
OLD TESTAMENT HEBREW TEXTS: PSALMS 93-100

ACKNOWLEDGMENTS

In November 2005 **Bishop Miguel Agustin**, the Philippine Independent Catholic Church Bishop of Pampanga approached me and asked whether it was possible to come to some arrangement for a priest to begin working on the translation of the Old and New Testaments into certain dialects of the Philippines in which a Bible has not yet appeared. At the time, based in the United Kingdom, I felt I would not be in a position to train or supervise a priest in this work. However, I discovered that amongst those who are the Bishops of the Philippine Independent Catholic Church, I was alone as a Bishop in my ability to read and translate Hebrew, Greek, and Aramaic, the three Biblical languages. Hence, this course is part of an attempt to impart that ability more widely.

Subsequently, Archbishop Dayagbil asked me to provide a course to enable ordinands to master Greek. This work is currently in hand. But, he also identified a need for some ordinands to be trained in Hebrew. There is a now nearly completed course too for this. But, learning a Biblical language is one thing. Mastering translation is another. The course before you here is a course built around the Hebrew of Psalms 90-100. It includes two canticles used at Morning Prayer, the Venite, and the Jubilate Deo, and one Canticle sometimes sung at Evening Prayer, the Cantate Domino. It also enables the student of Elementary Hebrew to further progress and master Hebrew verse, whilst simultaneously also being introduced to the principles of Hebrew Textual Criticism.

The course has been inspired by the lectures given by the late **Revd. Professor R.N. Whybray M.A. D.Phil., B.D., D.D. (Oxon)** of the University of Hull. The particular rescension of his lecture material which I have taken as the departure point and base for preparing these PICC units was delivered in the year 1977-1978. Hence, I have had to update some of Norman's work, and of course add in all the parsing and grammatical analysis of the text of Psalms 90-100. Norman told me to use any of his material that was needed abroad not long before he died suddenly and unexpectedly in Devon, England, in 1998. Nevertheless, it is mainly my work and not Norman's that you are seeing here. He was Christian, scholar, and gentleman, and long may many of aspire to that as well.

It is a very blessed and wonderful thing to be able to read the Text of the Old Testament in the language in which The Lord first inspired it. It is obviously helpful for the PICC priest, because there are still many dialects in which an Old Testament, let alone a modern up to date translation, doesn't yet exist. It is my prayer that this course and its predecessor, 'Elementary Hebrew,' will help with this process for the Philippine people. Further: the Psalms are a Pastoral Liturgy. To read them in Hebrew is gain fresh and further insight, and not to be simply reliant upon a translator's opinion, howsoever good his or her work may be.

May The Lord bless you as you undertake this inspiring course.

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This course can only be undertaken by those candidates who have successfully completed ICPICCJC B.A./B.D./B.Th./B.Min. 301 Elementary Hebrew, or its equivalent in another institution. It is a B.A./B.D./B.Th./B.Min Level 6 Course to be taken in Years II or III of a three year Bachelor Degree or Level I or II of a Master Degree in which Hebrew is being studied for the first time. It is very desirable that candidates shall also have previously studied at least one other *Old Testament* Hebrew text (e.g.: ICPICCJC B.A./B.D./B.Th./B.Min. 303 *Ruth*.)

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UNIT 1: HEBREW TEXTUAL CRITICISM

A. AN INTRODUCTION TO HEBREW TEXTUAL CRITICISM

1A. Textual Criticism and the character of Hebrew

1. The origin and nature of textual criticism

Textual Criticism is a work of detection which has to be undertaken on all literature which was authored prior to the invention of printing.

In the Eighteenth Century, **Bentley** worked out the modern principles of textual criticism based on his analysis of the work of the Greek and Latin Classical authors, and on Patristic writings, for example, the work of **Origen** and in particular his Hexapla (written c.235 A.D.). (N.B.: For further details of this c.f.: PICC Degree Course *Historical Development of Christianity to 461 A.D.* Unit 15, and also page 7 below).

Prior to the invention of printing, manuscripts were hand copied, and Textual Criticism is the art and science of the detection of mistakes and variants, and editing in their light. Once a work was printed, however, its textual history became relatively easy to check from that point forward. All manuscript texts (except originals) are in some way corrupt (however little), and the focus of Textual Criticism is to try to establish the correct text through the discovery of its history.

The Text of the Old and New Testaments is in fact very reliable, and has been shown to be so. The *Bible* is a Sacred Book, and hence many generations of scribes before printing took enormous trouble over its copying. Nevertheless, in modern times, a few ancient words of the *Old Testament/Hebrew Bible* still defy translation.

2. The purpose of this unit

In this unit we are concerned to be trained for translation and commentary. As a part of that training you are to be introduced to the discipline and practice of *Textual Criticism*.

3. The oldest manuscripts

The oldest manuscript of the whole Old Testament in existence is *Leninrad* (S. Petersburg) **P46**. However, it dates from only the **Tenth Century A.D.** and was written some seventeen hundred and fifty years, for example, after **Isaiah of Jerusalem** was prophesying. There are only a few partial manuscripts of that Book which date earlier, except for those of the *Dead Sea Scrolls* to which we immediately turn our attention.

4. The Dead Sea Scrolls

In **1947** an Arab shepherd boy discovered what turned out to be two copies of the Old Testament Book *Isaiah* in a small cliff-side cave on the Wadi (i.e.: 'dry valley') Qumran adjacent to the North-West shoreline of the Dead Sea. One of these copies was complete.

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Also found there was a copy of a commentary on *Habbakuk* with scraps. *Orthographic* (Handwriting) and *Palaeographic* (scroll material and its condition) analysis revealed that these copies of leather scrolls were written at the very latest by the early part of the **First Century B.C.**, and hence were a thousand years older than the oldest manuscripts of *Isaiah* and for that matter, the *Old Testament*, discovered to date. (N.B.: More detail on the Dead Sea Scrolls can be found in the PICC Four Unit Extra Curricular Degree course, ‘The Dead Sea Scrolls.’)

5. The scribal families

From the **Fourth Century A.D.** onward families of Jewish scribes were brought into existence whose sole function was to copy and reproduce Biblical (*Old Testament*) Text. Whilst this had long been an occupation of Jewish scribes, (e.g.: in *New Testament* times), it was only now that it became their primary function. The scribal families, whose practice and profession was soon regulated by a complex series of pedantic and professional Rabbinic rules related to the procedures of a copyist’s work, carried through this task faithfully until the invention of printing in the **Sixteenth Century A.D.** Amongst these scribes were the famous **Ben-Asher** and **Ben-Naphtali** families.

6. The innovation of the Massoretes

Between the **Fifth and Sixth Centuries A.D.** a vowel system for the almost wholly consonantal text of the Hebrew Canon was perfected by the Massoretes, the name so being because it was derived from the Misorah. The vowel system (with its points) was devised as an aid for pronunciation. Incidentally, by the time of the Massorah, Hebrew was an almost dead language, known only to the synagogue based scholars. However: Manuscripts copied before the Massorah *had no divisions between their words, no punctuation, and no vowel points*. The question must hence now be put: How did the Massoretes approach their task?

7. The work of the Massoretes (often called “Massorah”)

The Massoretes began their work by dividing the Hebrew Scriptures into paragraphs of two kinds. This done, they invented a system of Hebrew punctuation. Finally, they perfected a system for writing vowels and inserting them into the consonantal Sacred Text as a series of dots and jots.

In undertaking their task, the Massoretes indulged in a primitive sort of Textual Criticism and put marks in the margins at the beginnings and endings of the Books. They also marked the middle word and letters and undertook ‘counting checks’ to further verify and authenticate the accuracy of their reproduction manuscripts. The Massoretes were hence, and in their own right then, excellent proof readers.

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8. The first printed Hebrew Bibles

After the work of the Massoretes very few mistakes occurred. In the **Sixteenth Century A.D. Ben Hayim** produced the first printed Hebrew Bible.

9. The Pre-Massoretic period of the *Textus Receptus*

The real problem for Textual Criticism, however, lies in the period from before the Massorah, for it was in this period that the *Textus Receptus* was created. The method by which this was done is now unknown. However, it seems that either texts were conflated, or that the best manuscripts were chosen as the ones that were authoritative. Those who were responsible for this process may not necessarily have chosen the best Text. However: as most variants sooner or later perish, we have the strength of the Canonical Tradition as it is today.

10. The way from here

To get beyond the *Textus Receptus* is a matter of indirect method, and it is to the workings of this that we now turn.

2A. The Indirect Method of Textual Criticism

1. Introduction

To get beyond the *Textus Receptus* is a matter of *indirect method*. Comparison has to be made between what we do have of the varying texts. We will briefly survey the more important of these.

2. The Samaritan *Pentateuch*

In circumstances which are not altogether clear, the Samaritans formally broke from the Jews sometime during the **Fifth Century B.C..** When they broke, they knew and had with them copies of the *Pentateuch*, the Law of the God of Israel, for their Scripture. Hence the differing traditions behind the *Samaritan Pentateuch*. It is probable that for many, many decades, even centuries, the different 'Samaritan' and 'Jewish' versions of the *Pentateuch* were not compared. Anyway, all things considered, there are very few differences.

3. The Dead Sea Scrolls

All Old Testament Books, save *Esther* are represented at least in some part in the Dead Sea Scrolls. However, in the Qumran manuscripts, especially of *Isaiah*, there are very few significant variations. But, interestingly, the Dead Sea Scrolls use certain vowel signs. Also, in the *Revised Standard Version* of the *Bible*, Qumran variants have

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sometimes been employed. The *New English Bible* consulted the Scrolls in all relevant places. However, the Qere was not pointed in the Qumran manuscripts, only the Kethib. To go back beyond the Qumran Scrolls and the *Samaritan Pentateuch* Tradition, one must go back to the Ancient Versions.

4. The Ancient Versions

(a) Definition

An Ancient Version is a Version that was made before the standardisation of the text, and then handed down. In this respect the Greek *Septuagint*, translated from the Hebrew in **240 B.C.**, and the Massoretic Text can sometimes when compared yield striking differences. Incidentally, the '*Septuagint*' is the name given to the official translation of the Old Testament into Greek c.240 B.C.. It was so called because Jewish Rabbinic tradition holds that it was translated by seventy scribes simultaneously who all agreed on the same rendering.

(b) Primary Versions and Vorlage

Amongst the Ancient Versions there were primary and secondary versions. Scholars take the primary Greek Texts and work from them to try and reconstruct the Hebrew Original from which they must have come. This Hypothetical text is known as a '*Vorlange*' or 'Hypothetical Original Text.' The idea behind this process is to render the Greek into the Hebrew. In some cases one can. For example, if the Greek contains the word ο θεος, it is likely that יהוה existed in the Hebrew text as the word for the Deity.

5. The Targumim

The most ancient translations of the Text of the Hebrew *Old Testament* into other languages are the Targumim. You will remember that **Nehemiah** read the Law and interpreted and translated it into Aramaic.

Eventually, then, as a part of this process, the *Targum Onkelos* came to be written, for by that time most Jews no longer understood Hebrew. More recently, in **1954**, the *Targum Neofiti* was discovered in the Vatican Library by the Spanish scholar **Diez-Macho**. There was also a discovery of a *Targum of Job* amongst the 'Dead Sea Scroll' manuscripts of the Judaean Desert. A third Targum is the '*Palestinian*' or '*Pseudo-Jonathan*' Targum.

Now: These Targumim are often paraphrases rather than translations of the Hebrew original, and hence, 're-translation' principles can be brought in for consideration. An example of this would be possible re-phrasing to avoid blasphemy.

The Targumim, then, are very old, but are not literal in their renderings.

6. The Septuagint

Sometimes abbreviated 'LXX', the *Septuagint* is made up of different books translated at different times by different people. Amongst other things, it was almost exclusively the *Old Testament* Bible of the post-New Testament early Patristic Church. Christians in the Patristic period spoke Greek and not Hebrew – **Origen** and **Jerome** were almost unique

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amongst the early Church fathers, and amongst non-Jews in their time, in that their ability to read Hebrew. Within the *Septuagint* translation, the oldest and most important portion is the *Pentateuch* (translated **c.240 B.C.**). The whole was certainly translated by **100 B.C.**. However, in the Books of *Samuel* many paragraphs of the Hebrew text are missing, and *Jeremiah* 46-51 come *after* Jeremiah 25 & 26.

7. Other Greek translations

All other Greek manuscripts derive from the *Septuagint* translation. The authors of the English translations sometimes used the *Septuagint* to show to the Jews as a whole that they were wrong, or that the Christian 'take' on prophecies is right. For example, the Septuagint of *Isaiah* 7:14 reads 'παρθενος' 'a virgin' (Greek) for Hebrew 'alamoth 'Young woman'.

A little after the *Septuagint*, the Jews composed a new translation into Greek known as 'Aquila'. (N.B.: 'The literary standard of the Greek deployed in this translation/version is nothing short of appalling,' **R.N. Whybray.**) Finally, there was 'Symmachus' who did the same thing sometime in the **First Century B.C.**, and after that again, 'Theodotion.' These translations are important as witness to how some Jews at least understood the Bible Text at the time that the translation was being made.

B. DETAILS OF O. T. TEXT ARISING FROM SCRIBAL AND COPY ERRORS

1B. Technical Terms

1. The Hexapla

The Hexapla was composed by **Origen** the early Church Father, and is so named because it consists of *six* parallel columns from each of the main Greek versions of the *Old Testament* mentioned above. **Origen** treats the whole *Old Testament* in this manner, and deservedly is sometimes known as the 'father of modern textual criticism.' The *Hexapla* is presented as follows:

Column 1: Origen presents the Hebrew Text of the *Old Testament* as he knew it.

Column 2: The Hebrew Text is transliterated into the Western alphabetic script.

Column 3: The *Aquila* Version of the Greek Old Testament.

Column 4: The *Symmachus* Version of the Greek Old Testament.

Column 5: The *Septuagint* (LXX).

Column 6: *Theodotion*.

Origen's work is really the first ever Biblical textual criticism, and was only first repeated, imitated, and then surpassed in the **Eighteenth Century**. **Origen** through it gave to textual criticism an authoritative form of the Hebrew Text and hence could 'correct' the *Septuagint*.

Alas, most of the *Hexapla* has now disappeared. It appears to have been a 3,250 sheet codex which no one was prepared to copy. However, **Bishop Eusebius of Caesarea** published its fifth column, and it has since been translated into Syriac and eventually

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centuries later into English and is now known as the ‘*Syro-Hexapla*’. Origen’s signs were kept in the Syriac version.

2. Rescensions

‘Rescensions’ is a term used for the editions of the LXX by **Lucian & Heyschichus**.

3. Polyglot

A ‘*polyglot*’ is a *Bible* with parallel columns of text translated into different languages. Of the better known is the one by **Complutensian (1514-1517)** in its compilation) written in Spanish; and one in English by **Walton (written 1742)**. They are known by their Latin titles of ‘*Sacra Polyglotta*’.

4. Text Notes

These are known technically as the ‘*Massora Magna*’.

2B. Details of Old Testament Text problems arising from copyist’s errors

1. Metathesis

Metathesis is the technical name for the process by which Hebrew *consonant* letters in a word came to be transposed. Here is an example:

Psalms 49:11: Should this verse read ‘Qirbah’ (‘inward thoughts’) or Qeber (‘grave’)? In this case the metathesis appears to have arisen from careless copying procedure, and subsequent copyists would have kept it as an un-usual reading.

2. Wrong sentence or verse division

Within this category are included both wrong accent, or wrong marks at the end of a verse. These items were in the main insertions of the Massoretes in the Seventh Century A.D..

- (a) *Isaiah* 51:4 - 51:5: A word stands between these two verses, it would seem, and nobody knows where it belongs.
- (b) Daleth and Resh. What of the similarity between these two letters in Hebrew? They are very close in shape. Maybe this accounts for the occasional problem between “Aram” and “Edom” in the topographical terminology of the *Old Testament* Text.
- (c) Yod and Waw are often mistaken for one another. These mistakes may have been made before or after the **First Century B.C.** when the handwritten script of Hebrew was replaced in scribal usage by the Babylonian square script.

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3. Error through manuscript copying or dictation

An error can occur in manuscript tradition through copying or through dictation. Dictation, for example, could give rise to the difference between אֵל and לֵא. *Isaiah* 9:3 contains a famous example: ‘**You have multiplied the nation and not increased the joy ...**’ or ‘**You have multiplied the nation and increased his joy ...**’ (The text is corrupt in the RSV, incidentally). Sometimes the Qere picks up this variation.

4. Accidental Letters

An example of ‘accidental letters’ occurs in the double text *Psalm* 18/2 *Samuel* 22. The textual variants between these two taken together show clearly, however, which is the original. It is *Psalm* 18. What can we notice? In 2 *Samuel* 22 the Hebrew “Teshimēni” (‘to seem to make’) renders the “Tishmerēni” of *Psalm* 18:24 (‘You kept me’). The ‘r’ is clearly in the original but not the edition of the same Psalm at 2 *Samuel* 22. It is difficult, in this instance taken alone, to discern the original from the context.

5. Dittography

‘Dittography’ simply means ‘writing something twice,’ and can refer to a word, sentence, or letter being so written.

6. Haplography

‘Haplography’ occurs when something intended to be written more than once is written but once.

7. Homoiteletion

This denotes a situation where in the case of a scribe copying two sentences ending similarly, his eye looks back and misses out the intervening sentence.

e.g.: In 2 *Samuel* 4:06 there is often a complete sentence missed out.

A comparison between the *Septuagint* and the Hebrew will often reveal these.

8. Omissions

This word denotes letters that are missed out.

9. Abbreviations

Hebrew can function in something of the same vein as Seventeenth Century English where ‘Yrs’ = ‘Yours’. It is probably this that is the explanation for the occasional *Old Testament* form: e.g.: “harai” (‘my mountain’) makes no sense as it stands; rather, it should be regarded as an abbreviation of “harim” (‘mountains’).

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10. Glosses

A gloss is added by a reader into the margin and then in due time is copied into the text itself. There are various types of glosses; Theological glosses, pious glosses, and explanatory glosses, this last including topographical explanatory glosses.

11. Misplaced lines

Isaiah 49:5, although Scripture, seems to be in the wrong place. A misplaced line also occurs in *Isaiah* 28 as found in 1Q Is.A. There are also many seemingly ‘misplaced’ lines in *Job*. The *New English Bible* has attempted to re-locate many of them, and in so doing has emended the Biblical Text.

12. Conflations

Conflation can be made to occur when a copyist has in front of him two variant manuscripts. In the copying process, the readings of each are mixed together, and hence an impossible Hebrew form is produced. The reader will then realise what has been done and can accordingly make a choice of reading.

13. Metre

Occasionally a text seems to have been emended on account of metre. Hebrew ‘prose verse’ is deemed as being in poetry. However, at present we have an incomplete knowledge of much about Hebrew poetry.

14. Particular principles

There are three particular ‘axioms’ of textual criticism.

- (a) In general, the Hebrew Massoretic text is regarded as superior.
- (b) When the versions consent against the Hebrew, the Hebrew Text is normally regarded as corrupt.
- (c) Consonants of the Hebrew text are sacred. Vowels, for the most part inserted by the Massoretes in the **Seventh Century A.D.** are not so.

15. Lexicor Difficilior

‘*Lexicor Difficilior*’ means, ‘the more difficult reading.’ A *Lexicor Difficilior* occurs when either a Greek translator seems to have simply guessed at the likely meaning of a Hebrew word, or when he had before him a much older and better source than the text in front of him, and so used it. In this situation scholars usually accept the more difficult text as the one most likely to be the original.

ONLY EVER EMEND A TEXT WHEN ALL ELSE FAILS. THIS SHOULD BE ALMOST NEVER. .

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3B. Hebrew Accents, Punctuation, and Paragraphs

1. The origin and purpose of Hebrew Accents

It was the Massoretes who first inserted accents into the *Old Testament* Text. Massoretic accents were invented to have the following functions.

- (a) They indicate the tone and stress on each word.
- (b) They indicate punctuation.
- (c) They convey information on how to sing the text. This knowledge, unfortunately, is now lost to us.

2. The Tone Syllable

Most words have a stress, and it is this stress which determines the length and type of vowel with respect to the rest of the word. Every noun is accented on the stressed syllable. There are two specific accents to every Hebrew verse.

- (1) *The Silluq*. (The ‘Disjunctive Accent’). This occurs on the last word of every verse, and is written as a vertical line under or over one of its letters.
- (2) *The Athna*. This accent occurs once in every verse. There is never more than one of these in any verse, and the one that is there usually occurs at the biggest break in the sense. If then the verse is in three or four parts a difficulty can arise, for there can only be one per verse.
- (3) To therefore accommodate this difficulty which sometimes occurs with the Athna, a phenomenon known as ‘Pause’ arose, and a verb or other word is hence sometimes found in Pausal form. Like the Athna, Pause indicates a break in the sense.
- (4) Very occasionally the accent is off the tone syllable. There is a pre-positive accent instead. The *Metheg* (the word means ‘bridle’ in Hebrew) is therefore used to help pronounce it in these circumstances. Like the Silluq, it is a small vertical line written under or over a letter next to its vowel point. It ensures the observance of a primary or secondary long vowel.

3. Accents and paragraph markings

There are two types of accent for pronunciation purposes, the Disjunctive, and the Conjunctive. You will find a list of these in **Weingreen**’s textbook at pages 251-252.

Finally: There are the paragraph markings.

- (1) *The Seturah* ׀ marks the beginning and ending of readings in the synagogue lectionary cycle and is a ‘close’ paragraph marking.
- (2) *The Pethuka* ׀ by contrast is an open paragraph marking.

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C. HEBREW VERSE AND HEBREW METRE

1C. Hebrew Verse

1. The rediscovery of the *Parallelismus Membrorum*

For many Centuries the distinction between Hebrew Verse and Hebrew Prose was simply not relevant to the readers of the Biblical Text. With the advent of the European Aufklärung, a fresh initiative of investigation was made into the Hebrew Text of the *Old Testament*. Clearly, much of this text, especially that of the ‘*Psalms*’ and the Prophets was in verse. But, what are the governing principles behind the Hebrew Verse in the *Old Testament*? Alas, there has been no direct clue left to us from ancient times.

2. The work of ROBERT LOWTH

Robert Lowth wrote *De Sacra Hebrorum Petorum*, (published in 1753). Here he compared recent Hebrew poetry with ancient Hebrew poetry, and observed the differences. The result of this somewhat restricted but interesting exercise highlighted a feature on which **Lowth** wrote at length: *The Parallelismus Membrorum*.

3. The characteristics of Hebrew Poetry

(a) The short unit

Hebrew Poetry normatively consists of short units of three or four words each. Hence: the ‘sense units’ are short in Biblical Hebrew (c.f.: e.g.: *Psalms* 93:03). These ‘short units’ **Lowth** took to be the main building blocks of Hebrew poetry.

(b) Units are grouped in pairs

However, **Lowth** observed that in most cases these units of Hebrew poetry group themselves into twos. Within each such couplet there is a close connection in sense and vocabulary.

(c) The one-line sentence is the complete sense unit

Lowth noticed that hardly ever does the sense go beyond the line – a sentence then, in Hebrew, is a complete unit.

Now: These observations led **Lowth** to observe much more closely the ‘pairing’ of the short units. This he called the ‘*Parallelismus Membrorum*’.

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4. Parallelism in Hebrew Verse

Lowth distinguishes two types of *complementary parallelism*, and three types of parallelism with respect to sense.

(a) Total Parallelism.

Parallelism in Hebrew Verse was usually *total parallelism*, i.e.: the couplet was a completed parallelism in some way (*Psalms* 92:13).

(b) Compensated Parallelism.

Compensated parallelism occurred, on the other hand, when there was no second verbal clause in the second half of the couplet, but instead the verse was complimented by something of similar length.

The three types of parallelism with respect to sense are as follows.:

(1) *Synonymous Parallelism.*

Synonymous Parallelism exists in cases like *Psalms* 92:14. Each section is completely parallel in meaning and the same thing is said twice. Incidentally, the well known quotation from *Zechariah* 9:9 in *S. Matthew's* 'Palm Sunday' Narrative that speaks of **Jesus** 'riding on the ass, and on the colt the foal of an ass,' is an example of such a Hebrew parallelism.

(2) *Antithetic Parallelism.*

An Antithetic Parallelism occurs when corresponding words in the parallelism are *opposite* in meaning. For example, in *Psalms* 90:06 there is appositive and negative expression of the same thing. *Proverbs* 28:6 is another very clear example of it.

(3) *Synthetic Parallelism.*

In a word: Any case not already covered by the previous two categories already explained. In a synthetic parallelism the second part of a verse does not repeat or make contrast with the first. Rather, it simply expands it in some way. A particular example occurs at *Psalms* 90 verse 13.

5. Tri-partite sentences

Occasionally in Hebrew verse one encounters the phenomenon of a sentence in triplet rather than couplet. In such cases there is usually a parallel between (1+2) or between (2+3), with the 'odd' member not so closely linked.

Georg Fohrer explained this phenomenon by the *half line theory*, whilst many others nevertheless believe that it was deliberately intended as tri-partite from its conception.

6. Verse Pattern

Other observations have also been made. In his book, 'Poetry in the *Old Testament*,' **Theodore H. Robinson** discerned an A-B, B-C pattern in verse. **Muilenburg** subsequently analysed *Isaiah* 40-55 using this insight.

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2C. Hebrew Metre

1. The Foot

‘Metre’ is the basis upon which the smallest unit of Hebrew verse is built up. In regular poetry the basic metrical unit is known as a ‘foot’. ‘Feet’ are combined with other ‘feet’ to form an *half line*. Two *half lines* almost always make a *line*. Hence:

- The shortest sense unit consists of two or three feet.
- Foot + Foot (+ Foot) = Half Line.
- Half Line + Half Line = Line.

2. Measurement of Feet and Metre

(a) The variety of ways in which feet can be measured

Feet can be measured in a variety of ways:

- (1) *Accent*. Examples of this measurement can be found in abundance in English or German verse: E.g.: The curfew tools the knell of day. Two accents here make a foot, and there are two feet to this half line.
- (2) *By enumerating long and short syllables*. An example of measurement by enumerating long and short syllables is found in the well known Latin quotation: ‘Ecce fugates, posthume, posthume.’
- (3) *By counting syllables*. An example of this can be found in treatment of the classical French hexameters: ‘Tremble, ma t’elle dit, ‘fille digne de moi.’

(b) The measurement of feet in Hebrew

Which then of these methods underlies the compilation of Hebrew Verse?

(1) *Considerations of Pronunciation*

We have no knowledge as to how *exactly* Ancient Hebrew poetry was pronounced. Even Massoretic pronunciation (**C7th Century AD**) comes in either Ashkenazi or Sephardic variants. An immediate dichotomy occurs between the two in the case of the Shewa: One considers it a syllable, and one does not.

(2) *The Historical Development of Old Testament Hebrew writing.*

The difference in writing between *Judges 5* (often acknowledged to be the oldest Hebrew Verse in the *Old Testament*) and the last of the *Old Testament* writings over a thousand years later is very great. Language can develop, and there were certain pronunciation changes in that time span, even in the ancient world context.

(3) *Inductive reasoning from surrounding cognate languages and their literature.*

Other Ancient Near Eastern languages also feature metre. In Akkadian, Arabic, Egyptian, and Syriac literature we encounter metre, and in places this has been written into their texts. Metre is also to be found in Ugaritic (Canaanite) verse.

In conclusion: It is not possible to easily answer the question as to which method it is by which metre determination or syllable counting is to be found in the verse of the *Old Testament*.

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3. Theories of Syllable and Accent count

(a) Two theories for determining Hebrew metre

Further work on the phenomenon of Hebrew metre was done in the Nineteenth Century. In particular, two theories were developed to account for metre: *Syllable count*, and *Accent Count*. These were developed particularly by the following scholars whose work is now definitive in the field. We will now review these.

(b) SIGMUND MOWINCKEL: The Syllabic Theory

MOWINCKEL et.al. concerned themselves with syllables other than Shewas. They tried to discern a pattern, sometimes with the help of those Shewas. However, no real pattern emerged unless the text was frequently emended. **Mowinckel et.al.** ignored *stress* and *accent* in their studies.

(c) LEY, BUDDE, and SIEMENS: The Syllabic Accent

Budde wrote, ‘Every word which expresses an idea has a syllable accent.’ **Budde** noticed that certain words can indeed have more than one. For him the number of *unaccented syllables* have no part in Metre. **Siemens** tried to synchronise something of this. But is **Budde**’s thesis right? If Budde’s theory is to work, it would have to be flexible, as in the case of its application to the English Literature of **William Shakespeare**. So: What can we observe about Hebrew metre?

3. Factors in the study of Hebrew verse and Hebrew metre

(1) Normative metres in a verse

A verse in *Psalms* is normatively (3 + 3) in its metre. However, the situation is not always quite like that. For example, *Psalms* 93:3 is (3 + 3 + 3), *Psalms* 93:4 is (3 + 3 + 3), and *Psalms* 93:5 is (3 + 3 + 3).

Further: In *Psalms* 92:3 there is a word with two accents, but the line is still (3 + 3).

(2) The Stichos

Hebrew verse comes in ‘lines,’ ‘half-lines,’ and occasionally ‘one third lines.’ These are known as *Stichos* (plural *stichoi*), and Hemi-Stichos (plural Hemi-stichoi) respectively.

(a) Metrical Patterns

Within the lines there are *metrical patterns*.

(b) Three line verses

Within these there can occur the following:

- (i) The most common metre is (3 + 3 + 3).
- (ii) (2 + 2 + 2) occurs, but always indicating strong emotion.
- (iii) (4 + 3 + 3) appears occasionally. .

(c) Two line verses (this is the norm)

- (i) The regular, normal, most common metre is (3 + 3).
- (ii) When (2 + 2) occurs it almost always indicates strong emotion.

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- (iii) A (4 + 3) also occurs, but it is usually ((2 + 2) + 3).
- (iv) Lamentations and dirges are invariably in the metre (3 + 2).

(4) *Counting Metre*

Some Psalms are totally regular, others seem to have a much freer metre. As the counting of stress is so flexible in Hebrew Verse, there is a tendency to subjectivity on the part of theories devised to account for it.

(5) *Modern rules for metrical counting*

- Sometimes constructs are counted, and sometimes they are not.
- Negative particles (e.g.: **לֹא** **אֵין**) are not very often counted.
- Prepositions with suffixes are not counted.

(6) *Anacrusis*

An anacrusis occurs when words stand outside the metre, e.g.: **‘Thus saith the Lord,’** introducing or concluding a prophetic oracle.

(7) *Stanza*

If a ‘stanza’ is defined as a part of a poem greater than a line but less than the whole, then one can be said to exist in Hebrew verse. However: It is difficult to know if a stanza exists within prophetic oracles. However: It can be shown that the idea of stanza exists within Hebrew verse in general, and within *Psalms* in particular, because of the existence within both of the *refrain*.

Consider the following examples: *Isaiah* 9:8-10:4: The refrain gives a stanza structure to this oracle as follows: (i) *Isaiah* 9:8-9:12; (ii) *Isaiah* 9:13-9:17; (iii) *Isaiah* 9:18-9:21; (iv) *Isaiah* 9:22-10:4. *Isaiah* 54:1-8 also displays a similar structure. You might like to work this through for yourself.

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UNIT 2: PSALM 93

A. PSALM 93: THE HEBREW TEXT IN PARSING

1A. Psalm 93:1-6

1. Psalm 93:01

93:1	Proper Noun: 'Yahweh'. Trs.: 'The Lord'. Dominus O κυριος	יהוה
	Qal Perfect 3 rd Person Masculine Singular of מָלַךְ Trs.: 'reigns' i.e.: continuous perfect. Regnavit εβασιλευσεν	מָלַךְ
	Noun: Feminine Singular. Trs.: '(in) majesty' gloria ευπρεπειαν	גְּאוּת
	Qal Perfect 3 rd Person Masculine Singular of לָבַשׁ Trs.: 'He is robed'. indutus est ενεδυσσατο	לָבַשׁ
	Qal Perfect 3 rd Person Masculine Singular of לָבַשׁ Trs.: 'He is robed'. indutus est ενεδυσσατο	לָבַשׁ
	Proper Noun: 'Yahweh'. Trs.: 'The Lord' Dominus κυριος	יהוה
	Noun Masculine Singular. Trs.: 'strength' fortitudine δυναμιν	עֹז
	Hithpa'el Perfect 3 rd Person Masculine Singular of אָזַן in pause. Trs.: '(He) has girded himself' et accinctus est και περιεζωσατο	הִתְאָזַן
	Conjunction. Trs.: 'yea, yes, indeed' insuper και γαρ	אֲף־
	Niphal Imperfect 3 rd Person Feminine Singular of כּוֹן Trs.: '(she) is established' adpendit εστερεωσεν	תִּכּוֹן
	Noun feminine singular. Trs.: '(the) world' orbem την οικουμενην	תֵּבֵל
	Negative particle + Niphal imperfect third person feminine singular of מוֹט. Trs.: 'never it shall be moved' qui non commovebitur ητις ου σαλευθησεται	בִּלְ-תִּמוֹט
	Translate: 'The Lord reigns and is robed with majesty, The Lord is robed and has girded Himself with strength.'	

2. Psalm 93:02

93:2	Niphal participle masculine singular of כּוֹן Trs.: '(he/it) is established' firmum ετοιμος	נִכּוֹן
	Noun masculine singular + second person masculine singular	כִּסְאָךָ

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	suffix. Trs.: 'your throne' solium tuum ο θρονος σου	
	Inseparable preposition + adverb. Trs.: 'from old (times)' ex tunc από τότε	מֵאָן
	Inseparable preposition + noun masculine singular. Trs.: 'from everlasting' ab aeterno από του αιωνος	מֵעוֹלָם
	Personal pronoun: second person masculine singular in pause. Trs.: 'You are' tu es συ ει	אַתָּה
	Translate: 'You throne is established from old (times), You are from everlasting'	

3. Psalm 93:03

93:3	Qal perfect third person common plural of נָשָׂא Trs.: '(they) have lifted-up' levaverunt ἐπηραν	נָשָׂא
	Noun masculine plural. Trs.: 'the floods' flumina οι ποταμοι	נְהָדוֹת
	Proper Noun: Tetragrammaton. Trs.: '(O) Lord' κυριε Domine	יְהוָה
	Qal perfect third person common plural of נָשָׂא Trs.: '(they) have lifted-up' levaverunt ἐπηραν	נָשָׂא
	Noun masculine plural. Trs.: 'the floods' flumina οι ποταμοι	נְהָדוֹת
	Noun masculine singular + third person masculine plural suffix. Trs.: 'their voice' voces suas φωνας αυτων	קוֹלָם
	Qal imperfect third person masculine plural of נָשָׂא Trs.: '(they) shall lift up, (they) were lifting up' levaverunt	יִשְׂאוּ
	Noun masculine plural. Trs.: 'the floods' flumina	נְהָרוֹת
	Noun masculine singular + third person masculine plural suffix. Trs.: 'their waves, their roaring' gurgites suos	דְּכָיִם
	Translate: 'The floods have lifted-up O Lord, the floods have lifted up their voice, the floods shall lift up their waves.'	

4. Psalm 93:04

93:4	Inseparable preposition + noun masculine plural construct. Trs.: 'from (i.e.: than) thunders of' a vocibus από φωνων	מִקְלוֹת
	Noun masculine plural. Trs.: 'waters' aquarum υδατων	מִים
	Adjective masculine plural. Trs.: 'many' multarum πολλων	רַבִּים
	Adjective masculine plural. Trs.: 'mightier' grandes θαυμαστοι	אֲדִירִים

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	Noun masculine plural construct. Trs.: ‘(the) waves of’ fluctus οι μτεωρισμοι	מַשְׁבָּרִי
	Noun masculine singular. Trs.: ‘(the) sea’ maris της θαλασσης	יָם
	Adjective masculine singular. Trs.: ‘mighty’ grandis θαυμαστος	אָדִיר
	Inseparable preposition + defintie article + noun masculine singular. Trs.: ‘on high’ in excelso εν υψηλοις	בְּמָרוֹם
	Proper Noun, Tetragrammaton. Trs.: ‘the Lord’ Dominus ο κυριος	יְהוָה
	Translation: ‘Mightier than the thunders of many waters, mighti(er) than sea waves, (is) the Lord on high.’	

5. Psalm 93:05

93:5	Noun feminine plural + second person singular suffix. Trs.: ‘your decrees’ testimonia tua τα μαρτυρια σου	עֲדֹתֶיךָ
	Niphal perfect third person common plural of אָמַן Trs.: ‘(they) are assured’ fidelia facta sunt επιστωθησαν	נֶאֱמְנוּ
	Adverb. Trs.: ‘exceedingly’ nimis σφοδρα	מְאֹד
	Inseparable preposition + noun masculine singular + second person masculine singular suffix. Trs.: ‘to your house’ domum tuum τω οικω σου	לְבֵיתְךָ
	Adjective feminine singular. Trs.: ‘seemly’ c.f.: <i>Gesenius Kautzsch</i> 75x. deceat πρεπει	נֶאֱוָחָה
	Noun masculine singular. Trs.: ‘holiness’ sanctitas αγιασμα	קִדְשׁ
	Proper Noun: Tetragrammaton. Trs.: ‘Lord’ Domine κυριε	יְהוָה
	Preposition + Noun masculine singular construct + noun masculine plural. Trs.: ‘for evermore’ in longitudine dierum εις μακροτητα ημερων	לְאָרְךָ
	Translation: ‘Your decrees are exceedingly assured, your house has holiness, Lord, for evermore.’	

6. Our immediate next consideration

We have now parsed and provisionally translated the Hebrew of *Psalm* 93. However, we are not yet ready to justify a translation. Your Hebrew Biblical Text (*Biblica Hebraica* or *Biblica Hebraica Stuttgartensia* or *Biblica Hebraica Quintilla*) has textual footnotes, and we need now to look at each of these in turn. They deal with variant readings. They are written in a kind of ‘textual shorthand’ to save space in *BH*, *BHS*, and *BHQ* and there is a

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sheet giving the key to these appended to the notes of PICC Degree Course 3.1 *Elementary Old Testament Hebrew*. Please note, however, that BHQ when it is produced for *Psalms* will also have sections explaining why the editors have selected the readings that they have. So far so good. As you start the next part of our study on *Psalms* 93, I will give you a preliminary translation of each verse. We shall now work towards understanding why *Psalms* 93 is translated as it is.

2A. Verse by Verse preliminary textual footnote comments for exegesis

1. Psalm 93:01a and 93:01b

(a) Translation

**‘The Lord reigns and is robed with majesty,
The Lord is robed and has girded Himself with strength.’**

(b) A preface to Psalm 93 found in the Greek Septuagint

The *Septuagint* (the ‘official Jewish translation into Greek of the *Old Testament* (c.240 B.C.)) has prefaced *Psalms* 93 with a title. It reads:

Εἰς τὴν ἡμέραν τὸν προσαββατοῦ, ὅτε κατωκίσταται ἡ γῆ
Αἶνος ὡδὴς τῷ δαυίδ.

Here is an English translation.

‘For the day before the Sabbath, when the land was first inhabited,
A praise song for David.’

This title is not found in the Hebrew. Such titles are found frequently in the *Septuagint* translation of ‘*Psalms*’. They are exegetical on the life of **David** as found in *Kings* and *Chronicles*, and synoptic to the other later Greek versions in their usage.

(c) ‘The Lord’ is emphasised

The Divine Name יהוה (Tetragrammaton) (‘The Lord’) is the subject of this line. In both parts as subject he is placed *before the verb*, hence denoting great emphasis. The Lord, as subject, then, is heavily emphasised in this verse.

(d) “Malak” (‘reigns’)

מָלַךְ is in Pause, but has a weak accent. It parses as a Qal Perfect – hence denoting a completed action. The following are all therefore possible translations:

- (i) ‘has (now) become king.’
- (ii) ‘is become king.’
- (iii) ‘is king/reigns.’

We will hold off translation of this term until we have discussed the hypothesis of the New Year festival in section B.

(e) לָבַשׁ ‘robed’

לָבַשׁ has the field of meaning, ‘to get dressed/to put on clothes.’

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(f) גָּאוֹת derives from גָּאָה, but has a feminine ending. ‘Being exalted’ is hence a literal translation. ‘Majesty,’ given the context is probably best as ‘The Lord’ ‘reigns’ in this verse.

(g) עֹז ‘strength’

This term denotes ‘strength’. Translate ‘with strength’ (English usage).

(h) הִתְאַזָּר

This verb is in the hithpa’el and pausal, hence the final Qames. Translate therefore as follows: ‘He has girded himself.’ The ‘tense’ is perfect and hence the ‘has’ and ‘-ed’ are needed in English to denote the state of completed action. ‘He has girded Himself is,’ hence preferable to, ‘is girded.’

2. An Exegetical sketch of *Psalm* 93:01a – 93:01b

(a) The Text

The Text of *Psalm* 93:01a-93:01b before us has two half lines forming a line, and each half line has two verbs and one object. Both verbs of ‘ruling’ and verbs of ‘girding/clothing’ need an object. Hence, the suggestion has been made that the verse may have simply been, ‘The Lord has put on majesty and girded himself,’ with the other words as additions. However, *Psalm* 93 is in verse, and so this is very unlikely.

(b) Evidence from Qumran (The Dead Sea Scrolls)

11Qpsa adds a ו before ‘He has girded Himself’, but also has the Hithpa’el in the *imperfect* tense, so that the Lord also puts on a belt. However, this repetition in the Hebrew is not dittographic, it rather is poetic.

(c) New English Bible

G.R. Driver takes וְנָ (which could mean either ‘yes,’ ‘surely,’ or ‘wrath/anger’) from the next line (93:01c). This is clever, but unlikely. The Massoretes certainly didn’t follow this line of reasoning when they inserted the accents into the Text in the Seventh Century A.D., because their pausal accent is on the hithpa’el verb. Now, there are no human enemies mentioned against whom the Lord has to be wrathful. However, Driver has to imply the ו for ‘and has put on his belt,’ whereas the usual, ‘He has girded Himself,’ does not call for this addition.

3. *Psalm* 93:01c.-93:02

1. *Technical matters.*

(a) Preliminary translation

‘Yes, the world is established, it shall not be moved.

Your throne is established of old, You are from everlasting.’

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b) אַף

אַף is either an affirmative particle, or a noun denoting ‘wrath’. This second is unlikely here.

(c) תָּכֹן

תָּכֹן is the Niphal of כָּוַן ‘to be established, to be made firm.’ As this is a feminine noun, it must hence have a feminine subject. This will help in translation.

(d) בִּלְ-

בִּלְ- is a negative particle meaning ‘not’ that is found almost exclusively in poetry.

(e) תִּמוּט

The field of meaning for תִּמוּט is ‘totter, shake.’

(f) נָכוֹן

נָכוֹן is a Niphal participle, and as such is capable of bearing either a perfect or a present tense in English.

(g) מֵאָז

מֵאָז means literally, ‘from old (time)’. It is compounded with אָז and מִיָּן. As there is no word for ‘eternity’ in Hebrew, אָז עוֹלָם or אָז אָז or permutations of these do duty for the concept. They more literally mean, ‘a long time ahead, a long time behind.’

2. Exegetical Notes

(a) תָּכֹן

(1) תָּכֹן is susceptible to an alternative reading from a different verb root. Is it in fact not the Niphal of כָּוַן but rather the Pi‘el of תָּכַן? If this is so, then its meaning is ‘weigh out, measure, stablish.’ What of this suggestion? The context of *Psalms* 75:4 and *Psalms* 96:10, in the second of which an identical half line to this one occurs, point strongly to the alternative reading.

(2) *Psalms* 96:10 reads:

אָמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ אֶת־תְּכֹן תִּבֵּל בִּלְ-תִּמוּט

i.e.: ‘Say amidst the nations, ‘The Lord (has) reign(s)(ed), the world/land is certainly established, it cannot be moved.’

For this the Septuagint has the following translation

Εἰπατε ἐν τοῖς ἐθνεσιν, ὁ κύριος ἐβασίλευσε

καὶ γὰρ κατωρθώσε τὴν οἰκουμένην ἥτις οὐ σαλευθήσεται,

κρίνει λαοὺς ἐν εὐθυθείᾳ.

Here the Septuagint renders the תָּכֹן by κατωρθώσε, i.e.: ‘established’. But what of the translation of *Psalms* 75:4?

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(3) *Psalm* 75:4 in the Massoretic Hebrew text reads:

כְּמַגִּים אֶרֶץ וְכָל־יְשָׁבֶיהָ אֲנֹכִי תִכְנֶנֶתִּי עֲמוּדֶיהָ סֵלָה

i.e.: ‘When the earth and all her peoples (are) shaking,
I will hold firm/establish her pillars.’

This is rendered in the *Septuagint* as follows at *Septuagint Psalm* 74:3. (N.B.: For details of the difference in Psalm enumeration between the Hebrew Massoretic text and the *Septuagint* c.f.: PICC Degree Course 1.2., ‘Israel and the Great Powers’ Unit 2 ‘*Psalms*.’)
ετακη η γη, και παντες οι κατοικουντες αυτην,
εγω εστερεωσα τους στυλους αυτης διαψαλμα.

i.e.: ‘The earth is dissolved and all its dwellers, I have strengthened its pillars.’ Pause. Here εστερεωσα translates the Hebrew תִּכְנֶנֶתִּי. Notice ‘strengthened’ is the translation of תִּכְנֶנֶתִּי

(4) A Question: Do we take the near identical line *Psalm* 96:10 and read ‘established’ her at *Psalm* 93:01c, or do we take analogy from *Psalm* 75:04 (LXX *Psalm* 74:03)?

(5) Before this is answered, some further data will be necessary.

