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Psalm 94

(edition: April 4, 2022)

Invocation: the psalmist appeals to yahweh for vengeance

- 1 Avenging¹ God, YHWH,
avenging God, reveal² yourself.
- 2 Rise up, Ruler³ of the world;
cause to rebound⁴ on those of rank⁵ what they deserve.
- 3 How long will the ungodly,⁶ YHWH;
how long will the ungodly dominate?⁷

the psalmist's targets of vengeance

- 4 They exude,⁸ talk of success.⁹
All who act oppressively promote themselves¹⁰.
- 5 Your people, YHWH, they crush.
They oppress¹¹ those you granted inheritance¹².
- 6 They kill widows and refugees.
And they murder orphans.

the oppressor's stupidity and the yahweh's corrective instruction

- 7 But they assert,¹³ "YH takes no notice¹⁴;
Ya'aqōb's God pays no attention."
- 8 Pay heed, you stupidest¹⁵ of people.
You dullards, when will you come to understanding?
- 9 The One who positioned the ear, will he really not listen?
Or the One who fashioned the eye, will he really not look?
- 10 Should not he who instructs nations offer correction?
Should not he teach humankind knowledge?
- 11 Yahweh knows the thoughts of humankind¹⁶;
that they amount to nothing¹⁷.

the good news of yahweh's instruction

- 12 Happy is the one¹⁸, whom YH instructs
and teaches out of his Tôrâ
- 13 to keep him unperturbed during evil times
until a pit has been dug for the wicked.
- 14 For YHWH is not about to forsake his people
or abandon those to whom he grants inheritance¹⁹.
- 15 But governance will once more be just
and all the upright will welcome²⁰ it.

Yahweh's indispensable fidelity

- 16 Who can stand with me against malicious people²¹?
Who will take a stand with me against those who practice oppression?
- 17 If YHWH had not lent me support
very quickly,²² my life would have been ended²³.
- 18 When I thought²⁴ 'I am about to die,'²⁵
your fidelity, YHWH, came to my aid²⁶.
- 19 In my myriad inner worries,
your assurances quieted²⁷ my passions²⁸.

Return to the targets of vengeance

- 20 Can governance²⁹ based on covetousness³⁰ be allied with you;
one that creates³¹ hardship³² through legislation³³?
- 21 They band together³⁴ against the life³⁵ of the innocent³⁶,
and pronounce, "guilty," the innocent.

benediction: the psalmist is assured that the requested vengeance will be granted

- 22 But YHWH is my unassailable refuge.
My God is my high mountain retreat.
- 23 For he will send the same calamity upon them that they sent upon others,
and bring an end³⁷ to them with the same evil³⁸ they perpetrated on others;
Yahweh, our God, will certainly³⁹ bring an end to them.

¹ Hebrew, *n^eqāmâ*. We choose to translate "avenging" rather than "revengeing" God not because the Hebrew makes a clear distinction, but because the two English words have different connotations. The English word, "to *avenge* is 'to get revenge' or 'to take vengeance'; it suggests the administration of just punishment for a criminal or immoral act. *Revenge* seems to stress the idea of retaliation a bit more strongly, and implies real hatred as its motivation" (*The Columbia Guide to Standard American English*, 1993)

² Hebrew, *yāpa*'. While it is often translated as "shine," "shine forth," it can also be translated, "appear," and, in the Hiphil, "show" oneself. Given that there is no other reference to light or light sources in this passage or even in the psalm, it seems best to understand it in the derived sense of "appear."

³ Hebrew, *šāpaṭ*. The traditional, "judge," does not do service to the word. Judgement within a forensic setting is but one of many roles the *šōpaṭ* performs in governance. It is "governance" that is at the heart of this word. The Psalmist does not look to God to simply "pass judgement" on the evils of the world, he longs for God to take control of the world thus not only passing judgement, but annihilating evil.

⁴ Hebrew, *šûb*, in the Hiphil.

