

Notes on the Psalter, #8

Psalm One-Hundred and Eighteen

Each verse (1-4) has the refrain “His *steadfast love* (chesed) endures forever” which may be divided into the following groups of people:

- vs. 1: a general injunction.
- vs. 2: by Israel.
- vs. 3: by the house of Aaron.
- vs. 4: by those who fear the Lord.

After these different groups are exhorted to acknowledge divine chesed, the psalmist refers to his own distress and God’s chesed towards him which follows this outline:

- vs. 5: *distress* (tsar) caused the Lord to *answer* (hanah) the psalmist and to give him *freedom* (rachav; *to be broad*).
- vs. 6: Lord is at psalmist’s side, literally “to (l-) me” or “in the direction towards me.”
- vs. 7: Lord is at psalmist’s side as in the previous verse; the Hebrew text reads “with those who *help* (hazar) me.” Such hazar enables the psalmist to look in triumph on his enemies; the Hebrew text reads “I will look upon those who hate me.”
- vs. 8: *refuge* (chasah) in the Lord is preferable to *trust* (batach) in *man* (‘adam).
- vs. 9: *refuge* (chasah is the verb as in Ps 5.11) in the Lord is preferable to that of *princes* (nadyv, singular; can refer to a tyrant).
- vs. 10: *nations* (goyim) surrounded the psalmist but he *cut* them *off* (mul; same word means *to circumcise*) in the Lord’s shem.
- vs. 11: the goyim surrounded the psalmist on every side like bees but he cut them off (mul as in vs. 10) in the Lord’s shem.
- vs. 12: blazed like fire of thorns; instead of “blaze” the Hebrew text has dahak (*to extinguish*) but he *cut* them *off* (mul) in the Lord’s shem.
- vs. 13: in the Hebrew text, “you pushed me hard” (dachah as in Ps 116.8 as *to stumble*) but the Lord *helped* (hazar) him.
- vs. 14: Lord is *strength* (hoz), *song* (zimrah; from zamar, *to prune, to dance*) and *salvation* (yeshuhah or “Jesus”). With regard to yeshuhah, the Lord became “Jesus” to the psalmist; literally, “was *to* (l-) me.”
- vs. 15: glad songs of *victory* (rinah) and (according to the Hebrew) *victory* (yeshuhah or “Jesus”). The location: in *tents* (‘ohel, singular) of the *righteous* or tsadyq (singular). Cf. Ex 33.11: “his (Moses) servant Joshua (“Jesus”) the son of Nun, a young man, did not depart from the *tent*.” The voice from the tents say: “The right hand of the Lord does *valiantly*, chyl.”
- vs. 16: Lord’s right hand is *exalted* (rum) and *does valiantly*, chyl.
- vs. 17: psalmist will live, not die, and *recount* (saphar, *to write*) Lord’s deeds.
- vs. 18: the Lord has *chastened* the psalmist sorely (yasar: cf. Heb 12.6: “The Lord *chastens* every son he receives”) yet has not handed him over to death.
- vs. 19: psalmist demands gates of *righteousness* (tsedeq) to be opened, reminiscent of Christ as the gate as well as Wisdom: “On the top of the wall she cries out; at the entrance of the city *gates* she speaks” [Prov 1.21]. Purpose of opening these gates: that the psalmist may enter and give thanks.
- vs. 20: psalmist specifies the *gate* (shahar) by “this” as belonging to the *righteous* (tsadyq). Again, cf. Christ as gate. “Enter his *gates* with thanksgiving” [Ps 100.4].
- vs. 21: psalmist thanks God for *answering* (hanah) him and for having become his *salvation* (yeshuhah, “Jesus”).
- vs. 22: stone rejected by builders has become head of the corner. Cf. Mt 21.42, Acts 4.11, 1 Pt 2.7.
- vs. 23: stone rejected and having become corner stone is done by the Lord and a *marvelous deed* (pala’, connoting something extraordinary as a miracle). Cf. Ps 105.2: “Tell of all his *wonderful works*.”
- vs. 24: day made by the Lord, a cause for *rejoicing* (gyl) and *being glad* (samach)... “in (b-) it” or presence-in-the-day, a kairos event.
- vs. 25: psalmist beseeches Lord to *save* us (note the plural), yashah or “Jesus” and to *give success* (tsalach).

“So this Daniel *prospered* during the reign of Darius and the reign of Cyrus the Persian” [Dan 6.28].

-vs. 26: psalmist wishes blessings upon the person who enters (temple implied) in the Lord’s *name* or *shem*, reminiscent of Jn 12.13: “Hosanna! Blessed is he who comes in the *name* of the Lord, even the King of Israel!” We (note plural) bless this person from the Lord’s *house* (byth) as though the persons involved were on the temple’s ramparts.

-vs. 27: YHWH is acknowledged as being “our God” who has given *light* (‘or). “Let their be *light*, and there was *light*” [Gen 1.3].

-vs. 28: psalmist calls God his God to whom he will give thanks and will *extol* (rum, cf. vs. 16).

-vs. 29: conclusion of Ps 118 with the same verse it opened.

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Psalm One-Hundred and Nineteen

The following list of words is an outline of the divine Law or Torah and related words.⁶ Psalm 119 is an acrostic psalm divided into twenty-two sections, that is, following the Hebrew alphabet. While it would be both tedious and repetitious to examine each verse, the transliterated Hebrew terms allow for searching the Psalter in this document to see where they are used in different circumstances. The outline has this pattern: first the verb and then the attendant noun. The English words remain in the plural as in the text, whereas the transliterated Hebrew remains in the singular. For the sake of consistency, all verbs are in the present tense.

ALEPH (vss. 1-8)

walk (halak) - torah
keep (natsar) - testimonies (hedah)
seek (darash) - heart (lev)
do (pahal) no - wrong (hawlah)
walk (halak) - ways (derek)
keep diligently (shamar) - precepts (piqud)
be steadfast (kun) - way (derek)
keep (shamar) - statues (choq)
fixed (navat) - commandments (mitswah)
praise (hadah) - heart (lev)
learn (lamad) - ordinances (misphat)
observe (shamar) - statutes (choq)

BETH (vss. 9-16)

keep (zakah, *cleanse* in Hebrew) - way (derek)
guard (shamar) - word (davar)
seek (darash) - heart (lev)
not wander (shagan) - commandments (mitswah)
laid up (tsaphan) - word (‘imrah)
teach (lamad) - statutes (choq)
declare (saphar) - ordinances (mishpat)
delight (sus) - way (derek...of testimonies, hedah)
meditate (sych) - precepts (piqud)
fix eyes (navat) - ways (‘orach)
delight (shahash) - statutes (choq)
not forget (shakach) - word (davar)

GIMEL (vss. 17-25)

⁶Note that the very first word is ‘ashry or *blessed*, the same word which opens the Psalter.

deal bountifully (gamal) - servant (heved)
observe (shamar) - word (davar)
behold (navat) - wondrous things (pala')
hide not (satar) - commandments (mitswah): psalmist is *sojourner* or *ger*
consumed (garas; *to break into pieces*) with longing - ordinances (mishpat)
rebuke (gahar) - insolent (zed)
wander (shagah) - commandments (mitswah)
keep (natsah) - testimonies (hedah)
meditate (sych) - statutes (choq)
testimonies (hedah) - both delight (shahashushym) and counselors (hets); no verb

DALETH (vss. 25-32)

cleaves (davak) - to dust (haphar)
revive (chayah) - word (davar)
teach (lamad) - statutes (choq)
understand (byn) - way (derek) of precepts (piqud)
meditate (sych) - wondrous works (pala')
strengthen (qum) - word (davar)
be gracious (chanan) - law (torah)
set (shawah) - ordinances (mishpat)
cleave (davak) - testimonies (hedah)
run (ruts) - way (derek) of commandments (mitswah)
enlarge (rachav) - understanding (lev, *heart*, Hebrew text)

HE (vss. 33-40)

teach (yarah) - way (derek) of statutes (choq)
keep (natsar) - it: way of statutes, implied
give understanding - byn
keep (natsar) - law (torah)
observe (shamar) - law (implied)
lead (darak) - path (natyv) of commandments (mitswah)
delight (chaphats) - path (implied)
incline (natah) - heart (lev)
turn (havar) - eyes (heyday)
give life (chayah) - ways (derek)
confirm (qum) - promise ('imrah)
turn away (havar) - reproach (cherpah)
long ('ahav) - precepts (mitswah)
give life (chayah) - righteousness (tsedaqah)

VAU (vss. 41-48)

come (bo') - steadfast love (chesed)
trust (batach) - word (davar)
take not (natsal) - word (davar) of truth ('emeth)
hope (yachal, in Hebrew a verb) - ordinances (mishpat)
keep (shamar) - law (torah)
seek (darash) - precepts (piqud)
speak (davar) - precepts (hedah)
delight (shahah) - commandments (mitswah)
revere (nasa', in Hebrew, *lift up hands*) - commandments (mitswah)

meditate (sych) - statutes (choq)

ZAIN (vss. 49-56)

remember (zakar) - word (davar)
give life (chayah) - promise ('imrah)
do not turn away (natah) - law (torah)
think (zakar) - ordinances (mishpat)
forsake (hazav) - law (torah)
statutes (zimrah) - statutes (choq, verb implied)
remember (zakar) - name (shem)
keep (shamar) - law (torah)
keep (natsar) - precepts (piqud)

CHETH (vss. 57-64)

Lord (YHWH) - portion (chalaq, verb implied)
keep (shamar) - words (davar)
entreat (chalah) - favor (panym)
be gracious (chanan) - promise ('imrah)
think (chashav) - ways (derek)
turn (shuv) - testimonies (hedah)
keep (shamar) - testimonies (mitswah)
do not forget (shakach) - law (torah)
rise (qum) - to praise (hadah)
keep (shamar) - precepts (piqud)
teach (lamad) - statutes (choq)

TETH (vss. 65-72)

deal *well* (tov) - servant
teach (lamad) - good *judgment* (taham) and knowledge (dahath)
believe ('aman) - commandments (mitswah)
keep (shamar) - word ('imrah)
teach (lamad) - statutes (choq)
keep (natsar) - precepts (piqud)
delight (shahah) - law (torah)
learn (lamad) - statutes (choq)
law (torah) - mouth (py, no verb)

YOD (vss. 73-80)

make (hasah) and fashion (kun) - me or the psalmist
give understanding (byn, verb) - me implied
learn (lamad) - commandments (mitswah)
those who *fear* (yare') - see (ra'ah)
hope (chyl) - word (davar)
know (yadah) - judgments (mishpat)
afflict (hanah) - me or the psalmist; in righteousness (tsedaqah)
comfort (nacham) - steadfast love (chesed)
come (verb to be) and comfort (racham) - me or the psalmist
come (bo') - live (chayah)
meditate (sych) - precepts (piqud)
fear (yare') - turn (shuv)

know (yadah) - testimonies (hedah)
be blameless (tamam) - heart (lev)

KAPH (vss. 81-88)

languish (kalah) - salvation (yeshuhah, "Jesus")
hope (chyl) - word (davar)
watch (verb to be) - promise ('imrah)
not forget (shakach) - statutes (choq)
are sure ('aman) - commandments (mitswah)
not forsake (hazar) - precepts (piqud)
spare (chayah, or *give life*) - in steadfast love (chesed)
keep (shamar) - testimonies (hedah)

LAMED (vss. 89-96)

fix (natsav) - word (davar)
endure (verb to be implied) - faithfulness ('emeth)
establish (kun) - earth ('erets)
be delight (shahah) - law (torah)
never forget (shakach) - precepts (piqud)
give life (chayah) - by them (piqud)
save (yashah, "Jesus") - me or the psalmist
seek (darash) - precepts (piqud)
consider (byn) - testimonies (hedah)
is broad (rachav) - commandment (mitswah)

MEM (vss. 97-104)

love ('ahav) - law (torah)
make wise (chakam) - than *enemies* ('oyev)
testimonies (piqud, verb to be) - meditation (saychah)
keep (natsar) - precepts (piqud)
keep (shamar) - word (davar)
do not turn away (sur) - ordinances (mishpat)
teach (yarah) - me or the psalmist
sweet (malats, verb) - words ('imrah)
get understanding (byn) - by precepts (piqud)

NUN (vss. 105-112)

lamp (ner, verb to be) - feet (regel)
light ('or, verb to be) - path (natyv)
observe (shamar) - ordinances (mishpat)
give life (chayah) - word (davar)
accept (ratsah) - offerings (nedavah)
teach (lamad) - ordinances (mishpat)
do not forget (shakach) - law (torah)
do not stray (tahah) - precepts (piqud)
heritage (nachal, verb) - testimonies (hedah)
joy (sesun, verb to be) - heart (lev)
incline (natah) - heart (lev)
to perform (hasah) - statutes (piqud)

SAMECH (vss. 113-120)

love ('ahav) - law (torah)
hope (chyl) - word (davar)
keep (natsar) - commandments (mitswah)
uphold (samak) - promise ('imrah)
have regard (shahah) - statutes (choq)
love ('ahav) - testimonies (hedah)
am afraid (yare') - judgments (mishpat)

AIN (vss. 121-128)

to do (hasah) - what is right (mishpat) and just (tsedeq)
be surety (harav) - servant (heved)
watch (kalah) - salvation (teshuhah, "Jesus") and fulfillment or *word* ('imrah)
deal (hasah) - servant (heved)
teach (lamad) - statutes (choq)
give understanding (byn) - I am your *servant* (heved)
know (yadah) - testimonies (hedah)
to act (hasah) - time (heth; kairos, LXX)
love ('ahav) - commandments (mitswah)
direct (yashar) - steps (piqud, Hebrew)

PE (vss. 129-136)

wonderful (pala'; verb to be - testimonies (hedah)
keep (natsar) - them (hedah)
gives light ('or) - unfolding (petach) of words (davar)
imparts understanding (byn) - simple (pety)
long for (ya'av) - commandments (mitswah)
turn (panah) - me or the psalmist
be gracious (chanan) - me or the psalmist
keep steady (kun) - steps (paham)
keep (shamar) - precepts (piqud)
shine upon ('or) - face (panym)
teach (lamad) - statutes (choq)

TSADE (vss. 137-144)

righteous (tsadyq; verb to be) - YHWH
righteous (yashar; verb to be) - judgments (misphat)
appoint (tsawah) - testimonies (hedah)
consume (tsamath) - zeal (qin'ah)
tried (tsaraph) - promise ('imrah)
love ('ahav) - it (promise)
do not forget (shakach) - precepts (piqud)
righteousness (tsedaqah; verb to be) - righteous (tsedeq)
true ('emeth; verb to be) - law (torah)
delight (shahash) - commandments (mitswah)
testimonies (hedah; verb to be) - righteous (tsedeq)
give understanding (byn) - live (chayah)

QOPH (vss. 145-152)

keep (natsar) - statutes (choq)
observe (shamar) - testimonies (hedah)⁷
hope (yachal) - words (davar)
meditate (sych) - promise ('imrah)
true ('emeth; verb to be implied) - commandments (mitswah)
found (yasad) - testimonies (hedah)

RESH (vss. 153-160)

do not forget (shakach) - law (torah)
give life (chayah) - promise ('imrah)
do not seek (darash) - statutes (choq)⁸
give life (chayah) - justice (mishpat)
do not swerve (natah) - testimonies (hedah)
do not keep (shamar) - commands ('imrah)
love ('ahav) - precepts (piqud)
preserve life (chayah) - steadfast love (chesed)
sum of word (davar; ver to be implied) - truth ('emeth)
forever (leholam; verb to be implied) - ordinances (mishpat)

SHIN (vss. 161-176)

stand in awe (pachad) - words (davar)
rejoice (sus) - word ('imrah)
love ('ahav) - law (torah)
praise (halal) - for ordinances (mishpat)
love ('ahav) - law (torah)
hope (savar) - salvation (yeshuah or "Jesus")
do (hasah) - commandments (mitswah)
keep (shamar) - testimonies (hedah)
love ('ahav) - them (testimonies)
keep (shamar) - precepts (piqud) and testimonies (hedah)

TAU (vss. 169-176)

come before (qarav) - cry (rinah)
give understanding (byn) - word (davar)
come before (bo') - supplication (techinah)
deliver (natsah) - word ('imrah)
teach (lamad) - statutes (choq)
sing (hanah) - word ('imrah)
right (tsedeq; verb to be implied) - commandments (mitswah)
help (hazar) - me or the psalmist
choose (bachar) - precepts (piqud)
long for (ya'av) - salvation (yeshuah, noun, or "Jesus")
delight (shahash) - law (torah)
help (hazar) - ordinances (mishpat)
seek (baqash) - servant (havah)
do not forget (shakach) - commandments (mitswah)

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⁷Vs. 146 is preceded by "Save me" (yashah, "Jesus").

⁸Vs. 155 is preceded by "salvation (yeshuah or 'Jesus') is far from the wicked."

Psalm One-Hundred and Twenty

Vs. 1: In my distress I cry to the Lord, that he may answer me. Ps 121 through Ps 134 have the inscription “A Song of *Ascents* (hamhaloth),” that is, songs or psalms sung in a festive procession going up to Jerusalem on pilgrimage or more precisely, the temple.

Three uses of prepositions according to the order of the Hebrew text: “to (‘el-) the Lord,” “in (b-) distress” and “to (l-) me.” Tsarah is the word for distress: “The Lord answer you in the day of *trouble*” [Ps 20.1]! Note the juxtaposition of the two verbs *call* (qara’) and *answer* (hanah), the former is related to the preposition ‘el- and latter with l- just noted.

Vs. 2: “Deliver me, O Lord, from lying lips, from a deceitful tongue.” These words are that cry of vs. 1: *deliver* or natsal with respect to the psalmist’s nephesh (*soul*). Sheqer (*lying*): “Truly the hills are a *delusion*, the orgies on the mountains” [Jer 3.23]. *Deceitful* (remyah): “They are like a *treacherous* bow” [Hos 7.16].

Vs. 3: What shall be given to you? And what more shall be done to you, you deceitful tongue? Two rhetorical questions with regard to the lying and deceit of vs. 2, as though such evil behavior were not enough. Another use of remyah with regard to tongue.

Vs. 4: A warrior’s sharp arrows, with glowing coals of the broom tree! The arrows suggest that the psalmist’s enemy is an archer standing at a safe distance and taking aim at him (for example, on a city wall). The broom tree produces a long lasting type of heat. Two other references in the Bible: 1 Kg 19.4 and Job 30.4. It was under such a retamym (plural) that the prophet Elijah rested after having fled from Jezebel where he begged God to take his life.

Vs. 5: Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar! What was just described transpires in these two locales, both of which are in Asia Minor and far from the psalmist’s home. For this reason he says that he is *sojourning* or gor, a verb which fundamentally means *to turn aside*. “Now there was a famine in the land. So Abram went down to Egypt to *sojourn* there” [Gen 12.10]. In the verse at hand, gor is used with respect to *Meshech* which is first used in Gen 10.2 as being a son “of the generations of the sons of Noah, Shem, Ham and Japeth” [vs. 1]. *Kedar*: cf. Sg 1.5: “I am very dark but comely...like the *tents* of *Kedar*, like the curtains of Solomon.” In both verses *tent* (‘ohel) is used. Note the latter which likens Kedar’s tents to Solomon’s curtains which adorned the Jerusalem temple. Such a comparison comforts the psalmist as sojourner.

Vs. 6: Too long have I had my dwelling among those who hate peace. Nephesh is used here thus indicating that the *peace* (shalom) spoken of is of a spiritual nature. Shakan or *to dwell* implies a lying or reclining; it is more permanent and more painful in that the psalmist is with those despising shalom. “Who shall *dwell* on your holy hill” [Ps 15.1]?

Vs. 7: I am for peace; but when I speak, they are for war! Here the psalmist, although an exile and dwelling with haters of peace, nevertheless seems to have a say in an assembly. The Hebrew text puts it “I-*peace*” or shalom.

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Psalm One-Hundred and Twenty-One

Vs. 1: I lift up my eyes to the hills. From whence does my help come? The hills can refer to where pagan gods were worshiped or the hills seen at a distance surrounding Jerusalem and to which the psalmist is ascending. Hezer is the word used for *help* which he asks rhetorically.

Vs. 2: My help comes from the Lord, who made heaven and earth. YHWH as maker of creation intimates the

distinction of Israel's worship from her neighbors. Hezer is again used for *help*. In the context of this and the last verse, such hezer comes from the Jerusalem temple which stands between heaven and earth.

Vs. 3: He will not let your foot be moved, he who keeps you will not slumber. Reference to the Lord minding the psalmist's foot; the verb *mut* is used for *to move* as in an earthquake; it intimates the possibility of a violent departure from the ascent to Jerusalem in which the psalmist is engaged. The Lord as not requiring *slumber* (*num*), a verb suggesting sloth. "His watchmen...dreaming, lying down, loving to *slumber*" [Is 56.10]. The antithesis of *num* in the verse at hand is *shamar* which as noted in Ps 119, often applied to the keeping of God's Torah.

Vs. 4: Behold, he who keeps Israel will neither slumber nor sleep. Again, keep in mind that Ps 121 is a "psalm of ascents" where the psalmist is making his way up to Jerusalem, capitol of Israel, and the object of divine *shamar*; here it is stationary, as it were, whereas in vs. 3 *shamar* is for the psalmist as traveler. The added "sleep" to "slumber" (both in the future tense) reinforces this *shamar*.

Vs. 5: The Lord is your keeper; the Lord is your shade on your right hand. *Keeper* derives from *shamar*. Also YHWH is the psalmist's *shade* or *tsel* which also means *shadow*. "You, O Lord, area *shadow* in the heat" [Is 25.4]. Note the shade's location, on the psalmist's right hand. Because he is traveling, God's *tsel* casts itself to him in the valley below as he makes his way upwards and in the shelter of this *tsel*.

Vs. 6: The sun shall not smite you by day, nor the moon by night. A verse reminiscent of Ps 91 which is also a vivid reminder of divine protection or shelter. In vs. 6 *nakah* or *smite* is used with regard to the sun and moon. Implied is the sun's heat, but the moon does not give heat. Perhaps the moon's changing phases and their association with pagan rites is intended. These latter can be more threatening as the psalmist feels his way in dim moonlight.

Vs. 7: The Lord will keep you from all evil; he will keep your life. Additional uses of *shamar* as *to keep*; here with respect not just to *evil* (*rah*) but to "all evil." Secondly, *shamar* is used in a more positive sense or with respect to the psalmist's *nephesh*.

Vs. 8: The Lord will keep your going out and your coming in from this time forth and forevermore. The two modes of approaching Jerusalem (out and in) can refer to the psalmist's initial departure as well as his entering the city gates. This verse is reminiscent of Abram's call to forsake his country: "Go forth from your country and your kindred and your father's house to the land that I will show you" [Gen 12.1]. In the verse at hand, the Lord's *keeping* (*shamar*) extends "from this *time*" (*heth*) and permanently into the future (*had-halom*). It is thus a guarantee of safe passage; also can intimate that when the psalmist reaches Jerusalem, his pilgrimage will not cease but be on a different level.

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Psalm One-Hundred and Twenty-Two

Vs. 1: I was glad when they said to me, "Let us go to the house of the Lord!" The people speaking to the psalmist who *gladdened* (*samach*) him are his fellow pilgrims. They may be applied to the Israelites going up in a liturgical procession. Perhaps these people did not realize the significance of their pilgrimage when hearing about it from the psalmist, hence the reason for his delight.

Vs. 2: Our feet have been standing within your gates, O Jerusalem! The Hebrew text has the present tense with regard to *standing* (*hamad*). The delight just noticed immediately switches to the pilgrims as already within Jerusalem. Note reference to *gates* (*shahar*, singular) *in* (*b-*) which the pilgrims are situated as opposed to being within Jerusalem proper. Such a place is where one can observe people entering and exiting the city; it can also be a place to conduct business. "And Boaz went up to the *gate* and sat down there" [Rt 4.1].

Vs. 3: Jerusalem, built as a city which is bound firmly together. Here the pilgrims are noting the loveliness of

the capitol city; in Hebrew, “compact together,” *chavar*. This verb can also implies fellowship whether for good or ill: “After this Jehoshaphat, king of Judah, *joined* with Ahaziah, king of Israel, who did wickedly” [2 Chr 20.35]. With this alternate meaning in mind, perhaps the visitors were marveling at the unity of spirit among the inhabitants. In New Testament terms, such unity is founded upon the Apostles. “And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb” [Rev 21.14].

Vs. 4: To which the tribes go up, the tribes of the Lord, as was decreed for Israel, to give thanks to the name of the Lord. The *decree* (*heduth*; noun) refers to the tent of the Law or Torah: “There I will meet with you, and from above the mercy seat, from between the two cherubim that are upon the ark of the *testimony*, I will speak with you” [Ex 25.22]. This *heduth* stems from Dt 16.16: “Three times a year all your males shall appear before the Lord your God at the place which he will choose.” Note that when this decree was given, Jerusalem had not yet been founded.

Vs. 5: There thrones for judgment were set, the thrones of the house of David. *Judgment* (*mishpat*) took place for the tribes within Jerusalem. Note the Deuteronomy reference in vs. 4 which is followed by a decree (same vs.) to keep the feast of booths. This feast was a recalling Israel’s wandering in the desert for forty years. Perhaps the “thrones of judgment” were set in one such booth or tent recalling the time when Moses judged the people. “On the morrow Moses sat to judge the people, and the people stood about Moses from morning until evening” [Ex 18.13]. The verse at hand is explicit about such thrones as belonging to David’s house, that is, when the kingship had been established and Israel had been constituted as a nation.

Vs. 6: Pray for the peace of Jerusalem! “May they prosper who love you! Such *peace* (*shalom*) can refer to either internal or external threats. Note the conjunction of *shalom* with Jerusalem, traditionally known as the “City of Shalom.” There is also a play on words: *shalom* and *pray*, *sha’al*.

The second sentence is the first of three petitions which continue into the next verse. *Love* (*‘ahav*) and *prosper* (*shalah*): latter is a verb related to *shalom*; it implies activity stemming from a restful state. “I am not at ease, nor am I *quiet*” [Job 3.26]. Two other meanings of the same verb: *to wander* and *to draw out*.

Vs. 7: Peace be within your walls and security within your towers! The last two requests related to *shalom*, these two specifically referring to the inner security of Jerusalem as opposed to threats from without. Two specific places for such *shalom*: 1) *walls* or *chayl* (singular); can also refer to an army. “We have a strong city, he sets up salvation as *walls* and bulwarks” [Is 26.1]. Note reference to “Jesus” or *salvation* as being these fortifications. 2) *security* (*shalwah*, related to *shalom*) within *towers* or *‘armon* (singular). “God is know in her *palaces*” [Ps 48.4].

