

Psalm 119 Amplified with 4 Translations

The Towrah, Prophets, and Psalms text translated from the oldest Dead Sea Scrolls Manuscripts compared to 4 Modern Bible Translations

DS (full), DS (short) KJV, NASB, NIV, NLT

Aleph – א – א

1 **Blessed and happy** ('ashry – properly guided and enjoyable, straight and favorable) **is the Way** (*derek*) **to becoming innocent, perfect, and entirely blameless** (*tamym* – to becoming totally righteous, sound, perfectly healthy, whole, and complete, unimpaired and right, in absolute accord with the truth) **by walking** (*halak* – existing and following) **in (ba) the Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (*Yahowah*).

1 **Blessed, enjoyable, and favorable** ('ashry) **is the Way** (*derek*) **to becoming innocent, perfect, and entirely blameless** (*tamym*) **by walking** (*halak*) **in (ba) the Towrah** (*Towrah*) **of Yahowah** (*Yahowah*).

1 Blessed are the undefiled in the way, who walk in the law of the LORD.

1 How blessed are those whose way is blameless, Who walk in the law of the LORD.

1 Blessed are they whose ways are blameless, who walk according to the law of the LORD.

1 Happy are people of integrity, who follow the law of the LORD.

2 **Properly guided** ('ashery – blessed and happy) **are those who are saved and preserved** (*nasar* – who are those spared, protected and kept safe and secure) **by His testimony** ('edah – His witness). **They genuinely seek to have a relationship with Him and His witness** (*darash* – they desire to know more about it and Him, to petition, consult with, and ponder it and Him, to look to it to find Him, to really care about it and Him, and consistently rely upon the witness and its author) **for all** (*la kol*) **time** (*dowr* – in every age and generation).

2 **Properly guided** ('ashery) **are those who are saved and preserved** (*nasar*) **by His testimony** ('edah). **They genuinely seek to have a relationship with Him and His witness** (*darash*) **for all** (*la kol*) **time** (*dowr*).

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

2 How blessed are those who observe His testimonies, Who seek Him with all their heart.

2 Blessed are they who keep his statutes and seek him with all their heart.

2 Happy are those who obey his decrees and search for him with all their hearts.

3 **So therefore** (*'ap* – moreover) **they do not carry out** (*lo' pa'al* – they do not forge, fashion, conceive, or perform) **that which is harmful or wrong** (*'eowlah* – an injustice, that which is evil and inappropriate) **by walking in His ways** (*ba derek halak* – by following His example and path).

3 **Therefore** (*'ap*) **they do not carry out** (*lo' pa'al*) **that which is harmful or wrong** (*'eowlah*) **by walking in His ways** (*ba derek halak*).

3 They also do no iniquity: they walk in his ways.

3 They also do no unrighteousness; They walk in His ways.

3 They do nothing wrong; they walk in his ways.

3 They do not compromise with evil, and they walk only in his paths.

4 **You** (*'atah*) **Yourself ordained** (*sawah* – You spoke of and provided these instructions and this guidance regarding) **Your precepts** (*piquwdym* – Your directions as to what we should attend to and care about) **to be diligently observed** (*la ma'od shamar* – to be focused upon, to be very, very carefully examined and considered, caring about them to the greatest extent possible).

4 **You** (*'atah*) **Yourself ordained** (*sawah*) **Your precepts** (*piquwdym*) **so that they would be diligently observed, and very, very carefully examined and considered** (*la ma'od shamar*).

4 Thou hast commanded us to keep thy precepts diligently.

4 You have ordained Your precepts, That we should keep them diligently.

4 You have laid down precepts that are to be fully obeyed.

4 You have charged us to keep your commandments carefully.

5 **So that** (*'achalay* – oh that) **my path through life** (*derek* – my ways) **will be properly prepared and firmly established** (*kuwn* – will be appropriately directed, steadfast, and upright) **by** (*la*) **observing, examining, and considering** (*shamar* – revering and choosing) **Your truth** (*'emeth* – Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony).

5 **So that** (*'achalay*) **my path through life** (*derek*) **would be properly prepared and firmly established** (*kuwn*) **by** (*la*) **observing, examining, and considering** (*shamar*) **Your truth, Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony** (*'emeth*).

5 O that my ways were directed to keep thy statutes!

5 Oh that my ways may be established To keep Your statutes!

5 Oh, that my ways were steadfast in obeying your decrees!

5 Oh, that my actions would consistently reflect your principles!

6 **Then** ('az – therefore), **I will not be ashamed** (*bowsh* – I will not be put to shame) **by** (*ba*) **looking at** (*nabat* – observing, understanding, highly regarding, and thinking about) **all of** (*kol*) **the Almighty's** ('el) **terms and conditions regarding Your binding covenant contract** (*mitswah* – and Your authoritative, written, and legal directives).

6 Then ('az), **I will not be ashamed** (*bowsh*) **by** (*ba*) **looking at** (*nabat*) **all of** (*kol*) **God's** ('el) **terms and conditions as they relate to Your binding covenant contract** (*mitswah*).

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

6 Then I shall not be ashamed When I look upon all Your commandments.

6 Then I would not be put to shame when I consider all your commands.

6 Then I will not be disgraced when I compare my life with your commands.

7 **You I will publicly acknowledge and thank** (*yadah* – to You I will express my gratitude while professing Your acts and attributes) **directly in an upright attitude** (*ba yashar leb* – in a straightforward manner with appropriately guided feelings) **when** (*ba*) **I learn** (*lamad* – I investigate and respond properly to) **Your just, fair, and honest** (*tsadaq* – Your appropriate and righteous) **means to resolve disputes** (*mishpat* – make decisions, achieve justice, and execute good judgment).

7 You, I will publicly acknowledge and thank, expressing my gratitude while professing Your attributes (*yadah*) **directly in an upright attitude** (*ba yashar leb*) **when** (*ba*) **I learn and properly respond to** (*lamad*) **Your just, fair, and honest** (*tsadaq*) **means to resolve disputes** (*mishpat*).

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

7 I shall give thanks to You with uprightness of heart, When I learn Your righteous judgments.

7 I will praise you with an upright heart as I learn your righteous laws.

7 When I learn your righteous laws, I will thank you by living as I should!

8 **According to** ('eth) **Your clearly communicated prescriptions** (*choq* – Your inscribed thoughts and engraved decrees) **by being observant** (*shamar* – through careful examination and

evaluation) **I will not be forsaken by You** (*'azab* – I will not be neglected, abandoned, or disassociated from You) **for a hundred** (*me'ah*) **eternities** (*'ad*).

8 According to (*'eth*) **Your clearly communicated prescriptions** (*choq*) **by being observant** (*shamar*) **I will not be forsaken by You, I will never be neglected or disassociated from You** (*'azab*), **not for one hundred** (*me'ah*) **eternities** (*'ad*).

8 I will keep thy statutes: O forsake me not utterly.

8 I shall keep Your statutes; Do not forsake me utterly! Beth.

8 I will obey your decrees; do not utterly forsake me.

8 I will obey your principles. Please don't give up on me!

Beyt – ט – ב

9 In what way (*ba mah*) **can a young man** (*na'ar*) **keep his path pure so as to be acquitted** (*zakah 'eth 'orah* – conduct his life so that he is vindicated and found innocent)? **By being observant** (*la shamar* – by being properly focused, keeping one's eyes open, carefully considering) **in accordance with** (*ka* – according to) **Your Word** (*dabar*).

9 In what way (*ba mah*) **can a young man** (*na'ar*) **keep his path pure so as to be acquitted** (*zakah 'eth 'orah*)? **By being observant** (*la shamar* – by carefully considering) **in accordance with** (*ka*) **Your Word** (*dabar*).

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

9 How can a young man keep his way pure? By keeping it according to Your word.

9 How can a young man keep his way pure? By living according to your word.

9 How can a young person stay pure? By obeying your word and following its rules.

10 In all my heart (*ba kol leb* – with all my being) **I seek to form a relationship with You** (*darash* – I search to learn more about You). **You do not want me to be misled or stray** (*shagah* – You will not lead me astray or away) **from** (*min*) **the terms and conditions of Your contract** (*mitswah*).

10 In all my heart, and with all my being (*ba kol leb*), **I seek to form a relationship with You, seeking to learn more about You** (*darash*). **You do not want me to be misled or stray** (*shagah*) **from** (*min*) **the terms and conditions of Your agreement** (*mitswah*).

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

10 With all my heart I have sought You; Do not let me wander from Your commandments.

10 I seek you with all my heart; do not let me stray from your commands.

10 I have tried my best to find you -- don't let me wander from your commands.

11 **In my heart** (*ba leb* – within my inner nature so that it influences my attitude and ambitions) **I have genuinely treasured and completely cherished** (*tsaphan* – I really value and therefore have actually gathered and totally stored up (qal perfect)) **Your instructions and promises** (*'emrah* – Your message and teachings, Your every utterance and word) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way** (*lo' chata' la* – I do not bear the loss of retreating from You, missing You, because of my wrongdoing and guilt).

11 **In my heart, as it influences my attitude and ambitions** (*ba leb*), **I have genuinely treasured and completely cherished** (*tsaphan*) **Your instructions and promises** (*'emrah*) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way because of my wrongdoing and guilt** (*lo' chata' la*).

11 Thy word have I hid in mine heart, that I might not sin against thee.

11 Your word I have treasured in my heart, That I may not sin against You.

11 I have hidden your word in my heart that I might not sin against you.

11 I have hidden your word in my heart, that I might not sin against you.

12 **Yahowah** (*Yahowah*), **You** (*'atah*) **have knelt down in love to bless and provide divine favor** (*barak* – on Your knees You greet and enrich, providing an agreement which reconciles). **Teach me so that I respond properly to** (*lamad* – instruct and train me in) **Your clearly communicated prescriptions of what I should do** (*choq* – Your inscribed thoughts and engraved decrees).

12 **Yahowah** (*Yahowah*), **You** (*'atah*) **have knelt down in love to bless and provide divine favor** (*barak*). **Teach me so that I respond properly to** (*lamad*) **Your clearly communicated prescriptions of what I should do** (*choq*).

12 Blessed art thou, O LORD: teach me thy statutes.

12 Blessed are You, O LORD; Teach me Your statutes.

12 Praise be to you, O LORD; teach me your decrees.

12 Blessed are you, O LORD; teach me your principles.

13 **With my lips** (*ba saphah* – in my spoken words) **I consider and proclaim from the written text** (*caphar / cepher* – I record and recount from the inscribed scroll) **all of** (*kol*) **the means**

used to achieve justice and resolve disputes (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **which come from Your mouth** (*peh*).

13 With my lips and in my spoken words (*ba saphah*) **I consider and proclaim from the written text** (*caphar / cepher*) **all of** (*kol*) **the means used to achieve justice, resolve disputes, and exercise sound judgment** (*mishpat*) **which come from Your mouth** (*peh*).

13 With my lips have I declared all the judgments of thy mouth.

13 With my lips I have told of All the ordinances of Your mouth.

13 With my lips I recount all the laws that come from your mouth.

13 I have recited aloud all the laws you have given us.

14 In the Way (*ba derek*) **of Your Witness** (*'eduwth* – Your Testimony, Your source of irrefutable and undeniable evidence which affirms and bears witness to our restoration (from *'uwd*)), **I am pleased and delighted** (*suws* – I am particularly found because I find great enjoyment as a result of the ensuing relationship), **as if** (*ka*) **before all of the Almighty's abundance** (*'al kol hown* – among all of God's enormous wealth, His sufficiency and substance).

14 In the Way (*ba derek*) **of Your Witness regarding our restoration** (*'eduwth*) **I am pleased and delighted, enjoying the ensuing relationship** (*suws*), **as if** (*ka*) **before all of the Almighty's abundance, God's sufficiency and substance** (*'al kol hown*).

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

14 I have rejoiced in the way of Your testimonies, As much as in all riches.

14 I rejoice in following your statutes as one rejoices in great riches.

14 I have rejoiced in your decrees as much as in riches.

15 Concerning Your precepts and directions (*ba piquwdym* – in Your instructions; from *paqad* – in those things You recommend we attend to so that we respond appropriately) **I will choose to meditate on them and speak of them** (*syach* – I want to consistently ponder and always contemplate them so that I am motivated to continually sing and share them (written in the cohortative form in the DSS which conveys volition and imperfect conjugation which speaks of ongoing activity)). **And** (*wa*) **I will choose to consistently observe** (*nabat* – I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding (scribed in the hipil (which speaks of cause and effect) imperfect (telling us that the process is continuing and ongoing) cohortative (affirming that this is a choice with regard to))) **Your ways** (*'orah* – Your path through life set into the context of a relational journey whereby the travelers enjoy one another's company).

15 Concerning Your precepts and directions (*ba piquwdym*) I will choose to meditate on them and speak of them (*syach*). And (*wa*) I will choose to consistently observe, and I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding (*nabat*) Your ways, Your path through life which is set into the context of a relationship where we travel enjoying each another's company (*'orah*).

