) conjunctive indicates purpose after the preceding imperative.

11 Or, hyperbolically, "forever.

12 The prefixed verbal form with vav (v) conjunctive indicates purpose after the preceding imperative.

13 The prefixed verbal form with vav (v) conjunctive indicates purpose after the preceding imperative.

14 Or, hyperbolically, "forever.

15 The Hebrew verb יָטָה (natah) can carry the sense "to cause to bend; to [cause to] bow down." For example, Gen 49:15 pictures Issachar as a donkey that "bends" its shoulder or back under a burden. Here the Lord causes the sky, pictured as a dome or vault, to sink down as he descends in the storm. See Ps 18:9.

16 The Hebrew noun occurs only here and in Zech 9:15, where it refers to the corners of an altar.

17 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

18 Or, hyperbolically, "forever.

19 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

20 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

21 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

22 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

23 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

24 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

25 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

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27 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).

28 The Hebrew noun occurs only here. The psalmist praises God because he is a psalmist, his powerful foreign enemies, as well as the realm of death they represent (see the next line and Ps 18:16-17).
and tell about your mighty acts!\(^1\)

145:5 I will focus on your honor and majestic splendor, and your amazing deeds!\(^2\)  
145:6 They will proclaim\(^3\) the power of your awesome acts!  
145:7 They will talk about the fame of your great kindness,\(^4\) and sing about your justice.\(^5\)  
145:8 The LORD is merciful and compassionate; he is patient\(^6\) and demonstrates great loyal love.\(^7\)  
145:9 The LORD is good to all, and has compassion on all he has made.\(^8\)  
145:10 All he has made will give thanks to the LORD. Your loyal followers will praise you.  
145:11 They will proclaim the splendor of your kingdom; they will tell about your power,  
145:12 so that mankind\(^9\) might acknowledge your mighty acts, and the majestic splendor of your kingdom.  
145:13 Your kingdom is an eternal kingdom,\(^10\) and your dominion endures through all generations.  
145:14\(^11\) The LORD supports all who fall, and lifts up all who are bent over.\(^12\)  
145:15 Everything looks to you in anticipation,\(^13\) and you provide them with food on a regular basis.\(^14\)  
145:16 You open your hand, and fill every living thing with the food they desire.\(^15\)  
145:17 The LORD is just in all his actions,\(^16\) and exhibits love in all he does.\(^17\)  
145:18 The LORD is near all who cry out to him, all who cry out to him sincerely.\(^18\)  
145:19 He satisfies the desire\(^19\) of his loyal followers;\(^20\) he hears their cry for help and delivers them.  
145:20 The LORD protects those who love him, but he destroys all the wicked.  
145:21 My mouth will praise the LORD. Let all who live\(^22\) praise his holy name forever!

**Psalm 146**\(^23\)

146:1 Praise the LORD! Praise the LORD, O my soul!  
146:2 I will praise the LORD as long as I live! I will sing praises to my God as long as I exist!  
146:3 Do not trust in princes, or in human beings, who cannot deliver!\(^24\)  
146:4 Their life’s breath departs, they return to the ground; on that day their plans die.\(^25\)  
146:5 How blessed is the one whose help is in the LORD, whose hope is in the Lord his God,  
146:6 the one who made heaven and earth, the sea, and all that is in them, who remains forever faithful.\(^26\)

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\(^{1}\) tn The prefixed verbal forms in v. 4 are understood as imperfects, indicating how the psalmist expects his audience to respond to his praise. Another option is to take the forms as jussives, indicating the psalmist’s wish, “may one generation respond...and tell about.”

\(^{2}\) tn Heb “the splendor of the glory of your majesty, and the matters of your amazing deeds I will ponder.”

\(^{3}\) tn The prefixed verbal form is understood as an imperfect, indicating how the psalmist expects his audience to respond to his praise. Another option is to take the forms as a jussive, indicating the psalmist’s wish, “may they proclaim.”

\(^{4}\) tn Heb “the fame of the greatness of your goodness.”

\(^{5}\) tn The prefixed verbal forms in v. 7 are understood as imperfects, indicating how the psalmist expects his audience to respond to his praise. Another option is to take the forms as jussives, indicating the psalmist’s wish, “may they tell...and sing.”

\(^{6}\) tn Heb “slow to anger” (see Pss 86:15; 103:8).

\(^{7}\) tn Heb “and great of loyal love” (see Pss 86:15; 103:8).

\(^{8}\) tn Heb “and his compassion is over all his works.”

\(^{9}\) tn Heb “the sons of man.”

\(^{10}\) tn Heb “a kingdom of all ages.”