⁵ Hebrew, *gē'eh*. This word can have both positive, "exalted," and negative, "proud" connotations. The same can be said for *hyperēphanos*, "proud." That the Psalmist does not have a simple inner arrogance in mind seems clear from the context. Those who are *gē'eh* have it within their power to oppress and murder more vulnerable citizens (vs. 7-8, 21). The mention of rapacious governance (vs. 20) also leads to the conclusion that the *gē'eh* are influential citizens who either have governmental (monarchical) offices or influence with those who hold such positions.

⁶ Hebrew, *rāšā* ‘.

⁷ Hebrew, *‘ālaz*. This can be a loud sort of exultation. It can also mean “triumph,” and this is how I take it here. It seems to me that the Psalter wants more than an end to the wicked’s ill-gotten joys. He wants to see their influence come to an end.

⁸ Hebrew, *nāḥa* ‘., literally, “to bubble up,” “gush,” “belch.” Also, the simple, “utter.

⁹ Hebrew, *‘ātāq*. The basic sense of the word revolves around the idea of “advancement,” of “movement forward.”

¹⁰ This is Hebrew, *‘amar*, in the Hithpael or “reflexive” mood.

¹¹ Hebrew, *‘ānā II*.

¹² Hebrew, *naḥalā I*. This is a possess that is granted to another. In this case, the land of Israel is Yahweh’s land which he has granted the people of Israel as an inheritance.

¹³ Literally, “say.”

¹⁴ The Hebrew verb in this line is *rā’ā*., “see, observe.” In the next line, the verb is *bîn*, “perceive.” In a world in which the existence of philosophical atheism is extremely unlikely, it is doubtful that the claim being made is that God lacks the capacity to see or understand what the wicked are up to. Rather, in an expression of moral atheism, the wicked oppressors claim that God doesn’t care which probably means that he is o.k. and even justifies and supports with their conduct.

¹⁵ Taking the prefix, ^{be} as “from” as it sometimes is, we read literally, “stupid from peoples.” Their stupidity is apart from the norm.

¹⁶ Hebrew, *‘ādām*.

¹⁷ The Hebrew word, *hebel I*, is most likely an onomatopoeic word, signifying the sound of the exhalation of breath. When used metaphorically, it is indicative of something short and insignificant; something that goes, essentially, without notice. Here, human thought process are transitory and undependable. It is tempting to translate something like, “that they go *puff*, and are gone,” to capture the onomatopoeic nature of the world.

¹⁸ Hebrew, *geber I*, “man.”

¹⁹ See verse 5 and note.

²⁰ Literally, “they will come/be after/behind it.”

²¹ Hebrew, *rā’a* ‘.

²² Hebrew, *kim^e ‘at*.

²³ Literally, “my soul would have dwelt in silence.” Such *dûmâ*, silence, is a condition of the dead in Š^e’ôl.

²⁴ Literally, “said.”

²⁵ Literally, “my feet were sinking,” i.e. into Š^e’ôl.

²⁶ Literally, “your fidelity... helped, upheld (Hebrew, *sā’ad*) me.”

²⁷ Literally, “made me blind.” We speak of “turning a blind eye,” by which we mean we ignore.

²⁸ Hebrew, *nepes̄*. The basic meaning of *nepes̄*, is “breath.” When worried and in danger, as the Psalmist is here, one’s breathing quickens.

²⁹ Hebrew, *kissē*, “throne.” This is a parade example of metonymy, using a representative word for a larger entity—throne representing the king and his administration. This, and the following language assumes a monarchy. However, it does not seem unreasonable to assume that whatever is true for one

form of government—monarchy, in this case—is true for all forms of government. Thus, we have “de-monarch-ified” the language to make it more understandably applicable to today.

³⁰ Hebrew, *hāwâ*. “The word *havvah* is usually connected with men who are unfaithful and rebellious against God, who are not willing to adapt themselves to the good ordinances of God, but pervert the right according to their evil desires” (*TDOT*, Vol. #, p. #). It is the idea of desire that seems to be at the heart of the word’s meaning. But desire can be bad or good. This desire is bad. It is “inordinate desire.”