15 I will meditate in thy precepts, and have respect unto thy ways.

15 I will meditate on Your precepts And regard Your ways.

15 I meditate on your precepts and consider your ways.

15 I will study your commandments and reflect on your ways.

16 Concerning Your clearly communicated prescriptions of what I should do (*ba choq* [in the DSS as opposed to *chuqah* in the MT] – in Your inscribed thoughts and engraved conditions which cut me into the relationship), I find them fun, even enjoyable (*sha'a'* – delightful, even amusing as if engaging in a game). I will never overlook or ignore (*lo' shakah* – I won't lose sight of, be unmindful of, or forget) Your Word (*dabar*).

16 Concerning Your clearly communicated prescriptions of what I should do (*ba choq*), I find them fun, even enjoyable (*sha'a'*). I will never overlook or ignore (*lo' shakah*) Your Word (*dabar*).

16 I will delight myself in thy statutes: I will not forget thy word.

16 I shall delight in Your statutes; I shall not forget Your word.

16 I delight in your decrees; I will not neglect your word.

16 I will delight in your principles and not forget your word.

Gimel – ל – ג

17 Accomplish and fulfill (*male'* – satisfy and affirm) Your purpose (*ma'aseh* – Your work) through (*'al*) Your coworker (*'ebed* – Your associate and servant) and I will live (*chayah* – I will be restored, be nurtured, live vigorously, be kept alive, and grow) because (*wa*) I will closely examine and diligently observe (*shamar* – carefully consider, investigate, scrutinize, explore, evaluate, revere, and focus upon) Your Word (*dabar*).

17 Accomplish and fulfill, satisfy and affirm (*male'*), Your purpose and work (*ma'aseh*) through (*'al*) Your coworker (*'ebed*) and I will live, I will be restored, be nurtured, live vigorously, be kept alive, and grow (*chayah*), because (*wa*) I will closely examine and diligently observe (*shamar*) Your Word (*dabar*).

17 Deal bountifully with thy servant, that I may live, and keep thy word.

17 Deal bountifully with Your servant, That I may live and keep Your word.

17 Do good to your servant, and I will live; I will obey your word.

17 Be good to your servant, that I may live and obey your word.

18 **Open my eyes** (*galah 'ayn* – reveal and make known to my visual senses so as to facilitate my understanding by opening my mind and making me receptive) **so that** (*wa*) **I might choose to gaze upon and examine** (*nabat* – I will choose to highly regard, carefully observe, properly interpret, accurately understand, and appropriately respond to (hiphil imperfect cohortative)) **the wonderful, amazing, and extraordinary things** (*pala'* – the marvelous, miraculous, and distinguishing things) **which comprise** (*min* – which are part of) **Your Towrah Instructions and Directions.**

18 **Open my eyes, reveal and make known to facilitate my understanding by opening my mind and making me receptive** (*galah 'ayn*), **so that** (*wa*) **I might choose to gaze upon and examine, then properly interpret and appropriately respond to** (*nabat*) **the wonderful, amazing, and extraordinary things** (*pala'*) **which comprise** (*min*) **Your Towrah Instructions and Directions.**

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

18 Open my eyes, that I may behold Wonderful things from Your law.

18 Open my eyes that I may see wonderful things in your law.

18 Open my eyes to see the wonderful truths in your law.

19 **I** (*'anky*) **am an alien and stranger** (*ger* – a foreigner who is different) **in the world** (*'erets* – material realm). **So do not** (*'al*) **conceal** (*cathar* – hide) **the terms and conditions of Your covenant agreement** (*mitswah* – the binding codicils of the contract) **from me** (*min*).

19 **I** (*'anky*) **am an alien and stranger** (*ger*) **in the world** (*'erets*). **So do not** (*'al*) **conceal** (*cathar*) **the terms and conditions of Your covenant agreement** (*mitswah*) **from me** (*min*).

19 I am a stranger in the earth: hide not thy commandments from me.

19 I am a stranger in the earth; Do not hide Your commandments from me.

19 I am a stranger on earth; do not hide your commands from me.

19 I am but a foreigner here on earth; I need the guidance of your commands. Don't hide them from me!

20 **My soul** (*nepesh* – my human consciousness) **is overwhelmed with desire** (*garac* – is breaking and crushed, languishing) **because of its longing for** (*ta'abah* – its desire born of an emotional attachment to) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment) **for all time** (*ba kol 'eth* – in every situation and season).

20 **My soul** (*nepesh*) **is overwhelmed with desire** (*garac*) **because of its longing for** (*ta'abah*) **Your means to resolve disputes and achieve justice, to make decisions and execute good judgment** (*mishpat*), **for all time and in every situation** (*ba kol 'eth*).

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

20 My soul is crushed with longing After Your ordinances at all times.

20 My soul is consumed with longing for your laws at all times.

20 I am overwhelmed continually with a desire for your laws.

21 **You disapprove and rebuke** (*ga'ar* – You reprimand) **the arrogant and presumptuous** (*zed* – the insolent and proud). **Cursed** (*'arar* – harmed) **are those who wander away and stray** (*ha shagah* – those who mislead and deceive others into departing) **from** (*min*) **the terms and conditions of Your covenant agreement** (*mitswah*).

21 **You disapprove and rebuke, even reprimand** (*ga'ar* – You reprimand), **the arrogant and presumptuous, the insolent and proud** (*zed*). **Cursed** (*'arar*) **are those who wander away and stray, those who mislead and deceive others into departing** (*ha shagah*) **from** (*min*) **the terms and conditions of Your covenant agreement** (*mitswah*).

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

21 You rebuke the arrogant, the cursed, Who wander from Your commandments.

21 You rebuke the arrogant, who are cursed and who stray from your commands.

21 You rebuke those cursed proud ones who wander from your commands.

22 **Roll away** (*galal*) **from upon me** (*min 'al*) **such contempt and insults** (*cherpah* – the reproach of such slurs and taunts) **and** (*wa*) **such disrespect** (*buwz* – mocking slander). **For indeed** (*ky*) **Your Testimony** (*'edah* – Your trustworthy witness) **I have observed and complied with and it has saved me** (*natsar* – I have kept and it has protected and preserved me).

22 **Roll away** (*galal*) **from upon me** (*min 'al*) **such contempt** (*cherpah*) **and** (*wa*) **such disrespect** (*buwz* – mocking slander). **For indeed** (*ky*) **Your Testimony** (*'edah*) **I have observed and complied with and it has saved me** (*natsar*).

22 Remove from me reproach and contempt; for I have kept thy testimonies.

22 Take away reproach and contempt from me, For I observe Your testimonies.

22 Remove from me scorn and contempt, for I keep your statutes.

22 Don't let them scorn and insult me, for I have obeyed your decrees.

23 **Although** (*gam*) **political and religious leaders** (*sar* – government and military officials) **have joined together to speak against me** (*yasab ba dabar*), **Your associate** (*'ebed* – Your servant and coworker) **will ponder and promote** (*syach* – will meditate on, think about, and openly proclaim) **Your clearly communicated prescriptions** (*choq* – Your inscribed thoughts and engraved decrees).

23 **Although** (*gam*) **political and religious leaders** (*sar*) **have joined together to speak against me** (*yasab ba dabar*), **Your associate** (*'ebed*) **will ponder and promote** (*syach*) **Your clearly communicated prescriptions** (*choq*).

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

23 Even though princes sit and talk against me, Your servant meditates on Your statutes.

23 Though rulers sit together and slander me, your servant will meditate on your decrees.

23 Even princes sit and speak against me, but I will meditate on your principles.

24 **Moreover** (*gam*) **Your testimony** (*'edah* – Your witness and revelation) **I find enjoyable** (*sha'shuw'a* – I find pleasurable) **as do the individuals I counsel** (*'ysh 'etsah* – as is the experience for the people I advise).

24 **Moreover** (*gam*) **Your testimony** (*'edah*) **I find enjoyable** (*sha'shuw'a*) **as do the individuals I counsel** (*'ysh 'etsah*).

24 Thy testimonies also are my delight and my counsellors.

24 Your testimonies also are my delight; They are my counselors.

24 Your statutes are my delight; they are my counselors.

24 Your decrees please me; they give me wise advice.

Dalet – ד – ד

25 **My soul** (*nepesh* – my human consciousness) **clings to** (*dabaq* – cleaves to and is bound to) **the dust of the earth** (*'aphar* – the material realm). **I am restored to life and kept alive** (*chayah* – I am renewed, nurtured, and grow) **according to** (*ka* – with) **Your Word** (*dabar*).

25 My soul (*nepesh*) clings to (*dabaq*) the dust of the earth ('*aphar*). I am restored to life and kept alive (*chayah*) according to (*ka*) Your Word (*dabar*).

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

25 My soul cleaves to the dust; Revive me according to Your word.

25 I am laid low in the dust; preserve my life according to your word.

25 I lie in the dust, completely discouraged; revive me by your word.

26 **My ways (*derek*) I recounted (*capfar* – I enumerated) and You responded ('*anah* – You answered) by teaching me (*lamad* – by providing me with information regarding) Your prescriptions for living (*choq* – Your clearly communicated and inscribed thoughts and declarations).**

26 My ways (*derek*) I recounted and enumerated (*capfar*) and You responded and answered ('*anah* – You answered) by teaching me (*lamad*) Your prescriptions for living (*choq*).

26 I have declared my ways, and thou heardest me: teach me thy statutes.

26 I have told of my ways, and You have answered me; Teach me Your statutes.

26 I recounted my ways and you answered me; teach me your decrees.

26 I told you my plans, and you answered. Now teach me your principles.

27 **The Way (*derek*) of Your guidance and direction (*piquwd* – of what You have instructed me to pay attention to (singular in the DSS)) have caused me to understand (*byn* – have made it possible for me to be perceptive and discerning, to realize the truth and consider what I need to know). And (*wa*) I will ponder and share (*syach* – I will meditate and speak) Your marvelous and miraculous acts (*pala'* – wonderful, amazing, and defining deeds).**

27 The Way (*derek*) of Your precepts and directions (*piquwdym*) have caused me to understand (*byn*). And (*wa*) I will ponder and pontificate (*syach*) upon (*ba*) Your marvelous and miraculous acts (*pala'*).

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

27 Make me understand the way of Your precepts, So I will meditate on Your wonders.

27 Let me understand the teaching of your precepts; then I will meditate on your wonders.

27 Help me understand the meaning of your commandments, and I will meditate on your wonderful miracles.

28 **My soul** (*nepesh* – my human consciousness) **is tired and anxious** (*dalaph* – is ebbing away) **from being removed and separated** (*min tuwgah* – from the sorrow and grief of separation; from *yagah* – being removed and distant). **Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up** (*quwm* – confirm and validate me, console and support me) **according to** (*ka*) **Your Word** (*dabar*).

28 **My soul** (*nepesh*) **is tired and anxious** (*dalaph*) **from being removed and separated** (*min tuwgah*). **Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up** (*quwm*) **according to** (*ka*) **Your Word** (*dabar*).

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

28 My soul weeps because of grief; Strengthen me according to Your word.

28 My soul is weary with sorrow; strengthen me according to your word.

28 I weep with grief; encourage me by your word.

29 **Please help me turn away from and leave** (*tsuwr min* – I implore you to work with me to remove and drag away, cut off, and do away with (hiphil imperative)) **the way** (*derek*) **of misleading deception** (*sheqer* – of mistaken beliefs which betray and disappoint and are false, unreliable, vain, and useless), **and then** (*wa*) **I will be able to genuinely experience the mercy** (*chanan* – I will choose and actually benefit from the kind compassion and favor) **of Your Towrah** (*Towrah* – Teaching, Instruction, Guidance, and Direction).

29 **Please help me turn away from and leave, remove from me and drag away** (*tsuwr min*), **the way** (*derek*) **of misleading deception and mistaken beliefs** (*sheqer*), **and then** (*wa*) **I will be able to genuinely experience the mercy** (*chanan*) **of Your Towrah** (*Towrah*).

29 Remove from me the way of lying: and grant me thy law graciously.

29 Remove the false way from me, And graciously grant me Your law.

29 Keep me from deceitful ways; be gracious to me through your law.

29 Keep me from lying to myself; give me the privilege of knowing your law.

30 **I have chosen** (*bachar* – I have decided upon and prefer) **the way** (*derek*) **of trusting and relying** (*‘emuwnah* – of that which is dependable, unchanging, steadfast, firm, established, trustworthy, reliable, and true). **Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for judgment and means to make rational decisions) **I overwhelmingly prefer and have placed firmly before me** (*shawah* – I agree with and benefit from).

30 **I have chosen** (*bachar*) **the way** (*derek*) **of trusting and relying upon that which is dependable, unchanging, firm, established, and true** (*'emuwnah*). **Your means used to achieve justice and resolve disputes** (*mishpat*) **I overwhelmingly prefer and have placed firmly before me** (*shawah*).

30 I have chosen the way of truth: thy judgments have I laid before me.

30 I have chosen the faithful way; I have placed Your ordinances before me.

30 I have chosen the way of truth; I have set my heart on your laws.

30 I have chosen to be faithful; I have determined to live by your laws.

31 **I cling to** (*dabaq* – I remain close to and have attached myself to) **Your Testimony** (*'eduwth* – Your witness) **Yahowah** (*Yahowah*) **so You cannot delay me or be disappointed in me** (*'al bowsh* – You cannot extend the time we are separated by an inappropriate degree or disapprove of me causing me to despair).