- All the versions take the same meaning as the LXX: ‘strengthened.’
- The Latin Vulgate is indecisive, or has the best of both worlds, depending on how you see it, for ‘firmavit’ is used at *Psalm* 93:01c. This *can* mean either ‘He has made/established,’ or ‘He has strengthened.’
- 11QPs(a) at *Psalm* 93:01c simply has *the consonants only*, תִּכְנֶנֶתִּי.
- **G.R.Driver** (Oxford) in the New English Bible, has opted for ‘He has fixed’.

(6) However, it is a more unusual factor that finally compels our decision. **R.N.Whybray** has noticed that this verse (*Psalm* 93:01c) has a tendency for long “o”s. This seems to be the factor that helps. So: Read תִּכְנֶנֶתִּי

(b) מֵאֵז מְעוֹלָם אָתָּה

(1) For an English translation of מֵאֵז מְעוֹלָם אָתָּה the Revised Standard Version (1946) of the English Bible gives the nominal sentence, ‘You are from everlasting.’ Whatever the translation, it surely must be similar to that of the refrain found in *Psalm* 136 (Hebrew Massoretic Text numbering): ‘**forever His mercy**’.

(2) The meter of the first two of these words is too short in the Hebrew.

(3) To overcome the metrical problem and strengthen the exegetical norm, the Targumim have added אֵל (‘God’). But is this right?

(i) That ‘God exists’ is not *Old Testament* Theology of thought: God, in *Old Testament* Theology, is always active.

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(ii) *Psalm* 90:02 has a similar line. But: Here ‘God’ is in the Text: **‘Before the mountains were born, or you brought forth the earth and the world, from everlasting to everlasting, you are God.’**

(4) *Conclusion*: However this is handled, Metre, meaning, *Old Testament* thought, and analogy from other Psalms must all be weighed and considered to find the solution.

4. Psalm 93:03

1. Technical Matters.

(a) נְהָרוֹת

נְהָרוֹת Has a wide and unusual field of meaning. Normatively it denotes ‘the deep;’ the ‘currents of the sea’ (Jonah 1), and the earth being founded upon the “N(e) haroth” are further elements denoted by its use.

(b) קוֹל

קוֹל can denote a ‘voice’ or simply ‘noise,’ e.g.: ‘thunder’.

(c) יִשְׂאוּ

יִשְׂאוּ is the Imperfect of the Qal of נָשָׂא ‘to lift up’ which occurs twice else in this verse in the Qal Perfect.

- (1) Older critics sustained the argument that the י is a mistake for a נ, as the other two verbs and parts of the verse are very similar to it.
- (2) **H.J.Kraus** says that this change is very significant, however. He argues as follows:
 - The first and second occurrences of נָשָׂא refer to Creation.
 - The third occurrence refers to the activity denoted by this verb being true in the Israelite Cult in the present.
- (3) The Latin Vulgate seems to have presumed Nineteenth Century textual criticism at this point(!) – it has the Qal Perfect form of נָשָׂא three times over. Whilst this is strange, it is not a particularly strong argument in favour of a Perfect Tense reading here.
- (4) **M.Dahood** appeals unsuccessfully to the Ugaritic to explain this occurrence. He argues
- (5) In short, יִשְׂאוּ is lexicor difficilior and should be retained.

(d) דָּכִים

דָּכִים is an Hapax Legomenon and seems to be a substitute for דָּכִי which never occurs.

- (1) What is its root? Does it come from דָּכָא or דָּכָה?

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Now: **דָּכָא** means ‘crush/be contrite,’ whilst **דָּכָה** means ‘crouch, crush, break.’ Whichever meaning is selected by the translator, it has to be something that the ‘floods can lift up’!

(2) The word occurs also in Ugaritic, and as here, seems to describe the ‘pounding’ and noise made by the waves. I conclude that the Ugaritic here is helpful, and our best understanding of this word is that it is describing the ‘pounding’ sea on the shore.

2. Exegetical Notes

(a) The Septuagint and all its derivations omit the third half line completely. It is thought that this was eventually dropped by *haplography*.

(b) Codex Alexandrinus, Aquila, and the Septuagint all indicate by their respective translations into Greek the pounding and wearing waves. By contrast, however, the Targumim understand the sense differently. For them the floods have lift up their ‘impurities.’

(c) A translation of these half lines should run as follows:

‘The floods have risen, Yahweh,
the floods have raised their voice,
the floods have raised their breakers.’

5. Psalm 93:04

1. Technical matters

(a) **מִשְׁבְּרֵי**

מִשְׁבְּרֵי is a ‘breaker of the sea’. N.B.: The **מ** at the front denotes height, and in the context of the whole line, therefore, ‘heaven’.

(c) This verse is profoundly difficult, Translated ‘literally’ it reads:
‘Than the voices of many waters, mightier are the breakers of the sea,
Mighty on high is The Lord.’

(1) The original ‘... mightier than the breakers of the sea is problematic.’

(2) An obvious *prima facie* alternative does not fit the grammar/syntax of the sentence: ‘The breakers of the sea are mighty.’

(3) The following letters are involved: **א ד י ר י מ מ ש ב ר י**
Presently the verse reads as follows at this point:

אדירים משברי־ים ‘mightier than the breakers of the sea.’

(d) But suppose we were to redistribute the letters:

אדיר ממשברי־ים

The words would then lose a **י** which would become a vowel.

The translation now reads,

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‘Than the voices of many waters, mightier than the waves of the sea, (is) the Lord in the height/high place.’

(e) **J.H. Eaton** in his book ‘Kingship in the Psalms’ has proposed the following reading:

‘... is Yahweh (the) Mighty in the height.’

Eaton in so doing appeals to an Ugaritic attestation based on ‘Judges river,’ ‘prince sea,’ ... and hence, ‘Yahweh height’.

R.N. Whybray notes, however, that this puts the adjective in the wrong place.

Conclusion: We accept the proposed translation and adjustment at (4).

2. Exegetical Notes.

C.f.: The Exegetical Section C. below of this Unit.

6. Psalm 93:05

1. Technical Matters

(a) *Translation.* ‘Your decrees are trustworthy,
holiness befits Your house, Yahweh,
for length of days/evermore.’

(b) נֶאֱמָנוּ

נֶאֱמָנוּ is a Niphal Perfect with the field of meaning, ‘to establish, to be reliable.’ Hence: ‘trustworthy’ here (English usage) for the adjacent place to ‘decrees’.

(c) נֶאֱוָה

נֶאֱוָה is a feminine singular adjective from the stem נָאָה = ‘to be beautiful’. This is often followed by an inseparable ל denoting ‘with regard to/to’. Hence: The best translation is ‘Holiness adorns your house,’ which is a rendering of the ‘literal’ English ‘to your house befitting-holiness.’) Incidentally, this word occurs at *Isaiah* 52:07 in the context of ‘How lovely on the mountains are the feet of him ...’. Here, נֶאֱוָה denotes ‘welcome’ or ‘pleasant’. So: ‘A pleasant/welcome holiness (is) to your house,’ is a very literal translation of Psalm 93:05.

2. Exegetical Notes

(a) The Dead Sea Scroll 4QPs.b has נֶוָה here. However, this and the Massoretic text נֶאֱוָה are simply two versions of the same work.

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B. EXEGESIS: LITERARY, THEOLOGICAL, & INTRODUCTION ASPECTS

1B. Literary and Theological considerations for a exegesis of Psalm 93

1. The Yahweh-Malak Psalms

Psalm 93 is known to Old Testament scholars and commentators as a ‘**Yahweh-Malak**’ Psalm, (**‘The Lord reigns’**). There are four such *Psalms*; 93, 97, 99, and 96. The first three each begin with a cry, ‘**Yahweh Malak.**’ (93:1): ‘**The Lord reigns, He is robed in majesty,**’ (NIV); (97:1): ‘**The Lord reigns, let the earth be glad; let the distant coastlands rejoice!**’ and (99:1): ‘**The Lord reigns, let the nations tremble!**’ The fourth, Psalm 96, has this phrase at verse 10: ‘**Say among the nations, ‘the Lord reigns,’ The world is firmly established, it cannot be moved; He will judge the peoples with equity.**’

2. Other Psalms attuned to this category

Various scholars, especially **Sigmund Mowinckel** (the Norwegian scholar) in his book, ‘The Psalms in Israel’s Worship,’ and those who have followed his ideas, add more Psalms to this category where they perceive a thought train in line with ‘**Yahweh Malak**’. Two Psalms usually added in are *Psalm 47* (MT) and *Psalm 98* (MT). *Psalm 47* has a complex closing verse for the translator, but a version will suffice here. ‘**The princes of the nations assemble to/for the people of the God of Abraham, for the shields of the land/earth belong to God; He is greatly exalted,**’ (*Psalm 47:09*). *Psalm 98:06* reads, ‘**Shout for joy to The Lord, all the earth, burst into jubilant song with music,**’ (*Psalm 98:06*).

3. Considerations for an Exegesis of Psalm 93

- (1) Any exegesis of this Psalm must be derived from its central theme: ‘**Yahweh Malak**’.
- (2) An exegete must define his/her standpoint on the relationship and context of the Psalm as now found in our Psalter, and hence also the ‘**Yahweh Malak**’ Psalms to the worship of The Lord in Israel in *Old Testament* times. Hence: We must now ask the question, ‘How were these Psalms used in the Israelite Cult?’
- (3) What does ‘**Yahweh Malak**’ (*Psalm 93:01*) actually mean?
- (4) Is ‘**Yahweh Malak**’ actually an Israelite concept? If so, or if not, is it from somewhere else? If it is from somewhere else, has its meaning be changed or left intact in its (new) Israelite context?
- (5) Are the ‘**Yahweh Malak**’ Psalms pre-exilic or post-exilic?
- (6) What do the ‘Yahweh Malak’ Psalms tell us of the practices of the Israelites vis-à-vis Kingship, Worship, and organisation?

To these questions various scholars have given their answers. These we will now survey.

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4. The Formsgeschichte Approach to Psalm 93

(1) H. Gunkel

Gunkel form-critically classified *Psalm* 93 as an ‘Hymn’ (*Die Psalmen*, 1913).

(2) C. Westermann

Westermann classifies it as a ‘Song of Praise,’ (*The Praise of God in the Psalms*, 1982).

Westermann then raises the question: ‘Was *Psalm* 93 used in a festival of praise? If so, was it used similarly to other ‘**Yahweh Malak**’ Psalms? The answer to both of these questions for *Westermann* is, ‘Yes!’.

(3) General Consensus

Nearly every exegete since **Sigmund Mowinckel** thinks that the ‘**Yahweh Malak**’ Psalms were used as part of an Israelite New Year Autumnal Festival Liturgy. However, if such a festival existed in pre-exilic Israel, we have no direct evidence of it from the narrative portions of the *Old Testament*, nor from its cultic legal material. Incidentally, in pre-exilic times the enthronement feasts of Babylon and the nations that surrounded Israel (including Canaan, Phoenicia, and Ugarit) were in the Autumn, which in Babylon at any rate was the New Year.

(4) A.R. Johnson

Johnson, sometime Professor at Bangor, University of Wales in the 1960s is cautious over any affirmative answer to the question (c.f.: ‘**A.R.Johnson** *Sacral Kingship in Ancient Israel*) as to whether there ever was an enthronement feast in Israel. If there was, he argues, it would be Yahweh, and not the Israelite ‘king’ who was enthroned, for Yahweh is Israel’s true king.

(5) S.Mowinckel

Mowinckel uses the Psalms and Babylonian sources to reconstruct a feast of the enthronement of Marduk (the Babylonian deity) in Babylon on an annual basis, and then to do the same for Israel/Judah.

(6) Roland P. De-Vaux

For **De-Vaux** (‘Ancient Israel’) there was no such feast ever in Ancient Israel.

(7) T.C.Vriezen

Vriezen, a Dutch scholar, cautiously accepts **Mowinckel**’s findings. **Vriezen** notes that kingship is a sacramental part of Israel’s Faith, and/or a part of the festival of reading the covenant with Yahweh. **Vriezen** found a similarity between the Babylonian Autumn Festival of the re-enthronement of the king... the Marduk “masharru”, and the Ugaritic (Canaanite) mlkn b’l. How close is the Ugaritic use to Hebrew? To this we shall return.

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5. The structure of Psalm 93

Verses 1a – 1b:	Introductory Statement: “Yahweh Malak... .” (Special metre).
Verses 1c – 4 :	Consequences of the Lord reigning.
Verse 5:	Conclusion.

2B. Psalm 93: Interpreting Psalm 93 as an Hymn vis-à-vis Yahweh’s Kingship

1. Psalm 93:01

(a) “Yahweh Malak”

This phrase, an Hebrew Qal, is capable of being translated into English as one of two possibilities: (i) ‘The Lord has become King;’ and (ii) ‘the Lord is King.’ Now: “Malak” is a stative verb. Does its form as a stative/perfect lend a solution to this difficulty? The answer is, ‘No.’ **A. Gelston** in *Vetus Testamentum* **1966** has demonstrated that the grammar of *Psalm* 93:01 fully bears both possibilities.

(b) The cultic context

The actions of Yahweh as King are cultic acts. Likewise, acts of Israel towards Yahweh are cultic acts. This being so: **‘The Lord reigns’** is a cultic cry, and as such either the coronation or the acclamation of Yahweh. And, if Yahweh is either crowned or acclaimed he is so in the context of the cult.

(c) A Christian interpretative possibility

Now, *Psalm* 93 is interpreted by some Christians as either prophetic of the Lordship of **Jesus Christ**, or as a Jewish Psalm acclaiming The Lord’s reign over Israel at least symbolic of **Jesus Christ’s** Lordship. **‘Jesus Christ is Lord,’** and **‘Christ is risen’** were two important cultic cries of the earliest Christians. Is there any mileage then in *Psalm* 93’s acclamation of Yahweh as King for such Christian interpretation? The question is the more relevant because at *Matthew* 28:20 which appears to be His enthronement cry, the resurrected Jesus said, **‘Full authority in heaven and on earth is given to me’** Before pursuing this further, however, there are other Old Testament contextual considerations.

(d) The Ba’alic literature

The Ba’alic literature was excavated by **Schaeffer** in 1929ff. at Ugarit (i.e.: the Roman Laodaeia-ad-mare) and is conveniently published in translation with critical notes by **G.R. Driver** in his book *Canaanite Myths and Legends*, Edinburgh: T and T Clark. **Driver** notes the recurring refrain **‘Ba’al is our king and there is none like him.’** At first sight this looks a promising Ancient Near Eastern parallel from an immediate (and displaced) neighbour of Israel. However: in Canaanite literature this thought also goes with, **‘Ba’al our god is dead!’** Was Yahweh dead at any time? If analogy with this Ba’alic supposed parallel is pursued he must have been. But Yahweh, according to Israel’s *Old Testament*, was never dead and never dies. Ba’al returning from the dead with the returning rains of Autumn was not carried over into Israel’s religion.

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(e) The Teru'ach

A better explanation of **“Yahweh Malak”** that has some overtones from this same Canaanite mythology is that **“Yaheweh Malak”** was a victory cry, a cry used when Yahweh's power is asserted over a form of chaos. Two factors particularly fit with this explanation: (1) Yahweh as subject of this sentence is emphasised – he is placed before the main verb. (2) *Psalm* 93:03 may refer to a cosmic battle and victory over the sea deity. A Canaanite theme, this has, however, been imported by Israel. In the process it has been given a distinctively Israelite Theology and flavour. Hence, it is of only limited use as a parallel. Nevertheless it is a cultic cry, even if not directly a victory cry.

(f) The Davidic King in 1 Kings 11

In *1 Kings* 1:11 **King David** is referred to as ‘our lord King David,’ i.e.: מֶלֶךְ אֲדֹנָינוּ. Later in the same narrative at *1 Kings* 1:39 **Solomon** is the subject of a covenant shout, **‘Long live King Solomon.’** The Hebrew terminology used in this as the people acclaim their new Davidic King is as follows: יְהִי מִתְלֶךְ שְׁלֹמֹה. Now: Is this what **“Yahweh Malak”** is all about? Was **“Yahweh Malak”** a covenant shout for Yahweh on the lines of the coronation “Vivat Rex,” and “Vivat Regina” of today? The answer is, ‘No!’ They are visibly different.

(g) A conclusion

יְהוָה מֶלֶךְ may not be a coronation cry, but it is a cry of praise to Yahweh as King within the Covenant.

2. Psalm 93:02

(a) The Lord's Power

The remainder of *Psalm* 93:01-93:02 is concerned with The Lord's power: (1) The Lord is robed in majesty; (2) The Lord is girded with strength; (3) The world is firmly established and cannot be moved; (4) The Lord's throne was established from long ago and The Lord is from everlasting to everlasting. (N.B.: By **‘The Lord’** we mean “Yahweh”). Some deductions follow from this: (I) The Kingship of Yahweh is described here in human language; (II) Before the world was established, Yahweh was enthroned and robed in majesty.

(b) ‘Seeing’ Yahweh (‘The Lord’)

Within the Israelite Cult it was axiomatic that there was *no image of Yahweh*. This was at Yahweh's express command (c.f.: e.g.: ‘The Decalogue’) and in this respect the Israelite cult particularly contrasted with those of the surrounding nations. So: How can Yahweh have a throne and be seen upon it ‘robed in majesty’? To this there are usually three answers: (1) Yahweh (unseen) is enthroned between the cherubim on the ark which reflects His majesty, and is in His temple; (2) Yahweh is seen on His throne in a prophetic vision of the heavenly court (e.g.: *Exodus* 24, *Isaiah* 6); (3) The speech is metaphorical. Israel believed Yahweh to be sovereign over all the subversive forces of chaos inherent in his Creation. *Now: Any or all of these may be the solution to the essence of Psalm 93:01-93:02.*

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(c) A New Year Festival context

If there was a new year festival in Israel on the basis of that of the Canaanites or the Babylonians (which have both strong differences and similarities to each other), then this much may be said. (1) The Israelites believed that there was a (non-covenant) chaos and that the human or spiritual forces behind it were very real; (2) Yahweh's presence through Theophany and His deeds in Israel's history show that these forces are under His government and constraint; (3) In any of these cultures there is a connection between this festival and fertility, and so, stability. Through this connexion, and hence the assurances of those things, the land/world was at rest as a result of the new Year festival.

(d) The vision of Yahweh in the history of Israelite prophecy

Throughout the history of Israel Yahweh is seen in prophetic vision, enthroned in the heavens, surrounded by His Court. This must be taken into account in any Christian exegesis of *Psalms* 93. It is possible that Yahweh's presence unseen between the cherubim on the ark was a catalyst to such prophetic visions. Was this dynamic, amongst others, at work in the event behind the narrative that is now *Isaiah* 6?

3. Psalm 93:03-93:04

(a) A polarity

In *Psalms* 93:03 there is a polarity between Yahweh (and from verses 1 and 2 hence also His power), and the נְהַרֹת ('the streams/floods').

(b) Yahweh is mightier than the flood and sea waters

However, in verse 4 the sequence is carried further. Yahweh is mightier than waters and floods in all their turbulences (and any 'deities' behind them). The allusion to The Lord Yahweh here is as to One who defeats other deities/cosmic forces. Yahweh has won a victory! Now: The question arises in the light of the Ras-as-Shamra (i.e.: the Ugaritic Canaanite texts) 'Is there here a reference to a battle between Yahweh and the cosmic sea deity?' If there is, it may not stand alone in *Psalms*, for there are two other often alleged parallels.

(1) **Psalm 74:12:** 'But you, O God, are my king of old; you bring salvation upon the earth. It was you who split open the sea by your power: You broke the heads of the monsters in the waters. It was you who crushed the heads of Leviathan and gave him as food to the creatures of the desert. It was you who opened up springs and streams. You dried up the ever flowing rivers. The day is yours and the night is yours. You have made the sun and the moon. You have set all the borders of the land. You have made summer and winter... .' (New International Version).

(2) **Psalm 24:01:** 'The earth/land is The Lord's and everything in it, the world and all who live in it; for He founded it upon the seas and established it upon the waters.' (N.B.: 'Lift up your heads O ye gates' in *Psalms* 24:07-24:09).

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Now: In the Ras-as-Shamra tablets from Ugarit, we discover something very similar to *Psalms* 74:12 ff. and *Psalms* 93:03-93:04 in the context of what Ba'al is spoken of as doing at the creation of the world. These two passages are very close to the Canaanite/Ugaritic form and content of a part of the Ba'al epic. The contact between the *Psalms* here, and the Ugaritic/Canaanite forms of the creation epic is also very strong linguistically. In this Canaanite epic Ba'al defeats prince "Yam" ('sea') and judge "Nahar" ('river').

(c) *Psalm* 93:04: Yahweh is mightier than Yam

In *Psalms* 93:04 Yahweh is 'mightier' than Yam ('the sea'). This is reminiscent of the Yam's (sea) defeat by Ba'al. We can therefore reasonably hypothesise the following:

- (1) In *Psalms* 93 the Ba'al epic of the defeat of Yam has been 'demythologised' by Israel;
- (2) In *Psalms* 93:03-93:04 we have a borrowed religious idea. Here, Israel has imported an element of Canaanite culture;
- (3) But if this is an imported element it now has a *totally transformed meaning*. The meaning is that Yahweh is sovereign, even over these!

(d) Towards and exegesis of *Psalms* 93:03-93:04

With respect to the verbs in these verses and their tenses we note that there are two perfects and two imperfects. Are the floods then *still* trying to lift up themselves up despite the fact that Yahweh is already Sovereign? Is this true even though the 'waters from above' come from 'the windows of heaven'?

(e) *Psalms* 94:20-94:23 and *Psalms* 93:03-93:04

This being so, the question of the relationship between *Psalms* 93:03-93:04 and *Psalms* 94:20-94:23 is raised. Is *Psalms* 94:20-94:23 a 'de-mythologised' and Israelite Covenant form of the (demythologised) 'Ba'alic myth' found in *Psalms* 93:03-93:04. Here are the verses in question:

- (1) *Psalm* 94:20ff.: 'Can a corrupt throne be allied to you – one that brings on misery by its decrees? They band together against the righteous and condemn the innocent to death. But the Lord has become my fortress, and My God the rock on whom I take refuge. He will repay them for their sins, and destroy them for their wickedness. The Lord our God will destroy them.'

Compare these with *Psalms* 46:01. (N.B.: C.f.: PICC Degree/ Master course '*Psalms* 42-55 in Hebrew.')

- (2) *Psalm* 46:01ff.: 'God is our refuge and strength, an exceeding help in trouble. Therefore we will not fear if the earth is moved, and the hills carried into the midst of the sea, though the waters rage and swell, and the mountains shake at the tempest of the same. There is a river whose streams shall make glad the City of God, the holy place of the tabernacle of the Most Highest. God is in the midst of here, therefore she shall not be moved, God shall help her at break of day. Nations are in uproar, kingdoms fall, God has lifted His voice, the earth melts. The Lord of Hosts is with us, the God of Jacob is our refuge.'

Here then, the fullness of the victory of Yahweh for Israel is depicted.

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4. Psalm 93:05

(a) Translation

A translation runs something like this: ‘Your statutes stand exceedingly firm,
Your house has the beauty of holiness,
O Lord, to the end of days.’

This verse, then, is a direct reference to the cultic setting of this Psalm.

(b) Statutes and ‘beauty of holiness’

The ‘statutes’ and ‘beauty of holiness’ here clearly refer to dimensions of the Torah. What exactly are these?

(1) *Psalm* 119:02 makes reference to these, and its 176 verse acrostic is about the Law, hence both here in *Psalm* 93:05 and at *Psalm* 119:02 these references are about ‘God’s Law’.

(2) Are the ‘statutes of the Lord’ in *Psalm* 93:05 a reference to the Law that God gave Israel through Moses? Or: Is it that the references to the ‘statutes of the Lord’ here in *Psalm* 93:05 is to Divine decree that keeps the world and universe in existence and its order?

(c) 2 Kings 11:12: King Joash’s Coronation

2 *Kings* 11: 12 records the crowning of **King Joash** in the Jerusalem Temple: **‘Jehoida (the high priest) brought out the king’s son (Joash) and put the crown on him; He presented him with a copy of the covenant and proclaimed him king. They anointed him, and the people clapped their hands and shouted, ‘Long live the king!’** Now: The coronation consisted of a crown being placed on **Joash’s** head, and an “‘eluth” (‘a copy of the covenant’) being put in his hand. The context of this passage shows that the king’s dwelling and the Temple were closely linked (2 *Kings* 11:01-11:11) – here **Joash** the boy king-to-be had been hidden for six years whilst **Queen Athaliah** reigned. These details have not escaped the eye of **Artur Weiser** (c.f.: PICC B.A./B.D./B.Min course *Israel and the Great Powers* Units 3 & 4 on *The Psalms* for further details) who sees the New Year Festival in Israel as one of Covenant Renewal, and this Psalm as part of its liturgy. **Weiser** refers to *Deuteronomy* 31:10ff. where it is stated that the law is to be read after the Feast of Booths:

(1) **Deuteronomy 31:09ff.: ‘So Moses wrote down this Law and gave it to the priests, the sons of Levi, who carried the Ark of the Covenant of The Lord, and to all of the elders of Israel. Then Moses commanded them, ‘At the end of every seven years, in the year for cancelling debts, during the Fest of Tabernacles, when all Israel come to appear before the Lord your God at the place He will choose, you shall read this Law before them.’**

(2) Hence, whilst the dead sleep, their descendants will learn to fear The Lord through the Lord’s Law being read to them once every seven years.

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3B. Matters of 'Introduction' related to the study of Psalm 93

1. The date of Psalm 93

It is very difficult, and not particularly important, to date *Psalm 93*. A precise dating is of course impossible. What is the evidence?

(1) Clearly, this psalm has its Sitz-im-Leben ('life setting') in the Jerusalem Cult.

(2) Is it exilic, pre-exilic, or post-exilic?

S.Mowinckel: *Psalm 93* is totally post-exilic.

G.Fohrer: *Psalm 93* is totally pre-exilic.

T.C.Vriezen: *Psalm 93* combines elements of both.

In the end the criterion for dating hinges around mythological ideas (c.f.: 2 below).

Conclusion: *Psalm 93* originated sometime during the existence of the Jerusalem Temple in its Cult of Yahweh.

2. Contact with Canaanite Mythology

(a) Canaanite allusions only in very early and very late Old Testament texts

Psalm 93 as we have treated it seems at first sight to be very close to Canaanite ideas. Hence, a preliminary conclusion could already be in your mind that *Psalm 93* originates from an early period of Israel/Judah's occupation of the 'Promised Land'. However, such a conclusion would be naïve, and so the surmise calls for scrutiny. Mythological allusion to elements of Canaanite religion in the *Old Testament* seems to occur in only two corpora: Very early *Old Testament* literature; and very late *Old Testament* literature. Why? In early literature (after the 'earliest literature') there is not much reference to elements of Canaanite mythology. This is because its presence in key documents of Covenant Theology or national identity would be a dangerous source for religious syncretism or political discord. However, when such mythology had lost its force for defining religious belief, it could then be used as poetry.

(b) A Nordic (northern European) parallel

There is a parallel here with Nordic and Icelandic legend. Oral stories from these cultures were written into manuscripts by mediaeval monks. The myths were circulated either for interest, or for historical background as no-one anymore 'believed' them anymore.

3. Vocabulary and style of Psalm 93

Psalm 93 in style and vocabulary is very close to early poetry and early Canaanite mythological symbols.

4. Other influences and a conclusion

The question of the history of Israel and what religious ideas appear within it are a problem. What of the connection between this Psalm and **Deutero-Isaiah**? If one influenced the other, which influenced which? **Whybray** notes that in form critical terms

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Deutero-Isaiah particularly uses *Psalms* and ‘Hymns of Memory’. At this stage I will therefore propose the question, which to my knowledge has never been explored: ‘*Did Deutero-Isaiah compile the Book of Psalms?*’ (N.B.: C.f.: Forthcoming ICPICCJC B.A./B.D./B.Min Courses 304 ‘*Isaiah 40-45 in Hebrew,*’ and 306 *Isaiah 49-53 in Hebrew*’ for further details.

In conclusion: It is difficult and not important to date this *Psalm*. Too much energy has already been spent on this question, an answer to which does not seem to help our exegesis or hermeneutic.

5. Translation of Psalm 93

‘The Lord reigns and is robed with majesty,
The Lord reigns and has girded Himself with strength.

Indeed, the world is established, it shall not be moved,
Your throne is established of old, Lord, You are from everlasting.’

The floods have arisen, Lord,
the floods have raised their voice,
the floods have raised their breakers.

Than the voices of many waters, mightier are the breakers of the sea,
Mighty on high is The Lord.

Your decrees are trustworthy,
Holiness adorns your house, Lord, forever.’

4B. An Appendix: Translation of the critical apparatus of B.H.S..

1. Psalm 93:01

- (a) The Septuagint puts before this verse: ‘For the day before the Sabbath, when the land was first inhabited, the praise of a song of David.’
- (b) The versions have this line at the beginning of the Chapter.
- (c) תָּכֵן is translated here from תָּכַן root 1. But, compare the testimony of its translation in the versions, and at *Psalms* 75:04 and 96:10.

2. Psalm 93:02

- (a) The Targumim tradition (c.f.: A.Sperber (Ed.) *The Bible in Aramaic*) adds אֱלֹהִים (‘God’). Hence, we should probably insert אֱלֹהִים ‘God’ here for metrical reasons.

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3. Psalm 93:03

- (a) The Septuagint omits the third half line of this verse.
- (b) נִשְׂאוֹ is here proposed.

4. Psalm 93:04

- (a) Biblica Hebraica Stuttgartensia proposes אֲדִיר מִמְּשַׁבְּרֵי־יָם for the Massoretic Text אֲדִירִים מִשְׁבְּרֵי־יָם.
- (b) The Targumim read mm(sh)b(ch)jj' hence implying the reading in (a) above in the Hebrew of *Psalm* 93:04.

5. Psalm 93:05

- (a) Uniquely the Syriac tradition manuscripts read וּלְבֵיתָהּ .
- (b) The Dead Sea Scroll 4Q Psalms b reads נֹהַ for Massoretic Text נֹאֶה.

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UNIT 3: PSALM 96

A. PARSING, TRANSLATION & PRELIMINARY EXEGESIS OF PSALM 96

1A. Psalm 96:01

1. Psalm 96:01

96:01	οτε ο οικος ψκοδομειτο μετα την αιχμαλωσιαν. ψδη τω δαυιδ Qal imperative second person masculine plural of שיר Trs.: 'Sing' Cantate Αισατε	שירו
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: 'to the Lord' Domino τω κυτω	ליהוה
	Noun masculine singular. Trs.: 'a song' canticum σωμα	שיר
	Adjective masculine singular. Trs.: 'new' novum καινον	החדש
	Qal imperative second person masculine plural of שיר Trs.: 'Sing' canite αισατε	שירו
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: 'to the Lord' Domino τω κυτω	ליהוה
	Noun masculine singular construct. Trs.: 'all of' omnis πασα	כל-
	Definite article + noun feminine singular. Trs.: 'the earth/land' terra η γη	הארץ
	Translation: 'Sing to the Lord a new song! Sing to the Lord all the earth/land!'	

2. Preliminary comments for exegesis

(a) שיר החדש

The expression שיר החדש literally means 'a new song'. It occurs at *Psalm* 33:03, 40:03, 96:01, 98:01, 144:09, 149:01. It also occurs at *Isaiah* 42:10 and *Revelation* 5:09, 14:03, 15:03. Here for your reference are all the *Old Testament* references.

(1) **Psalm 33:03: 'Sing joyfully to the Lord, you righteous. It is fitting for the upright to praise Him. Praise the Lord with the harp; make music to Him on the ten string lyre. Sing to Him a new song! Play skilfully, and shout for joy!'**

(2) **Psalm 40:03: 'I waited patiently for the Lord; He turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; He set my feet on a rock, and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God, Many will see and fear, and put their trust in the Lord.'**

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(3) **Psalm 96:01:** ‘Sing to the Lord a new song! Sing to the Lord all the earth. Sing to the Lord! Praise His name! Proclaim His salvation day after day! Declare His glory among the nations, His marvellous deeds among the peoples. For great is the Lord and most worthy of praise! He is to be feared above all gods!’

(4) **Psalm 98:01:** ‘Sing to the Lord a new song! For He has done marvellous things! His right hand and His holy arm have awakened salvation for Him.’

(5) **Psalm 144:09:** ‘Reach down your hand from on high, deliver me and rescue me from the mighty waters, for the hand of foreigners, whose mouths are full of lies, whose right hands are deceitful. I will sing a new song to you, O God. On the ten string lyre I will make music to you ...’

(6) **Psalm 149:01:** ‘Praise the Lord! Sing to the Lord a new song, His praise in the assembly of the saints. Let Israel rejoice in their Maker; let the people of Zion be glad in their king!’

(7) **Isaiah 42:10:** ‘Sing to the Lord a new song! His praise from the ends of the earth ...’

(b) Use of the Hebrew imperative in Psalm 96

Psalm 96:01-96:03 consists of a ‘Call to worship’ through the use of Hebrew verbs in the imperative mood. There are six: ‘Sing; sing; sing; praise; proclaim; declare.’

(c) Metre

The metre of *Psalm 96:01* is (3 + 3).

2A. Psalm 96:02

1. Parsing

96:02	Qal imperative second person masculine plural of שִׁיר Trs.: ‘Sing’ canite αἰσατε	שִׁירוּ
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: ‘to the Lord’ Domino τῷ κυρίῳ	לִיהוָה
	Pi’el imperative second person masculine plural of בָּרַךְ. Trs.: ‘Bless’ benedctie εὐλογησατε	בָּרְכוּ
	Noun masculine singular + third person masculine singular suffix. Trs.: ‘His name’ nomini eius τὸ ὄνομα αὐτοῦ	שְׁמוֹ
	Pi’el imperative second person masculine plural of בִּשַׁר Trs.: ‘Tell’ adnuntiate εὐαγγελιζεσθε	בִּשְׂרוּ
	Inseparable preposition + noun masculine singular. Trs.: ‘from day’ de die ἡμέραν	מִיוֹם
	Inseparable preposition + noun masculine singular. Trs.: ‘to day’ in diem εἰς ἡμέρας	לְיוֹם
	Noun feminine singular + third person masculine singular suffix. Trs.: ‘His salvation’ salutare eius τὸ σωτήριον αὐτοῦ	יְשׁוּעָתוֹ

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	Translation: 'Sing to the Lord! Praise His name! Tell forth His salvation from day to day!'	

2. Preliminary comments for exegesis

(a) Pi'el verbs

בָּרְכוּ and בִּשְׂרוּ are Pi'el verbs, i.e.: they denote a certain intensity. Hence: Pi'el imperatives imply sincere or intense cultic involvement here.

(b) 'Bless'

בָּרְכוּ is unusual here. It is usually the superior who blesses the inferior. When it occurs, as here, in the other direction, it is not blessing *but acknowledgment or praise that is given*. Further: בָּרְכוּ being used of 'blessing' The Lord's name is unique. It is not used like this – of an inferior to a superior – anywhere else.

(c) 'Tell'

בִּשְׂרוּ whilst having the meaning 'tell' in Hebrew, this verb is used in the Ugaritic of the Ras-as-Shamra texts of Ba'al's sister after Ba'al 'rose' from death. It was she who 'communicated the news' i.e.: 'told' of the event. The Greek Septuagint translates this verb by εὐαγγελιζέσθῃ ('to bring good tidings/to show forth').

(d) 'From day to day'

This is simply the Hebrew term for 'daily'.

3A. Psalm 96:03

1. Parsing

96:03	Pi'el imperative second person masculine plural of סַפֵּר Trs.: 'Declare' narrate <i>αναγγειλατε</i>	סַפְּרוּ
	Inseparable preposition + definite article + noun masculine plural. Trs.: 'in/among the nations' in gentibus <i>εν τοις εθνεσιν</i>	בְּגוֹיִם
	Noun masculine singular + third person masculine singular suffix. Trs.: 'His glory' gloriam eius <i>την δοξαν αυτου</i>	כְּבוֹדוֹ
	Inseparable preposition + noun masculine singular construct. Trs.: 'in/among all of' in universis <i>εν πασι</i>	בְּכָל־
	Definite article + noun masculine plural. Trs.: 'the peoples' populis <i>τοις λαοις</i>	הָעַמִּים
	Niphal participle feminine plural + third person masculine singular suffix of פָּלַא. Trs.: 'His marvellous works' mirabilia eius <i>τα θαυμασια αυτου</i>	נִפְלְאוֹתָיו

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	Translate: 'Declare/Recount His glory among the nations, His marvellous deeds amidst all of the peoples.'	

2. Preliminary comments for exegesis

(a) A parallelism: 'nations' and 'peoples'

On account of the parallelism between **הָעַמִּים** and **בְּגוֹיִם**, the former should be translated 'peoples' and the latter 'nations'. The former is clearly inserted *without* Theological Covenant overtones, and hence the latter should be translated like this as well. **גוֹי** here, then, is 'nation' *not* 'heathen'. (But c.f.: (c) below for the opposite opinion).

(b) **סָפַרְו** Write, tell, recount'

סָפַרְו is a Pi'el verb, and as such means more than simply 'write.' 'Tell' or 'recount' more accurately define the Pi'el field of meaning for this verb.

(c) 'Marvellous'

נִפְלְאוֹתָיו is a Niphal feminine participle and suffix. As a verb in the Niphal its *Old Testament* usage is 'to be marvellous/quite extraordinary'. Although feminine, this participle is best translated into English by the English neuter 'marvellous thing'. Incidentally, that there are 'marvellous deeds' of the Lord might mean that **הָעַמִּים** relates to the 'tribes' i.e.: 'the covenant peoples' of Israel and Judah. Given this, **עַמִּים** should have a Theological import, and hence **גוֹיִם** would be the 'heathen'. After all, the 'marvellous deeds' would be recounted in the Cult.

(d) Metre

The metre of *Psalm* 96:03 (Massoretic Text) is (3 + 3).

(e) A parallel: 1 Chronicles 16:24

As we shall see below, *Psalm* 96 also occurs at *1 Chronicles* 16:23-16:34 where it is also joined to another version of *Psalm* 105. At *1 Chronicles* 16:24 **אֵת** is added before **כְּבוֹדוֹ** ('his glory'). It appears to be a prose addition from a later period. Occasionally, it was used in the later period to indicate the replacement of an obsolete word. Now: Is **כְּבוֹדוֹ** used differently in *Psalms* when compared with its assumed meaning in *Chronicles*?

(f) H.M. ORLINSKY: Waw copula inserted into Psalm 96

When comparing *1 Chronicles* 16 with *Psalm* 96, H.M. Orlinsky of the Hebrew Union College U.S.A. found the Waws ('and's) of *Psalm* 96 to have been inserted into its form as there found, and not vice-versa. In other words: the Waws are from the later *1 Chronicles* 16:34 and have been put back into the Text of *Psalm* 96.

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4A. Psalm 96:04

1. Parsing

96:04	Conjunction. Trs.: 'For' quia ὅτι	כי
	Adjective masculine singular. Trs.: 'great' magnus μεγας	גָּדוֹל
	Proper noun (Tetragrammaton). Trs.: 'The Lord' Dominus κύριος	יְהוָה
	Conjunction + pu'al participle of הלל. Trs.: 'and to be praised' et laudabilis αινετος	וּמְהֵלֵל
	Adverb. Trs.: 'exceedingly/greatly' nimis σφοδρα	מְאֹד
	Niphal participle masculine singular of ירא. Trs.: 'to be feared' terribilis φοβερος	יָרֵא
	Third person masculine singular personal pronoun. Trs.: 'He' est εστιν	הוּא
	Preposition + noun masculine singular construct. Trs.: 'above all of' super omnes επι παντας	עַל-כָּל-
	Noun masculine plural. Trs.: 'gods' deos τους θεους	אֱלֹהִים
	Translation: 'For great is The Lord and to be praised exceedingly. He is to be feared above all gods.'	

2. Preliminary comments for exegesis

(a) Metre

The metre of the line 96:04 (MT) is (2 + 2) + (2 + 2).

(b) 'Praised'

וּמְהֵלֵל is a Pu'al participle. It is not sufficient simply to translate it 'praised'. Rather, it carries the sense of 'worthy of being done' or 'ought to be done'. This is an idiomatic translation of the passive participle into English. The ׀ is also added in the *1 Chronicles* 16 version.

(c) 'over' or 'above'

The Hebrew עַל has the sense of 'over' or 'above'. Either will do in translation here.

(d) יָרֵא

This is best translated 'He ought to be feared/held in awe/ revered'.

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5A. Psalm 96:05

1. Parsing

96:05	Conjunction + noun masculine singular construct. Trs.: 'For all of' omnes enim ὅτι παντες	כִּי כָל-
	Noun masculine plural construct. Trs.: '(the) gods of' dii οι θεοι	אֱלֹהֵי
	Definite article + noun masculine plural. Trs.: 'the peoples' populorum των εθνων	הָעַמִּים
	Adjective masculine plural. Trs.: 'worthless' Sculptillia δαιμονια	אֱלִילִים
	Conjunction + Proper Noun (Tetragrammaton). Trs.: 'but The Lord' Dominus autem ο δε κυριος	וַיְהוֹה
	Noun masculine dual. Trs.: '(the) heavens' caelos τους ουρανους	שָׁמַיִם
	Qal perfect third person masculine singular of עָשָׂה. Trs.: '(He) made' fecit εποιησεν	עָשָׂה
	Translation: 'For all the gods of the peoples are idols/worthless, but The Lord made the heavens.'	

2. Preliminary comments for exegesis

(a) Metre

If כִּי is omitted, then the metre is (3 + 3). With the inclusion of כִּי the metre is (4 + 3) or ((2 + 2) + 3).

(b) כִּי

כִּי at *Psalm* 96:04 and *Psalm* 96:05 is characteristic in its Hymnic usage. It is explaining *why* we should worship and praise as a follow on to the call to worship the Lord in *Psalm* 96:01-96:03.

(c) אֱלִילִים

What is the force behind this word? (1) Are these things called 'worthless' as compared with God? Or is it that (2) the idols/gods of the peoples are made worthless because it was the Lord who made the heavens. Or to put the question another way: Is their worthlessness in their very fashioning by human peoples?

The answer to this question turns on the word's root. Is it (1) אֱלֹהִים which is the plural of the Southern Arabian root for 'gods'? Or is it from אֵל which means 'not'. Whatever, the starting point for any exegesis is the contrast with the next phrase.

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(d) The Lord made the heavens

In the phrase, ‘**The Lord made the heavens**,’ ‘**The Lord**’ comes first. As a subject, standing first, ‘The Lord’ is emphasised. ‘Heavens’ by its position is also emphasised. No reason, however, is given in the text of *Psalm* 96. It would seem, then, that this emphasis local to *Psalm* 96:05. Hence, we may deduce that *the reason for all the gods of the peoples being אֱלֹהִים* is that ‘**The Lord made the heavens**’. That this is so seems also borne out by the proximity of אֱלִילִים and יהוה in juxtaposition.

6A. Psalm 96:06

1. Parsing

96:06	Noun masculine singular. Trs.: ‘Honour’ gloria εξομολογησις	הוֹרֵי
	Conjunction + noun masculine singular. Trs.: ‘and majesty’ et decor και ωραιότης	וְהִדָּר
	Inseparable preposition + noun masculine singular suffix. Trs.: ‘before Him’ ante vultum eius ενωπιον αυτου	לִפְנֵיו
	Noun masculine singular. Trs.: ‘strength’ fortitude αγιωσυνη	עֶז
	Conjunction + noun feminine singular. Trs.: ‘and beauty’ et exultation και μεγαλοπρεπεια	וְתַפְחֹת
	Inseparable preposition + noun masculine singular + third person masculine singular suffix. Trs.: ‘His sanctuary’ in sanctuario eius εν τω αγιασματοι αυτου	בְּמִקְדָּשׁוֹ
	Translation: ‘Honour/splendour and majesty are before Him, strength and beauty/glory are in His sanctuary.’	

2. Preliminary comments for exegesis

(a) Metre.

The metre of *Psalm* 96:06 is (3 + 3)

(b) הוֹרֵי הִדָּר

These two words have royal characteristics and associations. They convey ‘majesty’ and ‘splendour’ respectively. Now: ‘Majesty’ often describes ‘clothes put on to look marvellous.’ The word is from that root. Hence: הִדָּר and הָד have a close affinity. A substitute word for הִדָּר occurs at *1 Chronicles* 16:27, namely וְהִתְדָּה. This is interesting, because it is an *Aramaic* word that occurs elsewhere only at *Nehemiah* 8:10. Was the Chronicler ‘updating’ here a dated term (namely our word found here in *Psalm* 96:06) for Israelite kingly majesty as he wrote his work?

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(c) 'His sanctuary'

Please note that for 'His Sanctuary' *1 Chronicles* 16:27 has 'in his place'.

7A. Psalm 96:07 & 96:08

1. Psalm 96:07: Parsing

96:07	Qal imperative second person masculine plural of יָהַב . Trs.: 'Ascribe' adferte ἐνεγκάτε	הָבוּ
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: 'to the Lord' Domino τῷ κυρίῳ	לַיהוָה
	Noun feminine construct. Trs.: 'families of' familiae αἱ πατρίαι	מִשְׁפָּחוֹת
	Noun masculine plural. Trs.: 'the peoples' populorum τῶν ἐθνῶν	עַמִּים
	Qal imperative second person masculine plural of יָהַב . Trs.: 'Ascribe' adferte ἐνεγκάτε	הָבוּ
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: 'to the Lord' Domino τῷ κυρίῳ	לַיהוָה
	Noun masculine singular. Trs.: 'glory' gloriam δοξάν	כְּבוֹד
	Conjunction + noun masculine singular. Trs.: 'and strength' et fortitudinem καὶ τιμὴν	וְעֹז
	Translation: 'Bring/Ascribe to The Lord families of the peoples, bring/ascribe to the Lord glory and strength.'	