³¹ Hebrew, *yāšar*.

³² Hebrew, *āmāl I*. “The basic meaning of the root is presumably ‘be(come) tired’; around this basic meaning cluster a series of semantically related meanings: on the one hand, ‘*ml*’ denotes what makes people tired, i.e., ‘work’ (verb and noun); on the other, it refers to the condition of someone who is exhausted...” (*TDOT*, Vol. x, p. x). The LXX uses *kópos*, In secular Greek *kópos* means a. ‘beating’ or the ‘weariness’ caused by it, and b. the ‘exertion’ (e.g., of manual work) that brings on physical tiredness. *kopiáō*” (*TDNT*, Vol. x, ps. X). The Psalmist, then, has in mind governments that “beat people down” through the laws they pass. The focus on “workers” is not to be lightly passed over. It seems clear that the Psalmist is talking about forms of governance in which leaders, greedy for their own gain, pass laws that make life difficult for the common, working citizen.

³³ Hebrew, *ḥōq*.

³⁴ Hebrew, *gādad*. The basic idea seems to be “to cut.” We speak of “cutting” a deal. They are in agreement, cahoots to achieve their nefarious goals.

³⁵ Hebrew, *nepeš*.

³⁶ Hebrew, *šaddîq*.

³⁷ Hebrew, *šamaṭ*. While we could, and some do, take this as a promise of their personal “annihilation,” it can just as justifiably, and, I think, better be read as a promise that their power and influence will come to an end.

³⁸ I understand “their calamity” and “their evil” not as “possessive,” but as dative, or the calamity/evil is one they send out upon others.

³⁹ The replication of the promise serves to emphasize the certainty of that promise.

psalm 101

(edition: June 6, 2020)

¹ *A hymn belonging to Dāwid*

the king's personal commitment to just governance

Permit me to laud¹ fidelity² and good governance.³
Let me, YHWH, sing what is music to your ears⁴.
² I intend to devote myself⁵ to sound⁶ policy.⁷
So, when will you come⁸ to me?
I will act out of pure motivations⁹
toward those under my governance.¹⁰
³ I will never allow harmful counsel¹¹
to have a settled place in my administration.¹²
I will refuse¹³ to act out of deception.¹⁴
Such conduct will never be associated with¹⁵ me.
⁴ Perverse desires¹⁶ will be absent from me.
I will countenance¹⁷ no harmful¹⁸ thing.

the king's commitment to a just administration

⁵ He who covertly slanders¹⁹ his fellow citizen,
I will totally silence.²⁰
The arrogant²¹ and over-confident,²²
I will never empower.
⁶ I will keep an eye out for²³ honest citizens;²⁴
they it is who will govern²⁵ with me.
He who acts honestly;²⁶
he it is who will serve with me.
⁷ They will not remain in my administration,²⁷
who act deceitfully.²⁸
One who counsels²⁹ deceptions
will never be allowed a place in my administration.³⁰

the king's ultimate intent

⁸ As a first act,³¹ I will begin to put an end to all unjust citizens;³²
eradicate from YHWH's city
all who exercise power wrongfully.³³

¹ This is Hebrew *šîr I*. It certainly means “to sing.” There is no doubt in the ancient world important statements, whether sacred or secular (if, indeed, a secular existed anciently) were put to music and sang. However, song is not a commonly used means of making important public statements today. For this reason, I have tried to “bring the text up to date” with my “laud,” which was often the purpose of song in the ancient world. Song heightened and enhanced the import and power of mere human words.

² Hebrew, *ḥesed II*.

³ Hebrew, *mišpāt*.

⁴ This is simply Hebrew, *zāmar I*, “to sing.” With my translation, I have attempted to capture for a modern audience what I think is the speaker’s hope in singing. The Psalmist does not sign about Yahweh. Rather he sings of his commitment to abide by Yahweh’s desires for good governance.

⁵ Hebrew, *śākal I*, in the Hiphil.

⁶ Hebrew, *tāmîm*.