31 **I cling to** (*dabaq*) **Your Testimony** (*'eduwth*) **Yahowah** (*Yahowah*) **so You cannot delay me or be disappointed in me** (*'al bowsh*).

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

31 I cling to Your testimonies; O LORD, do not put me to shame!

31 I hold fast to your statutes, O LORD; do not let me be put to shame.

31 I cling to your decrees. LORD, don't let me be put to shame!

32 **The way** (*derek*) **of Your authoritative directive and contract** (*mitswah* – Your decree regarding the covenant agreement) **I will run** (*ruwts* – I will move quickly carrying Your message as a courier). **Indeed** (*ky* – truly and surely) **it makes my heart joyful and it opens my heart to this favorable opportunity** (*rachab leb*).

32 **The way** (*derek*) **of Your authoritative directive and decree** (*mitswah*) **I will run, quickly carrying Your message as a courier** (*ruwts*). **Indeed** (*ky*) **it makes my heart joyful and it opens my heart to this favorable opportunity** (*rachab leb*).

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

32 I shall run the way of Your commandments, For You will enlarge my heart.

32 I run in the path of your commands, for you have set my heart free.

32 If you will help me, I will run to follow your commands.

Hey – הָ – הֵי

33 **Yahowah** (*Yahowah*), **please teach me and enable me to learn** (*yarah* – I want you to become the Source of my instruction and guidance, directing me, preparing, and training me as a student engaged in) **the way** (*derek*) **of Your prescriptions for living** (*choq* – from *chaqaq*: Your written, engraved, and inscribed thoughts and statutes which allocate a portion or share of what is Yours by cutting me in) **and then** (*wa*) **I will habitually observe it (speaking of the Towrah) and be genuinely saved by her** (*natsar* – I will actually comply with it (feminine singular and thus referring to the Towrah) and be forever protected and preserved by her) **as a benefit until the end of time** (*'eqeb* – for the reason that it serves as recompense and as a reward for the duration of time).

33 **Yahowah** (*Yahowah*), **please teach me and enable me to learn** (*yarah*) **the way** (*derek*) **of Your prescriptions for living (Your engraved thoughts and inscribed statutes which allocate a portion or share of what is Yours by cutting me in)** (*choq*) **and then** (*wa*) **I will habitually observe it (speaking of the Towrah) and be forever saved by her** (*natsar*) **as a benefit until the end of time** (*'eqeb*).

33 HE. Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

33 Teach me, O LORD, the way of Your statutes, And I shall observe it to the end.

33 Teach me, O LORD, to follow your decrees; then I will keep them to the end.

33 Teach me, O LORD, to follow every one of your principles.

34 **Please enable me to be perceptive and discerning so that I understand** (*byn* – I want You to work with me so that working together I come think rationally and thereby realize, apprehend, and comprehend (hiphil imperative)) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – thereby providing me with the opportunity to change my attitude, thinking, and direction (feminine singular construct)) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her** (*shamar* – I will continually focus upon and really revere her (prefixed in the first person common singular, suffixed in the third person feminine singular, and conjugated in the qal imperfect)) **with all my heart** (*ba kol leb* – incorporating her within my inter nature to guide my emotions, attitude, ambitions, and perceptions).

34 Please enable me to be perceptive and discerning so that I understand (*byn*) and then (*wa*) I will continuously observe and be genuinely saved by (*natsar*) Your Towrah (Towrah) and so that (*wa*) I will actually and consistently observe and genuinely care about her, I will continually focus upon and really revere her (*shamar*), with all my heart, incorporating her within my inter nature to guide my emotions, attitude, ambitions, and perceptions (*ba kol leb*).

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

34 Give me understanding, that I may observe Your law And keep it with all my heart.

34 Give me understanding, and I will keep your law and obey it with all my heart.

34 Give me understanding and I will obey your law; I will put it into practice with all my heart.

35 Cause me to set out along the path (*darak ba nathyb* – please help me walk within the pathway (hiphil imperative)) of the terms and conditions of Your binding relationship agreement (*mitswah* – Your authoritative directives and written precepts regarding the codicils of Your covenant contract). Indeed (*ky*) in them (*ba*) I genuinely and totally delight (*chaphets* – I actually find great enjoyment and pleasure so I willingly and completely accept them and want to experience everything they represent (qal perfect)).

35 Cause me to set out along and remain within the path (*darak ba nathyb*) of the terms and conditions of Your binding covenant agreement (*mitswah*). Indeed (*ky*) in them (*ba*) I genuinely and totally delight, I actually find great enjoyment and pleasure, so much so that I willingly and completely accept them and want to experience everything they represent (*chaphets*).

35 Make me to go in the path of thy commandments; for therein do I delight.

35 Make me walk in the path of Your commandments, For I delight in it.

35 Direct me in the path of your commands, for there I find delight.

35 Make me walk along the path of your commands, for that is where my happiness is found.

36 Incline my heart (*natah leb* – stretch out and open my core) to (*'el*) Your Testimony (*'eduwth* – Your Witness regarding my restoration; from *'uwd*), and not toward (*wa 'al 'el*) ill-gotten gain or dishonesty which severs and separates (*betsa'* – deception, injustice, theft, immoral behavior, violence, plunder, or greed, separating others from either God or their possessions).

36 Incline my heart, opening me up to (*natah leb*) to (*'el*) Your Testimony (*'eduwth*), and not toward (*wa 'al 'el*) ill-gotten gain or dishonesty which severs and separates, to deception, injustice, theft, immoral behavior, violence, plunder, or greed which is divisive and divisive (*betsa'*).

36 Incline my heart unto thy testimonies, and not to covetousness.

36 Incline my heart to Your testimonies And not to dishonest gain.

36 Turn my heart toward your statutes and not toward selfish gain.

36 Give me an eagerness for your decrees; do not inflict me with love for money!

37 **Turn my eyes away from viewing** (*'abar 'ayn min ra'ah* – take away and remove from my sight, my perceptions, and my perspective) **that which is deceitful, futile, worthless, idolatrous, and vain** (*shawa' / showa'* – that which is false and negative, that which pertains to liars and false gods; from *showa'* – that which is wasteful and devastating, corruptive and ruinous). **Be merciful to me** (*chanan* – be kind and generous to me, treating me favorably) **according to Your Word** (*la dabar*).

37 **Turn my eyes away from viewing** (*'abar 'ayn min ra'ah*) **that which is deceitful, futile, worthless, idolatrous, and vain, especially that which pertains to idolatrous images and false gods, because such things are corrupting and harmful** (*shawa' / showa'*). **Be merciful to me** (*chanan*) **according to Your Word** (*la dabar*).

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

37 Turn away my eyes from looking at vanity, And revive me in Your ways.

37 Turn my eyes away from worthless things; preserve my life according to your word.

37 Turn my eyes from worthless things, and give me life through your word.

38 **Please stand up, confirm, and establish** (*quwm* – affirm, restore, and raise up (hiphil imperative)) **for your associate** (*la 'ebed* – on behalf of your servant and coworker) **Your Word** (*'imrah* – Your promised instruction which fulfills Your teaching; from *'emer* and *'amar* – the promised word which speaks and relates, providing answers and resolution, who is called to avows and avouch (singular construct)) **which as a result of the relationship** (*'asher* – and by way of making a connection) **is on behalf of and according to** (*la*) **Your awesome nature** (*yir'ah* – Your reverence and respect).

38 **Please stand up, confirm, and establish, affirm, restore, and raise up** (*quwm*) **for your coworker** (*la 'ebed*) **Your Word, Your promised instruction which fulfills Your teaching, who speaks and relates, providing answers and resolution** (*'imrah*) **which as a result of the relationship** (*'asher*) **is on behalf of and according to** (*la*) **Your reverence and respect for us and Your truly awesome nature** (*yir'ah*).

38 Establish thy word unto thy servant, who is devoted to thy fear.

38 Establish Your word to Your servant, As that which produces reverence for You.

38 Fulfill your promise to your servant, so that you may be feared.

38 Reassure me of your promise, which is for those who honor you.

39 **Please pass over and take away while removing** (*'abar* – forgive and repeal (hiphil imperative)) **my reproach and insults** (*cherpah* – my taunts and shame, my defiance and blasphemies) **which** (*'asher*) **I anxiously dread** (*yagor* – I am concerned about) **because indeed** (*ky*) **Your judgment** (*mishpat* – Your means to resolve disputes) **is good** (*towb* – sound and appropriate).

39 **Please pass over and take away while removing and forgiving** (*'abar*) **my reproach, defiance, and insults** (*cherpah*) **which** (*'asher*) **I anxiously dread** (*yagor* – I am concerned about) **because indeed** (*ky*) **Your judgment** (*mishpat*) **is good** (*towb*).

39 Turn away my reproach which I fear: for thy judgments are good.

39 Turn away my reproach which I dread, For Your ordinances are good.

39 Take away the disgrace I dread, for your laws are good.

39 Help me abandon my shameful ways; your laws are all I want in life.

40 **Behold** (*hineh* – please take note), **I long for and desire** (*ta'ab*) **Your precepts and directions** (*piquwdym* – Your instructions which You say we should pay attention to and observe so that we respond appropriately). **In Your righteous and just means to vindicate** (*ba tsadaqah* – in Your just means to achieve righteousness), **be merciful to me** (*chanan* – be kind and generous to me).

40 **Behold** (*hineh*), **I long for and desire** (*ta'ab*) **Your precepts and directions** (*piquwdym*). **In Your righteous and just means to vindicate** (*ba tsadaqah*), **be merciful to me** (*chanan*).

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

40 Behold, I long for Your precepts; Revive me through Your righteousness.

40 How I long for your precepts! Preserve my life in your righteousness.

40 I long to obey your commandments! Renew my life with your goodness.

Waw – װ – װ

41 **And** (*wa*) **Yahowah** (*Yahowah*), **may you arrive and bring me** (*Yahowah bow'* – choose to return, to come to me, and actually include me in Your harvest, bearing (qal imperfect jussive)) **Your love and mercy** (*chesed* – Your loving kindness and favor), **Your salvation** (*tashuw'ah* –

deliverance) **according to (ka) Your Word and the fulfillment of Your promise** (*'imrah* – Your instruction and teaching which provides resolution).

41 And (wa) Yahowah (Yahowah), may you arrive and bring me (Yahowah bow') Your love and mercy (chesed), Your salvation (tashuw'ah) according to (ka) Your Word and the fulfillment of Your promise ('imrah).

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

41 May Your lovingkindnesses also come to me, O LORD, Your salvation according to Your word;

41 May your unfailing love come to me, O LORD, your salvation according to your promise;

41 LORD, give to me your unfailing love, the salvation that you promised me.

42 **And then (wa) He will respond by being afflicted, thereby providing the witness which answers ('anah** – He will reply by humbling Himself in response to) **those who ridicule me (charaph** – who are insulting me, mocking me, taunting me, treating me with contempt, and trying to defy me, even to confuse me) **because (ky) I observe, scrutinize, evaluate, revere, and focus upon (shamar** – I carefully consider, care deeply about, investigate, and explore, which causes me to heed and keep) **Your prescriptions for living (choq** – Your written, engraved, and inscribed thoughts on what we should do which allocate a portion or share of what is Yours by cutting me in).

42 And then (wa) He will respond by being afflicted, thereby providing the witness which answers ('anah) those who ridicule me (charaph), because (ky) I observe, explore, and focus upon (shamar) Your prescriptions for living (choq).

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

42 So I will have an answer for him who reproaches me, For I trust in Your word.

42 then I will answer the one who taunts me, for I trust in your word.

42 Then I will have an answer for those who taunt me, for I trust in your word.

43 **So (wa) please, do not ever take away (natsal** – do not prevent my salvation and deliverance by snatching away (hiphil stem, imperfect conjugation, jussive form)) **from my mouth (min peh** – from my speech) **the Word (dabar) of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable ('emeth** – Your firmly established, instructive, affirming, verifiable, supportive, upholding, steadfast) **utterly capable, empowering, and great (me'od) everlasting Testimony ('ad / 'ed** – eternal Witness). **Because indeed (ky), I am completely resolved to placing my hope, completely trusting (yahal** – I await, confidently expecting without reservation, total resolution (piel perfect)) **in (ba) Your words (dabarym).**

43 So (wa) please, do not ever take away, nor prevent my salvation by snatching (natsal) from my mouth (min peh) the Word (dabar) of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable ('emeth) utterly capable, empowering, and great (me'od) everlasting Testimony ('ad). Because indeed (ky), I am completely resolved to placing my hope, completely trusting (yahal) in (ba) Your words (dabarym).

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

43 And do not take the word of truth utterly out of my mouth, For I wait for Your ordinances.

43 Do not snatch the word of truth from my mouth, for I have put my hope in your laws.

43 Do not snatch your word of truth from me, for my only hope is in your laws.

44 I will observe (shamar – I will keep my eyes focused upon, I will revere, cling to, and respect, carefully examining and thoughtfully considering, exploring, investigating, scrutinizing, and evaluating, so as to heed, be kept and protected by) **Your Towrah** (Towrah – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: tow – Your signed, written, and enduring, towrah – way of treating me, tuwr – giving me the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from You, which tuwb – provides answers to facilitate my restoration and return, even my response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing me, thereby towr – thereby providing me with the opportunity to change my attitude, thinking, and direction) **continually and consistently** (tamyd – continuously without interruption), **always and forever** (la 'owlam – eternally) **as an eternal witness** (wa 'ad / 'ed – as an everlasting testimony).