2. Psalm 96:08: Parsing

96:08	Qal imperative second person masculine plural of יָהַב . Trs.: 'Ascribe' adferte ἐνεγκάτε	הָבוּ
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: 'to the Lord' Domino τῷ κυρίῳ	לַיהוָה
	Noun masculine singular construct. Trs.: 'glory of' gloriam δοξάν	כְּבוֹד
	Noun masculine singular + third person masculine singular suffix. Trs.: 'His name' nomini eius ὀνοματὶ αὐτοῦ	שְׁמוֹ
	Qal imperative second person masculine plural of וָשָׂא . Trs.: 'Bring (ye)' levate ἀράτε	וָשְׂאוּ
	Noun feminine singular. Trs.: 'an offering' munera θυσίας	מִנְחָה
	Conjunction + Qal imperative second person masculine plural of בֹּא . Trs.: 'and come' et introite καὶ εἰσπορεύεσθε	וּבֹאוּ
	Inseparable preposition + noun feminine plural + third person	לְתַצְרוֹתָיו

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	masculine singular suffix. Trs.: ‘into his courts’ in atria eius εις τας αολας αυτου	
	Translation: ‘Bring to the Lord the glory of His Name, bring a Minha offering and come to His courts.’	

3. Preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 96:07-96:08 is (2 + 2) + (2 + 2).

(b) ‘Bring/Ascribe’

הָבוּ (*Psalm* 96:07-96:08) is a defective Hebrew verb, and is found *only in the imperative*. Whatever its meaning, it describes in this context the action of **נָתַן** as a verb, i.e.: the action of ‘giving’ or ‘setting before the Lord’ glory and strength. Its translation is hence something on the axis of ‘give glory to the Lord,’ ‘offer praise for His glory,’ ‘Bless the Lord’ (as found in *Psalm* 96:03). Hence: Well suited to it as a translation is the English word ‘Ascribe’.

(c) ‘To the Lord’

לְ as an Hebrew inseparable preposition can be very flexible in its prescription. It doesn’t always mean ‘to’ or ‘for’, or even ‘of’. An example of this fluidity is found here. **לְ** in this present context means ‘due to’.

(d) מִנְחָה

מִנְחָה is a cereal offering, and for Documentary hypothesis source critics of the Pentateuch is characteristic of their ‘P’ material. This word can also be used of gifts offered to people, and of ‘tribute’. (N.B.: The difference between ‘bribe’ ‘gift’ and ‘forced alm’ in Hebrew is very fluid.) Eventually **מִנְחָה** came in its meaning simply to denote one particular sacrifice. Hence, its corresponding verb **נָחָה** denotes ‘offer the gifts’.

(e) ‘court’

‘Court’ is used here in *Psalm* 96 as in *1 Samuel* and *1 Kings*, i.e.: in a pre-Solomonic sense.

(f) מִשְׁפָּחוֹת עַמִּים

‘The families of the people’ are a social unit that is approximately equivalent in English terminology to ‘the extended, extended family.’

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8A. Psalm 96:09

1. Parsing.

96:09	Hithpa'el imperative second person masculine plural of שָׁתָּה Trs.: 'Worship' adorate προσκυνήσατε	הַשְׁתַּחֲוִי
	Inseparable preposition + definite article + proper noun (Tetragrammaton). Trs.: '(to) The Lord' Dominum τῷ κυρίῳ	לַיהוָה
	Inseparable preposition + noun feminine singular construct. Trs.: 'in an array of' in decore ἐν αὐλῇ	בְּהַדְרָת
	Noun masculine singular. Trs.: 'holiness' sanctuarii ἁγία αὐτοῦ	קֹדֶשׁ
	Qal imperative second person masculine plural of חָלַל. Trs.: 'Tremble' paveat σαλευθήτω	חִילוּ
	Inseparable preposition + noun masculine singular suffix. Trs.: 'before Him'. (Lit.: 'to his face'.) a facie eius ἀπὸ προσώπων αὐτοῦ	מִפְנֵי
	Noun masculine singular construct. Trs.: 'all of' omnes πᾶσα	כָּל-
	Definite article + noun feminine singular. Trs.: 'the earth/land' terra ἡ γῆ	הָאָרֶץ
	Translation: 'Worship the Lord in an array of holiness. Tremble before Him all the earth.'	

2. Preliminary comments for exegesis

(a) Metre

The metre of this verse is (3 + 3).

(b) בְּהַדְרָת

This word derives from the verb הָדַר = 'be honoured,' and is the reason for 'honour/splendour,' sometimes also translated 'majesty'. At *Proverbs XX:28 this quality of a king lies in the rulers of his people.*

(c) בְּהַדְרָת קֹדֶשׁ

קֹדֶשׁ here can be taken either as a noun or an adjective. If it is taken as a noun the translation would be 'splendour of the holy place;' if it is taken as an adjective it would read, 'splendour of holiness.' 'Splendour of the holy place' might refer to 'the Temple' so the two word phrase could be translated 'in the splendour of the Temple.' Interestingly, the Syriac and the Septuagint clearly support this suggestion. Both seem to have had הַצִּדִּיּוֹת ('courts') here for קֹדֶשׁ.

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(d) H.J. KRAUS: 'Splendour of Holiness'

Because of the attendant difficulties with **בְּהִדְרֵתֶלֶךְ** and the intriguing variant readings of the Syriac and *Septuagint* ('courts'), **H.J. Kraus** has looked further afield for light on the subject. Within the *Epic of Ba'al* **Kraus** notes the presence in Ugaritic of the following: "**Krt yht whlm kbd 'l whdrt.**" This he translates as, '**Keret looked, and it was a dream, the servant of 'El looked, and it was whdrt.**' Now, "whdrt" here is in parallel and so it must mean 'an appearance, a vision'. By analogy, therefore, **Kraus** translates *Psalm* 96:09 here as, 'Worship the Lord (Yahweh) at His holy Theophany'. But: does this reading 'best fit' the evidence? It would appear not. **R.N. Whybray** gives three reasons as to why. (1) Part of a Prophetic Vocation was that the Prophet, in a vision, was transported into, 'the courts of the Lord' i.e.: Yahweh's Heavenly Court. (2) The Greek (*Septuagint* LXX) reads 'His courts'. The Hebrew does not have the word 'His'. (3) Was there really a 'central appearance' Theophany? If there was, then this idea doesn't fit the later *1 Chronicles* 21:28 or its context within its surrounding verses. However, the *1 Chronicles* 21:28 occurrence may in fact be a different expression.

(e) חילו

חילו מפניו is susceptible to a dual meaning when translated into English. It can either mean 'dance' or 'tremble'. Because the word following this verb, however is prefixed with a **מ** inseparable preposition it is clearly the meaning 'tremble' that is to be understood here. Verbs expressing fear in Hebrew tend to be followed by a **מ** or **מִן** which indicate a 'drawing back'.

9A. Psalm 96:10

1. Parsing

96:10	Qal imperative second person masculine plural of אָמַר Trs.: 'Say' dicite εἰπατε	אָמַר
	Inseparable preposition + definite article + noun masculine plural. Trs.: 'among the nations' in gentibus εν τοις εθνεσιν	בְּגוֹיִם
	Proper Noun. Tetragrammaton Trs.: 'The Lord' or 'Yahweh' Dominus ο κυριος	יְהוָה
	Qal perfect third person masculine singular of מָלַךְ Trs.: 'has reigned'/'(he) reigns' regnavit εβασλευσεν	מָלַךְ
	Adverb + Niphal imperfect third person feminine singular of כּוּן I Literally: 'she has been established.' Trs.: '(it) has been established' siquidem adpendit και γαρκατωρθωσεν	אִף תִּכּוֹן
	Noun feminine singular. Trs.: '(the) world' orbem την οικουμενην	תֵּבֶל
	Negative particle + Niphal imperfect third person feminine	בִּלְתִּי־תִמּוּט

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	singular of מוט. Literally 'not she shall be moved'. Trs.: 'it shall not be moved' immobilem ητις ου σαλευθησεται	
	Qal imperfect third person masculine singular of דיין Trs.: 'He will discern/ judge' iudicabit κρινει	יָדִין
	Noun masculine plural. Trs.: 'peoples' populos λαους	עַמִּים
	Inseparable preposition + noun masculine plural. Trs.: 'with equity' in aequitate εν ευθυτητι	בְּמִישָׁרִים
	Translation: 'Say among the nations, 'The Lord reigns.' The world is established, it cannot be moved. He will discern the peoples with equity.'	

2. Preliminary comments for an exegesis

(a) Metre

The metre of *Psalm* 96:10, which is a triple line, is (4 + 3 + 3).

(b) מָלַךְ

מָלַךְ is in pause, indicating that here is the main break in the sense of the lines.

(c) A parallel with Psalm 93:01

The last part of half-line 1 and all of half line 2 form the first part of the second half line of *Psalm* 93:01 and the first half line of *Psalm* 93:01c-93:02 respectively.

(d) תָּכֵן

תָּכֵן here is translated as καταρθωσεν by the Greek *Septuagint* (LXX) and the Greek versions, implying that the *Septuagint* (LXX) translators read it as תָּכֵן

Now: תָּכֵן may derive from two possible roots. Either it is the Niphal of כָּוִן which carries the meaning 'to be established' or it is the Pi'el of תָּכַן which means 'to weigh out, measure, stablish'. There is a very strong case indeed here for the second of these two meanings to be taken by us for translation, and the vowel pointing of the M.T. ignored.

(e) יָדִין

יָדִין means 'He will judge' and parallels the root תָּכַן that means, 'to measure/weigh out/stablish' in (d) above.

(f) Psalm 96:10a.

A few manuscript authorities omit the first half line of *Psalm* 96:10. The same half line is found at *1 Chronicles* 16:31 standing not as here in the text of *Psalm* 96, but instead immediately after verse 11a.

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(g) Psalm 96:10b

Biblica Hebraica Stuttgartensia recommends the deletion of the second half line of *Psalm* 96:10 which is also found at *Psalm* 93:01a, but gives no reason for its recommendation.

(h) Psalm 96:10c

The third half line of *Psalm* 96:10 is not found at all in the versions, but is placed by them nevertheless at *1 Chronicles* 16:31. However, it is found as the *second half line of Psalm* 9 verse 8, a fact which *Biblical Hebraica Stuttgartensia* has not detailed.

10A. Psalm 96:11

1. Parsing

96:11	Qal imperfect third person masculine plural of שָׂמַח. Trs.: 'Let be glad' laetamini ευφραινεσθωσαν	יִשְׂמְחוּ
	Definite article + noun masculine dual. Trs.: 'the heavens' coeli οι ουρανους	הַשָּׁמַיִם
	Conjunction + Qal imperfect third person feminine singular (Jussive) apocopated of גִּיל. Trs.: 'and let rejoice' et exulted και αγαλλιασθω	וְתִגַּל
	Definite article + noun feminine singular. Trs.: 'the earth' terra η γη	הָאֲרֶץ
	Qal imperfect third person masculine singular of יָרַע. Trs.: 'Let roar' tonet σαλευθητω	יִרְעַם
	Definite article + noun masculine singular. Trs.: 'the sea' mare η θαλασσα	הַיָּם
	Conjunction + noun masculine singular + third person masculine singular suffix. Literally: and all its filling'. Trs.: 'and all that fills it' et plenitudo eius και το πληρουσα αυτης	וּמְלֵאוֹ
	Translation: 'Let the heavens be glad, and let the earth rejoice, let the sea roar and all that fills it.'	

2. Preliminary comments for an exegesis

(a) Metre

The metre of *Psalm* 96:11 is (4 + 3).

(b) וְתִגַּל

וְתִגַּל is a Jussive verb, and hence is in the imperfect tense.

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(c) וּמִלְאֵוּ

וּמִלְאֵוּ literally means, ‘and its fullness’. It refers to the creatures that live in the sea.

11A. Psalm 96:12

1. Parsing

96:12	Qal imperfect third person masculine singular of עלו Trs.: ‘Let ... exult’ gaudeat χαρησεται	יִעָלֶז
	Noun masculine singular. Literally ‘the field’. Trs.: ‘the countryside’ ager τα πεδια	שָׂדֵי
	Conjunction + noun masculine singular construct + relative pronoun + inseparable preposition + third person masculine singular suffix. Trs.: ‘and all in it’ et omnia quae in eo sunt και παντα τα εν αυτοις	וְכָל־אֲשֶׁר בּוֹ
	Adverb. Trs.: ‘Then’ tunc τοτη	אָז
	Pi‘el imperfect third person masculine plural of רָגַן. Literally: ‘(they) will sing for joy’. Trs.: ‘(they) shall sing for joy’ laudabunt αγαλλιασονται	יִרְגְּנוּ
	Noun masculine singular construct + noun masculine plural construct. Trs.: ‘all of the trees of’ universa ligna παντα τα ευλα	כָּל־עֵצִי
	Noun masculine singular (in pause). Trs.: ‘the wood/forest’ saltus του δρυμου	יָעַר
	Translation: ‘Let the countryside exult, and everything in it. Then all the trees of the forest will joyfully sing.’	

2. Preliminary comments for an exegesis

(a) Metre

The metre is probably (3 + 3).

(b) שָׂדֵה

שָׂדֵה is ‘open country’ it does not mean ‘fields’ or ‘cultivated lands’ as is unfortunately translated in the English King James (Authorised) translation. Hence, in the Book *Ruth* the country of Moab is referred to as the שָׂדֵה of Moab. Incidentally: שָׂדֵי is written here in a few manuscripts. In others, and at *1 Chronicles* 16:32 הַשָּׂדֵה occurs. In both references it is Lexicor Difficilior. In late *Old Testament* and later poetry, for your interest, the Hebrew definite article hardly features.

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(c) עָלָז

עָלָז carries the field of meaning ‘to exult’. Interestingly the later *1 Chronicles* 16 has יַעֲלִיץ a root nearly identical in meaning that translates as ‘to exult, rejoice’. Both of these are most likely derived from the same Semitic root. It is just possible that one is a more dialectic spelling variant of the other: We know too little about colloquial Hebrew and its development and distribution in the far off days of *Old Testament* Israel to say for certain.

(d) יָעַר

יָעַר technically translates into English as ‘forest’. This is preferable to ‘wood’. A few manuscripts, and *1 Chronicles* 16:33 read הַיַּעַר, and one manuscript reads הַיַּעָרִים.

12A. Psalm 96:13

1. Parsing

96:13	Inseparable preposition + noun masculine plural construct. Literally: ‘to the faces of’. Trs.: ‘before’ ante faciem προ προσωπου	לְפָנֵי
	Proper Noun. Trs.: ‘The Lord’ or ‘Yahweh’ Dominum κυριου	יְהוָה
	Conjunction + Qal perfect third person masculine singular of בָּוֹא. Trs.: ‘For he comes’ quoniam venit ὅτι ἐρχεται	כִּי־בָא
	Conjunction + Qal perfect third person masculine singular of בָּוֹא. Trs.: ‘For he comes’ quoniam venit ὅτι ἐρχεται	כִּי־בָא
	Inseparable preposition + Qal infinitive construct of שָׁפַט Trs.: ‘to judge’ iudicare κριναι	לְשַׁפֵּט
	Definite article + noun feminine singular. Trs.: ‘the earth’ terram την γην	הָאָרֶץ
	Qal imperfect third person masculine singular of שָׁפַט. Trs.: ‘he will judge’ iudicabit κρινει	יִשְׁפֹּט
	Noun feminine singular. Trs.: ‘(the) world’ orbem την οικουμενην	תֵּבֵל
	Inseparable preposition + noun masculine singular. Trs.: ‘with righteousness’ in iusto εν δικαιοσυνη	בְּצִדִּיק
	Conjunction + noun masculine plural. Trs.: ‘and the peoples’ et populos και λαους	וְעַמִּים
	Inseparable preposition + noun feminine singular + third person masculine singular suffix. Trs.: ‘with his truth’ in fide sua εν τη αληθεια αυτου	בְּאֱמוּנָתוֹ
	Translation: ‘... before the Lord. For He has come/comes, for He has come/comes to judges the	

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	earth/land, He will judge the world in righteousness, and peoples with His truth/faithfulness.’	

2. Preliminary comments for an exegesis

(a) Metre

The metre of these double lines is (3 + 3) (3 + 3).

(b) Psalm 96:12 and Psalm 96:13

This verse (96:13) is a continuation of the previous verse, and hence its translation.

(c) כִּי

כִּי begins the second half of line one, and as the third word of the first half line of verse 13 has the force of ‘because’ rather than ‘as’.

(d) An extra מ

In *1 Chronicles* 16:33 מ is added as a prefix - מִלְפָּנֶיךָ.

(e) כִּי בָּא

כִּי בָּא when it occurs for the second time is missing according to the Text Critical Apparatus of *Biblical Hebraica Stuttgartensia*. It is also missing in many of the Syriac Versions, and also in the parallel Texts *1 Chronicles* 16:33 and *Psalm* 98:09. But, as **Whybray** notes – it is there! Did it drop out of *Psalm* 98:09 by Haplography? We will discuss this below (page .).

(f) ‘The Judges’

In the time of the ‘Judges’ (c.f.: the *Old Testament* Book so named), the ‘judges’ were rulers. This was true whilst Israel was establishing herself whilst the Canaanites were still in the land.

(g) An emphasis

A few manuscripts and *1 Chronicles* 16:33 emphasise קָאֲרָךְ by prefixing it with אֶת־.

(h) An omission

The line that forms the second part of the verse *Psalm* 96:13 is omitted at *1 Chronicles* 16:33. It is also included at *Psalm* 98:09 exactly as we have it here.

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B. PSALM 96: LITERARY THEOLOGICAL & INTRODUCTORY MATTERS

1B. Matters of 'Introduction'

1. The Structure of Psalm 96

Verses 1-3: A series of plural imperatives, in crescendo, that call the congregation to worship.

Verse 4: פִּי heralds the reasons for the call to worship.

- The Lord is great.
- The Lord is most worthy of praise.
- The Lord is to be feared above all gods.

Some of the Lord's characteristics are stated here.

Verses 5-6: An expression of verse 4's content, extolling The Lord.

Verses 7-10: A second call to worship in a clear double form.

- (i) Ascribe... , ascribe..., ascribe... .
- (ii) Bring ... , Worship ... , Tremble

Verses 11-12(a): Creation is exhorted, using the Jussive, to exult The Lord.

Verses 12(b)-13(a): The consequences of the responses to the Jussives.

Verse 13(b): The climax: The Lord comes to judge the earth.

The Lord comes to judge the world in righteousness.

The Lord will judge the peoples in His Truth/Faithfulness.

2. Similarities between the Text of Psalm 96 and other Scriptures

(a) A 'Yahweh Malak' Psalm.

This Psalm is similar to other Hymns of the Kingship of The Lord (i.e.: *Psalm 93*, *Psalm 99*). Like them it betrays the traits of the Festival Psalms, especially in verses 6, 8, and 10.

**'Splendour and majesty are before Him,
Strength and honour are in His sanctuary.'** (Verse 6).

**'Bring the glory of His Name due to the Lord,
Offer a Mincha and come into His courts.'** (Verse 8).

**'Tremble before Him all the earth.
Say among the nations, 'The Lord reigns,'
the world is firmly established, it cannot be moved.'** (Verse 10).

(b) Isaiah 42:10

There is a similarity of thought between this Psalm and Deutero-Isaiah at *Isaiah 42:10*. The theme of a 'new song to the Lord' is found at *Psalms 33:03*, *40:04*, *98:01*, *144:09*, *149:01* and *Isaiah 42:10*.

(c) Other equations within 'Psalms'

(1) *Psalm 96:10* (part) = *Psalm 93:01(a)*.

(2) *Psalm 96:10* (b) = *Psalm 9:09(b)*.

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- (3) *Psalm* 96:13 (part) = *Psalm* 98:09.
(4) *Psalm* 96:07-96:09 = *Psalm* 29:01(b) – 29:02(b). (Verbal identity).

(d) JOHN H. EATON: ‘Festal drama in Deutero- Isaiah’

John Eaton in his book ‘Festal drama in Deutero-Isaiah’ notes that *Psalm* 96 and the ‘festal-drama’ portions of *Isaiah* 43 and *Isaiah* 55:12 have very much in common. Did Deutero-Isaiah write first? Did he also edit ‘Isaiah of Jerusalem’? (For more on this c.f.: PICC Course 309 ‘Isaiah Denkschrift: The Hebrew of *Isaiah* 6:01-9:06.’) If he did, did he also take a hand at compiling or editing this and other Psalms?

3. ROBERT C. CULLEY: Dependency versus oral formulaic language

R.C. Culley in his book *Oral formulaic language in the Biblical Psalms* expounds his research into **Homer** and **Beowulf**. Drawing an analogy between their culture and that of Ancient Israel, **Culley** suggests that the Psalms went through an oral period of development drawing on a *Cultic stock of phrases*. **R.C. Culley** has hence demonstrated to commentators on *Psalms* that there is little room for literary dependency or borrowing theories between individual Psalms. Rather, common vocabulary and phrases in *Psalms* derive from the oral ‘stock phrases’ of Ancient Israel’s Cultic Liturgy.

4. Psalm 96: Its history, context in ‘Chronicles’ and Septuagint (LXX) context

(a) Two pieces of evidence

In the *Septuagint* (the official Jewish Greek version of the *Old Testament* produced c.240 B.C.) *Psalm* 96 sports the title ‘**When the House was built after the captivity, a song by David.**’ In the Biblical Book *1 Chronicles*, at Chapter 16, however, it is recorded that, ‘**David first committed to Asaph and his associates this Psalm of thanks to the Lord.**’ **David** did this on the day that he brought the Ark to the ‘City of David’ i.e.: the part of Jerusalem that **David** called by that name.

(b) Some questions and reflections

How do these pieces of evidence fit together, if at all? First: We must remember that both *Chronicles* and the *Septuagint* are ‘late’ works as the writings of the *Old Testament* go. Hence: rather than reflecting the *Sitz-im-Leben* (‘life situation’) that was the historic origin of *Psalm* 96, it is most likely that, being late in date when compared with the Psalm, that these titles reflect something of the *use of the Psalm within the Cult* (i.e.: Israel’s organised worship). Bearing this in mind we can propose a synthesis of evidence and throw some light on the history and use of *Psalm* 96.

(c) A synthesis

- (1) *Psalm* 96 was used on a festal occasion, probably far more than one.
- (2) These festivals would have been commemorated annually.
- (3) The event of the dedication of the ‘House built after the Captivity’ is recorded at *Ezra* 6:16. Clearly at this event a Psalm of David was used. *It appears that it was Psalm 96.*

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- (4) The Temple dedication mentioned in *Ezra* 6:16 was a solemn celebration, and it was held on the Feast of Tabernacles – a tradition dating back to the reign of **King David**. *It seems also then that Psalm 96 was associated with the Feast of Tabernacles and used at that Feast.*

5. Theological ideas in Psalm 96: A clue to its date?

Psalm 96 is a strong example of a “Yahweh-Malak Psalm” (‘A The Lord reigns Psalm’) that is post-exilic in date. The reasoning behind this statement is as follows:

- The statement about idols best fits a pre-exilic or exilic dating. Idolatry was a problem in the narrative of Israel’s history from the time of her wilderness wanderings to the exile, and possibly even that of Elephantine (c.f.: *Psalm* 96:05).
- The description of Creation found at *Psalm* 96:10 whilst in itself Hebraic has an echo within it of the Canaanite myth describing the battle between the God of the land and its people and the sea-monster of chaos as a past event. If so, its implication is that Yahweh is the victor of that confrontation. This would only be applicable in the pre-exilic situation of Israel.
- The end of *Psalm* 96 interprets the eschatological meaning of Creation. Yahweh the Creator and Victor is also to be the future Judge. Within the Cult now, and in the future as a physical and historical reality, Yahweh comes and will come as Judge. (Remember Urim and Thummim (coloured stones kept in a pouch worn by the High Priest) were used by the priests in the Israelite Cult to pronounce the Judgement of Yahweh.)
- Whether Cultically (i.e.: as a result of the Worship) in the present, or historically in the future, The Lord’s (Yahweh’s) return as Judge *brings with Him His awe-inspiring presence.*
- The idea of the Lord judging the nations is pre-exilic; c.f.: *Isaiah* 2:19, *Isaiah* 2:04, and *Micah* 1:03.
- In Conclusion: Festal Yahweh-Malak (‘The Lord reigns’) worship if it existed in Israel in a New Year Covenant-Kingship renewal context would be pre-exilic. Such a festival was not practised after the exile as there was no king in the former sense. That office was exercised by default by the High Priest since Israel for most of the Post-exilic period was ruled by other nations. Other Theological ideas In *Psalm* 96 are strongly pre-exilic in expression.

Hence: *Psalm 96 is pre-exilic in date. Psalm 96 belongs to the pre-exilic worship of the Lord on the Feast of Tabernacles.*

2B. Literary and Theological considerations for an exegesis of Psalm 96

1. Psalm 96:01: A new song with a cosmic dimension

‘Sing to the Lord a new song, sing to the Lord all the earth,’ (*Psalm* 96:01). **Hermann Gunkel** discerned, using form-critical categorisation, that *Psalm 96 is an Hymn of Praise to the Lord*. What therefore is this ‘new song’ spoken of in its first verse (*Psalm* 96:01)?

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- (1) It is a new song that rises up within the worshipper during and after meeting with the Lord and experiencing His blessing, salvation, deliverance: or a Theophany of His Presence.
- (2) It is a new stage in the Ancient Israelite annual liturgical ‘cycle of worship’. A modern Anglican parallel would be Easter Hymns after Passiontide Hymns.
- (3) The ‘new song’ may have an Eschatological sense not unlike that found at *Revelation* 5:09: **‘And they sang a new song, ‘you are worthy to take the scroll and to open its seals because you were slain, and with your blood you purchased men for God.’**

It seems here that the ‘new song’ in its *Psalms* setting of *Psalms* 96 can bear all these meanings. However: The end of the verse points out that the ‘new song’ also has cosmic dimensions – *‘all the earth’ will sing it!* (N.B.: c.f.: *Isaiah* 6:01ff.)

2. *Psalms* 96:04-96:05

These verses state the superiority of The Lord (Yahweh) over other gods. It is not that they don’t exist – they do. It is that The Lord is to be feared (i.e.: held in awe, revered) above all other gods, and that in comparison to Him they are worthless. The implication is hence that He alone is to be worshipped. This is Ancient Israelite Monolatry. Of interest to us here is that Deutero-Isaiah employs similar language. There idols are mocked, along with the trappings of foreign religious cults. But why? With what comparison and with what understanding of relationship? Answer: The Lord is the One who made the Heavens. He is alive, and the Creator. None of the other ‘gods’ made the heavens.

3. *Psalm* 96:06

Verse 6 is ‘royal language’ (e.g.: splendour, majesty) used of The Lord (Yahweh). But it is the word **זִכְּ** (‘strength’) that should take our attention. Is it as used here equivalent to the expression ‘Ark of Your strength’ addressed to the Lord in *Psalms* 78:61? *Psalms* 78:61 reads, **‘he sent the Ark of His might into captivity, His splendour/glory into the hands of the enemy.’** Now: This verse (*Psalms* 78:61) alludes to the capture of Shiloh by the Philistines. Here The Lord (Yahweh)’s strength and glory are His **זִכְּ** and **תְּפִלָּתוֹ**. Does *Psalms* 96:06 then say something about the Ark being used in Cult Liturgy celebrating the majesty/strength/splendour of the Lord?

4. *Psalms* 96:07-96:09: The Supremacy of The Lord (Yahweh) and *Psalm* 29

A comparison between *Psalms* 29 and 96, and especially these verses, is appropriate here.

- (1) Both *Psalms* 29 and 96 are Hymns, both being headed in the Hebrew Massoretic Text “Mizmor LeDavid” (**‘A Hymn of/for David’**).
- (2) *Psalms* 29 and 96 both describe The Lord in royal language, and in both The Lord is King.

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- (3) In both these Psalms The Lord (Yahweh) is spoken of vis-à-vis His holiness which is varying described.
- (4) In *Psalms* 29 The Lord is clearly the Lord of rain and storm, upstaging the ba'als in this respect. (N.B.: The Canaanites considered a Ba'al to be the loical god of the rain, love, and war.) In *Psalms* 96, as He created the heavens, The Lord (Yahweh) is superior to all gods.
- (5) In *Psalms* 96 the peoples of the world are to ascribe glory to the Lord. In *Psalms* 29 the בְּנֵי אֱלֹהִים / בְּנֵי אֱלֹהִים ('sons of gods/sons of God') are to bring sacrificed rams to the Lord and, 'ascribe to Him glory and strength,' (*Psalms* 29:01).
- (6) In *Psalms* 29:01ff. other gods admit The Lord (Yahweh) as their superior. In *Psalms* 96 there is a reference to (other) gods being worthless.

So: What of the relationship between *Psalms* 96 and *Psalms* 29. Can more be said?

5. Psalm 96, Psalm 29, and 'Isaiah'

(a) A thesis linking Psalm 29 to Psalm 96

Most scholars concerned with the problems of dating individual Psalms in the *Old Testament* Book of *Psalms* agree that *Psalms* 29 is 'early' on normally accepted dating criteria. So both are early. Is there a relationship between them? It seems so. We would like to suggest the hypothesis that *Psalms* 96 is a de-mythologised version of *Psalms* 29. If its is, we further observe that, *The Lord's (Yahweh's) Presence being manifested in the Israelite Cult is the most likely vehicle for such de-mythologisation.*

(b) Psalm 96 and 'Isaiah' and 'The Lord is King'

A second question of linkage arises. Is the idea of 'the Lord as King' found in *Psalms* 96 'borrowed' from the Theology and Prophecy of Deutero-Isaiah, as has been recently suggested? Our answer is, 'No!' The idea of all the peoples of the earth coming to worship the Lord (Yahweh) at His chosen place of Jerusalem is a very ancient one. Theological ideas, incidentally, are often very difficult to date. Those found in *Isaiah* 1-39 or Deutero-Isaiah (*Isaiah* 40-55) whilst found in Eighth or **Sixth Century B.C.** texts respectively, are re-iterated, expounded, revived, or enlarged there but are nevertheless very, very old.

6. Psalm 96:08

Here in *Psalms* 96:08 and at *Psalms* 29:01 The Lord (Yahweh) is to have the '**glory due to His name**'. Can more be said about this? At *Isaiah* 6:01ff. in the opening vision of the text portion of *Isaiah* known to scholars as the *Denkschrift* (i.e.: *Isaiah* 6:01-9:06) the worship cry in the Lord's Temple is 'Holy' and 'Glory'. In *Isaiah* 6 the song of the Seraphim, which includes the Tri-sagion, reads, '**Holy, holy, holy is the Lord Saba'oth. The whole earth is full of His glory,**' (*Isaiah* 6:03). Now: This song of the Seraphim, the Tri-sagion, is part of the Jerusalem Temple Cult of Israel. Together with a song of glory they bring in it themselves as a gift to God. Accompanying this is trembling

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(*Psalm* 96:09, *Psalm* 29:04, and the posts of the door shaking in *Isaiah* 6) at the voice, glory, or Word of God.

7. *Psalm* 96:09-96:13

Is the Lord ‘coming to judge’ in *Psalm* 96:09-96:13 something that is eschatological or liturgical, or is it a Theophany? Whatever, and it may be all of these together, these verses are a reference to the Lord as Judge. Further: Just Judgement, Judgement in righteousness, is the essential function of kings.

Now: שפט can mean ‘judge’ or ‘rule’. Do a possible Canaanite background to *Psalm* 96 (via *Psalm* 29 of which it is a de-mythologisation), or the New Year Festival (S. Mowinckel)/Annual Covenant Renewal Ceremony (A. Weiser) throw any light on this? Partly. If we are allowed to appeal to the later practice of the Tyrians of Roman times (i.e.: the people who were once the Canaanites and Phoenicians of Tyre) and admit these here as analogous or relevant, then something can be said.

8. The nature of the Lord’s (Yahweh’s) rule in the light of a Tyrian analogy

(a) Mishpat = ‘rule’: A Tyrian (Canaanite) analogy

Now: According to the Romans, the Tyrians (citizens of Tyre) spoke Punic. Punic was a form of Phoenician (ex-Canaanite) language and it is directly descended from Canaanite culture in its idiom and usage. The Tyrians, the Romans observed, were ruled by ‘Suffrates’ (Shapats) who were changed every two years. Here the ‘Shapat’ root means ‘ruler’ not ‘judge’. This seems to be the nature of the ‘Judges’ in the early part of the *Old Testament*, for as well as being men and women of the Lord upon whom the Spirit descended, they seemed to exercise the function of civic officers. Is there a relevance in the Tyrian understanding for Hebrew usage here in *Psalm* 96? Does משפט have to do with a certain sort of ‘ruler’ based on a ‘circuit’ of ruled cities? If so, and our analogy is valid, we have argued that “Mishpot” here means ‘ruler’ not ‘judge’ (both in the modern senses of their usage).

(b) Eschatology versus Theophany

The idea of The Lord (Yahweh) coming to rule that is found here in *Psalm* 96 does not appear to be eschatological. It seems to be a Theophany or cultic liturgical event.

(c) The characteristics of The Lord’s rule

‘Truth’ here at the end of *Psalm* 96 is translated into the Greek by the *Septuagint* (LXX) and Versions as εμύνα which as such describes not ‘reliable information’ but rather the idea of ‘faithfulness’ and ‘reliability’. God’s rule here is of course paralleled with the term יְִשׁ i.e.: ‘Righteousness’.

9. A further focus for conclusions

- (a) The language of *Psalm* 96 is not, it seems, simply eschatological, although it may have this element to it.

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- (b) Many ancient Theological traditions associated with the worship and revelation of The Lord that were concentrated in the Israelite Jerusalem (Temple) Cult are reflected in *Psalm 96*.
- (c) *Psalm 96* is *not* dependent on Deutero-Isaiah.
- (d) *Psalm 96* is pre-exilic and not post-exilic.

3B. Translation of Psalm 96 and its critical apparatus

1. The Hebrew of Psalm 96 in English Translation

- (1) Sing to the Lord a new song. Sing to the Lord all the earth!
- (2) Sing to the Lord, bless His name,
Tell forth His salvation day by day.
- (3) Recount His glory among the nations,
His marvellous deeds amidst all peoples.
- (4) For the Lord is great and to be praised exceedingly!
He is to be feared above all gods.
- (5) For all the gods of the nations are worthless,
But The Lord made the heavens.
- (6) Splendour and majesty are before Him!
Strength and glory are His sanctuary!
- (7) Ascribe to the Lord, families of the peoples,
Ascribe to the Lord glory and strength!
- (8) Ascribe the glory of His name due to the Lord,
Offer a Mincha and come into His courts.
- (9) Worship The Lord in the splendour of holiness!
Tremble before Him all of the earth!
- (10) Say among the nations, 'The Lord reigns!'
The world is certainly stablished, it cannot be moved,
He will discern the peoples in judgement.
- (11) Let the heavens be glad and let the earth rejoice!
Let the sea roar and all that fills it!
- (12) Let the open country exult, and everything in it,
Then will all the trees of the forest joyfully sing
- (13) before the Lord, for He has come,
For He has come to judge the earth,
He will judge the world in righteousness,
and peoples with His truth/faithfulness.

2. APPENDIX: BHS Text Critical Apparatus of Psalm 96 in translation

(1) Psalm 96:01

- (a) The Greek *Septuagint* (LXX) has before *Psalm 96:01*, 'When the House was built after the captivity, a song by David.'
- (b) The first half line, 'Sing ... song' is omitted by *1 Chronicles* 16:23.

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(2) Psalm 96:02

- (a) The first half line of verse 2, **'Sing ... His name'** is omitted at *1 Chronicles* 16:23.
- (b) The Syriac and Latin Vulgate has a copula (i.e.: an 'and') before בָּרְכוּ.
- (c) Many manuscripts and *1 Chronicles* 16:23 have אֱלֹהֵינוּ for לֵיוָהּ.

(3) Psalm 96:03

- (a) The first half line is omitted in the Greek *Septuagint* (LXX) *Codex Alexandrinus* and *Codex Veronensis*.
- (b) Many manuscripts and *1 Chronicles* 16:24 add אֶת before בְּגוֹיִם hence giving it emphasis.

(4) Psalm 96:04

- (a) A few manuscripts of the Syriac and Targum and *1 Chronicles* 16:25 add וְ before גּוֹרָא.

(5) Psalm 96:06

- (a) A few manuscripts and *1 Chronicles* 16:27 have וְחֵדָּה בְּמִקְדָּמוֹ (i.e.: 'in His ... place') for the Massoretic Text reading וְתִפְאָרֶת בְּמִקְדָּשׁוֹ (i.e.: in His sanctuary').

(6) Psalm 96:08

- (a) A few manuscripts and *1 Chronicles* 16:29 have לְפָנָיו ('before Him'), a few Targumim manuscripts prefer לִפְנֵי.

(7) Psalm 96:09

- (a) The Greek *Septuagint* (LXX) and Syriac read בְּהִצָּרֶת ('in the courts of ...')
- (b) קִדְּשׁוֹ ('His holiness') is read here in the Greek *Septuagint* (LXX), Syriac, and at *Psalm* 29:02.
- (c) The Greek *Septuagint* (LXX) and the Syriac read σαλευσθητω i.e.: הִילֵּךְ in the Hebrew.
- (d) Many manuscripts, and *1 Chronicles* 16:30 read מִלִּפְנֵי have 'from before Him.'

(8) Psalm 96:10

- (a) The first half of verse 10 is omitted in a few manuscripts. In *1 Chronicles* 16:31 it is transferred to immediately after verse 11a.
- (b) וַיֵּאמְרוּ Is found at *1 Chronicles* 16:31.
- (c) The second half line is probably to be deleted according to *Biblical Hebraica Stuttgartensia*, as it is from *Psalm* 93:01.
- (e) The third half line of this verse is omitted at *1 Chronicles* 16:31.

(9) Psalm 96:12

- (a) *1 Chronicles* 16:32 reads the first verb as יַעֲלֶץ for יַעֲלֶה here.
- (b) A few manuscripts, and *1 Chronicles* 16:32 read הַשָּׂדֶה for שָׂדֵי
- (c) כָּל־ is omitted in a few manuscripts and at *1 Chronicles* 16:33.

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(d) A few manuscripts and *1 Chronicles* 16:33 read הַיָּעַר and the manuscripts of the Latin Vulgate read הַיָּעָרִים.

(10) Psalm 96:13

(a) *1 Chronicles* 16:33 reads

(b) כִּי־בָּא is omitted in its second occurrence in many manuscripts of the Syriac family, and *1 Chronicles* 16:33. See also *Psalm* 98:09.

(c) A few manuscripts and *1 Chronicles* 16:33 add אֶת־ before הָאָרֶץ.

N.B.: Do *Haggai* 1-2 reflect this Psalm?

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UNIT 4: PSALM 98: 'CANTATE DOMINO'

This Psalm is often known to Anglican Christians as the 'Cantate Domino' ('Sing to the Lord') and is an alternative Canticle to the Magnificat after the First Lesson at Evening Prayer in the Book of Common Prayer.

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 98

1A. Psalm 98:01

1. Parsing

98:01	Noun masculine singular. Trs.: 'A Hymn /A Mizmor' canticum ψαλμος τω δαυιδ	מִזְמוֹר
	Qal imperative second person masculine plural of שָׁיר ('He sang'). Lit.: 'Sing you (pl.)' as a command. Trs.: 'Sing' cantate Αἰσατε	שִׁירוּ
	Inseparable preposition + Proper Noun (Tetragrammaton). Trs.: 'Yahweh' or 'The Lord' Domino τω κυριω	לַיהוָה
	Noun masculine singular + Adjective masculine singular. Trs.: '(a) new song' canticum novum ασμα καινον	שִׁיר הַדָּשׁ
	Conjunction. Trs.: 'for' quia ὅτι	כִּי
	Niphal participle feminine plural of פָּלַא. Trs.: 'marvellous things' mirabilia θαυμαστα	בְּפִלְאוֹת
	Qal perfect third person masculine singular of עָשָׂה. Trs.: 'He has done' fecit εποιησεν κυριος	עָשָׂה
	Hiphil perfect third person feminine singular of יָשַׁע. Trs.: '(she) has gotten victory/(she) has caused victory' salvavit εσωσεν	הוֹשִׁיעָהּ
	Inseparable preposition + third person masculine singular suffix. Trs.: 'to Him/for Him' sibi αυτω	לוֹ
	Noun feminine singular + third person masculine singular suffix. Trs.: 'His right hand' dextera eius η δεξια αυτου	יְמִינוֹ
	Conjunction + noun feminine singular construct. Trs.: 'and (the) arm of' et brachium και ο βραχιων	וְזֵרַע
	Noun masculine singular and third person masculine singular suffix. Trs.: 'His holiness' sanctum eius ο αγιος αυτου	קְדָשׁוֹ
	Translation: 'Sing to the Lord a new song, for He has done marvellous things. His right hand and arm of holiness have caused victory for Him.'	

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2. Preliminary comments for exegesis

(a) Metre

The metre of this verse is (3 + 2) + (3 + 2). In verse 1 the Greek Septuagint (LXX) adds 'Lord' which would make the Hebrew from which its translators were working (3 + 2) + (3 + 3). However, it seems that the Septuagint was not translating here, rather its translators were adding יהוה to indicate quite clearly that it is the Lord and no one else who's right hand and arm of holiness is meant here.

(b) 'His right hand ...'

The literal Hebrew rendering is probably best summed up in English as, 'His right hand came to His own assistance'. This is interesting. The phrase isolates and specifies one part of the (Lord's) body which helps the person. The Lord's right hand is synonymous for 'The Lord's power'.

(c) 'The arm of His holiness'

זרוע 'arm of' is in the context of The Lord's holiness here. It hence represents the outgoing extension of that holiness in the same way that the outgoingness of a human arm extends the body and enables it to do move and achieve physical work.

2A. Psalm 98:02

1. Parsing

98:02	Hiphil perfect third person masculine singular of יָדַע Trs.: '(He) has made known' notum fecit ἐγγωρισεν	הוֹדַעַ
	Proper Noun, Tetragrammaton. Trs.: 'Yahweh' or 'The Lord' Dominus κυριος	יְהוָה
	Noun feminine singular + third person masculine singular suffix. Trs.: 'His salvation' salutare suum τὸ σωτηριον αὐτου	יְשׁוּעָתוֹ
	Inseparable preposition + noun feminine dual construct. Lit.: 'in eyes of'. Trs.: 'in the sight of' in conspectu ἐναντιον	לְעֵינָי
	Definite article + noun masculine plural. Trs.: 'the nations' gentium των εθνων	הַגּוֹיִם
	Pi'el perfect third person masculine singular of גָּלָה. Trs.: 'He has revealed' revelavit ἀπεκαλυψεν	גָּלָה
	Noun feminine singular + third person masculine singular suffix. Trs.: 'His vindication' iustitiam suam την δικαιοσυνην αὐτου	צִדְקָתוֹ
	Translation: 'The Lord has made known His victory / salvation, he has revealed His vindication in sight of the nations.'	

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2. Preliminary comments for exegesis

(a) Metre

The metre of this verse is (3 +2) (3 + 2) or other depending on how **‘in the eyes of / in the sight of the nations’** is textually treated. (c.f.: (e) below)

(b) יְשׁוּעָתוֹ

In *Psalm* 98:01 יָשַׁע means ‘to help / assist / win victory’. Here in *Psalm* 98:02 it seems to mean ‘executive power on the side of right’.

(c) גָּלָה

גָּלָה is a Lamed He verb meaning ‘to be appointed’.

(d) צִדְקָתוֹ

צִדְקָתוֹ literally means ‘His righteousness’ in the sense of ‘executive power’ on the side of right, i.e.: ‘victory’ or ‘victorious rule’.

(e) ‘in the eyes of / in the sight of the nations’

This line is regarded as a gloss by BHS (*Biblica Hebraica Stuttgartensia*). Why? The answer is that if one compares this line with *Isaiah* 52:10 it would appear that the words have been added here in *Psalm* 98:02. Did a scribe (or the author) remember *Isaiah* 52:10 and hence add these words; or: were the *Psalms* and the poetry of **Deutero-Isaiah** from a common cultic-prophetic vocabulary stock?

Whatever: The ancient versions all have these ‘added’ words. There is no direct evidence therefore that they were ever omitted or added.

3A. Psalm 98:03

1. Parsing and translation

98:03	Qal perfect third person masculine singular of זָכַר. Trs.: ‘He has remembered’ recordatus ἐμνησθη	זָכַר
	Noun masculine singular + third person masculine singular suffix. Trs.: ‘His steadfast love’ et misericordiae suae του ελεους αυτου τω ιακωβ	חֶסֶדוֹ
	Conjunction + noun feminine singular + third person masculine suffix. Trs.: ‘and His faithfulness’ et veritatis suae και της αληθειας αυτου	וְאֱמוּנָתוֹ
	Inseparable preposition + noun masculine singular construct. Trs.: ‘for (the) house of’ domui τω οικω	לְבֵית
	Proper Noun. Trs.: ‘Israel’ Iacob Ισραηλ	יִשְׂרָאֵל
	Qal perfect third person plural of רָאָה Trs.: ‘(they) have seen’ viderunt ειδοσαν	רָאוּ

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	Noun masculine singular construct Trs.: 'all of' omnes παντα	כָּל-
	Noun masculine plural construct Trs.: '(the) ends of' finis τα περατα	אֶפְסֵי-
	Noun feminine singular (in pause) Trs.: '(the) land/earth' Terrae της γης	אֶרֶץ
	Direct object sign not translated into English	את
	Noun feminine singular construct Trs.: 'the salvation of/ the victory of' Salutare το σωτηριον	יְשׁוּעָה
	Noun masculine plural + first person plural suffix Trs.: 'our God' Dei nostri του θεου ημων	אֱלֹהֵינוּ
	Translation: 'He has remembered His covenant/steadfast love for the House of Israel; and all the ends of the earth have seen the salvation of our God.'	