⁷ Hebrew, *b^ederek tāmîm*.

⁸ Hebrew, *bô’*. Some have suggested that the king is undergoing a ritualistic “ordeal.” So, here, the king is waiting for God to relieve him from the ordeal due to his promises of and commitment to a just reign. See, for example, John Eaton’s *The Psalms: A Historical and Spiritual Commentary with an Introduction and New Translation*, p. 351

⁹ Literally, “heart.”

¹⁰ This is Hebrew, *beqereb bêṭî*, “in/into the midst of my house.” Here I understand “house” as “dynasty,” or “rule.” Now, one can have the speaker acting “with a sound mind in his house.” But it seems to me the speaker here is speaking as a public rather than private individual. What he does in the “privacy of his home/courts” impacts all citizens.

¹¹ Hebrew, *debar-beliya ‘al*. I have taken *dābar*, word, as counsel that is heard in the king’s court, whether it be that of official or suppliant. As to the infamous, *beliya ‘al*, its exact meaning is, to this day, a mystery. That being such is negative and that such a being is harmful is not in doubt. The following lines of poetry are, perhaps, more helpful in determining the meaning of the word in the present context than any lexical analysis.

¹² Literally, “in front of my eyes.” I understand this to be the royal court that rest before the enthroned king on. The royal court is the place of governance; the place from whence the king and his counselors establish and administer governmental policy.

¹³ Hebrew, *śānē’*, “to hate.”

¹⁴ This is Hebrew, *śēṭ*, from the verb, *śūt*. The noun occurs only here and at Hosea 5.2, where it is used of civic leaders, sacred and secular, who ensnare their subjects through misdeeds. The *LXX* translates *parabasis*, a transgression, aberration, deviation from the proper, overstep. The Hebrew seems to be something like “swerve.” According to *TWOT*, the word possesses an “underlying idea of cunningness.”

¹⁵ Hebrew, *dābaq*. It means to cling to, stick to, join, attach to, etc.

¹⁶ Literally, “heart,” or “will.”

¹⁷ Literally, “know.”

¹⁸ Hebrew, *ra’ I*.

¹⁹ Literally, “tongues,” likely something akin to, “wag the tongue at.”

²⁰ This is Hebrew, *śāmat*. The silence is total and permanent.

²¹ Literally, “one with uplifted eyes.” We all familiar with the upraised eyebrow of the smug and arrogant as they put another in their place with a demeaning quip. Perhaps the Psalmist has this in mind. Also possible, the idea may be of one who in their arrogant confidence is always looking boldly into other’s eyes—a sign of lauded confidence in our culture, but not so lauded in many.

²² This is literally, “open hearted.”

²³ Literally, “my eyes will be upon...”

²⁴ Hebrew, *b^en^e'emnê-'eres*.

²⁵ Literally, “sit.” This “sitting” is not about the simple physical act of setting one’s back side on a chair. Those who “sit” with the king, spend time with the king, converse with the king. They are those who counsel with the king in his governance. The last line of the verse, enhances this understanding of “sitting with the king.”

²⁶ This is Hebrew, *tāmîm*, again (previously found in verse 2).

²⁷ This is Hebrew, *beqereb bêtî*, which we saw previously in verse 2.

²⁸ Given the meaning of “loose” for the Hebrew word, *remîyâ I*, I admit, it was awfully tempting to translate, “He who is fast and loose with the facts.”

²⁹ Literally, “speaks.”

³⁰ Hebrew *l'neged 'ênâ*. Again, in this instance, to be before the king’s eyes is to be in his presence in some advisory role.

³¹ Literally, “at dawn.” The “at dawn” makes sense if the king is involved in a coronation or coronation renewal ceremony, perhaps, even, one that last well into the night. “At dawn” then has the impact of “First thing in the morning.” His first royal act, effected “first thing in the morning” is to “clean the swamp.” One is reminded of the politician’s promise of all he or she will do “in the first 100 days.”

³² Hebrew, *riš 'ê-'āreš*.