Vs. 8: For my brethren and companions’ sake I will say, “Peace be within you!” The desire for *shalom* in the last few verses was perhaps uttered by the pilgrims; now it is the psalmist’s turn who in the verse almost seems like a stranger or alien to Jerusalem. He asks *shalom* for the city not for itself but for those accompanying him. Perhaps the psalmist recognizes like the author of Hebrews that “here we have not lasting city” [Heb 13.14].

Vs. 9: For the sake of the house of the Lord our God I will seek your good. While not a direct quote as in vs. 8, this similar blessing can apply (at the end of Ps 122), namely, a wish as the psalmist leaves Jerusalem with his “brethren and friends.” *House* or *byth* obviously refers to the temple but can extend to Jerusalem as a whole. His words literally run in the Hebrew, “I will *seek* (*baqash*) good *in* (b-) you.” Note the future tense; perhaps the psalmist realizes that “The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father” [Jn 4.21].

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Psalm One-Hundred and Twenty-Three

Vs. 1: To you I lift up my eyes, O you who are enthroned in the heavens! Since Ps 123 is another “Song of

Ascents,” these opening words may apply to the psalmist en route to Jerusalem. Perhaps his gaze heavenwards is equivalent to seeing Jerusalem off in the distance, more specifically, the temple. “Then I saw a new heaven and a new earth” [Rev 21.1]. In the verse at hand, God is *enthroned* (yashav, *sitting*) in (b-) the heavens where he has his court.

Vs. 2: Behold, as the eyes of a servant look to the hand of their master, as the eyes of maid to the hand of her mistress, so our eyes look to the Lord our God until he has mercy upon us. *Behold* (hineh) may be intended to get the attention of the psalmist’s fellow pilgrims to what he is about to say. In this verse the psalmist compares “our” eyes to that of a servant and maid, that is, as assuming a subservient position when presenting a request. The hands imply activity or activity about to be done by God; they have not yet done anything but are about to make a gesture one way or another. Chanan for *mercy* suggests that the psalmist and his fellow pilgrims are guilty of offenses against God.

Vs. 3: Have mercy upon us, O Lord, have mercy upon us, for we have had more than enough of contempt. An outright entreaty for *mercy* or chanan, whereas vs. 2 is expecting it. Boz for *contempt* suggests a trampling by the feet. “If I met you outside, I would kiss you, and none would *despise* me” [Sg 8.1]. The verse at hand implies that the collective “we” (pilgrims) experienced boz while making their way up to Jerusalem.

Vs. 4: Too long our soul has been sated with the scorn of those who are at ease, the contempt of the proud. A second reference to savah (cf. vs. 3), here as *sated*. It comes from two types of people: 1) those *at ease* (sha’an) which can have a positive sense. For the bad sense, cf. Is 32.9: “Rise up, you women who are *at ease*, hear my voice.” 2) the *proud* (boz as in vs. 3) who show *contempt* or lahag which means speaking in a barbarous fashion. “You will see no more the *insolent* (note boz) people, the people of an *obscure* speech which you cannot comprehend” [Is 33.19]. Note the collective *soul* or nephesh, object of these two groups.

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Psalm One-Hundred and Twenty-Four

Vs. 1: If it had not been the Lord who was on our side, let Israel now say. A psalm for national deliverance, the exact nature of which is unspecified but can refer to a number of trials endured by Israel. These words also can apply to the affliction in Egypt. The Hebrew text reads, “If the Lord had not be *to* (l-) us,” that is, in the direction-towards us. Such a direction towards-which can apply to the guiding of the pillars of cloud and fire just before Israel crossed the Red Sea and which afflicted the Egyptian army (cf. Ex 14.19 & 24). The words “Let Israel now say” means bringing present this past experience of dire threat with the expectation that God’s help will be repeated in as it had been in the past. Since the ancient world was not marked by advancements as our recent centuries, perhaps awareness of the past and present is not that marked.

Vs. 2 repeats this sentence with the exception of “when men (i.e., the Egyptians) rose up against us” (at the Red Sea).

Vs. 3: Then they would have swallowed us up alive, when their anger was kindled against us. Instead of being *swallowed* (balah) alive, the Egyptians suffered this fate. Also note Jon 1.17: “And the Lord appointed a great fish to *swallow up* Jonah; and Jonah was in the belly of the fish three days and three nights.” Charah (*to kindle*) is almost always used in connection with human wrath. “Anger was *kindled* in his eyes” [2 Sam 19.43]. Such words—keeping in mind Christ equating himself with Jonah—can apply to those who mocked him at his crucifixion.

Vs. 4: Then the flood would have swept us away, the torrent would have gone over us. *Flood* (hamaym, “the waters”) again can refer to the Red Sea. Perhaps this verse implies that God foresaw Israel’s later treachery and contemplated sending the waters crashing down on them as he did with the Egyptian army. Zeydon for *torrent* is the only occurrence of this word in the Bible; implies boiling and more so, boiling anger as coming from God. Vs. 4 can also allude to the primal waters of Genesis which the ancients perceived as always a latent threat.

Vs. 5: Then over us would have gone the raging waters. Perhaps these references to water's violent behavior may refer to Israel's experience with the Nile's yearly overflowing of its banks. *Raging* or *shataph* which basically means to inundate in the sense of overwhelm. "And the Lord will cause his majestic voice to be heard and the descending blow of his arm to be seen, in *furious* anger and a flame of devouring fire" [Is 30.30].

Vs. 6: Blessed be the Lord, who has not given us as prey to their teeth! Teeth can refer to the brandishing of Egypt's weapons as they "overtook them encamped at the sea" [Ex 14.9].

Vs. 7: We have escaped as a bird from the snare of the fowlers; the snare is broken, and we have escaped! A verse reminiscent of Ps 55.6: "O that I had wings like a dove!" In the verse at hand, the Hebrew text has "our *soul*," *nephesh*, another corporate identity between Israel and the psalmist. *Tsiphor* refers to a *bird* of any variety. "Like *birds* hovering, so the Lord of hosts will protect Jerusalem" [Is 31.5]. *Yaqush* is the only biblical reference to *fowler*.

Vs. 8: Our help is in the name of the Lord, who made heaven and earth. *Hezer* (*help*) has a specific location, *in* (b-) the Lord's *shem* which as Sg 1.3 says, "is oil poured out." Such pouring in vs. 8 can refer to the divine creation of heaven and earth.

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Psalm One-Hundred and Twenty-Five

Vs. 1: Those who trust in the Lord are like Mount Zion which cannot be moved but abides forever. An equivalent between the person *trusting* (*batach*) in the Lord and Mount Zion, God's dwelling. Such trust lacks the ability to *mut* or *move* (it connotes an earthquake). Zion's ability to *abide* (*yashav*) may be paralleled with Ps 110.1: "*Sit* at my right hand."

Vs. 2: As the mountains are round about Jerusalem, so the Lord is round about his people from this time forth and forevermore. A switch from Zion to Jerusalem proper which naturally includes the temple. Such mountains do not generally tower above Jerusalem but are more or less undulating hills. This is the image the psalmist uses for YHWH being *savvy* (*around about*) his people, i.e., at some distance and more or less on the same level yet not soaring about them. Note "from this *time*" (*heth*) which can refer to the psalmist's first view of Jerusalem in this particular "Song of Ascent."

Vs. 3: For the scepter of wickedness shall not rest upon the land allotted to the righteous, lest the righteous put forth their hands to do wrong. The wicked are unspecified but can be seen in view of Jerusalem's sacred position which extends to the "*lot* of the righteous" (Hebrew text), *goral*. This term often refers to inheritance: "Come up with me into the territory *allotted* to me" [Judg 1.3]. Thus there is an antithesis between *goral* and the *scepter* (*shevet*) of wicked people, a word which sometimes can refer to inheritance: "Not like these is he who is the *portion* of Jacob, for he is the one who formed all things" [Jer 10.16].

In a certain way, vs. 3 is a threat in that the scepter or tyranny of wicked persons can befall the *righteous* (*tsedeq*, singular) is they *do wrong*, *hawlah*.

Vs. 4: Do good, O Lord, to those who are good, and to those who are upright in their hearts! *Tov* is the common word for *good*, here indicating a general disposition by God towards people of similar character. Also included are the *yashar* (singular); note position of this adjective as opposed to the general *tov*, "in their *hearts*," *lev* (singular).

Vs. 5: But those who turn aside upon their crooked ways the Lord will lead away with evildoers! Peace be in Israel! *Natah* for *to turn aside* implies a stretching out in the sense of making a deliberate choice, here to *crooked ways* (*haqalqal*, singular). The only other reference is Judg 5.6: "In the days of Jael, caravans ceased and travelers kept to the *byways*," that is, torturous, winding back roads. Note a related word: "In that day

the Lord...will punish Leviathan, the fleeing serpent, Leviathan, the *twisting* serpent" [Is 27.1]. *Evidoers* is composed of two words, *pahal* (in the sense of fabricating something) and 'awen or *vanity*.

Psalm 125 concludes with the exclamation and wish for shalom to be "in Israel," *hal* or better, *on*; implies God as above looking down up-*on* Israel.

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Psalm One-Hundred and Twenty-Six

Vs. 1: When the Lord restored the fortunes of Zion, we were like those who dream. In the Hebrew text "fortunes" is *captivity*, *shyvath*; it can refer to the return from Babylon. Note the similarity between *shyvath* and *shuv* (*to return*); the former Israel brought upon itself and with regard to the latter, the Lord had effected.

Chalam for *to dream*: indicates difficulty in seeing this similarity having been actualized. Note the alternate meaning of *chalam*: "Oh, *restore* me to health and make me live" [Is 38.16]!

Vs. 2: Then our mouth was filled with laughter and our tongue with shouts of joy; then they said among the nations, "The Lord has done great things for them." *Sachaq* for *to laugh* sometimes suggests derision; can also mean *to sing*: "And the women *sang* to one another as they made merry" [1 Sam 18.7]. *Rinah* is *shout*: "Hear a just cause, O Lord; attend to my *cry*" [Ps 17.1]!

While this merriment is transpiring, non-Israelites are apparently looking on who later proclaim in the goym (*nations*) the wonders God has accomplished for Israel. "Go therefore and make disciples of all nations" [Mt 28.19].

Vs. 3: The Lord has done great things for us; we are glad. This verse is something of a response to the goym, i.e., an acknowledgment of divine favor. Note the preposition *him* "for us;" it basically means *with* as though God were working wonders along with Israel. *Samach* is the verb for *to be glad*.

Vs. 4: Restore our fortunes, O Lord, like the watercourses in the Negeb! Reference to the desert area south of Palestine. "Go up into the *Negeb* yonder, and go up into the hill country and see what the land is" [Num 13.17-18].]|Moses' words to spies to reconnoiter the land Israel was about to enter. I.e., go back to this place and experience the *restoration* (*shuv*) of *fortunes* (*shevyth*). "When the Lord restores the *fortunes* of his people" [Ps 14.7]. 'Aphyq for *watercourse* refers to a stream bed: "Behold, the Lord is bringing up against them the waters of the River...it will rise over all its *channels* and go over all its banks" [Is 8.7].

Vs. 5: May those who sow in tears reap with shouts of joy! This *sowing* (*zarah*) can apply to Israel when it was captive in Babylon or to a disaster when Israel was invaded by hostile forces. *Rinah* (cf. vs. 2) for *shout of joy* is associated with *reaping*, *qatsar*. For another meaning: "For the bed is too *short* to stretch oneself on it" [Is 28.20].

Vs. 6: He who goes forth weeping bearing the seed for sowing shall come home with shouts of joy, bringing his sheaves with him. Cf. Mt 13.3: "A *sower* went out to *sow*," in conjunction with seeds falling on good and bad soil. Reference to *sheaves* ('*alumah*, singular) is found in one other place (Gen 37.7) or Joseph's dream about his brothers being sheaves doing obeisance to him. Another use of *rinah*.

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Psalm One-Hundred and Twenty-Seven

Vs. 1: Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain. *House* (*byth*) can refer to either Israel and/or the Jerusalem temple in which he dwells. *Shawe'* (*vain*) also refers to *falsehood*: "Utter not the name of the Lord with *falsehood*" [Ex

20.7].

In addition to such “false” construction project, the psalmist uses shawe’ in conjunction with a *watchman* (shomer, from shamar, often noted in Ps 119). “The *watchman* says: ‘Morning comes and also the night. If you will inquire, inquire; come back again’” [Is 21.12]. The verb shamar is used in vs. 1 with regard to the city, namely, Jerusalem.

Vs. 2: It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep. Another reference to a watchman and shawe’ with regard to his day watch (as opposed to night). *Anxious toil*: from the verbal root hatsav which can also allude to idol worship: “that we made cakes for her *bearing* her image and poured out libations to her” [Jer 44.19]. Keeping in mind the day watchman, the verse at hand concludes with God protected his *beloved* (dod) or allowing him to sleep. Dod is the verbal root for (King) *David* and in this context may apply to him.

Vs. 3: Lo, sons are a heritage from the Lord, the fruit of the womb a reward. Preference is given to male children as nachalah. “Yes, I have a goodly *heritage*” [Ps 16.6]. Female children were not considered worthy of inheritance; cf. Ex 1.17: “If it is a son, you shall kill him; but if it is a daughter, she shall live.” Heritage is equivalent to a *reward* or sakar: “Fear not, Abram, I am your shield; your *reward* shall be very great” [Gen 15.1].

Vs. 4: Like arrows in the hand of a warrior are the sons of one’s youth. “And I will heap evils upon them; I will spend my *arrows* (chets, singular) upon them” [Dt 32.23].

Vs. 5: Happy is the man who has his quiver full of them! He shall not be put to shame when he speaks with his enemies in the gate. Relate this verse with vs. 1 where the Lord should be builder of the city (Jerusalem). In the verse at hand, a father with a quiver full of sons (cf. vs. 4) is ‘ashry as in Ps 1.1. For a reference to *quiver* (‘ashpah), cf. Is 49.2: “He made me a polished arrow in his *quiver* he hid me away.” For a reference to *gate* (shahar), cf. Ps 122.2. Consider three words in vs. 5 which are similar in sound: ‘ashry, ‘asher (*which*, derived from same verbal root as ‘ashry; again cf. Ps 1.1) and ‘ashpah.

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Psalm One-Hundred and Twenty-Eight

Vs. 1: Blessed is everyone who fears the Lord, who walks in his ways! Another instance of ‘ashry as *blessed*, here with respect to yare’ or *fear*. Such yare’ compels one to forward “‘ashry-like movement” or going in the Lord’s ways which here are multiple (as noted regarding Ps 1.1).

Vs. 2: You shall eat the fruit of the labor of your hands; you shall be happy, and it shall be well with you. If the preceding verse is kept in mind, that is, intimating forward movement, such fruit is found along the way in this “Song of Ascents.” The fruit comes from pausing and doing *labor* (yagyah), a term which connotes *wealth*. “The *wealth* of Egypt and the merchandise of Ethiopia” [Is 45.14]. Well earned labor has the capacity of making a person *happy* (‘ashry again), that is, to keep him or her pressing forward.

Vs. 3: Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Such a wife-as-vine implies that she rarely if ever leaves the *house* (byth). “She looks well to the ways of her *household* (bythah, Prov 31.27). That fact that such a woman is a vine implies that her reach...vines...extend to every part of the residence. The children as *olive* (zayth, singular) shoots imply decorations yet with the capacity of giving oil, here, for the master’s table. “A land of wheat and barley, of vines and fig trees and pomegranates, a land of *olive* trees and honey” [Dt 8.8].

Vs. 4: Lo, thus shall the man be blessed who fears the Lord. A rephrasing of vs. 1 with barak (*blessed*) instead of ‘ashry and in conjunction with a God-fearing (yare’) person. In a sense, vs. 4 stems from vs. 1 with vss. 2-3 as an interlude. “Lo, thus shall...” actually traces its roots to “walks in his ways.”

Vs. 5: The Lord bless you from Zion! May you see the prosperity of Jerusalem all the days of your life! The

source of blessing, Zion, to which this “Song of Ascents” is directed. The desire to see Jerusalem’s *prosperity* (tov) here suggests not the present ascent but future ones which hopefully will find the city in the same fine condition, more specifically, during the psalmist’s days.

Vs. 6: May you see your children’s children! Peace be upon Israel! The grandchildren here are those who hopefully will trace their parents (and their parents) up to Jerusalem. Although the persons upon whom the psalmist wishes to see such offspring cannot make the pilgrimage, the very fact that they have made the trip is sufficient for the grandparents. The wish for shalom upon Israel was noted in Ps 125.5; also note the preposition hal.

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Psalm One-Hundred and Twenty-Nine

Vs. 1: “Sorely have they afflicted me from my youth,” let Israel now say. Here the collective nation of Israel speaks as a singular person, perhaps referring to past *afflictions* (tsarar). *Youth* can harken back to Egypt before the Exodus. “So they (Egyptians) made the people of Israel serve with rigor” [Ex 1.13]. The psalmist’s exhortation to his audience to say these words in the present bridges the present with the past through liturgical means.

Vs. 2: “Sorely have they afflicted me from my youth, yet they have not prevailed against me. A continuation of liturgically based words, right into vs. 3. Here the presumed Egyptians have not *prevailed* (yakal) over Israel. “He (Jacob) strove with the angel and *prevailed*” [Hos 12.4]. If a patriarch of Israel can prevail against an angel, this psalm’s foes certainly cannot.

Vs. 3: The plowers plowed upon my back; they made long their furrows.” Charash for *to plow* and verbal root for *plowers*. “As I have seen, those who *plow* iniquity and sow trouble reap the same” [Job 4.8]. This verb also means *to fabricate* and is a metaphor for devising evil. “With perverted heart *devises* evil” [Prov 6.14]. The *furrows* (mahanah) are reminiscent of Isaiah’s Suffering Servant: “I gave my back to the smiters” [Is 50.6]. Such wounds the risen Christ bore on his body: “Unless I see in his hands the print of the nails and place my finger in the mark of the nails and place my hand in his side, I will not believe” [Jn 20.25].

Vs. 4: The Lord is righteous; he has cut the cords of the wicked. Havoth (*cord*, singular) implies perversion: “and the great man utters the evil desire of his soul; thus they *weave* it together” [Mic 7.3]. Such bonds the *righteous* (tsadyq) YHWH *cuts* (qatsats). “He breaks the bow and *shatters* the spear” [Ps 46.9].

Vs. 5: May all who hate Zion be put to shame and turned backward! Sug or *turn* (backward) can refer to the psalmist’s enemies as he makes his way through this “Song of Ascents.” Such backward motion is the opposite of his pilgrimage, upwards to Jerusalem.

Vs. 6: Let them be like the grass on the housetops which withers before it grows up. A verse not unlike Mt 13.5: “But when the sun rose they were scorched; and since they had no root they *withered* away.” In the verse at hand, the verb for *wither* is yavash as found in Ps 37.19 with an alternate meaning: “Let the wicked be put to *shame*.” In the verse at hand, the verb shalaph (*grow up*) also means *to draw* (as a sword): “having *drawn* a sword in his hand” [1 Chr 21.16].

Vs. 7: With which the reaper does not fill his hand or the binder of sheaves his bosom. Compare with Rev 14.15: “Put in your sickle and *reap*, for the hour to *reap* has come.” Qatsar is the verbal root for *reaper*; cf. Ps 126.5. Homed (sheaf, singular): “Pray, let me glean among the *sheaves*” [Rt 1.15]. In the verse at hand, the term *bosom* (chetzen) refers to the folds in one’s garment. “And they shall bring your sons in their *bosom*” [Is 49.22], i.e., in the folds of your garment.

Vs. 8: While those who pass by do not say, “The blessing of the Lord be upon you! We bless you in the name of the Lord!” A verse reminiscent of those who cursed the crucified Christ: “And those who *passed by* derided him” [Mt 27.39]. The first sentence with *blessing* (berekah) is general, whereas the second sentence is

specific, “we,” that is, those passing by. These persons differ from the psalmist in this “Song of Ascents” or his fellow pilgrims, following the theme of such psalms.

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Psalm One-Hundred and Thirty

Vs. 1: Out of the depths I cry to you, O Lord! A verse reminiscent of Jonah: “I called to the Lord out of my distress” [Jon 2.1]. Mahamaqym (from hamaq) occurs one other time, Is 51.10: “Was it not you who did dry up the sea, the waters of the great *deep*?” Since Ps 130 continues the theme “Song of Ascents,” perhaps these words may apply to the psalmist in a low valley while ascending to Jerusalem. “Even though I walk through the valley of the shadow of death I fear no evil” [Ps 23.4].

Vs. 2: Lord, hear my voice! Let your ears be attentive to the voice of my supplications! The first sentence simply mentions *voice* (qol), whereas the second sentence has “voice of *supplications*,” tachanun (singular): “Hear the voice of my *supplication* as I cry to you for help” [Ps 28.2]. This noun is from the verbal root chanan, *to have mercy*. Qashav is the verbal root for *attentive* and implies sharpness (of hearing). “Let him *listen* diligently, very diligently” [Is 21.78].

Vs. 3: If you, O Lord, should mark iniquities, Lord, who could stand? Shamar for *to mark* and frequently noted in Ps 119 with regard to keeping of the divine Torah; compare the human shamar in this regard with the divine shamar in the verse at hand. In vs. 3 this verb is with regard to human *iniquities*, haon (singular). “My *iniquities* have overtaken me until I cannot see” [Ps 40.12]. For a reference to hamad (*to stand*): “The fear of the Lord is clean, *enduring* forever” [Ps 19.9].

Vs. 4: But there is forgiveness with you, that you may be feared. *Forgiveness* derives from the verbal root salach which intimates a lifting up (of guilt). “*Pardon* our iniquity and our sin, and take us for your inheritance” [Ex 34.9]. The psalmist instinctively knows that such forgiveness is *with* (him) God, almost as a companion. It’s closely related to *fear* (yare’) of the Lord, here existing after the experience of salach.

Vs. 5: I wait for the Lord, my soul waits, and in his word I hope. Two modes of *hoping* (qawah): “I” and the psalmist’s nephesh. The former may apply to his physical and psychological constitution and the latter to his spiritual nature. Note that *hope* (yachal) is attributed to “I,” not nephesh, and is related to God’s davar (Logos). “For my *hope* is in your ordinances” [Ps 119.43]. In both verses, such yachal has a presence-*in* the Lord, b-.

Vs. 6: My soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning. The Hebrew text lacks “wait” and reads, “My *soul* (nephesh) *to* (l-) the Lord,” a more direct presence (direction towards which) than noted in vs. 5. The verbal root for *watchman* is shamar (cf. vs. 3); the repetition of this phrase indicates an intense longing which here may apply to the preposition l-. Boqer for *morning* indicates the first light of dawn as opposed to the sun coming over the horizon.

Vs. 7: O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plenteous redemption. Yachal is transferred from the psalmist’s soul to Israel, another instance of the collective identity between a person and the nation to which he belongs. Here yachal is “*in* (‘el-)...direction-to...the Lord.”

Such “toward-ness” leads to awareness of two qualities *with* (him) the Lord: chesed and pedoth, from padah. “He will *deliver* my soul in safety” [Ps 55.18]. The verse at hand adds *plenteous* (rav) in the sense of continuous redemption.

Vs. 8: And he will redeem Israel from all his iniquities. The verb here is padah (future tense) whereas in vs. 7 it is a noun. Perhaps this active redeeming amplifies the plenteousness noted there. For *iniquities* (haon, singular), cf. vs. 1.

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Psalm One-Hundred and Thirty-One

Vs. 1: O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. Several types of “loftiness” which may apply to the psalmist on pilgrimage to Jerusalem in this “Song of Ascent:”

-*Heart (lev)* - not *lifted up* (gavah); this verbal root can imply exaltation with respect to honor and arrogance; for the latter: “Hear and give ear; be not *proud*, for the Lord has spoken” [Jer 13.15].

-*Eyes* - not *raised too high* (ramah). “*Be exalted*, O God, above the heavens” [Ps 57.5].

-In Hebrew, “I do not go in great things.”

-In Hebrew, “in wonders *from* (min) me.” The verbal root is pala’ and connotes marvels done by God. “Sing to him, sing praises to him, tell of all his wonderful works” [Ps 105.2]! Here it is acceptable to recount such marvels as opposed to going in them.

Vs. 2: But I have calmed and quieted my soul like a child quieted at its mother’s breast; like a child that is quieted is my soul. Two attributes which the psalmist claims to have done to his nephesh as a prerequisite on his ascent: 1) *calm* (shawah) as in Ps 16.8: “I *keep* the Lord always before me” which implies a watchful ease. 2) *quiet* (damah) as in Ps 62.1: “For God alone my soul *waits* in silence.” This verb can also mean *to be like*: “I *compare* you, my love” [Sg 1.9]. The child derives from the verbal root gamal, *to wean* and has the alternate meaning of *recompense* as in Ps 18.20: “According to the cleanliness of my hands he *recompensed* me.”

Vs. 3: O Israel, hope in the Lord from this time forth and forevermore. Yachal for *hope* as noted, for example, in Ps 130.5. Note that this verb has a direction towards-which, ‘el (*to*) YHWH. Since the psalmist is on pilgrimage the “from this *time*” (heth) may apply to his being in the process of ascending with his fellow pilgrims, Israel; such yachal thus extends *forevermore* or had-holam, that is, not only to their goal (Jerusalem) but afterwards.

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Psalm One-Hundred and Thirty-Two

Vs. 1: Remember, O Lord, in David’s favor, all the hardships he endured. Zakar for *to remember* and from which the noun male is derived. Here the psalmist implies a wish for David’s posterity to continue. The Hebrew reads, “Remember *to* David,” l- or in the direction-towards-which. David’s *hardships* (hanah being the verb) can apply both to what he suffered from King Saul before becoming king as well as when he ruled Israel; the latter hardships stem from his sin against Uriah documented in 2 Sam 11.

Vs. 2: How he swore to the Lord and vowed to the Mighty One of Jacob. Although the above mentioned hardships stem from human sinfulness with respect to God, the verse at hand as well as the rest of Ps 132 seems to apply them to the process of establishing a dwelling place for God. Vs. 2 has King David both *swearing* (savah) an oath and making a *vow* (nadar): “*Make vows* to the Lord and perform them” [Ps 76.11]. This two-fold dedication is directed to the “*Mighty One* of Jacob,” Avyr: “Yet his (Joseph) bow remained unmoved, his arms were made agile by the hands of the *Mighty One* of Jacob” [Gen 49.24]. This attribution to Jacob and God stem to the incident where Jacob wrestles with an angel and prevailed (cf. Gen 32.22-32).