\(^{11}\) tc Psalm 145 is an acrostic psalm, with each successive verse beginning with a successive letter of the Hebrew alphabet. However, in the traditional Hebrew (Masoretic) text of Psalm 145 there is no verse beginning with the letter nun. One would expect such a verse to appear as the fourteenth verse, between the mem (ם) and samekh (ם) verses. Several ancient witnesses, including one medieval Hebrew manuscript, the Qumran scroll from cave 11, the LXX, and the Syriac, supply the missing nun (ן) verse, which reads as follows: “The Lord is reliable in all his words, and faithful in all his deeds.” One might paraphrase this as follows: “The Lord’s words are always reliable; his actions are always faithful.” Scholars are divided as to the originality of this verse. L. C. Allen argues for its inclusion on the basis of structural considerations (Psalms 101-150 [WBC], 294-95), but there is no apparent explanation for why, if original, it would have been accidentally omitted. The psalm may be a partial acrostic, as in Pss 25 and 34 (see M. Dahood, Psalms [AB], 3:335). The glaring omission of the nun line would have invited a later redactor to add such a line.

\(^{12}\) tn Perhaps “discouraged” (see Ps 57:6).

\(^{13}\) tn Heb “the eyes of all wait for you.”

\(^{14}\) tn Heb “and you give to them their food in its season” (see Ps 104:27).

\(^{15}\) tn Heb “[with what they] desire.”

\(^{16}\) tn Heb “in all his ways.”

\(^{17}\) tn Heb “and [is] loving in all his deeds.”

\(^{18}\) tn Heb “in truth.”

\(^{19}\) tn In this context “desire” refers to the followers’ desire to be delivered from wicked enemies.

\(^{20}\) tn Heb “the desire of those who fear him, he does.”

\(^{21}\) tn Heb “the praise of the Lord my mouth will speak.”

\(^{22}\) tn Heb “all flesh.”

\(^{23}\) sn Psalm 146. The psalmist urges his audience not to trust in men, but in the Lord, the just king of the world who cares for the needy.

\(^{24}\) tn Heb “in a son of man, to whom there is no deliverance.”

\(^{25}\) tn Heb “his spirit goes out, it returns to his ground; in that day his plans die.” The singular refers to the representative man mentioned in v. 3b.

\(^{26}\) tn Heb “the one who guards faithfulness forever."
146:7 vindicates the oppressed, and gives food to the hungry. The Lord releases the imprisoned.
146:8 The Lord gives sight to the blind. The Lord lifts up all who are bent over. The Lord loves the godly.
146:9 The Lord protects those residing outside their native land; he lifts up the fatherless and the widow, but he opposes the wicked.
146:10 The Lord rules forever, your God, O Zion, throughout the generations to come! Praise the Lord!

Psalm 147

147:1 Praise the Lord, for it is good to sing praises to our God! Yes, praise is pleasant and appropriate!
147:2 The Lord rebuilds Jerusalem, and gathers the exiles of Israel.
147:3 He heals the brokenhearted, and bandages their wounds.
147:4 He counts the number of the stars; he names all of them.
147:5 Our Lord is great and has awesome power; there is no limit to his wisdom.
147:6 The Lord lifts up the oppressed, but knocksthe wicked to the ground.
147:7 Offer to the Lord a song of thanks! Sing praises to our God to the accompaniment of a harp!
147:8 He covers the sky with clouds, provides the earth with rain, and causes grass to grow on the hillsides.
147:9 He feeds the animals, and to the young ravens when they chirp.
147:10 He is not enamored with the strength of a horse, nor is he impressed by the warrior's strong legs.
147:11 The Lord takes delight in his faithful followers, and in those who wait for his loyal love.
147:12 Extol the Lord, O Jerusalem! Praise your God, O Zion!
147:13 For he makes the bars of your gates strong.
He blesses your children within you.
147:14 He brings peace to your territory. He abundantly provides for you the best grain.
147:15 He sends his command through the earth; swiftly his order reaches its destination.
147:16 He sends the snow that is white like wool; he spreads the frost that is white like ashes.
147:17 He throws his hailstones like crumbs. Who can withstand the cold wind he sends?
147:18 He then orders it all to melt; he breathes on it, and the water flows.
147:19 He proclaims his word to Jacob, his statutes and regulations to Israel.
147:20 He has not done so with any other nation; they are not aware of his regulations. Praise the Lord!

Psalm 148

148:1 Praise the Lord! Praise the Lord from the sky! Praise him in the heavens!
148:2 Praise him, all his angels! Praise him, all his heavenly assembly!
148:3 Praise him, O sun and moon! Praise him, all you shiny stars!