³³ Hebrew, *po 'lê 'āven*. “Although *רִשׁ* has no ANE cognates, it appears to derive from the same parent root as *רִשׁ* (power, #226). Consequently, *רִשׁ* could highlight a negative aspect of power, i.e., the abuse of power that brings harm and destruction” (*NIDOTT*).

psalm 103

(edition: September 20, 2021)

¹ *Belonging to Dāwid*

Invocation

My entire existence¹ should be in praise² of YHWH,
and every part of me should praise³ His unmatched character.⁴
² My entire existence should be in praise of YHWH,⁵
and you⁶ should never forget a single one of⁷ His kindnesses.⁸

What yahweh does

³ He is the One who pardons⁹ all your guilt.
He is the One who heals all your infirmities.
⁴ He is the One who delivers¹⁰ you¹¹ from Hell's pit.¹²
He is the One who surrounds you with fidelity and compassion;
⁵ He is the One who fulfills your desires¹³ for good.
Your youthfulness is restored as a soaring eagle.¹⁴

Transition

⁶ YHWH is the One who does what is right
and delivers¹⁵ justice for those who suffer wrong.¹⁶

Who yahweh is

⁷ He revealed his ways to Mōšeh.
He caused the people of Yisrā'el to understand how He conducts Himself.
⁸ Devoted¹⁷ and generous is YHWH;
slow to become angry and abounding in fidelity.¹⁸
⁹ He is not always condemning.¹⁹
He is not always annoyed.²⁰
¹⁰ He does not relate²¹ to us as our sins deserve
or deal with us as our iniquities might suggest.
¹¹ But as high as the heavens are above the earth,
so overarching is his devotion toward those who revere²² him.
¹² As distant as east is from west
so far does he remove our offenses from us.
¹³ As a father feels tenderness²³ for his children,
YHWH feels tenderness for those who revere him.

What yahweh knows

¹⁴ For he understands our constitution.²⁴
He calls to mind that we are dirt.

15 Humans: their lives²⁵ are as wild grass—
they bloom as a wildflower,
16 but wind blows on it and it is no more;
the ground holds no more remembrance of it.

What yahweh is, does, and knows is everlasting and boundless

17 YHWH's fidelity exists from the distant past to the distant future toward those who worship him.
And his loyalty²⁶ extends to generation after generation²⁷
18 of those who keep his covenant
and remember to observe his precepts.²⁸
19 YHWH has secured his throne in the heavens
and his royal power rules over all

*b*enediction/doxology

20 Praise YHWH, you, his emissaries,²⁹ strong and powerful,
who pass on³⁰ his word upon hearing his uttered word.
21 Praise YHWH, all you, his hosts
who serve him by passing on his goodwill.
22 Praise YHWH, all you, his creation, in every part of his domain.
My entire existence should be in praise of YHWH.

¹ Literally, "my soul."

² The verb, "praise," is in the imperative voice. The Psalmist seems to engage in an internal dialogue with himself. This will be seen more clearly when we come to the second line of verse 2 and the pronoun "you" makes its appearance.

³ The verb from the previous line carries over to this line.

⁴ Literally, "his holy name." But, as always, I understand God's "name" to be indicative of his very essence, his character. Here, I understand "holy" (*qôdeš*) to be that which is separate and stands apart from the common.

⁵ A repeat of the first line.

⁶ We take the "you" are indicative of the Psalmist's internal conversation with himself.

⁷ Literally, "all."

⁸ Hebrew, *gemûl*.

⁹ Hebrew, *salaah*;

¹⁰ Hebrew, *gā'al*.

¹¹ Literally, "your life."

¹² Literally, "the pit." But, as we have so often pointed out, "the pit" is often a metaphor for the world of the dead, Hebrew, *š'ôl*.

¹³ This is after LXX.

¹⁴ Here, the Psalmist's youthfulness is a restoration from the death of the pit mentioned in the previous verse. In approaching death the individual is brought low, listless, and weak. But in raising him from the threat of death, Yahweh makes it possible for the dead to fly as an eagle out of the depths of the pit and return to the heights of youthfulness.