Vs. 3: “I will not enter my house or get into my bed. Words put into David’s mouth by the psalmist which continue through vs. 5. The Hebrew reads, “I will not enter the *tent* of my house” (‘ohel): “See now, I dwell in a house of cedar, but the ark of God dwells in a *tent*” [2 Sam 7.2]. Here yeryhah is used which more specifically means a *veil*: “You shall make the tabernacle with ten *curtains* of fine twined linen and blue and purple and scarlet stuff” [Ex 26.1]. Perhaps the reference to David not going to bed can apply to his sleeping with his (originally illegal) wife Bathsheba (cf. 2 Sam 11).

Vs. 4: “I will not give sleep to my eyes or slumber to my eyelids. *Sleep*: shenah; it can also mean *dream*: “You

sweep men away; they are like a *dream*" [Ps 90.5]. *Slumber* (tenumah) or the act of being asleep: "A little sleep, a little *slumber*, a little folding of the hands to rest" [Prov 6.10].

Vs. 5: "Until I find a place for the Lord, a dwelling place for the Mighty One of Jacob." Maqom for *place*; note its specification as *dwelling place* or mishkan which also means *tent*: "beside the shepherds' *tents*" [Sg 1.8]. Keeping in mind reference to Jacob as in vs. 2, this mishkan can be called Peniel, the maqom where he wrestled with an angel, "For I have seen God face to face, and yet my life is preserved" [Gen 32.30].

Vs. 6: Lo, we heard of it in Ephrathah, we found it in the fields of Jaar. Ephrathah: another name for Bethlehem, city of David, and birthplace of Jesus Christ. "But you, O Bethlehem *Ephrathah*, who are little to be among the clans of Judah" [Mic 5.2]. Jaar: place where the ark of the covenant had been kept from the time of Samuel until King David. "And the men of Kiriath-*jearim* came and took up the ark of the Lord and brought it to the house of Abinadab on the hill" [1 Sam 7.1].

Vs. 7: "Let us go to his dwelling place; let us worship at his footstool!" I.e., let us go to the house of Abinadab (cf. vs. 6) and later, to the Jerusalem temple. Keep in mind that the ark was located here after the Philistines returned it when God afflicted them with infirmities (cf. 1 Sam 6). Mishkan: *dwelling place* as in vs. 5; *footstool*: (hadom). "Extol the Lord our God; *worship* (shatach) at his *footstool*" [Ps 99.5]!

Vs. 8: Arise, O Lord, and go to your resting place, you and the ark of your might. Menuchah: *resting place* as in Ps 116.9, which can intimate the final destination of the ark. "So David went and brought up the ark of God from the house of Obedom to the city of David with rejoicing" [2 Sam 6.12]. The *ark* or 'aron is first mentioned in Ex 25.10 to Moses on top of Mount Sinai: "They shall make an *ark* of acacia wood." The verse at hand has 'aron related to divine *might* or hoz; furthermore, there is a distinction between 'aron and the Lord (i.e., "*you and...*").

Vs. 9: Let your priests be clothed with righteousness, and let your saints shout for joy. A liturgical procession composed of two groups: 1) kohen for *priest* (singular), not especially of the tribe of Levi. "And I will raise up for myself a faithful *priest*" [1 Sam 2.35]. Moses prescribed that such priests were to have special *clothing* (lavash, verb): "And the finely worked *garments*, the holy *garments* for Aaron the priest and the *garments* of his sons, for their service as priests" [Ex 31.10]. In the verse at hand, the invisible garment of tsedaqah or *righteousness* is desired.

The *saints* (chasyd, singular) are those who practice chesed; their liturgical role is *to shout for joy* or ranan.

Vs. 10: For your servant David's sake do not turn away the face of your anointed one. Mashych: *anointed one*, which can refer to David's successor, Solomon. "Thus says the Lord to his *anointed*, to Cyrus" [Is 45.1]. From God's favor towards David sprang the rest of his lineage: "I will defend this city to save it, for my own sake and for the sake of my servant David" [Is 37.35].

Vs. 11: The Lord swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne. The contents of this oath continues into the next verse. The Hebrew text reads, "The Lord swore (in) *truth* ('emeth)." The contents of this *swearing* (savah): that the implied successor to David, Solomon, will reign after him. "Did you not, my lord the king, *swear* to your maid servant saying 'Solomon your son shall reign after me, and he shall sit upon my throne'" [1 Kg 1.13]?

Vs. 12: If your sons keep my covenant and my testimonies which I shall teach them, their sons also forever shall sit upon your throne." For an account of King David's other sons, especially Adonijah who set himself up to succeed his father, cf. the first few chapters of 1 Kings. I.e., both Adonijah and his supporters, along with later kings of Israel, often did not keep (shamar) God's covenant and testimonies. Note that the verse at hand has this keeping situated in the future, that is, future periods of when David's successors will reign. During this time each king will have the opportunity to be *taught* (lamad) about God's covenant and testimonies. The genealogy of Jesus Christ (cf. Mt 1), for example, refers to David's successors and finds fulfilment in Christ who "forever shall sit upon your throne."

Vs. 13: For the Lord has chosen Zion; he has desired it for his habitation. Here *chose* (bachar) and *desire* ('awah) are the same, just as Zion and *habitation* (moshav) which are the objects of these two verbs. For a reference to the latter, cf. Ps 1.1: "Not sits in the *seat* of scoffers."

Vs. 14: "This is my resting place forever; here I will dwell, for I have desired it. God again speaks from here through vs. 18, the conclusion of Ps 132. *Menuchah* or *resting place* as in vs. 8, which is also Zion as noted in the previous verse. *Yashav* or *to dwell* in the sense of taking up permanent residence which God has *desired* ('awah), again as in vs. 8.

Vs.15: I will abundantly bless her provisions; I will satisfy her poor with bread. As soon as God has shown predilection for Zion, he does the same for the *poor* or 'evyon (singular) who are satisfied. Note that the verb here (*savah*) is the same as to *swear* (an oath) as in vs. 11. *Tsydah* for *provisions* usually in the sense of for a journey. "Joseph gave orders...to give them *provisions* for the journey" [Gen 42.25]. Implied in vs. 15 is that such provisions are temporary; perhaps that the poor are on a journey or better, on pilgrimage in the "Song of Ascents."

Vs. 16: Her priests I will clothe with salvation, and her saints will shout for joy. A verse similar to 9, only here the clothing is *salvation*, *yeshah* or "Jesus."

Vs. 17: There I will make a horn to sprout for my anointed. "There" obviously refers to Zion of vs. 13 but can intimate the *yeshah*...the "Jesus"...of the priests who minister in the Jerusalem temple. The *horn* (*qeren*) as in Ps 18.2: "The *horn* of my salvation" or belonging to "my Jesus," this term signifying divine favor towards the lineage of David. For *mashyach* or *anointed*, cf. vs. 10, which will *sprout* or *tsamach*. A derivative of this term: "Behold, the man whose name is the *Branch*: for he shall grow up in his place, and he shall build the temple of the Lord" [Zech 6.12].

Vs. 18: His enemies I will clothe with shame, but upon himself his crown will shed its luster." Compare the clothing in this verse with that regarding the priests of vss. 9 and 16: righteousness and salvation. *Crown* or *netser* can also mean *consecration* (of a priest): "Neither shall he go out of the sanctuary nor profane the sanctuary of his God; for the *consecration* of the anointing oil of his God is upon him" [Lev 21.12]. *Tsuts* or *shed luster*; another meaning is to look forth (in the sense of emitting light): "Behold, there he stands behind our wall...*looking* through the lattice" [Sg 2.9].

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Psalm One-Hundred and Thirty-Three

Vs. 1: Behold, how good and pleasant it is when brothers dwell in unity! Two adjectives for describing fraternal *unity* ('achym, from 'achad): *tov* and *nahym*, the latter as in Sg 1.16: "Behold, you are beautiful, my beloved, truly *lovely*." Perhaps in this "Song of Ascents" the psalmist has just entered Jerusalem and notes the harmony of its inhabitants.

Vs. 2: It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron, running down on the collar of his robes! The unity of vs. 1 is dynamic or in motion, similar to *oil* (*shemen*), more specifically, that oil used for anointing priests, of which Aaron is the predecessor. "And you shall take the anointing *oil* and pour it on his head and anoint him" [Ex 29.7]. *Mad* or *robe* is an ample garment which can mean a rug on which nobles sit: "Tell of it, you who ride on tawny *asses*, you who sit on rich carpets" [Jud 5.10].

Vs. 3: It is like the dew of Hermon which falls on the mountains of Zion! For there the Lord has commanded the blessing, life forevermore. Another description of fraternal unity: Hermon is the highest peak of Syria, a nation traditionally at enmity with Israel. Ps 42.6 speaks of Hermon as a place of exile from which the psalmist wishes to return. The *dew* (*tal*) from this mountain signifies distillation or the essential part of Syria submitting to the preeminence of Zion. "From the womb of the morning like *dew* your youth will come to

you" [Ps 110.3], that is, to you in Zion. For reference to the mountains surround Zion, cf. Ps 125.2. Note that the Lord commands blessing on these mountains in distinction to Zion proper; perhaps he wishes the surrounding territory to be secure and thus impart to Zion "life forevermore." Keeping in mind Ps 132 which preceded this psalm, such life is transmitted through the successors of King David.

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Psalm One-Hundred and Thirty-Four

Vs. 1: Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord! *Come* or *hineh* in the sense of "behold." Such beholding is directed to the Lord's servants who are watchmen at night in his house or in the temple at Jerusalem. This exhortation is to be watchful during the night hours and may be paralleled with Ps 16.7: "I bless the Lord who gives me counsel; in the *night* also my heart instructs me." For a New Testament parallel: "She (Anna) did not depart from the temple, worshipping with fasting and prayer *night* and day" [Lk 2.37].

Vs. 2: Lift up your hands to the holy place, and bless the Lord! The Hebrew text reads, "Lift up your hands ('in') the *holy place* (qodesh)" i.e., such lifting is a form of praise from which flows *blessing* (barak). This gesture may be assumed to take place at night as noted in the previous verse.

Vs. 3: May the Lord bless you from Zion, he who made heaven and earth! A reciprocal *blessing* (barak) from the Lord or in response to that of vs. 2. The source of this blessing is Zion from which it is given by people or perhaps by those who have come to Zion on pilgrimage in this "Song of Ascents." First comes the Lord followed by Zion followed by heaven and earth.

Ps 134 concludes the "Songs of Ascents" begun with Ps 120.

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Psalm One-Hundred and Thirty-Five

Verses one through three contain a number of *praises* (halal, verb) directed to YHWH:

- general exhortation to halal the Lord.
- halal with respect to the divine *name* or *shem*.
- halal by those standing in the Lord's house (cf. Ps 134.1).
- halal by those standing in the *courts* of the Lord's house, *chatser* (singular; cf. Ps 116.19).
- halal because the Lord is *good* (tov) and *gracious* (nahym; in the sense of *pleasant*, cf. Ps 133.1).

Vs. 4: For the Lord has chosen Jacob for himself, Israel as his own possession. The Lord *chooses* (bachar) Jacob: "Blessed is the nation whose God is the Lord, the people whom he has chosen as his heritage" [Ps 33.12]! He also makes Israel his *possession* (segulah). This latter term implies not just people but all its wealth. "Now therefore, if you will obey my voice and keep my covenant, you shall be my own *possession* among all peoples" [Ex 19.5]. Two verses earlier (vs. 3) the Lord mentions both Jacob and Israel: "Thus you shall say to the house of Jacob, and tell the people of Israel."

Vs. 5: For I know that the Lord is great, and that our Lord is above all gods. Here YHWH is recognized (yadah or *to know*) as *gadol*; also the first person plural is used with respect to YHWH to make a sharper contrast between him and other *gods* ('elohym). Note the preposition *min*, more specifically *from*, which enhances this separation.

Vs. 6: Whatever the Lord pleases he does, in heaven and on earth, in the seas and all the deeps. Here the divine *will* (verbal root is *chaphats*, *to please*) is one with divine activity; it extends to four quadrants. Note the difference between *seas* (yam, singular) and *deeps* (tehom, singular); the former refers to large bodies of water proper whereas the latter to the primal waters as in Gen 1.2 and Ps 107.26: "They mounted up to heaven, they

went down to the depths.” The verse at hand begins from the ethereal region and works downward.

Vss. 7-12 list the object of divine chaphats which may be outlined as follows. Note the close identity between natural phenomena and divine intervention in human affairs which are perceived as one and the same:

- clouds rise.
- lightnings for rain.
- brings forth wind from storehouses.
- smote first-born of Egypt.
- sent signs and wonders against Pharaoh.
- smote many nations.
- slew mighty kings.
- slew Sihon.
- slew Og.
- slew kingdoms of Canaan.
- made their land (Sihon and Og implied) to Israel as heritage.

Vs. 13: Your name, O Lord, endures forever, your renown, O Lord, throughout all ages. The divine shem stands *forever*, leholam; his *renown* or zekar (from zakar, *to remember*) endures “to generation and generation” according to the literal reading of the Hebrew text. *Generation* or dor implies the “begetting” of zakar which as noted several times earlier, implies propagation. For an alternate meaning, cf. Hos 12.5: “The Lord the God of hosts, the Lord is his *name*.”

Vs. 14: For the Lord will vindicate his people and have compassion on his servants. Dyn for *vindicate* also means *to judge* which here applies to the Lord’s people. Nacham for *compassion* as applied to the Lord’s servants. “Your rod and your staff, they *comfort* me” [Ps 23.4].

Vs. 15: The idols of the nations are silver and gold, the work of men’s hands. The nature of such idols may be outlined as follows, running to vs 18:

- idols belong to the *nations* or goym, those peoples usually in conflict with Israel.
- idols have mouths but cannot speak.
- idols have eyes but cannot see.
- no breath in idols’ mouths.
- those who make them are like them; contrast with Gen 1.26: “Let us make man in our image, after our likeness.”

Vss. 19-21 (to the conclusion of Ps 135) contains the following exhortations to different groups to *bless* (barak) YHWH. Note that the houses of Aaron and Levi are priestly classes, thereby situating these exhortations in a liturgical (temple) context:

- house of Israel.
- house of Aaron.
- house of Levi.
- people who fear the Lord.
- Lord blessed from Zion who dwells in Jerusalem.

Ps 135 ends as it begins with the refrain “Praise the Lord” or halelu-yah.

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Psalm One-Hundred and Thirty-Six

This psalm contains after each verse the refrain “for his steadfast love endures forever,” ky leholam chasedu (i.e.,

cheded). Note that the Hebrew lacks a verb (“endure”):

- thanks* (yadah) to the Lord because he is *good* (tov).
- thanks to God of gods or lordship over the gods of the goym.
- thanks to *Lord of lords* (‘adony, used in both cases).
- God who does *wonders* (pala’ being the verbal root).
- made heavens by *understanding* or tavun. “For the Lord gives wisdom; from his mouth come knowledge and *understanding*” [Prov 2.6].
- spread out* earth upon waters, raqah. “Can you, like him, *spread out* the skies, hard as a molten mirror” [Job 37.18]?
- made great lights or sun and moon.
- sun to rule day.
- moon and stars to run night.
- smote first-born of Egypt.
- brought Israel out from Egypt.
- brought Israel out from Egypt with strong hand and outstretched arm.
- divided Red Sea.
- made Israel pass through Red Sea.
- overthrew Pharaoh and his host.
- led people through wilderness.
- smote great kings.
- slew famous kings.
- slew Sihon, king of Amorites.
- slew Og, king of Bashan.
- gave their lands as heritage; cf. Ps 135.12.
- gave their lands as heritage to Israel.
- remembered* (zakar) us in our *low estate* (shaphal being the verbal root).
- rescued* (paraq, basically, *to break off*) us from foes. “*Break off* your sins by practicing righteousness” [Dan 4.27, LXX].
- gives food to all flesh.

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Psalm One-Hundred and Thirty-Seven

Vs. 1: By the waters of Babylon, there we sat down and wept when we remembered Zion. A song of exile in Babylon: “So shall Babylon the great city be thrown down with violence” [Rev 18.21]. With this New Testament image in mind as preceding the descent of the heavenly Jerusalem, the exiles singing Ps 136 may be said to await its descent. *Waters*: nahar (*stream*, singular), which may refer to the Tigris and Euphrates rivers. On the banks of these rivers Israel (“we”) *wept* (bakah) at the memory of Zion, their true home. Zakar is the verb for *remember* with its connotations of propagation as noted several times earlier. Compare this image with that of Ps 23.3: “He leads me beside still waters; he restores my soul,” that is, Zion’s still waters.

Vs. 2: On the willows there we hung up our lyres. *Willows*: herev (verbal root means *to set* as the sun) as in Is 15.7: “Therefore the abundance they have gained and what they have laid up they carry away over the Brook of the *Willows*.” Upon such trees the Israelites hung their *harps* (kinor) out of sorrow for being exiled from their homeland: “Praise the Lord with the lyre, make melody to him with the *harp* of ten strings” [Ps 33.2]!

Vs. 3: For there our captors required of us songs, and our tormentors, mirth, saying, “Sing us one of the songs of Zion!” “There” obviously refers to Babylon and in light of the last two verses, on the banks of the implied Tigris and Euphrates rivers. I.e., they wish the Israelites to take down their harps from the willows and play a *song* (shyr) of Zion. “Be exalted, O Lord, in your strength! We shall *sing* and praise your power” Ps 21.13]! It can be implied that most of Zion’s songs (liturgical by nature) praise YHWH; perhaps the captors in Babylon did not realize this and upon hearing them, were moved to set the Israelites free. *Mirth*: from the verbal root

samach. "I will be glad and exult in you" [Ps 9.2]; another implication of samach in God initially unrealized by the Babylonians.

Vs. 4: How shall we sing the Lord's song in a foreign land? 'Admath nekar: *foreign land* or a place where the goym live of which the Babylonians are one. With this verse in mind, cf. 2 Kg 5.17: "I (Naaman) pray you, let there be given to your servant two mules' burden of *earth* ('adamah)" that he may take home to Syria. Naaman thus wished the physical presence of Israel's to sanctify his home of Syria. Although there is no record, perhaps the Israelites brought some of their own 'adamah into exile thus sanctifying Babylon.

Vs. 5: If I forget you, O Jerusalem, let my right hand wither! The Hebrew text lacks "wither." The verb *to forget* (shakach) occurs twice, the second time reading "let my right hand *forget*" with regard to Jerusalem. Perhaps the psalmist has in mind the "right hand" of Ps 110: "The Lord says to my lord: 'Sit at my right hand,'" that is, in the Jerusalem temple.

Vs. 6: Let my tongue cleave to the roof of my mouth if I do not remember you, if I do not set Jerusalem above my highest joy! This verse alludes to dying of thirst which is equivalent to not *remembering* (zakar) Jerusalem, that is, of "giving birth" to Jerusalem in Babylon where Israel is exiled. The verb *to set* here is halah, to go up; its upward motion is emphasized by the preposition hal, *above* or *on*. *Highest*: ro'sh or head as in Prov 1.7: "The fear of the Lord is the *beginning* of knowledge." *Joy*: another instance of the verb samach.

Vs. 7: Remember, O Lord, against the Edomites the day of Jerusalem, how they said, "Raze it, raze it! Down to its foundations!" Another instance of zakar (*remember*) which assumes special importance in a foreign land. Here it is with regard to Edomites who helped the Babylonians sack Jerusalem (587-6 B.C.; cf. Ob 10-14; 2 Kg 25.8-12). Harar for *to raze*: "(Chaldeans) *razed* her palaces, they made her a ruin" [Is 23.13]. Nevertheless, *foundations* (yesod, singular) are still present and cannot be destroyed. "And the wall of the city had twelve *foundations*, and on them the twelve names of the twelve apostles of the Lamb" [Rev 21.14].

Vs. 8: O daughter of Babylon, you devastator! Happy shall he be who requites you with what you have done to us! "Daughter" represents a personification of Babylon which to Israelite eyes is more aptly called *devastator* or shedudah. Addition of second person singular ("you") intensifies the hatred. The verb *requite* or shalam (verbal root for shalom) suggests giving back to Babylon the fullness of what she had done to Israel.

Vs. 9: Happy shall he be who takes your little ones and dashes them against the rock! 'Ashry as in Ps 1.1, here with an act of vengeance. Holel for *little one* (singular): "Or why was I not as a hidden untimely birth, as *infants* that never see the light" [Job 3.16]? Naphats for *to dash* connotes scattering: "from these was all the earth *dispersed*" [Gen 9.19]. The *rock* or selah (connotes height) can apply to God: "'My shield, and the horn of my salvation, my *stronghold*" [Ps 18.2].

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Psalm One-Hundred and Thirty-Eight

Vs. 1: I give you thanks, O Lord, with my whole heart; before the gods I sing your praise. Here *giving thanks* (hadah) is done by the psalmist's whole lev; the "*before-ness*" (neged) can suggest that he is in a pagan temple *singing* divine praise (zamar). "Be exalted, O Lord, in your strength! We will *sing* and praise your power" [Ps 21.13]!

Vs. 2: I bow down toward your holy temple and give thanks to your name for your steadfast love and your faithfulness; for you have exalted above everything your name and your word. With the last verse in mind, we may say that the psalmist, present in a pagan temple, *bows down* (shatach) in the direction ('el) of YHWH's *temple* or heykal: "Let us *worship* at his footstool" [Ps 132.7]. Such worship has in mind divine chesed and 'emeth.

Continuing with the theme of being within a pagan temple, the psalmist says that the divine shem and 'imrah

transcend all other things; gadal is the verb used here, *to be great*, not just in reference to anything above.

Vs. 3: On the day I called, you did answer me, my strength of soul you did increase. Call and answer take place in one kairos, literally, “*in* (b-) the day.” The second part of this verse reads in Hebrew, “you *strengthened* me in my soul (with) strength.” The verb rahav can allude to pride: “the youth will be *insolent* to the elder” [Is 3.5]. In the verse at hand, rahav has as its object hoz, present in the psalmist’s nephesh.

Vs. 4: All the kings of the earth shall praise you, O Lord, for they have heard the words of your mouth. Here kings *praise* (yadah) the Lord as the psalmist does in vs. 1. This verse is reminiscent of the Queen of Sheba: “The report was true which I heard in my own land of your affairs and of your wisdom” [1 Kg 10.6]. ‘Imrah for *words* (singular) is the same term as in vs. 2, only in the verse at hand, they are associated with the divine mouth.

Vs. 5: And they shall sing of the ways of the Lord, for great is the glory of the Lord. Another result of hearing of divine words directly, that is, from the Lord’s mouth: *sing* or yashar. The object of yashar are his *ways*, derek (singular). Note that the Hebrew text reads, “They shall sing *in* (b-) the ways.” Such ways seem to lead to God’s kavod or *glory* which guides people on the way.

Vs. 6: For though the Lord is high, he regards the lowly; but the haughty he knows from afar. Two contrasting types of height: that of YHWH (rom) and the *haughty* (govah); for the latter, cf. 2 Chr 26.16: “But when he was strong he grew *proud*, to his destruction.” In the context of vs. 6, “afar” suggests distance from *above* (rom) from which stems yadah or *knowledge*. However, with regard to the *lowly* (shaphal) there is no separation or perception of distance from above.

Vs. 7: Though I walk in the midst of trouble, you preserve my life; you stretch out your hand against the wrath of my enemies, and your right hand delivers me. Tsarah: *trouble*: “In the day of my *trouble* I call on you” [Ps 86.7]. The psalmist walks in its very center, qerev. Compare vs. 7 with Ps 23.4 (quoted regarding Ps 135.15): “Even though I walk through the valley of the shadow of death, I fear no evil.” The Hebrew text has for “you preserve my life”: “you will revive me,” presuming that the psalmist has been dead.

While in this tsarah, God extends his hand against the psalmist’s enemies; this hand is not specified, whereas the last part of vs. 7 has “right hand” associated with *deliverance* (yashah or “Jesus”).

Vs. 8: The Lord will fulfil his purpose for me; your steadfast love, O Lord, endures forever. Do not forsake the work of your hands. *Fulfil* or gamar in the sense of finishing something; can also mean *to fail*, implying another type of end: “O let the evil of the wicked *come to an end*” [Ps 7.9]. In the verse at hand, the Hebrew text lacks “his purpose.” Such completion is effected by divine chesed which transcends (“forever”) the limited application which the psalmist intimates. Raphah for *forsake*; can also apply to negligence which is a worse state than abandonment. “For if they are *idle*” [Ex 5.8].

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Psalm One-Hundred and Thirty-Nine

Vs 1: O Lord, you have searched me and known me! Chaqar as in Ps 44.21: “Would not God *discover* this? For he knows the secrets of the heart.” From this searching (which sets the tone for the entire psalm) results divine *knowledge*, yadah.

Vs. 2: You know when I sit down and when I rise up; you discern my thoughts from afar. Yadah is extended from a general search of the psalmist to his sitting and rising, presumably at night when he is asleep and not conscious of God. Byn for *discern* in the sense of understand; it applies to *thoughts* (reah, singular) which also means a *companion*: “This is my beloved and this is my *friend*, O daughters of Jerusalem” [Sg 5.16]. Rachoq (*afar*) suggests that God is not subject to human thoughts, i.e., he transcends them.

Vs. 3: You search out my path and my lying down and are acquainted with all my ways. Zarah for *search out*, a verb which basically means *to scatter*. Another meaning is *to winnow*: “A hot wind from the bare heights in the desert toward the daughter of my people, not to *winnow* or *cleanse*” [Jer 4.11]. Here the implication is that God “scatters” his efforts to find the psalmist on his *path* (‘arech) and *lying down* (revah). As for his *ways* (derek, singular), the verb *sakan* alludes to knowledge in the sense of intimate acquaintance; another form means *to endanger*. “Come, go to this *steward*, to Shebna, who is over the household” [Is 22.15]. Note that ‘arech suggests more a wandering than a straight-forward advancement with regard to derek.

Vs. 4: Even before a word is on my tongue, lo, O Lord, you know it altogether. Here yadah is applied to hidden *words* (milah, singular) or those not yet spoken; the adverb kulah (*altogether*) emphasizes the fact that divine knowing is all encompassing.

Vs. 5: You beset me behind and before and lay your hand upon me. Another set of opposites or complementary activities, this time *behind* (‘achor) and *before* (qedem), both of which are the object of divine *besetting*, tsur, as with a city: “Joab led out the army...and came and *besieged* Rabbah” [1 Chr 20.1]. Such attack is frontal whereas the laying of God’s hand comes from above (hal, “on me”).

Vs. 6: Such knowledge is too wonderful for me; it is high, I cannot attain it. Dahath (*knowledge*) is pala’ as in Ps 40.5: “You have multiplied, O Lord my God, your *wondrous deeds*.” The Hebrew text lacks “high” but reads “*from me*” (min) suggesting true transcendence from the human sphere. Again, the Hebrew is vivid by continuing, “I am not able to it.” The preposition *to* (l-) alludes to human attempts (on the horizontal plane, as it were) to reach that which is above.