44 I will observe, consider, examine, explore, scrutinize, evaluate, revere, focus upon, cling to, respect, and as a result heed (shamar), **Your Towrah Teaching, Guidance, and Direction (Towrah) continually and consistently (tamyd), always and forever (la 'owlam – eternally), as an eternal witness (wa 'ad / 'ed).**

44 So shall I keep thy law continually for ever and ever.

44 So I will keep Your law continually, Forever and ever.

44 I will always obey your law, for ever and ever.

44 I will keep on obeying your law forever and forever.

45 **And** (wa) **I choose to walk** (halak – I want to and will continue to travel through life (scribed in the hithpael stem, whereby this walk influences the walker, in the imperfect conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this is the walker's choice)) **in its (speaking of the Towrah's) freedom** (ba ha chuphshah – in its liberty exercising my freewill as is encouraged in the Towrah (from 4QPS)), **because indeed (ky) I**

have sought after, inquired about, found, and have looked to (*darash* – I have searched to find, carefully examined, petitioned and pondered, even formed a relationship as a result of consulting with (qal perfect)) **Your precepts and directions** (*piquwdym* – instructions and guidance delineating the things we should search for, pay attention to, and care about).

45 And (wa) I choose to always walk (halak) in its, the Towrah's, freedom (ba ha chuphshah), because indeed (ky) I have sought after, inquired about, found, and have looked to (darash) Your precepts and directions (piquwdym).

45 And I will walk at liberty: for I seek thy precepts.

45 And I will walk at liberty, For I seek Your precepts.

45 I will walk about in freedom, for I have sought out your precepts.

45 I will walk in freedom, for I have devoted myself to your commandments.

46 And I will choose to continually speak the Word (dabar – I have and will totally represent and completely communicate of my own volition the message (piel imperfect cohortative)) within (ba) Your Witness ('edah – Testimony), reporting it before and against (neged – conspicuously, openly, and publicly in front of and in opposition to) the leaders of mankind's political, religious, economic, and military institutions (melek – the kings who control all aspect of people's lives). And I will not (wa lo') hesitate nor be emotionally distressed (bowsh – be ashamed, frustrated, or delayed).

46 And I will choose to continually speak the Word (dabar) within (ba) Your Witness ('edah), reporting it before and against (neged) the leaders of mankind's political, religious, economic, and military institutions (melek). And I will not (wa lo') be emotionally distressed nor be frustrated, even be delayed or hesitate (bowsh).

46 I will speak of thy testimonies also before kings, and will not be ashamed.

46 I will also speak of Your testimonies before kings And shall not be ashamed.

46 I will speak of your statutes before kings and will not be put to shame,

46 I will speak to kings about your decrees, and I will not be ashamed.

47 And I have elected to constantly delight in, and have found great pleasure (sha'a' – I have chosen to find the fun and enjoyment (scribed in the hithpael stem, whereby this source of joy makes the individual joyful, in the imperfect conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this positive attitude is the individual's choice)) in (ba) the terms and conditions of Your binding agreement (mitswah – the authoritative directives and written precepts which serve as codicils of Your covenant contract) which relationally ('asher) I really love and actually desire ('ahab – I am genuinely, literally, and completely passionate about (qal perfect)).

47 **And I have elected to constantly delight in, and have found great pleasure (*sha'a*) in (*ba*) the terms and conditions of Your binding agreement (*mitswah*) which relationally (*'asher*) I genuinely love and actually desire (*'ahab*).**

47 And I will delight myself in thy commandments, which I have loved.

47 I shall delight in Your commandments, Which I love.

47 for I delight in your commands because I love them.

47 How I delight in your commands! How I love them!

48 **So (*wa*) I literally lift up, raising (*nasa'* – elevating (qal imperfect cohortative)) the palms of my hands (*kaph*) to God's (*'el* – unto the Almighty's) authorized directions which represent the terms and conditions of the binding contract (*mitswah* – the codicils of Your covenant), which as a result of the relationship (*'asher*), I genuinely desire and actually adore (*'ahab* – I totally love and am really passionate about (qal perfect)). I continually rejoice, wanting to find the joy (*gyl* – I will choose to habitually celebrate and be delighted (qal imperfect, cohortative)) in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You (*choq* – of how we are afforded a portion of what is Yours throughout time).**

48 **So (*wa*) I literally lift up, raising (*nasa'*) the palms of my hands (*kaph*) to God's (*'el*) terms and conditions regarding His binding covenant contract (*mitswah*), which as a result of the relationship (*'asher*), I genuinely desire and actually adore (*'ahab*). I continually rejoice, wanting to find the joy (*gyl*) in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You (*choq*).**

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

48 And I shall lift up my hands to Your commandments, Which I love; And I will meditate on Your statutes.

48 I lift up my hands to your commands, which I love, and I meditate on your decrees.

48 I honor and love your commands. I meditate on your principles.

Zayin – ז – ז

49 **Recall (*zakar* – remember to assert the truths contained in) Your Word (*dabar*) on behalf of (*la*) your servant and coworker (*'ebed* – associate), upon (*'al*) which (*'asher* – as a result of the relationship) You have caused me to confidently expect a favorable response (*yachal* – You have provided for my benefit).**

49 **Recall** (*zakar*) **Your Word** (*dabar*) **on behalf of** (*la*) **your servant and coworker** (*'ebed*), **upon** (*'al*) **which** (*'asher*) **You have caused me to confidently expect a favorable response** (*yachal*).

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

49 Remember the word to Your servant, In which You have made me hope.

49 Remember your word to your servant, for you have given me hope.

49 Remember your promise to me, for it is my only hope.

50 **This** (*ze'th*) **is comforting to me** (*nechamah* – this eases all of my concerns, it is compassionate, transforming me, and it is consoling) **in my persecution and harassment** (*ba 'ony* – affliction; from *'anah* – being put down and demeaned), **for indeed** (*ky*) **Your Word** (*'imrah* – Your instruction and Your promise) **completely renews me, causes me to grow, and sustains my life** (*chayah* – nurtures me, restores me, and keeps me alive (piel perfect)).

50 **This** (*ze'th*) **is comforting to me, easing my concerns** (*nechamah*) **in my persecution and harassment** (*ba 'ony*), **for indeed** (*ky*) **Your Word and promise** (*'imrah*) **completely renews me, causes me to grow, and sustains my life** (*chayah*).

50 This is my comfort in my affliction: for thy word hath quickened me.

50 This is my comfort in my affliction, That Your word has revived me.

50 My comfort in my suffering is this: Your promise preserves my life.

50 Your promise revives me; it comforts me in all my troubles.

51 **The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications were superior (to others and to God) when both they and their promises are actually irrelevant), **such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts* – such spokesmen, envoys, and interpreters, mock, slander, and deride) **the extraordinary** (*ma'od* – the completely capable and universally empowering) **eternal Witness** (*'ed* – the everlasting Testimony). **From** (*min*) **Your Towrah** (*Towrah* – Your Teaching and Instruction, Your Guidance and Direction) **I will not lean away, nor will I thrust it aside** (*lo' natah* – I will not bend or turn away).

51 **The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed*), **such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts*) **the extraordinary**

(ma'od) **eternal Witness** (*'ed*). **From** (*min*) **Your Towrah** (*Towrah*) **I will not lean or turn away, nor will I thrust it aside** (*lo' natah*).

51 The proud have had me greatly in derision: yet have I not declined from thy law.

51 The arrogant utterly deride me, Yet I do not turn aside from Your law.

51 The arrogant mock me without restraint, but I do not turn from your law.

51 The proud hold me in utter contempt, but I do not turn away from your law.

52 **I literally and completely remember** (*zakar* – I totally recall and actually proclaim (qal perfect)) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute judgment) **from before time began** (*min 'owlam* – from eternity past) **Yahowah** (*Yahowah*), **and I have been consoled and comforted** (*nacham* – I have been encouraged and transformed).

52 **I literally remember and totally recall** (*zakar*) **Your means to resolve disputes and achieve justice** (*mishpat*) **from before time began** (*min 'owlam*) **Yahowah** (*Yahowah*), **and I have been consoled and comforted, encouraged and transformed** (*nacham*).

52 I remembered thy judgments of old, O LORD; and have comforted myself.

52 I have remembered Your ordinances from of old, O LORD, And comfort myself.

52 I remember your ancient laws, O LORD, and I find comfort in them.

52 I meditate on your age-old laws; O LORD, they comfort me.

53 **Burning indignation and a vexing sadness** (*zal'aphah* – rage and scorching animosity, even zealous opposition) **genuinely grasp hold and seize me** (*'achaz* – take hold of me (qal perfect – telling us that this response is literal and complete)) **because** (*min*) **the wicked who disregard and violate the standard** (*rasha'* – the unrighteous who are hostile to God, those who are evil, the guilty who will be condemned) **actually reject and abandon all association with** (*'azab* – they neglect and forsake, literally separating themselves from and damning (qal participle)) **Your Towrah teaching, instruction, guidance, and direction** (*Towrah* – Your Source of Instruction and Teaching, and the place from which Your Guidance and Direction Flow).

54 **Burning indignation and a vexing sadness** (*zal'aphah*) **genuinely grasp hold and seize me** (*'achaz*) **because** (*min*) **the wicked who disregard and violate the standard** (*rasha'*) **actually reject and abandon all association with** (*'azab*) **Your Towrah teaching, instruction, guidance, and direction** (*Towrah*).

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

53 Burning indignation has seized me because of the wicked, Who forsake Your law.

53 Indignation grips me because of the wicked, who have forsaken your law.

53 I am furious with the wicked, those who reject your law.

54 **Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **have been and forever will be** (*hayah* – actually and wholly exist as (qal perfect)) **a song** (*zamy* – as musical psalm replete with melodious lyrics) **to me** (*la* – concerning me and on my behalf) **in the temple of my heart, mind, and soul** (*ba beyth magowr* – within the family, the home, and receptacle of my inner nature).

54 **Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship** (*choq*) **have been and forever will be** (*hayah*) **a song** (*zamy*) **to me** (*la*) **in the temple of my heart, mind, and soul** (*ba beyth magowr*).

54 Thy statutes have been my songs in the house of my pilgrimage.

54 Your statutes are my songs In the house of my pilgrimage.

54 Your decrees are the theme of my song wherever I lodge.

54 Your principles have been the music of my life throughout the years of my pilgrimage.

55 **I remember and proclaim** (*zakar* – I am reminded of, I recall and profess, I literally mention and actually make known the totality of (qal perfect)) **Your name** (*shem* – Your personal and proper designation) **Yahowah** (*Yahowah*) **in the darkness of night** (*ba ha laylah*) **and** (*wa*) **I observe, I examine, I consider, and I focus upon** (*shamar* – explore and evaluate, keeping my eyes open I revere, cling to, care about, pay attention to, and therefore heed, becoming secure in (qal imperfect waw consecutive paragogic *heh*)) **Your Towrah** (*Towrah* – Your written Teaching and Instruction, Your beneficial Guidance and Direction).

55 **I remember and proclaim** (*zakar*) **Your name** (*shem*) **Yahowah** (*Yahowah*) **in the darkness of night** (*ba ha laylah*) **and** (*wa*) **I observe, I examine, I consider, and I focus upon and explore** (*shamar*) **Your Towrah** (*Towrah*).

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

55 O LORD, I remember Your name in the night, And keep Your law.

55 In the night I remember your name, O LORD, and I will keep your law.

55 I reflect at night on who you are, O LORD, and I obey your law because of this.

56 **Such** (*ze'th*) **she (addressing the Towrah) is** (*hayah* – she exists, the Towrah was, is, and always will be (qal perfect)) **for me** (*la*). **Indeed** (*ky*), **Your precepts and directions regarding**

what we should pay attention to (*piquwdym* – Your principles and instructions, rules which will help us respond appropriately) **actually save and preserve me when I observe them** (*natsar* – totally protect and spare me when I genuinely value and keep them (qal perfect)).

56 Such (*ze'th*) **she the Towrah is** (*hayah*) **for me** (*la*). **Indeed** (*ky*), **Your precepts and directions regarding what we should pay attention to** (*piquwdym*) **actually save and preserve me when I observe them** (*natsar*).

56 This I had, because I kept thy precepts.

56 This has become mine, That I observe Your precepts.

56 This has been my practice: I obey your precepts.

56 This is my happy way of life: obeying your commandments.

Chet – III – π

57 Allot me a share by way of an inheritance (*cheleq* – reward me by assigning me a portion) **Yahowah** (*Yahowah*). **I have promised without reservation** (*'amar* – I have actually said and avow, I intend, and I have announced my unequivocal response which is (qal perfect)) **to observe, to consider, to focus upon, and to explore** (*la shamar* – to keep my eyes open and thereby engage in the process of closely examining and carefully evaluating (scribed in the qal stem affirming that this response is literal, not figurative, and with the infinitive construct which speaks of the process whereby observing influences the observer)) **Your Word** (*dabar*).

57 Allot me a share by way of an inheritance (*cheleq*) **Yahowah** (*Yahowah*). **I have promised without reservation** (*'amar*) **to observe, to consider, to keep focused upon, to explore, and to respect** (*la shamar*) **Your Word** (*dabar*).