2. Preliminary comments for exegesis

(a) זָכַר ('Remember')

זָכַר ('Remember') does not imply, as in modern Western European thought, a previous forgetting – in this case on the part of God. Rather, זָכַר ('He remembered') here means 'He bore in mind constantly,' i.e.: He remembered His Faithfulness / Steadfast Love and His Covenant action.

(b) Metre

The metre of this verse is (3 + 2) (3 + 2) subject to your decision on 'to Jacob' .

(c)

אֶפְסֵי-אֶרֶץ here seems to denote the 'ends of the earth' or the 'rim of the world'. That said, אֶפְסֵי is best translated 'ends of'. What therefore is at the 'rim of the world' or 'the ends of the earth' in ancient thought? The answer to this is the primeval waters, a combination of salt and fresh waters. In Babylonian cosmology, interestingly, the gods in which the Babylonians believed were formed by the mingling of such primeval salt and fresh waters. Tiamat, the name of the goddess of chaos, is also the word for 'the deep' as in both deep water, but more particularly the primeval deep before God or the gods brought order out of Creation.

(d) 'Israel' and 'the ends of the earth'

In order to convey totality 'Israel' and 'the ends of the earth' have been contrasted here. This is an example of conveying an impression of totality by the mention of two opposites.

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(e) 'To Jacob' (LXX: τῷ Ιακωβ)

The *Septuagint* (often abbreviated to LXX in scholarly works, hence here) which was the 'official' Jewish translation of the *Old Testament* into Greek about **240 B.C.** has added the words 'to Jacob' after 'he has remembered his steadfast love/mercy.' Hence, 'to Jacob' balances 'to the House of Israel' in this line so yielding a (3 + 3) metre. However, τῷ Ιακωβ ('to Jacob' in Greek) does not seem to have originally been in the Hebrew text. If it was, the run of (3 + 3) metre lines would of course have begun here instead of in verse 4.

3. Isaiah 52:10 and Psalm 98 verses 2 and 3

An 'insertion,' possibly from *Isaiah* 52:10, was noted just now in *Psalm* 98:02. Interestingly, *Isaiah* 52:10 also has an example of the Hebrew word רָאָה 'to see' as יֵרְאוּ ('they will see'). Now: Many manuscripts of this Psalm have the Hebrew imperfect form of the verb here, as opposed to the Qal perfect of the Textus Receptus, as in *Isaiah* 52:10. As the Qal perfect is the more natural 'tense' of verb here because God is being thanked for what he *has* done, both the presence of this verb and its varied tenses in the manuscripts are strong evidence of a link with *Isaiah* 52:10.

4A. Psalm 98:04

1. Parsing and translation.

98:04	Hiphil imperative second person masculine plural of רועַ Trs.: 'Make/cause a joyful/triumphal noise' Iubilate αλαλαξατε	הָרִיעוּ
	Inseparable preposition + Proper Noun (Tetragrammaton) Trs.: 'to the Lord / to Yahweh' Domino τῷ θεῷ	לַיהוָה
	Noun masculine singular construct Trs.: 'all of' omnis πασα	כָּל-
	Definite article + noun feminine singular Trs.: 'the earth' terra τῇ γῇ	הָאָרֶץ
	Qal imperative second person masculine plural of פָּצַח Trs.: 'Break forth' vociferamini ασατε	פָּצְחוּ
	Conjunction + Pi'el imperative second person masculine plural of רָנַן Trs.: 'and give a ringing cry' et laudate και αγαλλιασθε	וְרָנְנוּ
	Conjunction + Pi'el imperative second person masculine plural (in pause) of זָמַר Trs.: 'and sing (ye) praise' et canite και ψαλατε	וְזָמְרוּ
	Translation: 'Make a joyful-noise to the Lord all the earth: Break forth, give a ringing-cry, and sing (ye) praise.' (The 'ye' is included in brackets to indicate 'you')	

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	plural in the Hebrew.)	

2. Preliminary comments for exegesis

(a) קריעו

קריעו, as it is an imperative, carries the force of ‘shout’. But this ‘shout’ has a context. It is the ‘cry of triumph’ in the cult context and is known as the “Teru‘ach”.

(b) פצחו

פצחו in the *Old Testament* is always connected with רנן ‘to break forth’. As a pair they can occur together in one of two ways: (1) פצחו רנו meaning ‘break forth’ and/or ‘sing joyfully’; and (2) פצחו רנה meaning ‘break forth (with) singing’. In *Psalms*, then, פצה is always with רנה. **Brown, Driver, and Briggs** give the meaning ‘to break out’ drawing a parallel with the Ethiopic “Pasaha” which is used in much the same way. **Ludwig Kohler** connects פצחו with the Akkadian “Pisu” (Babylonian). As the Assyrians and Babylonians didn’t pronounce guttural letters, these over time could simply disappear in Akkadian. Now: The Akkadian “Piso” means ‘Be cheerful!’ Could we hence translate *Psalms* 98:04 here as ‘Be cheerful and shout joyfully!’

5A. Psalm 98:05

1. Parsing and translation.

98:05	Pi’el imperative second person masculine plural of זמר Trs.: Sing (ye) praises’ cantata ψαλτε	זמרו
	Inseparable preposition + Proper noun (Tetragrammaton) Trs.: ‘to the Lord / to Yahweh’ Domino τω κυρω	ליהוה
	Inseparable preposition + noun masculine singular Trs.: ‘with the lyre’ in cithara εν κιθαρα	בכנור
	Inseparable preposition + noun masculine singular Trs.: ‘with the lyre’ in cithara εν κιθαρα	בכנור
	Conjunction + noun masculine singular construct Trs.: ‘and voice of’ et voce και φωνη	וקול
	Noun feminine singular Trs.: ‘melody’ carminis ψαλτου	זמרה
	Translation: ‘Sing praises to the Lord with the lyre: with the lyre and voice of melody.’	

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2. Preliminary comments for exegesis

(a) Metre

The metre of this verse is (3 + 3) if the reduplication of בְּכִנּוֹר ‘with the lyre’ is retained.

(b) קוֹל

קוֹל can mean ‘sound,’ ‘noise,’ or ‘voice’. In Hebrew there seem to be no specific separate words to distinguish vocal from instrumental music. Incidentally, the word קוֹל is used in a sacred context at *Amos* 5:23: ‘**Away with the קוֹל (‘noise’) of your songs! I will not listen to the קוֹל of your harps! But let justice roll on like a river, and righteousness like a never failing stream.**’

(c) בְּכִנּוֹר

Should בְּכִנּוֹר be reduplicated here in *Psalm* 98 verse 5? Are both words legitimately present? Metrical consideration appears important here: they should both be kept if a regular (3 + 3) metre is to be sustained. Do the *Septuagint* and the versions help here? A single family of *Septuagint* (LXX) manuscripts (*Codices Minusculi Scripti*), the Syriac tradition, and one manuscript only of the Old Latin tradition (*Codex Parisinus Latinus Bibliothecae Nationalis 11947*) only omit the reduplication. It should hence be retained.

6A. Psalm 98:06

1. Parsing and translation

98:06	Inseparable preposition + definite article + noun feminine plural Trs.: ‘with the trumpets’ in tubis εν σαλπιγξιν ελταις	בְּתִצְצִרוֹת
	Conjunction + noun masculine singular construct Trs.: ‘and (the) voice of’ et clangore και φωνη	וְקוֹל
	Noun masculine singular Trs.: ‘a shofar / a horn’ bucinae σαλπιγγος κερατινης	שׁוֹפָר
	Hiphil imperative second person masculine plural of רוע Trs.: ‘make (ye) a joyful noise/sound’ iubilate αλαλαξατε	הָרִיעוּ
	Inseparable preposition + noun masculine plural construct Literally ‘to face(s) of’ Trs.: ‘before’ coram ενωπιον	לִפְנֵי
	Definite article + noun masculine singular Trs.: ‘the king’ rege του βασιλεως	הַמֶּלֶךְ
	Proper Noun (Tetragrammaton) Trs.: ‘Yahweh / The Lord’ Domino κυριου	יְהוָה
	Translation: ‘with trumpets, and the voice of a shofar, make (ye) a joyful-noise before the King, The Lord.’	

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2. Preliminary comments for exegesis

(a) Metre

The metre of Psalm 98 verse 6 is (3 + 3).

(b) בַּתְּצַצְרוֹת

בַּתְּצַצְרוֹת is connected with תַּצְצַר meaning 'to be narrow'. This being so it seems that בַּתְּצַצְרוֹת denotes a long, narrow trumpet. Incidentally, צַצ, i.e.: double tsade, is rare in Hebrew. Is it because this word is onomatopoeic that the combination occurs? If so, what does it tell us about the sound of these instruments?

(c) שׁוֹפָר

A שׁוֹפָר is a ram's horn trumpet.

(d) לִפְנֵי

לִפְנֵי in Hebrew literally means 'to the face of'. Its best English translation is usually 'before'. Here, on the account of its context, it is best translated 'in the presence of'.

(e) יהוה

The Tetragrammaton, i.e.: the Divine Name, appears to have been added in at this point. Interestingly it falls *outside* of the metre. However, it is found in the versions. It is omitted in many translations for metrical reasons.

7A. Psalm 98:07

1. Parsing and translation

98:07	Qal imperfect third person masculine singular of רָעַם This is a Jussive use Trs.: 'Let (it) roar' tonet σαλευθητω	רָעַם
	Definite article + noun masculine singular Trs.: 'the sea' mare η θαλασσα	הַיָּם
	Conjunction + noun masculine singular + third person masculine singular suffix Trs.: 'and its fullness' et plenitudo eius και το πληρωμα αυτης	וּמְלֵאוֹ
	Noun feminine singular Trs.: 'the world' orbis οι οικουμενη	תִּבְלָה
	Conjunction + Qal active participle masculine plural construct of יָשַׁב Trs.: 'and the dwellers' et habitores και οι κατοικουντες	וְיֹשְׁבֵי
	Inseparable preposition + third person feminine singular Trs.: 'in it' eius εν αυτη	בָּהּ
	Translation: 'Let the sea and its fullness roar, the world	

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	and the dwellers in it.'	

2. Preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 98 verse 7 is (3 + 3).

(b) 'all of'.

The *Septuagint*, 'R' 'L' and 'A' manuscripts, the Western Syriac tradition and the Targumim all add και παντος or כָּל־ before יֹשְׁבֵי ('inhabitants / dwellers'). 'All,' however, in the second half of this verse is simply not necessary.

3. Psalm 24 Verse 1 and Psalm 98 verse 7

The second half of this verse is identical with the first half of *Psalm* 24:01, but without the Tetragrammaton i.e.: 'The Lord' or 'Yahweh'.

8A. Psalm 98:08

1. Parsing and translation.

98:08	Noun masculine plural Trs.: '(the) floods' flumina ποταμοι	נְהָרוֹת
	Qal imperfect third person masculine plural of מָתַח (Jussive use) Trs.: 'Let ... (them) clap' plaudent κροτησουσιν	יִמְתְּאוּ
	Noun feminine singular (in pause) Trs.: 'hands' manu χεiri	כַּף
	Adverb Trs.: 'together' simul επι το αυτο	יחד
	Noun masculine plural Trs.: 'the hills' montes τα ορη	הַרִים
	Pi'el imperfect third person masculine plural of רָגַן Jussive use Trs.: 'Let ... sing-for-joy' laudabunt αγαλλιασονται	יִרְגְּנוּ
	Translation: 'Let the floods clap (their) hands, let the hills together sing for joy'	

2. Preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 98 verse 8 is (3 + 3).

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(b) יִמָּחֵאוּ

יִמָּחֵאוּ is a very rare form of the Hebrew verb מָחָה It *appears to be Aramaic*. Its normal Hebrew equivalent is מָחָה. Is there an אָ to צ oscillation here, known elsewhere between Hebrew and Aramaic? If so, is this oscillation within Hebrew (i.e.: does it represent some sort of dialectic or localised form) or is this in fact an Aramaic expression? If it is Aramaic what does it tell us (if anything) about the authoring or editing of *Psalms* 98?

N.B.: The Hebrew verb תָּקַח meaning ‘to strike’ is analogous in meaning.

(c) יִרְגְּנוּ

יִרְגְּנוּ is in pausal form.

9A. Psalm 98:09

1. Parsing and translation.

98:09	Inseparable preposition + noun masculine plural construct Literally: ‘to face(s) of’ Trs.: ‘before’ ante	לִפְנֵי
	Proper Noun (Tetragrammaton) Trs.: ‘The Lord / Yahweh’ Dominum	יְהוָה
+	Conjunction Trs.: ‘for’ quia οτι	כִּי
	Qal perfect third person masculine singular of בּוֹא Trs.: ‘He has come / He has begun coming / (is) coming’ venit ἦκε	בָּא
	Inseparable preposition + Qal infinitive construct of שָׁפַט Trs.: ‘to judge’ iudicare κριναι	לְשָׁפַט
	Definite article + noun feminine singular Trs.: ‘the earth / world ’ terram την γην	הָאָרֶץ
	Qal imperfect third person masculine singular of שָׁפַט Trs.: ‘He will judge’ iudicabit κρινει	יִשְׁפֹּט
	Definite article + noun feminine singular Trs.: ‘the earth / world ’ orbem την οικουμενην	תֵּבֵל
	Inseparable preposition + noun masculine singular Trs.: ‘with / by / in righteousness’ in iustitia εν δικαιοσθη	בְּצִדְקָה
	Conjunction + noun masculine plural Trs.: ‘and peoples’ et populos και λαους	וְעַמִּים
	Inseparable preposition + noun masculine plural Trs.: ‘with / by / in equity’ in aequitatibus εν ευθυτητι	בְּמִישְׁרִים
	Translation: ‘before the Lord for He comes to judge the earth, He will judge the world with righteousness and peoples with equity.’	

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2. Preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 98:09 returns to (3 + 2).

(b) A misguided proposal

The proposal by *Biblical Hebraica Stuttgartensia* to add ... וַיִּדִין ע (‘and He will judge’) is simply unnecessary.

(c) בְּמִישָׁרִים

בְּמִישָׁרִים has יָשָׁר (‘upright’ / ‘righteous’) at its root. The form of the word here denotes a *continuous state* of the same.

3. Psalm 98 verse 9 and Psalm 96 verse 10

Please compare this verse with *Psalm* 96:10 and refer to our observations there (/48 & /60 above.)

B. PSALM 98: LITERARY THEOLOGICAL & INTRODUCTORY MATTERS

1B. Matters of ‘Introduction’

1. The metre of Psalm 98

The metrical pattern of *Psalm* 98 is striking, but puzzling: a dramatic metrical division does not correspond with a sensory division.

Psalm 98:01-98:03: (3 + 2); *Psalm* 98:04-98:08: (3 + 3); *Psalm* 98:09: (3 + 2).

2. Mizmor

Psalm 98 begins with its title: מִזְמוֹר i.e.: ‘mizmor.’ This word occurs fifty one times in the titles of Psalms in the Psalter, but nowhere else in the Old Testament. However, the term is used in the Apocryphal work *Ecclesiasticus* but only of a song in a secular sense.

מִזְמוֹר as a term may implicate instrumental music. We encounter the corresponding verb זָמַר ‘to play or sing’ a number of times in *Psalms* 90-100.

3. ‘David’

The Septuagint (LXX) adds after ‘mizmor’ the word τῷ δαυιδ i.e.: the Greek equivalent of the Hebrew לְדָוִיד. The Greek here can mean ‘to’ or ‘for’ ‘David’. Proper Nouns in Greek that are names of persons are always preceded by a definite article (‘the’). Now if

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this translation Greek was absolutely faithful to the Hebrew it would imply that the Hebrew was reading ‘the song of David’ as in the sense that this song is the only song of David. But there are plenty of other Psalms of David in the Psalter. Hence, we are dealing here with *translation* Greek.

The Hebrew term לְדָוִד of which doubtless the Greek term τῷ δαυὶδ is an intended translation (even if this original Hebrew expression was not at the head of this particular Psalm) is capable of the rendering ‘to’ or ‘for’ ‘David,’ and since the 1929 Ras-as Shamra discoveries at Ugarit/Laodaeia-ad-mare has also been shown in Northern Canaanite dialect to carry the sense of ‘of’. It is probably best rendered here ‘which belongs to David’.

2B. Literary and Theological considerations

1. The Hymnic form of Psalm 98

<i>Psalm</i> 98:01a:	Call to worship: ‘Sing to the Lord!’.
<i>Psalm</i> 98:01b:	Reason for this call: ‘The Lord has ...’.
<i>Psalm</i> 98:02-98:03:	The works of the Lord enumerated and eulogised.
<i>Psalm</i> 98:04-98:05:	A repeated call to worship, the invitation this time including the use of musical instruments.
<i>Psalm</i> 98:06:	‘The Lord is King! Proclamation and Teru‘ach probably at the Feast of Tabernacles.
<i>Psalm</i> 98:07-98:09:	The coming of the Lord as an Universal Ruler and Judge greeted by the earth.

2. Other matters for exegetical and Theological consideration

(a) Enthronement Psalms

Psalm 98 is an ‘Hymn’ as classified by **Herrmann Gunkel** (c.f.: IPICCW B.A./B.D./B.Th.102 *Old Testament II: ‘Israel from Solomon to the Exile’* or ‘Israel and the Great Powers’ and the Unit 2B on ‘Psalms’ for further details of **Gunkel**’s important classificatory scheme) and is very similar to *Psalm* 96. Like *Psalms* 93 and 96 it belongs, in the opinion of most commentators, to the category, ‘Enthronement Psalms of the King’.

(b) Deutero-Isaiah

Psalm 98 is similar in its language to the language of *Deutero-Isaiah*. **H.J. Kraus** notes the use in both this Psalm and *Isaiah* 40-55 of ‘Covenant Vocabulary.’

(c) Psalm 98: Hymn of victory or Hymn of conquest?

Whether this Hymn is a ‘Hymn of victory’ or an ‘Hymn of Conquest’ is not stated by either **Gunkel** of the Psalm itself. Whatever: It is congruent to *Psalm* 96 in this respect.

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3B. Translation of Psalm 98 and its critical apparatus

1. Translation into English of the Hebrew of Psalm 98

(1) A Mizmor

Sing to the Lord a new song! For he has done marvellous things!
His right hand came to His own assistance, and the arm of His holiness!

(2) The Lord has made known His salvation/victory.

He has revealed His vindication in sight of the nations!

(3) He has remembered his steadfast mercy / covenant love,

And His faithfulness to the House of Israel;

And all the ends of the earth have seen the salvation of our God!

(4) Shout triumphantly for the Lord, all the earth;

break forth and sing joyfully, Sing praises!

(5) Sing praises to the Lord with the lyre,

With the lyre and voice of melody!

(6) With trumpets and the sound of the Shofar,

Shout triumphantly before the King, The Lord!

(7) Let the sea roar, and all that fills it, the world and its dwellers!

(8) Let the rivers clap their hands, let the mountains be joyful by singing together

(9) before the Lord, for He has come to judge the earth.

He will judge the world with righteousness, and peoples with equity.

2. Translation of the BHS critical apparatus of Psalm 98

Verse 1: (a) The Septuagint (LXX) adds **τω δαυιδ** ('to David').

(b) The Septuagint (LXX) adds **κυριος** ('The Lord').

Verse 2: (a) These two words are probably added: compare for data with
Isaiah 52:10.

Verse 3: (a) The Septuagint (LXX) adds **τω ιακωβ** ('to Jacob').

(b) Many manuscripts of the Syriac and Targumim add **ויראו**,
i.e.: 'and they will see' after *Isaiah 52:10.*

Verse 5: (a) A few manuscripts of the Septuagint (LXX) (Codices Minisculis
Scripts), the Syriac, the Old Latin Parisinus Latinus Bibliothecae
Nationalis 11947.

Verse 6: (a) 'with narrow trumpets' is omitted in the Syriac.

(b) Delete this word (the Tetragrammaton) for metrical reasons.

Verse 7: (a) The Septuagint (LXX) R, L, A, families of manuscripts, the Western
Syriac and the Targumim add the words 'and all' as in 'and all

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the inhabitants,' και παντες οι κατακουντες.

Verse 9: (a) Biblica Hebraica Stuttgartensia proposes to add וַיִּדֹּם (‘and He will Judge.’)

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UNIT 5: PSALM 97

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 97

1A. Psalm 97:01

1. Parsing and translation

97:01	Τω δαυιδ οτε η τη αυτου καθισταται Proper Noun: Tetragrammaton. Trs.: ‘The Lord’ or ‘Yahweh’. Dominus ο κυριος	יהוה
	Qal perfect third person masculine singular of מָלַךְ. Literally: ‘He reigned / he has reigned’. Trs.: ‘(He) reigns’. regnavit εβασλευσεν	מָלַךְ
	Qal imperfect third person feminine singular of גִּיל This is a Jussive use. Trs.: ‘let ... rejoice’. exultabit αγαλλιασθω	תִּגַּל
	Definite article + noun feminine singular. Trs.: ‘the earth’ terra η γη	הָאָרֶץ
	Qal imperfect third person masculine plural of שָׂמַח This is a Jussive use. Trs.: ‘let ... be glad’. laetabuntur ευφρανθητωσαν	יִשְׂמְחוּ
	Noun masculine plural. Trs.: ‘the islands / coastlands’. insulae νησοι	אֲיִים
	Adjective masculine plural. Trs.: ‘many’ multae πολλαι	רַבִּים
	Translation: ‘The Lord reigns! Let the earth rejoice! Let the many islands / coastlands be glad!’	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 1 is (4 + 3).

(b) תִּגַּל

תִּגַּל is Jussive and in its full form.

(c) אֲיִים

Brown, Driver, and Briggs lexicon list this word as a derivative from אָיָּ. This seems to me to simply be wrong. Its singular form, incidentally, is אֵי. Contrary to the

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supporting comment by Briggs the word is not from a North-West Semitic root. From where then does it derive?

The singular form of אֲיִים, namely אֵי derives from the Egyptian ꜥꜣ which denotes 'coastal regions' and 'offshore islands'. אֵי is used in a very vague sense in Hebrew poetry, having about it a misty flavour of 'the isles hardly yet visited on the edge of the world'.

2A. Psalm 97:02

1. Parsing and translation

97:02	Noun masculine singular. Trs.: 'Cloud' nubes νεφέλη	עָנָן
	Conjunction + noun masculine singular. Trs.: 'and thick darkness'. et caligo και γνοφος	וְעֹרֶפֶל
	Adverb + third person masculine singular suffix. Literally: 'surrounding Him.' Trs.: 'round about Him' in circuitu eius κυκλω αυτου	סְבִיבָיו
	Noun masculine singular. Trs.: 'Righteousness'. iustitia δικαιοσυνη	צֶדֶק
	Conjunction + noun masculine singular. Trs.: 'and judgement / justice' et iudicium και κριμα	וּמִשְׁפָּט
	Noun masculine singular construct. Trs.: 'foundation of' firmamentum κατορθωσις	מְכוֹן
	Noun masculine singular + third person masculine singular suffix. Trs.: 'His throne' solii eius του θρονου αυτου	כִּסְאוֹ
	Translation: 'Cloud and thick darkness (are) round-about Him, Righteousness and judgement are the foundation fo his throne.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 2 is (4 + 3).

(b) Theophany

Psalm 97 verse 2 uses the language of Theophany.

(c) עָנָן

עָנָן has a field of meaning with its centre 'cloud'.

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(d) ערפל

ערפל is a poetic term for 'darkness,' hence it is often translated 'thick darkness' i.e.: dark darkness.

(e) סביביו

סבב without a suffix is the adverb with the semantic field 'around'. With a suffix, as here, however, סבב denotes 'what is around' a person or a thing. As סביביו has a suffix, which here is singular, we translate 'area round Him / are round about Him.' 'Surround Him' is also a possibility, but introduces a verb into the translation not otherwise in the Hebrew.

3. Psalm 89 verse 4 and Psalm 97 verse 2

The second half of *Psalm* 97:02, (97:02b), is similar to *Psalm* 89:04 which in translation reads as follows: **'and make the foundation of your throne through all generations.'**

3A. Psalm 97:03

1. Parsing and translation

97:03	Noun feminine singular. Trs.: 'fire' ignis πυρ	אש
	Inseparable preposition + noun masculine plural + third person masculine singular suffix. Trs.: 'before Him' ante faciem εναντιον αυτου	לפניו
	Qal imperfect third person feminine singular of הלך. Trs.: '(it) went / (it) goes' eius ibit προπορευσεται	תלך
	Conjunction + Pi'el imperfect third person feminine singular of להט. Trs.: 'and burnt / and burns up' et exuret και φλογει	ותלהט
	Adverb. Trs.: 'around' per circuitum κυκλω	סביב
	Noun masculine plural + third person masculine singular suffix. Trs.: 'His adversaries'. hostes eius τους εχθρους αυτου	צרייו
	Translation: 'Fire goes before Him and burns up / devours surrounding adversaries.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 3 is (3 + 3).

(b) האירו

As אש ('fire') is feminine, so are the ensuing verbs תלך and ותלהט.

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(c) וַתִּלְהַט

וַתִּלְהַט is in the Pi'el and hence is an intensive form of its verb. It is feminine and would normally mean 'burn'. A Pi'el translation of 'devour' or a similar word, therefore, would be the most appropriate.

(d) צָרִיו

Julius Wellhausen tried to emend צָרִיו to simply read 'enemies'. There is no textual or historical authority for this. Leave the text as it is.

4A. Psalm 97:04

1. Parsing and translation

97:04	Hiphil perfect third person masculine plural of אָרַר Trs.: (they) (caused to) lighten' apparuerunt εφαναν	הָאִירוּ
	Noun masculine plural + third person masculine singular suffix. Trs.: 'His lightnings' fulgora eius αἱ ἀστραπαὶ αὐτοῦ	בָּרָקָיו
	Noun feminine singular. Trs.: '(the) world' orbi τῇ οὐκουμένη	תֵּבֶל
	Qal perfect third person feminine singular of רָאָה. Trs.: '(she/it) saw / sees'. vidit εἶδεν	רָאָתָהּ
	Waw consecutive + Hiphil imperfect third person feminine singular of תָּרַח. Trs.: 'and (she) will tremble / was trembling.' et contremuit καὶ ἐσαλεύθη	וַתִּתְרַח
	Definite article + noun feminine singular. Trs.: the earth' terra ἡ γῆ	הָאָרֶץ
	Translation: 'His lightnings enlightened the world, the earth saw and was trembling.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 4 is (3 + 3).

(b) רָאָתָהּ

רָאָתָהּ is the Qal perfect third person feminine singular of רָאָה. 'The earth' in Hebrew is feminine.

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5A. Psalm 97:05

1. Parsing and translation

97:05	Noun masculine plural. Trs.: 'Mountains'. montes τα ορη	הָרִים
	Inseparable preposition + definite article + noun masculine singular. Trs.: 'as/like wax'. sicut cera ωσει κηρος	כְּדֹגֶג
	Niphal perfect third person plural of מָסַח. Trs.: 'have been melted / are melted' tabefacti sunt ετακησαν	נִמְסוּ
	Inseparable preposition + noun masculine plural construct. Literally: 'from the face(s) of'. Trs.: 'from before' a facie από προσωπου	מִלִּפְנֵי
	Proper Noun: Tetragrammaton. Trs.: 'The Lord' or 'Yahweh' Domini κυριου	יְהוָה
	Inseparable preposition + noun masculine plural. Trs.: 'from before'. a facie από προσωπων	מִלִּפְנֵי
	Noun masculine singular construct. Trs.: '(the) Lord of' Dominatoris κυριου	אֲדֹן
	Noun masculine singular construct + definite article + noun feminine singular. Trs.: 'all of the earth' omnis terrae πασης της γης	כָּל-הָאָרֶץ
	Translation: 'Mountains are melted like wax before the Lord, before the Lord of all of the earth.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 5 is (3 + 3) or (3 + 4) depending on textual issues. If יהוה מִלִּפְנֵי is omitted, the metre is (3 + 3). If these words are included, it is an uncouth (3 + 4). Hence, metrical reasons argue for their omission. What is the textual evidence? יהוה מִלִּפְנֵי appears to be a gloss. Its first member מִלִּפְנֵי again occurs two words later, whilst the divine Name (Tetragrammaton) is superfluous for sense, and serves only for emphasis. The Syriac does not see these words as a gloss but omits the second מִלִּפְנֵי hence yielding a metre (4 + 3). The Textus receptus has kept them, however. Is it because the author / editor of *Psalm* 97 wanted to make quite sure that it was the Lord Yahweh and no other who is understood here?

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(b) A general note on the omission or retention of the Tetragrammaton

Whilst it is not noted in the *Biblical Hebraica Stuttgartensia* critical apparatus, many manuscripts omit the Tetragrammaton. As we have just encountered a ‘textual difficulty’ with its occurrence, something more needs to be said about this phenomenon generally.

- (1) Scribes were reluctant to use the Tetragrammaton (the word simply means ‘four letter’) i.e.; the Divine Name יהוה unless there was something not obvious in the context. Hence, a Tetragrammaton is sometimes added, as seems to have been the case here, ‘extra metri’ (i.e.: ‘outside the metre’).
- (2) It is possible that scribes transmitting the text were aware of an alternative reading here between מִלְפָּנֵי הוּה and מִלְפָּנֵי אֲדֹנָי. Some manuscripts had added a Tetragrammaton making a (4 + 3) metre. Other scribes, reluctant to use the Tetragrammaton but wanting to retain the metre and the alternative reading doubled instead the מִלְפָּנֵי. In this event some readings were eventually ‘copied in’ by the scribes to indicate to the reader the alternative.
- (3) If a decision has to be made on the logic of (2) it is best that the second מִלְפָּנֵי is omitted.

6A. Psalm 97:06

1. Parsing and translation

97:06	Hiphil perfect third person plural of נָגַד. Trs.: (they) have declared’ adnuntiaverunt ἀνηγγειλαν	הִגְדוּ
	Definite article + noun masculine dual. Trs.: ‘The heavens’ caeli οἱ οὐρανοὶ	הַשָּׁמַיִם
	Noun masculine singular + third person masculine singular suffix, Trs.: ‘His righteousness’. iustitiam eius τὴν δικαιοσύνην αὐτοῦ	צִדְקוֹ
	Conjunction + Qal perfect third person plural of רָאָה. Trs.: ‘and (they) have seen / beheld’. et viderunt καὶ εἶδοσαν	וַיֵּרְאוּ
	Noun masculine singular construct + definite article + noun masculine plural. Trs.: ‘all of the peoples’ omnes populi πάντες οἱ λαοὶ	כָּל-הָעַמִּים
	Noun masculine singular = third person masculine singular suffix. Trs.: ‘His glory’. gloriam eius τὴν δόξαν αὐτοῦ	כְּבוֹדוֹ
	Translation: ‘The heavens declared His righteousness, and all of the peoples beheld His glory.’	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 97 verse 6 is (3 + 3).

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(b) וַיִּרְאוּ

וַיִּרְאוּ has a waw conjunction. This is *not* a waw consecutive because it is part of a ‘parallel statement’ and so a plain waw.

(c) הִגְדִּי

הִגְדִּי which is from נָגַד is obviously in the Hiphil. As a root נָגַד means ‘behold’. Hence, the Hiphil here is translated ‘caused to behold’ i.e.: ‘proclaimed / declared’. Note, however, it is parallel with וַיִּרְאוּ and any decision on translation must also take account of that.

7A. Psalm 97:07

1. Parsing and translation

97:07	Qal imperfect third person masculine plural of בּוֹשׁ Trs.: ‘they have been/are put to shame’ Confundantur <i>αισχυνητωσαν</i>	יְבוֹשׁוּ
	Noun masculine singular construct. Trs.: ‘all (of)’ universi <i>παντες</i>	כָּל-
	Qal active participle masculine plural construct of עָבַד . Literally: ‘serving ones of’. Trs.: ‘servants of’ qui serviunt <i>οι προσκυνουντες</i>	עֲבָדֵי
	Noun masculine singular. Trs.: ‘an image’ sculptili <i>τοις γλυπτοις</i>	פָּסֶל
	Definite article + Hithpa’el participle masculine plural of הָלַל. Literally: ‘the ones causing themselves to boast’. Trs.: ‘(who) have made their boast’ qui gloriantur <i>οι εγκαυχωμενοι</i>	הַמַּתְהַלְלִים
	Inseparable preposition + definite article + noun masculine plural. Trs.: ‘in (worthless) idols’ in idolis <i>εν τοις ειδωλοις αυτων</i>	בְּאִלִּילִים
	Hithpa’el perfect third person plural of שָׁתָה. Trs.: ‘(have) bow(ed) down’ adore <i>προσκυνησατε αυτω</i>	הִשְׁתַּחוּ
	Inseparable preposition third person masculine singular suffix. Trs.: ‘to Him’ eum <i>αυτω</i>	לוֹ
	Noun masculine singular construct + noun masculine plural. Trs.: ‘all (of) gods’ omnes dii <i>παντες οι αγγελοι αυτου</i>	כָּל-אֱלֹהִים
	Translation: ‘All serving an image making their boast in idols are put to shame, all gods have bowed down to Him.’	

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2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 97 verse 7 is (3 + 3) + omission or (4 + 3).

(b) פָּסַל

פָּסַל denotes an image, but more particularly, an image that is carved. פָּסַל is a derivative noun from פָּסַל.

(c) הַמִּתְהַלְלִים

הַמִּתְהַלְלִים is often thought to be a gloss on metric grounds. Also: The definite article is rare in Hebrew poetry, and this is often cited as additional evidence.

If הַמִּתְהַלְלִים בְּאֵלִילִים are not included the metre is of *Psalm* 97 verse 7 is (3 + 3).

(d) הִשְׁתַּחֲוּ

הִשְׁתַּחֲוּ can be parsed either as an Hithpa'el imperative or an Hithpa'el perfect. The *Revised Standard Version* of the English Bible (1946) takes הִשְׁתַּחֲוּ as a perfect tense yielding the translation 'All gods have bowed down before Him.' The Greek *Septuagint* (LXX) and the Syriac take הִשְׁתַּחֲוּ as an imperative yielding the translation 'Bow down to Him all gods!' The sense and context of the Hebrew allows it to be read either way. However, the *Septuagint* (LXX) goes further here. It undertakes what might be described as an early Textual interpretative interpolation, substituting *οι αγγελου αυτου* ('His angels') for ('all gods').

8A. Psalm 97:08

1. Parsing and translation

97:08	Qal perfect third person feminine singular of שָׁמַע. Trs.: '(she) heard' audivit ηκουσεν	שָׁמְעָה
	Waw consecutive + Qal imperfect third person feminine singular of שָׂמַח Trs.: 'and was glad' et laetitia est και ευφρανθη	וַתִּשְׂמַח
	Proper Noun. Trs.: 'Zion' Sion Σιων	צִיּוֹן
	Waw consecutive + Qal imperfect third person feminine plural of גִּיל. Trs.: 'and (they) will rejoice' et exultaverunt και ηγαλλιασαντο	וַתִּגְלֶנָּה
	Noun feminine plural construct. Trs.: 'the daughters of' filiae αι θυγατερες	בָּנוֹת
	Proper Noun. Trs.: 'Judah' Iudae της Ιουδαιος	יְהוּדָה
	Preposition. Trs.: 'because of' propter ενεκεν	לְמַעַן
	Noun masculine plural + second person masculine singular	מִשְׁפָּטֶיךָ

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	suffix. Trs.: 'your judgements' iudicia tua των κριμάτων σου	
	Proper Noun: Tetragrammaton (Vocative use) Trs.: 'The Lord' Domine κυριε	יהוה
	Translation: 'Zion heard and was glad, the daughters of Judah rejoiced because of your judgements O Lord.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 8 is (3 + 3 + 3).

(b) Zion and the use of the feminine gender

'Zion' is feminine – all cities and towns are so designated in Hebrew thought. Zion is the mount on which the Temple stands, where God has placed His Name, and where the Ark of the covenant between whose cherubs the Lord's presence dwelt would be in pre-exilic times. As a mount Zion symbolises the gathering place of God's people and God's choice of them. The first verb תִּשְׂמַח 'and was glad' is hence feminine singular in gender, whilst תִּגְלֶנָּה is obviously feminine plural. 'Daughters' of a city (or as here 'Zion') are those who dwell outside but under its walls i.e.: in its suburbs; sons of a city are those who inhabit within its walls.

9A. Psalm 97:09

1. Parsing and translation

97:09	Conjunction + second person masculine singular personal pronoun. Trs.: 'For Thou / For You' tu enim ὅτι σὺ εἰ	כִּי אַתָּה
	Proper Noun. Tetragrammaton. Trs.: 'Lord' or Yahweh' Dominus κυριος	יהוה
	Adjective masculine singular. Trs.: 'Highest / Most High' Excelsus ο υψιστος	עָלִיוֹן
	Preposition + noun masculine singular construct. Trs.: 'over all of' super omnem ἐπὶ πᾶσαν	עַל-כָּל-
	Definite article + noun feminine singular. Trs.: 'the earth' terram תְּהַיָּה	הָאָרֶץ
	Adverb. Trs.: 'exceeding, far' vehementer σφοδρα	מְאֹד
	Niphal perfect second person masculine singular of עָלָה Trs.: 'You are exalted' elevatus es υπερυψωθης	נִעְלִיתָ
	Preposition + noun masculine singular construct. Trs.: 'over all of' super universos υπερ παντας	עַל-כָּל-

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	Noun masculine plural. Trs.: 'gods'. deos τοὺς θεοὺς	אֱלֹהִים
	Translation: 'For You, Lord, are Most High over all gods.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 97 verse 9 is (3 + 3) if the Tetragrammaton is omitted. Because of the rhythm of the words which are few with many accents, *Psalm* 97 verse 9 can be described as 'heavy Hebrew'.

(b) עֶלְיוֹן

עֶלְיוֹן is 'The One Most High' or 'Highest' and derives from an original pantheonic expression. (C.f.: IPICCW B.A./B.D./B.Th.101 Degree Course *Old Testament I: 'The Old Testament from Abraham to Solomon'* for further details of the Canaanite pantheon.) At *Genesis* 14:20 The Lord Yahweh is identified with 'El-'Elyon (i.e.: 'God Most High') by Abraham when he swears an oath that he will receive none of the booty of Sodom that he had rescued with Lot his brother's son from the baggage train of the retreating Eastern monarchs.

10A. Psalm 97:10

1. Parsing and translation

97:10	Qal active participle masculine plural construct of אָהַב. Literally: 'Loving-ers of' or 'ones loving of'. Trs.: 'Lovers of' qui diligitis οἱ ἀγαπῶντες	אֹהֲבֵי
	Proper Noun. Tetragrammaton. Trs.: 'The Lord' Dominum τὸν κυρίον	יְהוָה
	Qal imperative second person masculine plural of שָׂנֵא Trs.: 'hate' odite μισαίτε	שָׂנְאוּ
	Noun masculine singular. Trs.: 'evil' malum τὸν ἕπον	רָע
	Qal active participle masculine singular of שָׁמַר Literally: 'The preserving-er, the keeping-er'. Trs.: 'the One who preserves' custodit φυλάσσει κύριος	שָׁמַר
	Noun feminine plural construct. Trs.: 'lives of / souls of' animas τὰς ψυχὰς	נַפְשֹׁתַי
	Adjective masculine plural + third person masculine singular suffix. Trs.: 'His pious (ones) / His saints' sanctorum suorum τῶν ὁσίων αὐτοῦ	תְּסִידָיו
	Inseparable preposition + noun feminine singular construct. Trs.: 'from (the) hand of' de mano ἐκ χειρὸς	מִיַּד

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	Adjective masculine plural. Trs.: ‘wicked (ones)’ impiorum αμαρτωλων	רשעים
	Hiphil imperfect third person masculine singular + third person masculine plural suffix of נָצַל. Literally: ‘He causes to deliver them’. Trs.: ‘He delivers them’ eruet eos ρυσεται αυτους	יציִלם
	Preliminary translation: ‘(O) Lovers of the Lord, hate evil! The One who preserves the souls of His saints delivers them from the hand of wicked ones.’ (c.f.: translation in notes below.)	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of Psalm 97 verse 10 is (4 + 3 + 3).

(b) The problem of Psalm 97 verse 10a

Instead of the normal small detached notes, I am dealing with this line in one paragraph. There is, apparently, a problem with the text of the opening line of this verse. (1) We begin by asking, ‘Was it the original intention that the first four words should say something about the Lord?’ אֱהָבִי standing at the beginning of the first line seems to point to the answer, ‘Yes.’ (2) We now notice that *Biblica Hebraica Stuttgartensia* footnote 97:10(b) records that a few Hebrew manuscripts read (‘haters of’) here. This yields the translation ‘Lovers of the Lord, haters of evil – He keeps the souls of his saints / Hasidim.’ However, although these manuscripts are few, they are a significant variant and again point to some sort of a problem. (3) The translators of the *Septuagint* (LXX) added יהוה after אֱהָבִי yielding the reading, ‘Lovers of the Lord, hate evil! The Lord preserves/has preserved the lives/souls of’ Again, the *Septuagint* translators seem to be aware of a problem. (4) What have modern scholars suggested? (a) Most modern commentators have taken the י at the end of אֱהָבִי as a dittography for the first letter of יהוה. If the participle אֱהָבִי is left otherwise untouched i.e.: retained as a participle main verb, the translation now reads: ‘The loving Lord’ If אֱהָבִי is now taken as a main verb but otherwise untouched the translation reads, ‘The Lord has loved’ or ‘The Lord loves’. But we have not finished yet. (b) Modern scholars are also generally of the opinion that the ו at the end of שְׁנֵאוֹ has been confused with a י. (c) There two things being so, the verse beginning looks like this:

‘The loving Lord, haters of evil, preserves the souls/lives of His saints/hasidim/pious ones. He delivers them from the hand of the wicked.’

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11A. Psalm 97:11

1. Parsing and translation

97:11	Noun masculine singular. Trs.: 'Light' lux φως	אור
	Qal passive participle of זָרַע. Trs.: '(He/it) has been sown' orta est ανετειλεν	זָרַע
	Inseparable preposition + definite article + adjective masculine singular. Literally: 'for the righteous ones'. Trs.: 'for the righteous' iusto τω δικαιω	לַצְדִּיק
	Conjunction + Inseparable preposition + noun masculine plural construct. Trs.: 'and for the upright of' et rectis και τοις ευθεσι	וּלְיֹשְׁרֵי
	Noun masculine singular. Trs.: 'heart' corde τη καρδια	לֵב
	Noun feminine singular. Trs.: 'joy' laetitia ευφροσυνη	שִׂמְחָה
	Preliminary Translation: 'Light has been sown for the righteous, and joy for the upright of heart.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 97 verse 11 is (3 + 3).

(b) שִׂמְחָה

שִׂמְחָה denotes 'joy' rather than 'gladness'.

(c) זָרַע

זָרַע means 'he planted, he sowed.' But: 'Light is sown for the righteous' whilst in itself good Hebrew, seems to make little sense. Bearing in mind that the sounds of ז and ה might at times in the history of the Hebrew language have seemed similar, most modern commentators have read ז as a ה so yielding זָרַח ('(he/it) arose/has dawned') with the translation 'Light has dawned'. Both the *Septuagint* (LXX) and the Latin Vulgate (V) concur. The LXX reads **φως ανετειλε**, and the Latin Vulgate (V) '**Lux orta est ...**.' This conclusion is borne out by the presence of זָרַח in a similar context and verse at *Psalm* 112:04: זָרַח בַּחֹשֶׁךְ אֹר לְיֹשְׁרִים : 'Light has arisen/dawned in the darkness for the upright.' We hence now translate *Psalm* 97 verse 11 as, 'Light has dawned for the righteous, and joy for the upright of heart.'

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12A. Psalm 97:12

1. Parsing and translation

97:12	Qal imperative second person masculine plural of שָׂמַח. Trs.: 'Rejoice ye' (i.e.: 'you plural'). laetamini ευρανητε	שָׂמַחוּ
	Adjective masculine plural. Trs.: 'righteous (ones)' iusti δίκαιοι	צַדִּיקִים
	Inseparable preposition + Proper Noun (Tetragrammaton). Trs.: 'in the Lord'. in Domino ἐπὶ τῷ κυρίῳ	בַּיהוָה
	Conjunction + Hiphil imperative second person masculine plural of יָדָה. Trs.: 'and give (ye) thanks' et confitemini καὶ ἐξομολογείσθε	וְהוֹדוּ
	Inseparable preposition + noun masculine singular construct. Trs.: 'for (the) remembrance of' memoriae τῇ μνημῇ	לְזֵכֶר
	Noun masculine singular + third person masculine singular suffix. Trs.: 'His holiness' sanctae eius τῆς ἁγιωσύνης	קְדוּשׁוֹ
	Translation: 'Rejoice, righteous ones, in the Lord; and give thanks for the remembrance of his holiness.'	

2. Verse by verse preliminary comments for exegesis

(a) Metre

The metre of *Psalm* 97 verse 12 is (3 + 3).

(b) 'His Holiness'.

Does '**His Holiness**' refer to the Lord Himself (i.e.: it is a title), or does it refer to the Lord's Holiness as an attribute or one of His characteristics?

B. PSALM 97: LITERARY THEOLOGICAL & INTRODUCTORY MATTERS

1B. Matters of 'Introduction'

1. The metre of Psalm 97

Psalm 97:01 is (3 + 3); *Psalm* 97:02-97:07 is (3 + 3); *Psalm* 97:08 is (3 + 3 + 3); *Psalm* 97:09 is (3 + 3); *Psalm* 97:10 is (4 + 3 + 3); *Psalm* 97:11-97:12 are (3 + 3).

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2. Literary dimensions

Psalm 97, like *Psalms 96* and *98*, uses Hymnic language. The material of both *Psalms 96* and *97* contains literary references, echoes, and parallels to the text of *Isaiah 40-55*. The same problems of dependency are raised by this Psalm, as by *Psalm 96*.