Vs. 7: Where shall I go from your Spirit? Or where shall I flee from your presence? God’s Ruach is everywhere, and the psalmist rhetorically asks with regard to this pervasiveness, ‘anah (*where*). Note use of the preposition min, *from*, as noted in vs. 6. The second sentence of vs. 7 has *presence* or panym which connotes a face and hence vision. Since a face is more localized compared with Ruach, a stronger verb is used, *flee* (barach).

Vs. 8: If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! Two examples come to mind: Elijah’s ascent into heaven (2 Kg 2.11+) and Jonah’s descent into the sea (Jon 2). Both extremes find God present, hineh (*there*; also implies a beholding). Salaq or *ascend* as in Dan 7.3: “And four great beasts *came up* out of the sea, different from one another.” The opposite motion pertains to an abiding in Sheol, *make bed* or yatsah: “the worms are *spread* under you” [Is 14.11] which is also followed by hineh.

Vs. 9: If I take the wings of the morning and dwell in the uttermost parts of the sea. After the vertical movement of vs. 8, the psalmist moves to a horizontal movement: shachar (*morning*); note the alternate word, boqer, which applies to the actual break of dawn. Wings as applied to shachar can refer to the streaking of clouds on the eastern horizon which beckon the psalmist to come eastwards. The sea is west of Israel and suggests sunset; ‘acharym (‘achar) literally means *behind* or *after*, that is, *after* the sun has set. For Israel Tarshish or modern Spain is symbolic of this region, the destination of Jonah (cf. Jon 1.3).

Vs. 10: Even there your hand shall lead me, and your right hand shall hold me. Two hands: an unspecified one (left?) and a right one; former *leads* (nachah) as in Ps 23.3: “He *leads* me in the paths of righteousness.” The latter *holds* (‘achaz) him in the sense of a permanent or tight grip. “And Joab’s right hand *took hold* of Amasa’s beard” [2 Sam 20.9]. Both actions are in the future, and with the image of Jonah in mind as in vs. 9, they may be said to take place while the prophet was in the whale’s belly.

Vs. 11: If I say, “Let only darkness cover me, and the light about me be night.” This is the only verse of Ps 139 where the psalmist’s words are addressed to himself as coming from another person. Here again is a contrast, *darkness* (choshek) and *light* (‘or). The former has shuph which connotes an attack: “who *falls upon* me as in a tempest” [Job 9.17]. Perhaps the psalmist is rhetorically altering the process of creation in Genesis, that is, of God creating day and night.

Vs. 12: Even the darkness is not dark to you, the night is bright as the day; for darkness is as light with you. A key word here is *as* (ky-), in the second part of this verse attached to darkness and light: “*as* darkness *as* night” according to the Hebrew text. God transcends both *choshek* and ‘or because he dwells in the heavens: “He who dwells in the heavens laughs” [Ps 1.4].

Vs. 13: For you did form my inward parts, you did knit me together in my mother’s womb. The psalmist can refer to this inward making hidden from light because he implied a similar action in the last two verses. The Hebrew text reads, “for you possessed my *reins*” (*kilyah*, singular) which signifies the seat of human desires and affections. “God tries the *reins* and the heart” [Jer 11.20]. The verb in the verse at hand is *qanah*; its use here suggests that God did not originally possess the psalmist’s reins but did so later.

In place of “knitting” the Hebrew reads “you *covered* me” (*sakak*): “He will *cover* you with his pinions” [Ps 93.4]. For a reference in conjunction with womb, cf. Lk 1.15: “He (John the Baptist) will be filled with the Holy Spirit, even from his mother’s *womb*.”

Vs. 14: I praise you, for you are fearful and wonderful. Wonderful are your works! You know me right well. The object of the psalmist’s *praise* (*yadah*) is according to the Hebrew, “For I am fearfully and wonderfully made.” Two elements which contributed to his fashioning: *fearful* (from *yare’*) and *wonderful* (from *pala’*), both of which connote respect for human creation; used as adverbs to describe the actual process. The second term is applied to divine creation in general which shares the same detailed care and respect.

This verse concludes with the psalmist being an object of divine *yadah*; more so, *me’od*, which suggests something done *excessively*.

Vs. 15: My frame was not hidden from you when I was being made in secret, intricately wrought in the depths of the earth. Three observations with regard to human growth before birth:

- 1) *Frame*: *hetsem* or *bone* because it forms the human structure. For another use, cf. Gen 7.13: “On that *very same* day” or on the “structure” or “bone-ness” of that day where “day” is equivalent to a *kairos* event. *Kachad* for *to hide* suggests a denying. Cf. Ps 40.10 for this.
- 2) In *secret* or *seter* (*satar*) another type of hidden activity. “*Hide* me in the shadow of your wings” [Ps 17.8].
- 3) *intricately wrought* or *raqam* in the sense of adorning with colors, that is, something that has already been fashioned. “And you shall make a screen for the door of the tent of blue and purple and scarlet stuff and fine twined linen, *embroidered* with needlework” [Ex 26.37]. In the verse at hand, such *raqam* was in the earth’s depths where the prophet Jonah was fashioned anew (cf. Jon 2).

Vs. 16: Your eyes beheld my unformed substance; in your book were written every one of them, the days that were formed for me, when as yet there was none of them. *Golem* or *unformed substance*, namely, something rolled together, the only reference in the Bible. For the verbal root: “Then Elijah took his mantle and *rolled* it up and struck the water” [2 Kg 2.8]. The simple verb *raha* is used in vs. 16 for *to see*.

In the second part of vs. 16 days are noted as already having been made while the psalmist is in the womb. Such days are recorded in God’s *book* or *sepher*, a term often referring to the covenant: “Then he took the *book* of the covenant and read it in the hearing of the people” [Ex 24.7]. Perhaps the divine association of human “days” can refer to their potential as *kairos* events.

Vs. 17: How precious to me are your thoughts, O God! How vast is the sum of them! Divine *thoughts* or *reah* (singular) were mentioned in vs. 2 as being human. In the verse at hand their vastness begins in vs. 16, that is, when the psalmist was just conceived. The verb *hatsam* (cf. *hetsem*, vs. 15) means *to bind* and is associated with the noun *r’osh*, *sum* (connotes a beginning) in the sense of having a source. “Who has declared this from the *beginning*” [Is 41.26]?

Vs. 18: If I would count them, they are more than the sand. When I awake, I am still with you. The verb *to count* is *saphar*, from which *sepher* or *book* is derived (cf. vs. 16); it is applied to divine *reah* or *thoughts*. The

second sentence of vs. 18 has the psalmist *waking up* or cuts as from the slumber of death: “And many of those who sleep in the dust of the earth shall *awake*” [Dan 12.2]. With this verse in mind, perhaps the psalmist connotes his waking with resurrection: he is still with God.

Vs. 19: O that you would slay the wicked, O God, and that men of blood would depart from me. The next few verses (to 22) are a departure from the psalmist’s contemplation of divine proximity where he expresses loathing towards anyone hostile to it. Qatal for *to slay* as in Job 13.15: “Behold, he will *slay* me; I have no hope.” Those with blood on their hands are not necessarily slain but like Cain who is cursed because the “ground has opened its mouth to receive your brother’s *blood*” [Gen 4.11], they are condemned to depart from the psalmist. “Behold, you have driven me (Cain) this day away from the ground” [Gen 4.14].

Vs. 20: Men who maliciously defy you, who lift themselves up against you for evil! Those who defy God or in Hebrew, “speak against you wickedly,” are similarly commanded to depart from the psalmist. The second half of vs. 20 reads according to the (unclear) Hebrew text, “lift up to *vanity* your enemies” (shawe’; cf. Ps 127.1).

Vs. 21: Do I not hate them that hate you, O Lord? And do I not loathe them that rise up against you? Reciprocal action: *hatred* (sana’, the verb) for hatred. “All who *hate* me (wisdom) love death” [Prov 8.36]. The second sentence of vs. 21 parallels the psalmist’s *loathing* (qut; implies a cutting off) with people who rise against YHWH. “They will be *loathsome* in their own sight for the evils which they have committed, for all their abominations” [Ezk 6.9]. Note the similar sound of the two words, qut and qum (*rise up*). The preposition b- (*in*) is prefixed to qum indicating that the psalmist’s hatred is fully present in those he loathes.

Vs. 22: I hate them with perfect hatred; I count them my enemies. Another mention of sana’, *to hate*, only here *perfected* or kalah which implies bringing to an end, usually with regards to consuming it. “I will send the sword after them until I have *consumed* them” [Jer 9.16]. The second half of vs. 22 reads in Hebrew, “to my enemies they are *to me*.” Note the double use of the preposition *to*, l-.

Vs. 23: Search me, O God, and know my heart! Try me and know my thoughts! Chaqar for *to search*, as Ps 139 begins; here it is equivalent to God *knowing* (yadah) the psalmist’s heart. This psalm concludes with a desire for an ongoing search to prevent the psalmist from becoming like those wicked men he just described. Yadah is allied with bachan (*to try*) and thus applied to the psalmist’s *thoughts* or sarhaphym (used in plural); from the verbal root sarah, *to extend*. The only other reference to this noun is Ps 94.19: “When the *cares* of my heart are many, your consolations cheer my soul.”

Vs. 24: And see if there be any wicked way in me, and lead me in the way everlasting! This concluding verse continues the psalmist’s desire for searching, knowing and trying him by God. The object is to discover any “wicked *way*” (derek) as opposed to that of Ps 119.1: “Blessed are those whose *way* is blameless. Note the location of derek in vs. 24, “in me.” The second part of this verse also has derek but as *everlasting*, holam; the former derek is not everlasting which may be attributed to the psalmist himself, whereas the desire to be *led* (nachah; cf. vs. 10) by God allows him to escape this derek which is a dead end.

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Psalm One-Hundred and Forty

Vs. 1: Deliver me, O Lord, from evil men; preserve me from violent men. Chalats (*to deliver*) as in Ps 18.19: “He *delivered* me, because he delighted in me.” Natsar (*to preserve*) as in Ps 12.7: “Protect us, O Lord, *guard* us ever from this generation.” Former is with regard to “evil men” and latter, “*violent men*” (chamats being the verbal root). “When my soul was *embittered*” [Ps 73.21].

Vs. 2: Who plan evil things in their heart, and stir up wars continually. Chavats for *to plan* which has the basic meaning of *binding*: “And he will *bind* us up” [Hos 6.1]. When associated with *evil* (rahah) in the heart, such devices are intimately fastened to it. From that point it is easy to *stir up* wars, gur, which can also mean to *tarry* as a sojourner. “You will deal with me and with the land where you have *sojourned*” [Gen 21.23]. For “continually” the Hebrew text reads “all the day.”

Vs. 3: They make their tongue sharp as a serpent's, and under their lips is the poison of vipers. Selah.

Nachash for *serpent*, the verbal root of which means *to divine*; it implies a hissing sound. "Do you not know that such a man as I can indeed *divine*" [Gen 44.15]? A *viper* or hakshuv, the only other reference being in Is 59.5, this term defined as a *spider*: "They hatch adders' eggs, they weave the *spider's* web."

Selah or *pause* is used for the reader to consider the evil faced by the psalmist; it is used two more times, vss. 5 & 8.

Vs. 4: Guard me, O Lord, from the hands of the wicked; preserve me from violent men who have planned to trip up my feet. Shamar for *to guard* as frequently noted with regard to the Torah in Ps 119, here pertaining to its opposite, rashah (*wicked*). "But the *wicked* shall do *wickedly*" [Dan 12.10]. Natsar (*to preserve*, cf. vs. 1) with regard to *violent men*, chamats being the verbal root; again cf. vs. 1. These persons *plan* (chashav) to *trip up* the psalmist, dachah, which also means *to thrust away*: "The wicked is *driven away* in his wickedness" [Prov 14.32].

Vs. 5: Arrogant men have hidden a trap for me, and with cords they have spread a net, by the wayside they have set snares for me. Selah. Ga'ah is the verbal root for *arrogant*: "For the Lord of hosts has a day against all that is *proud* and lofty, against all that is lifted up and high" [Is 12.2]. Pach (*trap*) or more properly, a net. "A *trap* seizes him by the heel, a snare lays hold of him" [Job 18.9].

The second part of vs. 5 reads in Hebrew, "they have spread cords as a *net*" (resheth): "And I will spread my *net* over him, and he shall be taken in my snare" [Ezk 12.13]. Mahagal for *wayside* implies a rut in which wheels go. "The *tracks* of your chariot drip with fatness" [Ps 65.12]. The third and last ambush laid for the psalmist are *snares*, moqesh. "The cords of Sheol entangled me, the *snares* of death confronted me" [Ps 18.6].

Vs. 6: I say to the Lord, You are my God; give ear to the voice of my supplications, O Lord! By addressing YHWH as his God, the psalmist hopes that he will be more prompt to listen ('azan, *give ear*) not so much to his *supplications* (tachanun, singular; cf. Ps 130.2) but to their *voice* (qol) which seems to have more sway with God.

Vs. 7: O Lord, my Lord, my strong deliverer, you have covered my head in the day of battle. Three titles: YHWH, 'adony and yeshuah or "Jesus." Such protection of the head intimates a helmet. "And take the *helmet* of salvation ("Jesus" implied, Eph 6.17). Nesheq for *battle* derives from a verbal root meaning to kiss, perhaps because of the intimacy of a military engagement. "For they will make their fires of the *weapons*" [Ezk 39.10].

Vs. 8: Grant not, O Lord, the desires of the wicked; do not further his evil plot! Selah. *Desire* (ma'awaym, used in plural, only here; derived from 'awah) is associated with the rashah or *wicked* (cf. vs. 5). Zemam for *evil plot*, the only instance in the Bible; from a verbal root meaning *to purpose*, both positive and negative. "She *considers* a field and buys it" [Prov 31.16].

Vs. 9: Those who surround me lift up their head, let the mischief of their lips overwhelm them! Note the singular *head* (r'osh) for plural of those surrounding the psalmist, as though a multitude of evil persons had one such head. Kasah for *overwhelm*; more properly, to cover. It seems as though such *mischief* (hamal, fundamental meaning is *to labor*) conspired to "cover" the plotting of evildoers almost to smother them.

Vs. 10: Let burning coals fall upon them! Let them be cast into pits, no more to rise! The verb mut for *fall upon* which as noted in other places (for example, Ps 16.8) means to shake as an earthquake. For a reference similar to vs. 10: "Who has kept us among the living, and has not let our feet *slip*" [Ps 66.9]. The burning coals are reminiscent of the destruction of Sodom and Gomorrah (cf. Gen 19.24), although kacheleth (*burning coals*) is not mentioned. "Or can one walk upon *hot coals* and his feet not be scorched" [Prov 6.28]?

Pits (mahamorah): the only use of this word in the Bible.

Vs. 11: Let not the slanderer be established in the land; let evil hunt down the violent man speedily! The noun *lashon* (*tongue*) is used for *slanderer*, reminiscent of Jms 3.5: “So the *tongue* is a little member and boasts of great things. How great a forest is set ablaze by a small fire!” The verb *tsod* for *hunt down* more specifically means *to trap* and connotes laying snares. “Will you *hunt down* souls belonging to my people” [Ezk 13.18]? The object of *tsod* is a person who is *chamats* or *violent* (cf. vs. 4).

Vs. 12: I know that the Lord maintains the cause of the afflicted and executes justice for the needy. Two actions done by YHWH to unfortunate people: 1) the verb *dyn* for *maintain* cause connotes judgment, here with respect to the *afflicted* (*hanah* being the verbal root; *hanawym*). 2) shows *mishpat* towards ‘*evyon*).

Vs. 13: Surely the righteous shall give thanks to your name; the upright shall dwell in your presence. *Tsadyq* (singular) and *hadah* (*thanks*). In contrast to this person, those who practice *yashar* (verbal root for *upright*) dwell in the Lord’s presence or *panym* which as noted in Ps 139.8 connotes *face*...such persons live *in* his face. Both righteous and upright have not yet accomplished their goals but will do so (note future tense).

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Psalm One-Hundred and Forty-One

Vs. 1: I call upon you, O Lord; make haste to me! Give ear to my voice when I call to you! *Chush* for *make haste*; in Job 20.2 this verb refers to emotions: “Therefore my thoughts answer me because of my *haste* within me.” The request for God to ‘*azan* (*give ear*) follows the urgency of this haste.

Vs. 2: Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice! *Tephilah* here equals *incense* or *qetorath*; from the verb *qatar*. For a related word, cf. Sg 3.6: “What is that coming up from the wilderness like a column of smoke, *perfumed* with myrrh and frankincense?” *Evening sacrifice* or *minchat-herav*: “One lamb you shall offer in the morning and the other lamb you shall offer in the *evening*” [Ex 29.39]. Christian tradition applies this to Christ’s sacrifice on the cross. For another related verse, cf. Ex 17.12: “So his (Moses) hands were steady until the going down of the sun.”

Vs. 3: Set a guard over my mouth, O Lord, keep watch over the door of my lips! These and the following words or requests stem from this evening sacrifice as in preparation for the coming night. Thus the two requests of a *guard* (*shamrah*) and *watching* (*nitsrah*) may apply to watchmen at night in a city; reference to “door of lips” is the city gate, as it were, through which the enemy enters stealthily.

Vs. 4: Incline not my heart to any evil, to busy myself with wicked deeds in company with men who work iniquity; and let me not eat of their dainties! *Natah* for *incline* in the sense of actively stretching out, here with reference to the psalmist’s *lev*. In addition to *lev*, he bids God not to be engaged in wicked *works* (*halal*; verb connotes both *gleaning* and *binding*). Such *iniquity* or ‘*awen* (implies *vanity* as in Ps 125.5) is the original result of inclining or most likely listening in the interior sense.

To eat with anyone means that one has already met that person and has agreed to sit down and partake of food, thereby extending the conversation. In vs. 4 the psalmist mentions *dainties* or *manhamym*, only use of this term in the Bible.

Vs. 5: Let a good man strike or rebuke me in kindness, but let the oil of the wicked never anoint my head; for my prayer is continually against their wicked deeds. The Hebrew text reads, “Let the righteous strike me, kindness.” Here *tsadyq* and *chesed*—two key qualities of the Bible and of both divine and human relationships—unite to protect the psalmist; it is effected by *striking* him, *halam*. “The lords of the nations have *struck down* its branches” [Is 16.8].

The second part of vs. 5 reads in Hebrew, “an excellent oil shall not break my head,” an obscure text.

The third part of vs. 5 reads in Hebrew, “for continually and my prayer...” The object of this “continuous

prayer” is “wicked deeds.”

Vs. 6: When they are given over to those who shall condemn them, then they shall learn that the word of the Lord is true. A difficult verse in the Hebrew which may run as follows: “When their judges are smitten by the *rock* (selah, as in Ps 137.9).” The second part of this verse may run: “then they shall hear that my words are *sweet* (naham, in the sense of being pleasant),” that is, with regard to the psalmist’s words about the Lord.

Vs. 7: As a rock which one cleaves and shatters on the land, so shall their bones be strewn at the mouth of Sheol. Another obscure verse in the Hebrew text which may run as follows: “Our bones are scattered at the grave’s mouth as when one cuts and cleaves (wood) upon the earth.”

Vs. 8: But my eyes are toward you, O Lord God; in you I seek refuge; leave me not defenseless! ‘El as the preposition *toward* and as distinction from the psalmist *seeking refuge* (chasah), i.e., “*in* (b-) you.” A noun derived from this verbal root is machseh (*refuge*) as in Ps 61.3. To be *defenseless* (harah) implies nakedness. “And the Lord will *lay bare* their secret parts” [Is 3.17].

Vs. 9: Keep me from the trap which they have laid for me and from the snares of evildoers! The verb here is shamar, frequently noted; it is in conjunction with pach (*trap*, vs. 6) and moqesh (*snares*, singular; cf. Ps 140.5).

Vs. 10: Let the wicked together fall into their own nets while I escape. *Nets* (mikmar, singular) as in Is 51.20: “Your sons have fainted, they lie at the head of every street like an antelope in a *net*.” Havar for *to escape* implies a crossing over. “The Lord had dried up the waters of the Jordan for the people of Israel until they had *crossed over*” [Jos 5.1]. However, this verb is not used with respect to the Israelites.

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Psalm One-Hundred and Forty-Two

Vs. 1: I cry with my voice to the Lord, with my voice I make supplication to the Lord. Zahaq for *to cry* which implies calling an assembly. “And they too were *called out* to follow him” [Jud 6.35]. With this in mind, zahaq can be a type of “calling YHWH to assembly” much as he does with regards to Israel, in a liturgical context or otherwise. Tachanun for *supplication*, cf. Ps 130.2.

Vs. 2: I pour out my complaint before him, I tell my trouble before him. Two “befores” (lipany): 1) shaphak for *to pour out* as in Ps 42.4: “These things I remember as I *pour out* my soul.” The word sych is used for *complaint* whose verbal root means to meditate as noted several times with regard to Ps 119. 2) psalmist recounts his *trouble*, tsarah.

Vs. 3: When my spirit is faint, you know my way! In the path where I walk they have hidden a trap for me. Hataph for *to be faint*, here with regard to the psalmist’s very essence or ruach. Another meaning for this verb is *to cover* in the sense of embellish: “The valleys *deck* themselves with grain” [Ps 65.13]. Despite this condition, the psalmist states that God knows his natyv as in Is 43.16: “Thus says the Lord, who makes a way in the sea, a *path* in the mighty waters.” Therefore this natyv or the Red Sea is where the Egyptians sought to *trap* (pach) Israel, but the result was that God had trapped Egypt.

Vs. 4: I look to the right and watch, but there is none who takes notice of me; no refuge remains to me, no man cares for me. Compare with Ps 73.23: “Nevertheless I am continually with you; you hold my right hand.” Four complains with regard to a lack of concern from his fellows:

1) The simple verb ra’ah is used for *to watch*.

2) The verb nakar for *take notice* connotes recognition; from a verbal root with an alternate meaning of estrangement. “The people could not *distinguish* the sound of the joyful shout from the sound of the people’s weeping” [Ez 3.13].

3) no *refuge* or manos: “My high tower and my *refuge*” [2 Sam 22.3].

4) no *care* or *darash* (cf. Ps 119.94), here with regard to the psalmist's nephesh.

Vs. 5: I cry to you, O Lord; I say, You are my refuge, my portion in the land of the living. Two objects of the psalmist's cry: 1) YHWH as *refuge* (*machseh*; compare with *manos*, last verse). 2) YHWH as *portion* (*chalaq*): "For the Lord's *portion* is his people, Jacob his allotted heritage" [Dt 32.9]. This portion has a physical location, 'erets of the living which may apply to Israel as opposed to the *nations*, *goym*.

Vs. 6: Give heed to my cry; for I am brought very low! Deliver me from my persecutors; for they are too strong for me! *Qashav* as in Ps 130.2, because the psalmist is *brought low* as in Ps 116.6; note that *dalah* connotes a hanging-down. *Natsal* for *deliver*, here with regard to the psalmist's persecutors or those who *pursue* (*radaph*) him. "Abram...went in *pursuit* as far as Dan" [Gen 14.14].

Vs. 7: Bring me out of prison that I may give thanks to your name! The righteous will surround me; for you will deal bountifully with me. *Masger* for *prison*, from the verbal root *sagar*. This noun also means an *artisan*: "and the *craftsmen* and the smiths had departed from Jerusalem" [Jer 29.2]. Compare with John the Baptist who remained in prison: "When John heard in *prison* about the deeds of the Christ, he sent word by his disciples" [Mt 11.2]. John did not exit his confinement but was satisfied with hearing about Jesus' miraculous deeds (cf. vs. 5); thus like the psalmist, he gave "thanks to your name."

The *righteous* (*tsadyq*, singular) will *surround* (*katar*) the psalmist; from this verbal root is the noun *keter*, *diadem*...which will surround the psalmist's head.

Gamal for *deal bountifully* as in Ps 119.17: "*Deal bountifully* with your servant, that I may live and observe your word."

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Psalm One-Hundred and Forty-Three

Vs. 1: Hear my prayer, O Lord; give ear to my supplications! In your faithfulness answer me, in your righteousness! A verse similar to many in the Psalter, this one beginning with an appeal for YHWH to *hear* (*shamah*) followed by two others, 'azan and *hanah*. Note that the last one is phrased so as to get God's attention by appealing to his 'emeth and *tsedaqah*.

Vs. 2: Enter not into judgment with your servant; for no man living is righteous before you. By calling himself a *servant* (*havad*; can also apply to a slave) the psalmist puts himself in a lowly position in contrast to divine *judgment* (*mishpat*), well knowing that no person is *righteous* (*tsadaq*) before God. The act of going "into" judgment suggests a serious interchange between the psalmist and God.

Vs. 3: For the enemy has pursued me; he has crushed my life to the ground; he has made me sit in darkness like those long dead. Now attention is shifted to the matter topmost on the psalmist's mind, *pursuit* (*radaph*, cf. Ps 142.6) by his enemy. Note only this but they have *crushed* (*daka'*) his life: "You did *crush* Rahab like a carcass" Ps 89.10]. Also: they made the psalmist sit in *darkness* (*machshak*): "You have put me in the depths of the Pit, in the regions *dark* and deep" [Ps 88.7].

Vs. 4: Therefore my spirit faints within me; my heart within me is appalled. Two aspects of the psalmist's constitution: *spirit* (*ruach*) which *faints* (cf. Ps 142.3, *hadaph*) and *heart* (*lev*) which is *appalled* (*shamam*) which connotes astonishment: "The priests shall be *appalled* and the prophets astounded" [Jer 4.9]. In the verse at hand, *ruach* is located *within* the psalmist (*hal*, literally *on*); *lev* is similarly within him but the preposition *betok* is used.

Vs. 5: I remember the days of old, I meditate on all that you have done; I muse on what your hands have wrought. Three forms of recollection: 1) *remember* (*zakar*) as pertaining to former days, 2) *meditate* (*hagah*) on divine deeds, also in the past: "The young lion *roars* on his prey" [Is 31.4] and 3) *muse* (*sych*) on what divine hands have wrought. "I will *complain* in the bitterness of my soul" [Job 7.11]. I.e., all three pertain to

past wonders which the psalmist wishes to make present in his desperate situation.

Vs. 6: I stretch out my hands to you; my soul thirsts for you like a parched land. Selah. Paras for *stretch*; fundamental meaning of this verb is *to spread out* in the sense of dispersing: “The morning *spread* upon the mountains” [Jl 2.2]. Applied to the psalmist’s hands, they are “dispersed” or extended to the utmost. This reflects his inner situation, that is, his nephesh (according to the Hebrew; “thirst” is lacking) “after you as a parched land.” Hayeph for *parched*; implies languishing: “Cold waters for a *languishing* soul” [Prov 25.25].

Selah is used here, the only occasion in Ps 143, as if to offer a rest bit before moving on to further petitions to God.