¹⁵ The first line's verb, *'āśah*, carries over to this line.

¹⁶ Hebrew, *'āśaq*.

¹⁷ Hebrew, *raḥûm*.

¹⁸ Hebrew, *ḥesed I*.

¹⁹ Hebrew, *rîḥ*.

²⁰ Hebrew, *nāṭar*.

²¹ Hebrew, *'āśâ*.

²² Traditionally, "fear," but, as nearly always, this will not do.

²³ Hebrew, *rāḥam*.

²⁴ Hebrew, *yēšer I*, "form, disposition, make up."

²⁵ Everything is in the singular and masculine here. But, obviously, it applies to everyone, male and female alike.

²⁶ This is our common, *šedāqâ*, traditionally translated "righteousness." But here, Yahweh's righteousness, or the rightness of his behavior toward humanity is found in his steadfast loyalty to them. This is a good example of parallel lines shaping each other, with parallel verbs influencing the translation of each.

²⁷ Hebrew, *l'bnê-banîm*.

²⁸ Hebrew, *piqqûḏîm*.

²⁹ Traditionally, "angels."

³⁰ Hebrew *'āśâ*.

psalm 105

(edition: june 12, 2024)

Yahweh's character and deeds

- 1 Offer praise of YHWH. Proclaim His character¹.
Make His deeds known among the people.
- 2 Sing of Him. Create music about Him.
Offer meditations² on all His unparalleled deeds³.
- 3 Boast of His preeminent⁴ character.
Inquirers of YHWH should passionately rejoice.⁵
- 4 Resort to⁶ YHWH and His assistance.
Seek His presence⁷ always.
- 5 Call to mind His unparalleled deeds that He has accomplished,
His marvels and His revealed wisdom⁸;
- 6 you who are 'Abrāhām's offspring,
Ya^{'a}qōb's descendants, His chosen ones.
- 7 He is YHWH, our God.
His understanding⁹ extends over¹⁰ the entire world.

a people promised and protected

- 8 He has always remembered His covenant¹¹;
remembered¹² the promise¹³ he decreed for a thousand generations—
- 9 the covenant He made with 'Abrāhām,
and the oath He swore to Yiśḥâq,
10 and confirmed as a precedent¹⁴ to Ya^{'a}qōb,
and to Yiśrā'ēl as a perpetual covenant—
- 11 promising,¹⁵ "I give the land of K^ena'an to you,
a region¹⁶ for your inheritance."
- 12 When they were few in number,
when they were few and lived as refugees¹⁷,
- 13 they moved from nation to nation,
from one kingdom to another.
- 14 He did not leave secure¹⁸ anyone oppressing them,
but contended¹⁹ with kings over them,
- 15 warning, "Do not oppress²⁰ My anointed ones,
or do harm to My prophets.

t he promise and protection of joseph

- 16 He announced a famine on the land.
He depleted²¹ every food source.
- 17 He sent a man ahead of them,
sold as a slave, Yôsef—

18 his feet confined²² by shackles
his neck in iron—
19 until the fulfillment²³ of His promise,
until YHWH's promise had put him to the test²⁴.
20 The king sent and freed him;
the people's ruler released him.
21 He appointed him master of his domain²⁵,
and ruler of all that he possessed,
22 to organize²⁶ his officials according to his will.
and direct²⁷ his advisors²⁸.