57 Thou art my portion, O LORD: I have said that I would keep thy words.

57 The LORD is my portion; I have promised to keep Your words.

57 You are my portion, O LORD; I have promised to obey your words.

57 LORD, you are mine! I promise to obey your words!

58 I seek the favor (*chalah* – I desire intercession and humbly request the positive outcome) **of Your presence** (*paneh* – of appearing before You and meeting face to face) **with all my heart** (*ba kol leb*). **Have mercy on me** (*chanan* – show compassion by being generous to me) **in accord with** (*ka* – in a manner consistent with) **Your Word and promise** (*'imrah* – Your instructions and answers).

58 I seek the favor (*chalah*) of appearing before You (*paneh*) with all my heart (*ba kol leb*). Have mercy on me (*chanan*) in a manner consistent with (*ka*) Your Word and promise (*'imrah*).

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

58 I sought Your favor with all my heart; Be gracious to me according to Your word.

58 I have sought your face with all my heart; be gracious to me according to your promise.

58 With all my heart I want your blessings. Be merciful just as you promised.

59 I considered the merit of (*chashab* – I completely evaluated and accounted for (piel perfect)) my ways (*derek* – my conduct and walk through life) and then (*wa*) I turned (*suwb* – I made the choice and I turned myself around and returned) my feet and steps (*regel* – my legs and footsteps) to God's (*'el*) witness and testimony (*'edah*).

59 I considered the merit of (*chashab*) my ways (*derek*) and then (*wa*) I turned (*suwb*) my feet and steps (*regel*) to God's (*'el*) witness and testimony (*'edah*).

59 I thought on my ways, and turned my feet unto thy testimonies.

59 I considered my ways And turned my feet to Your testimonies.

59 I have considered my ways and have turned my steps to your statutes.

59 I pondered the direction of my life, and I turned to follow your statutes.

60 I am coming quickly (*chuwsh* – I literally hasten and hurry (qal perfect)) and (*wa*) without hesitation, reservation, or question (*lo' mahah* – without delay because there are no unresolved or unanswered questions (scribed in the rare hitpalpel stem, alerting us to the fact that Dowd is acting without any hesitation or reservation of any kind)) to focus upon and observe the terms and conditions of Your relationship agreement knowing that I will be watched over and kept secure by Your covenant (*la shamar mitswah*).

60 I am coming quickly (*chuwsh*) and (*wa*) without hesitation, reservation, or question (*lo' mahah*) to observe the terms and conditions of Your relationship agreement knowing that I will be watched over and kept secure by Your covenant (*la shamar mitswah*).

60 I made haste, and delayed not to keep thy commandments.

60 I hastened and did not delay To keep Your commandments.

60 I will hasten and not delay to obey your commands.

60 I will hurry, without lingering, to obey your commands.

61 **The destructive binding cords and disparaging pledges** (*chebel / chabal* – the unfavorable demands, worthless guarantees, possessive bonds, ruinous anguish, and caustic implements) **of the wicked who violate the standard** (*rasa'* – of evil criminals who will be condemned) **which surround me cause me to testify as a witness** (*'uwd* – which seek to confine me prompt me to warn and admonish them (piel perfect)) **that Your Towrah** (*Towrah* – Teaching and Instruction, Direction and Guidance) **shall not be ignored, overlooked, or forgotten** (*lo' sakah* – shall never lose its significance or cease to matter (qal perfect)).

61 **The destructive binding cords and disparaging pledges** (*chebel / chabal*) **of the wicked who violate the standard** (*rasa'*) **which surround me cause me to testify as a witness** (*'uwd*) **that Your Towrah** (*Towrah*) **shall not be ignored, overlooked, or forgotten** (*lo' sakah*).

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

61 The cords of the wicked have encircled me, But I have not forgotten Your law.

61 Though the wicked bind me with ropes, I will not forget your law.

61 Evil people try to drag me into sin, but I am firmly anchored to your law.

62 **In the midst of this darkness** (*chatsowth laylah* – in the middle of the night) **I rise and stand up** (*quwm* – I am restored and take a stand) **to deliberately express my thankfulness and to acknowledge** (*la yadah* – to publicly confess (hiphil infinitive construct)) **to You** (*la*) **that** (*'al* – and for the reason that) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment) **are honorable, fair, and vindicating** (*tsadaq* – totally appropriate, righteous, and justifying).

62 **In the midst of this darkness and in the middle of the night** (*chatsowth laylah*) **I rise and stand up** (*quwm*) **to deliberately express my thankfulness, publicly confessing and purposefully acknowledging** (*la yadah*) **to You** (*la*) **that** (*'al*) **Your means to resolve disputes and achieve justice** (*mishpat*) **are honorable, fair, and vindicating, totally appropriate, righteous, and justifying** (*tsadaq*).

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

62 At midnight I shall rise to give thanks to You Because of Your righteous ordinances.

62 At midnight I rise to give you thanks for your righteous laws.

62 At midnight I rise to thank you for your just laws.

63 **I am** (*'any*) **a partner and companion, living in close association** (*chaber* – I have joined, am united, close friends, indeed family, knit together, and allied) **with all** (*la kol* – on behalf of everyone) **who as a result of the relationship** (*'asher* – who are blessed by, who walk beside, and who) **genuinely reveres and actually respects You** (*yare'* – who think You are awesome)

(qal perfect)), and of those who are transformed by carefully observing, closely examining, thoughtfully considering, focusing upon, exploring, caring about, and thereby heeding (*wa la shamar* – those who actually investigate, scrutinize, and evaluate, keeping in front of them and their eyes focused upon (qal participle construct)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym* – directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond to You).

63 I am ('any) a partner and companion, both friend and family, living in close association (*chaber*) with all (*la kol*) who as a result of the relationship are blessed by walking the along the path ('asher) genuinely revering and actually respecting You (*yare'* – (qal perfect)), and of those who are transformed by carefully observing, closely examining, thoughtfully considering, and genuinely caring about and heeding (*wa la shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention, and to examine for guidance so that we respond appropriately to You (*piquwdym*).

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

63 I am a companion of all those who fear You, And of those who keep Your precepts.

63 I am a friend to all who fear you, to all who follow your precepts.

63 Anyone who fears you is my friend -- anyone who obeys your commandments.

64 **Yahowah (*Yahowah*), Your mercy (*chesed* – Your loyal love and unfailing kindness, Your steadfast and unchanging devotion to the relationship, Your affection for us, the favor You are offering and the benefits it provides, Your trustworthy and dependable nature, Your goodness and being beyond reproach) fills (*male'* – is completely satisfying and totally fulfilling, covering) the earth ('*erets* – the land, world, and material realm). Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living (*choq* – from *chaqaaq*: Your written and inscribed statutes which allocate a share of what is Yours by cutting us in) teach me everything I want and need to know (*lamad* – provide the information I have chosen to instruct and guide me (piel imperative)).**

64 Yahowah (*Yahowah*), Your mercy, Your steadfast and unchanging devotion to the relationship (*chesed*) fills, completely satisfying and totally fulfilling, covering (*male'*) the earth ('*erets*). Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living (*choq*) teach me everything I want, choose, and need to know (*lamad*).

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

64 The earth is full of Your lovingkindness, O LORD; Teach me Your statutes.

64 The earth is filled with your love, O LORD; teach me your decrees.

64 O LORD, the earth is full of your unfailing love; teach me your principles.

Tet – ☒ – 𐤃

65 **You have actively engaged and accomplished** (*'asah* – You have done and celebrated (qal perfect)) **good, beneficial, and generous things** (*towb* – valuable, worthy, enjoyable, and pleasing things) **with** (*'im* – by way of, near, and through this close association, even in spite of) **Your servant and coworker** (*'ebed* – associate), **Yahowah** (*Yahowah*), **in accordance with** (*ka* – in harmony and consistent with) **Your Word** (*dabar*).

65 **You have actively engaged and accomplished** (*'asah*) **good, beneficial, and generous things** (*towb*) **with, through, and even in spite of** (*'im*) **Your associate and coworker** (*'ebed*), **Yahowah** (*Yahowah*), **in accordance with** (*ka*) **Your Word** (*dabar*).

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

65 You have dealt well with Your servant, O LORD, according to Your word.

65 Do good to your servant according to your word, O LORD.

65 You have done many good things for me, LORD, just as you promised.

66 **The positive benefits of** (*tuwb* – the good and favorable attributes, the prosperity, the constructive and affirming attitude, and the satisfaction associated with) **judgment, discretion, and discernment** (*ta'am* – the process of informed, appropriate, thinking, rational, and logical decision making) **and then also** (*wa*) **understanding based upon knowledge** (*da'ath* – being aware of the information and evidence which leads to being perceptive when it is properly considered and evaluated) **teach me so that I might benefit by choosing to respond appropriately** (*lamad* – instructs me so that I learn and decide to accept that which is proper, exercising skill in processing what I am taught (piel imperative)). **So indeed** (*ky* – surely, truly, and emphatically) **in** (*ba*) **the terms and conditions of Your binding relationship agreement** (*mitswah* – Your authoritative directives and written precepts regarding the codicils of Your covenant contract) **I completely trust and totally rely** (*'aman* – I am dependably established and endure, because they are verifiable and enduring, influencing and transforming me (hiphil perfect)).

66 **The positive benefits of, and the satisfaction associated with** (*tuwb*), **judgment, the process of informed, rational, decision making** (*ta'am*), **and then also** (*wa*) **understanding based upon knowledge** (*da'ath*) **teach me so that I might benefit by choosing to respond appropriately** (*lamad*). **So indeed and emphatically** (*ky*), **in** (*ba*) **the terms and conditions of Your binding covenant agreement** (*mitswah*) **I completely trust and totally rely as they dependably establish me, because they are verifiable and enduring, influencing and transforming me** (*'aman*).

66 Teach me good judgment and knowledge: for I have believed thy commandments.

66 Teach me good discernment and knowledge, For I believe in Your commandments.

66 Teach me knowledge and good judgment, for I believe in your commands.

66 I believe in your commands; now teach me good judgment and knowledge.

67 **Before and prior to the time that** (*terem* – having not yet reached the point in time in which) **I responded and answered this invitation** (*'anah* – I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and) **I** (*'any*) **unintentionally erred and inadvertently wandered aimlessly** (*shagag* – I went astray and sinned without meaning to do so, I was unwittingly deceived and formed, even believed, mistaken opinions). **But** (*wa*) **now** (*'atah* – at this point in time) **I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating** (*shamar* – I thoroughly investigate, actually scrutinize, and really consider the complete totality of (qal perfect)) **Your Word, Your Instruction, and Your Promise** (*'imrah* – Your message, direction, teaching, guidance, and assurance).

67 **Prior to the time that I responded and answered this invitation, before I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and** (*terem 'anah*) **I** (*'any*) **unintentionally erred, I inadvertently wandered aimlessly, without deliberation I sinned without meaning to do so because I was unwittingly deceived and therefore placed my faith in mistaken opinions** (*shagag*). **But** (*wa*) **now, at this point in time** (*'atah*), **I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating, investigating and scrutinizing the complete totality of** (*shamar*) **Your Word, Your Instruction, and Your Promise** (*'imrah*).

67 Before I was afflicted I went astray: but now have I kept thy word.

67 Before I was afflicted I went astray, But now I keep Your word.

67 Before I was afflicted I went astray, but now I obey your word.

67 I used to wander off until you disciplined me; but now I closely follow your word.

68 **You** (*'atah*) **are good, generous, and pleasing** (*towb* – You are enjoyable and festive, beautiful and pleasant to be around) **Yahowah** (*Yahowah* – extant in 11QPS of the Dead Sea Scrolls but not found in the Masoretic Text), **and** (*wa*) **are doing what is good, beneficial, and best by** (*yatab* – are enjoyable, agreeable, cheerful, and successful in (hiphil participle)) **teaching me how to properly respond to** (*lamad* – helping me learn, become better acquainted with, and more accustomed to (piel imperative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and statutes which allocate a share of what is Yours by cutting me into the relationship and giving me a portion of what is Yours).

68 You (*'atah*) are good, generous, and pleasing, You are enjoyable and festive, beautiful and pleasant to be around (*towb*) Yahowah (*Yahowah*), and (*wa*) are doing what is good and beneficial by (*yatab*) helping me learn, become better acquainted and more accustomed, while teaching me how to properly respond to (*lamad*) Your clearly communicated prescriptions of what I should do to share life with You (*choq*).

68 Thou art good, and doest good; teach me thy statutes.

68 You are good and do good; Teach me Your statutes.

68 You are good, and what you do is good; teach me your decrees.

68 You are good and do only good; teach me your principles.

69 **The self-important and self-motivated** (*zed* – the arrogant and haughty, the presumptuous and insolent [read: political and religious leaders]) **lie, they mislead and deceive with their speeches** (*sheqer* – they utter vain, senseless, useless, and valueless beliefs), **smearing and slandering me with misinformation** (*'al taphal* – their scribes concealing what I have said on behalf of God, plaster over it with their official message (qal perfect)). **I will** (*'any*), **with all my heart** (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose), **engage my protector and savior by keeping close to and by observing** (*natsar* – maintain a careful watch over and keep focused upon the Branch (the symbol of the Ma'aseyah) so as to be kept safe and be preserved by (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You).