Vs. 7: Make haste to answer me, O Lord! My spirit fails! Hide not your face from me, lest I be like those who go down to the Pit. The request to *answer* (hanah) speedily is urgently bound up with the psalmist’s ruach which is *failing* (kalah). He then shifts attention away from this ruach to himself (i.e., “I”) out of fear that the Lord will *hide* (satar) his face which has the power to prevent him from going to the *Pit* (Bor) or Sheol. Cf. Ps 28.1 for the same sentiment regarding the Pit.

Vs. 8: Let me hear in the morning of your steadfast love, for in you I put my trust. Teach me the way I should go, for to you I lift up my soul. Chesed and *morning* (boqer) are intimately connected, this being the time of promise for the coming day. The desire to be *taught* (yadah) with respect to choosing a proper *way* or derek is symbolic of how divine chesed will manifest itself. The psalmist’s nephesh is immaterial and cannot literally be lifted, an action here symbolic of focusing attention on the desire, “Let me *hear* (shamah).”

Vs. 9: Deliver me, O Lord, from my enemies! I have fled to you for refuge! Natsal for to *deliver* from enemies, for according to the Hebrew text, the psalmist has “to you I have *hidden*,” kasah. Note the preposition ‘el (*to*), implying continuous hiding or penetrating this hiding place.

Vs. 10: Teach me to do your will, for you are my God! Let your good spirit lead me on a level path! Lamad and divine ratson on one hand and ruach and myshur on the other. Note that the last part of vs. 10 reads in Hebrew, “lead me into the land of righteousness.” God’s ratson is thus seen as having an object or physical locale, *land* (‘erets).

Vs. 11: For your name’s sake, O Lord, preserve my life! In your righteousness bring me out of trouble! The divine shem and according to the Hebrew, “enliven me;” here shem and life are identified. The Lord’s tsedaqah (*righteousness*) is a type of enlivening, not just for judging as often presented but used here with regard to the psalmist’s nephesh which is in trouble.

Vs. 12: And in your steadfast love cut off my enemies and destroy all my adversaries, for I am your servant. Divine chesed which is implored for two actions on the psalmist’s behalf: *cut off* (tsamath) and *destroy* (‘avad). For the former, cf. Ps 101.8: “Morning by morning I will *destroy* all the wicked in the land.” For the latter, cf. Is 29.14: “For the wisdom of the wise shall *perish*.” ‘Avad is used with respect to the psalmist’s nephesh, for the Hebrew text reads, “destroy all those afflicting my *soul*.” Note that the psalmist calls himself a *servant* (havad; also means slave) at the end of this verse, not its beginning, as if to downplay his inferior position and to increase the chances of God listening to him.

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Psalm One-Hundred and Forty-Four

Vs. 1: Blessed be the Lord, my rock, who trains my hands for war and my fingers for battle. Here YHWH as *rock* or tsur assumes the role as a military trainer (lamad being the verbal root). “The Lord is my *rock* and my fortress” [Ps 18.2]. Keep in mind that lamad is frequently used with regard to learning the Torah. Fingers regarding *battle* (qerav) can apply to more disciplined action such as shooting a bow. Qerav is related to qerev, the interior of something. “Though I walk in the *midst* of trouble” Ps 138.7].

Vs. 2: My rock and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues the peoples under him. Six attributes of YHWH with military connotations

- 1) *rock* or according to the Hebrew, *chesed*.
- 2) *fortress* or *mestudah*. "David took the *stronghold* of Zion" [1 Sam 24.23].
- 3) *deliverer* or *palat*. "The Lord is my rock and my fortress and my *deliverer*" [Ps 18.2]. In the verse at hand, the preposition *l-* (*to, towards*) is used, i.e., "to me."
- 4) *shield* or *magen*. "Fear not, Abram, I am your *shield*" [Gen 15.1].
- 5) place of *refuge* or *chasah*; verb connotes trust. "My rock, in him will I *trust*" [2 Sam 22.3].
- 6) *subdues* or *radah peoples* (him as opposed to more hostile goym); verb implies dominion: "Those who hate you shall *reign* over you" [Lev 26.17].

Vs. 3: O Lord, what is man that you regard him, or the son of man that you think of him? Perhaps this verse could apply to the mortality of the psalmist's enemies just described or even himself. The verb *yadah* is used for *regard* which also means to know in the intimate sense. Note the distinction in this verse: *man* or 'adam and *son of man* or *ben-'enush*; the former is used with the creation of the first man, Adam; the latter is a poetic term as in Ps 55.13: "But it is you, my *equal*, my companion, my familiar friend." *To think* of this latter man, *chashav*, as in Ps 8.4: "What is man that you are mindful of him, and the son of man that you *care* for him?" Compare this verse with the one under consideration.

Vs. 4: Man is like a breath, his days are like a passing shadow. Here 'adam is compared to a *hevel*. "You hate those who pay regard to *vain* idols" [Ps 31.6]. Such is the human essence compared with our temporal (chronos-logical duration) which this verse terms "passing *shadow*" (*tseel*). "The Lord is your *shade* on your right hand" [Ps 121.5]. To have such a shadow *pass* (*havar*) is even more transitory.

Vss. 5-8 contain a number of desires for God to reveal himself as he did at both the Red Sea and Mount Sinai; they may be listed as follows:

- bow* or *natah* heavens; note "*your* heavens."
- come down* or *yarad*.
- touch* mountains or *nagah*; verb implies smiting.
- flash* lightning or *baraq*. "There was thunder and *lightening*" [Ex 19.16].
- scatter* foes or *puts*. "Lest we be *scattered* abroad" [Gen 11.4].
- send arrows.
- rout* them or *hamam*. "The Lord *routed* the Egyptians" [Ex 14.27].
- stretch* hand from on high or *natah*.
- rescue* or *patsah*. "The earth which has *opened* its mouth" [Gen 4.11].
- deliver* or *natsal*: both this and the last word refer to "many waters" which can allude to the Red Sea or the primal waters of creation (cf. Jonah's experience). Similarly, these verbs are directed to the psalmist's *aliens* or *nekar*; from a verbal root meaning to both alienate and to acknowledge. "Then I cleansed them from everything *foreign*" [Neh 13.30].
- such aliens speak lies and have right hands of falsehood which reflect the chaotic nature of "many waters" to which they are akin.

Vs. 9: I will sing a new song to you, O God; upon a ten-stringed harp I will play to you. Compare "new song" with Ps 33.3 which in vs. 9 consists of one on a ten-stringed *harp* (*nevel*); also cf. Ps 33.2 which has a *nevel* with ten strings. In addition to singing this song, the psalmist intends to *play* or *zamar*; note its alternate meaning of *to prune*, as though the psalmist will carefully "prune over" the harp in order to pick out the correct musical notes for his song.

Vs. 10: Who gives victory to kings, who rescues David your servant. "Give *victory*" or "give *Jesus*," *teshukah*, with regard to kings. As for David, Israel's first and most important king, the psalmist says that God *rescues* him, *patsah* (cf. vs. 7). The Hebrew text reads, "David his servant," that is, the Lord's.

Vs. 11: Rescue me from the cruel sword and deliver me from the hand of aliens, whose mouths speak lies, and whose right hand is a right hand of falsehood. Another use of *patsah*; in the previous verse the psalmist applied it to David in the hope that here God will do the same to him. The rest of vs. 11 is a repeat of vss. 7-8.

Vss. 12-14 contain a series of “mays” or wishes for present and especially future security for Israel:

-sons like full grown plants.

-daughters like *corner pillars* or *zawyth*. “And they shall drink their blood...drenched like the *corners* of the altar” [Zech 9.15]. Such pillars are “cut for the structure of a *palace*,” *heykal*, reminiscent of Ps 45.9: “From ivory *palaces* stringed instruments make you glad.”

-full *garners* or *mezen*, the only occurrence of this word in the Bible.

-all manner of *store, zan*; the only other instance being 1 Chr 16.14: “They laid him (Asa) on a bier which had been filled with various *kinds* of spices.”

-sheep bringing forth thousands and ten thousands, some of which could be designated for sacrifice.

-cattle heavy with young, again possibly for sacrifice.

-no cry of distress in streets: *cry of distress* or *tsewachah* as in Jer 14.2: “and the *cry* of Jerusalem goes up.”

Rechov for *street*, indicating a broad way or *open place*: “the *open place* before the house of God” [Ezk 10.9].

Vss. 14-15 note two exclamations for *happiness*, ‘ashry being the adjective used: in the Hebrew text, “that is such a case” or with regard to the people and the people who have YHWH as their God.

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Psalm One-Hundred and Forty-Five

Vs. 1: I will extol you, my God and King, and bless your name forever and ever. An acrostic psalm beginning with *rum* (*extol*) as intended for the future, here concerning God as *king* or *melek*; the same applies with *barak* vis-a-vis the divine *shem* which is for *eternity*, *leholam wahed*. The addition of *hed* connotes this perpetuity which begins with time and continues thereafter.

Vs. 2: Every day I will bless you and praise your name forever and ever. Note that in this psalm many actions related to God such as blessing and praising occur in the future tense, as though they were not yet capable of being fulfilled in the present.

The Hebrew can read “*in* (b-) every day,” a consequence of that *hed* just noted which suggests making eternity present in chronos-logical time. The same applies with *praise* (*halal*) of God’s *shem*. Also, *hed* is again mentioned as in *leholam wahed*.

Vs. 3: Great is the Lord and greatly to be praised, and his greatness is unsearchable. Three types of *greatness*: *gadal* as adjective, related to *praise* (*me’od*, in the sense of something excessive) and *gedulah* as noun. With respect to the last term, lack of the ability to *search* (*chaqar* being the verbal root) is a clear indication of divine transcendence. As noted with regard to Ps 95.4, *depth* is derived from this verb; despite its vastness, it is still subject to being traced.

Vs. 4: One generation shall laud your works to another and shall declare your mighty acts. A temporal transmission of *laud* with respect to God, *shavach*; an alternate meaning of this term is *to still*: “When its waves rise, you *still* them” [Ps 89.9]. In the verse at hand, note the distinction between *works* (*mahaseh*, singular) and *mighty acts* (*gevorah*); the latter implies something done by military might. “Do you think that mere words are strategy and *power* for war” [Is 36.5]?

Vs. 5: On the glorious splendor of your majesty and on your wondrous works, I will meditate. Two objects of the psalmist’s (future) *meditation*, the verb here being *syach* as in Ps 104.34: *glorious* (*kavod*) *splendor* (*hadar*; cf. Ps 29.4) which is attributed to divine *hod* (*majesty*). Note play on the words *hadar* and *hod*, as well as

kavod. The second object of meditation is God's *wondrous works*, from the verbal root pala'. Cf. Ps 119.27: "I will meditate on your *wondrous works*."

Vs. 6: Men shall proclaim the might of your terrible acts, and I will declare your greatness. First people in general will *proclaim* ('amar, the simple verb for *to speak*) divine hezoz as related to "*terrible acts*" where the verbal root yare' is used. Compare them with "wondrous works" just above. Secondly, the psalmist will declare God's gedulah as in vs. 3.

Vs. 7: They shall pour forth the fame of your abundant goodness and shall sing aloud of your righteousness. After speaking in the last verse, the psalmist reverts to what others will be saying about God: *pour forth* or navah. "Day to day *pours forth* speech" [Ps 19.2]. Also these people will *sing aloud* or ranan, this time with respect to divine tsedaqah.

Vss. 8 and 9 list several qualities of YHWH:

- gracious* or chanun.
- merciful* or rachum.
- slow to anger* or 'erek; also implies length.
- good* or tov.
- compassion* or racham is over all what he made.

Vs. 10: All your works shall give thanks to you, O Lord, and all your saints shall bless you! The purpose of creation or *works* (mahaseh, singular; cf. Ps 145.4) is to give (future) *thanks*, yadah; the more specific *saints* (chasyd, singular) or those who practice chesed will bless YHWH. "Guarding the paths of justice and preserving the way of his *saints*" [Prov 2.8].

Vss. 11-13 speak of several attributes belonging to God's *kingdom*, malkoth:

- *glory* or kavod.
- power* or gevurah (cf. vs. 4).
- makes known* (yadah) *mighty deeds* gevurah.
- glorious* and *splendor* or kavod coupled with hadar as in vs. 5.
- divine kingdom is *everlasting* or holam.
- divine *dominion* (memshakah) endures throughout all generations. "His *dominion* shall be a great dominion" [Dan 11.5].
- vs. 13 has an added sentence not in the Hebrew: "The Lord is faithful in all his words and gracious in all his deeds."

Vs. 14: The Lord upholds all who are falling and raises up all who are bowed down. Samak for *uphold* as in Ps 3.5: "I awake again, for the Lord *sustains* me." In the verse at hand, samak is effective in the present, that is, concerning persons who are *falling*, naphal. The same applies to the second half of vs. 14: *raise up* or zaqaph (cf. Ps 146.8) which implies comfort; here it is related to persons who are *bowed down*, kaphaph. "With what shall I come before the Lord and *bow* myself before God on high" [Mic 6.6]?

Vs. 15: The eyes of all look to you, and you give them their food in due season. Savar for *to look* in the sense of examining something; also *to expect*: "Would you therefore *wait* until they were grown" [Rt 1.13]? The object of savar in the verse at hand is food, not just at any time but in *due season*, heth (eukaria or a "good kairos"). This heth implies that God provides food not in accord with natural appetites but when nourishment is appropriate.

Vs. 16: You open your hand, you satisfy the desire of every living thing. Patach for *to open* (the hand): "But you shall *open* your hand to him and lend him what is sufficient for his need" [Dt 15.8]. The result of such a divine opening is *satisfaction* (savah): "Then your barns will be filled with *plenty*" [Prov 3.10]. "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them" [Mt

6.26].

Vs. 17: The Lord is just in all his ways and kind in all his doings. *Ways* (derek, singular) and *doings* (mahaseh, singular) are more or less equivalent; the former is tsadyq and the latter is chasyd, most likely referring to the impartation of food as described in the above verses.

Vs. 18: The Lord is near to all who call upon him, to all who call upon him in truth. Qarov for *to be near*, from the verbal root qarav; for another use of this word: “The day of the Lord is *near*” [Is 13.6]. Implied in vs. 18 is that calling upon him effects this nearness, but further it specifies qara’ (*to call*) as being done *in* ‘emeth, that is, presence-*in* (b-). Note similar sounding words: qarov, , kol (*all*) qara’ (twice).

Vs. 19: He fulfils the desire of all who fear him, he also hears their cry and saves them. The Hebrew text reads, “He does the *desire*,” ratson, which has another meaning: Ps 143.10: “Teach me to do your *will*.” Note that ratson in vs. 19 applies only to those who *fear* (yare’) God. In addition, God hears their *cry* (sewah; cf. Ps 5.3) and *saves* or “Jesus-s” them (yashah).

Vs. 20: The Lord preserves all who love him; but all the wicked he will destroy. Here shamar and ‘ahav are equivalent, and the latter may be said to help effect the former from the Lord. On the other hand shamad is for the wicked or rashah. “I will sweep it with the broom of *destruction* (shamad, Is 14.23].”

Vs. 21: My mouth will speak the praise of the Lord, and let all flesh bless his holy name forever and ever. The impersonal “mouth” resembles a trumpet or instrument of proclamation detached, as it were, from the psalmist. By so uttering divine *praise* (tehilah), it has an effect on *flesh* (basar) to bless the Lord’s shem. “He who gives food to all *flesh*” [Ps 136.25]. Cf. Ps 16.9 regarding basar. The juxtaposition of basar and leholam wahed (*forever and ever*) is one of creation and eternity.

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Psalm One-Hundred and Forty-Six

Vs. 1: Praise the Lord! Praise the Lord, O my soul! Two exclamations of halal, the second coming from the psalmist’s nephesh or inmost being; it may be taken as an intensification of the first exclamation or a shift from corporate praising to one done by the singular nephesh.

Vs. 2: I will praise the Lord as long as I live; I will sing praises to my God while I have being. Implied here is that the psalmist will no longer praise YHWH when he is dead. Such halal will be done (note future tense) “*in* I live (b-),” i.e., full presence within life. Also the psalmist will zamar “*to* God” (l-), in the direction-towards-which. Here zamar is related to *being*, behod, literally “*in further*” (hod); this suggests continuation of (human) being in imitation of God’s transcendence.

Vs. 3: Put not your trust in princes, in a son of man, in whom there is no help. The psalmist exhorts his listeners not to have *trust* (batach) in *princes* or nadyv (singular). This term implies something spontaneous. “It is better to be told, ‘Come up here,’ than to be put lower in the presence of the *prince*” [Prov 25.7]. Equivalent to such princes is a “son of *man*” (‘adam). Contrast this phrase with the positive sense used with regard to the prophet Ezekiel (cf. Ezk 2.1). Regardless of which of the two in the verse at hand, the psalmist claims both lack *help* or teshuah (“Jesus”).

Vs. 4: When his breath departs he returns to his earth; on that very day his plans perish. A verse similar to Ps 144.4 regarding human *breath* or ruach. Contrast this going to ‘adamah with Gen 3.19: “You are *dust* (haphar; cf. Ps 30.9) and to dust you shall return.” *Plan* or hesheth implies something fabricated. “In the *thought* of one who is at ease there is contempt for misfortune” [Job 12.5]. For another use, cf. Sg 5.14: “His body is ivory *work*.”

Vs. 5: Happy is he whose help is the God of Jacob, whose hope is in the Lord his God. ‘Ashry with regard to

help, *hezer* (from verbal root *hazar*). Here 'ashry is with regard to God and his affiliation with Jacob; cf. Gen 23.22-32. *Hope* or *sever* (from *savar*) pertains to things not yet attained as in Ps 119.166: "I *hope* for your salvation." "In *hope* he (Abraham) believed against *hope*" [Rom 4.18]. In the verse at hand, *sever* is located "on" (*hal*) YHWH.

Vss. 6-10 lists various roles YHWH assumes:

- made heaven and earth and all in them.
- keeps* (*shamar*) faith forever.
- executes *justice* (*mishpat*) for oppressed; verbal root is *hashaq* in the sense of being defrauded. "You shall not *oppress* your neighbor or rob him" [Lev 19.13].
- give food to hungry; cf. Ps 145.15.
- frees* (*natar*) prisoners; verb implies shaking off a yoke: "To *undo* the thongs of the yoke" [Is 58.6].
- opens eyes of blind.
- lifts up those bowed down.
- loves *righteous* (*tsadyq*).
- watches over* (*shamar*) *sojourners* (*gor*). "I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt as *sojourners*" [Ex 6.4].
- upholds widow and fatherless. "Religion that is pure and undefiled before God and the Father is this: to visit orphans and *widows* in their affliction" [Jms 1.27].

Vs. 10: The Lord will reign forever, your God, O Zion, to all generations. Praise the Lord! YHWH as *reigning* (*malak*) not just *forever* (*leholam*, i.e., for eternity) but throughout Israel's temporal duration (*generation*, *dor*). Note the divine association with Zion, "your God." "Blessed be the Lord from *Zion*, he who dwells in Jerusalem" [Ps 135.21]!

Ps 146 ends as it began, Halelu-yah.

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Psalm One-Hundred and Forty-Seven

Vs. 1: Praise the Lord! For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly. Just as Ps 146 concluded with Halelu-yah, so does this one begin (and ends as well). After this general introduction to *halal* comes the second exhortation, *zamar*. Two reasons are given which read in the Hebrew text, "For *pleasant* and *comely* is praise:" *nahym* as in Ps 133.1 and *na'wah* as in Ps 33.1.

The rest of Ps 147 consists of reasons why YHWH should be praised. Note the interweaving of divine concern for people with his activity in creation:

- vs. 2: builds up Jerusalem.
- gathers Israel's *outcasts*; *nadach*: "and gather her who was *driven out*" [Zeph 3.19].
- vs. 3: *heals* (*rapha'*) broken-hearted.
- binds* up their wounds; *chavash*: "and I *girded* you with fine linen" [Ezk 16.10].
- vs. 4: determines number of stars.
- gives names to stars. "The *stars* shone in their watches and were glad; he called them and they said, 'Here we are!' They shone with gladness for him who made them" [Bar 3.34].
- vs. 5: Lord is great and abundant in power.
- understanding* beyond measure; *tevunah*: "He has stretched out the heavens by his *understanding*" [Jer 10.12].
- vs. 6: lifts up *down-trodden*; *hod* also means *to turn back, to testify*. Another meaning: "Though the cords of the wicked *ensnare* me" [Ps 119.61].
- casts* wicked to ground; *shaphal* as in Ps 138.6 (*lowly*).

An interlude (vs. 7) where the psalmist exhorts his listeners to *sing* (*hanah*) and *make melody* (*zamar*) with the

harp.

- vs. 8: covers heavens with clouds.
- prepares rain for earth.
- makes grass grow.
- vs. 9: feeds beasts food; cf. Ps 145.15-16.
- feeds young *ravens*; horev: "He (Noah) sent forth a *raven*" [Gen 8.7].
- delight not in horse nor a man's legs.
- vs. 11: *pleasure* in those who fear him; ratsah: "*Be pleased, O Lord, to deliver me*" [Ps 40.13].
- pleasure in those who *hope* in his chesed; yachal (cf. Ps 131.3).

An interlude (vs. 12) where the psalmist exhorts both Jerusalem and Zion to *praise* (shavach) the Lord. Cf. Ps 117.1. Note that the following deeds done by YHWH can apply to Jerusalem and Zion which the psalmist addresses:

- vs. 13: strengthens bars of gates.
- blesses son within.
- vs. 14: *peace* (shalom) at borders.
- fills* you with finest wheat; savah: "I will abundantly bless her *provision*" [Ps 132.15].
- vs. 15: sends *command* ('imrah) to earth.
- word* (davar) runs swiftly.
- vs. 16: gives snow like wool.
- scatters hoarfrost like ashes.
- vs. 17: casts ice like morsels.
- no one can stand the cold.
- vs. 18: sends *word* (davar) which melts them.
- makes *wind* (ruach) blow.
- makes water flow.
- vs. 19: declares *word* (davar) to Jacob.
- statutes* (choq, singular) and *ordinances* (mishpat, singular) to Israel. Regarding davar, choq and mishpat: cf. frequent use of these terms in Ps 119.
- vs. 20: has not done thus with any other *nation* (goy).
- goy does not know his *ordinances* (mishpat, singular).

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Psalm One-Hundred and Forty-Eight

This psalm lists various elements of creation—spiritual, animate and inanimate—which are to *praise* (halal) the Lord:

- vs. 1: from heavens.
- in heights.
- vs. 2: angels.
- host.
- vs. 3: sun and moon.
- shining stars.
- vs. 4: highest heaven.
- waters* above heavens: "Let there be a firmament in the midst of the *waters*, and let it separate the *waters* from the *waters*" [Gen 1.6].
- vs. 5: them (i.e., beings just mentioned) praise Lord's shem.
- reason: he *commanded* (tsawah) and they were created.
- vs. 6: *established* (hamad) them forever.
- in the Hebrew, "fixed a *law* (choq) which cannot pass away."

-vs. 7: *sea monsters* (tanyim, singular): “Judah desolate and a den of *dragons*” [Jer 10.22].
 -all *deeps* (tehom; cf. Ps 135.6).
 -vs. 8: fire and hail.
 -snow and frost.
 -stormy *wind* (ruach) which fulfils his *command* (davar).
 -vs. 9: mountains and hills.
 -fruit trees and cedars.
 -vs. 10: beasts and cattle.
 -creeping things and flying birds.
 -vs. 11: kings and all peoples.
 -princes and rulers.
 -vs. 12: young men and maidens.
 -old men and children.
 -vs. 13: all created beings just listed (more specifically from vs. 7) are to praise the divine shem which alone is *exalted* or *sagav*. For an alternate meaning: “The name of the God of Jacob *protect* you” [Ps 20.1]. Divine *glory* (hod) transcends earth and heaven.

Vs. 14: He has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the Lord! Qeren for *horn* as in Ps 18.2: “My shield, and the *horn* of my salvation, my stronghold.” This horn consists in praise for his *chasyd* (singular) or *saints* as in Ps 145.10.

Israel is implied as belonging to this group because they are *near* (qarov) to God. As noted in other places, the verbal root for this word (qarav) refers to the interior of something. “In the *midst* of the streets” [Is 5.25]. Thus Israel is “in the midst” of YHWH.

This psalm ends as it began, Halelu-yah, as with those psalms beginning with 146.

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Psalm One-Hundred and Forty-Nine

Vs. 1: Praise the Lord! Sing to the Lord a new song, his praise in the assembly of the faithful! Another psalm which begins and ends with Halelu-yah.

“New *song* (shyr) as in Ps 144.9 coupled with *tehilah* which has a specific location: qahal of the chysd. Such persons who practice *chesed* may or may not be taken here to be Israel as a nation. “I will tell of your name to my brethren; in the midst of the *congregation* I will praise you” [Ps 22.22]. It could also imply the remnant of Israel often mentioned by the prophets.

Vs. 2: Let Israel be glad in his Maker, let the sons of Zion rejoice in their King! Israel or the larger unit is bidden to *samach* in (according to the Hebrew text) “him who *made* him (hasah)” or Israel taken as a single person. The smaller unit or “sons of Zion” are to *gyl* in God as king; this verb implies a round dance. For another reference: “We will be *glad* and rejoice” [Sg 1.4]. Both nouns (Maker and King) have the preposition b- (*in*) prefixed to them.

Vs. 3: Let them praise his name with dancing, making melody to him with timbrel and lyre! Here the divine shem is celebrated by *dancing* or *machol*. “You have turned for me my mourning into *dancing*” [Ps 30.12]. Melody or the verb *zamar* is directed to God as opposed to his name involving two musical instruments: 1) *timbrel* (toph). “The singers in front, the minstrels last, between them maidens playing *timbrels*” [Ps 68.25]. 2) *lyre* (kinor). “Awake harp and *lyre*” [Ps 57.8]!

Vs. 4: For the Lord takes pleasure in his people; he adorns the humble with victory. Divine *ratsah* in his people (Israel). “For you bless the righteous, O Lord; you cover him with *favor* as with a shield” [Ps 5.12]. Note the preposition b- (*in*) prefixed to people, i.e., full divine presence within them.

Victory or yeshuah (“Jesus”) with which the *humble* or hanawym are adorned. “For the Lord hears the *needy*” [Ps 69.32]. The verb pa’ar for *adorn* as in Is 60.7: “And I will *glorify* my glorious house” [Is 60.7].

Vs. 5: Let the faithful exult in glory; let them sing for joy on their couches. Another reference to the chysd as in vs. 1, here *exulting* (halaz) in kavod; while unspecified, such glory can refer to the Lord’s. “So I am helped, and my heart *exults*” [Ps 28.7]. Their reclining on *couches* (mishkav, singular): “The Lord sustains him on his sickbed; you have changed all his *bed*” [Ps 41.4]. The exact nature of this ranan on couches is uncertain but may have liturgical connotations.