3. The date of Psalm 97

(a) The view of H.J.Kraus

For **H.J.Kraus** *Psalm 97* is not cultic in its outlook. **Kraus** does not see in it, contra **J.H.Eaton**, any cultic festal drama. No. For **Kraus** *Psalm 97* is eschatological. Why? As he reads verses 3-5 **Kraus** finds there the language of Theophany, and that is his ‘proof’. Theophany for **Kraus** means ‘pre-exilic’ in date.

(b) The view of R.N. Whybray

Whybray begins by observing that ‘Zion’ is mentioned in the text of *Psalm 97*. Now, *Psalm 97* itself is itself a part of the *Book of Psalms*, and hence part of the Southern Judaic Zion tradition. The Theophany mentioned in verses 3-5 stands in this context, i.e.: the Theophany mentioned in verses 3-5 is part of the Zion tradition. **Whybray** compares the language of verses 3-5 with the description of the Ba’al theophany from Ugarit in which Ba’al appears as ‘**prince of all the earth.**’ This kind of Ba’al literature and competing Canaanite religious context simply was not around after the exile. Hence, the Theophany of The Lord in *Psalm 97:03-97:05* is a further pointer to a pre-exilic origin. But **Whybray** corroborates this argument with another consideration. He observes too that the exilic *Isaiah* chapters 40-55 have a thorough going Monotheism that deny the existence of other gods – there they are dumb, useless, worthless idols. *Psalm 97* does not see ‘other gods’ that way, so a further reason for postulating a pre-exilic dating.

4. The structure of Psalm 97

Psalm 97:01: ‘The Lord reigns’ יהוה מלך There is a consequent exhortation to the land/earth and coastlands/islands to respond by rejoicing and being glad.

Psalm 97:02-97:05: A description of a Theophany and the phenomena surrounding the Lord’s presence.

Psalm 97:06-97:09: The Lord is high over all gods, and so all gods bow down to Him. Idol worshippers are hence shamed, Zion is glad, the heavens proclaim the Lord’s righteousness, and the people of Zion are joyful.

Psalm 97:10-97:12: An entrance liturgy similar to that found in *Psalms 24* and *27*.

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2B. The Theology of Psalm 97

1. Psalm 97:01: Proclamation and exhortation

יהוה מלך begins this Psalm which hence can belong in theme and so a grouping with *Psalms* 93, 96, 98, and 99.

2. Psalm 97:03-97:05: A Theophany

(a) A survey of key Old Testament Theophany texts.

In common with *Exodus* 19:09, *Deuteronomy* 4:11 and 5:22, *Psalms* 18:11, 21:09, 50:03, 77:18, *Judges* 5:05, and *Nahum* 1:05 amongst other texts, *Psalm* 97 verses 2 to 5 describe a Theophany, i.e.: an appearance of the Lord. Here are those texts.

(i) Exodus 19:09:

‘And the Lord said to Moses, ‘Lo! I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you, for ever.’

(ii) Deuteronomy 4:11:

‘And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. Then the Lord spoke to you out of the midst of the fire; you heard the sound of words but saw no form; there was only a voice. And He declared to you His covenant which He commanded you to perform, that is, the Ten Commandments, and He wrote them on two tables of stone.’

(iii) Deuteronomy 5:22:

‘These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tables of stone, and He gave them to me.’

(iv) Psalm 18:11:

‘In my distress I called upon the Lord; to my God I cried for help. From His temple He heard my voices, and my cry reached to His ears. Then the earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry. Smoke went out from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from Him. He bowed the heavens and came down; thick darkness was under His feet. He rode upon the cherubim, He did fly; He came flying upon the wings of the wind. He made darkness his secret place, his pavilion round about Him with dark water and thick cloud to cover Him. Out of the brightness before Him there broke through His clouds, hailstones and coals of fire. The Lord also thundered out of the Heavens, and the Most High uttered His voice, hailstones and coals of fire. He sent out his arrows and scattered them; he flashed lightnings and routed them. The springs of water were seen; and the foundations of the world laid bare, at your chiding O Lord, at the blast of the breath of your nostrils.

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He reached from on high and took me, and drew me out of many waters ... He delivered me because he delighted in me.'

(v) Psalm 21:09

'For the king trusts in the Lord; and through the steadfast love of the Most High he shall not be moved. Your hand will find out all your enemies; your right hand will find out those who hate you. You will make them as a blazing oven when you appear. The Lord will swallow them up in His wrath; and fire will consume them ... be exalted O Lord in your strength! We will sing and praise your power.'

(vi) Psalm 50:03:

'The Mighty One, God the Lord, has spoken and summons the earth from the rising of the sun to its setting. Out of Zion, the perfection of beauty, God has shined!' Our God comes, he does not keep silence; before Him is a devouring fire, round about Him a mighty tempest. He calls to the heavens above, and to the earth that He may judge His people. Gather to me my faithful ones who made a covenant with me by sacrifice'

(vii) Psalm 77:18:

'The clouds poured out water, the skies gave forth thunder; your arrows flashed on every side. The crash of your thunder was in the whirlwind; the lightnings lighted up the world; the earth trembled and shook. Your way was through the sea, your path through the great waters; yet your footprints were unseen. You led your people like a flock by the hand of Moses and Aaron.'

(viii) Judges 5:05:

'I will make melody to the Lord the God of Israel. 'Lord, when you went forth from Seir, when you marched from the region of Edom, the earth melted, the heavens dropped, indeed, the clouds dropped water. The mountains quaked before the Lord, you, Sinai, before the God of Israel.'

(ix) Nahum 1:05:

'The Lord is a jealous God and avenging. The Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and keeps wrath for his enemies. The Lord is slow to anger and of great might, and the Lord will by no means clear the guilty. His way is in whirlwind and storm and the clouds are the dust of His feet. He rebukes the sea and makes it dry, he dries up all the rivers. Bashan and Carmel wither, the House of Lebanon fades. The mountains quake before Him, the hills melt; the earth is laid waste before Him; the world and all that dwell in it. Who can stand before His indignation? Who can endure the heat of His anger? His wrath is poured out like fire, and the rocks are broken asunder by Him. The Lord is good, a stronghold in the day of trouble; he knows those who take refuge in Him. But with an overwhelming flood he will make a full end of his adversaries, and will pursue His enemies into darkness.'

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(b) Some observations on these key Theophany texts

Some observations can be made about these key Theophany texts. The manifestations of the Theophanies are darkness, fire, wind, storm (and whirlwind) surrounding the presence of the Lord with whom the participants meet, and whose power and presence a target group in some way encounter or receive. But we need to ask a few further questions. Can more be said about the origins of the Theophany? If so, how does this help us to understand *Psalms* 97, more widely the *Book of Psalms*, and indeed Israelite cultic practices? This is a large subject, but we can raise a few questions here.

3. The language and literary of dimensions of Old Testament Theophany

Here are some questions which may help us listen to the Text.

- (1) Does the Israelite language of Theophany come from the Canaanite 'sacred mountain theology' (e.g.: that of Ba'al Zaphon)?
- (2) Is it the language of more common Ancient Near Eastern experience of deity, and if so, is this language drawn from a common stock? Did Israel and her surrounding nations have such experiences of deity from time to time? Certainly the Ba'al cults, the Marduk cultus of Babylon, the Chemosh cult of Moab, and to a lesser extent the Dagan cult of the Philistines were all fertility cults of a kind for whom sex, nature's phenomena, and the weather, were all very important.
- (3) Or is it rather, or at heart, the language of real and historical encounter with the Lord? (e.g.: in similar vein to the Sinai narrative and **Moses'** encounter with the Lord face to face on that mountain for forty days?)
- (4) *Judges* 5, the song of **Deborah**, is an Israelite epic and Hebrew poetry. It is generally acknowledged as one of the Old Testament's oldest texts. Did the idea of Holy War give rise to the Theophany language of *Judges* 5? Or was the boot on the other foot so to speak: Was it in fact the experience of Theophany of the Lord that gave rise to the idea and Theology of Holy War in Israel? We tend to the latter, acknowledging that the reality of the Lord's manifestations of His presence outstripped and outshone any Canaanite Ba'al based expectancies based on experience of nature, the numinous, and divination alone.

4. The Lord enthroned

In *Psalms* 97 verse 2 the Lord enthroned is linked with the Lord's Theophany. This is also true in *Isaiah* 6:01-6:09, the vision in which **Isaiah** saw the Lord enthroned and received his call to prophetic ministry. In the **Isaiah** text the Lord's throne, represented by the space between the cherubim on the top of the Ark of the covenant kept in the Holy of Holies in the Temple, is in heaven. Isaiah of course is having this encounter whilst in the Lord's Temple at Jerusalem. **Isaiah** sees the vision in the temple – this is Cultic Theophany. **Isaiah** has a real encounter with the Lord, sees the Lord, and his power and his life is changed - this is cosmic Theophany. (For more details of the Hebrew of *Isaiah* 6:01-6:09 c.f.: PICC B.A./B.D./B.Th. 307 Degree Course 'The *Isaiah Denkschrift* in Hebrew'.) The Theophany of *Psalms* 97 verse 2, like *Isaiah* 6:01-6:09, is Cosmic and

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Cultic. A comparison with the ‘theology’ of older ancient near eastern civilisations surrounding Israel is at this point instructive.

Mesopotamia: In Mesopotamia two diverse qualities are often in pictorial representation to the left and right of the monarch, with the deity, on whose behalf that monarch rules, standing behind. In Akkadian (i.e.: cuneiform) they are **kittu** and **Mesanu**.

Egypt: A hieroglyph of a deity, which represents cosmic order, also has representation of truth and righteousness.

In both Egypt and Mesopotamia truth and righteousness accompany the deity like cherubim, and the king rules on the deity’s behalf.

5. Psalm 97:04-97:09

(a) The people’s joy at the Lord’s perfect judgement and righteousness

In these verses The Lord is **‘Most High over the earth’** (*Psalm 97:09*), and far exalted above all the gods. Hence, Zion is glad and Judah’s populace, even her suburbs populace, rejoices. What is this joy? Zion and Judah’s joy is at the Lord’s judgements (*Psalm 97:08*), their righteousness and equity. Now: The Lord’s judgement is as full and perfect as it is on account of the Lord’s Righteousness (*Psalm 97:06*) proclaimed by the heavens to his people who behold His glory (*Psalm 97:06*).

(b) A wider reflection from Old Testament Theology

These verses are broadly in line with a Theological equation that runs through the *Old Testament*: **The Lord’s righteousness + The Lord’s glory = The Lord’s saving power.** The Righteous Lord and His people form the subjects of the next verses.

6. Psalm 97:10-97:12

(a) Introduction

Here once more is the text of these verses in English translation:

‘(O) Lovers of the Lord, hate evil! The One who preserves the souls of His saints delivers them from the hand of wicked ones. Light has been sown for the righteous, and joy for the upright of heart. Rejoice, righteous ones, in the Lord! And give thanks for the remembrance of his holiness!’ With these verses comes a change of subject content: they speak about the Lord and His righteous people.

(b) An Entrance Liturgy

The form of these verses is that of an ‘Entrance Liturgy.’ Similar but more extensive entrance liturgies are found in *Psalms* 24 and 118. Here in *Psalm 97* verses 10 to 12 **‘lovers of the Lord,’ ‘haters of evil,’ ‘saints/pious ones/hasidim,’** and **‘the upright in heart,’** are all synonyms for **‘the Righteous.’** But what about these other entrance liturgies? What are they like? What do they show?

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7. Entrance Liturgies in other Psalms

(a) Psalm 118:18-118:19

‘I shall not die but live and recount the deeds of the Lord. The Lord has chastened me sorely, but he has not given me over to death. Open to me the gates of righteousness: that I may enter through them and give thanks to the Lord. This is the gate of the Lord; the righteous shall enter through it.’ Here the psalmist is very ill. Nevertheless he recounts that the ‘gates of the temple of righteousness’ shall only have ‘the righteous enter through.’ Their purpose in so doing is, and only is, ‘to give thanks to the Lord.’

(b) Psalm 24

‘Who shall ascend into the Hill of the Lord? Who shall stand in His holy place? He who has clean hands and a pure heart, who does not lift his soul to what is false and does not swear deceitfully. He will receive blessing from the Lord, and vindication from the God of His Salvation. Such is the generation of those who seek Him, who seek the face of the God of Jacob!

Lift up your heads, O ye gates; be ye lift up O everlasting doors; that the king of glory may come in! ... Who is this King of Glory? The Lord of Hosts, he is the King of Glory!’

It is the righteous who enter the Lord’s presence and temple in these entrance liturgies. Glory, Righteousness, and Salvation are associated with the Lord in them. The giving of thanks, and ensuing vindication and blessing that are salvation are the envisaged part of the righteous people immediately following them.

3B. Translation and Text Critical apparatus

1. Psalm 97 in translation

- (1) The Lord reigns! Let the earth rejoice! Let the coastlands be glad!
- (2) Clouds and thick darkness surround Him! Righteousness and Justice are the foundations of His throne.
- (3) A fire goes before Him and devours his enemies round about.
- (4) His lightnings enlightened the world, the earth saw and was trembling!
- (5) Mountains, like wax, are melted before the Lord, before the Lord of all the earth!
- (6) The heavens have proclaimed His righteousness, and all the peoples have beheld His glory!
- (7) All worshippers of images are put to shame – those who boast of idols – all god have bowed to Him!
- (8) Zion heard and was glad! The daughters of Judah were rejoicing because of your judgements O Lord!
- (9) For you, Lord, are most High over all gods!
- (10) The Loving Lord, haters of evil, preserves the souls of his Hasidim. He delivers them from the hand of the wicked.

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(11) Light has dawned for the righteous! And joy for the upright of heart!

(12) Rejoice, righteous ones, in the Lord! Give thanks for the remembrance of His holiness.

2. Biblica Hebraica Stuttgartensia critical apparatus in translation

- Verse 3:** A few manuscripts read סְבִיבֵיּוֹ (i.e.: ‘around Him’) as opposed to סָבֵב (‘around’) in the majority of texts.
- Verse 4:** A few manuscripts add לְ . This should probably be read.
- Verse 5:** (a) The words between (a) and (b) should probably be deleted.
(b) The second ‘before’ is omitted in the Syriac.
- Verse 7:** (a) The Septuagint and Syriac here read an imperative.
(b) Refer to *Psalm 2*, verse 2, second half line.
(c) The *Septuagint* (and the Syriac in dependency) read, ‘His angels Worship Him,’ for the Hebrew, ‘Worship Him all gods!’
- Verse 9:** (a) The Tetragrammaton is omitted in some manuscripts. Delete it here for metrical reasons.
- Verse 10:** (a) Read אֱלֹהִים so omitting the י for reasons of dittography.
(b) Read with a few manuscripts and the Syriac, שִׁנְאִי
(c) The Septuagint and the Targumim add κυριος (‘The Lord’).
- Verse 11:** (a) Read with Manuscripts of the versions זָרָה by analogy with *Psalm 112:04*

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UNIT 6: PSALM 99

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 99

1A. Psalm 99:01

1. Parsing and translation

99:01	Proper Noun: Tetragrammaton. Trs.: 'The Lord' Dominus ο κυριος	יהוה
	Qal perfect third person masculine singular of מָלַךְ. Trs.: '(He) reigned/reigns' regnavit εβασιλευσεν	מָלַךְ
	Qal imperfect third person masculine plural of רָגַז. Jussive use. Trs.: 'Let ... tremble' commoveantur οργιζεσθωσαν	יִרְגְּזוּ
	Noun masculine plural. Trs.: 'the peoples' populi λαοι	עַמִּים
	Qal active participle masculine singular of יָשַׁב. Literally: 'sitting-he /dwelling-he'. Trs.: 'He is seated' essor ο καθημενος	יֹשֵׁב
	Adjective masculine plural. Trs.: 'Cherubim' cherubin επι των χερουβιν	כְּרוּבִים
	Qal imperfect third person feminine singular of גָּוַט. Trs.: 'Let ... quake' concutiatur σαλευθητω	תִּנּוּט
	Definite article + Noun feminine singular. Trs.: 'the earth / the land' terra η γη	הָאָרֶץ
	Translation: 'The Lord reigns! Let the peoples tremble! Enthroned-upon the Cherubim, let the earth quake!'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 99 verse 1 is (2 + 2) + (2 + 2).

(b) Translation of verbs in the form of the imperfect

Because of the liturgical context of this Psalm, imperfect verbs in *Psalm* 99:01 are usually translated as Jussives.

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(c) תָּנוּט

תָּנוּט is a problem. Is it from the root נוט or נטט? **Brown, Driver, and Briggs** list only נוט ‘to shake, to dangle.’ Later lexica, following the Ugaritic discoveries raise the question of the two possible roots lying behind this word. Some considerations therefore:

(1) As in *Psalms* 96, נוט as used here probably means ‘to totter’.

(2) There is a related Aramaic root נוט (listed in **Marcus Jastrow’s** *Aramaic Lexicon* /886) which means ‘to scare.’ This would fit the context tolerably, but of course it is Aramaic not Hebrew.

(3) Is it possible that נוט has a parallel in the Ugaritic verb נטט listed by **C.H.Gordon** in his *Ugaritic Lexicon* as meaning ‘to wobble,’ particularly in the context of trembling at bad news. This **Gordon** thinks explains the root of תָּנוּט here in *Psalms* 99:01. Ugaritic also has the verb נוט ‘to shake, to dangle.’ Being older than Hebrew and Canaanite in cultural context, Ugaritic may have preserved for us a root which in Hebrew was eliminated by merger with נוט as the language developed. If **Gordon’s** observation is right, נוט is a form in Hebrew, then, that has a double root.

(4) The Septuagint (LXX) reads σαλευθητω with the same meaning as the Aramaic נוט ‘to scare.’

My inclination is to go with the Ugaritic parallel on this occasion and read ‘tremble’ with the connotation that the Lord’s Justice will be bad news for them, because they have not kept His covenant or ways as has Israel.

3. The Cherubim

(a) The Lord ‘dwells/sits between the Cherubim’

The ‘Cherubim’ in the Israelite Jerusalem Temple Cultus (meaning ‘organised worship’) were winged figures which were inscribed/carved on the top of the Ark of the Covenant by **Moses** at the Lord’s instruction. ‘**Sitting between the Cherubim**’ is a particular expression used at *1 Samuel* 4:04 to describe where the Lord’s presence specifically dwelt before there was a Temple, and afterward, of course, the Ark was permanently in the Jerusalem Temple. *1 Samuel* 4:04 reads thus: ‘**So the people sent to Shiloh, that they might bring from thence the Ark of the Covenant of the Lord of Hosts which dwells between the Cherubims: and the two sons of Eli, Hophni and Phineas were there with the Ark of the Covenant of God.**’ (*1 Samuel* 4:04). Something similar is said at *2 Samuel* 6:02: **And David arose, and went with all the people that were with him from Ba’ale of Judah, to bring up from there the Ark of God, whose name is called by the Name of the Lord of Hosts that dwells/sits between the Cherubim.**’ (*2 Samuel* 6:02). Again here, as always, the Cherubim are used in connection with the Ark. The evidence then is that the Ark is the Lord’s throne where he sits to reign, and from where the Lord is King over His people. This understanding seems to be present here in *Psalms* 99:01.

(b) Reading *Psalms* 99:01 in the light of this insight

Some observations are now in order.

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- (1) עַל ('upon') is not needed: it is implied in the verb.
- (2) כְּרוּבִים , a masculine plural adjective meaning 'Cherubim' is the plural of כְּרוּב . It is *not* derived from the hypothetical root כָּרַב any existence of which, it is generally agreed, is of very dubious evidence.
- (3) According to *1 Samuel* 4:04 the Cherubim are sculptured winged figures on the top of the Ark. They are representations of Spiritual/heavenly beings who attend on God's throne.
- (4) כְּרוּב is connected with the Akkadian word "Karabuh" which means 'to pray, to intercede.' However, in Akkadian it came to denote a heavenly being attending on the presence of a god. כְּרוּב in the Akkadian of the *Old Testament* period refers to the winged lions flanking temple doors and the entrances of the palaces and throne rooms of the Assyrian and Babylonian monarchs. The word also seems to refer to creatures who specifically guard the enthroned king on either side of his throne.
- (5) In *Psalms* 18 = *2 Samuel* 22, the Lord '**rode the cherubim and flew**'. It seems then that the Cherubim are part of the heavenly throne chariot. (N.B.: Does this shed any light on the 'horsemen and chariots of Israel' in *2 Kings* 2 at the ascension/rapture of **Elijah**?) We will use these insights in our final Theological exegesis of this Psalm.

2A. Psalm 99:02

1. Parsing and translation

99:02	Proper Noun: Tetragrammaton. Trs.: 'The Lord' Dominus κυριος	יהוה
	Inseparable preposition + Proper Noun. Trs.: 'in Zion' in Zion εν Σιων	בְּצִיּוֹן
	Adjective masculine singular Trs.: 'great' magnus μεγας	גָּדוֹל
	Conjunction + Qal active participle masculine singular of רָם. Trs.: 'and He is exalted' et excelsus και υψηλος	וְרָם
	Third person personal pronoun masculine singular (here used for emphasis). Trs.: 'He' est εστιν	הוא
	Preposition + noun masculine singular construct. Trs.: 'over all of' super omnes επι παντας	עַל-כָּל-
	Definite article + noun masculine plural. Trs.: the peoples' populous τους λαους	הָעַמִּים
	Translation: 'The Lord is great in Zion, and He is exalted over all of the peoples.'	

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2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 99 verse 2 is (3 + 3).

(b) הָעַמִּים

Some manuscripts read הָאֱלֹהִים ('the gods/angels/supernatural beings') for הָעַמִּים ('the peoples').

3A. Psalm 99:03

1. Parsing and translation

99:03	Hiphil imperfect third person masculine plural of יָדָה. Trs.: 'Let them (cause to) praise' confiteantur εξομολογησασθωσαν	יִדְדוּ
	Noun masculine singular + second person masculine singular suffix. Trs.: 'Your name' nomini tuo τῷ ὀνόματι σου	שִׁמְךָ
	Adjective masculine singular. Trs.: 'great' magno τῷ μεγάλῳ	גָּדוֹל
	Conjunction + niph'al participle of יָרָא Trs.: 'and being feared / and to be feared' et terribili ὅτι φοβερὸν	וְנֹרָא
	Adjective masculine singular Trs.: 'holy' sanctoque καὶ ἁγίῳ	קְדוֹשׁ
	Third person personal pronoun masculine singular. Trs.: 'He' or 'which is' εστιν	הוּא
	Translation: 'Let them praise your great name which is terrible and holy.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 99 verse 3 is, unusually, (2 + 2 + 2).

(b) The definite article

Whereas there are no definite articles in this verse, the adjectives, by their nature, are definite.

(c) וְנֹרָא

וְנֹרָא is a Niph'al participle of the verb יָרָא meaning 'to fear'. However in the Niph'al נֹרָא carries the connotation of 'to terrify,' hence 'terrible' is the best translation of this participle.

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(d) הוּא

Does the third person singular personal pronoun הוּא refer to ‘your name’ or to ‘The Lord’? It probably refers to the former, because otherwise there is a clumsy change of predicate person.

4A. Psalm 99:04

1. Parsing and translation

99:04	Conjunction + noun masculine singular construct + noun masculine singular. Trs.: ‘and the king’s strength’ imperium regis και τιμη βασιλεως	וְעֹז מֶלֶךְ
	Noun masculine singular Trs.: ‘justice’ iudicium κρισιν	מִשְׁפָּט
	Qal perfect third person masculine singular of אָהַב Trs.: ‘(he) loves’ diligit αγαπα	אָהַב
	Second person personal pronoun masculine singular Trs.: ‘Thou / you (masculine singular). Used for emphasis. tu συ	אַתָּה
	Polel perfect second person masculine singular of כוֹן Trs.: ‘you have established’ fundasti ητοιμασας	כּוֹנֵן
	Noun masculine plural Trs.: uprightness / upright things aequitates ευθυτητας	מִישְׁרִים
	Noun masculine singular Trs.: ‘justice’ iudicium κρισιν	מִשְׁפָּט
	Conjunction + noun feminine singular Trs.: ‘and righteousness’ et iustitiam και δικαιοσυνη	וְיָדְקָה
	Inseparable preposition + Proper Name Trs.: ‘in Jacob’ in Iacob εν Ιακωβ	בִּיַּעֲקֹב
	Second person personal pronoun masculine singular Trs.: ‘you’ tu συ	אַתָּה
	Qal perfect second person masculine singular of עָשָׂה. Trs.: ‘you have executed’ fecisti εποιησας	עָשִׂיתָ
	Preliminary literal Translation: ‘And the strength of the king loves justice; you have established righteousness.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

This verse is rather difficult Hebrew. Its metre is, unusually, (3 + 2).

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(b) אָהַב

אָהַב is the Qal perfect third person masculine singular of אָהַב ('to love'). There is not other possibility for translating this verb.

3. Translating the Hebrew of Psalm 99 verse 4

The Hebrew of *Psalm* 99 verse 4 is difficult. The following solutions have been suggested, and there are almost as many solutions as commentators.

(1) R.N. WHYBRAY et. al.

Whybray suggests the following solution. (1) Remove וַיַּעַז to the end of verse 3. (2) This regularises the metre of verse 3 to (3 + 3). (3) Repoint וַיַּעַז so that the translation now reads '**Holy is He, and strong, a king who loves justice.**' (4) However, Whybray himself admits that this solution has a drawback: God is not usually called וַיַּעַז.

(2) H.J. KRAUS (I)

Kraus leaves וַיַּעַז where it is and repoints מִלְּךָ to מִלֵּךְ. This is strange. The Hebrew reads in translation, '**And strength reigned, justice loved...**'

(3) JOHN H. EATON

(1) Eaton repoints מִלְּךָ as מִלְּךָ, translating it as 'kingship'. (2) He retains וַיַּעַז in verse 4 but also repoints it to read וַיַּעַז. (3) Eaton's translation now reads, '**O Thou that commandest kingship, that lovest rule, it is Thou that has established ...**'

But: how successful is this?

- (a) 'Thou that commandest kingship ...' Kingship in Israel was an all human institution, because a human king was not installed in Israel without Divine objection and rejection. Eaton's translation seems to suggest that this all-too-human institution originated from God in heaven.
- (b) מִלְּךָ and וַיַּעַז used in this way would be unique. Neither of these two words as Eaton points them exist elsewhere in Hebrew.
- (c) Very few words in Hebrew have a ו as their first consonant radical. Eaton, having now made וַיַּעַז a verbal root argues that it is Pe-Yod verb, and that in the Niphal the original וַי will come back. Hence, by analogy, יָלַח ('a boy') is from יָלַח which surfaces as וַיָּלַח. This is clever.
- (d) But what of the results? Whybray comments: 'This is to read two non-existent Hebrew verbs and one non-existent Hebrew construction to solve a problem of lesser magnitude in the first place.'

(4) R.N. WHYBRAY (1974): An alternative solution

Whybray is of the final opinion that the sentence can best be translated as follows. (1) In this translation no אֲנִי is strictly required before 'righteousness' as in this suggestion 'righteousness' is used adverbially. However, the אֲנִי is comfortably retained. (2) וַיַּעַז is

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retained in translation, but re-positioned to the end of verse 3. (3) The translation reads, **‘A king who loves justice thou hast established in righteousness.’** It is instructive at this point to survey other commentators.

(5) F. DELITZSCH (1867)

For **Delitzsch** the **וְעַז מְלִיכָה** cannot be a second object of **יִדְּוּ** because of the intervening refrain and the ‘seams’ of the Psalm’s sections. With Theocracy and Davidic kings in mind **Delitzsch** proceeds to read, **‘And the power of a king who loves justice you have established in equity.’**

(6) F. BAETHGEN (1898)

Baethgen like **Dathe** before him appeals to the phenomenon of liturgical antiphonal singing. For him **הוּא קְדוֹשׁ הוּא** in verse 3 an antiphonal interjection. Hence verse 4 continues verse 3. He translates verses 3 and 4 as follows: **‘May they praise your name great and terrible and the power of the king who loves right.’** Here **Baethgen** is in line with the rendering of this Psalm by the Targumim. However, that does not alter the blunt fact that this translation cuts across the natural literary divisions of the Psalm.

(7) BERNHARD DUHM

For **Duhm** **מִשְׁפָּט אֱהָב** is a gloss added by an Anti-Hasmonean editor. **Duhm** felt that *Psalm* 99 is late post-exilic in date, rather than late pre-exilic. **וְעַז מְלִיכָה** for **Duhm** is concerned with ‘approach’ to the royal style of the high priests before its full adoption by Jewry. **Duhm** translates *Psalm* 99:04 in this way: **‘And royal power, you have established it; uprightness, justice, and righteousness you have executed in Jacob.’**

(8) GERHARD KITTEL

For **Kittel**, *Psalm* 99 verse 4 announces the inauguration of God’s final kingdom. Hence in his enthusiasm the Psalmist utters *Psalm* 99 verse 4 which **Kittel** has emended by re-pointing its first two words **וְעַז מְלִיכָה**. These he translates as, **‘And a strong one has become king.’**

(9) HERRMANN GUNKEL

Gunkel treats *Psalm* 99 verse 4 rather freely. He too thinks **מִשְׁפָּט אֱהָב** is a gloss, and hence he simply deletes it. The remaining **עַז מְלִיכָה** has its word order reversed and is re-pointed to read **וּמְלִיכָה עַז**. He translates the Hebrew into English as, **‘Holy is He, and a stern king.’**

(10) AAGE BENTZEN

Aage Bentzen thinks that after **מִשְׁפָּט אֱהָב** *Psalm* 99 verse 4(a) begins a new section of the Psalm. Hence it cannot belong to **יְהוָה** of verse 3. For **Bentzen** the problematic **עַז** is abstract and should be translated **‘His royal majesty loves right.’** However, **Bentzen** is also aware that he cannot produce a parallel for this from anywhere else in the Hebrew

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language. So he reads יָעַז מֶלֶךְ with Staerk and Kittel and translates, ‘**and a powerful one has taken the kingship.**’ Interestingly there is no parallel in Hebrew to this either.

(11) SIGMUND MOWINCKEL

For Mowinckel *Psalm* 99 is a ‘throne ascension psalm’ which in content is akin to ‘the Autumn Festival Liturgies.’ In verse 4 Mowinckel reads יָעַז and translates it as, ‘**for a strong one is the king, he loves the right.**’

(12) H.J.KRAUS (II)

Kraus translates *Psalm* 99:04 by reading, like Mowinckel, יָעַז מֶלֶךְ, and omitting the conjunction, translates ‘**A strong one is king!**’ For Kraus there is nothing of eschatology or enthronement in this psalm. Rather: It is an homage cry of ‘obedience before The Lord.’ This is Kraus’s refined product from (I) above.

(13) E. LIPINSKI

(1) Lipinski translates *Psalm* 99 verse 4 as follows: ‘**So that they praise His Name: Great and terrible, holy is He! He is the strength of the king! He loves right!**’

(a) Eaton regards this as ‘strained, not least because קִדְשׁ הוּא is included within the speech of the gods.

(2) Lipinski omits the conjunction in יָעַז מֶלֶךְ as a ‘later addition’ and its remainder as ‘rhythmically awkward’.

(3) Lipinski presumes to append a י onto עַז and then notes that it is a parallel to an existing Phoenician name ‘zmlk which was transliterated into Greek in ancient times as Αζεμιλκος. The word, literally translated into English, means ‘power of the king’ and was the name of a royal official.

(4) On this analogy Lipinski then argues that The Lord (YHWH) in this Psalm is the power behind the Israel-Judaeans (Davidic) kings

(b) Again, this is clever. But the suggestion has a down-side. It re-interprets the phrase. In the Phoenician (Tyrian) the phrase refers to an official who is the master’s servant. In the Hebrew, according to Lipinski it refers to the Divine Master of the servant king. Is this a legitimate ‘slide’ of application of the office name? That said, Lipinski opens the way for the Massoretic text to at least be retained as it stands, and for some sense to be made of it. We hence stay with the preliminary literal translation first suggested above (page 98).

(5) Incidentally, Lipinski sees the יְהוָה מֶלֶךְ at the beginning of *Psalm* 99 as an ‘enthronement cry’.

5A. Psalm 99:05

1. Parsing and translation

99:05	Polel imperative second person masculine plural of רָוַם Trs.: ‘Extol’ exaltate ὑψοῦτε	רוֹמְמוּ
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	Proper Noun. Tetragrammaton Trs.: 'The Lord' or 'YHWH' Dominum κυριον	יהוה
	Noun masculine plural + first person plural suffix Trs.: 'our God' Deum nostrum τον θεον ημων	אלהינו
	Conjunction + Hithpa'el imperative second person plural of שָׁתָּה Trs.: 'and worship' et adorete και προσκυνειτε	והשתחויו
	Inseparable preposition + noun masculine singular construct + noun feminine dual + third person masculine singular suffix Trs.: 'to/at before his footstool' scabillum pedum eius τω υποποδιω των ποδων αυτου	לקדם רגליו
	Adjective masculine singular. Trs.: 'holy' quia sanctus ότι αγιος	קדוש
	Third person personal pronoun masculine singular. Trs.: 'He' est εστιν	הוא
	Translation: 'Extol the Lord our God. Worship at His footstool. Holy is He!'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 99 verse 5 is (3 + 3) + refrain.

(b) לקדם רגליו

The Lord's footstool, לקדם רגליו is generally taken as a reference to 'the Ark of the covenant' upon which the Lord dwells in the space between the Cherubim. If that is where he dwells, then the Ark is obviously where a monarch's footstool would be vis-à-vis His throne. That this is a right equation is confirmed by *Psalm* 132 verses 7 and 8, where incidentally, the problematic עַז of *Psalm* 99 verse 4 also appears: **'we will go into His tabernacle, we will worship at His footstool. Arise O Lord into Thy rest, Thou and the ark of Thy strength.'**

(c) קדוש

Some manuscripts have כִּי before קדוש, i.e.: reading, 'for He is holy.' The Greek Septuagint (LXX) follows those manuscripts – or vice-versa.

6A. Psalm 99:06

1. Parsing and translation

99:06	Proper Noun Trs.: 'Moses' Moses μωσης	משה
	Conjunction + Proper Noun. Trs.: 'and Aaron'	ואהרן

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	et Aaron και ααρων	
Inseparable preposition + noun masculine plural + third person masculine singular suffix Trs.: ‘among his priests’ in sacerdotibus eius εν τοις ιερευσιν αυτου		בְּכֹהֲנָיו
Conjunction + Proper Noun Trs.: ‘and Samuel’ et Samuhel και Σαμουηλ		וְשָׁמוּאֵל
Inseparable preposition + Qal active participle masculine plural construct. Literally: ‘among calling-ers of’. Trs.: ‘among those calling on’ in his qui invocant εν τοις επικαλουμενοις		בְּקֹרְאֵי
Noun masculine singular + third person masculine singular suffix Trs.: ‘His name’ nomen eius το ονομα αυτου		שְׁמוֹ
Qal active participle masculine plural of קָרָא Trs.: ‘calling’ invocabant επεκαλουντο		קֹרְעִים
Preposition + Proper Noun (Tetragrammaton) Trs.: ‘to the Lord’ or ‘to YHWH’ Dominum τον κυριον		אֶל יְהוָה
Conjunction + third person personal pronoun masculine singular. Trs.: ‘and He’ (emphatic) et ipse και αυτος		וְהוּא
Qal imperfect third person masculine singular of עָנָה + third person masculine singular suffix. Trs.: ‘(He) answered them’ exaudivit eos επηκουσεν αυτων		יַעֲנֵם
Translation: ‘Moses and Aaron among His priests, and Samuel among those calling on his name, (they were) callers out to The Lord, and he answered them.’		

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 99 verse 6 is (3 + 3) + (2 + 2), i.e.: the verse is metrically very long.

(b) Constancy factor.

The last two half lines convey a sense of regularly calling upon the Lord, and the Lord regularly answering.

(c) ‘and Aaron among His priests’

There is no textual or manuscript authority ancient or modern for regarding with Lipinski ‘and Aaron among his priests’ as secondary except Lipinski’s own work.

(d) DELITZSCH: Two observations

Delitzsch notes that verse 6 has the feel of the ‘frequentative past tense;’ and that prefixed to ‘Aaron’ and ‘Samuel’ is a **א** of pre-eminence.

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7A. Psalm 99:07

1. Parsing and translation

99:07	Inseparable preposition + noun masculine singular construct Trs.: 'with/by/in a pillar of' in columna εν στύλω	בְּעַמּוּד
	Noun masculine singular Trs.: 'cloud' nubis νεφέλης	עָנָן
	Pi'el imperfect third person masculine singular of דָּבַר Trs.: 'He spoke' loquebatur ελαλει	יְדַבֵּר
	Preposition + third person masculine plural suffix. Trs.: 'to them' ad eos προς αυτους	אֲלֵהֶם
	Qal perfect third person plural of שָׁמַר. Trs.: 'they kept' custodierunt εφυλασσον	שָׁמְרוּ
	Noun feminine plural + third person masculine singular suffix Trs.: 'his testimonies' testimonia eius τα μαρτυρια αυτου	עֲדָתָיו
	Conjunction + noun masculine singular Trs.: 'and the statute' et praeceptum και τα προσταγματα	וְחֻקַּי
	Qal perfect third person masculine singular of נָתַן + inseparable preposition + third person masculine singular suffix Trs.: 'He gave to/for him' dedit eis α εδωκεν αυτοις	נָתַן לָמוֹ
	Translation: 'He spoke to them in a pillar of cloud, they kept His testimonies and the statute He gave to him.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 99 verse 7 is (3 + 3).

(b) עַמּוּד

עַמּוּד is 'a pillar'.

(c) עֲדָתָיו

עֲדָתָיו here translated as 'testimony,' strictly speaking denotes 'law' or 'commandment'.

(d) שָׁמְרוּ

Some manuscripts add 'and' before 'they kept'.

(e) 'they heard'

Biblica Hebraica Stuttgartensia, without any ancient or other Hebrew textual authority, proposes the active imperative plural of שָׁמַע ('to hear'). Hence the translation would read, 'He spoke to them ... to hear His testimonies ... '

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8A. Psalm 99:08

1. Parsing and translation

99:08	Proper Noun (Tetragrammaton) (Vocative use) Trs.: 'The Lord' or YHWH' Domine κυριε	יהוה
	Noun masculine plural + first person plural suffix Trs.: 'our God' Deus noster ο θεος ημων	אלהינו
	Second person personal pronoun masculine singular Trs.: 'Thou / you (masculine singular). Emphatic use. tu סו	אתה
	Qal perfect second person masculine singular + third person masculine plural suffix of ענה Trs.: 'Thou/you answered them' επηκουες αυτων exaudisti eos	עניתם
	Noun masculine singular + Qal active participle of נשא Trs.: 'a forgiving God' Domine propitio	אלנשא
	Qal perfect second person masculine singular of היה Trs.: 'You were' fuisti	היית
	Inseparable preposition + third person masculine plural suffix Trs.: 'to them' eis	להם
	Noun masculine singular + Qal active participle masculine singular of נקם Trs.: 'and/but avenging' et ultor και εδικων	ונקם
	Preposition Trs.: 'upon/over' super επι	על
	Noun feminine plural + third person masculine plural suffix Trs.: 'their (deliberate) wrongdoings' commutationibus eorum παντα τα επιτυθευματα αυτων	עלילותם
	Provisional literal translation: 'O Lord our God you answered them, you were a forgiving God to them, and taking vengeance upon their (deliberate) sins.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 99 verse 8 is overloaded as (4 + 4 + 3).

(b) עלילותם

עלילותם literally translated as 'their inventions' in the *Old Testament* denotes a deed, usually evil, and almost always deliberate. Now: If God in the first part of *Psalm* 99 verse 8 has been forgiving people but simultaneously in the second part of the verse has been

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taking vengeance on their deliberate sin, this seems a mutual contradiction to some modern exegetes. It has to be asked, then, is there a contradiction in this verse? If so, how can it be resolved?

(c) וְנָקָם

The only possibility of meaning for the word וְנָקָם is 'to take vengeance, to avenge'. Nothing else is possible. Before commenting further on what might be done with this verb, a survey of commentators will be instructive. I will take them in chronological order.

3. Survey of commentators vis-à-vis the translation of Psalm 99 verse 8

(1) F. DELITZSCH (1867)

For **Delitzsch** the so called contradiction in *Psalm* 99 verse 8 is not a contradiction. It is a contrast that derives from the Theology of the Old Testament itself and is well in order. 'To a people often sinning God came sometimes with forgiveness and sometimes with a retribution.' **Delitzsch** shuns the emendation of the Latin Vulgate, Aquila, and Symmachus, viz: that עֲלֵילוֹתָם actually in reality denotes not 'their deliberate sins' but 'misdeeds done against them,' as 'gewaltson' i.e.: 'strained'.

But: If **Delitzsch** is responding rightly to theological contrasts or 'tensions' in the text, has his interpretation inadvertently added to them?

(2) F. BAETHGEN (1898)

According to **F.Baethgen** the reference to punishment at the end of *Psalm* 99 is an addition, most probably by a reader, as it jars with its context. To take עֲלֵילוֹתָם as denoting 'evil deeds done to them' (c.f.: *Genesis* 16:05 and *Jeremiah* 51:35) still leaves a difficulty with it that וְנָקָם is not an otherwise known usage.

(3) BERNHARD DUHM (1909)

Duhm claims that עֲלֵילוֹתָם does not always simply occur in the *Old Testament* in a purely bad sense. But where is his proof? Anyway, he resolves the 'difficulty' at the end of *Psalm* 99:08 by emending עֲלֵילוֹתָם to תַּעֲלִיָּהֶם ('taking revenge') and translates the last line '... and taking revenge for attacks upon them.' This is simply unsatisfactory.

(4) CHARLES BRIGGS (1907)

Briggs regards *Psalms* 93 and 96-100 as the remnants of an original 'grand song of praise.' Noting the historical and pre-eminent characters of the Israelite cultus from past times mentioned in verse 6, **Briggs** interprets verse 8 to refer to those characters who experienced the Lord's Judgement as rebellious ringleaders of Israel during the time of **Moses**, **Aaron**'s and **Samuel**'s oversight of the Lord's people especially during Israel's wilderness sojourn between their exodus from Egypt and settlement in the Promised Land. The third person suffixes in verse 8 have a general application and are most likely prosaic interpolation.

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(5) RUDOLPH KITTEL

Kittel simply interjects a negative into the last line of verse 8 and reads, ‘**and did not take vengeance upon their deliberate sins.**’ Other than **Kittel**’s own opinion, there is not authority for this, ancient or modern!

(6) HERRMANN GUNKEL

Gunkel moves verse 8a to the end of verse 6 in his exposition of *Psalm* 99. Hence, verses 6-8 read like this: ‘**Moses and Aaron among His priests, and Samuel among those who called on His name; they called upon the Lord and He answered them. You answered them O Lord our God. He spoke to them in the cloudy pillar; they had kept His testimonies and the ordinance He gave them. You were a God that forgave them and you took vengeance upon all of the deeds against them.**’ **Gunkel** has of course followed Symmachus and the Latin Vulgate here. **Gunkel** continues by explaining that the last line of verse 8 means that God forgave their lesser sins and punished the greater ones. Punished sins, he observes, are to be found at *Exodus* 32:01ff.(the golden calf); *Numbers* 12:01ff.(all **Aaron**); and *Numbers* 20:12 (**Moses**) whilst unpunished sins – or rather the contrast of forgiveness and punishment – are illuminated at *Exodus* 34:07.

(7) AAGE BENTZEN

For **Aage Bentzen** verse 8 of *Psalm* 99 still refers to **Moses** and **Aaron**, rather than to the people in general. **Bentzen** notes that נִקְם refers to punishment alongside pardon (c.f.: *Leviticus* 10:13; *Exodus* 32:01ff., *Numbers* 12:01ff., *Numbers* 20:12 and 20:24). He hence rejects the emendation of **N.Dahl** that points נִקָּה as נִקְם and translates ‘acquit’.

(8) SIGMUND MOWINCKEL (1951)

Sigmund Mowinckel, like **Herrmann Gunkel** transposes the first four words of verse 8 to the end of verse 6. **Mowinckel** then takes an original perspective on the last line of verse 8. He inserts a negative לֹא for effect, reading, ‘**you have not taken vengeance upon their deeds.**’ But this is not really needed, he argues, as *Psalm* 99 verse 8 speaks of an amnesty that is granted by the (human) ruler of Israel/Judah on his enthronement day. Hence the effect of the vengeance still stands, for it is the amnesty that functions instead of the vengeance. Fine: But what of the issue it raises of the power of the king in the cult?

(9) H.J.KRAUS

Kraus accepts the Massoretic Textus Receptus of *Psalm* 99 verse 8 and translates as follows: ‘**You were a forgiving God to them, but an avenger of their misdeed.**’ **Kraus** adds that God is represented here as gracious and just, effecting forgiveness and revenge on the Godless and their Godlessness. **Eaton** asks if **Kraus** glosses over the flow of thought here. He does not, for example, make reference to the suffixes.

(10) MITCHELL DAHOOD (1965)

Dahood accepts the ‘paradox’ of forgiveness and punishment. However, he reads נִקָּם על as the Divine epithet ‘**Most High Vindicator**’ and hence עָלֵינוּתָם as a verb translating into English as ‘**You dealt severely with them.**’ **Dahood** hence offers the translation, **O**

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Lord our God You answered them. You were a forgiving God to them, Vindicator Most High, you dealt severely with them.' However, there are some critiques that can be brought against this suggestion.

- (a) 'Vindicator most high' as a Divine title in the *Old Testament* is very questionable: Where is **Dahood**'s parallel or proof?
- (b) If עֵל/עוֹל is derived from an 'hollow verb' עֵל/עוֹל as **Dahood** suggests, it should be read עוֹלָתָם. But **Dahood** does not read it this way. **Dahood** also does not justify his reading with good parallels or any linguistic argument here.