69 **The self-important, self-motivated, and presumptuous** (*zed*) **lie, they mislead and deceive with their speeches promoting worthless beliefs** (*sheqer*). **Smearing and slandering me with misinformation, their scribes conceal what I have said on behalf of God by plastering over it with their official message** (*'al taphal*). **I will** (*'any*), **with all my heart, with all my energy, personal commitment, and sense of purpose** (*ba kol leb*), **engage my protector and savior by keeping close to and by observing** (*natsar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym*).

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

69 The arrogant have forged a lie against me; With all my heart I will observe Your precepts.

69 Though the arrogant have smeared me with lies, I keep your precepts with all my heart.

69 Arrogant people have made up lies about me, but in truth I obey your commandments with all my heart.

70 **Calloused and incapable of feeling, indeed unresponsive and gross** (*taphash* – insensitive and unreceptive, flabby, inflated, ignorant, and grotesque), **their hearts** (*leb* – their attitudes and ambitions, their character and personas) **are like** (*ka*) **fat** (*cheleb* – grease). **Your Towrah** (*Towrah* (8451) – Your Torah Instruction and Teaching, Your Guidance and Direction; derived from: *tow* (8420) – Your signed, written, and enduring, *towrah* (8452) – way of treating me, *tuwr* (8446) – giving me the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* (8421) – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* (2895) – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* (2892-3) – purifying and cleansing me, thereby *towr* (8447) – thereby providing me with the opportunity to change my attitude, thinking, and direction) **is actively engaged in my life because I delight in it, something I find totally enjoyable** (*sha'a* – comes alive as a result of my fondness for it (pilpel perfect)).

70 **Calloused and incapable of feeling, indeed unreceptive, unresponsive, and gross** (*taphash*), **their hearts** (*leb*) **are like** (*ka*) **fat** (*cheleb*). **Your Towrah** (*Towrah*) **is actively engaged in my life because I delight in it, something I find totally enjoyable** (*sha'a*).

70 Their heart is as fat as grease; but I delight in thy law.

70 Their heart is covered with fat, But I delight in Your law.

70 Their hearts are callous and unfeeling, but I delight in your law.

70 Their hearts are dull and stupid, but I delight in your law.

71 **It is good and beneficial for me** (*towb la* – it is generous to me and wonderful for me, even a beautiful thing) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah* – You answered, proclaiming a thoughtful and truthful witness, communicating the information required to answer questions and engage in this marriage (pual perfect)) **for the purpose of** (*ma'an* – for the express reason and sake of) **teaching me how to properly respond to** (*lamad* – literally instructing and training me on an ongoing basis so that I actually learn and genuinely accept (qal imperfect)) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours).

71 **It is good and beneficial for me** (*towb la*) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah*) **for the purpose of** (*ma'an*) **teaching me how to properly respond to** (*lamad*) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq*).

71 It is good for me that I have been afflicted; that I might learn thy statutes.

71 It is good for me that I was afflicted, That I may learn Your statutes.

71 It was good for me to be afflicted so that I might learn your decrees.

71 The suffering you sent was good for me, for it taught me to pay attention to your principles.

72 **The Towrah** (*towrah* – teaching, instruction, direction, and guidance) **of Your mouth** (*peh*) **is better and more prosperous for me** (*towb la*) **than** (*min*) **a thousand** (*'eleph*) **gold and silver coins** (*zahab wa keceph*).

73 **The Towrah teaching, instruction, direction, and guidance** (*towrah*) **of Your mouth** (*peh*) **is better and more prosperous for me** (*towb la*) **than** (*min*) **a thousand** (*'eleph*) **gold and silver coins** (*zahab wa keceph*).

72 The law of thy mouth is better unto me than thousands of gold and silver.

72 The law of Your mouth is better to me Than thousands of gold and silver pieces.

72 The law from your mouth is more precious to me than thousands of pieces of silver and gold.

72 Your law is more valuable to me than millions in gold and silver!

Yod – י – י

73 **Your hands** (*yadyd* – hands plural from the wrist to the tip of the longest finger (suffixed in the second person singular)) **have accomplished the work required to conceive and create me** (*'asah* – they have performed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me (qal perfect)), **and also** (*wa*) **they have formed and fashioned me to be firmly established and appropriately directed** (*kuwn* – they have shaped me in such a way that I could be properly prepared, determined and ready to be supported), **so please help me develop the mental acuity to be observant and understand** (*byn* – I'd like You to teach me how to consider the evidence You have made available to me so that I give it my full attention, focusing intently upon it, and then show how to be discerning and perceptive (hiphil imperative)), **and then You really want to teach me how to respond properly to** (*wa lamad* – and instruct and train me to learn because I want to accept (qal imperfect cohortative)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directives regarding the codicils of Your covenant contract).

73 **Your hands** (*yadyd*) **have accomplished the work required to conceive and create me, they have preformed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me** (*'asah*), **and also** (*wa*) **they have formed and fashioned me to be firmly established and appropriately directed** (*kuwn*), **so please help me develop the mental acuity to be observant and understand** (*byn*), **and then You really want to teach me how to respond properly to** (*wa lamad*) **the terms and conditions of Your relationship agreement** (*mitswah*).

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

73 Your hands made me and fashioned me; Give me understanding, that I may learn Your commandments.

73 Your hands made me and formed me; give me understanding to learn your commands.

73 You made me; you created me. Now give me the sense to follow your commands.

74 **Those who respect and revere You** (*yare'* – those who are refreshed and revitalized, even awestruck, by You), **they shall see me** (*ra'ah* – they shall choose to consistently pay attention to and genuinely consider me (qal imperfect jussive)) **and they will be delighted, even elated** (*wa samah* – they will rejoice), **because indeed** (*ky*), **upon the certainty** (*la*) **of Your Word** (*dabar*) **I have placed my expectation** (*yachal* – I have established my confidence and trust (piel perfect)).

74 **Those who respect and revere You, those who are refreshed and revitalized by You** (*yare'*), **they shall see me** (*ra'ah*) **and they will be delighted, even elated** (*wa samah*), **because indeed** (*ky*), **upon the certainty** (*la*) **of Your Word** (*dabar*) **I have placed my expectation and I have established my confidence and trust** (*yachal*).

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

74 May those who fear You see me and be glad, Because I wait for Your word.

74 May those who fear you rejoice when they see me, for I have put my hope in your word.

74 May all who fear you find in me a cause for joy, for I have put my hope in your word.

75 **Yada' Yahowah** (*yada'-hy Yahowah* – I actually know Yahowah, I am completely aware of who Yahowah actually is, and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends (qal perfect, first person singular)! **Indeed** (*ky* – truly and surely), **Your means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which You exercise judgment and upon which Your sound decisions are made) **are fair, vindicating, and righteous** (*tsadaq* – just, right, and honest, in complete accord with the standard). **And** (*wa*) **firmly, reliably, and steadily** (*'emuwnah* – faithfully and dependably, truthfully and steadfastly) **You have responded to my call and have answered all my questions, providing me with Your witness** (*'anah* – You have replied and have spoken truthfully to me so that we might live together (piel perfect)).

75 **Yada' Yahowah – I actually know Yahowah, I am completely aware of who Yahowah actually is and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends** (*yada'-hy Yahowah*)! **Indeed, Your**

means used to achieve justice and resolve disputes (*mishpat*) are fair, vindicating, and righteous (*tsadaq*). And (*wa*) firmly, reliably, and steadily (*'emuwnah*) You have responded to my call and answered my questions, providing me with Your witness (*'anah*).

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

75 I know, O LORD, that Your judgments are righteous, And that in faithfulness You have afflicted me.

75 I know, O LORD, that your laws are righteous, and in faithfulness you have afflicted me.

75 I know, O LORD, that your decisions are fair; you disciplined me because I needed it.

76 Please (*na'* – I desire, implore, and pray), I want Your ongoing mercy and Your continuous love to always be (*hayah chesed* – I have chosen to reciprocate Your love and to accept Your favor because Your genuine and eternal kindness, affection, devotion, and reliable nature are (qal imperfect jussive)) **comforting and consoling for me** (*la nacham* – transforming and changing me, while removing all sorrows and stress (piel infinitive construct)) **in accordance with** (*ka*) **Your Word and the promises You have made** (*'imrah* – Your instructions, teachings, message, and vows) **to Your servant** (*la 'ebed* – coworker and associate).

76 Please, I pray (*na'*), I want Your ongoing mercy and Your continuous love to always be (*hayah chesed*) **comforting and consoling for me** (*la nacham*) **in accordance with** (*ka*) **Your Word and the promises You have made** (*'imrah*) **to Your servant** (*la 'ebed*).

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

76 O may Your lovingkindness comfort me, According to Your word to Your servant.

76 May your unfailing love be my comfort, according to your promise to your servant.

76 Now let your unfailing love comfort me, just as you promised me, your servant.

77 Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow'* – elect to apply Your favor to me and desire that the full and ongoing benefits of Your relationship be associated with me (qal imperfect jussive)) **and elect to really restore me, always keeping me alive** (*wa chayah* – choose to literally nurture me, causing me to continually grow, renewed and healed, my life flourishing and preserved (qal imperfect cohortative)). **Indeed** (*ky* – truly and surely, without any doubt) **Your Towrah** (*Towrah* – Your Source of Instruction and Guidance, the Place from which Your Teaching and Direction Flow; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good,

pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – thereby providing me with the opportunity to change my attitude, thinking, and direction) **is my greatest joy** (*sha'sha'* – is my delight, my love, and the source of my enthusiasm and happiness).

77 Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow'*), **and elect to really restore me, always keeping me alive** (*wa chayah*). **Indeed** (*ky*) **Your Towrah (Towrah) is my greatest joy** (*sha'sha'*).

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

77 May Your compassion come to me that I may live, For Your law is my delight.

77 Let your compassion come to me that I may live, for your law is my delight.

77 Surround me with your tender mercies so I may live, for your law is my delight.

78 May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications were superior (to others and to God) when both they and their promises are actually irrelevant) **be ashamed and humiliated, recognizing that what they have done is wrong** (*bowsh* – be frustrated, disapproved, and disappointed (qal imperfect jussive)), **because** (*ky*) **their deceptions** (*sheqer* – their outright lies and misleading statements, their useless vanity and valueless statements) **twist and pervert what I've shared** (*'awat* – wrongly corrupt my stance). **I** (*'any*) **myself continually meditate and think about** (*sych* – I will consistently and actually study and contemplate (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You).

78 May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*) **be ashamed and humiliated, recognizing that what they have done is wrong** (*bowsh*), **because** (*ky*) **their deceptions** (*sheqer*) **twist and pervert what I've shared and wrongly corrupt my stance** (*'awat*). **I** (*'any*) **myself continually meditate and think about** (*sych*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym*).

78 Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

78 May the arrogant be ashamed, for they subvert me with a lie; But I shall meditate on Your precepts.

78 May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts.

78 Bring disgrace upon the arrogant people who lied about me; meanwhile, I will concentrate on your commandments.

79 **Let those who revere and respect You turn** (*suwb yare'* – may those who are refreshed and revitalized by You come) **to me** (*la*) (*yare'*) **and they will come to know and understand** (*wa yada'* – and they will become familiar with, recognize, acknowledge, respect, comprehend, and choose (qal perfect)) **Your eternal witness** (*'edah* – Your everlasting testimony).

79 Let those who revere and respect You turn (*suwb yare'*) **to me** (*la*) **and they will come to know and understand, they will become familiar with, recognize, acknowledge, respect, comprehend, and choose** (*wa yada'*) **Your eternal witness and everlasting testimony** (*'edah*).

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

79 May those who fear You turn to me, Even those who know Your testimonies.

79 May those who fear you turn to me, those who understand your statutes.

79 Let me be reconciled with all who fear you and know your decrees.

80 **May my heart continue to exist** (*leb hayah* – may my attitude and feelings forever be (qal imperfect jussive) **blameless and perfect** (*tamym* – unblemished and innocent, entirely sound and in complete accord) **with regard to** (*ba*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and statutes which allocate a share of what is Yours by cutting me into the relationship and giving me a portion of what is Yours) **so that** (*ma'an*) **I am not humiliated or ashamed** (*bowsh* – I do not experience the distress of being mistaken for having done something wrong).

80 May my heart continue to exist (*leb hayah*) **blameless and perfect** (*tamym*) **with regard to** (*ba*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*) **so that** (*ma'an*) **I am not humiliated or ashamed and do not experience the distress of being mistaken for having done something wrong** (*bowsh*).

80 Let my heart be sound in thy statutes; that I be not ashamed.

80 May my heart be blameless in Your statutes, So that I will not be ashamed.

80 May my heart be blameless toward your decrees, that I may not be put to shame.

80 May I be blameless in keeping your principles; then I will never have to be ashamed.

Kaph – ׀ – כ

81 **My soul** (*nepesh*) **yearns** (*kalah* – and longs) **for** (*la*) **Your salvation** (*tashuw'ah* – Your deliverance). **In accordance with** (*la*) **Your Word** (*dabar*) **I expect a favorable resolution** (*yachal* – I confidently wait).