Vs. 6: Let the high praises of God be in their throats and two-edged swords in their hands. Romam (singular) for *high praise*, the only use of this word. Such special praise of God is clearly vocal and more specifically, full-throated (“throats”). Romam may likewise be said to carry over into military action with reference to “*two-edged swords*” (pypyom): “Behold, I will make of you a threshing sledge, new, sharp and having *teeth*” [Is 41.15]. The context of this cited verse is similar to the one at hand, namely, to subdue the Lord’s foes. “From his mouth issued a sharp *two-edged sword*” [Rev 1.16].

Vss. 7-9 describe what the Lord expects from those with the two-edge swords:

-vs. 7: vengeance on *nations* (goym).

-vs. Chastisement on *peoples* (le’om; cf. Ps 7.8).

-vs. 8: bind kings.

-put nobles in fetters.

-vs. 9: execute *judgment* (mishpat) *written* (katav being the verbal root); presumably referring to decrees written by Moses and handed to Joshua (cf. Jos 1.7).

-to effect this defeat on the goym and le’om is hadar for the Lord’s chysd, more precisely, to inherit the lands inhabited by them.

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Psalm One-Hundred and Fifty

This last psalm sums up the purpose of the entire Psalter by a series of joyous exhortations to *praise*, halal:

-vs. 1: God in his *sanctuary*: qodesh as in Ps 20.2.

-might *firmament*: raqyah. “Let there be a *firmament* in the midst of the waters” [Gen 1.6].

-vs. 2: *mighty deeds*: gevorah (singular) as in Ps 145.4.

-exceeding *greatness*: godel as in Ezk 31.7: “It (cedar) was beautiful in its *greatness*” [Ezk 31.7].

-vs. 3: *trumpet sound*: shophar as in Jl 2.1: “Blow the *trumpet* in Zion.” Taqah as in Jer 4.5: “*Blow* the trumpet through the land.”

-*lute* and *harp*: nevel and kinor (cf. Ps 149.3): the former as in Ps 92.3: “to the music of the *lute* and the harp.”

-vs. 4: *timbrel* and *dance*: toph and machol as in Ex 15.20: “Then Miriam, the prophetess, the sister of Aaron, took a *timbrel* in her hand; and all the women went out after her with *timbrels* and *dancing*.”

-*strings* and *pipe*: men (singular) and hogav: The only other reference to men is Ps 45.8: “*Stringed instruments* make you glad.” “The father (Jubal) of all those who play the lyre and *pipe*” [Gen 4.21].

-vs. 5: *sounding cymbals*: tselatsal (singular) as in 2 Sam 6.5: “And David and all the house of Israel were making merry before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and *cymbals*.”

-*loud clashing cymbals*: tselatsal with teruhah as in 2 Sam 6.15: “So David and all the house of Israel brought up the ark of the Lord with *shouting* and with the sound of the horn.”

-vs. 6: everything that breathes: in Hebrew, “that has *breath*” (neshmah) as in Gen 2.7: “Then the Lord God formed man of dust from the ground and breathed into his nostrils the *breath* of life.”

-Ps 150 concludes the Psalter with Halelu-yah.

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-The End-

Supplement: A List of Hebrew Words Discussed in *Notes on the Psalms*

These transliterated Hebrew words refer to instances when a particular term has been discussed. For the most part, words examined in the Notes which are not found in the Psalms are excluded. This list is intended to facilitate not only the search for a particular word(s) but to see how it is used in other contexts. Such cross referencing of the Psalter may be used in conjunction with other books in the Bible.

As in Notes on the Psalms, the enumeration of the Psalms in this document are according to the Revised Standard Edition. Numbers in brackets refer to the verse numbers of each psalm.

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Psalm 1: [1] 'ashry, [2] chaphats, hagah, [3] palgy, [5] qum, [6] derek.

Psalm 2: [1] ragash, [2] meshych, [4] sachaq, lahag, [7] saphar, yalad, [11-12] gyl, chus.

Psalm 3: [2] selah, [5] hanah.

Psalm 4: [1] qara', rachav, [3] chasad, [4] ragaz, damah, [6] nasas.

Psalm 5: [1] byn, [2] baqar, [3] harak, [8] tsedaqah, palas, [11] chasah, paroketh, 'ahavah, [12] tsanan, ratsah.

Psalm 6: [2] raphah, bahal, [4] shuv, chalats, [5] zakar, sheol, [9] yevshu, ragah.

Psalm 7: [1] chasah, [6] qum, nase', hur, tsawah, [7] yahad, savav, le'om, [8] shuv, dyn, shaphat, tom, [9] gamar, bachan, kelyaoth, [10] megen, [14] chaval, 'ewen.

Psalm 8: [1] shem, 'adar, natan, [2] hod, shavath, [3] ra'ah, yareach, [4] paqad, [5] chasar, kavod, hadar, [6] regel, [9] mashal, yarad.

Psalm 9: [1] zamar, [7] kise' [9] misgav, [10] batach, darash, hazav, [13] chanan, shahar, [14] tehilath, chakmah, [16] higgaiion, [18] shakach, haniwym, netsach, lahad, had, [2] goym.

Psalm 10: [12] rashah, qum, [14] navat, hazav, yatom, [15] zeroah, shavar, [16] goym, [17] haniwym, ta'wath, takan, [18] harats, shaphat, yatom.

Psalm 11: [1] chasah, nod, [4] heykal, deyvyr, kise', chazah, 'adam, [7] 'ohel.

Psalm 12: [1] hushyhah, chased, 'emunym, pasas, 'ephes, [2] chalaq, [5] shod, puach, [6] 'imaroith, tahor, shavah, [7] natsar, leholam.

Psalm 13: [1] had-anah, netsach, satar, [3] navat, [5] chesed, gyl, [6] shyr, gamal.

Psalm 14: [1] naval, 'eyn, [2] shaqaph, darash, sakal, [5] pachad, [6] haniwym, hetsah, bosh, chasah, [7] shuv, gyl, 'avaq.

Psalm 15: [1] 'ohel, gur, shakan, [5] mot, mut.

Psalm 16: [1] chasah, shamar, [2] qadash, 'erets, 'adar, [3] hatsav, [4] nasak, nasa', [5] menath, chalaq, kus, goral, [6] chaval, naham, nachal, shaphar, [7] barak, yahats, leyloth, kilyoth, yasar, [8] shawah, tameyd, yamyn, mut, [9] lev, kavod, gyl, basar, shakan, batach, [10] Sheol, chasyd, chasad, shachat, chashaq, [11] 'orach, chayeym, yadah, savah, shavah, shamach, naham.

Psalm 17: [1] qashav, ranan, 'azan, tephilah, [2] mishpat, yashar, chazah, [3] mirmah, lev, paqad, tsaraph, zimah, havar, [4] davar, lipehuloth, shamar, parats, [5] 'ashar, mahegalah, hagah, paham, [6] qarrah, hanah, natah, [7] chesed, pele', mosheyha, qum, [8] shamar, 'eyshon, satar, kanaph, [13] qum, qadam, karah, nephesh, palat, cherev, [14] mat, chalaq, chayym, beten, tsaphan, yatar, holel, [15] tsedeq, panah, ra'ah, quts, temunah, navat.

Psalm 18: [1] racham, rachamym, prototokos, [2] selah, metsudah, mepalat, YHWH, tsur, chasah, qeren, [3] yashah, [4] chevel, 'aphaph, nachal, beleyhal, savav, qadam, moqesh, [6] tsar, shuah, heykal, ragaz, charah, [8] hashan, 'aph, peh, 'akal, gacheleth, retseph, bahar, [9] shamayim, raqyah, natah, yarad, haraphel, [10] rakav, da'ah, keruv, huph, ruach, chesek, [11] satar, tsaphah, sukah, hav, tehom, [12] nogah, havar, barad, [13] raham, helyon, [14] chets, puts, ravah, baraq, hamam, [15] 'aphaq, galah, mosadoth, 'amon, 'aman, gahar, nashamah, ruach, 'aph, [16] shalach, laqach, mashah, [17] natsal, shaqaph, haz, 'amats, [18] qadam, 'eyd, mishhen, mishheneth, mateh, [19] merchav, chalats, chaphats, [20] gamal, tsadaqah, parresia, bor, bara', [21] derek, shamar, rashah, [22] mishpat, sur, chuqah, [23] tamym, tamam, shamar, [24] shuv, tsadaqah, chesed, [26] haqash, patal, [27] yashah, hanah, shaphal, [28] 'or, ner, choshek, nagah, [29] gedod, gadad, ratsats, shur, dalag, [30] derek, tamym, 'imrah, magen, chush, [31] tsur, neqarah, [32] 'azar, chayl, tamym, derek, [33] shawah, 'ayalah, bamah, hamad, [34] lamad, milchamah, nachat, nechushah, [35] magen, yeshah, sahad, hanewah, hanah, [36] rachav, tsahad, qarsole, mahad, [37] radaph, nasag, shuv, kalah, [38] machats, [39] 'azar, chyal, karah, qum, [40] haraph, tsamath, [41] moshyha, shuah, hanah, [42] shachaq, ruach, chuts, [43] palat, ryv, r'osh, goym, kephale, [44] shamah, nakar, kachash, [45] nakar, naval, charag, misgereth, sagar, [46] tsur, [47] naqam, [48] palat, rum, natsal, chamas, [49] yadah, shem, [50] yeshuhoth, meshyach, chesed, zarah.

Psalm 19: [2] saphar, nagad, kavod, katav, mahaseh, raqyah, [3] 'omer, 'amar, navah, chawah, dahath, [4] qaw, tevel, 'ohel, [5] chatan, chephah, gibor, [6] qetseh, motsa', tequphah, chamat, satar, [7] torah, tamym, shuv, nephesh, hud, patah, chakmah, [8] paqad, yashar, samach, mitswath, bar, barar, haphhapym, [9] yer'eth, yara', ra'ah, tahar, hamad, lahad, yachadaw, [10] chamad, zahav, paz, devash, mataq, [11] zahar, shamar, heqev, [12] byn, shegagah, satar, naqah, [13] chasak, zed, mashal, [14] tamam, naqah, peshah, ratson, ratsah, hegyon, tsur, ga'al, neweh.

Psalm 20: [1] hanah, kairos, tsarah, sagav, [2] hezer, qodesh, devyr, sahad, [3] zakar, minchah, dashan, holah, halah, levav, hetsah, mala', [5] yeshuah, ranan, dagal, mala', sha'al, [6] yadah, yashah, meshyach, hanah, qodesh, gevorah, [7] zakar, shem, [8] carah, naphal, qum, hud, [9] yashah, melek, hanah, qara', kairos.

Psalm 21: [1] hez, samach, me'od, gyl, [2] ta'awah, 'awah, 'aresheth, selah, [3] qadam, barakah, paz, hatarah, [4] chayym, sha'al, hadah, [5] kavod, yeshuah, gadal, hod, hadar, shawah, [6] shyt, had, peney, chadah, simchah, [7] chesed, mut, helyon, [8] yamym, matsa', [9] tanur, 'esh, panyim, balah, 'aph, 'akal, [10] 'avad, pery, zerah, [11] natah, chashav, mizmah, [12] meytar, peney, [13] ramam, hoz, shyr, zamar, gevurah.

Psalm 22: [1] hazav, yeshuah, rachoq, sha'ag, [2] qara', damah, hanah, [3] qadash, yashav, [4] batach, palat, [5] zahaq, malat, bush, [6] tolah, cherpah, boz, [7] lahag, patar, nuah, [8] galal, palat, natsal, chaphats, [9] gych, batach, [10] shalach, rechem, [11] rachaq, qerovah, qarav, qarvan, tsarah, [12] parah, savav, 'abyr, [13] patsah, taraph, sha'ag, [19] rachaq, [20] natsal, nephesh, yachyd, [21] yashah, hanah, re'em, [22] saphar, qahal, [23] yare', kavod, zakar, gur, [24] hanah, boz, shaqats, satar, panyim, shuah, shamah, [25] tehilath, qahal, neder, [26] hanawym, darash, halal, lahad, [27] zakar, 'ephes, shachah, mishpachah, [30] zerah, havad, [31] tsedaqah.

Psalm 23: [1] rahah, raheyah, chasar, [2] na'ah, deshe', ravats, nahal, menuchah, nuach, [3] shuv, nachah, mahgal, tsedaqah, shem, [4] halak, tsalmaweth, rah, nacham, mishhan, mateh, [5] shulchan, harak, dashan, kus, rewayah, [6] tov, chesed, radaph, shavat, 'orek.

Psalm 24: [1] 'erets, melo', tevel, yashav, [2] rachaph, yasad, nahar, [3] halah, qum, meqom, [4] nasa', shawe', mirmah, [5] verakah, tsedequah, [6] dor, darash, baqash, selah, [7] shahar, patach, hulam, kavod, [10] selah.

Psalm 25: [1] nasa', [2] bush, halats, [3] qawah, qaw, bush, bagad, [4] derek, 'orach, yadah, lamad, [5] darak, 'emeth, qawah, [6] zakar, rechem, holam, [7] zakar, chata'ah, nehuryim, pesheh, chesed, tov, [8] darak,

hanawym, derek, lamad, [9] hanawym, [10] 'orek, chesed, 'emeth, natsar, beryth, hed, [11] shem, salach, [12] yir'ath, yarah, bachar, derek, [13] nephesh, tov, lun, yarash, [14] sod, beryth, yadah, [15] yasta', resheth, [16] panah, chanan, hany, yachyd, [17] tsarar, rachav, matsoq, tsuq, [18] haneny, ra'ah, hamal, nasa', [19] ra'ah, 'eyvah, sin'ah, [20] shamar, nephesh, natsal, chasah, [21] tom, yosher, natsar, qawah, [22] padah, tsar.

Psalm 26: [1] shaphat, halak, tom, thummim, mahad, batach, [2] bachan, nasah, tsaraph, kilyah, lev, [3] chesed, 'emeth, [4] yashav, methey, shawe', halam, bo', [5] qahal, yashav, [6] rachats, niqayon, savav, misbeach, [7] todah, saphar, [8] mehon, bayth, kavod, meqom, shakan, [9] 'asaph, [11] tom, chanan, [12] myshor, hamad, qahal.

Psalm 27: [1] 'or, yashah, yara', pachad, mahoz [2] qarav, kashal, naphal, tsar, 'ayav, [3] chanah, machenah, milchamah, [4] sha'al, baqash, 'achath, yashav, bayth, chazah, noham, baqar, heykal, [5] rahah, tsaphan, sukah, 'ohel, tsur, [6] r'osh, zavach, 'ohel, teruhah, shyr, zamar, [7] qara', chanan, hanah, [8] baqash, panah, [9] satar, lut, 'aph, natah, heved, hazar, [10] hazav, 'asaph, [11] derek, yarah, myshur, [12] nephesh, hed, sheqer, yaphach, chamas, [13] 'aman, ra'ah, tov, [14] chazaq, 'amats.

Psalm 28: [1] qara', tsur, charash, mashal, bor, yarad, [2] qol, shawah, devyr, [4] mashak, pahahl, [4] gamal, [5] byn, haras, [7] hoz, magen, batach, hazar, shyr, [8] hoz, mahoz, yeshuhoth, meshych, barak, nachalah, rahah, nasa'.

Psalm 29: [1] yahav, kavod, hoz, [2] yahav, kavod, shem, shachah, hadar, [3] qol, rachaph, kavod, raham, [4] qol, [5] shavar, [6] raqad, [7] chatsav, [8] chol, midbar, qadash, [9] 'elah, chasaph, [10] mabol, yashav, [11] hoz, shalom.

Psalm 30: [1] rom, dalah, [2] shawah, rapha', shor, [3] sheol, halah, chayah, bor, [4] zamar, chesed, zakar, [5] 'aph, retson, regah, herev, lun, boqer, rinah, [6] shelew, shalah, mut, [7] hamad, satar, bahal, [8] qara', chanan, [9] betsah, shachat, haphar, 'emeth, nagad, [10] chanan, hazar, [11] misped, machol, chol, patach, saq, simchah, 'azar, [12] yadah.

Psalm 31: [1] chasah, bosh, palat, [2] natah, natsal, meherah, tsur, mahoz, yashah, mestudoth, [3] mestudoth, selah, nachah, nahal, shem, [4] reshet, mahoz, [5] yad, paqad, ruach, padah, 'emeth, [6] shamar, sane', hevel, shawe', batach, [7] chesd, gyl, samach, ra'ah, hanaw, yadah, [8] sagar, hamad, [9] chanan, tsar, kahash, hashash, [10] yagon, 'anachah, hawon, kashal, hashash, [11] cherphah, pachad, [12] shakach, lev, 'avad, [13] davav, magor, gor, sod, [14] batach, [15] heth, kairos, natsal, [16] 'or, yashah, chesed, [17] qara', yavash, [18] shaqar, 'alam, tsedaqah, hataq, ga'on, boz, [19], tov, tsaphan, yire'ah, chasah, neged, [20] satar, rekes, tsaphan, sukah, [21] pala', chesed, tsur, [22] chaphaz, ekstasis, gazar, shawah, [23] chesed, 'ahav, natsar, shalom, [24] chazaq, 'amats.

Psalm 32: [1] 'ashry, peshah, chata'ah, kasah, nasa', [2] hawon, remyah, chasav, ruach, [3] charash, balah, sha'ag, [4] kavod, leshad, selah, [5] yadah, kasah, hawon, pashah, hawon, selah, [6] chesed, palal, sheteph, heth, nagah, [7] satar, natsar, tsar, ranan, selah, [8] sakal, yarah, derek, [9] byn, qarav, [10] mak'ovym, chesed, batch, [11] samach, gyl, yashar.

Psalm Thirty-three: [1] ranan, tsadyqym, tehilah, na'ah, [2] kinor, nevel, [3] shyr, chadash, nagan, teruhah, [4] devar, mahaseh, [5] 'ahav, tsedaqah, mishpat, [6] shamaym, devar, tseva'am, ruach, [7] kanas, ned, tohu, 'atsar, [8] gur, tevel, [9] 'amar, tsawah, hamad, [10] goym, hetsah, parar, no', chashav, [11] hetsah, hamad, [12] nachalah, bachar, [13] navat, ra'ah, [14] mekon, shevet, shagach, [15] yatsar, yachad, byn, [16] yashah, chayl, gibor, malat, [17] sheqer, teshuhah, chayl, malat, [18] hineh, ra'ah, yachal, chesed, [19] natsal, rahav, [20] nephesh, chakah, [21] samach, batach, [22] chesed, yachal.

Psalm 34: [1] barak, heth, tehilah, tamyd, [2] halal, samach, [3] gadal, ramam, shem, [4] darash, hanah, natsal, gur, [5] navat, nahar, chaphar, [6] hany, shamah, yashah, tsarah, [7] mal'ak, chanah, chalats, [8] taham, ra'ah, tov, 'ashry, chasah, [9] yara', qadash, chesor, [10] kephyr, rosh, rahav, darash, [11] lamad, yir'ath, yalak, [12] chayym, chaphats, 'ahav, tov, [13] natsar, [14] roah, sur, tov, [15] tsedaqah, shawah, [16] peney, zakar, [18] qarov, shavar, yashah, daka', ruach, [19] natsal, tsadyq, [20] shavar, shamar, hetsem, [21] 'asham, [22] padah, nephesh,

chasah, 'asham.

Psalm Thirty-Five: [1] ryv, lacham, [2] magen, tsinah, qum, hazar, [3] chanyth, segor, 'amar, yashah, [4] yavash, kalam, sug, chaphar, [5] mots, ruach, [6] chosek, chalaqlaqoth, radaph, [7] nephesh, [9] gyl, sus, yeshuhath, [10] natsal, [11] qum, [17] shuv, yachyd, kephyr, [18] yadah, qahal, ham, hatsom, halal, [22] ra'ah, charash, rachaq, [23] hur, quts, mishpat, [27] chaphats, tsedaqah, ranan, samach, [28] hagah, tsedaqah, tehilat.

Psalm 36: [1] peshah, na'am, qerev, hayn, pachad, [5] chesed, 'emunath, shachaq, shamaym, [6] harar, tehom, mishpat, yashah, [7] chesed, yaqar, chasah, tsel, [8] beyth, deshen, rawah, shaqah, nachal, heden, [9] maqor, 'or, ra'ah, [10] mashak, chesed, yadah, tsedaqah, yesher.

Psalm 37: [1] charah, qana', [3] batach, tov, shakan, rahah, 'emunah, [4] hanag, mish'alah, [5] gyl, derek, batach, [6] tsedaqah, 'or, tsaharaym, mishpat, [7] dum, chul, charah, derek, [8] raphah, hazav, charah, [9] rahah, karath, 'erets, yarash, qawah, [10] mehat, byn, [11] haniwym, yarash, 'erets, hanag, shalom, [12] zamam, tsadaqah, charaq, [13] sachaq, [16] mehat, tsadaqah, hamon, [17] zeroah, shavar, samak, tsadaqah, [18] yadah, tamam, leholam, [19] yavash, heth, rehavon, savah, [20] 'avad, 'oyev, yaqar, kalah, [21] shalom, lawah, tsadyq, chanan, [22] barak, qalal, yarash, karath, 'erets, [23] mitshad, kun, derek, chaphats, [24] tul, somek, [25] tsadyq, hazav, zereh, [26] chanan, lawah, zareh, [27] sur, tov, shakan, [28] mishpat, chesed, shamar, karath, zerah, [29] yarash, shakan, 'erets, [30] hagah, chakmah, mishpat, leshon, [31] torah, lev, 'ashar, mahad, [32] rashah, tsaphah, baqash, [33] rashah, [34] qawah, derek, ramah, 'erets, yarash, [35] rashah, harah, 'ezrach, [36] baqash, [37] shamar, tam, yashar, shalom, 'acharyth, [38] 'acharyth, [39] teshuhath, heth, [40] hazar, palat, yashah.

Psalm 38: [1] yakach, qetseph, yasar, chemah, [2] chez, nachath, [3] metom, chata'ah, shalom, zaham, [9] ta'awah, 'anachah, satar, [10] sachar, [18] nagad, ka'av, chata'ah, [20] radaph, [21] hazav, rachaq, [22] chusah, [23] teshuah, hazar.

Psalm 39: [1] shamar, derek, chata'ah, neged, [4] yadah, qets, midah, chadal, [5] hineh, tephech, cheled, natsav, hevel, selah, [6] tselem, hevel, hamah, tsavar, [7] qawah, tochalet, [8] natsal, peshah, naval, charaph, [9] 'alam, [10] negah, tegrah, kalah, [11] tukachath, hawon, yasar, has, hevel, selah, [12] tephilah, shawah, damah, ger, toshav, [13] shahah, bilgah, 'eynenu.

Psalm 40: [1] qawah, natah, [2] halah, sha'on, bor, tyt, yawan, selah, 'ashur, [3] shyr, tehilah, ra'ah, yara', batach, [4] 'ashry, gevev, batach, panah, satah, [5] pala', machashaveth, harak, nagad, davar, saphar, [6] chaphats, karah, zevach, minchah, holah, chata'ah, [7] 'az, hineh, migilah, sepher, katav, [8] chaphats, retson, Torah, betok, meheh, [9] basar, qahal, [10] tsadaqah, kasah, 'emunah, teshuhath, kachad, chesed, 'emeth, qahal, [11] rachamyn, chesed, 'emeth, yatsar, tamyd, [12] 'aphaph, haon, hazav, [13] ratsah, natsal, YHWH, chush, hazar, [14] sug, [16] baqash, sus, samach, gadal, 'ahav, tamyd, [17] hany, 'evyon, chashav, hezrath, mepalat, 'achar.

Psalm 41: [1] 'ashry, dal, sakal, yom, rahah, [2] shamar, chayah, 'ashry, 'erets, nephesh, [3] sahad, dawah, heres, miskav, haphak, [4] chanan, rapha', chata', [5] rah, [6] shawa', lev, qavats, 'awen, chuts, [9] shalom, [10] chanan, qum, shalam, [11] chaphats, ruah, [12] tom, tamak, natsav, lipeny, leholam, [13] barak, [14] holam, 'amen.

Psalm 42: [1] 'ayal, 'aphaq, [2] harag, peny, [4] zakar, shaphak, nephesh, sak, beyth, rinah, todah, hamon, chagag, [5] shachach, hamah, yachal, yadah, [6] shachach, nephesh, zakar, [7] tehom, tsinor, misbar, gal, [8] chesed, shyr, yatsah, [9] selah, shakach, radaph, lachats, retsech, charaph, [11] nephesh, shachach, hamah, yachal, yadah, yeshuhot.

Psalm 43: [1] shaphat, ryv, chesed, goym, mirmah, hawlah, [2] mahoz, zanach, qadar, lachats, [3] 'or, 'emeth, nachah, mishkan, [4] mizbach, samach, kinor.

Psalm 44: [1] saphar, qedem, [2] yad, goym, garash, natah, la'om, shalach, [3] yashah, panym, ratsah, [4] melek, [5] shem, nagach, qum, bus, [17] shakach, shaqar, beryth, [18] lev, sug, 'ashur, 'orech, natah, [19] tanyim, tsalmaweth, [20] shakach, paras, [21] chaqar, tahalumah, [22] harag, tavach, [23] hur, yashan, quts, zanach, netsach, [24] satar, shakach, [25] nephesh, shachah, beten, [26] qum, hazar, chesed.

Psalm 45: [1] rachash, devar, het, mahyr, [2] yaphah, chen, yatsaq, [3] chagor, gibor, cherev, hod, hadar, [4] hadar, tsalach, hanwah, yarah, [5] chets, lev, [6] kise', shevet, [7] tsedeq, reshah, 'ahav, sana', mashach, [8] beged, heykal, samach, [9] yaqar, shegal, [10] shamah, ra'ah, natah, shakach, [11] yephy, 'awah, shatach, [12] panym, [13] peneymah, kavod, mishbetsoth, [14] riqmah, betulah, rehah, [15] semachah, gyl, heykal, [16] sar, [17] zakar, shem, dor.

Psalm 46: [1] machaseh, hoz, hezrah, tsarah, [2] mur, [3] hamah, chamar, ge'oth, selah, [4] peleg, samach, mishken, [5] qerev, mut, lipnoth, boqer, [6] hamah, mut, mug, [7] YHWH, tseva'oth, misgav, selah, [8] miphal, chazah, shamah, sam, [9] shavath, qetseh, [10] yadah, raphah, rum.

Psalm 47: [1] taqah, ruah, rinah, [2] YHWH, helyon, yara, melek, [3] le'om, [4] nachalah, ge'on, selah, [5] halah, teruhah, [6] shophar, [6] zamar, [7] zamar, maskyl, sakal, [8] malak, kise', [9] nadyv, magen, halah.