(11) E. LIPINSKI

Lipinski focuses his attention on נִקֵּם in *Psalm* 99 verse 8. He notes that נִקָּה can mean 'protect' in other Semitic languages. This is a part of its semantic field that otherwise has been overlooked. **Lipinski** hence translates *Psalm* 99 verse 8: '**A benevolent God are You to them, saving all their enterprises.**' Whence the 'all'? **Lipinski**, following the Greek, inserts 'all' in the line on account of meter and interpretation.

(12) JOHN GRAY

Gray amends נִקֵּם (Psalm 99:08) to מְנַקֵּם 'acquitting them' i.e.: 'not punishing them'.

4. In Summary

(a) A parallel statement of Divine Mercy

Those exegetes who look for a parallel statement of Divine Mercy in *Psalm* 99 verse 8c have tried several ways of obtaining it.

1. Emendation of Consonants.

Mowinckel inserted לֹא into the verse before נִקֵּם whilst **Gray** changed נִקֵּם to מְנַקֵּם translating 'acquitting them.' Both these are unsatisfactory.

2. Repointing.

Delitzsch rightly finds עֲלֵי לֹוֹתָם translated as 'misdeeds against them' to be rather forced. **N.Buhl**'s suggestion that נִקֵּם (Qal participle third person masculine plural suffix of נִקָּה) should be translated 'and acquitting them' whilst ingenious, uses an otherwise unattested transitive of נִקָּה.

3. Appeal to Cognate Languages.

E. Lipinski translates נִקָּה as 'avenger/protector' with the sense of 'protector over all their doings'.

(b) Making sense of the text as it stands

However: Sense can also be made of the Text as it stands. **Delitzsch**, **Whybray et.al.** accept the text as it is and call in Systematic Theology if necessary. **Whybray** sets out the possibilities for נִקֵּם.

- 1. נִקָּה normatively has the meaning 'to take vengeance/to avenge'.

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2. Now: In *Leviticus* 19:18 to take vengeance or to avenge is forbidden: ‘**You (singular) shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself. I am the Lord.**’ (*Leviticus* 19:18).
3. In *Deuteronomy* 32:43, on the other hand, God avenges the blood of His Servant(s) and in so doing does good to them, hence charging ‘avenge’ with an almost opposite meaning: ‘**Rejoice O you (plural) nations His people: for He will avenge the blood of His Servants, and will render vengeance to his adversaries, and will be merciful to His land and to His people.**’

Whybray now asks: ‘Is it not possible to carry this sense into *Psalms* 99 verse 8? If this is done, the Lord avenges upon their ‘deliberate sin’ in the sense that he avenges against the enemy that caused that sin – the bad fruit of which is still blighting the lives of the Lord’s servants. It is in this sense that **עֲלִילוֹתָם** belongs to the Lord’s servants – they are carrying around the damage done by the deliberate sin of others. If this is deemed a possible sense, there is no need for repointing.

4. However: There is a further possibility: **וְנִקְּם** may be the Pi’el of **נָקָה** with the meaning ‘to be innocent’. This being the case the Pi’el would convey the sense of ‘acquit’ or ‘to leave unpunished’. *But*: This use of **נָקָה** would be otherwise unattested in Classical Hebrew.

That this verse is important can be seen. Its ‘issues’ and eventual interpretation could potentially make a distinctive contribution to the Systematic Theology behind the Christian Doctrine of Salvation, the Resurrection, and the Communion Service.

9A. Psalm 99:09

1. Parsing and translation

99:09	Polel imperative second person masculine plural of רָם . Trs.: ‘Extol’ exaltate טַשׁוּטֵעַ	רָםְמוּ
	Proper Noun (Tetragrammaton). Trs.: ‘The Lord’ Dominum κύριον	יְהוָה
	Noun masculine plural + first person plural suffix. Trs.: ‘our God’ Deum nostrum τὸν θεὸν ἡμῶν	אֱלֹהֵינוּ
	Conjunction + Hithpa’el imperative second person masculine plural of שָׁקָה Trs.: ‘and (cause yourselves to) worship’ et adore καὶ προσκυνεῖτε	וְהִשְׁתַּחֲוּוּ
	Inseparable preposition + noun masculine singular construct Trs.: ‘to/at (the) mountain of’ in monte εἰς ὄρος	לְהָרִ
	Noun masculine singular + third person masculine singular suffix Trs.: ‘his holiness’ sancto eius αγίου αὐτοῦ	קִדְשׁוֹ
	Conjunction Trs.: ‘for’ quia ὅτι	כִּי־
	Adjective masculine singular Trs.: ‘holy’ sanctus αγιος	קָדוֹשׁ

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	Proper Noun (Tetragrammaton) Trs.: ‘The Lord’ Dominus κυριος	יהוה
	Noun masculine plural + first person singular suffix Trs.: ‘our God’ Deus noster ο θεος ημων	אלהינו
	Translation: ‘Extol the Lord our God and worship at the mountain of his holiness, for holy is the Lord our God.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 99 verse 9 is (3 + 3 + 3).

(b) Psalm 99 verse 5 and the Lord’s holy mountain

Here the Lord’s holy mountain is clearly Mount Zion at Jerusalem. There is a parallel with verse 5 where the people ‘**worship at His footstool for he is holy.**’ Also in the Psalm, worship at the Ark is complemented by ‘worship at the holy mountain.’ Whatever: Worship at or in the Temple is implied here.

B. PSALM 99: LITERARY THEOLOGICAL & INTRODUCTORY MATTERS

1B. Matters of ‘Introduction’

1. The metre of Psalm 99

Psalm 99 has an irregular metrical structure. Its refrains also seem ‘irregular’ in their occurrence as they don’t ‘mark’ the obvious sections of the Psalm.

2. Some general literary and Theological characteristics

Psalm 99 in common with *Psalms* 93, 96, and 97 is a ‘**Yahweh malak**’ psalm i.e.: a ‘**The Lord reigns as king**’ psalm. *Psalm* 99, however, lacks any distinctive parallels with Deutero-Isaiah: (1) *Psalm* 99 does not have any reference to the Lord’s superiority over other gods; (2) No rejoicing by forces of nature is mentioned; (3) The theme of the Lord’s judgement is barely present; (4) There is no mention of the worthlessness of idols here in *Psalm* 99, a feature which led **Kraus** to argue for an early date to this Psalm. However, as we shall see, *Psalm* 99 has much material in common with other Psalms.

3. The structure of Psalm 99

(a) Two parallel sequences

Psalm 99 verse 5 and *Psalm* 99 verse 9 are very similar: Verse 5: ‘**Exalt the Lord our God and worship at his footstool, for He is holy;**’ and Verse 9: ‘**Exalt the Lord our**

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God and worship at His holy hill; for the Lord our God is holy.' The similarity prompts us to look for others, or for a sequence. A popular possibility for reading this Psalm is as two parallel structured sections:

I *Psalm 99:05 Psalm 99:04 Psalm 99:03 Psalm 99:02 Psalm 99:01.*

II *Psalm 99:09 Psalm 99:08 Psalm 99:07b Psalm 99:07a Psalm 99:06*

I have laid these out in reverse order simply because we began with the observation that *Psalm 99* verse 5 and *Psalm 99* verse 9 were congruent.

(b) A deeper analysis

However, much more can be said about the structure of *Psalm 99*.

<i>Psalm 99:01a.</i>	1 st statement (a)	A Yahweh Malak cry
<i>Psalm 99:01b.</i>	1 st exhortation	'Let the people tremble.'
<i>Psalm 99:01c.</i>	1 st statement (b)	'The Lord sits between the Cherubim'
<i>Psalm 99:01d.</i>	1 st exhortation (b)	'Let the earth/land tremble/quake'
<i>Psalm 99:02</i>	2 nd statement	'The Lord is great in Zion'
	Its development	'and high above all people'
<i>Psalm 99:03a.</i>	2 nd exhortation	'Let them praise Thy name'
<i>Psalm 99:03b.</i>	1 st refrain	'for it is holy'
<i>Psalm 99:04</i>	3 rd statement	The Lord, king, justice, and equity
<i>Psalm 99:05a.</i>	3 rd exhortation	'Exalt the Lord ... and worship'
<i>Psalm 99:05b.</i>	2 nd refrain	'He is holy'
<i>Psalm 99:06-99:07</i>	4 th statement	Covenant
<i>Psalm 99:08a.</i>	4 th statement	Special treatment of Israel
<i>Psalm 99:09a.</i>	4 th exhortation	'Exalt the Lord ... worship ...'
<i>Psalm 99:09b.</i>	3 rd refrain	'For the Lord our God is holy.'

2B. The Theology of Psalm 99

1. Psalm 99:01-99:02

(a) Literary genre

Psalm 99:01-99:02 throws the issue directly into the arena: Is this Psalm, according to Herrmann **Gunkel**'s categories an 'Enthronement Psalm' or an 'Hymn of Zion'? (For further information on these categories c.f.: IPICCW B.A./B.D./B.Th. 102 course '*Old Testament II: From Solomon to the Exile*' Unit 2b.) *Psalm 99:02* mentions that **'The Lord is great in Zion'** whilst *Psalm 99:01* makes the (triumphant?) cry **'The Lord reigns!'** widely taken by commentators, especially since the writing of **Sigmund Mowinckel**, as an enthronement cry.

(b) The Tri-sagion

Psalm 99 contains a threefold reference to the Lord as **'holy'**. This is reminiscent of the Tri-sagion (i.e.: **'holy,' 'holy,' 'holy,'**) found in *Isaiah 6:01ff.* (For further information c.f.: IPICCW B.A./B.D./B.Th. 307 course *The Isaiah Denkschrift in Hebrew*, Unit 1.) Hence, many scholars have deduced that *Psalm 99* is a Jerusalem Song of the Seraphim. Was the Tri-sagion, then, also a feature of Jerusalem Festival Worship?

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(c) Inter-textuality

Psalm 99 has strongly Israelite and Isaian features. However, **David** is not mentioned but **Moses, Aaron, Samuel** and hence the Sinai tradition are. Further, the language of the Lord's enthronement seems to be derived from the Canaanite or wider ancient near eastern cultural context into which Israel had settled. (For further details of the Settlement c.f.: *Topics in Israelite History* Unit 2, and *Old Testament I: The Old Testament from Abraham to Solomon* Units 4 and 5.) Nevertheless if so this language has become thoroughly Hebraised and has become a part of Israelite/Judaean Cultic tradition.

(d) The Ark

The presence of The Lord and the praise of the Lord are both connected with the Ark. It is no surprise, therefore, that we find that the history of the Cult and the history of the Ark are somewhat interwoven. This we will now briefly review.

2. The Ark and the Cultus

(a) 1 Samuel 4:04

In *1 Samuel* 4:04 people were sent to the temple at Shiloh, '**and they took from there the Ark of the Covenant of the Lord.**' This title for the Ark continued in use until the time of **King David** (reigned **1000-960 B.C.**): '**So the people sent to Shiloh that they might bring from there the Ark of the Covenant of the lord of hosts who dwells between the Cherubim; and the two sons of Eli, Hophni and Phineas, were there with the Ark of the Covenant of God.**'

(b) 1 Samuel 4:05

This verse records that when the Ark of God came into the camp, all Israel shouted with a great shout so that the earth rang.

(c) 1 Samuel 4:07

'When the Philistines understood that the Ark of God had come into Israel's camp, they were afraid. They said, 'God is come into the camp! Woe to us, for such a thing has not happened before!'

(d) 1 Samuel 4:22

Phineas's wife, daughter in law of Eli the old Israelite priest reacted to the Philistine capture of the Ark of God as she was dying from premature birthing with these words, '**The glory is departed from Israel for the Ark of God is taken.**' These verses show that in the ancient near eastern mind (and particularly that of the Philistines) the Ark and God were very, very closely associated. In the mind of an Israelite woman in *1 Samuel* 4:22 the glory of God and the Ark are synonymous. In *Ezekiel* (written **c.550 B.C.?**) the Glory of God leaves Jerusalem for Babylon as if on a chariot. Israel's glory and the Ark are also synonymous here.

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(e) 2 Samuel 6:02

Here the author of the Books of Samuel identifies the Ark with the Theology of the Name of God: **‘And David arose and went with all the people that were with him from Ba’ale of Judah to bring up from there the Ark of God whose name is called by the name of the Lord of Hosts who dwells between the Cherubim.’** This identification seems also to have been the understanding of the later **king Hezekiah** in *2 Kings* 19:15.

(f) 2 Kings 19:15

Here, in the wake of an aggressive message from **Sennacherib king of Assyria** who was besieging Jerusalem, **Hezekiah** went into the House of the Lord and spread the message before the Lord and prayed: **‘O Lord God of Israel who dwells between the Cherubim, you are the God, even You alone, of all the kingdoms of the earth. You have made heaven and earth. Lord, bow down your ear, and hear; open, Lord, your eyes, and see: and hear the words of Sennacherib which he has sent to reproach the Living God’**

(g) Comment.

It should be clear from the two foregoing texts that from the time of **King David** onward the Ark of God was associated with the Jerusalem Temple. But: What does it mean that the Lord **‘dwells between the Cherubim?’** Who or what are these cherubim according to the *Old Testament*?

3. The Ark and the Cherubim

(a) The Ark

What then was the Ark? What did it look like? The Ark itself was a box constructed according to very specific instructions now recorded for us in the Pentateuch. It was a box, with a lid. It was made for the most part of wood, but with metallic plates inside, and it was carried by four men using two horizontally mounted staves. Because of its composition it seems it acted as a capacitor which if someone touched they discharged. Whether then for that reason or because of direct Divine working, anyone touching it died. On the top on the lid of the Ark were two enormous gold overlaid wooden figures with open wings. The Ark probably stood between two such figures as well, the Ark itself being the ‘inner sanctum’ occupying the space between them.

(b) The Cherubim

What of these ‘creatures’? They were probably ‘winged’ lions that had human faces. Such figures were to be found all over the ancient near east. Their function was that of guardian and they watched over temples, sacred trees and groves,, and they supported royal and divine thrones. Egyptian in origin, they came to Palestine with Egyptianisation which was to be found all over Phoenicia, and later Palestine, Israel, in the Second Millennium B.C.. Subsequently the custom was also adapted into the Assyrian and Babylonian empires. (For pictures c.f.: DVD presentation of IPICCW Foundation Course 22 *Biblical Archaeology* and Unit 5 on Assyria.)

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(c) Isaiah 6:01ff.

A description of the Cherubim is to be found in the opening verses of the *'Isaiah Denkschrift'*: *Isaiah* 6:01ff. in which Isaiah has a vision of the Lord in the Jerusalem Temple: **'In the year that King Uzziah died, I saw the Lord sitting enthroned, high and lifted up. Above Him stood the Seraphim, and his train filled the temple. Each one had six wings, with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another saying, 'Holy, holy, holy is the Lord of Hosts. The whole earth is full of His glory.'** Now the Seraphim in this vision are the two creatures with six wings who are with the enthroned Lord. What of the Cherubim? These are the two figures on the 'mercy seat,' made into its two ends (*Exodus* 25:18). The 'mercy seat' was upon/above the Ark.

(d) Exodus 25:10ff.

Exodus 25:10ff. contains a record of the Lord's instruction to **Moses** for the building of the Ark. **'Thou shalt make an Ark of Shittim wood. Two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height. Thou shalt overlay it with pure gold within and without, and thou shalt make upon it a crown of gold round about Thou shalt make a mercy seat of pure gold: two cubits and a half its length shall be, and its breadth a cubit and a half. And you shall make two cherubim of gold, of beaten work you shall make them in the two ends of the mercy seat. ... And the cherubim shall stretch forth their wings on high, covering the ends of the mercy seat with their wings, and their faces shall look to one another; towards the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat upon the Ark, and in the Ark thou shalt put the testimony that I shall give to thee. And there I will meet with thee, and I shall commune with thee from above the mercy seat, from between the two cherubim which are upon the Ark of Testimony, of all which I give thee in commandment unto the children of Israel.'** Now, *Exodus* 25 in its present form is often thought to have been authored and/or edited long after the building of the Ark. Nevertheless, we have every reason to believe that is an accurate description of how it was. The Ark had disappeared before the material of the alleged 'P' source of the Pentateuch was finally brought together and edited into its present form. Was it burnt by **King Nebuchadnezzar**? Is it still in existence, but lost? Whatever: There is a passage in *'Jeremiah'* debating the ark, and there was certainly no Ark to be found in the Herodian Temple.

(e) Theology of the Cherubim

In *Psalms* 18 verse 16 The Lord rode upon the cherubim and flew. Here he did not **יָשַׁב** the cherubim but **יָרַב**. Some (e.g.: **J.C.L.Gibson** and **John Gray**) have drawn a comparison here with the language of the 'myth of Ba'al' in which Ba'al 'rides' the clouds. But: the Hebrew conception of the cherubim is different. The Cherubim, as for example in Assyria, were thought of as part of a throne, and for the Hebrews, Israelites, and Jews, a part of the Lord's throne.

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(f) Thrones

The thrones of ancient near eastern kings, especially those of Assyria and Babylonia, were as a rule embellished with figures (i.e.: cherubim). A throne would normally have six steps. On another note, carvings have been discovered of Ba'al on the throne of a calf. This would appear to be the significance of the golden calf in the wilderness wanderings story of the Israelites.

(g) In summary

In *Psalm* 99 verse 1 the fact that the Lord is enthroned makes the earth tremble. **G.Von Rad** explains that the Lord's 'holy name' is a reference to his ruling power.

5. Psalm 99 verse 3

The refrain, '**The Lord is holy,**' calls for comment. What is 'holy'? In the *Old and New Testaments* anything reserved or set apart for God could be called 'Holy'.

Now: God's holiness is both overwhelming and attractive. **Rudolph Otto** in his book *The idea of the holy* (c.f.: IPICCW B.A./B.D./B.Th. 502 course '*Philosophy of Religion II*' and Units 6-10) explored the terrifying, fascinating, drawing aspects of the holy. These effects of holiness on humans are summed up in the Hebrew words **קֹדֶשׁ** / **קָדַשׁ**.

6. Psalm 99 verse 4

The Hebrew of *Psalm* 99 verse 4 appears corrupt. Nevertheless, certainties can be drawn. The function of Hebrew kings is to serve the Lord, the Divine King, in maintaining the principles of Justice. If **John Eaton** is right in this surmise, whatever the translation of verse 4, it must refer as a verse to the Davidic Covenant. Incidentally, *1 Kings* 8, The Prayer of Solomon, enlarges on Covenant Theology. As is usual for poetry in prose, which that prayer is, the poetry is older.

7. Psalm 99 verse 5

- (1) *Psalm* 99 verse 7 seems to refer to the Covenant being established, and this covenant was most probably the Sinai Covenant, between the Lord and Israel. Hence we must ask: Was the festival at which this psalm was sung a festival of covenant renewal? Put more specifically: If as our study of *Psalm* 96 seems to suggest, the '**Yahweh Malak**' Psalms are associated with the Feast of Tabernacles, and *Psalm* 99 is such a psalm, does *Psalm* 99 now point us to the Feast of Tabernacles as being a feast of Covenant Renewal? **Artur Weiser** (c.f.: his commentary *Psalms* in the SCM Old Testament Library series) thinks so and wrote his commentary on the psalms in this light. (For further details of **Weiser's** work c.f.: IPICCW 102 B.A./B.D./B.Th. *Old Testament II 'Israel and the Great Powers'* Units 2C and 2D.)
- (2) What about the Lord's footstool here in verse 5? Interestingly, Mount Zion is the Lord's footstool according to *Psalm* 99. How? (a) First of all, notice that 'worship at his footstool' in verse 5 is paralleled with 'worship at His holy hill' in verse 9.

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- Are the two synonymous? Almost certainly. Notice that the Ark historically was in the Jerusalem Temple from the time of **David** until its disappearance, and the Jerusalem Temple was built on the Hill of Zion.
- (3) This is not so strange as it at first sounds. In *Isaiah* 66 verse 1 the Lord speaks of the earth as His footstool: **‘Thus saith the Lord, ‘The Heaven is my throne and the earth is my footstool: Where is the house that you build to me? Where is my place of rest? For all these things my hand has made, and all these things have been,’ says the Lord, ‘But even to this man will I look: to him that is poor and of a contrite spirit, and who trembles at My word.’**
- (4) The account of the building of the first temple (*1 Kings* 8:12ff.) and the Theology of **Solomon’s** consecration prayer are both Deuteronomistic i.e.: they are based on the Theology of the Book of *Deuteronomy*. (For more information about this c.f.: IPICCW B.A./B.D./B.Th. 102 *Old Testament II: Israel from Solomon to the Exile*, and teaching hours 16-18 (Unit 6) on the Book of *Deuteronomy*.) Put simply, whatever is the extension of the Ark is the Lord’s footstool.

8. Psalm 99 verses 6-8: The Covenant

Psalm 99 verses 6 to 8 are about the Blessing of the Covenant in the shape of God’s answer to the prayers, praises, and worship of His people. As a part of the covenant the Lord listens to the intercessions of those who are her guardians within Israel. **Moses**, **Aaron**, and **Samuel** were such intercessors. Interestingly, according to ‘*Jeremiah*’ **Moses** and **Samuel** were great intercessors of the past. **Aaron** is included here too, but as a priest he doesn’t intercede in the way that the other two did. Priests were covenant mediators in another sense (e.g.: the murder of **Queen Athaliah**).

9. Psalm 99 verse 7: The Pillar of Cloud

The pillar of cloud descended and stood at the door of the Tabernacle when **Moses** went in, **‘and the Lord talked with Moses’** in *Exodus* 33 verse 9. This was not the pillar of cloud that went before the people, but the one that stood at the entrance of the Tent of Meeting. This pillar was for the assembly of the people; its purpose was to draw forth the praises of the Lord.

10. Intercessory prayer

Psalm 99 verses six to seven emphasises the Priestly Ministry. The present Christian priestly ministry, both that of all believers and that of the presbyter, also has an emphasis on intercession.

3B. Translation and text critical apparatus

1. Translation

- (1) The Lord reigns! Let the earth tremble!

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- Enthroned upon the Cherubim, let the earth rejoice!
(2) The Lord is great in Zion!
He is exalted over all the peoples!
(3) Let them praise your name great and terrible!
'Holy is He!'
(4) And the strength of the king loves justice
You (singular) have established righteousness!
(5) Exalt the Lord our God! Worship at his footstool!
'Holy is He!'
(6) Moses and Aaron among His priests
And Samuel among those calling on His Name,
- callers out to the Lord – and He answered them!
(7) He spoke to them in the pillar of cloud
They kept His testimony and the ordinance he gave to them.
(8) O Lord our God, you answered them,
You were a forgiving God to them,
Whilst taking vengeance upon their deliberate sins.
(9) Exalt the Lord our God! Worship at the mount of his holiness!
For holy is the Lord our God!

2. Text critical apparatus of Biblical Hebraica Stuttgartensia in translation

- Verse 1:** (a) The Greek Septuagint reads σαλευσθητω for the Hebrew תנוּט, followed by the Aramaic. (σαλευσθητω: 'let it be moved').
- Verse 2:** (a) A few manuscripts of the *Septuagint* (B*min) read אֱלֹהִים ('gods') instead of הָעַמִּים ('the peoples'). (Refer to *Psalms* 95 verse 3, 96 verse 4, and 97 verse 9.)
- Verse 5:** (between the letters a and a) A few manuscripts of the Greek *Septuagint* here put first כִּי ('for' i.e.: γαρ in Greek) before קדוֹשׁ הוּא.
- Verse 7:** A few manuscripts add a ו before שָׁמְרוּ. Biblica Hebraica Stuttgartensia proposes שָׁמְעוּ ('they heard') for שָׁמְרוּ ('they kept').

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UNIT 7: PSALM 95: 'VENITE EXULTEMUS DOMINO'

This Psalm is often known to Anglican Christians as the 'Venite' ('Come') and is a Canticle to be sung before the appointed Psalms at Morning Prayer in the Book of Common Prayer.

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 95

1A. Psalm 95:01

1. Parsing

95:01	Αἶνος ἀγαλλιασώμεθα τῷ κυρίῳ Qal imperative second person masculine plural of קָלַךְ ('he went/walked' less frequently 'came'). Trs.: 'Come (ye)' Venite δευτε	לְכוּ
	Pi'el imperfect first person plural + voluntative He (i.e.: cohortative) of שָׁנַן ('he sang'). Trs.: 'let us sing' laudemus ἀγαλλιασώμεθα	נִרְנְנָה
	Inseparable preposition + Proper Noun (Tetragrammaton) Trs.: 'to The Lord' Dominum τῷ κυρίου	לַיהוָה
	Hiphil imperfect first person plural + voluntative He (i.e.: cohortative) of רָעָה Trs.: 'let us cause/make a joyful-noise' iubilemus ἀλαλαξώμεν	נִרְעִינָה
	Inseparable preposition + noun masculine singular construct. Literally: 'to rock of' Trs.: 'to (the) rock of' Petrae τῷ θεῷ	לְצוּר
	Noun masculine singular first person plural suffix. Trs.: 'our salvation' Iesu nostro τῷ σωτηρίῳ ἡμῶν	יְשׁוּעָנוּ
	Translation: 'Come let us sing to the Lord! Let us make a joyful noise to the rock of our salvation!'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 95 verse 1 is (3 + 3).

(b) נִרְנְנָה

נִרְנְנָה is a cohortative plural. If you are unfamiliar with the cohortative, please re-work the relevant section of **Weingreen**.

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(c) נְרִיעָה

רוע as a verbal root means ‘to shout in homage’. תְּרוּעָה is its accompanying noun, and denotes a cultic shout which is often a ‘shout of triumph’. Triumph, however, leads to homage for the Hebrew mind when thinking of the Lord or the king.

(d) יִשְׁעוּ

ישע is the verb ‘to save’. Its derivative noun is יִשְׁע which is translated by ‘help, rescue, salvation’. In many Targumim manuscripts יִשְׁעֵינוּ is found. This puts ‘salvation / help’ in the plural and may well be a Jewish anti-Christian device.

2A. Psalm 95:02

1. Parsing

95:02	Pi'el imperfect first person plural + voluntative He (i.e.: cohortative) of קָדַם. Trs.: ‘let us come before’ praeoccupemus προφθασωμεν	נִקְדָּמָה
	Noun masculine plural + third person masculine singular suffix. Literally: ‘His faces,’ an Hebrew idiom for ‘his presence’ Trs.: ‘His face’ or His presence’ vultum eius το προσωπον αυτου	פָּנָיו
	Inseparable preposition + noun feminine singular Trs.: ‘with thanksgiving’ in actione gratiam εν εξομολογησει	בְּתוֹדָה
	Inseparable preposition + noun masculine plural. Trs.: ‘with praise songs’ in canticis και εν ψαλμοις	בְּזִמְרוֹת
	Hiphil imperfect first person plural of רוע Trs.: ‘we will make a joyful-noise’ iubilemus αλαλαξωμεν αυτω	נְרִיעַ
	Inseparable preposition + third person masculine singular suffix Trs.: ‘to Him’ ei	לֹו
	Translate: ‘Let us come before His presence with thanksgiving; with praise songs we will make a joyful noise to Him.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 95 verse 2 is (3 + 3).

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(b) קָדַם

קָדַם at root describes ‘in the presence of’ or ‘before’. ‘Let us be in His presence with thanksgiving’ Strictly this should be translated, ‘let us be before His face/in His presence.’ However the English word ‘come’ makes for better English but also has the unintended virtue of emphasising the exhortation continuing over into this verse from verse 1. קָדַם also denotes ‘confrontation’ as the dynamic behind, ‘being in the presence of’. One confronts an enemy, for example, face to face. Here the Lord, who is no enemy, is confronted face to face with thanksgiving.

(c) בְּתוֹדָה

בְּתוֹדָה denotes a ‘song of thanksgiving’.

(d) זָמַר

זָמַר is the verb ‘to sing’. מְזַמֵּר is an ‘accompanied song’ and often occurs in the title of individual Psalms.

3A. Psalm 95:03

1. Parsing

95:03	Conjunction Trs.: ‘For’ quoniam οτι	כִּי
	Noun masculine singular Trs.: ‘God’ fortis θεος	אֱלֹ
	Adjective masculine singular Trs.: ‘great’ et magnus μεγας	גָּדוֹל
	Proper Noun: Tetragrammaton. Trs.: ‘The Lord’ Dominus κυριος	יְהוָה
	Conjunction + noun masculine singular Trs.: ‘and a king’ et rex και βασιλευς	וּמֶלֶךְ
	Adjective masculine singular Trs.: ‘great’ magnus μεγας	גָּדוֹל
	Preposition + noun masculine singular construct. Trs.: ‘above all of’ super omnes επι παντας	עַל-כָּל-
	Noun masculine plural Trs.: ‘gods’ deos τους θεους	אֱלֹהִים
	Translation: ‘For The Lord is a great God, and a great king above all gods’.	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 95 verse 3 is (3 + 4) or (3 + 3 + כִּי)

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(b) גְּדוֹל

If the second גְּדוֹל is omitted, the metre becomes regular (3 + 3). *Biblica Hebraica Stuttgartensia* recommends this.

(c) אֱל

אֱל whilst being the Hebrew word for ‘God’ was also the word that in Ugaritic and the Canaanite dialects denoted the oldest and greatest of the gods of the Canaanite pantheon.

(d) וּמִלְךָ

Some manuscripts omit the ו ‘and’ before וּמִלְךָ.

4A. Psalm 95:04

1. Parsing

95:04	Relative pronoun. Trs.: ‘who’ (Not needed in English) וּ	אֲשֶׁר
	Inseparable preposition + noun feminine singular + third person masculine singular suffix. Trs.: ‘in his hand’ in cuius manus עַן תְּחַיֵּי אֲשֶׁר	בְּיָדוֹ
	Noun masculine plural construct Trs.: ‘the depths of’ fundamenta τὰ περάτα	מְחִקְרֵי
	Noun feminine singular (in pause) Trs.: ‘the earth’ terrae תְּחַיֵּי	אֶרֶץ
	Conjunction + noun feminine plural construct Trs.: ‘and the heights of’ et excelsa καὶ τὰ ὑψηλὰ	וְתוֹעֲפֹת
	Noun masculine plural Trs.: ‘(the) mountains’ montium τῶν ὄρεων	הָרִים
	Inseparable preposition + third person masculine singular suffix Literally: ‘to Him’ Trs.: ‘are his’ ipsius sunt אֲשֶׁר עִשְׂתִּי	לּוֹ
	Translation: ‘In his hands are the depths/corners of the earth, and the strengths/folds/peaks of the mountains are his.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 95 verses 4 and 5 is complicated in each by a prefaced אֲשֶׁר. If these two words are omitted the metres of both are regular (3 + 3).

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(b) מְחַקְרֵי

If the word מְחַקְרֵי is correct in its form as found in the Massoretic Text it must derive from the root חָקַר which means ‘to search/to enquire’. Hence, the *King James 1611 Bible* and the *Scottish psalter* translation found in the Church of England *1662 Prayer Book* has translated ‘the corners of the earth’. Now, this word is an Hapax Legomenon in the *Old Testament*, that is to say, it occurs only once. What are we to make of it? The Greek *Septuagint* (LXX) translates ‘the distant,’ clearly understanding this word as מְרַחֵקִי (note the reversed consonants), and some commentators emend the Hebrew text to this.

R.N. Whybray opines that the Massoretic Text is almost certainly right, and reminds us that the Hebrew root חָקַר has two senses intrinsic in it. The first, centre to its meaning, is ‘enquiry’ although it can occasionally mean its second, ‘depth’. This is probably because it is ‘deep’ things that need to be enquired into or searched.

Can more be said? חָקַר occurs in *Job* 11:07, and its parallel word there defines it as a similitude of ‘hidden’. Incidentally, for those of you studying *1 Corinthians* as your New Testament text, Saint Paul mentions the τα βᾶθη θεοῦ i.e.; ‘the hidden things of God,’ at *1 Corinthians* 2:10. Is this a reminiscence of *Job* 11:07?

Whatever, it is not necessary to ‘twist letters’ here in *Psalms* 95 verse 4. If it means ‘depth’ it is a good parallel to תְּוַעְפֹּת (‘heights/strengths’).

(c) תְּוַעְפֹּת

תְּוַעְפֹּת occurs four times in the *Old Testament*.

- (1) *Numbers* 23:22: ‘God brought them out of Egypt: he has as it were the תועף of an unicorn.’ Here תועף describes the horn of the wild ox, i.e.: the mythical unicorn. ‘Strength’ would be an appropriate translation here.
- (2) *Numbers* 24:08: ‘God brought him forth out of Egypt, he has as it were the תועף of an unicorn. He shall eat up the nations.’ ‘Strength’ is again appropriate here.
- (3) *Job* 22:25: ‘yes, the Almighty shall be your defence, and you shall have תועף of silver.’ So תועף of silver is to be yours. How is this best rendered? ‘Horns,’ ‘strength,’ ‘plenty’?
- (4) *Psalms* 95:04: What do we do here? ‘the strength of the mountains is His,’ ‘The horn of the mountains is His,’ ‘the plenty of the mountains is His?’

It seems that whatever is meant by תועף, it denotes the ‘best’ of that thing – the strength of an ox horn, the value of silver, and so therefore the peak of a mountain? But more has been said. For reasons which are not entirely clear, G.R.Driver has attributed the sense of ‘double’ to this root. Hence he translates *Psalms* 95 verse 4 in the *New English Bible* as, ‘the folds of the hills are his also.’ With this particular problem we ‘pay our money and make our choice.’ How you translate is up to you. All I will say in these notes is that we provisionally translate, ‘In His hand are the depths/corners of the earth, and the strength/folds/peaks of the mountains are His also.’

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5A. Psalm 95:05

1. Parsing

95:05	Relative pronoun + inseparable preposition + third person masculine singular suffix. Literally: 'which to Him'. Trs.: 'is His' cuius est ὅτι αυτου	אֲשֶׁר לוֹ
	Definite article + noun masculine singular. Trs.: 'the sea' mare ἐστιν η θαλασσα	הַיָּם
	Conjunction + third person masculine singular personal pronoun. Trs.: 'and he' (emphatic) ipse και αυτος	וְהוּא
	Qal perfect third person masculine singular + third person masculine singular suffix of עָשָׂה. Trs.: 'and he made it' enim fecit illud εποιησεν αυτην	עָשָׂהוּ
	Conjunction + noun feminine singular Trs.: 'and the dry land' et siccam και την ξηραν	וַיְבָשֶׁת
	Noun feminine plural + third person masculine singular suffix Trs.: 'his hands' manus eius αι χειρες αυτου	יָדָיו
	Qal perfect third person plural in pause of יָצַר. Trs.: 'they formed' plasmaverunt επλασαν	יָצְרוּ
	Translation: 'The sea is his, and <i>He</i> made it, and His hands formed the dry land.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

As with *Psalm* 95 verses 4, the metre of *Psalm* 95 verse 5 is complicated by a prefaced אֲשֶׁר. If this word is omitted the metres of both are regular (3 + 3).

(b) עָשָׂהוּ

עָשָׂהוּ is in pausal form.

6A. Psalm 95:06

1. Parsing

95:06	Qal imperative second person masculine plural of בוא Trs.: 'come (ye i.e.: you plural) Venite δευτε	בֹּאוּ
	Hithpa'el imperfect first person plural of שָׁחָה Trs.: 'let us (cause ourselves to) worship' adoremus προσκυνησωμεν	נִשְׁתַּחֲוֶה

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	Conjunction + Qal imperfect first person plural + voluntative He (i.e.: cohortative) of כָּרַע Trs.: ‘and let us bow down’ et curvemur και προσπεσωμεν αυτου	וְנִכְרַעַה
	Qal perfect first person plural + voluntative He (i.e.: cohortative) of כָּרַךְ Trs.: ‘let us kneel’ flectamus genus και κλαυθσωμεν	וְנִכְרַכַּה
	Inseparable preposition + noun masculine plural construct. Literally to (the) face(s) of Trs.: ‘before’ ante faciem εναντιον	לִפְנֵי
	Proper Noun (Tetragrammaton) Trs.: ‘the Lord’ Dominus κυριον	יְהוָה
	Qal active participle masculine singular + 1 st person plural suffix of עָשָׂה Trs.: ‘our Maker’ factoris nostri του ποιησαντος ημας	עֹשֵׂנוּ
	Translation: ‘Come let us worship and let us bow down, let us kneel before the Lord our Maker.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 95 verse 6 is (3 + 3).

(b) נִשְׁתַּחֲוֶה

נִשְׁתַּחֲוֶה has traditionally been parsed as the Hithpa’el of שָׁחָה (‘Let us cause ourselves to worship’). Since the publication of the Ugaritic corpus following Shaeffer’s discoveries at Ras-as-Shamra in 1929, נִשְׁתַּחֲוֶה has been thought analogous to the Ugaritic שָׁחָה the meaning of which is certain: ‘to bow down to a superior’. Now this is a Lamedh-He verb, hence its perfect tenses should be Lamedh He paradigm. However, no one presently knows which are its root consonants. Whatever, however, נִשְׁתַּחֲוֶה is a cohortative.

(c) וְנִכְרַעַה

וְנִכְרַעַה is Jussive and in pause. כָּרַע means ‘to kneel down’.

(d) וְנִכְרַכַּה

וְנִכְרַכַּה also derives from a verb meaning ‘to kneel’: כָּרַךְ. It is formed on כָּרַךְ (‘a knee’). Now: This word is missing in many manuscripts. The reason seems obvious: it reduplicates its preceding verb. However, the ‘reduplication’ of meaning here was handled differently by the translators of the *Septuagint* (LXX) which substituted the Greek και κλαυθσωμεν (‘and weep’). Did they read וְנִכְרַכַּה (‘and weep’) in the Hebrew?

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Had this word ‘weep’ dropped by haplography from pre-*Septuagint* manuscripts? Had the second kneel also done so?

(e) וַנִּכְרַעַהּ

The *Septuagint* (LXX) adds לוֹ (‘him’) after וַנִּכְרַעַהּ

(f) A refined translation

A refined translation can now be suggested: ‘Come let us bow down and kneel, and weep before the Lord our Maker.’

7A. Psalm 95:07

1. Parsing

95:07	Conjunction Trs.: ‘For’ Quia ὅτι	כִּי
	Third person masculine singular personal pronoun. Trs.: ‘He’ ipse est αυτος εστιν	הוא
	Noun masculine plural + first person plural suffix Trs.: ‘our God’ ο θεος ημων Deus noster	אֱלֹהֵינוּ
	Conjunction + first person plural personal pronoun Trs.: ‘and we’ et nos και ημεις	וַאֲנִיָּהּ
	Noun masculine singular construct Trs.: ‘(the) people of’ populus λαος	עַם-
	Noun feminine singular + third person masculine singular suffix. Trs.: ‘His pasture’ νομης αυτου pascuae	מִרְעִיתוֹ
	Conjunction + noun feminine singular construct Trs.: ‘and (the) sheep of’ et grex και προβατα	וְצֹאֵן
	Noun feminine singular + third person feminine singular suffix Trs.: ‘His hand’ manus eius χειρος αυτου	יָדוֹ
	Definite article + noun masculine singular Trs.: ‘Today’ hodie σημερον	הַיּוֹם
	Hypothetical particle Trs.: ‘if’ si εάν	אִם-
	Inseparable preposition +noun masculine singular + third person masculine singular suffix Trs.: ‘his voice’ vocem eius της φωνης αυτου	בְּקוֹלוֹ
	Qal imperfect second person masculine plural (in pause) of שָׁמַעַ Trs.: you will/would obey/hearken’ audieritis ακουσητε	תִּשְׁמָעוּ
	Translation: ‘For He is our God, and we are the people of His pasture, and the sheep of His hand. O that / If only today you will hear His voice.’	

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2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 95 verse 7 is partially non-existent: verses 7(a), 7(b), and 7(c) are in poetry; whilst verses 7(d) and 7(e) are in prose. Hence the metre of verse 7 is (2 + 2 + 2) + prose.

(b) A watershed: Two sections of Psalm 95

Psalm 95 verse 7 marks the end of the first section of this *Psalm* (*Psalm* 95:01-95:07) and the beginning of the next (*Psalm* 95:08-95:11).

(c) 'Today'

'Today' means historically the act of worship to which the Psalm refers and during which it originated (c.f.: *Psalm* 100 verse 3); but also refers to the moment of the 'Liturgical present' during its liturgical uage.

(d) Word order

When finalising a translation we must bear in mind that the word order of this verse has literary and metaphorical substance and significance.

(e) עַם and צֹאן

עַם and צֹאן occur in the same line together nine times in the *Old Testament* Canon. In five of these occurrences שֹׁאֵן is before and עַם afterwards. Are they in the correct order here? Surely '**we are the sheep of His pasture and the people of His hand**' would make better sense than the, '**we are the people of His pasture and the sheep of His hand,**' of the present Massoretic Text? Here צֹאן is afterwards. Does this consideration help the peculiar problem of the metre here?

(1) The Syriac and Old Latin manuscripts give us a clue. In the Syriac tradition the Hebrew before translation clearly read: עַמּוֹ וְצֹאן מִרְעִיתוֹ i.e.: '**We are His people, and (the) sheep of his pasture.**' Keep that in mind for a moment.

(2) *Psalm* 79 verse 13 and *Psalm* 100 verse 3 both feature 'people' and 'sheep'. In translation they read like this: '**So we thy people and sheep of Thy pasture will give Thee thanks forever. We will shew forth Thy praises to all generations,**' (*Psalm* 79:13); and, '**Know that the Lord, He is God. It is He that has made us and not we ourselves. We are His people and the sheep of His pasture.**' On analogy with these two verses should *Psalm* 95 verse 7 be read like the Syriac?

(3) A reconstruction on these lines of *Psalm* 95 verse 7 which I will put into transliteration for clarity of any non-Hebraist, would be as follows:

Ki Hu' ' lohenu	becomes	Ki Hu' ' lohenu
Wa' nahnu 'am mar 'ito		Wa ' nahnu 'amo so'n mara'ito
W so'n	i.e.:	'For He (is) our God,
		and we (are) His people, sheep of His flock.'

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(f) H.J. KRAUS & G.R. DRIVER: The remainder of verse 7

If we allow this change: what are we to do with the remnant of the verse? ‘His hand, today if you will obey/hear His voice,’ does not make sense. But, it almost makes sense. It seems that something may have fallen out in the course of transmission.

- (1) **H.J. Kraus** suggests that a word has fallen out by Haplography. Which word? Kraus suggests **הַיּוֹם** and hence puts forward: **יָדוֹ הַיּוֹם הַיּוֹם** i.e.: ‘living his hand today.’
- (2) **G.R. Driver**: Driver in the New English Bible assumes **תָּדַעַי** has fallen out i.e.: ‘(O that you would) experience His hand/power today,’ from an Hebrew original reading: **יָדוֹ הַיּוֹם תָּדַעַי** Whybray opts for this.

8A. Psalm 95:08

1. Parsing

95:08	Negative particle + Hiphil imperfect second person masculine plural of קָשָׁה . Trs.: ‘Don’t harden’ nolite indurare μη σκληρυνητε	אַל תִּקְשְׁוּ
	Noun masculine singular + second person masculine plural suffix. Trs.: ‘your (plural) hearts’ corda vestra τας καρδιας υμων	לְבַבְכֶם
	Inseparable preposition + Proper Noun (in pause). Trs.: ‘as at Meribah’ (N.B.: This word can mean ‘provocation’.) sicut in contradictione ως εν τω παραπικρασμω	כַּמֵּתִיבָה
	Inseparable preposition + noun masculine singular construct Trs.: ‘as (a/the) day of’ sicut in die κατά την ημεραν	כִּיּוֹם
	Proper Noun Trs.: ‘Massah’ (N.B.: This word can mean ‘temptation’) temptationis του πειρασμου	מִסָּה
	Inseparable preposition + definite article + noun masculine singular Trs.: ‘in the wilderness’ in deserto εν τη ερημω	בַּמִּדְבָּר
	Translation: ‘Do not harden your hearts as Meribah, like a day of temptation in the wilderness.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 95 verse 8 is (3 + 3).

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(b) 'Meribah'

Meribah was a 'stop-over' place for the Israelites on their Exodus journey from Egypt under the leadership of the Lord through **Moses**. It is mentioned thirteen times in the *Old Testament*, and twice else in 'Psalms'.

(1) **Genesis 13:08: 'Let there be no Meribah ('strife') between your herdsmen and mine.'**

(2) **Exodus 17:07: 'Therefore they called the name of the place 'Massah' ('chiding') and Meribah ('strife').'**

(3) **Numbers 20:13: 'This is the water of Meribah (margin 'strife').'**

(4) **Numbers 20:24: '... at the waters of Meribah'.**

(5) **Numbers 27:14: '... in the strife of the congregation, that is the water of meribah in Kadesh.'**

(6) **Deuteronomy 32:51: 'because you (plural) trespassed against me in the midst of the children of Israel at the waters of Meribah in Kadesh, in the wilderness of Zin; because you (plural) sanctified me not in the midst of the children of Israel.'**

(7) **Deuteronomy 33:08: 'And of Levi he said, 'Your Thummin and your Urim are with your Godly one, who you did prove at Massah, with whom you strove at the waters of Meribah; who said of his father and his mother, 'I have not seen him;...'**

(8) **Psalms 81:07: 'You called in trouble and I delivered you; I answered you in the secret place of thunder; I proved you at the waters of Meribah.'**

(9) **Psalms 106:32: 'They angered Him also at the waters of meribah, so that it went ill with Moses for their sakes.'**

(10) **Ezekiel 47:19: 'And the south side southward shall be from Tamar as far as the waters of Meribath Kadesh, to the brook of Egypt, to the Great Sea.'**

(11) **Ezekiel 48:28: 'And by the border of Gad at the south side southwards, the border shall be even from Tamar to the waters of Meribah-Kadesh, to the brook of Egypt to the Great Sea.'**

The verbal root is used to describe the individual hardening of a heart at *Proverbs* 2:14, but not a corporate group or a nation in '*Proverbs*'. The noun as found here in *Psalms* 95 verse 8 derives from מִרְיָה 'a place of quarrel, judgement,' first used in when the Meribah incident is first recounted at *Exodus* 17:07.