81 **My soul** (*nepesh*) **yearns** (*kalah*) **for** (*la*) **Your salvation** (*tashuw'ah*). **In accordance with** (*la*) **Your Word** (*dabar*) **I expect a favorable resolution** (*yachal*).

81 My soul fainteth for thy salvation: but I hope in thy word.

81 My soul languishes for Your salvation; I wait for Your word.

81 My soul faints with longing for your salvation, but I have put my hope in your word.

81 I faint with longing for your salvation; but I have put my hope in your word.

82 **My eyes** (*'ayn*) **are restricted to** (*kalah la* – long and yearn for) **Your Word, Your Instruction, and Your Promise** (*'imrah* – Your message, teaching, and vow) **in order to declare and share** (*la 'amar* – to reveal and make the answer known) **as to when** (*mathay*) **You will comfort and console me** (*nacham* – You will transform me).

82 **My eyes** (*'ayn*) **are restricted to** (*kalah la*) **Your Word, Your Instruction, and Your Promise** (*'imrah*) **in order to know** (*la 'amar*) **when** (*mathay*) **You will comfort, console, and transform me** (*nacham*).

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

82 My eyes fail with longing for Your word, While I say, "When will You comfort me?"

82 My eyes fail, looking for your promise; I say, "When will you comfort me?"

82 My eyes are straining to see your promises come true. When will you comfort me?

83 **For** (*ky*) **You have designed and fashioned me to be firmly established and appropriately directed** (*kuwn* – You have sculpted me in such a way that I am properly prepared, determined and ready [from 11QPS]) **similar to** (*ka*) **a vessel of skin and a parchment scroll prepared for inscribing** (*n'od*) **while enveloped within a cloud** (*ba qytowr* – of smoke or water vapor). **Your mercy and steadfast love** (*chesed* – Your unfailing kindness and unchanging devotion to the relationship, Your affection and the favor You have offered, the benefits you have promised to provide and Your trustworthy and dependable nature, Your goodness and the realization that You are beyond reproach [11QPS]) **I have not overlooked, ignored, or forgotten** (*lo' shakah* – I have not lost sight of the significance of them, nor failed to respond properly to them).

83 For (ky) **You have designed and fashioned me to be firmly established and appropriately directed (kuwn) similar to (ka) a vessel of skin and a parchment scroll prepared for inscribing (n'od) while enveloped within a cloud (ba qytowr). Your mercy and steadfast love (chesed) I have not overlooked, ignored, nor forgotten (lo' shakah).**

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

83 Though I have become like a wineskin in the smoke, I do not forget Your statutes.

83 Though I am like a wineskin in the smoke, I do not forget your decrees.

83 I am shriveled like a wineskin in the smoke, exhausted with waiting. But I cling to your principles and obey them.

84 **When (mah) accordingly (ka) is the day (yowm) of Your servant ('ebed – Your associate and coworker)? How long will it be before (matay) You act ('asah) in judgment (mishpat – deciding the sentence and bringing justice) against those who are pursuing and persecuting me (ba radaph – against those who are hounding and harassing me)?**

84 **When (mah) accordingly (ka) is the day (yowm) of Your servant ('ebed)? How long will it be before (matay) You act ('asah) in judgment (mishpat) against those who are pursuing and persecuting me (ba radaph)?**

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

84 How many are the days of Your servant? When will You execute judgment on those who persecute me?

84 How long must your servant wait? When will you punish my persecutors?

84 How long must I wait? When will you punish those who persecute me?

85 **The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (zed – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications were superior (to others and to God) when both they and their promises are actually irrelevant) have dug a pit for me (karah shychah la) which relationally ('asher) is not in accord with (lo' ka) Your Towrah (Towrah – Your Teaching and Guidance, Your Instruction and Direction).**

85 **The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (zed) have dug a pit for me (karah shychah la) which ('asher) is not in accord with (lo' ka) Your Towrah (Towrah).**

85 The proud have digged pits for me, which are not after thy law.

85 The arrogant have dug pits for me, Men who are not in accord with Your law.

85 The arrogant dig pitfalls for me, contrary to your law.

85 These arrogant people who hate your law have dug deep pits for me to fall into.

86 Every one of (*kol*) the terms and conditions of Your relationship agreement (*mitswah* – the authoritative and written directives regarding the codicils of Your covenant contract) are trustworthy and reliable (*'emuwnah* – are enduring and dependable, fair and steadfast). The liars who deceive and mislead (*sheqer* – those who profess that which is false, vain, and useless) pursue and persecuted me (*ba radaph* – hound and harass me), so You want to support and assist me (*'azar* – so I'm requesting help (qal imperative)).

86 Every one of (*kol*) the terms and conditions of Your relationship agreement (*mitswah*) are trustworthy and reliable, enduring and dependable (*'emuwnah*). The liars who deceive and mislead (*sheqer*) pursue and persecuted me (*ba radaph*), so You want to support and assist me (*'azar*).

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

86 All Your commandments are faithful; They have persecuted me with a lie; help me!

86 All your commands are trustworthy; help me, for men persecute me without cause.

86 All your commands are trustworthy. Protect me from those who hunt me down without cause.

87 In accord with (*ka*) their diminutive worth (*ma'at* – and their complete lack of value or merit), they yearn to completely destroy me, eliminating me (*kalah* – they have a very strong desire to savage me, wiping me) from (*min* – [from 11QPS]) the earth (*ha 'erets*). But I have not abandoned (*wa 'any lo' 'azab* – and yet I have not rejected, disassociated from, forsaken, nor neglected) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You (*piquwdym* – Your directions and Your rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You).

87 In accord with (*ka*) their diminutive worth and their complete lack of value or merit (*ma'at*), they yearn to completely destroy me, eliminating me (*kalah*) from (*min*) the earth (*ha 'erets*). But I have not abandoned or neglected (*wa 'any lo' 'azab*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You (*piquwdym*).

87 They had almost consumed me upon earth; but I forsook not thy precepts.

87 They almost destroyed me on earth, But as for me, I did not forsake Your precepts.

87 They almost wiped me from the earth, but I have not forsaken your precepts.

87 They almost finished me off, but I refused to abandon your commandments.

88 **According to** (*ka* – consistent with) **Your unfailing kindness and enduring love** (*chesed* – Your unchanging devotion to the relationship) **be merciful to me** (*chanan* – afford me your favor) **so that I might focus upon** (*shamar* – I might observe, consider, revere, and cling to) **Your precepts and respond appropriately to You** (*piquwdym* – Your directions and reply rationally to You).

88 **According to** (*ka*) **Your unfailing kindness and enduring love** (*chesed*) **be merciful to me** (*chanan*) **so that I might focus upon** (*shamar*) **Your precepts and respond appropriately to You** (*piquwdym*).

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

88 Revive me according to Your lovingkindness, So that I may keep the testimony of Your mouth.

88 Preserve my life according to your love, and I will obey the statutes of your mouth.

88 In your unfailing love, spare my life; then I can continue to obey your decrees.

Lamed – ל – 3

89 **Yahowah** (*Yahowah*), **Your Word** (*dabar*) **stands** (*natsab* – is established, firm, and unchanging) **forever** (*la 'owlam* – eternally enduring) **in the spiritual realm of the heavens** (*ba ha shamaym* – in the realm of God where You live).

89 **Yahowah** (*Yahowah*), **Your Word** (*dabar*) **stands, it is established, firm, and unchanging** (*natsab*), **forever, and thus is eternally enduring** (*la 'owlam*) **in the spiritual realm of the heavens** (*ba ha shamaym*).

89 For ever, O LORD, thy word is settled in heaven.

89 Forever, O LORD, Your word is settled in heaven.

89 Your word, O LORD, is eternal; it stands firm in the heavens.

89 Forever, O LORD, your word stands firm in heaven.

90 **Throughout time and through the generations** (*la dowr wa dowr* – with regard to all people, all places, and all time), **You have been absolutely trustworthy and resolutely dependable** (*'emuwnah* – neither Your nature nor Your standard have changed). **You fashioned and formed** (*kuwn* – You prepared and established, bringing about the conditions which exist

upon (polel perfect)) **the earth** (*'erets* – the land and material realm) **and it stands and is continually sustained** (*wa 'amad* – and it is present, and persists, accounted for (qal imperfect waw consecutive)).

90 Throughout time and through the generations, with regard to all people, all places, and all time (*la dowr wa dowr*), **You have been absolutely trustworthy and resolutely dependable because neither Your nature nor Your standard have changed** (*'emuwnah*). **You fashioned and formed** (*kuwn*) **the earth** (*'erets*) **and it stands and is continually sustained** (*wa 'amad*).

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

90 Your faithfulness continues throughout all generations; You established the earth, and it stands.

90 Your faithfulness continues through all generations; you established the earth, and it endures.

90 Your faithfulness extends to every generation, as enduring as the earth you created.

91 **Therefore** (*la*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making fair, moral, rational, and sound decisions) **literally stands and they are totally sustained** (*'amad* – they remain present and they persist, they are complete, enduring, and should be literally interpreted (qal perfect)) **today** (*ha yowm* – this day). **Indeed they are for** (*ky* – as a point of emphasis, they are surely for) **everyone and everything, for all** (*ha kol* – all things and for all) **of those who engage, work, and serve with You** (*'ebed* – of Your coworkers, associates, and servants).

91 Therefore (*la*) **Your means to achieve justice and resolve disputes** (*mishpat*) **literally stands and they are totally sustained** (*'amad*) **this day** (*ha yowm*). **Indeed they are for** (*ky*) **everyone and everything, for all** (*ha kol*) **of those who engage, work, and serve with You** (*'ebed*).

91 They continue this day according to thine ordinances: for all are thy servants.

91 They stand this day according to Your ordinances, For all things are Your servants.

91 Your laws endure to this day, for all things serve you.

91 Your laws remain true today, for everything serves your plans.

92 **Surely if not for** (*ky*) **my enthusiasm for** (*sha'sha'* – my passionate and intensely enjoyable love affair with) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that

which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing me, thereby *towr* – thereby providing me with the opportunity to change my attitude, thinking, and direction) **then** (*‘az*) **I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist** (*‘abad* – I would have been directionless without a plan, I would have squandered my opportunity and would have wasted my life, I would have been expelled from the relationship, exterminated, wiped out, and annihilated (qal perfect telling us that this depiction is real and should be interpreted literally, and that this fate would have been totally irreversible)) **in my sin as a result of its consequence** (*ba ‘aown* (errantly transliterated *‘avon* in Strong’s # 5771) – in my iniquity, my perversity and my depravity, and with the full effect of my guilt and resulting liability).

92 Surely if not for (*ky*) **my enthusiasm for** (*sha’sha’*) **Your Towrah** (*Towrah*) **then** (*‘az*) **I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist** (*‘abad*) **in my sin as a result of the punishment I would have otherwise earned** (*ba ‘aown*).

92 Unless thy law had been my delights, I should then have perished in mine affliction.

92 If Your law had not been my delight, Then I would have perished in my affliction.

92 If your law had not been my delight, I would have perished in my affliction.

92 If your law hadn't sustained me with joy, I would have died in my misery.

93 **Concerning eternity** (*la ‘owlam* – moving in the direction of everlasting life and time unconstrained by any limits) **I will never ignore, overlook, forget, or lose site of the significance of** (*lo’ shakah* – I will not be unmindful of, fail to remember, or improperly respond to (qal imperfect – genuinely and continually never losing site of)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, our actions, and our moral decisions, which teach us how to respond correctly, rationally, and morally to You) **so that indeed** (*ky* – surely, truly, and reliably) **by them** (*ba* – with them and according to them) **You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life** (*chayah* – You will revive me, keeping me alive, and sparing my life, raising me so that I flourish, forever preserved by You (piel perfect – reminding us that the object, which is Dowd, will endure the entire effect of the verb which is complete restoration so that he can enjoy the totality of life)).

93 Concerning eternity, and moving in the direction of everlasting life and time unconstrained by any limits (*la ‘owlam*), **I will never ignore, overlook, forget, lose site of the significance of, or fail to remember** (*lo’ shakah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*) **so that indeed** (*ky*) **by and with them** (*ba*) **You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life** (*chayah*).

93 I will never forget thy precepts: for with them thou hast quickened me.

93 I will never forget Your precepts, For by them You have revived me.

93 I will never forget your precepts, for by them you have preserved my life.

93 I will never forget your commandments, for you have used them to restore my joy and health.

94 **According to You and unto You** (*la* – in order to enter Your presence) **I** (*‘any*) **have been saved** (*yasha’* – I have been rescued and will be delivered (hiphil imperative – telling us that Yah has caused Dowd to participate in his salvation with a form of deliverance which will engender ongoing and unfolding results over time)). **Indeed, this is because** (*ky*) **I have genuinely searched and pondered** (*darash* – I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with) **Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral** (*piquwdym*).

94 **According to You and unto You** (*la*) **I** (*‘any*) **have been saved and delivered** (*yasha’*). **Indeed, this is because** (*ky*) **I have genuinely searched and pondered, I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with** (*darash*), **Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral** (*piquwdym*).