Psalm 48: [1] me'od, gadol, [2] nuph, mesus, tsaphon, [3] 'armon, yadah, misgav, [4] hineh, yahad, havar, [5] tamah, bahal, chaphaz, [6] rahadah, 'achaz, chyl, [8] hyr, YHWH, 'Eleh, kun, selah, [9] damah, chesed, qerev, [10] shem, tehilat, qatseh, yemyn, tsedeq, [11] samach, gyl, mishpat, [12] savav, naqaph, saphar, migdal, [13] shyth, cheyl, lev, 'armon, pasag, saphar, dor, [14] nahag.

Psalm 49: [1] shamah, yashav, [2] yachad, [3] chakmoth, davar, hegeh, lev, tevunoth, [4] natah, mashal, chydah, patach, kinor, [5] haqev, [7] padah, kaphar, [8] pidyon, nephesh, yaqar, [9] netsach, shachath, [10] chyl, [11] shem, [12] yaqar, [13] damah, [13] derek, kesel, ratsah, selah, [14] yarad, boqer, [15] padah, nephesh, selah, [16] hashar, 'ysh, kavod, byth, [17] kavod, [18] nephesh, barak, [19] dor, 'or, [20] yaqar, 'adam, damah.

Psalm 50: [1] davar, qara', 'erets, mizrach, mevbo', [2] yaphah, miklal, yapheh, [3] yava', charash, sahar, [4] dyn, [5] 'asaph, chasyd, beryth, zavach, [6] shamaym, tsedeq, shophet, selah, [7] davar, hud, [8] yakach, tamyd, [12] tevel, [14] zavach, todah, neder, shalam, [15] yom, tsarah, chalats, [16] saphar, qoch, rashah, [21] damah, [22] byn, shakach, taraph, natsal, [23] yashah, todah, derek.

Psalm 51: [1] chanan, chesed, racham, machah, [2] hawon, chete', kavas, tahar, [3] yadah, peshah, chate', tamyd, [4] levad, chata', harah, hayn, tsadaq, zakah, [5] hen, hawon, chete', yacham, [6] hen, 'emeth, tuchoth, yadah, chakmah, satam, [7] chata', 'ezov, tahar, kavas, lavan, sheleg, [8] shamah, seson, simchah, gyl, daka', [9] satar, paney, hawon, machah, [10] bara', tahar, chadash, ruach, qerev, [11] lepaney, shalach, ruach, [12] shuv, yashah, seson, samak, ruach, nadyv, [13] lamad, derek, pashah, chata', shuv, [14] natsal, teshuah, dam, ranan, tsedaqah, [15] tehilah, nagad, [16] zevach, chaphats, holah, ratsah, [17] shavar, ruach, daka', bazah, [18] retson, banah, [19] chaphats, zevach, tsedaqah, holah, kalyl, parah.

Psalm 52: [1] halal, chesed, [3] selah, [5] natats, chatah, nasach, sharash, 'erets, selah, [6] tsedaqah, ra'ah, yare', mahoz, [7] huz, [8] zayth, rahanan, byth, chesed, batach, [9] yadah, qawah, shem, neged, chesed.

Psalm 53: [1] naval, lev, shachat, tahav, hawel, 'Elohim, [5] pachad, pazar, chanah, ma'as.,

Psalm 54: [1] yashah, shem, dyn, gevorah, [2] shamah, 'azan, [3] zur, qum, hal, harats, sum, neged, selah, [4] hineh, hozer, samak, nephesh, [5] sharar, harah, tsamath, 'emeth, [6] nedavah, shem, [7] natsal, tsarah, 'ayv.

Psalm 55: [1] 'azan, halam, techanah, [2] qashav, hanah, rod, sych, hamah, [3] qol, haqah, mipeny, mut, satam, [4] chul, qerev, lev, 'eymah, [5] yir'ah, rahad, palatsoth, kasa', [6] 'ever, yonah, huph, shakan, [7] hineh, rachaq, nadad, lun, midbar, selah, [8] chush, miplat, ruach, sohad, sahar, [9] balah, palag, chamas, ryv, [10] 'awen, hamal, [11] hauah, tok, mirmah, rechov, [12] satar, [13] herek, 'aluph, meyudah, [14] mataq, sod, gereshe, [15] halah, yarad, megor, qerev, [16] qara', yashah, [17], syach, hamah, qol, herev, tsahoraym, [18] qerav, hamad, padah, shalom, nephesh, [19] shamah, hanah, yashav, qedem, selah, chalaph, yare,' [20] shalach, shalom, chalal, [20] chem'ah, chalaq, qerav, devrah, patach, [22] shalach, kul, mut, tsadyq, [23] shachath, be'er, yarad, batach.

Psalm 56: [1] chanan, sha'aph, 'enush, lachats, lacham, [2] sharar, sha'aph, lacham, [3] yare', batach, [4] halal, devar, batach, yare', basar, [5] devar, hatsav, machashavah, rah, [6] gor, tsaphan, shamar, haqev, qawah,

nephesh, [7] 'awen, palat, hamym, [8] nod, saphar, n'od, sepher, dimhah, [9] qara', yom, yadah, [10] daver, halal, [11] batach, yara', 'adam, [12] neder, shalom, todah, [13] natsal, nephesh, dachah, halak, 'or.

Psalm 57: [1] chanan, nephesh, chasah, tsel, kanaph, hauah, [2] qara', helyon, gamar, [3] shamym, yashah, shalach, selah, chesed, 'emeth, [5] shamym, ramah, kavod, [6] selah, [7] lev, nakon, hur, shyr, zamar, nephesh, [8] nevel, kinor, shachar, [9] yadah, zamar, [10] chesed, gadol, had, 'emeth, shachaq, [11] kavod.

Psalm 58: [1] 'elem, davar, tsedeq, shaphat, [10] tsadyq, naqam, rachats, dam, [11] pery, shaphat.

Psalm 59: [1] natsal, 'oyev, qum, sagav, [2] natsal, 'awen, yashah, [3] hineh, 'arav, haz, gur, peshah, chatah, [4] haon, ruts, kun, hur, ra'ah, [5] tseva'oth, quts, paqad, goym, 'awen, [6] herev, kelev, [8] sachaq, goym, lahag, [9] huz, misgav, shamar, [10] chesed, qadam, ra'ah, sharar, [11] harag, shakach, nuah, chyl, yarad, magen, [12] chata'th, devar, ga'on, 'alah, kachash, saphar, [13] kalah, chemah, yadah, selah, [14] shuv, herev, [15] nuah, lun, [16] shyr, ranan, huz, chesed, boqer, misgav, manus, tsar, [17] huz, zamar, misgav, chesed.

Psalm 60: [1] zanach, parats, 'anaph, shuv, [2] rahash, patsam, rapha', shever, mut, [3] ra'ah, qashah, yayn, rahal, [4] nes, yare', qeshet, nasas, selah, [5] dod, chalats, yashah, hanah, [6] davar, qadesh, halaz, chalaq, madad, [9] matsur, [10] zanach, yatsa', tsava', [11] hezrath, tsar, teshuhath, shawe', [12] chyl, tsar, bus.

Psalm 61: [1] shamah, rinah, qashav, tephilah, [2] hataph, nephesh, qatseh, qara', tsur, [3] machseh, migdal, 'oyev, [4] gur, 'ohel, holamym, chasah, seter, kanaph, selah, [5] neder, shamah, yerushah, shem, yare', [6] dor, yasaph, shanah, [7] lipeny, yashav, chesed, 'emeth, natsar, [8] zamar, neder, shem, shalam.

Psalm 62: [1] damah, nephesh, yeshuhah, [2] tsur, yeshuhah, misgav, mut, rabah, [3] hawah, ratsach, qyr, gader, [4] se'ath, ratsah, qerev, selah, [5] dum, nephesh, tiqwah, [6] tsur, yeshuah, misgav, [7] yeshah, kavod, tsur, machseh, [8] heth, ham, batach, shaphak, machseh, selah, [9] hevel, kazav, mo'zonym, [10] hosheq, gazel, batach, haval, shyth, lev, [11] 'achath, davar, davar, shamah, shetaym, hoz, [12] chesed, shalam.

Psalm 63: [1] tsama', shachar, nephesh, basar, kamah, tsyah, hayeph, [2] chazah, qodesh, ra'ah, hoz, kavod, [3] chesed, shavach, [4] barak, nasa', shem, [5] nephesh, savah, chelev, deshen, halal, ranan, [6] yatsuah, zakar, hagah, 'ashmurah, [7] hezrath, ranan, tsel, [8] nephesh, davaq, tamak, [9] tachath, [10] yad, menath, shuhal, [11] samach, shavah, halal, sakar.

Psalm 64: [1] shamah, qol, syach, chay, natsar, [2] rahah, sod, satar, rigshah, 'awen, [3] shanan, darak, davar, [4] yarah, tam, [5] chazaq, [6] saphar, chaphas, qerev, hamoq, [7] yarah, makah, [9] yare', 'adam, nagad, sakal, pahal, mahaseh, [10] tsadyq, yishrey, samach, halal, lev.

Psalm 65: [1] damah, tehilah, neder, shalam, [2] shamah, tephilah, basar, [3] divrey, gavar, kaphar, [4] 'ashry, bachar, qarav, chatser, savah, byth, heykal, [5] nora'oth, tsedeq, hanah, yeshah, mivtach, qets, rechoqym, [6] kun, kocha, 'azar, givorah, [7] shavach, she'on, hamon, [8] qitswah, 'oth, motsa', boqer, herev, [9] paqad, shaqaq, hashar, peleg, dagan, kun, [10] raweh, telem, nachat, gedud, mug, revyvym, barak, tsemach, [11] hatar, tov, [12] mahegal, rahaph, [12] rahaph, nawah, chagar, gyl, [13] kar, lavash, hataph, bar, rahah, shur.

Psalm 66: [1] ruah, 'erets, [2] zamar, shem, kavod, tehilat, [3] yare', kachash, hoz, [4] 'erets, shachah, zamar, shem, selah, [5] miphaloth, halylah, [6] haphak, nahar, [7] givorah, holam, tsaphah, sarar, rum, selah, [8] barak, hamym, shamah, qol, tehilat, [9] chayym, sum, mut, [10] bachan, tsaraph, keseph, [11] matsod, matnaym, [12] rakav, [12] rawah, [13] holah, byth, shalam, neder, [14] patsah, davar, tsar, meach, [15] 'ayl, baqar, selah, [16] shamah, saphar, [17] rum, leshon, tachat, [18] ra'ah, lev, shamah, [19] shamah, qashav, tephilah, [20] barak, tephilah, sur, chesed.

Psalm 67: [1] chanan, barak, 'or, paney, selah, [2] 'erets, goym, derek, yeshuhah, yadah, [3] yadah, ham, [4] le'om, shaphat, mishur, nachah, le'om, selah, [6] yevul, barak, [7] 'ephes, yare'.

Psalm 68: [1] qum, puts, nus, mipany, [2] nadaph, hashan, donag, mipany, [3] tsadyq, samach, haltats, mipany, sus, samach, [4] shyr, zamar, shem, salal, haravah, rakav, halaz, [5] yatom, dayan, mahon, [6] bayth, yachyd,

'asar, tsechychah, [7] selah, tsahad, yeshymon, [8] rahash, nataph, mipany, [9] geshem, nuph, kun, nachalah, [10] yashav, chayah, hany, kun, [11] 'omer, tsava', basar, [12] tsava', nadad, nawah, chalaq, [13] shephataym, yonah, chaphah, 'ever, yeraqraq, charuts, [14] paras, Shaday, sheleg, [15] har, [16] chamad, gavnyim, shakan, shavath, netsach, [17] rekev, qodesh, [18] marom, halah, shavah, shevy, matanah, sarar, shakan, [19] hamas, yeshuhath, selah, [20] moshahoth, totsah, [21] machats, 'asham, qadqad, [22] shuv, metsulah, [24] halykah, melek, [25] shyr, toph, negen, [26] barak, qahal, maqor, [27] tsahyr, radah, saray, rigmah, [28] tsawah, hoz, pahal, [29] shay, heykal, [30] gahar, 'abyr, haglah, raphas, ruts, keseph, bazar, chaphats, [31] chashmanym, Kush, ruts, [32] shyr, zamar, 'elohym, 'adonay, selah, [33] rakav, shamaym, qedem, qol, hoz, [34] hoz, ga'on, shachaq, [35] miqdash, nora', tahatsmoth, barak.

Psalm 69: [1] yashah, nephesh, [2] tavah, yawan, shiboleth, shataph, [3] yagah, charar, chalah, yachal, [4] chinan, tsamath, sheqer, gazal, shuv, [5] 'iweleth, hevel, 'ashmah, kichad, [6] bosh, qawah, tseva'oth, kalam, baqash, [7] cherpah, kilmah, [8] zor, nakry, [9] qin'ath, 'akal, cherpah, [10] nephesh, tsom, cherpah, [11] mashal, [12] syach, shahar, shatar, shekar, [13] tephilah, 'eth, ratson, kairos, hanah, chesed, rav, yeshah, 'emeth, [14] natsal, tyt, hamaq, [15] shiboleth, metsulah, balah, be'er, [16] hanah, chesed, tov, rav, panah, racham, [17] heved, paney, hanah, [18] qarav, nephesh, ga'al, padah, 'oyev, [19] yadah, cherpah, besheth, kelimah, [29] any, ka'av, yeshuah, sagav, [30] halal, shem, shyr, gadal, [31] yatav, par, [32] hanawym, ra'ah, samach, darash, lavav, [33] 'evyon, shamah, 'asyr, boz, [34] halal, ramash, [35] banah, yashav, yarash, [36] nachal, zerah, nachal, shem, shakan, 'ahav.

Psalm 70: [1] 'elohym, YHWH, natsal, hazar, chush, [4] sus, samach, baqash, yeshuah, 'ahav, tamyd, [5] hany, 'evyon, chush, 'achar, heser, mepalat.

Psalm 71: [1] chasah, bush, natsal, palat, [2] natah, yashah, [4] palat, kaph, [5] tiqwah, mibtach, nehorym, [6] beten, samak, mehah, gazah, tamyd, tehilat, [7] mopheth, [8] tehilat, tiphe'arah, [9] heth, kairos, shalak, ziqenah, kalah, koach, hazav, [10] shamar, nephesh, yahats, [11] 'amar, hazav, radaph, taphas, natsal, [12] rachaq, chush, natsal, [13] satan, yavash, kalah, nephesh, hatah, [14] yachal, tamyd, halal, yasaph, [15] saphar, tsedaqah, teshuhah, saphar (twice), yadah, [16] gevorah, zakar, lavad, [17] lamad, nehorym, nagad, [18] ziqenah, sevah, hazav, nagad, zeroah, dor, [19] tsedaqah, marom, [20] ra'ah, tsarah, tehom, shuv, [21] godel, ravah, savav, [22] yadah, nevel, kely, 'emeth, Qedosh, zamar, kinor, [23] ranan, zamar.

Psalm 72: [1] mishpat, tsedaqah, [2] hanawym, tsedeq, mishpat, [3] har, givhah, shalom, nasa', tsedaqah, [4] shaphat, hanawym, yashah, 'evyon, hosheq, [5] yare', dor, [6] gez, matar, revyvym, zarzyph, [7] tsadyq, parach, shalom, ravav, [8] yarach, nahar, ephes, [9] tsyym, [10] zevach, 'eshkar, qarav, [11] shachah, havar, [12] 'evyon, hanawym, hozer, [13] dal, chus, 'evyon, nephesh, yashah, [14] nephesh, galal, yaqar, [15] palal, barak, [16] pisah, rahash, [17] shem, nun, barak, 'ashar, [18] barak, levad, [19] kevod, kavod, [20] kalah.

Psalm 73: [1] bar, [2] regel, 'ashur, shaphak, [3] halal, [13] rachats, [17] miqdash, byn, 'acharyth, [21] chamats, kilyah, [22] bahar, yadah, [23] tamyd, [24] nachah, hetsah, kavod, [25] shamyam, 'erets, chaphats, [26] kalah, tsarar, lavav, cheleq, [27] rachaq, 'avad, zanah, tsamath, [28] qarav, machseh, saphar, mela'kah.

Psalm 74: [1] zanach, hashan, 'aph, [2] zakar, hadah, qedem, shevet, nachalah, ga'al, [3] rum, paham, netsach, 'oyev, qodesh, [4] sha'ag, mohed, qerev, 'oth, [6] pituach, [7] miqdash, shalach, chalal, shem, [8] yanah, [9] mohed, [10] had-mah, 'oth, navy', [11] had-mah, yamyn, kalah, [12] yeshuhoth, qerev, [13] hoz, tanym, [14] tsyym, [15] baqar, mahyan, nachal, neher, 'eytan, [17] yatsar, [18] zakar, [19] tor, nephesh, chayah, hanawym, shakach, nestach, [20] navat, beryth, machshak, nawah, [21] dak, hany, 'evyon, bosh, halal, [22] qum, ryv, naval, patah, zakar, [23] shakach, zakar, qum, halah, tamyd.

Psalm 75: [1] yadah, shem, qerev, saphar, [2] mohed, kairos, shaphat, [3] mog, hamod, selah, [4] halal, qeren, [5] qeren, hataq, [6] midbar, rum, [7] shaphal, rum, [8] kus, chamar, mesek, [9] nagad, zamar, [10] qeren, tsadyq, rum.

Psalm 76: [1] yadah, gadol, [2] sukah, mahon, [3] selah, [4] 'or, 'adyr, tareph, [5] 'avyr, [6] mighereth, [7] nora', liphany, [8] shamym, mishpat, 'erets, yare', shaqatah, [9] mishpat, hanawym, yashah, selah, qum, [10] chamath,

yadah, chagar, she'eryth, [11] nadar, shalom, savyv, yaval, yare', [12] ruach, nagyd.

Psalm 77: [1] tsahaq, qol, [2] darash, dagar, pug, nephesh, [3] zakar, hamah, ruach, hataph, syach, selah, [4] shimrah, paham, [5] chashav, qedem, holamym, [6] zakar, negynah, syach, chaphas, ruach, [7] zanach, ratsah, [8] chesed, netsach, [9] 'omer, chanan, rechem, selah, [10] chalah, [11] zakar, mahalal, pele', [12] pohal, hagah, halylah, syach, [13] derek, qodesh, 'el, 'Elohim, [14] pele', hoz, [15] ga'al, [16] tehom, [19] derek, shevyl, haqev, yadah.

Psalm 78: [1] 'azan, 'azen, torah, natah, [2] mashal, chydah, [3] shamah, yadah, saphar, [4] kachad, saphar, tehilah, hesuz, pele', [5] heduth, Torah, yadah, [6] yadah, [7] kesel, shakach, mahalal, natsal, mitswah, [8] sorer, morer, heykn, lev, ne'emnah, ruach.

Psalm 79: [1] goym, nachlah, heykal, [5] had-mah, 'anaph, qin'ah, bahar, [6] chamath, goym, yadah, [7] 'akal, naweh, [8] ri'shon, zakar, rechem, qadam, dalah, [9] yeshah, hazar, shem, kavod, natsal, kaphar, [10] goym, yadah, [11] 'asyr, ben temuthah, yatar, [12] charaph, shivhatym, [13] marhyth, saphar.

Psalm 80: [1] 'azan, nahag, yaphah, yashav, [2] hur, yashah, [3] yashav, yashah, 'or, [4] tseba'oth, hashan, [5] dimhah, shalysh, [6] madon, lahag, [7] tseba'oth, [12] gader, 'arah, [13] chazyr, [14] shuv, panah, navat, ra'ah, paqad, [15] ben, 'amats, [16] paney, geharah, [17] yamyn, 'amats, [18] sug, chyym, shem, [19] YHWH, yashah.

Psalm 81: [1] ranan, ruah, hoz, [2] zimrah, toph, kinor, naham, nevel, [3] shophar, chodesh, kese', chag, [4] choq, misphat, [5] heduth, saphah, yadah, [6] sevel, dod, [7] chalats, seter, selah, [8] hod shamah, [9] zar, [10] rachav, [11] qol, 'avah, [12] sharar, mohetsah, [13] shamah, halak, derek, [14] mehat, [15] kachash, heth, [16] chelev, devesh.

Psalm 82: [1] hedah, qerev, [2] selah, [3] dal, yatom, [4] dal, 'evyon, [5] yadah, byn, choshek, [8] qum.

Psalm 83: [1] damah, charash, shaqat, 'elohym, 'el, [2] hamah, [3] haran, tsaphan, [5] beryth, [8] selah, [12] na'ah, [16] baqash, shem, [18] yadah, shem.

Psalm 84: [1] yadyd, mishkan, tseva'oth, [2] chatser, nephesh, kasaph, kalah, lev, basar, ranan, [3] tsiphor, deror, byth, qen, mizbeach, 'ephroach, [4] yashav, byth, 'ashry, halal, selah, [5] 'ashry, 'adam, lev, mesilah, [6] hemeq, havar, mahyan, moreh, berekah, [7] havar, chyl, [8] shamah, 'azan, selah, [9] magen, mashyach, ra'ah, [10] yom, chatsar, saphaph, [11] magen, chen, kavod, halak, manym, manah, [12] tseva'oth.

Psalm 85: [1] ratsah, shuv, shevyth, [2] nasa', hawon, [3] 'asaph, charon, [4] yeshah, kahas, parar, [5] mashak, dor, [6] shamak, [7] chesed, yeshah, [8] davar, shalom, chesed, kesel, [9] yeshah, kavod, [10] qerev, chesed, 'emeth, pegesh, tsedeq, shalom, nashaq, [11] 'emeth, tsedeq, shamym, tsamaq, shaqaph, [12] tov, 'erets, yevul, [13] tsedeq, derek, paham.

Psalm 86: [1] hanah, hany, natah, 'evyon, [2] shamar, nephesh, chasyd, yashah, [3] chanan, [4] nephesh, nasa', samach, [5] salach, chesed, rav, [6] 'azan, qol, tachanun, [7] yom, tsarah, hanah, [8] YHWH, 'elohym, [9] goym, shatach, kavod, shem, [10] hasah, levad, [11] yara', derek, 'emeth, yachad, yare', shem, [12] yadah, kavod, [13] chesed, natsal, nephesh, tachat, [14] haryts, sum, nephesh, [15] rachum, chanum, 'erek, chesed, 'emeth, [16] panah, chanan, haved, 'amah, hoz, yashah, [17] 'oth, tov, ra'ah, yavash, hazar, nacham.

Psalm 87: [1] harar, yasad, [2] shakar, mishkan, [3] kavod, selah, [4] yadah, zakar, yalad, [5] yasad, Helyon, kun, [6] saphar, katav, [7] mahyan.

Psalm 88: [1] yeshuah, tsahaq, [2] tephilah, lipany, natah, [3] nephesh, chayym, nagah, [4] bor, 'eyal, [5] chaphats, chalal, zakar, [6] bor machshak, tsolah, [7] chemah, samak, hanah, selah, [8] rachaq, meyudahay, tohevah, [9] heny, hony, da'av, shatach, [10] pele', repha'ym, selah, [11] chesed, 'emunath, 'avad, [12] pele', cheshek, tesedaqah, nashah, [13] shuah, qadam, [14] nephesh, zanach, satar, [15] hanah, gawah, 'eymah, 'aphunah, [16] havar, bihutym, samath, [17] naqaph, [18] 'ohev, reah, rachaq, meyudahay, yadah, choshek.

Psalm 89: [1] chesed, 'emunah, [2] chesed, banah, kun, [3] beryth, karath, bachyr, [4] zerah, kise', [5] pele', 'emunah, qahal, [6] shachaq, harak, YHWH, damah, [7] qedoshym, [8] teseva'oth, 'emunah, [9] ge'uth, shavach, [10] pazar, [11] yasad, [13] rum, [14] tsedeq, mishpat, kise', chesed, 'emeth, [15] 'ashry, teruhah, [16] gyl, rum, [17] tiph'arah, rum retson, [18] YHWH, magen, [19] hezer, [20] mashach, [21] kun, 'amats, [24] qeren, rum, [26] yeshuah, [27] helyon, [28] chesed, [30] Torah, mishpat, [33] chesed, 'emunah, [34] chalal, [35] qedesh, [36] zerah, [37] kun, selah, [44] tahar, [45] selah, [47] shawe', [48] selah, [49] chesed, [52] barak.

Psalm 90: [1] mahon, [2] 'erets, tevel, [3] daka', haphar, shuv, [4] 'ashmumah, [5] zaram chatsyr, [6] tsuts, chalaph, malal, yavash, [7] kalah, bahal, 'aph, chemah, [8] hawon, halam, neged, 'or, [9] panah, hegeh, kalah, [10] hamal, 'awen, gazaz, huph, [11] yadah, 'aph, hevarah, [12] yadah, chakmah, lev, [13] shuv, had-maty, nacham, [14] boqer, savah, chesed, ranan, samach, [15] samach, hanah, [16] pahal, hadah, [17] noham.

Psalm 91: [1] seter, Halyon, tsel, Shaday, yashav, lun, [2] machseh, matsurah, [3] natsal, pach, dever, huah, [4] sakak, 'ever, chasah, kanaph, 'emeth, tsinah, socherah, [5] pachad, chets, [6] dever, 'ophel, qetev, [7] nagash, [8] navat, ra'ah, shilumath, [9] shawah, YHWH, machseh, Helyon, mehon, [10] 'ohel, negeh qarav, [11] shamar, derek, [12] nasa', [13] darak, ramas, [14] chashaq, sagav, shem, [15] qara', hanah, tsarah, chalats, kavad, [16] savah, yeshuah.

Psalm 92: [1] yadah, zamar, [2] nagad, chesed, 'emunah, [4] pahal, samach, mahash, ranan, [5] machshavah, me'od, [6] bahar, byn, [7] hesev, 'awen, shamad, had, [8] marom, halam, [9] hineh, 'avad, parad, [10] rum qeren, re'em, rahanan, [11] shur, 'awen, [12] tamar, tsadyq, [13] beyth, chatser, parach, [14] deshen, rahanan, [15] yashar, hawlah.

Psalm 93: [1] ga'awah, lavash, hoz, 'azar, tevel, kun, [2] kun, 'az, holam, [3] nahar, qol, daky, [4] may, yam, mishbar, 'adyr, [5] hedoth, 'aman, qodesh.

Psalm 94: [1] neqamah, yaphah, [2] nasa', ge'eh, gemul, [3] had-matay, halaz, [7] ra'ah, byn, [8] byn bahar, kesyl, sakar, [10] lamad, dahath, [11] yadah, 'adam, machshavah, havel, [12] gever, yasar, 'ashry, lamad, Torah, [13] shaqat, shachat, [14] natash, hazav, nachalah, [15] mishpat, tsedeq, yashar, [16] rahah, 'awen, [17] hezratah, domah, [18] chesed, sahad, [19] sarhaphym, nacham, nephesh, shahah, [20] chaver, hamal, [21] nephesh, [22] misgav, machseh, [23] 'on, tsamath.