(c) Massah

מָסָה as a noun is derived from נָסָה with the root meaning 'to tempt, to test'. Here, as in the 'Exodus' story, the verb occurs in the next line also.

9A. Psalm 95:09

1. Parsing

95:09	Relative pronoun + Pi'el perfect third person plural + first person singular suffix of נָסָה. Trs.: 'which/when they tested Me' ubi temptaverunt me ου επειρασαν	אֲשֶׁר נִסּוּנִי
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	Noun masculine plural + second person masculine plural suffix Trs.: 'Your fathers' patres vestri οι πατερες υμων	אבותיכם
	Qal perfect third person plural + first person singular suffix of בָּחַן Trs.: 'they proved me' probaverunt εδοκιμασαν	בְּחִנִּי
	Adverb Trs.: 'although, also' et και	גַּם-
	Qal perfect third person plural of רָאָה Trs.: 'they saw' viderunt εδωσαν	רָאוּ
	Noun masculine singular + first person singular suffix of פָּעַל Trs.: 'my work/accomplishment/doing' opus meum τα εργα μου	פְּעָלִי
	Provisional translation: 'When your fathers tested Me, they proved me, also they saw my work.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 95 verse 9 is (3 + 3).

(b) אשר

אֲשֶׁר denotes 'on which occasion,' i.e.: 'when'.

(c) בְּחִנִּי

בְּחִנִּי is from **בָּחַן** which means 'to test, to examine,' and represents the substance of the action of **נָסוּ** by 'your fathers'.

(d) גם

גַּם means 'although/also' or 'even though'.

(e) רָאוּ

רָאוּ is best rendered by an English pluperfect, i.e.: 'they had seen'.

(f) פְּעָלִי

פְּעָלִי is 'my work, my doing.' The versions make this plural. In form this word is either a po'al, a po'oli, or a pe'ali. The *Massoretic Text* reads it as a Po'oli.

(g) Final translation.

So: our final translation of *Psalm* 95 verse 9 now reads, 'When your fathers tempted Me, they tested me even though they had seen my works.'

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10A. Psalm 95:10

1. Parsing

95:10	Numeral plural Trs.: 'Forty' quadraginta τεσσαρακοντα	אַרְבָּעִים
	Noun feminine singular Trs.: 'years' annis ετη	שָׁנָה
	Qal imperfect first person singular of קוּט Trs.: 'I loathed, I grieved over' displicuit mihi προσωχθισα	אָקוּט
	Inseparable preposition + noun masculine singular. Trs.: 'generation' generatio illa τη γενεα εκεινη	בְּדוֹר
	Waw consecutive + Qal imperfect first person singular of אָמַר Trs.: 'and I said' et dixi και ειπα	וְאָמַר
	Noun masculine singular construct. Trs.: 'a people of' populus αι	עַם
	Qal active participle masculine plural construct of תָּעָה Trs.: 'erring' errans πλανωνται	תָּעִי
	Noun masculine singular. Trs.: 'heart' corde τη καρδια	לֵב
	Third person masculine plural personal pronoun. Trs.: 'they' est	הֵם
	Conjunction + third person masculine plural personal pronoun Trs.: 'and they' et και αυτοι	וְהֵם
	Negative particle Trs.: 'not' non ουκ	לֹא
	Qal perfect third person plural of יָדַע Trs.: 'they have known' cognoscens εγνωσαν	יָדְעוּ
	Noun masculine plural + first person singular suffix (in pause) Trs.: 'my ways' vias meas τας οδους μου	דְּרָכֵי
	Translation: 'Forty years I loathed (that) generation and I said, 'A people of erring heart they are, and they have not known my ways.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 95 verse 10 is non-existent, the verse is prosaic but seems incomplete.

(b) שָׁנָה

שָׁנָה ('a year') is singular, despite 'forty years' being indicated.

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(c) אָקוּט

אָקוּט derives from קוּט meaning ‘he loathed’. It is a verb very strong in meaning and is a bi-form of the root קוּז. Its object, as here, takes a בָּ of being loathed.

(d) דָּר

The דָּר in question is the דָּר of the exodus wilderness wanderings who were excluded from the Promised Land.

(e) תָּעִי

תָּעִי is the Qal active participle masculine plural construct of תָּעָה (‘to get lost’) in the sense of being easily distracted. So the people were then תָּעִי with the sense that they were not hence knowing the Lord’s ways.

(f) יָדָעוּ

יָדָעוּ is from יָדָע (‘he knew’) and denotes ‘know’ here in the sense of ‘trust’. **‘The ox may ‘know’ (trust) his master; but Israel does not ‘know’ (trust) God.’**

(g) דֶּרֶךְ

דֶּרֶךְ in Hebrew generally denotes ‘a way’. (1) *Job* 26:14: **‘Behold these are but parts of his ways! But how little a portion is heard of Him! So who can understand the thunder of His power?’** Here *Job* points out that only the outskirts of God’s ways are known. The covenant people, hence, have only an empty knowledge of His deeds. Here in *Job* 26 verse 14, then, as in *Psalms* 95 verse 10, the people knew little of the Lord’s ways. (2) But what precisely is meant by the word ‘way’? Is it the Lord’s attitudes? Is it His responses? In the Ras-as-Shamra texts (i.e.: the Ugaritic corpus) דֶּרֶךְ means ‘power’. Does this help us here with *Psalms* 95 verse 10? Ought we to understand that the Lord’s ‘ways’ are about how the Lord manifests His power? I suggest, ‘Yes!’

(h) בְּדוֹר

The Greek Septuagint (LXX) followed by many commentators reads τῇ γενεᾷ ἐκείνῃ (‘that generation’) assuming the Hebrew בְּדוֹר הַהוּא.

(i)

The Septuagint (LXX) and some manuscripts substitute עַד for עַם, reading, ‘while erring in their hearts they have not known ...’. Or: were they in fact originally reading לְעַד (‘for ever’).

(j) Metre

The addition of לְעַד and הַהוּא (‘forever’ and ‘that’) would make *Psalms* 95 verse 10 metrically (3 + 3) + (3 + 3).

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11A. Psalm 95:11

1. Parsing

95:11	Relative pronoun. Trs.: 'who' et וַ	אֲשֶׁר
	Niphal perfect first person singular of שָׁבַע Trs.: 'I swore' iuravi ῶμωσα	וְשָׁבַעְתִּי
	Inseparable preposition + noun masculine singular. Trs.: 'in my wrath/anger' in furore meo ἐν τῇ ὀργῇ μου	בְּאַפִּי
	Emphatic negative particle Trs.: 'hence won't' ut non עַ	אֵם
	Qal imperfect third person masculine plural of בָּוֵא Literally: 'They will enter' Trs.: 'they will enter' introirent εἰσελεύσονται	יָבֹאוּ
	Preposition Trs.: 'into' in עַ	אֶל
	Noun feminine singular + first person singular suffix. Trs.: 'my rest/inheritance' requiem meam τῇ καταπαυσιν μου	מְנוּחָתִי
	Translation: 'whom I swore in my wrath they hence won't enter into my inheritance.'	

2. Verse by verse prolegomenon to exegesis

(a) אֲשֶׁר

אֲשֶׁר is used here of 'which' in the sense of 'in which connection'. The Greek Septuagint (LXX) has **ὅς** ('who'/'that' masculine singular).

(b) אֵם

The use of אֵם in this verse calls for comment. (1) When אֵם is used as an imperative, a positive verb + אֵם means 'do **not** do;' whilst a negative verb + אֵם means 'do do'. This is not at first sight the logical way around. (2) When used in connection with a curse (as here) אֵם is used in a similar manner: (3) אֵם + a positive verb in a curse with no לוֹ signifies 'you shall **not** do something,' whereas אֵם־לֹא + a positive verb in a curse signifies 'you **shall** do something;' i.e.: a *negative* is used for positive assertion, and a *positive* is used for negative assertions.

(c) מְנוּחָתִי

מְנוּחָתִי is from נוּחַ 'to enter an inheritance'. It has a feminine ending and is prefixed with מְ.

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(d) 'They'

'They' describes the previous generation whom the Lord prevented from entering into the Promised Land.

(e) A parallel with Deuteronomy 12:09

Psalm 95 verse 11 and the use of נָחַם within it has a parallel in *Deuteronomy* 12:09: 'For you (plural) are not as yet come to the rest and to the inheritance which the Lord your God gives to you.' Here then in *Psalm* 95 we find a Deuteronomic Theology of God's peoples' inheritance of the land he promised them.

B. INTRODUCTORY, LITERARY, AND THEOLOGICAL CONSIDERATIONS

1B. Literary considerations

1. The two parts of Psalm 95

(a) The 'sections'

Psalm 95 appears to be in two distinct portions: *Psalm* 95:01-95:07a: An Hymn; and *Psalm* 95:08-95:11 in which God speaks giving a warning to obedience. *Psalm* 95:07b, coming between these parts, is a small exhortation to listen to God.

(b) A source critical consideration

The question has to be asked: Is *Psalm* 95 in fact two Psalms put together? If so, why have they been put together? Three scholars have at least partially answered this question. But before we review their work a further question must be asked that will in its turn give a clue to the answer of those asked so far. It is this: what kind of worship does *Psalm* 95 pre-suppose? The structure of *Psalm* 95 will help us with this.

2. The structure of Psalm 95 Part I

Psalm 95:01-95:02: Exhortation to sing to the Lord and heartily rejoice in God our saviour.

Psalm 95:03: A thematic statement beginning with כִּי 'for' giving the reason for the worship: 'For the Lord is a great God and a great King above all gods.'

Psalm 95:04-95:05: Elaboration of the thematic statement: 'In His hand are all the ends of the earth and the strength of the hills is His also.'

Psalm 95:06: An exhortation to worship: 'Come, let us worship and bow down and kneel before the Lord our Maker.'

Psalm 95:07a. A reason for worship which ends abruptly: 'For He is the Lord our God and we the people of His pasture and sheep of His hand.'

Thus far the first part, what of the second part?

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3. The structure of Psalm 95 Part II

Psalm 95:08-95:11: An oracle: 'Word of the Lord'. This would have been spoken by a priest or prophet and is in the first person.

2B. Liturgical considerations

1. Commentators and the content of Psalm 95

- (a) **SIGMUND MOWINCKEL:** Mowinckel thought that *Psalm* 95 was an enthronement Psalm of the King.
- (b) **A.KISSANE:** Kissane thinks of *Psalm* 95 as the 'Psalm of a new beginning' in the Israelite Covenant renewal festival.
- (c) **H.KRAUS:** Kraus is rather more specific. *Psalm* 95 is a Psalm for use before a service of worship when (a) worshipper(s) enter the Jerusalem Temple. Kraus hence classifies *Psalm* 95 as an 'Entrance Liturgy'.
- (d) **R.N.WHYBRAY:** Whybray notes that *Psalm* 95 has affinities with *Psalm* 15 and *Psalm* 24. The former speaks of who can come to the Hill of the Lord, the latter about 'those who ascend into the Hill of the Lord,' calling on the gates to 'lift up their heads,' and hailing the Lord as '**Lord of Hosts**' and '**King of Glory**'. Incidentally, *Psalms* 80 and 81 contain reminiscences of the *Decalogue*. Given this context: What of the Theology of *Psalm* 95?

2. The Theology of Psalm 95

(a) Psalm 95 verse 1

Psalm 95 verse 1 states that God is the rock of our salvation. Now: A rock signifies strength. Is this rock imagery informed by the rock of the Temple, i.e.: Mount Zion's Moriah rock?

(b) Psalm 95 verse 3

Psalm 95 verse 2 states that the Lord is the Great 'El. 'El in Canaanite and surrounding pantheons was the kindly somewhat remote, benevolent Creator of the world at their head. (For further details c.f.: the work of Otto Eissfeldt in *Journal of Semitic Studies* volume 1). Originally אֱל and יהוה were distinct deities (c.f.: *Genesis* 14:20ff. and the oath that Abraham swore to the Lord in the presence of Melchizedek King of Salem was was priest of 'El where Abram identifies the two as one and the same being. *Genesis* 14:22f. shows that from earliest time efforts were being made to identify the two. By the time of *Deutero-Isaiah* (c.f.: PICC B.A./B.D./B.Th. degree Courses 304 and 306 *Isaiah* 40-45 in *Hebrew*' and *Isaiah* 49-53 in *Hebrew*'), אֱל was an epithet of the Lord. On this note, John Day raises the question as to whether *Psalm* 82 suggests that אֱל was at one time thought of as superior to יהוה. However, such a reading seems very unlikely given the distinctiveness of Israel's God. When listening to *Psalm* 95 one

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must ascertain how far the equation had come about. The general feeling amongst commentators is that the equation is full and fluent.

(c) Psalm 95 verse 4

In addition to being Creator of the world the Canaanites and other surrounding peoples also considered **לַאֲדֹנָי** king of the underworld. *Psalm* 95 verse 4 makes it plain that Israelite worshippers consider the Lord to be this.

(d) Psalm 95 verse 6

The Lord created sea and dry land (verse 5) , but he also created ‘us’ (i.e.: Israel as a human society). Is this verse part of a credal tradition? Whatever our answer, *Psalm* 95 verse 6 rings of *Deuteronomy* 32 verse 36: **‘Do you so requite the Lord O foolish unwise people? Is not He your Father who bought you? Has He not made and established you?’**

(e) Psalm 95 verse 7

There are many ‘today’s in *Deuteronomy* calling for an immediate personal response, as here.

(f) Psalm 95 verse 8

The mention of Massah and Meribah can only mean that that part of the Exodus story was known to the Psalmist. *Psalm* 95 should be expounded with this in mind.

(g) Psalm 95 verse 11

The generation excluded from rest consisted of **Moses** and His contemporaries. ‘Rest’ in God’s promise for the believer in communion with Him.

3. A Theological perspective on Psalm 95

The Theology of *Psalm* 95 could equally be that of a Psalm or that of a Deuteronomist. The promised ‘rest’ remains unfulfilled in Judaism. The *Epistle to the Hebrews* makes plain that for the old covenant people, **‘There is still a rest for the people of God,’** if they wish to obey Him. The Temple was in some sense a ‘rest’ for the Lord and His people (c.f.: *Psalm* 91). **G.Von-Rad** explores *Psalm* 95 in his article, ‘There remains a rest for the People of God,’ in *‘The Problem of the Hexateuch and other essays,’* London: Oliver and Boyd, German **1958**, English translation **1966**, SCM paperback edition **1984**.

3B. Translation and Text Critical apparatus

1. Psalm 95 in English translation

- (1) ‘Come! Sing to the Lord! Let us make a joyful noise to the rock of our salvation.
- (2) Let us come before His presence in thanksgiving, in praise songs we will make a joyful noise to Him.

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- (3) For the Lord is a great God and a great king above all gods.
 (4) In His hand are the depths of the earth, and the folds of mountains are his also.
 (5) The sea is His and he made it, and His hands formed dry land.
 (6) Come! Let us worship and bow down, and kneel before the Lord our maker.
 (7) For He is the Lord our God and we are His people, sheep of His flock. O that you would know His power today!
 (8) Do not harden your hearts like Meribah, like the day of Massah in the wilderness
 (9) when your fathers tempted Me, they tested me even though they saw my work.
 (10) Forty years I loathed that generation, and I said, 'Forever erring in their hearts, they have not known my ways.'
 (11) Wherefore, I have sworn in my wrath, they should not enter into My rest.'

2. The Text critical apparatus of Biblica Hebraica Stuttgartensia in translation

- Verse 1:** (a) Many Targumim manuscripts read יִשְׁעֵינוּ ('our salvation'), a plural, instead of יִשְׁעֵנוּ ('our salvation'), a singular.
- Verse 2:** (a) The Septuagint and Syriac place a ו ('and') before נָרִיעַ.
 (b) A few manuscripts read נָרִיעָה sustaining the Jussive into the second half line.
- Verse 3:** (a) A few manuscripts omit the ו at the beginning of וּמָלָךְ.
 (b) It is proposed that גְּדוֹל be deleted for metrical reasons.
- Verse 4:** (a) אֲשֶׁר is omitted in many manuscripts, and should probably be deleted for metrical reasons.
 (b) Septuagint manuscripts read מְרִחְקֵי ('distances of') here for the Hebrew hapax legomenon מִתְקַרִי ('corners of/depths of').
- Verse 5:** (a) אֲשֶׁר is probably to be deleted for metrical reasons.
- Verse 6:** (a) The Septuagint and some Syriac manuscripts, add αὐτῷ ('to Him') i.e.: לוֹ after נִבְרָכָה ('and kneel to').
 (b) נִבְרָכָה is omitted in two manuscripts, and in some manuscripts of the Syriac it is preceded by the copula ו ('and'). The Septuagint also adds καὶ κλαθσωμεν ('and weeping') clearly reading וְנִבְכָּה.
- Verse 7:** (a) The Syriac reads עַמּוֹ וְצֹאֵן מִרְעִיתוֹ ('His people and sheep of His pasture') for Massoretic Text 'people of his pasture and sheep of His hand.' The Targumim follow this. *Psalm* 79 verse 13 and *Psalm* 100 verse 3 (c.f.: below) provide congruence to the Syriac reading.
 (b) It is suggested that this is transposed.
 (c) It is proposed that דְּעִי which dropped out by haplography be included.

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Verse 9: (a) פְּעָלֵי is plural in the versions.

Verse 10: (a) The Septuagint and Syriac read τη γενεα εαεινη ('with that generation') i.e.: בְּדוֹר הָהוּא.

(b) Some manuscripts have עַד 'forever' and the Septuagint similarly reads 'αει

Verse 11: (a) The Septuagint, followed by the Syriac, reads 'ως ('who') reading פְּאִשָּׁר for Hebrew אִשָּׁר.

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UNIT 8: PSALM 100: 'JUBILATE DEO'

This Psalm is often known to Anglican Christians as the Jubilate Deo, is an alternative Canticle to 'Benedictus' and like it appointed to be sung after the Second Lesson at Morning Prayer in the 1662 Book of Common Prayer.

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 100

1A. Psalm 100:01

1. Parsing

100:01	Noun masculine singular. Trs.: 'A Psalm' Canticum Ψαλμος	מְזִמּוֹר
	Inseparable preposition + noun feminine singular. Trs.: 'of thanksgiving / for a thank-offering' in gratiam actione εις εξομολογησιν	לְתוֹדָה
	Hiphil imperative second person masculine plural of רוע Trs.: 'Make a joyful-noise' Jubilate Αλαλαξατε	הָרִיעוּ
	Inseparable preposition + Proper Noun (Tetragrammaton) Trs.: 'to The Lord' Domino τῷ κυρίῳ	לַיהוָה
	Noun masculine singular construct. Trs.: 'all of' omnis πασα	כָּל
	Definite article + noun feminine singular. Trs.: 'the earth / the land' terra η γη	הָאָרֶץ
	Translation: 'A Psalm for a thanksgiving. Make a joyful-noise to the Lord all of the earth.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 100 verse 1 is (3 + 3 + 3)

(b) מְזִמּוֹר

The title for *Psalm* 100 is מְזִמּוֹר ('a song, an hymn'). לְתוֹדָה is best translated 'of thanksgiving'. The particle לְ which means 'to/for' in Hebrew also meant 'of' in Ugaritic.

(c) Regulations for the thank-offering

Does the title of *Psalm* 100 set it in the context of the regulations for the thank-offering as found in *Leviticus* 7:12-7:15 or from *Amos* 4:05? *Amos* 4:05 reads, '**Burn leavened bread as a thank-offering and bring about your freewill offerings. Boast about them, you Israelites, for this is what you love to do.**' *Leviticus* 7:12-7:15 reads, '**These**

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are the regulations for the peace offering a person may present to the Lord. If he offers it as an expression of thanksgiving, then along with this thank-offering he is to offer cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well kneaded and mixed with oil. Along with his peace offering of thanksgiving he is to present an offering of cakes of bread made with yeast. He is to bring one of each kind as an offering, a contribution to the Lord; it belongs to the priest who sprinkles the blood of the peace offerings. The meat of this peace offering must be eaten on the day that it is offered. He must leave none of it until morning.’ The former of these texts was sometimes assumed the older, especially by those who held to the now largely discredited documentary hypothesis explanation for the origins of the Pentateuchal material.

2A. Psalm 100:02

1. Parsing

100:02	Qal imperative second person masculine plural of עָבַד. Trs.: ‘Serve (you plural)’ servite δουλεύσατε	עָבְדוּ
	Direct object sign + Proper Noun (Tetragrammaton). Trs.: ‘The Lord’ Domino τῷ κυρίῳ	יְהוָה
	Inseparable preposition + noun feminine singular. Trs.: ‘with gladness’ in laetitia ἐν εὐφροσυνῇ	בְּשִׂמְחָה
	Qal imperative second person masculine plural of בָּא Trs.: ‘Come’ ingredimini εἰσελθατε	בָּאוּ
	Inseparable preposition + noun masculine plural + third person masculine singular suffix Trs.: ‘to His presence’ coram eo ἐνώπιον αὐτοῦ	לִפְנֵי
	Inseparable preposition + noun feminine singular Trs.: ‘with a song’ in laude ἐν ἀγαλλιασει	בְּרִנָּה
	Translation: ‘Serve the Lord with gladness: Come to his presence with a song’.	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 100 verse 2 is (3 + 3 + 3).

3A. Psalm 100:03

1. Parsing

100:03	Qal imperative second person masculine plural of יָדַע	יָדְעוּ
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	Trs.: 'Know' scitote γινωτε	
	Conjunction. Trs.: 'that' quoniam οτι	כי
	Proper Noun (Tetragrammaton) 'The Lord'. Trs.: 'The Lord' Dominus κυριος	יהוה
	Third person masculine singular personal pronoun. Literally: 'he'. Trs.: 'He (is)' ipse est αυτος εστιν	הוא
	Noun masculine plural Trs.: 'God' Deus ο θεος	אלהים
	Third person masculine singular personal pronoun. Literally: 'He' Trs.: 'He' or 'It is He' (Emphatic) ipse αυτος	הוא
	Qal perfect third person masculine singular of עשה + first person plural suffix. Trs.: 'He has made us' fecit nos εποιησεν ημας	עשנו
	<i>Kethib</i> : Conjunction + negative particle Trs.: 'and not' και ουχ <i>Qere</i> : Conjunction + inseparable preposition + third person masculine singular suffix. Literally: 'to Him' Trs.: 'His' et	ולא ולו
	First person personal pronoun. Trs.: 'we' (GK 103g) ipsius sumus ημεις	אנחנו
	Noun masculine singular + third person masculine singular suffix Trs.: 'His people' populus eius λαος αυτου	עמו
	Conjunction + noun feminine singular construct Trs.: 'and (the) sheep of' et grex και προβατα	ובצן
	Noun feminine singular + third person masculine singular suffix Trs.: 'His pasture' της νομης αυτου pascuae eius	מרעיתו
	Translation <i>Kethib</i> : 'Know that the Lord, He is God. It is He who made us, not we ourselves, His sheep and His pasture.' Translation <i>Qere</i> : 'Know that the Lord, He is God, it is He who made us, and we are His, his sheep and His pasture.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 100 verse 3 is (3 + 3 + 3)

(b) Theology

This verse emphasises: 'The Lord, *He* is God.'

(c) Kethib and Qere.

There is a strong variant reading between Kethib and Qere here in a similar manner to *Isaiah* 9 verse 3. The Kethib (the written text) reads, 'He made us and not we

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ourselves,’ whereas the Qere (the margin note instructing how to read the word) ‘He made us, and we belong to Him.’ I have no preference. Both have a strong attestation.

4A. Psalm 100:04

1. Parsing

100:04	Qal imperative second person masculine plural of בוא Trs.: ‘Come (ye) / Enter (ye)’ ingredimini εισελθατε εις	בֹּאוּ
	Noun masculine plural + third person masculine singular Trs.: ‘His gates’ portas eius τας πυλας αυτου	שַׁעֲרָיו
	Inseparable preposition + noun feminine singular Trs.: ‘with thanksgiving’ in gratiarum actione εν εξομολογησει	בְּתוֹדָה
	Noun feminine plural + third person masculine singular suffix Trs.: ‘His courts’ atria eius εις τας αυλας αυτου	הַצִּדְתָּיו
	Inseparable preposition + noun feminine singular Trs.: ‘with praise’ cum laude εν υμνοις	בְּתִהֲלָהּ
	Hiphil imperative second person masculine plural of ידה Trs.: ‘Be thankful’ confitemini εξομολογισθε	הוֹדוּ
	Inseparable preposition + third person masculine singular suffix Trs.: ‘to Him’ autō	לוֹ
	Pi’el imperative second person masculine plural of ברכ Trs.: ‘bless’ et benedicite αινετε	בְּרַכּוּ
	Noun masculine singular + third person masculine singular suffix Trs.: ‘His name’ nomini eius το ονομα αυτου	שְׁמוֹ
	Translation: ‘Enter His gates in thanksgiving his courts in praise, be thankful to Him, bless His Name.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 100 verse 4 is (3 + 3 + 3)

(b) ‘gates and courts’

The gates and courts here are those of the Jerusalem Temple.

3A. Psalm 100:05

1. Parsing

100:05	Conjunction + Adjective Trs.: ‘For ... good’ quia bonus ότι χρηστος	כִּי טוֹב
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	Proper Noun (Tetragrammaton) Trs.: 'The Lord' Dominus κυριος	יהוה
	Inseparable preposition + noun masculine singular Trs.: 'for ever' in sempiternum εις τον αιωνα	לעולם
	Noun masculine singular + third person masculine singular suffix Trs.: 'His steadfast love' misericordia eius τα ελεος αυτου	חסדו
	Conjunction + preposition + noun masculine singular Trs.: 'and until generation' et usque ad generationem και εως γενεας	ועד-דר
	Conjunction + noun masculine singular Trs.: 'and generation' et generationem και γενεας	ודר
	Noun feminine singular + third person masculine singular suffix Trs.: His faithfulness' fides eius η αληθεια αυτου	אמונתו
	Translation: 'For the Lord is good, His steadfast-love forever, and His faithfulness to generation after generation.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 100 verse 5 is (2 + 2 + 3)

B. INTRODUCTORY, LITERARY, AND THEOLOGICAL CONSIDERATIONS

1B. Literary considerations

1. Sitz-im-Leben of Psalm 100

As with *Psalm* 95, 'Jubilate Deo' appears to have its sitz-im-leben (i.e.: setting-in-life) as the hymn (to music) of a processional for temple entry. Hence, 'Jubilate Deo' seems to have its context in a festive atmosphere.

2. The form of Psalm 100

The literary form of *Psalm* 100 is relatively simple to analyse:

Verse 1 and 2: Exhortation

Verse 3: Theological statement about God

Verse 4: Exhortation

Verse 5: Theological statement about God

Is this Psalm a liturgy? Or, is it, like *Psalm* 24 an antiphonal dialogue?

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3. Psalm 100 as worship or liturgy

Is *Psalm* 100 a confession to the priests or a Hymn of praise to God or both? Or: Is it rather a ‘sacrifice of praise’?

2B. Theological considerations

1. The Theological flavour of Psalm 100

Verse three begins with the imperative, ‘**Know that The Lord is God.**’ Of what import is this verb? At the centre of the ‘*Kings*’ narrative the prophet **Elijah** prays that the people may ‘**know**’ The Lord God. He prayed that God would answer in such a way that God’s people from then on would ‘know Him’. Such a ‘knowing’ has implicit within it a decision for the Lord’s covenant and a commitment to his ways.

2. The Theological language of Psalm 100

In *Psalm* 100 there is a transfer of language from a description of creation to that of the creation of a nation. There is a similarity here with ‘*Ezekiel*’ where Israel, in her formative period, is called a ‘**nation in the wilderness.**’

3B. Translation of Psalm 100 and its accompanying BHS apparatus

1. Translation

A Psalm of thank-offering.

- (1) Make a joyful-noise to the Lord all the earth!
- (2) Serve (ye) The Lord with gladness! Come into His presence with a song!
- (3) Know that The Lord, He is God: It is He that made us, not we ourselves, we are His sheep and His Pasture.
- (4) Enter (ye) His gates with thanksgiving, His courts with praise. Be thankful to Him, bless His name.
- (5) For the Lord is great, His steadfast love forever, His faithfulness from generation to generation.

2. Biblica Hebraica Stuttgartensia in translation

Verse 3: (a) Read with many manuscripts, *Aquila*, the *Jerusalem Targum*, and as the Qere: **יְהוָה**.

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UNIT 9: PSALM 94

A. PARSING, TRANSLATION AND PRELIMINARY EXEGESIS OF PSALM 94

1A. Psalm 94:01

1. Parsing

94:01	Ψαλμος τω δαυιδ τετραδι σαββατων	אל-
	Noun masculine singular construct Trs.: 'God of' Deus o θεος	
	Noun feminine plural Trs.: 'vengeances' ultionum εκδικησεων	נקמות
	Proper Noun (Tetragrammaton) (vocative use) Trs.: '(O) Lord' Domine κυριος	יהוה
	Noun masculine singular construct Trs.: 'God of' Deus o θεος	אל
	Noun feminine plural Trs.: 'vengeances' ultionum εκδικησεων	נקמות
	Hiphil imperative second person masculine singular (in pause) of יָסַע Trs.: 'shine forth' (<i>Gesenius Kautzsch</i> /422) ostendere επαρησιασατο	הוֹסִיעַ
	Translation: 'God of vengeance, The Lord; God of vengeance, shine forth!'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 1 is (3 + 3). *Psalm* 94 as a whole has a regular metre of (3 + 3). Did it ever originally have anything else? Where there is no (3 + 3) it appears instead to be thorough prose.

(b) נקמות

Here God is the 'avenger'. The plural of this noun is *not* a plural of intensity. Rather, it denotes the *number* of the Lord's acts in the past – i.e.: many.

(c) הוֹסִיעַ

Most commentators parse this as an imperative and suggest that an ה has dropped out by haplography. But is this necessary? As it stands this word is a perfect Hiphil of יָסַע . It is then neither a cohortative nor an imperative. But: It sits awkwardly in its present context. Hence, by analogy with *Deuteronomy* 33 verse 2 and *Psalm* 50 verse 2 it has been proposed that it be rendered הוֹפִיעָה with the final ה having been lost by haplography.

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- (1) **Deuteronomy 33:02:** ‘And Moses said, ‘the Lord came from Sinai, and rose up from Se’ir to them; he shined forth from Mount Paran, and he came with ten thousands of His saints. From His right hand went a fiery law for them.’
- (2) **Psalm 50:02:** (For a final exegesis of this verse c.f.: PICC B.A./B.D./B.Th. course ‘*The Elohistic Psalter in Hebrew: Psalms 42-55*’). ‘Out of Zion the perfection of beauty, God has shined.’

יָסַע is used of ‘shining Theophany’ at *Deuteronomy 33:02*. *Psalm 50:02* says, ‘The Lord has shined forth from Zion.’

2A. Psalm 94:02

1. Parsing

94:02	Niphal imperative second person masculine singular of נָשָׂא. Trs.: ‘Arise’ elevare <i>υψωθητι</i>	הִנָּשָׂא
	Qal active participle masculine singular of שָׁפַט. Trs.: ‘judging’ qui iudicas <i>ο κρινων</i>	שֹׁפֵט
	Definite article + noun feminine singular Trs.: ‘the land, earth’ terram <i>την γην</i>	הָאֲרֶץ
	Hiphil imperative second person masculine singular of שׁוּב. Trs.: ‘return, render, reward’ redde <i>αποδος</i>	הָשֵׁב
	Noun masculine singular Trs.: ‘their desert’ vicissitudinem <i>ανταποδοσιν</i>	גְּמוּלָה
	Preposition Trs.: ‘upon’	עַל
	Adjective masculine plural Trs.: ‘(the) proud men’ superbis <i>τοις υπερηφανοις</i>	גִּבְרִיִּם
	Translate: ‘Arise, Judge of the earth, and return their desert/deserving/accomplishment upon the proud.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm 94* verse 2 is (3 + 3).

(b) שָׁפַט

שָׁפַט is from שָׁפַט (‘to judge’). This is its normative sense in Biblical Hebrew. However, here in the context of *Psalm 94* verse 2 שָׁפַט seems to be much nearer the Ugaritic sense of this same root: ‘to rule’.

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(c) הָשִׁב

הָשִׁב is the Hiphil imperative of שׁוּב ('return') having here the more particular meaning 'pay back'.

(d) גָּמֹל

גָּמֹל is drawn from the root גָּמַל which means 'to do something completely'. (There is a parallel here with the sense conveyed by the English saying, 'done to death'.

(e) גָּאִים

גָּאִים derives from גָּאָה ('to be proud'). Its singular is גָּאָה.

3A. Psalm 94:03 and 94:04

1. Parsing

94:03	Preposition + interrogative particle Literally: 'Until my what?' Trs.: 'How long?' usquequo εως ποτε	עַד־מָתִי
	Adjective masculine plural. Literally: 'wicked men' Trs.: 'the wicked' impīi αμαρτωλοι	רָשָׁעִים
	Proper Noun (Tetragrammaton)(Vocative use) Trs.: 'Lord' Domine κυριε	יְהוָה
	Preposition + interrogative particle. Literally: 'until my what?' Trs.: 'How long?' usquequo εως ποτε	עַד־מָתִי
	Adjective masculine plural. Literally: 'wicked-ing (masc.pl.)' Trs.: 'the wicked' impīi αμαρτωλοι	רָשָׁעִים
	Qal imperfect third person masculine plural of עָלָז. Trs.: '(they) shall exult' exultabunt καυχησονται	יַעֲלִזוּ
	Hiphil imperfect third person masculine singular of נָבַע Trs.: '(they) shall pour out' fluent φθειξονται	נִבְעוּ
	Pi'el imperfect third person masculine plural of דָּבַר. Trs.: '(they) shall speak' loquentes και λαλησουσιν	יִדְבְּרוּ
	Adjective masculine singular Trs.: 'arrogance' Antiquum αδικιαν	עֲתָק
94:04	Hithpa'el imperfect third person masculine plural of אָמַר Trs.: 'they speak for themselves / they boast themselves' λαλησουσιν	יְתַאֲמְרוּ
	Noun masculine singular construct + Qal active participle masculine plural construct of פָּעַל Trs.: 'all of workers of /all of doers of' omnes qui operantur παντες εργαζομενοι	כָּל-פֹּעֲלֵי
	Noun masculine singular Trs.: 'evil' iniquitatem την ανομιαν	עוֹן

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	Translation (verse 3): ‘Until when, O Lord, until when shall the wicked exult?’ Translation (verse 4): ‘they speak, they pour out arrogance, all doers of wickedness boast themselves.’	

2. Verse by verse prolegomenon for exegesis: Psalm 94:03

(a) Metre

The metre of *Psalm* 94 verse 3 and 4 is (3 + 3).

(b) עַד-מָתַי

עַד-מָתַי is a poetic ‘when.’ In this longer form is a regular cry of a complaining person.

(c) יַעֲלוּ

יַעֲלוּ is the Qal imperfect third person plural of עָלוּ (‘to exult’). It can be used in the *Old Testament* particularly to denote ‘high-praise’ by worshippers, or, conversely, the ‘sneering of the wicked’. However, the position of this verb at the end of verse 3 is unusual. It serves to emphasise all the other elements in the sentence, and ultimately, this verb itself as well! Or, is there another explanation?

(d) W.F.ALBRIGHT: The verb at the end of the sentence and its significance.

W.F.Albright et.al., i.e.: representatives of the Albright ‘school’ of scholarship examined all sentences in the classical Hebrew corpus that end with a verb. They conclude that the presence of the verb at the sentence end was not related to matters of emphasis. Rather: The verb at the end of the Hebrew sentence is an example of a different – and very early – Hebrew sentence structure. Hence, Albright et.al. have assigned a very early dating to *Psalm* 94.

3. Verse by verse prolegomenon for exegesis: Psalm 94:04

(a) A second characteristic sentence structure.

Psalm 94 verse 4 has within it two co-ordinated verbs with עָתָק (‘arrogance’) as their object.

(b) יִבְעֵוּ

יִבְעֵוּ derives from the verb root בָּעַע and denotes ‘bubbling’ i.e.: the sound of a fast moving stream of water. Within the *Old Testament* this word *always* occurs in the plural and is *always* used metaphorically.

(c) עָתָק

What exactly is meant by the adjective עָתָק?

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(1) **1 Samuel 2:03:** *I Samuel 2:03* reads in translation: ‘**Do not talk so proudly or let your mouth speak עֲתָק For the Lord is a God who knows, and deeds are weighed by Him.**’ Also:

(2) **Psalm 31 verses 18f.:** ‘... the lying lips ... which speak עֲתָק’

(3) **Psalm 75:05f.:** ‘**Your horn on high, speak not with a עֲתָק neck.**’

Now: In *Psalm 31:18f.* עֲתָק is paralleled with שָׁקֵר (‘lies’) whilst in *Psalm 75* ‘speak not’ is paralleled with a עֲתָק neck, yielding a contextual meaning of ‘arrogance, wickedness.’ The Greek *Septuagint* (LXX) renders עֲתָק here by **αδικιαν** (‘unrighteousness’). Where does the evidence then point? Lexicographers have drawn two complementary conclusions: (i) עֲתָק denotes things going on beyond the bounds of reasonable conduct; and (ii) Speech described as עֲתָק is speech that is going on outside the norms of ordinary conduct.

(d) יִתְאַמְרוּ

יִתְאַמְרוּ as a Hithpa’el carries the connotation of ‘outdoing one another in speech,’ i.e.: ‘boasting.’ Can more be said? (1) In Arabic ‘amara means ‘to command,’ whilst its corresponding adjective denotes an Arab governor (‘emir) – hence the name ‘Arab Emirates’ today. (2) In *Isaiah 61:06* aliens will עֲמִדוּ (‘shepherd/rule’) your flocks,’ i.e.: they will consume the strength of the nation. (3) The difference in spelling between Arabic and Hebrew here is probably due to a phenomenon paralleled by Akkadian in which it is more often found: An infixed ה is dropped as the word and language usage developed.

5A. Psalm 94:05

1. Parsing

94:05	Noun masculine singular + second person masculine singular suffix Trs.: ‘Thy/Your people’ populum tuum τον λαον σου	עַמֶּךָ
	Proper Noun (Tetragrammaton) Trs.: ‘(The) Lord’ Domine κυριε	יְהוָה
	Pi’el imperfect third person masculine plural of דָּכָא Trs.: ‘they will smite down / they will crush’ conterent εταπεινωσαν	יִדְכְּרוּ
	Conjunction + noun feminine singular + second person masculine singular suffix. Trs.: ‘and your heritage’ et hereditatem tuam και την κληρονομιαν σου	וְנַחֲלֶתְךָ
	Pi’el imperfect third person masculine plural of עָנָה Trs.: ‘they will afflict’ adfligent εκακωσαν	יַעֲנִי
	Translation: ‘They (will) crush your people, Lord; and they (will) afflict your heritage.’	

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2. Verse by verse prolegomenon for exegesis

(a) 'Inheritance' or 'heritage' of the Lord.

The 'inheritance' or 'heritage' of The Lord mentioned here are those people and things which are the Lord's personal property.

6A. Psalm 94:06

1. Parsing

94:06	Noun feminine singular Trs.: 'a widow' viduam <i>χηραν</i>	אַלְמָנָה
	Conjunction + noun masculine singular. Trs.: 'and sojourner' et advenam <i>και προσηλυτον</i>	וְגֵר
	Qal imperfect third person masculine plural of <i>קָרַג</i> (In pause) Trs.: 'they will slay' interficiant <i>απεκτειναν</i>	יִקְרְגוּ
	Conjunction + noun masculine plural Trs.: 'and fatherless (people)' et pupillos <i>και ορφανους</i>	וְתוֹמִים
	Pi'el imperfect third person masculine plural of <i>רָצַח</i> . Trs.: 'they will murder' occident <i>εφονευσαν</i>	יִרְצְחוּ
	Translation: 'They (will) slay the wicked and the sojourner, and murder the fatherless.'	

2. Verse by verse prolegomenon for exegesis

(a) גֵּר

The גֵּר is a 'stranger who lodges/stays/settles.' Hence the older English term 'sojourner' is an appropriate translation.

(b) יִרְצְחוּ

יִרְצְחוּ here translated by us as 'they (will) murder,' is in fact the Pi'el of 'homicide.' It is used in the *Decalogue* (i.e.: the Ten Commandments) at *Exodus* 20:13 where it is usually translated, '**You shall not murder**'.

(c) The widow and orphan

The order of the widow and orphan is reversed in some manuscripts. The widow and orphan had no one to protect them, and hence they are very deserving.

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7A. Psalm 94:07

1. Parsing

94:07	Waw consecutive + Qal imperfect third person masculine plural of אָמַר Trs.: 'And they said' et dixerunt και ειπαν	וַיֹּאמְרוּ
	Negative particle Trs.: 'not' non ουκ	לֹא
	Qal imperfect third person masculine singular of רָאָה Trs.: 'He (will) see / they do see' videbit οψεται	יִרְאֶה־
	Proper Noun (Tetragrammaton) Trs.: 'The Lord' Dominus κυριος	יְהוָה
	Conjunction + negative particle Trs.: 'and not' et non ουδε	וְלֹא
	Qal imperfect third person masculine singular of יָדַעַת Trs.: 'He will perceive' intelleget συνησει	יָדִין
	Noun masculine plural construct Trs.: '(The) God of' Deus ο θεος	אֱלֹהֵי
	Proper Noun Trs.: 'Jacob' Jacob Ιακωβ	יַעֲקֹב
	Translation: 'And they said/say, 'The Lord will not see, neither shall the God of Jacob perceive it'.	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 7 is (3 + 3)

(b) יָדַעַת

יָדַעַת is an abbreviation for the Tetragrammaton.

8A. Psalm 94:08

1. Parsing

94:08	Qal imperative second person masculine plural of בִּין Trs.: 'Take heed, understand!' intellegite συνετε	בִּינוּ
	Qal active participle masculine plural of בָּעַר Trs.: 'dull-hearted ones' stulti δη αφρονες	בָּעָרִים
	Inseparable preposition + definite article + noun masculine singular Trs.: 'in the people' in populo εν τω λαω	בְּעַם
	Conjunction + noun masculine plural Trs.: 'and fools' et insipientes και μωροι	וְכַסִּילִים
	Interrogative particle Trs.: 'When?' aliquando ποτε	מָתַי

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	Hiphil imperfect second person masculine plural of שָׁכַל Trs.: 'ye/you will be wise' discite φρονησατε	תְּשָׁכִילוּ
	Translation: 'Understand, dull-hearted among the people, Fools! When will you be wise?'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 8 is (3 + 3)

(b) Wisdom vocabulary

Psalm 94 verses 8 to 11 are couched in terminology and expressed in vocabulary that is characteristic of the *Old Testament* Wisdom Literature, i.e.: *Proverbs*, *Job*, *Ecclesiastes*, and the 'Wisdom Psalms.' (For more details of Wisdom vocabulary c.f.: IPICCW B.A./B.D./B.Th. 104 Degree course 'Old Testament Wisdom Literature' Unit 1.)

(c) בְּעָרִים

בְּעָרִים usually means 'brutish ones' and derives from בָּעִיר.

(d) כְּסִילִים

כְּסִילִים is a masculine plural noun derived from כָּסִיל ('to be sluggish'). It occurs forty nine times in *Proverbs*, eighteen times in *Ecclesiastes*, and three times in *Psalms*.

9A. Psalm 94:09

1. Parsing

94:09	Interrogative particle + Qal active participle masculine singular of נָטַע Literally: 'the planter-ing man' Trs.: 'The one planting' qui plantavit ο φυτευσας	הֲנֹטֵעַ
	Noun feminine singular Trs.: 'an ear' aurem το ους	אָזֶן
	Interrogative particle + negative particle Trs.: 'does not?' non ουχι	הֲלֹא
	Qal imperfect third person masculine singular of שָׁמַע (in pause). Trs.: 'He shall hear' audiet ακουει	יִשְׁמָעַ
	Hypothetical particle. Trs.: 'If (it is)' aut η	אִם
	Qal active participle masculine singular of יָצַר Trs.: 'The one forming' qui finxit ο πλασας	יֹצֵר
	Noun feminine singular Trs.: 'an eye' oculum τον οφθαλμον	עֵין
	Interrogative particle Trs.: 'does not?' non ου	הֲלֹא

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	Hiphil imperfect third person masculine singular of נָבַט. Trs.: 'He shall see/perceive' videbit κατανοει	יִבִּיט
	Translation: 'The planter of the ear? Does He not hear? Or: The former of the eye? Will He not perceive?'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 9 is (3 + 3).

(b) אם and the interrogative particle

In *Psalm* 94 verse 9 the interrogative particle and אם occur in the following pattern:

הַ אם + הַ הַ

In *Psalm* 94 verse 10 the distribution is: הַ + הַ הַ

This seems strange. Hence: Attention has been paid to אם. Should it be re-pointed?

Now: אם means 'if' or 'or'. Some have suggested that it is re-pointed to אם ('The mother of'). However, this brings its own difficulties. R.N.Whybray comments helpfully: 'This is not impossible syntax. Rather, it is simply that the Hebrew of *Psalm* 94 verse 9 is in a style that just happens (presently) to be unknown elsewhere.'

(c) הַנֹּטֵעַ

הַנֹּטֵעַ is the masculine singular Qal participle of נָטַע ('to plant') preceded by הַ the interrogative particle.