†he promise and protection of moSES

23 Yīsrā'ēl entered Miṣrayim,
and Ya'āqōb took up residence in Ḥām's territory.
24 God²⁹ greatly multiplied His people,
and made them³⁰ more numerous than their³¹ oppressors³².
25 They³³ changed their feelings³⁴ toward His people to hatred,
to plot against His servants.
26 God³⁵ sent Mōšeh, His servant;
'Ahārōn whom He had chosen.
27 They presented His portentous words³⁶
and wonders in Ḥām's territory.
28 He sent darkness, and it became dark,
but they resisted³⁷ His warnings³⁸.
29 He changed their water to blood
thus³⁹ killing their fish.
30 Their land swarmed with frogs,
even in their kings' bedrooms.
31 He spoke, and swarms of flies appeared;
swarms of gnats throughout their territory.
32 He sent as their rain, hail,
and lightning shafts⁴⁰ over their land.
33 He struck vine and fig tree,
and shattered the region's trees.
34 He spoke, and a swarm of locusts appeared—
locusts without number—
35 and devoured everything green in their land,
and consumed all their land's crops⁴¹.
36 He slayed all the country's firstborn,
where all their power began.⁴²
37 He led them out with silver and gold,
and there were no infirm among their tribes.
38 Miṣrayim rejoiced when they left,
because a dread of them had fallen upon them.

†he promise and protection of the wilderness wanderings

- ³⁹ He spread out a cloud as a covering,
as well as a fire to lighten the night.
- ⁴⁰ The people⁴³ asked, and He brought quail,
and He sated them with food from heaven.
- ⁴¹ He opened a rock face, and water flowed out.
Water ran in a dried river bed⁴⁴.
- ⁴² He did indeed remember His unparalleled⁴⁵ promise⁴⁶
to 'Abrāhām, His servant.
- ⁴³ He led His people with rejoicing;
His chosen ones with joyous shouts.
- ⁴⁴ He gave them other nation's land,
and they took possession of other's people's labors,
- ⁴⁵ with the expectation⁴⁷ that they would observe His norms⁴⁸,
and observe His teachings.

Hallūyāh

¹ Literally, "name."

² Hebrew, *śīhā*.

³ Hebrew, *pālā'*. The basic meaning of this word is "to be separate, apart from."

⁴ Hebrew, *qōdeš*.

⁵ Literally, "the heart of those who inquire of YHWH should rejoice."

⁶ Hebrew, *dāraš*.

⁷ Literally, "His face."

⁸ Hebrew, *mišpāt*. Literally, "the wisdom of His mouth."

⁹ Hebrew, *mišpāt*.

¹⁰ Literally, "is in."

¹¹ Hebrew, *b^erīt*.

¹² The verb of the previous line applies to this one as well.

¹³ Literally, "word."

¹⁴ Hebrew, *hōq*.

¹⁵ Literally, "saying."

¹⁶ Hebrew, *hebel*.

¹⁷ Hebrew, *gūr*.

¹⁸ Hebrew, *nūaḥ*, in the Hiphil, literally, "to cause to rest."

¹⁹ Hebrew, *yākāḥ*.

²⁰ Hebrew, *nāga* ' , "strike, beat."

-
- 21 Hebrew, *šāḅar*, “break, crush.”
- 22 Hebrew, *‘ānā*, “oppress, afflict.”
- 23 Literally, “the coming of His word.”
- 24 Hebrew, *šāraq*.
- 25 Literally, “house.”
- 26 Hebrew, *‘āsar*, “to bind, tie, set in order, array.”
- 27 Hebrew, *ḥākam*, “make wise.”
- 28 Hebrew, *zāqēn*, “elder, aged.”
- 29 Literally, “He.”
- 30 Literally, “him.”
- 31 Literally, “his.”
- 32 Hebrew, *šar*.
- 33 Literally, “he.”
- 34 Literally, “heart.”
- 35 Literally, “He.”
- 36 Literally, “words of His omens/ signs,” *’ôṭ*.
- 37 We have omitted Hebrew *lô’*, “not,” as does the LXX.
- 38 Literally, “words.”
- 39 Hebrew, *w^e*.
- 40 Literally, “fire tips,” “flaming tips.”
- 41 Hebrew, *p^erî*.
- 42 Literally, “the head [beginning] of all their power.”
- 43 Literally, “he.”
- 44 Literally, “in the dryness of a river/ stream.”
- 45 Hebrew, *qōdeš*.
- 46 Literally, “word.”
- 47 Hebrew, *bā^aḥûr*, “in order that.”
- 48 Hebrew, *ḥōq*.