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1 tn Heb “executes justice for the oppressed.”
2 tn Perhaps “discouraged” (see Ps 57:6).
3 sn God is depicted here as a just ruler. In the ancient Near Eastern world a king was responsible for promoting justice, including caring for the weak and vulnerable, epitomized by resident foreigners, the fatherless, and widows.
4 tn Heb “he makes the way of the wicked twisted.” The “way of the wicked” probably refers to their course of life (see Prov 4:19; Jer 12:1). God makes their path tortuous in the “way of the wicked” perhaps refers to their course of life (see Prov 4:19; Jer 12:1). God makes their path tortuous in the sense that he makes them pay the harmful consequences of their actions.
5 tn Heb “for a generation and a generation.”
6 sn Psalm 147. The psalmist praises the Lord for he is the sovereign ruler of the world who cares for the needs of his covenant people.
7 tn Or “for.”
8 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
9 tn Heb “the one who heals.”
10 tn Heb “and great of strength.”
11 tn Heb “to his wisdom there is no counting.”
12 tn Heb “brings down.”
13 tn Heb “sing to the Lord with thanksgiving.”
14 tn Heb “the one who covers.”
15 tn Heb “hills.”
16 tn Heb “which cry out.”
17 tn Heb “he does not desire the strength of the horse, he does not take delight in the legs of the man.” Here “the horse” refers to the war horse used by ancient Near Eastern chariot forces, and “the man” refers to the warrior whose muscular legs epitomize his strength.
18 tn Heb “those who fear him.”
19 tn Heb “your sons.”
20 tn Heb “the one who.”
21 tn Heb “he makes your boundary peace.”
22 tn Heb “satisfies you with.”
23 tn Heb “the one who.”
24 tn Heb “the one who sends his word, the earth.” The Hebrew term קֶרֶץ (qerets, “earth”) is an adverbial accusative; one must supply a preposition before it (such as “through” or “to”) in the English translation.
25 tn Heb “swiftly his word runs.”
26 tn Heb “the one who gives snow like wool, frost like ashes he scatters.”
27 tn Heb “his ice.”
28 tn Heb “Before his cold, who can stand?”
29 tn Heb “he sends his word and melts them.”
30 tn Heb “he blows his breath.”
31 sn Psalm 148. The psalmist calls upon all creation to praise the Lord, for he is the creator and sovereign king of the world.
32 tn Or “heavenly messengers.”
33 tn Heb “all his host.”
34 tn Heb “stars of light.”
Praise him, O highest heaven, and you waters above the sky!  
Let them praise the name of the Lord, for he gave the command and they came into existence.

Let them praise the Lord from the earth, you sea creatures and all you ocean depths,
O fire and hail, snow and clouds, O stormy wind that carries out his orders, you mountains and all you hills, you fruit trees and all you cedars,
you animals and all you cattle, you creeping things and birds,
you kings of the earth and all you nations, you princes and all you leaders on the earth,
you young men and young women, you elderly, along with you children!
Let them praise the name of the Lord, for his name alone is exalted; his majesty extends over the earth and sky.

Praise the Lord from Zion! Let the people of Zion delight in their King!  
Let them praise his name with dancing!  
Let them sing praises to him to the accompaniment of the tambourine and harp!  
For the Lord takes delight in his people; he exalts the oppressed by delivering them.
Let them shout for joy upon their beds!  
May they praise God while they hold a two-edged sword in their hand.
In order to take revenge on the nations, and punish foreigners.
They bind their kings in chains, and their nobles in iron shackles,
and execute the judgment to which their enemies have been sentenced. All his loyal followers will be vindicated.
Praise the Lord!

Psalm 149  
Praise the Lord! Sing to the Lord a new song! Praise him in the assembly of the godly!  
Let them rejoice in their creator! Let the people of Zion delight in their King!  
Let them praise his name with dancing!  
Let them sing praises to him to the accompaniment of the tambourine and harp!  
For the Lord takes delight in his people; he exalts the oppressed by delivering them.
Let them shout for joy upon their beds!  
May they praise God while they hold a two-edged sword in their hand.
In order to take revenge on the nations, and punish foreigners.
They bind their kings in chains, and their nobles in iron shackles,
and execute the judgment to which their enemies have been sentenced. All his loyal followers will be vindicated.
Praise the Lord!

Psalm 150  
Praise the Lord! Praise God in his sanctuary! Praise him in the sky, which testifies to his strength!
All his loyal followers will be vindicated.
Praise the Lord!