10A. Psalm 94:10

1. Parsing

94:10	Interrogative particle + Qal active participle masculine singular of יָסַר. Literally: 'the one (masc.sing.) chastening' or 'the chastening-er'. Trs.: 'the one chastening' qui erudit ο παιδεων	הַיֹּסֵר
	Noun masculine plural Trs.: 'nations' gentes εθνη	גוֹיִם
	Interrogative particle + negative particle. Trs.: 'not?' non ουχι	הֲלֹא
	Hiphil imperfect third person masculine singular of יָכַח Trs.: 'He will judge/punish' arguet ελεγει	יִכְחִיחַ
	Interrogative particle + Pi'el participle of לָמַד. Trs.: 'the one who teaches' qui docet ο διδασκων	הַמְלִמֵּד
	Noun masculine singular Trs.: 'a man' hominem ανθρωπον	אָדָם

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	Noun masculine singular (in pause) Trs.: 'knowledge' scientam יָדָעַתָּה	דָּעַתָּה
	Translation: 'The one chastening nations? Will He not punish? The one teaching man(kind) knowledge,'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 10 is (3 + ?).

(b) יָסַר

יָסַר is the Hebrew verb meaning 'to punish, to chasten'. It has the form מוֹסֵר ('punishment') in the *Old Testament* Wisdom Literature.

(c) אָדָם and מְלִמֵּד

אָדָם and מְלִמֵּד refer to an individual. Many manuscripts include לְ in front of אָדָם hence the translation 'to/for (a) man' is possible.

(d) הַמְלִמֵּד

הַמְלִמֵּד is from the verb לָמַד is the verb 'teach'. As such it has an object of 'what' and an object of 'whom'. These are '(an individual of) humankind' (the latter), and 'knowledge' (the former). Now: הַמְלִמֵּד is a pi'el participle. Hence, this participle and its two objects are found here. But they only constitute, it seems, half a sentence. Something, a second verb, seems to be missing. So: many commentators have either emended the Hebrew, or they have added to it.

(1) Has something dropped out by haplography? To this question the usual answer is, 'Yes!' What has dropped out? The most likely candidate is מִן meaning 'from' which in the form of מִ has dropped out between דָּעַתָּה and אָדָם. If this מִ is restored before דָּעַתָּה, the translation will read either, 'Teaching man from knowledge?' or, '(It is He who) teaches man from knowledge,' depending on how you translate the participle into English.

(2) The *Revised Standard Version* of the English Bible (1946) adds back a different sort of omission. It assumes the מִ before דָּעַתָּה but feels that הָלֵא has also dropped out directly before it. Hence, the מִ is not now needed, but the הָלֵא is retained. There is therefore no substantive, and so the translation reads, 'The One teaching (a) man? Does He not know?'

(e) יוֹכִיחַ

The Septuagint and Greek versions clearly point יוֹכִיחַ as 'the one who punishes,' assuming הַ as a definite article.

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11A. Psalm 94:11

1. Parsing

94:11	Proper Noun (Tetragrammaton) Trs.: 'The Lord' Dominus κυριος	יהוה
	Qal active participle masculine singular of יָדַע Literally: 'knowing' Trs.: 'knows' novit γνωσκει	יָדַעַ
	Noun feminine construct Trs.: '(the) thoughts of' cogitations τους διαλογισμους	מַחְשְׁבוֹת
	Noun masculine singular Trs.: 'Man(kind)/a man' hominum των ανθρωπων	אָדָם
	Conjunction Trs.: 'that' quia ότι	כִּי
	Third person masculine plural personal pronoun Trs.: 'they' εισιν	הֵמָּה
	Noun masculine singular (in pause) Trs.: 'a breath' vanae sunt ματαιοι	הֶבֶל
	Translation: 'The Lord knows the thoughts of (a) Man(kind), that they (are) a breath.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

Psalm 94 verse 11 is in prose.

(b) הֶבֶל

הֶבֶל (in the Massoretic Text in pausal form), denotes 'breath' or 'mist'. It occurs 50 times in the *Old Testament*, 37 of these in *Proverbs*. It carries the same meaning here as in *Ecclesiastes*.

12A. Psalm 94:12

1. Parsing

94:12	Noun masculine plural construct. Trs.: 'Blessed (is)' Beatus μακαριος	אַשְׁרֵי
	Definite article + noun masculine singular. Trs.: 'the man' vir ανθρωπος	הַגִּבּוֹר
	Relative pronoun Trs.: 'whom' quem ον αν	אֲשֶׁר
	Pi'el imperfect second person masculine singular + third person masculine singular suffix of יָסָר	תִּיַּסְרֵנִי

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	Trs.: 'you will chasten him' erudieris σου παιδευσης	
	Proper Noun (Abbreviation of Tetragrammaton) Trs.: '(O) Yah' or 'Lord' Domine κυριε	יְהוָה
	Conjunction + inseparable preposition + noun feminine singular + second person masculine singular suffix. Trs.: 'and from your (singular) law' et de lege tua και εκ του νομου σου	ומתורתך
	Pi'el imperfect second person masculine singular + third person masculine singular suffix of למד . Trs.: 'You (singular) will teach Him' docueris eum διδασξης αυτον	תלמדנו
	Translation: 'Blessed is the man whom you chasten, Lord, and from your law You (will) teach Him'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalms* 94 verse 12 is (4 + 3). Hence commentators have sometimes suggested that the abbreviation of the Tetragrammaton is omitted.

(b) אֲשֵׁרִי

אֲשֵׁרִי looks like a plural construct. It occurs mostly in *Psalms* and *Proverbs* and is a formula of congratulation, or an expression that describes the person or object to which it refers as being in receipt of God's blessing. Depending on which of these is in the opinion of the translator most appropriate, it is usually translated 'happy' or 'blessed'. **אֲשֵׁר** as an Hebrew verb root carries the significance of 'to pronounce someone happy'.

(c) גִּבֹּר

גִּבֹּר (for its definition c.f.: *Psalms* 128) is a poetic word for **אִישׁ** ('a man'), and is also the regular word for 'a man' in Syriac or Aramaic. **גִּבֹּר**, its intensive form, denotes 'a mighty man'.

(d) אֲשֵׁר

אֲשֵׁר is omitted in only two manuscripts. It should be retained therefore as *Textus Receptus*.

(e) תִּסְרְנוּ

תִּסְרְנוּ does not need its suffix – hence we should treat it as emphatic.

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(f) יה

יה is an abbreviated form of the Tetragrammaton יהוה.

(g) ‘from your law’

‘From your law’ here has the sense of ‘by means of your law’.

13A. Psalm 94:13

1. Parsing

94:13	Inseparable preposition + Hiphil infinitive construct of שקיט + inseparable preposition + third person masculine singular suffix. Trs.: ‘to give respite to him’ ut quiescat του κραναι αυτου	לְהַשְׁקִיט לוֹ
	Inseparable preposition + noun masculine plural construct Trs.: ‘from days of’ a diebus αφ’ ημερων	מִיָּמֵי
	Noun masculine singular Trs.: ‘evil/trouble’ Ad afflictionis πονηρων	רָע
	Preposition Trs.: ‘until’ donec εως ου	עַד
	Niphal imperfect third person masculine singular of כָּדָה I Trs.: ‘(it) will be digged’ fodiatur ορυγη	יִכְדָּה
	Inseparable preposition + definite article + adjective masculine singular. Trs.: ‘for the wicked’ impio τω αμαρτωλω	לְרָשָׁע
	Noun feminine singular Trs.: ‘a pit’ interitus βοθρος	שַׁחַת
	Translation: ‘to give respite to him from evil days/days of trouble until a pit be digged for the wicked’.	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 13 is (3 + 3) The lines of this verse are independent but the sense and context built up from previous verses continues.

(b) לְהַשְׁקִיט

לְהַשְׁקִיט is a Hiphil of שקיט which has the sense of ‘to be undisturbed, to be peaceful’. Hence it means ‘**to make peaceful**’. Considering its context here, the *Revised Standard Version* rightly translates ‘to give respite’.

(c) Other vocabulary matters

מִיָּמֵי translates ‘from days of.’

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עד denotes ‘until’ or ‘while’.

שִׁחַת denotes ‘a pit’.

14A. Psalm 94:14

1. Parsing

94:14	Conjunction Trs.: ‘for’ enim ὅτι	כִּי
	Negative particle Trs.: ‘not’ non οὐκ	לֹא
	Qal imperfect third person masculine singular of נָטַשׁ Trs.: ‘(He) will forsake’ derelinquet αποσεται	יִטֹּשׁ
	Proper Noun (Tetragrammaton) Trs.: ‘The Lord’ Dominus κύριος	יְהוָה
	Noun masculine singular + third person masculine singular suffix Trs.: ‘His people’ populum suum τον λαον αυτου	עַמּוֹ
	Conjunction + noun feminine singular + third person masculine singular suffix. Trs.: ‘and His heritage’ et hereditatem suam και την κληρονομιαν αυτου	וְנַחֲלָתוֹ
	Negative particle + Qal imperfect third person masculine singular of עָזַב Trs.: ‘He will not abandon’ non deseret οὐκ εγκαταλειψει	לֹא יַעֲזֹב
	Translation: ‘For the Lord will not forsake His people, and He will not abandon His heritage’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 14 is (3 + 3)

(b) וְנַחֲלָתוֹ

וְנַחֲלָתוֹ (‘His heritage/His inheritance’) is a parallel simile for ‘His people’ in the line before and hence has this meaning.

(c) יִטֹּשׁ

יִטֹּשׁ means ‘to abandon’.

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15A. Psalm 94:15

1. Parsing

94:15	Conjunction Trs.: ‘for’ quoniam εως	כי
	Preposition Trs.: ‘until/while/unto’ ad ου	עד
	Noun masculine singular Trs.: ‘(a) righteous (man)’ institiam δικαιοσυνη	צֶדֶק
	Qal imperfect third person masculine singular of שוב Trs.: ‘He will return’ revertetur επιστρεω	יָשׁוּב
	Noun masculine singular Trs.: ‘justice’ iudicium εις κρισις	מִשְׁפָּט
	Conjunction + preposition + third person masculine singular suffix. Trs.: ‘and after him’ et sequentur illud και ερχομενοι αυτης	וְאַחֲרָיו
	Noun masculine singular construct. Trs.: ‘all of’ omnes παντες	כָּל-
	Adjective masculine plural construct. Trs.: ‘upright of’ recti οι ευθεις	יְשָׁרִים
	Noun masculine singular. Trs.: ‘heart’ corde τη καρδια διαψαλμα	לֵב
	Translation: ‘For He will return a righteous (man) justice, and all of the upright of heart after him.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 15 is (3 + 3)

(b) The first line

Is the first line of *Psalm* 94 verse 15 meaningless? Or: Is it ‘Sapiential reflection?’ Translated literally it reads: ‘**For unto the righteous justice will return.**’ The problem is not new. **Martin Luther** translated **יָשׁוּב** (‘return’) here as ‘remain/abide’. But is this possible? **יָשַׁב** always implies motion. Hence, some commentators have returned to ancient authorities elsewhere and in this case followed **the Syriac** which points **צֶדֶק** as **צֶדֶק** and translates instead, ‘**For justice will return to the righteous (man), and after it all the upright of heart.**’ The **New English Bible** reads, ‘**For righteousness still informs his judgement.**’ This is simply odd and has never been satisfactorily justified by its translators. For what it may be worth, the **Septuagint** sticks with the Hebrew here but adds the term “Selah”. It seems best to follow the Syriac.

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(c) The second line

The second line of *Psalm* 94 verse 15 has been the subject of suggestions for emendation. Translators and commentators seem to agree, however, that its focus is ‘Hope for the future’. Before tampering with the text, however, we ask if there are any useful *Old Testament* parallels. It seems that there are three:

(1) **Jeremiah 29:11: ‘For I know the plans that I have for you,’ says the Lord, ‘plans for welfare and not for evil, to give you a future and a hope.’**

(2) **Proverbs 23:18: ‘Surely there is a future, and your hope will not be cut off.’**

(3) **Proverbs 24:14: ‘Know that wisdom is such to your soul; if you find her there will be a future, and you hope will not be cut off.’**

Why do we cite these particular parallels? It is because it is these that give a clue for a suitable emendation. If וְאַתְּרִי is emended to וְאַתְּרִית the line then will read in English translation: **‘and future hope (to) all the upright of heart.’** This has been widely followed. The suggestion that לֵב (‘heart’) be emended to לְבַל (‘old age’) has not been widely followed, and is not strong as it unjustifiably adds a consonant.

16A. Psalm 94:16

1. Parsing

94:16	Interrogative particle. Trs.: ‘Who?’ quis τίς	מִי
	Qal imperfect third person masculine singular of קוּם. Trs.: ‘(he) will rise up’ stabit ἀναστήσεται	יָקוּם
	Inseparable preposition + first person singular suffix. Trs.: ‘to/for me’ pro me μου	לִי
	Preposition Trs.: ‘with/against’ adversum ἐπι	עִם
	Hiphil participle masculine plural of רָעָע. Trs.: ‘evildoers’ malos πονηρομένους	מְרַעִים
	Interrogative pronoun. Trs.: ‘Who?’ quis η τίς	מִי
	Hithpa’el imperfect third person masculine singular of יָצַב. Trs.: ‘(he) will (cause himself to) stand’ stabit στήψεται	יִתְיָצֵב
	Inseparable preposition + first person singular suffix. Trs.: ‘to/for me’ pro me μου	לִי
	Preposition Trs.: ‘with/against’ adversum ἐπι	עִם
	Qal active participle masculine plural construct of פָּעַל Trs.: ‘workers of’ operarios ἐργαζόμενους	פְּעָלֵי
	Noun masculine singular Trs.: ‘evil’ iniquitatis τῇ ανομίας	אֵין
	Translation: ‘Who will rise up to me against the wicked? Who will stand to me against workers of evil?’	

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2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of *Psalm* 94 verse 16 is (3 + 3) or (3 + 2 + 2). *Psalm* 94 returns to lamentation ‘mode’ here at verse 16.

(b) Tense in English translation

This verse may be translated in either a present or a future tense.

Future: *Psalm* 94:16 is hence a wish or a prayer of longing.

Present: *Psalm* 94:16 is may be part of a legal defence or even uttered during an active battle.

(c) מַרְעִים

מַרְעִים is the Hiphil masculine plural participle of רָעַע (‘to deal in an evil way’). For those of you interested in morphology, please consult the closing chapters of Weingreen and brush up your ‘Double ‘Ayin verbs as needed.

(d) יִתְיַצֵּב

יִתְיַצֵּב is the Hithpa’el of יָצַב (‘to stand) and so translates ‘to cause himself to stand’. A translation that helpfully combines present and future outlooks here is, ‘... would stand-up.’

(e) עִם

The second עִם (‘with’) here in the sense of ‘against’ is missing from the Cairo Genizah manuscript containing *Psalm* 94.

17A. Psalm 94:17

1. Parsing

94:17	Conjunction. Trs.: ‘Unless’ nisi quia וְלֹא אִם וְלֹא	לֹא
	Proper Noun: Tetragrammaton. Trs.: ‘The Lord’ Dominus קְדוֹשׁ	יְהוָה
	Noun feminine singular. Trs.: ‘a help’ auxiliator עֲזָרָה	עֲזָרָה
	Preposition + first person singular suffix. Trs.: ‘to me’ meus לִי	לִי
	Inseparable preposition + adverb. Trs.: ‘soon’ paulo minus כִּמְעַט	כִּמְעַט
	Qal perfect third person feminine singular of שָׁכַן Trs.: ‘(she) would have dwelt/lived-in’ habitasset שָׁכְנָה	שָׁכְנָה
	Noun feminine singular. Trs.: ‘silence’ in inferno דוֹמָה	דוֹמָה

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	Noun feminine singular + first person singular suffix. Trs.: 'my soul' anima mea נַפְשִׁי סוּמָה אֲנִי	נַפְשִׁי
	Translation: 'Unless the Lord (had been) a help to me, soon my soul would have indwelt silence.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 17 seems to be in prose (?).

(b) לֹא־לִי

לֹא־לִי is literally לֹא and לִי combined to yield the meaning 'if not'. The second vowel changed by Dissimilation from an א to a י.

(c) דִּמְמָה

דִּמְמָה Hebrew for 'silence' is rendered τὸ ἄδης ('to Hades') by the Greek Septuagint (LXX), and 'in inferno' by the Old Latin version.

(d) עֲזָרְתָּהּ

עֲזָרְתָּהּ, as you may already have noticed, has **two** feminine endings! Was one 'forgotten' as the Hebrew language developed? If so does this give us one of our very few clues to the date of *Psalm* 94? N.B.: Note that the Biblical character 'Ezra's name means 'help,' and Isaac's name, but from a different root, also carries this meaning.

(e) נַפְשִׁי

נַפְשִׁי ('my soul') gives 'atmosphere' here. Its use emphasises the I-You relationship. As 'soul' here it is used in the sense of 'I' but with a tone of trembling.

(f) שָׁכְנָה

שָׁכְנָה from the root שָׁכַן ('to dwell') is of course a verb of 'dwelling,' but hence the thing or person indwelt does not need a בֵּית of dwelling.

(g) הִוְמָה

הִוְמָה denotes 'silence' and in *Psalm* 115:17 is paralleled with 'the dead'. Hence here it is also taken as a synonym of 'death'.

(h) כִּמְעַט

כִּמְעַט implies that if even just a little more of the lamented event or situation had continued, there would have been serious disaster. It is best translated as 'soon'. However, it also spoils the metre and weakens the verse's sense of line.

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18A. Psalm 94:18

1. Parsing

94:18	Conjunction. Trs.: 'If' si ei	אם
	Qal perfect first person singular of אָמַר Trs.: 'I (have) said' dicebam ελεγον	אָמַרְתִּי
	Qal perfect third person feminine singular of מָוּט Trs.: (it) has slipped' commotus est σεσαλευται	מָטָה
	Noun masculine singular + second person masculine singular suffix. Trs.: 'Your covenant-love/steadfast-loving-kindness' misericordia tua το ελεος σου	חֶסֶדְךָ
	Proper Noun: Tetragrammaton. Vocative use. Trs.: 'O Lord' Domine κυριε	יְהוָה
	Noun feminine singular + first person singular suffix. Trs.: 'my foot' pes meus ο πους μου	רַגְלִי
	Qal imperfect third person masculine singular + first person singular suffix of סָעַד Trs.: '(it) held me up/supported' sustentabat me βοηθει μοι	יְסַעְדֵנִי
	Translation: 'If/when I said, 'My foot has slipped, your covenant-love, O Lord, supported me.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 18 is (3 + 3).

(b) אם

אם ('if') is used here with the sense of 'when'.

(c) מָטָה

מָטָה denotes 'slipped'. At *Psalm* 93:1 'the world is established it shall never slip/be moved.' The same thought is present in similar words at *Psalm* 96:10. Both these affirm that the Lord sustains and holds the earth in place. Put in the thinking of those times, the Lord holds up the pillars of the earth so that the earth does not מָטָה.

19A. Psalm 94:19

1. Parsing

94:19	Inseparable preposition + noun masculine singular construct.	בְּרַב
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	Trs.: 'In the multitude of' in multitudine Κυριε κατά το πλεθος	
	Noun masculine plural + first person singular suffix. Trs.: 'my sorrows/my disquieting thoughts' cogitationem mearum των οδυνων μου	שׂרַעַפִּי
	Inseparable preposition + noun masculine singular + first person singular suffix. Trs.: 'within me' quae sunt in me intrinsecus εν τη καρδια μου	בְּקִרְבִּי
	Noun masculine plural + second person masculine singular suffix. Trs.: 'Your comforts/consolations' consolations tuae αι παρακλησεις σου	תְּנַחֲמֶיךָ
	Pilpal imperfect third person masculine plural of שָׁעַע Trs.: 'they have refreshed/cheered' delectabunt ηγαπησαν	יִשְׁעֲשְׁעוּ
	Noun feminine singular + first person singular suffix. Trs.: 'my soul' animam meam την ψυχην μου	נַפְשִׁי
	Translation: 'In the multitude of my disquieting thoughts within me, your consolations have refreshed my soul.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 19 is (3 + 3)

(b) שׂרַעַפִּי

שׂרַעַפִּי has a four letter stem, and its meaning is unknown. It seems to be an equivalent of שְׁעָפִים at Job 4:13 and Job 20:20 with 'thoughts' as its meaning in both instances. It has no cognates. Some manuscripts spell it as סְרַעַפִּי.

(c) בְּקִרְבִּי

בְּקִרְבִּי denotes 'within,' i.e.: the inside of a person.

(d) תְּנַחֲמֶיךָ

תְּנַחֲמֶיךָ is from the root נָחַם which means 'to comfort'.

(e) יִשְׁעֲשְׁעוּ

יִשְׁעֲשְׁעוּ has two of its radicals repeated here in a Papi'el formation. As a word it derives from the root שָׁעַע that denotes 'to play, delight, cry.' The Papi'el formation here may well have an onomatopoeic explanation.

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(f) נַפְשִׁי

נַפְשִׁי (literally ‘my soul’) can denote, as here, a person (in this case ‘me’ i.e.: the psalmist,) in an emotional state.

20A. Psalm 94:20

1. Parsing

94:20	Interrogative particle + pu’el imperfect third person masculine singular + second person masculine singular suffix of תָּבַר Trs.: ‘can (it) be joined/allied with You?’ numquid particeps erit tui מִן שִׁמְפֹּרֶסֶטַי שׁוּ	הִתְבָּרַךְ
	Noun masculine singular construct. Trs.: ‘(the) throne of’ thronus θρόνος	כִּסֵּא
	Noun feminine plural. Trs.: ‘destructions/wickednesses’ insidiarum ἀνομιᾶς	הַוֹּת
	Qal active participle masculine singular of יָצַר Trs.: ‘framing’ fingens ο πλασσω	יָצַר
	Noun masculine singular. Trs.: ‘wicked-mischief’ laborem κόπον	עָמַל
	Preposition + noun masculine singular. Trs.: ‘by statute’ in praecepto ἐπὶ προσταγμάτι	עַל־חֶק
	Translation: ‘	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 20 is (3 + 3)

(b) הִתְבָּרַךְ

הִתְבָּרַךְ is the pu’el imperfect third person masculine singular of תָּבַר that means ‘to be associated with’. Some commentators want to re-point this to a pu’al but there is no need to do so.

(c) כִּסֵּא

כִּסֵּא denotes ‘a seat, a throne.’ However, the *New English Bible* has translated כִּסֵּי as a participle from a root כָּסָא meaning, ‘to cover up’. This is strange, because the word and its root don’t exist in Hebrew. Surely either **G.R.Driver** or **L.H.Brockington** the editors respectively of the *Old Testament* and *New Testament* portions of the *New English Bible* realised this?

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(d) הוֹת

הוֹת as it stands in the text is the feminine plural of הָה meaning 'destruction'. Now: in Arabic הוה denotes 'a wind' which when found as a verb has moved from or towards a meaning 'to cause to fall,' which in turn moved from/towards the idea of 'disaster' when its corresponding noun was used, and so it came to have the same sense that the Hebrew has and already had. הוה has always had a bad sense in Hebrew. But: is 'destruction' the only meaning possible for this root. Or: are there two separate roots with these consnants in the Hebrew *Old Testament*?

(1) הוה 'destruction'

Consider the following three quotations:

- (i) *Proverbs* 19:13: 'A foolish son is הוה ('destruction') to his father.'
- (ii) *Psalms* 57:2: '... in the shadow of your wings I shall take refuge until the storms of הוה pass.'
- (iii) *Job* 30:13: 'They break up my path, they promote my הוה ('destruction'), no one restrains them.'

In these examples, הוה clearly means 'destruction'.

(II) הוה 'word'

Whether or no there is a second such root, there is clearly another and different sense to הוה in Hebrew. This noun can also have the sense of 'word.' Again, as with the origins of this root in Arabic and its history in the Arabic language, it seems to have had the original sense of 'blowing of wind,' but instead of developing its meaning in the direction of 'destruction,' it has developed in a different direction to mean 'a word.' At Ugarit the word **hwt** also denotes 'a word'. Notice the similarity of root. Such a meaning of הוה is found in Hebrew in two *Old Testament* texts. Consider the following three quotations:

- (i) *Ezekiel* 7:56: 'הוה comes upon הוה and rumour follows rumour. They see a vision from the prophet, but the law perishes from the priest, and counsel from the elders.' הוה here is much better translated by 'word' than by 'disaster' as a parallel for 'rumour.'
- (ii) *Psalms* 52:4: 'your tongue devises הוה.' Here הוה is also best translated, 'words.' We suggest then that 'word' is translated here at *Psalms* 94:20.

(e) 'The throne of wickednesses'

Note that it is the 'throne of wickednesses' that initiates the action referred to in the second part of this verse.

(f) עָמַל

עָמַל has developed with the progress of Classical Hebrew's history. In the early part of the *Old Testament* it meant 'labour' or 'toil.' Increasingly it came to denote 'hard' or 'unpleasant' work, but eventually took on instead the connotation of 'trouble' or 'evil'. The 'transient' stage of this process is found at *Judges* 10:16: 'The Lord's soul was

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grieved for the misery of the people, and עָמַל here is best translated by 'misery/oppressive toil'.

Hence: we may conclude that 'the throne of wickednesses' causes this – one caused it (an oppressive ruler) by implication - at *Judges* 10:16.

(g) עָלִי

עָלִי is a poetic archaic form of עַל. Its meanings are often discussed by commentators. Unfortunately it has two distinct meanings which are directly contradictory: it means either: 'in accordance with;' or: 'in opposition to.' Context alone often determines which. Whatever it means here in *Psalms* 94:20, the word defines the relationship between 'the throne of wickednesses' and 'the law of the Lord.'

So: If עָמַל means 'in accordance with,' the Lord's law *diagnoses* wicked deeds;

If עָמַל means 'in opposition to' the law of the Lord is *disobeyed* by the perpetrators of those wicked deeds.

There is no easy solution as to exactly which is intended here.

(h) חֹק

חֹק denotes the Lord's law or commandment.

(i) Two translation examples

The Syriac reads 'your law' and it takes עָלִי in the sense of 'according to;' and *The New English Bible* reads '... contrives a mischief under cover of law,' for the second half of *Psalms* 94:20.

21A. Psalm 94:21

1. Parsing

94:21	Qal imperfect third person masculine singular of גָּדַד Trs.: 'they shall gather together' copulabuntur <i>θηρευσουσιν</i>	יִגְדְּדוּ
	Preposition. Trs.: 'against' adversus <i>επι</i>	עַל
	Noun feminine singular construct. Trs.: '(the) soul/life of' animam <i>ψυχην</i>	נֶפֶשׁ
	Adjective masculine singular. Trs.: 'a righteous (one/man)' iusti <i>δικαιου</i>	צַדִּיק
	Conjunction + noun masculine singular. Trs.: 'and blood' et sanguinem <i>και αιμα</i>	וְדָם
	Adjective masculine singular. Trs.: 'innocent' innocentem <i>αθωον</i>	נָקִי
	Hiphil imperfect third person masculine plural of רָשָׁע Trs.: 'they shall condemn' condemnabunt <i>καταδικασονται</i>	יִרְשָׁעוּ
	Translation: 'They shall gather together against the soul of a	

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	righteous (man), and they shall condemn innocent blood'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 21 is (3 + 3).

(b) יְגִדּוּ

יְגִדּוּ has at least three possibilities for its translation:

- (1) As it stands יְגִדּוּ denotes what a group of raiders do in 'banding together.' Behind this Hebrew root גִּדַּד is a sense of 'detachment' and 'cut off parts.' As a noun it derives from 'to cut' but nevertheless still seems to mean 'to band together.'
- (2) The *Revised Standard Version* has decided that ד has been written in this word instead of ר. The derived *Revised Standard Version* reading יְגִדּוּ would then translate as 'they attacked'.
- (3) *The New English Bible* reads יְגִידּוּ yielding the meaning, 'they tell.' In Classical Hebrew it is used of 'informing against people,' and of 'condemning someone legally' (like 'innocent blood' it is a legal term,) and of 'informing people.'

How do we evaluate these 'options'? First: it is not really like that. Variant spelling tells against (2) and (3). Second: The *Revised Standard Version* compares two other verses in *Psalms*. However: blood is not shed until *after* condemnation, and so some exegetes have objected to this reading.

Here are *Psalm* 56:7 and 89:4 respectively: 'They band themselves together, they lurk, they watch my steps as they have waited for my life;' and, 'Lo! They lie in wait for my life, fierce men band themselves.'

Read as (1).

22A. Psalm 94:22

1. Parsing

94:22	Waw consecutive + Qal imperfect third person masculine singular of יָהָה Trs.: '(he) has become' erit autem και εγενετο	וְיָהָה
	Proper Noun (Tetragrammaton). Trs.: 'The Lord' Dominus κυριος	יְהוָה
	Inseparable preposition + first person singular suffix. Trs.: 'to me' mihi μοι	לי
	Inseparable preposition + noun masculine singular. Trs.: 'for a stronghold' in refugium εις καταφυγην	לְמִשְׁכָּן

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	Conjunction + noun masculine singular + first person singular suffix. Trs.: 'and my God' et Deus meus και ο θεος μου	וְאֱלֹהֵי
	Inseparable preposition + noun masculine singular construct. Trs.: 'for a rock of' quasi petra εις βοηθον	לְצוּר
	Noun masculine singular + first person singular suffix. Trs.: 'my refuge' spei meae ελπιδος μου	מִחְסִי
	Translation: 'The Lord has become for a stronghold to me, and my God for a rock of my refuge.'	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 22 is (3 + 3)

(b) The mood of the Psalm

Once more the mood of the Psalm, and now the Psalmist becomes very confident.

(c) מִשְׁעָב

מִשְׁעָב denotes 'a stronghold'. The second half of verse 22 is a metaphor ('a rock of refuge') that defines this 'stronghold' as one that is safe in the mountain.

(d) וַיְהִי

וַיְהִי is interesting. Is its waw a 'but' on the front of a future tense, or is this waw a waw-consecutive?

Hence: It is not clear whether the Psalmist is here giving testimony that the Lord *has* become his stronghold, or whether he is giving an affirmation of assurance that he has received from the Lord that the Lord *will* be a stronghold to him.

23A. Psalm 94:23

1. Parsing

94:23	Waw Consecutive + Hiphil imperfect third person masculine singular of שׁוּב Trs.: 'He shall return/bring back/recompense' et restitutes και αποδωσει	וַיָּשׁוּב
	Inseparable preposition + third person masculine plural suffix. Trs.: 'upon them' super eos αυτοις	עֲלֵיהֶם
	Direct object sign. Not translated into English	אֹתִי
	Noun masculine singular + third person masculine singular suffix. Trs.: 'their iniquity'	אִוְנָם

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	iniquitatem suam την ανομιαν αυτων	
	Conjunctioin + inseparable preposition + noun feminine singular + third person masculine plural suffix. Trs.: ‘and for their wickedness’ et in militia sua και κατὰ την πονηριαν	וּבְרָעָתָם
	Hiphil imperfect third person masculine singular of + third person masculine singular suffix of צָמָה Trs.: ‘He shall wipe them out’ perdes eos αφανισαι αυτους	יִצְמִיתֵם
	Hiphil imperfect third person masculine singular of + third person masculine singular suffix of צָמָה Trs.: ‘He shall wipe them out’ perdet eos	יִצְמִיתֵם
	Proper Noun: Tetragrammaton. Trs.: ‘The Lord’ Dominus κυριος	יְהוָה
	Noun masculine plural + first person plural suffix. Trs.: ‘our God’ Deus noster ο θεος ημων	אֱלֹהֵינוּ
	Translation: ‘He shall recompense their iniquity upon them, and for/in-return-for their iniquity he shall wipe them out: The Lord our God shall wipe them out.’	

2. Verse by verse prolegomenon for exegesis

(a) Metre

The metre of Psalm 94 verse 23 is (3 + 4) and so is overloaded.

(b) וַיֵּשֶׁב

Some commentators, following the Greek Septuagint (LXX), repoint **וַיֵּשֶׁב** as **וַיֵּשֶׁב**. I frankly ask, ‘What point?’ Both are a perfect tense of anticipation and yield the same meaning.

(c) וּבְרָעָתָם

Is the **ב** on **וּבְרָעָתָם** (‘and their wickedness’) a **ב** of exchange, or of price? Happily there is an English translation that embraces both: **‘in return for their wickedness/iniquity.’**

(d) יִצְמִיתֵם

יִצְמִיתֵם denotes ‘destroy’. This is the same verb as found in Ugaritic. The repetition of this word is probably *not* a dittography, it is done for stylistic and rhetorical effects. If, however, the text is not as now presented, its (3 + 4) metrical analysis must be re-thought. What would the significance of that, if any, be?

(e) A textual note

A few manuscripts, and the Greek Septuagint (LXX) omit the second **יִצְמִיתֵם**.

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B. INTRODUCTORY, LITERARY, AND THEOLOGICAL CONSIDERATIONS

1B. An attempt at a Form Critical classification of the elements of *Psalm 94*

1. Introduction

Psalm 94 is a 'different' type of Psalm. It defies dating. In form critical terms, it is a composition utilising a compendium of forms, and so is very difficult to classify. Nonetheless, the psalm falls into four distinct sections, which we shall now analyse.

2. *Psalm 94:1 - 94:7*

Here the author calls on God for vengeance against the oppressors of His people. This text portion is cast in lamentation language. This leads to a question that we hope to answer below: 'Is *Psalm 94* an individual lamentation or a communal lamentation?'

3. *Psalm 94:8 – 94:11*

This section continues that preceding, but with a change of focus. The Psalmist iterates that the attitude on the part of the wicked that, '**The Lord does not see,**' is wrong.

In this section the author is asserting an argument. He is *not* complaining. Rather, he is *confident* here and not despairing.

This text-portion is cast in a style similar to that of the *Old Testament* Wisdom Literature.

4. *Psalm 94:12 – 94:15*

This third portion of *Psalm 94* picks up on its first portion. It is also related to the second portion in that here 'God teaches'.

5. *Psalm 94:16 – 94:23*

This text portion begins as an individual lamentation; but from verse 17 the psalmist has reached and is in a state of confidence.

6. Classification of *Psalm 94*

Two types of classification have emerged: Composite classification by parts (as above); or, the Psalm is classified as an overall unity. **H. Schmidt**, **Artur Weiser**, and **Herrmann Gunkel** treat *Psalm 94* as four separate psalms, each with a single form critical classification, that have been merged together. More recently, **H.J.Kraus** has argued that *Psalm 94* is one Psalm, as such an unity, but an unity with stylistic variations. Introduction of small portions of Psalm text is Wisdom style is not uncommon in *Psalms*, we shall see another example when we study *Psalm 92* below. These different approaches point us to asking, 'Is *Psalm 94* an individual speaking on behalf of a community?' It would appear so.

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7. R.N. WHYBRAY: A Comment

Whybray comments, '*Psalm* 94 is homogenous and a unity. There is no discrepancy between its first and last text portions. Rather, it appears that the author of *Psalm* 94 was a Temple worshipper convicted by a Theophany.' Hence *Psalm* 94:1-7 and *Psalm* 94:16-23 are parts of the same Psalm. The central portion appears to be much needed Wisdom teaching that substitutes for a lack of faith.

2B. A Theological Prologomenon towards an exegesis

1. *Psalm* 94:1-94:7

(a) *Psalm* 94 verses 1 and 2

These verses constitute a cultic appeal to the Lord to help the plaintiff. An appellation, using the Covenant Divine Name (Tetragrammaton) is followed by a Theological statement of Faith that the Lord is a God who can avenge. The Lord is then entreated to 'arise' and to deal with arrogant people; arrogant, it would seem, on account of their wickedness (verse 3). This appeal, statement of faith, and following entreaty to arise are each uttered by the psalmist because of faith in God through his covenant relationship with Israel His covenant people. 'Rise up' (*Revised Standard Version* translation of 94:2) is more correctly rendered 'shine forth,' and in *Psalm* 50 verse 2 this describes the appearance of the Lord to His people from Mount Zion in a Theophany in order to gather his faithful ones who have made a covenant with him by sacrifice, so that they may be shown God's Salvation. Simultaneously God will rebuke and charge the wicked, and threaten to tear apart those who forget God.

Now: 'shine forth' is connected with fire; and in *Psalm* 50 fire shines from Zion. What is going on here? It seems that the Sinai Theophanic tradition is transferred to Zion, hence here in *Psalm* 94 'shine forth' is not only a description of God as lawgiver, but now also a description of God preparing for battle and fighting in it.

(b) *Psalm* 94 verse 3

Verse 3 is a question to the Lord arising from intercessory travailing or simple complaint asking how long the wicked will be proudly working and showing off.

(c) *Psalm* 94 verses 4 to 7

The attitude and activity of the wicked enemy is described in these verses.

- (1) They pour out arrogant words.
- (2) They boast.
- (3) They crush the Lord's people.
- (4) They affect the Lord's heritage.
- (5) They slay widow and sojourner.
- (6) They murder the fatherless.
- (7) They say, 'The Lord does not see.'
- (8) They say, 'The God of Jacob does not perceive.'

Notice the use of pairs here, and the synonymous parallelism within these lines.

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For a reason that is not entirely clear to me, **Sigmund Mowinckel** sees ‘wicked’ (verse 3) as referring exclusively to occult-magic practitioners, and verse 4 to 7 as the bad fruit and deeds that result.

In verse 7 the wicked speak of the Lord as (seemingly) unknowing of his people’s plight at their hand. Their comment that, ‘**The God of Jacob does not perceive,**’ is a particular affront: this expression is associated with the Lord helping his people in the *Old Testament* more generally.

2. Psalm 94: 8-11

(a) Questioning rhetoric

Verses 8 to 11 are cast as rhetorical question (i.e.: questions for effect rather than calling for an immediate answer from those listening), and the two lines each of verses 9 and 10 each form a parallelism within their respective verse.

This style is found particularly at *Job* 38-41 in the speeches of God, and was popular in Syria during the Third Century B.C., and in *Isaiah* 40-55 c.550 B.C.

The questions read as follows:

- (1) fools: when will you be wise?
- (2) The planter of the ear – shall He not hear?
- (3) The former of the eye – shall he not see?
- (4) The chastener of the nations – does he not chastise?

(b) Two relevant ‘proverbs’

Proverbs 20:11-12:

**‘Even a child makes himself known by his acts:
whether what he does is pure and right.**

The hearing ear and the seeing eye: the Lord has made them both.

Proverbs 15:03:

‘The eyes of the Lord are in every place, keeping watch on the evil and the good.’

(Implication: What the Lord’s eye sees informs the Lord’s wrath.)

(c) The wise man’s answer

The wise man’s answer to the wicked who jibe at the Lord not seeing (verse 7) and to the question by the intercessor, ‘**How Long?**’ is cast in questioning rhetoric that argues from the basis of the Lord as Creator of the perceived creation.

In verse 11 the wise man points out that it is God who imparts general knowledge to humankind, and that humankind’s thoughts such as they are, are but a breath.

(d) Two relevant *Old Testament* parallels

Job 35:11:

‘But none says, ‘Where is God my Maker who gives songs in the night, who teaches us more than the beasts of the earth, and makes us wiser than the birds of the air?’

There they cry out, but He does not answer, because of the pride of evil men.

Surely God does not hear an empty cry, nor does the Almighty regard it.’

Isaiah 28:23-28:29:

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‘Give ear, and hear my vows; hearken, and hear my speech.

Does he who ploughs for sowing plough continually? Does he continually open and harrow his ground?

When he has levelled its surface, does he not scatter dill, sow cumin, and put wheat in rows, and barley in its proper place, and spelt as the border?

For he is instructed aright. His God teaches him.

This also comes from the Lord of Hosts, He is wonderful in counsel and excellent in wisdom.’

Here the art of agriculture was taught to the nation by God.

3. Psalm 94:12-15

(a) Verses 12-15

These verses return to Israel. The lord is a ‘schoolmaster’ who chastises and teaches.

The Blessed man:

- is chastened by the Lord
- is taught by the Lord out of His laws.
- is given respite from days of trouble.

The Lord:

- will not forsake His people
- will not abandon His heritage

Justice shall return to the righteous; and all the upright shall follow it.

(b) Characteristics of Wisdom Literature in these verses

In the *Old Testament* Wisdom Literature ‘Torah’ (‘Law’) means ‘instruction,’ and in particular instruction given by a wisdom teacher. A main characteristic of the *Old Testament* corpus of Wisdom Literature (i.e.: *Proverbs*; *Job*; *Ecclesiastes*; certain of the Wisdom Psalms; the *Joseph Narrative* etc.) is an identification of ‘the righteous’ with ‘the wise’, and ‘the wicked’ with ‘fools’. This characteristic of Wisdom Literature is found here in *Psalm* 94.

4. Psalm 94:16 - 94:23

Verse 16: The ‘Who?’ questions in verse 16 are rhetorical: only the Lord can do these things.

Verse 17: In verse 17 the speaker has become confident: he now remembers and knows that God will help.

Verses 18-19: In verses 18 and 19 the Psalmist remembers God’s righteousness:

- when the Psalmist realises his ‘foot has slipped,’ the Lord’s covenant will hold him up.
- When the cares of his heart are many, the Lord’s consolations cheer his soul.

Verses 20-21: Do verses 20 and 21 define ‘wickedness in high places’ as ‘oppression of the poor by the rich and powerful. It seems that they do.

Verses 22-23: In verses 22 and 23 the Psalmist gives his testimony:

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- The Lord has become my stronghold
- My God has become the rock of my refuge
- The Lord will bring-back upon them the iniquity of wicked-doers
- The Lord will wipe out the wicked because of their wickedness.

3B. Translation and text-critical apparatus

1. Psalm 94 in translation

Part 1

- (1) Lord God of vengeance, God of vengeance, shine forth!
- (2) Arise, judge of the earth, return their accomplishment on the proud.
- (3) Until when, (O) Lord, the wicked; until when shall the wicked exult?
- (4) They speak, they pour out arrogance, all doers of wickedness boast themselves.
- (5) They crush your people, Lord, they oppress your inheritance.
- (6) They slay the widow and the sojourner, and murder the fatherless.
- (7) And they will say, 'The Lord does not see, the God of Jacob has not perceived!'

Part 2

- (8) Understand, dumbest of people! Fools: when will you be wise?
- (9) The porter of the ear – shall he not hear? The maker of the eye – shall he not perceive?
- (10) The punisher of the nations – shall he not chastise? The teacher of mankind's Knowledge – shall he not punish?
- (11) The Lord knows the thoughts of men, for they are a breath/vanity.

Part 3

- (12) Blessed is the man whom you chasten, Lord, and you teach him from your law
- (13) To give him respite from days of trouble, whilst a pit is digged for the wicked.
- (14) For the Lord will not forsake his people, he will not abandon his heritage.
- (15) For justice will return to the righteous, and all the upright in heart shall follow it

Part 4

- (16) Who shall rise up with me against the wicked? Who shall take my part against the evil doers?
- (17) Unless the Lord was a help to me, soon my soul would have dwelt in silence.
- (18) But when I said, 'My foot has slipped.' Your steadfast love, Lord, held me up.
- (19) In the multitude of my fearful thoughts within me, your consolations have

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refreshed my soul.

(20) Can the throne of wickedness be associated with you? Practising wickedness in defiance of the Law?

(21) They band together against the life of the righteous, and condemn the innocent blood.

(22) But the Lord has become a stronghold to me, and my God for a rock of my refuge,

(23) He shall return their iniquity upon them, and with their wickedness destroy them, The Lord our God shall destroy them.

2. Psalm 94: text critical apparatus in translation

Verse 1: ^a Aquila, Symmachus, Theodotion, Quinta (Origen), Hieronymus, and the Syriac Tradition read the Imperative (Hiphil) הוֹפִיעָה where the final ה is included by haplography.

Verse 4: ^a The Septuagint, Syriac, and Targumim insert an 'and' here.

^b The Septuagint reads λαλῆσουσιν 'they would speak' for Massoretic Text's יִתְאָמְרוּ ('they boast themselves') whilst the Syriac reads instead the equivalent יִאָמְרוּ .

Verse 10: ^a The Septuagint translates the Hebrew הַיֹּסֵר 'the punisher' by ο παιδευων.

^b Some manuscripts read לְאָדָם literally: 'to/for a man'

^c We propose to read מִדְּעַת explaining the מ by haplography, or הִלֵּא מִדְּעַת or הִלֵּא יָדַע.

Verse 12: ^a אֲשֶׁר is omitted in two manuscripts.

Verse 14: ^a 4QPs^b i.e.: the Psalms ^b scroll from cave 4 of the Dead Sea Qumran Scroll discoveries inserts אֵת i.e.: the direct object sign.

Verse 15: ^a Probably read with two manuscripts (Symmachus and the Syriac) צַדִּיק ('righteousness').

^b The Septuagint adds 'diapslama' as a translation of סֵלָה

Verse 16: ^a Two manuscripts of the Septuagint and Syriac read וּמִי 'and who' for מִי 'who'.

^b Refer to *Psalm 2* verse 2b.

^c עִם 'with/against' is omitted by the Targumim.

Verse 17: ^a The Septuagint translates רִוְחָה 'in silence' by τῷ αἵνῳ 'to Hades' and the Latin Vulgate by 'ad inferno'.

Verse 19: ^a Many manuscripts read not שָׂרַעְפִּי but instead סָרַעְפִּי.

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Verse 20: ^a The Syriac adds a second person masculine singular suffix hence reading, 'your law' i.e.: **חֻקְךָ**

Verse 21: ^a For **יְגִידוּ** read with many manuscripts **יְגִדוּ** . *Biblica Hebraica Stuttgartensia*, however, proposes **יְגִידוּ** by analogy with *Psalms* 56:7 and 59:4.

Verse 23: ^a The Septuagint (Hieronymous) reads *καὶ αποδωσει*, hence reading **וְיָשֶׁב** for **וְיָשָׁב**

^b The first of the **יְצַמִּיתֶם** is omitted in a few of the Septuagint manuscripts