Psalm 95: [1] yeshah, ranan, ruah, [2] qadam, ruah, zimrah, [3] gadol, YHWH, [4] 'erets, mechqar, tophaphoth, [5] yam, yabash, [6] shachah, karah, barak, [7] marhyth, ts'on, qol, [8] Meribah, Massah, [9] nasah, bachan, [10] qut, tahah, lev, yadah, derek, [11] menuchah.

Psalm 96: [1] 'erets, [2] shyr, barak, yeshuhah, basar, [3] saphar, kavod, goym, ham, [4] halal, yare', [5] ham, 'elyl, 'elohey, YHWH, [6] hod, hadar, hoz, tiph'ereh, miqdash, [7] yahav, yahav, mishpachah, kavod, hoz, [8] yahav, kavod, shem, chatser, [9] shachah, hadarah, chul, [10] goym, YHWH, tevel, kun, ham, [11] samach, gyl, raham, [12] halaz, ranan, yahar, [13] shaphat, 'erets.

Psalm 97: [1] 'erets, gyl, 'y, samach, [2] hanan, haraphel, savyv, tsedeq, mishpat, mekon, [3] lahat, savyv, [4] baraq, tevel, chyl, [5] masas, milpeny, 'erets, [6] nagad, tsedeq, kavod, [7] havad, pesel, 'elyl, 'elohym, [8] shamah, samach, gyl, [9] helyon, 'erets, halah, [10] 'ahav, sana', nephesh, chesed, natsal, [11] zarah, tsadyq, simchah, yashar, [12] samach, hadah, zeker.

Psalm 98: [1] yashah, [2] yeshuhah, yadah, tsedqah, goym, galah, [3] chesed, 'emunah, zakar, yeshuhah, [4] 'erets, ruah, patsach, ranan, zamar, [5] kinor, zamar, [6] chatsotser, shophar, ruah, [7] raham, tevel, [8] shaphat, nahar, ranan, [9] shaphat, nahar, ranan, 'erets, tevel, tsedeq, meysharym.

Psalm 99: [1] ragaz, [2] gadol, rav, [3] shem, yare', qadosh, [4] melek, 'ahav, meysharym, [5] ramam, shachah, hadom, [6] qara', shem, [7] hamud, choq, [8] hanan, nasa', naqam.

Psalm 100: [1] 'erets, ruah, [2] samach, ranan, lipeny, [3] marhyth, [4] chesed, 'emunath, dor, leholam.

Psalm 101: [1] chesed, mishpat, shyr, zamar, [2] derek, tamym, sakal, qerev, tam [3] shyt, belyahal, davaq, [4] haqash, sur, [5] lashan, seter, tsamath, rechav, [6] 'emunath, 'erets, tamym, sharath, [7] qerev. remyah, shaqar, [8] boqer, tsamath, karath.

Psalm 102: [1] tephilah, shawah, [2] satar, tsar, yom, peny, natah, hanah, [12] yashav, shem, zakar, [13] racham, chanan, heth, kairos, mohed, [14] ratsah, chanan, [15] goym, yare', shem, kavod, [16] kavod, [17] harar, hanah, panah, tephilah, [18] halal, katav, [19] shaqaph, merom, shamaym, navat, 'erets, [21] saphar, shem, tephilah, [22] ham qavats, havad, [23] hanah, derek, qatsar, [24] halah, [25] yasad, 'erets, shamaym, [26] 'avad, hamad, beged, levush, chalaph, [27] tamam, [28] shakan, zakar, kun.

Psalm 103: [1] barak, nephesh, shem, [2] nephesh, shakach, gemul, [3] salach, rapha', [4] ga'al, chesed, rachamym, hatar, [5] chadash, [6] tsedaqah, mishpat, [7] derek, [8] rachum, chanun, 'erek, chesed, [9] ryv, natar, [10] chata', gamal, [11] chesed, gavah, gavar, [12] rachaq, [13] racham, [14] yetser, haphar, zakar, [15] tsyts, [16] ruach, nachar, [17] chesed, halom, tsedaqah, [18] beryth, zakar, pequdah, [19] kise', [20] barak, gever, dever, [21] barak, tsava', mahseh, ratson, [22] barak, hasah, nephesh.

Psalm 104: [1] nephesh, barak, YHWH, 'elohym, me'od, lavash, hod, hadar, [2] hatah, yeryhah, [3] qarrah, halyah, [5] makon, mut, [6] tehom, levush, [7] geharah, qol, chaphaz, [8] maqom, [9] gevul, shuv, [10] nachal, [13] halyah, savah, [14] lechem, [15] samach, tsahal, sahad, [16] sahad, savah, [17] chasydah, berush, [18] yahel, shaphan, [19] mohed, kairos, yadah, [20] ramas, [21] baqash, [22] ravas, [24] chakmah, [25] ramas, [26] sachaq, [27] savar, heth, eukairos, [28] savah, [29] bahal, ruach, [30] Ruach, [31] kavod, samach, [32] nagah, [33] shyr, zamar, hod, [34] syach, samach, harav, [35] tamam, 'erets, nephesh, barak, halal.

Psalm 105: [1] yadah, ham, halyah, [2] shyr, zamar, syach, pala', [3] halal, shem, baqash, samach, YHWH, [4] darash, YHWH, hoz, baqash, tamyd, [5] zakar, mopheth, misphat, [6] zerah, bachyr, [7] mishpat, 'erets, [8] zakar, beryth, davar, leholam, [9] beryth, shevhuh, [10] choq, beryth, holam, [11] chevel, [15] mashyach, [19] 'amar, heth, [22] 'asar, chakmah, [23] gur, [24] hatsam, [26] bachar, [27] 'oth, mopheth, [42] zakar, devar, [43] sus, ranan, [45] choq, torah.

Psalm 106: [1] chesed, leholam, [2] malal, shamah, gevorah, tehilah, [3] 'ashry, shamar, mishpat, tsedaqah, heth, kairos, [4] ratson, zakar, yashah, paqad, [5] bachyr, samach, goy, halal, nachalah, [6] chesed, [7] sakal, zakar, chesed, [8] yashah, gevorah, [9] tehom, [10] yashah, ga'al, [12] devar, shyr, [13] mahar, hetsah, [14] yasham, [15] nephesh, [20] kavod, [21] Yashah, [23] bachyr, [24] chamad, [27] goy, 'erets, [28] tsamad, [30] palal, [33] ruach, [35] goy, [37] shed, [38] chanaph, [41] goy, [43] paham, natsal, [45] zakar, [46] racham, [47] yashah, goy, qavats, shem, shavach, tehilah, [48] halom, barak, 'aman.

Psalm 107: [1] tov, chesed, YHWH, lehalom, [2] ga'al, tsar, [3] qavats, [4] tahah, yeshymon, derek, [5] nephesh, hataph, [6] tsar, natsal, metsoqah, [7] yashar, darak, [9] savah, [10] tsalmaoth, choshek, [11] 'emer, hetsah, [12] kanah, hazar, [13] tsar, metsoqah, yashah, [14] choshek, tsalmaoth, nataq, [15] beryach, [17] 'ewyl, hanah, [18] tahav, nagah, [20] davar, rapha', malat, shachyth, [22] saphar, ranan, [24] metsulah, [25] ruach, seharah, [26] tehom, [27] chagag, nawah, [28] yatsa', [29] seharah, chashah, [30] samach, shataq, [32] qahal, moshev, [33] shuv, [35] 'agam, motsa', [40] tahav, tehom, [41] 'evyon, [42] samach, qaphats, [43] shamar, chesed.

Psalm 108: [1] kun, kavod, shyr, zamar, [2] hur, shachar, [3] yadah, zamar, ham, le'om, [4] chesed, 'eman, [5] ramah, chesed, kavod, 'erets, [6] dod, yashah, hanah, [7] davar, qadesh, [11] zanach, tsava', [12] hezrath, teshuhath, shawe', [13] chyl, bus.

Psalm 109: [1] charash, tehilah, [12] chesed, [14] zakar, [15] zakar, [16] zakar, chesed, [20] satan, [21] shem, natsal, chesed, [22] hany, 'evyon, chalal, [23] natah, [26] hazar, yashah, chesed, [28] samach, [31] 'evyon, yashah.

Psalm 110: [1] YHWH, 'adony, hadom, [2] mateh, radah, qerev, [3] nadav, heder, chyl, rechem, shachar, tal, [4]

kohen, nacham, davar, [5] machats, 'aph, [6] goym, geyyah, machats, [7] nachal, ro'sh, rom.

Psalm 111: [1] sod, hedah, [2] mahaseh, darash, chaphats, [3] hod, hadah, pahal, tsedaqah, hamad, [4] zakar, pala', chanan, racham, [5] tereph, zakar, [6] koach, mahaseh, goym, nachalah, [7] mahaseh, 'emeth, mishpat, paqad, [8] samach, 'emeth, yashar, [9] peduth, shem, qadosh, nora', [10] chakmah, yire'ath, re'shyth, sekel, tehilah, hamad.

Psalm 112: [1] 'ashry, yare', chaphats, mitswah, me'od, [2] zerah, gibor, [3] hon, hoshier, tsedaqah, hamad, [4] zarach, yeshar, chanun, rachum, tsadyq, [5] chanun, lawah, mishpat, kul, [6] tsadyq, mut, zakar, [7] shemuhah, nakun, batach, [8] samak, yare', [9] pazar, 'evyon, tsedaqah, kavod, [10] qeren, kahas, 'avad.

Psalm 113: [1] halal, shem, [2] shem, halom, [3] shem, [4] rom, goym, kavod, [5] gavoah, [6] shaphal, [7] 'evyon, haphar, 'ashpoth, [8] nadyv, ham, [9] haqar, yashav, samach.

Psalm 114: [1] lahaz, [2] qadesh, memshalah, [3] nus, [4] raqad, [6] raqad, mecholah, [7] chul, YHWH.

Psalm 115: [1] kavod, chesed, 'emeth, [2] goym, [3] shamym, chaphats, [4] hotsev, [8] batach, [9] batach, hezer, magen, [12] zakar, [13] yare', [14] yasaph, [15] barak, [16] shamym, 'erets, [17] domah, halal, [18] heth, halom.

Psalm 116: [1] 'ahav, techinah, [2] natah, [3] chevel, 'aphaph, metsar, metsa', yagon, [4] shem, 'ana', malat, nephesh, [5] chanun, tsadyq, rechem, [6] pety,shamar, dalah, yashah, [7] nephesh, menuchah, gamal, [8] chalats, nephesh, dachah, [10] hanah, me'od, 'aman, [11] kazav, chaphaz, ekstasis, [12] gamal, shuv, [13] shuv, nasa', yeshuhoth, shem, [14] shalam, neder, neged, ham, [15] yaqar, chesed, [16] havad, 'amah, patach, moser, [17] zavach, todah, shem, [18] chatser, tawek.

Psalm 117: [1] halal, goym, shavach, ham, [2] chesed, gavar, 'emeth.

Psalm 118: [1] chesed, [5] tsar, hanah, rachav, [7] hazar, [8] chasah, batach, 'adam, [9] chasah, nadyv, [10] goym, mul, shem, [11] goym, mul, shem, [12] dahak, mul, shem, [13] dahak, hazar, [14] hoz, zimrah, yeshuhah, [15] rinah, yeshuhah, 'ohel, tsadyq, [16] rum, chyl, [17] saphar, [18] yasar, [19] tsedeq, [20] shahar, tsadyq, [21] hanah, yeshuhah, [23] pala', [24] gyl, samach, [25] yashah, tsalach, [26] shem, [27] YHWH, 'or, [28] rum.

Psalm 119 (*This psalm is divided into sections according to the Hebrew alphabet*): [Aleph] 'ashry (footnote), halak, torah, natsah, hedah, darash, lev, pahal, hawlah, halak, derek, shamar, piqud, kun, derek, shamar, choq, navat, mitswah, hadah, lev, lamad, mishpat, shamar, choq [Beth] zakar, derek, shamar, davar, darash, lev, shagan, mitswah, tsaphan, 'imrah, lamad, choq, saphar, mishpat, sus, derek, hedah, sych, piqud, navat, 'orach, shahash, choq, shakach, davar, [Gimel] gamal, heved, shamar, davar, navat, pala', satar, mitswah, ger, garas, mishpat, gahar, zed, shagah, mitswah, natsah, hedah, sych, choq, hedah, shahashushym, hets, [Daleth] davak, haphar, chayah, davar, lamad, choq, byn, derek, piqud, sych, pala', qum, davar, chanan, torah, shawah, mishpat, davak, hedah, ruts, derek, mitswah, rachav, lev, [He] yarah, derek, choq, natsar, byn, natsar, torah, shamar, darak, natyv, mitswah, chaphats, natah, lev, havar, heynay, chayah, derek, qum, 'imrah, havar, cherpah, 'ahav, mitswah, chayah, tsedaqah, [Vau] bo', chesed, batach, davar, natsal, davar, 'emeth, yachal, mishpat, shamar, torah, darash, piqud, davar, hedah, shahah, mitswah, nasa', mitswah, sych, choq, [Zain] zakar, davar, chayah, 'imrah, natah, torah, zakar, mishpat, hazav, torah, zimrah, choq, zakar, shem, shamar, torah, natsar, piqud, [Cheth] YHWH, chalaq, shamar, davar, chalah, panym, chanan, 'imrah, chashav, derek, shuv, hedah, shamar, mitswah, shakach, torah, qum, hadah, shamar, piqud, lamad, choq, [Teth] tov, lamad, taham, dahath, 'aman, mitswah, shamar, 'imrah, lamad, choq, natsar, piqud, shahah, torah, lamad, choq, torah, py, [Yod] hasah, kun, byn, lamad, mitswah, yare', ra'ah, chyl, davar, yadah, mishpat, hanah, tsedaqah, nacham, chesed, racham, bo', chayah, sych, piqud, yare', shuv, yadah, hedah, tamam, lev, [Kaph] kalah, yeshuhah, chyl, davar, 'imrah, shakach, choq, 'aman, mitswah, hazar, piqud, chayah, chesed, shamar, hedah, [Lamad] natsav, davar, 'emeth, kun, 'erets, shahah, torah, shakach, piqud, yashah, darash, piqud, byn, hedah, rachav, mitswah, [Mem] 'ahav, torah, chakam, 'oyev, piqud, saychah, natsar, piqud, shamar, davar, sur, mishpat, yarah, malats, 'imrah, byn, piqud, [Nun] ner, regel, 'or, natyv, shamar, mitspat, chayah, davar, ratsah, nedavah, lamad, mishpat, shakach, torah, tahah, piqud, nachal, hedah, sesun, lev, natah, lev, hasah, piqud, [Samech] 'ahav, torah, chyl, davar, natsar, mitswah, samak, 'imrah, shahah, choq, 'ahav, hedah, yare', mishpat, [Ain] hasah, mishpat, tsedeq, harav, heved, kalah, teshuhah,

'imrah, hasah, heved, lamad, choq, byn, heved, yadah, hedah, hasah, heth, kairos, 'ahav, mitswah, yashar, piqud, [Pe] pala', hedah, natsar, hedah, 'or, petach, davar, byn, pety, ya'av, mitswah, panah, chanan, kun, paham, shamar, piqud, 'or panyim, lamad, choq, [Tsade] tsadyq, YHWH, yashar, mishpat, tsawah, hedah, tsamath, qin'ah, tsaraph, 'imrah, 'ahav, shakach, piqud, tsedaqah, tsedeq, 'emeth, torah, shahash, mitswah, hedah, tsedeq, byn, chayah, [Qoph] natsar, choq, shamar, hedah, yachal, davar, sych, 'imrah, 'emeth, mitswah, yasad, hedah, [Resh] shakach, torah, chayah, 'imrah, darash, choq, chayah, mishpat, natah, hedah, shamar, 'imrah, 'ahav, piqud, chayah, chesed, davar, 'emeth, leholam, mishpat, [Shin] pachad, davar, sus, 'imrah, 'ahav, torah, halal, mishpat, 'ahav, torah, savar, yeshuah, hasah, mitswah, shamar, hedah, 'ahav, shamar, piqud, hedah, [Tau] qarav, rinah, byn, davar, bo', techinah, natsah, 'imrah, lamad, choq, hanah, 'imrah, tsedeq, mitswah, hazar, bachar, piqud, ya'av, yeshuah, shahash, torah, hazar, mishpat, baqash, havad, shakach, mitswah.

Psalm 120: [1] tsarah, qara', hanah, [2] natsal, nephesh, sheqer, remyah, [3] remyah, [4] retamym, [5] gor, Meshech, Kedar, 'ohel, [6] nephesh, shalom, shakan, [7] shalom.

Psalm 121: [1] hezer, [2] YHWH, hezer, [3] mut, num, shamar, [4] shamar, [5] shamar, YHWH, tsel, [6] nakah, [7] shamar, rah, nephesh, [8] shamar, heth.

Psalm 122: [1] samach, [2] hamad, shahar, [3] chavar, [4] heduth, [5] mishpat, [6] shalom, sha'al, 'ahav, shalah, [7] shalom, chayl, shalwah, 'armon, [9] byth, baqash.

Psalm 123: [1] yashav, [2] hineh, chanan, [3] chanan, boz, [4] savah, sha'an, boz, lahag, nephesh.

Psalm 124: [3] balah, charah, [4] hamaym, zeydon, [5] shataph, [7] nephesh, tsiphor, yaqush, [8] hezer, shem.

Psalm 125: [1] batach, mut, yashav, [2] YHWH, savyv, heth, [3] goral, shevet, tsedeq, hawlah, [4] tov, yashar, lev, [5] natah, haqalqal, pahal, 'awen, shalom.

Psalm 126: [1] shyvath, shuv, chalam, [2] sachaq, rinah, goym, [3] samach, [4] shuv, shevyth, 'aphaq, [5] zarah, rinah, qastar, [6] 'alumah, rinah.

Psalm 127: [1] byth, shawe', shomer, shamar, [2] shawe', hatsav, dod, [3] nachalah, sakar, [4] chets, [5] 'ashry, 'asher, 'ashpah, shahar.

Psalm 128: [1] 'ashry, yare', [2] yagyah, 'ashry, [3] byth, zayth, [4] barak, yare', [5] tov, [6] shalom.

Psalm 129: [1] tsarar, [2] yakal, [3] charash, mahanah, [4] havoth, tsadyq, YHWH, qatsats, [5] sug, [6] yavash, shalaph, [7] qatsar, homed, chetsen, [8] berakah.

Psalm 130: [1] mahamaqym, [2] qol, tachanun, qashav, [3] shamar, haon, hamad, [4] salach, [5] qawah, nephesh, yachal, davar, [6] nephesh, shamar, boqer, [7] yachal, chesed, padah, rav, [8] padah, haon.

Psalm 131: [1] lev, gavah, ramah, pala', [2] nephesh, shawah, damah, gamal, [3] yachal, YHWH, heth.

Psalm 132: [1] zakar, hanah, [2] savah, nadar, 'avyr, [3] 'ohel, yeryhah, [4] shenah, tenumah, [5] maqom, mishkan, [7] mishkan, hadom, shatach, [8] menuchah, 'aron, hoz, [9] kohen, lavash, tsedaqah, chasyd, ranan, [10] mashyach, [11] 'emeth, savah, [12] shamar, lamad, [13] bachar, 'awah, moshav, [14] menuchah, yashav, 'ahav, [15] 'evyon, savah, tsydah, [16] yeshah, [17] qeren, mashyach, tsamach, [18] netser, tsuts.

Psalm 133: [1] 'achym, tov, nahym, [2] shemen, mad, [3] tal.

Psalm 134: [1] hineh, [2] qodesh, barak, [3] barak.

Psalm 135: [1] YHWH, halal, shem, [2] halal, chatser, [3] halal, tov, nahym, [4] bachar, segulah, [5] YHWH, yadah, gadol, 'elohym, [6] chaphats, yam, tehom, [13] shem, leholam, zeker, dor, [14] dyn, nacham, [15] goym,

[19] YHWH, barak.

Psalm 136: [1] chesed (part of a refrain throughout all verses), yadah, tov, [3] 'adony, [4] pala', [5] tavun, [6] raqah, [23] zakar, shaphal, [24] paraq.

Psalm 137: [1] nahar, bakah, zakar, [2] herev, kinor, [3] shyr, samach, [4] 'admath, nekar, [5] shakach, [6] zakar, halah, ro'sh, samach, [7] zakar, harar, yesod, [8] shedodah, shalam, [9] holel, naphats, selah.

Psalm 138: [1] hadah, lev, zamar, [2] shatach, heykal, chesed, 'emeth, shem, 'imrah, gadal, [3] rahav, hoz, nephesh, [4] yadah, 'imrah, [5] yashar, derek, kavod, [6] YHWH, rom, govah, yadah, shaphal, [7] tsarah, qerev, [8] gamar, chesed, raphah.

Psalm 139: [1] chaqar, yadah, [2] yadah, byn, reah, rachoq, [3] zarah, 'arech, revah, derek, sakan, [4] yadah, milah, kulah, [5] 'achor, qedem, tsur, [6] dahath, pala', [7] ruach, 'anah, panyim, barach, [8] hineh, salaq, yatsah, [9] shachar, 'acharym, [10] nachach, 'achaz, [11] choshek, 'or, shuph, [12] choshek, 'or, [13] kilyah, qanah, sakak, [14] yadah, yare', pala', yadah, me'od, [15] hetsem, kachad, satar, raqam, [16] golem, rahah, sepher, [17] reah, hatsam, r'osh, [18] saphar, reah, quts, [19] qatal, [20] shawe', [21] sana', qut, qum, [22] sana', kalah, [23] chaqar, yadah, bachan, sarhaphym, sarah, [24] nachah, derek, holam.

Psalm 140: [1] chalats, natsar, chamats, [2] chavats, rahah, gur, [3] nachash, hakshuv, selah, [4] shamar, rashah, natsar, chamats, chashav, dachah, [5] ga'ah, pach, resheth, mahagal, moqehs, selah, [6] YHWH, 'azan, tachanun, qol, [7] YHWH, 'adony, yeshuah, nesheq, selah, [8] ma'awaym, rashah, zemam, [9] r'osh, kasah, hamal, [10] mut, kacheleth, mahamorah, [11] lashon, tsod, chamats, [12] YHWH, dyn, hanah, mishpat, 'evyon, [13] tsadyq, hadah, yashar, panyim.

Psalm 141: [1] chush, 'azan, [2] tephilah, qetorath, minchat-herev, [3] shamarah, nitsrah, [4] natah, lev, halal, 'awen, manhamym, [5] tsadyq, chesed, halam, [6] selah, naham, [8] chasah, harah, [9] shamar, pach, moqesh, [10] mikmar, havar.

Psalm 142: [1] zahaq, YHWH, tachanun, [2] shaphak, lipany, shaphak, sych, tsarah, [3] hataph, ruach, natyv, pach, [4] ra'ah, nakar, manos, darash, nephesh, [5] YHWH, machseh, chalaq, 'erets, [6] qashav, dalah, natsal, radaph, [7] masger, tsadyq, katar, gamal.

Psalm 143: [1] YHWH, shamah, 'azan, hanah, 'emeth, tsedaqah, [2] havad, mishpat, tsadaq, [3] radaph, daka', machshak, [4] ruach, hadaph, lev, shamam, [5] zakar, hagah, sych, [6] paras, nephesh, hayeph, selah, [7] hanah, ruach, kalah, satar, bor, [8] chesed, boqer, yadah, derek, nephesh, shamah, [9] natsal, kasah, [10] lamad, ratson, ruach, myshur, 'erets, [11] shem, tsedaqah, nephesh, [12] chesed, tsamath, 'avad, nephesh, havad.

Psalm 144: [1] YHWH, tsur, lamad, qerav, [2] chesed, metsudah, palat, magen, chasah, radah, him, [3] yadah, 'adam, ben-'enush, chasav, [4] 'adam, hevel, tsel, havar, [5] natah, yarad, nagah, [6] baraq, puts, hamam, [7] natah, patsah, natsal, nekar, [9] nevel, zamar, [10] teshuhah, patsah, [11] patsah, (cf. vss. 7-8 for verbs, a repeat) [12] zawyith, heykal, [13] mezen, zan, [14] tsewachah, rechov, [15] 'ashry, YHWH.

Psalm 145: [1] rum, melek, barak, shem, hed, [2] hed, shem, halal, [3] gadal, me'od, gedulah, chaqar, [4] shavach, mahaseh, gevorah, [5] syach, kavod, hadar, hod, pala', [6] 'amar, hezez, yare', gedulah, [7] navah, ranan, tsedaqah, [8] chanun, rachun, 'erek, [9] tov, racham, [10] mahaseh, yadah, chasyd, YHWH, [11] kavod, gevorah, [12] yadah, gevorah, kavod, hadah, [13] memshakah, [14] samak, naphal, zaqaph, kaphaph, [15] savar, heth, [16] patach, savah, [17] derek, mahaseh, tsadyq, chasyd, [18] qarov, qara', 'emeth, [19] ratson, sewah, yashah, [20] shamar, 'ahav, shamad, rashah, [21] tehilah, basar, shem.

Psalm 146: [1] halal, nephesh, [2] YHWH, halal, zamar, hod, [3] batach, nadyv, 'adam, teshuah, [4] ruach, 'adamah, haphar, hesheth, [5] 'ashry, hezer, sever, YHWH, [6] shamar, [7] mishpat, natar, [8] tsadyq, [9] shamar, gor, [10] YHWH, malak, leholam, dor.

Psalm 147: [1] halal, zamar, nahym, na'wah, [2] nadach, [3] rapha', chavash, [5] tevunah, [6] hod, shaphal, [7] hanah, zamar, [9] horev, [11] ratsah, yachal, chesed, [12] shavach, [14] shalom, savah, [15] 'imrah, davar, [18] davar, ruach, [19] davar, choq, mishpat, [20] goy, mishpat.

Psalm 148: [1] halal (used throughout), [5] shem, tsawah, [6] hamad, choq, [7] tanyim, tehom, [8] ruach, davar, [13] shem, sagav, hod, [14] qeren, chasyd, qarov.

Psalm 149: [1] shyr, tehilah, qahal, chysd, [2] samach, hasah, gyl, [3] shem, machol, zamar, toph, kinor, [4] hanawym, ratsah, yeshuah, pa'ar, [5] halaz, kavod, mishkav, ranan, [6] romam, pypyom, [7] goym, le'om, [9] mishpat, katav, hadar, chysd.

Psalm 150: [1] halal (used throughout), qodesh, raqyah, [2] gevorah, godel, [3] shophar, taqah, nevel, kinor, [4] toph, machol, men, hogav, [5] tselatsal, teruhah, [6] neshmah.

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