94 I am thine, save me; for I have sought thy precepts.

94 I am Yours, save me; For I have sought Your precepts.

94 Save me, for I am yours; I have sought out your precepts.

94 I am yours; save me! For I have applied myself to obey your commandments.

95 **The wicked who remain liable for their sins** (*rasha’* – those who are guilty of violating the standard), **hope and expect** (*la qawah* – they wait in ambush, look forward to, gather together) **to destroy me** (*la ‘abad* – to eliminate me so that I cease to exist). **So I protect myself by diligently examining, properly considering, and actually understanding** (*byn* – I influence my fate by continuously focusing my undivided attention upon so as to discern the wisdom imparted by (hitpolel imperfect – reveals that Dowd is bringing these benefits upon himself as a result of his ongoing actions)) **Your eternal Testimony** (*‘edah* – Your everlasting witness).

95 **The wicked who remain liable for their sins** (*rasha’*), **hope and expect** (*la qawah*) **to destroy me** (*la ‘abad* – to eliminate me so that I cease to exist). **So I protect myself by**

diligently examining, properly considering, and actually understanding (byn) Your eternal Testimony ('edah).

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

95 The wicked wait for me to destroy me; I shall diligently consider Your testimonies.

95 The wicked are waiting to destroy me, but I will ponder your statutes.

95 Though the wicked hide along the way to kill me, I will quietly keep my mind on your decrees.

96 **I have genuinely seen (ra'ah – I have actually witnessed and looked upon (qal perfect)) the limits and end (qets – the duration and cessation) of all (la kol) created things (tiklah – of that which is finite and inadequate). Extraordinarily boundless, comprehensive, and utterly limitless (me'od rahab – all encompassing, great, and extremely far reaching) are the terms and conditions of Your binding relationship agreement (mitswah – the authoritative directives and written precepts regarding the codicils of Your covenant contract).**

96 **I have genuinely seen (ra'ah) the limits and end (qets) of all (la kol) created things (tiklah). Extraordinarily boundless, comprehensive, and utterly limitless, all encompassing, great, and extremely far reaching (me'od rahab) are the terms and conditions of Your binding relationship agreement (mitswah).**

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

96 I have seen a limit to all perfection; Your commandment is exceedingly broad.

96 To all perfection I see a limit; but your commands are boundless.

96 Even perfection has its limits, but your commands have no limit.

Mem – מֶמֶר – זָמַר

97 **Oh how (mah – to such a high degree) I love ('ahab – I adore and desire, I am attracted to and have an appetite for) Your Towrah (Towrah – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; synthesized from: tow – Your signed, written, and enduring, towrah – way of treating me, tuwr – giving me the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from You, which tuwb – provides answers to facilitate my restoration and return, even my response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing me, thereby towr – thereby providing me with the opportunity to change my attitude, thinking, and direction). All day, this day, and every day (kol ha yowm) she (hy' – addressing the feminine attributes of the towrah) provides me with the information I need to respond properly (sychah – inspires me to think, enriches my devotional meditations,**

encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation).

97 Oh how I love Your Towrah. All day, this day, and every day she provides me with the information I need to respond properly. She inspires me to think. She enriches my devotional meditations. She encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation.

97 O how love I thy law! it is my meditation all the day.

97 O how I love Your law! It is my meditation all the day.

97 Oh, how I love your law! I meditate on it all day long.

97 Oh, how I love your law! I think about it all day long.

98 She continually causes me to be prudent (*chakam* – she teaches and instructs me, enabling me to be circumspect and discerning (pile imperfect)) concerning staying away from (*min* – distancing myself from) the Adversary and those things which are hostile to me (*'ayab* – anything and everything which is opposed to my wellbeing and which brings enmity or rancor to the relationship). The terms and conditions of Your covenant contract (*mitswah* – Your authoritative directions and written instructions regarding the codicils of Your binding relationship agreement) are forever (*ky la 'owlam*) before me (*hy' la*).

98 She continually causes me to be prudent (*chakam*) concerning staying away from (*min*) the Adversary and those things which are hostile to me, bringing rancor to the relationship (*'ayab*). The terms and conditions of Your covenant contract (*mitswah*) are forever (*ky la 'owlam*) before me (*hy' la*).

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

98 Your commandments make me wiser than my enemies, For they are ever mine.

98 Your commands make me wiser than my enemies, for they are ever with me.

98 Your commands make me wiser than my enemies, for your commands are my constant guide.

99 From all of (*min kol*) my instruction and training (*lamad* – my education which has caused me to become a disciple based upon what I have been taught [by the Towrah] (piel participle)), I have gained insight and understanding (*sakal* – the appropriateness of this instruction, coupled with good judgment, has given me the capacity to comprehend) because (*ky*) Your eternal testimony (*'eduwth* – Your enduring witness) serves as my source, providing the information I need to think properly and respond appropriately (*la sychah* – inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding

love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation).

99 From all of (*min kol*) my instruction and training (*lamad*), I have gained insight and understanding (*sakal*) because (*ky*) Your eternal testimony (*'eduwth*) serves as my source, providing the information I need to think properly and respond appropriately, inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation (*la sychah*).

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

99 I have more insight than all my teachers, For Your testimonies are my meditation.

99 I have more insight than all my teachers, for I meditate on your statutes.

99 Yes, I have more insight than my teachers, for I am always thinking of your decrees.

100 Even more than the leaders, chiefs, and authorities who have been prominent (*min zagen* – from the elders), I have consistently developed the skill to understand (*byn* – I have continually focused on the evidence and have used my mental acuity to consider its implications so that I have become discerning and perceptive (*hitpolel* imperfect – telling us that Dowd has continually disciplined himself to be astute and has come to embody the teaching he has come to comprehend)) because (*ky* – emphasizing this point) I have actually and completely observed (*natsar* – I have genuinely valued, kept close to, maintained a careful watch over, and have complied with, and thus have been literally protected and preserved by being totally focused upon (*qal* perfect)) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You (*piquwdym* – Your directions and rules which guide our choices, and which teach us how to respond rationally and morally to You).

100 Even more than the leaders, chiefs, and authorities who have been prominent (*min zagen*), I have consistently developed the skill to understand (*byn*) because (*ky*) I have actually and completely observed (*natsar*) Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You (*piquwdym*).

100 I understand more than the ancients, because I keep thy precepts.

100 I understand more than the aged, Because I have observed Your precepts.

100 I have more understanding than the elders, for I obey your precepts.

100 I am even wiser than my elders, for I have kept your commandments.

101 **From every evil way** (*min kol ra' 'orah* – from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life) **my feet and steps** (*regel*) **are actually restrained and totally refusing to go** (*kala'* – they are withheld and are kept back, literally restricting my approach (qal perfect)) **so that** (*ma'an*) **I can consistently, continually, and literally observe** (*shamar* – I can closely scrutinize and examine, comprehensively explore and consider, thoughtfully investigate and evaluate (qal imperfect)) **Your Word** (*dabar*).

101 **From every evil way, from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life** (*min kol ra' 'orah*), **my feet and steps** (*regel*) **are actually restrained, totally refusing to go** (*kala'*) **so that** (*ma'an*) **I can consistently, continually, and literally observe, closely scrutinizing and examining, comprehensively exploring and considering, thoughtfully investigating and evaluating** (*shamar*) **Your Word** (*dabar*).

101 I have refrained my feet from every evil way, that I might keep thy word.

101 I have restrained my feet from every evil way, That I may keep Your word.

101 I have kept my feet from every evil path so that I might obey your word.

101 I have refused to walk on any path of evil, that I may remain obedient to your word.

102 **From** (*min*) **Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making sound decisions), **I will not depart nor turn away** (*lo' suwr* – I will never take off in the opposite direction, never rejecting, forsaking, or departing from them (qal perfect)), **because** (*ky*) **You** (*'atah*), **Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow** (*yarah* – You have taught, instructed, guided, and directed me, showing me the proper way (hiphil perfect – thereby telling us that God has personally facilitated Dowd's education, enabling him to be properly guided, teaching him everything he needs to know)).

102 **From** (*min*) **Your means used to achieve justice and resolve disputes** (*mishpat*), **I will not depart nor turn away** (*lo' suwr*), **because** (*ky*) **You** (*'atah*), **Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow** (*yarah*).

102 I have not departed from thy judgments: for thou hast taught me.

102 I have not turned aside from Your ordinances, For You Yourself have taught me.

102 I have not departed from your laws, for you yourself have taught me.

102 I haven't turned away from your laws, for you have taught me well.

103 **How** (*mah*) **palatable** (*malats* – sweet, agreeable, pleasant, and smooth) **to my lips and tongue** (*la chek*) **is Your Word** (*'imrah* – Your instruction, message, and promise), **more than** (*min* – comprised of) **honey** (*dabash* – sweet, abundant, and sustaining) **to my mouth** (*la peh*).

103 **How** (*mah*) **palatable** (*malats*) **to my lips and tongue** (*la chek*) **is Your Word** (*'imrah*), **more than** (*min*) **honey, sweet, abundant, and sustaining** (*dabash*) **to my mouth** (*la peh*).

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

103 How sweet are Your words to my taste! Yes, sweeter than honey to my mouth!

103 How sweet are your words to my taste, sweeter than honey to my mouth!

103 How sweet are your words to my taste; they are sweeter than honey.

104 **From** (*min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You), **I consistently sharpen my capacity to understand** (*byn* – I continually focus, honing my mental faculties to consider the implications, becoming discriminating and discerning (hitpolel imperfect – affirming that Dowd consistently disciplined himself to be astute and as a result, he has come to embody the teaching he now comprehends)), **so therefore** (*'al ka* – so as a result) **I literally and totally hate, and I am overtly hostile to** (*sane'* – I genuinely and completely despise, abhor, detest, loathe, and I am actually opposed to) **every** (*kol*) **deceptive and misleading** (*sheqer* – vain, useless, mistaken, and worthless) **path** (*'orah* – way, road, route, or thoroughfare).

104 **From** (*min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym*), **I consistently sharpen my capacity to understand** (*byn*), **so therefore** (*'al ka*) **I literally and totally hate, I genuinely and completely despise, abhor, detest, loathe, and I am actually hostile to** (*sane'*) **every** (*kol*) **deceptive and misleading** (*sheqer*) **path** (*'orah*).

104 Through thy precepts I get understanding; therefore I hate every false way.

104 From Your precepts I get understanding; Therefore I hate every false way.

104 I gain understanding from your precepts; therefore I hate every wrong path.

104 Your commandments give me understanding; no wonder I hate every false way of life.

Nun – נ – ן

105 **Your Word** (*dabar*) **is a lamp** (*ner* – a light which glistens) **for my feet** (*la regel* – walking) **and** (*wa*) **a light** (*'owr* – a source of enlightenment) **for my path** (*nathybah* – journey through life).

105 Your Word (*dabar*) is a lamp (*ner*) for my feet (*la regel*) and (*wa*) a light (*'owr*) for my path (*nathybah*).

105 Thy word is a lamp unto my feet, and a light unto my path.

105 Your word is a lamp to my feet And a light to my path.

105 Your word is a lamp to my feet and a light for my path.

105 Your word is a lamp for my feet and a light for my path.

106 I have sworn an oath (*shaba'* – I have promised and avowed) and I have taken a stand (*quwm* – I have risen up to affirm) to go forward, proceeding with (*la yatsa'* – to go forth carrying (from 11QPS)) Your righteous and vindicating (*tsadaq* – Your honest, fair, and acquitting) clearly communicated prescriptions and inscribed recommendations regarding life and the relationship (*chuwqah* – Your rules regarding the covenant and life; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS)).

106 I have sworn an oath (*shaba'*) and I have taken a stand (*quwm*) to go forward, proceeding with (*la yatsa'*) Your righteous and vindicating (*tsadaq*) clearly communicated prescriptions and inscribed ordinances regarding Your willingness to cut us into the covenant agreement and share all that is Yours (*chuwqah*).

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

106 I have sworn and I will confirm it, That I will keep Your righteous ordinances.

106 I have taken an oath and confirmed it, that I will follow your righteous laws.

106 I've promised it once, and I'll promise again: I will obey your wonderful laws.

107 I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od* – I am abundantly and continually prepared to answer the call). Be merciful to me (*chanan* – deal favorably, compassionately, lovingly, generously, and kindly with me (11QPS)), Yahowah (*hwah*), in accordance with (*ka*) Your promise (*'imrah* – Word and message (11QPS)).

107 I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od*). Be merciful to me (*chanan*), Yahowah (*Yahowah*), in accordance with (*ka*) Your promise (*'imrah*).

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

107 I am exceedingly afflicted; Revive me, O LORD, according to Your word.

107 I have suffered much; preserve my life, O LORD, according to your word.

107 I have suffered much, O LORD; restore my life again, just as you promised.

108 **Enjoy and accept** (*ratsah* – fondly receive) **the freewill offering** (*nadabah* – the voluntary and abundant initiative) **of my mouth** (*peh*), **Yahowah** (hwhy). **I want You to teach me** (*lamad* – I desire Your instruction, wanting You to train me) **Your prescriptions and inscribed recommendations for living** (*chuwqah* – Your rules regarding the relationship; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS)).

108 **Enjoy and accept** (*ratsah*) **the freewill offering** (*nadabah*) **of my mouth** (*peh*), **Yahowah** (*Yahowah*). **I want You to teach me** (*lamad*) **Your prescriptions and inscribed ordinances** (*chuwqah*).

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

108 O accept the freewill offerings of my mouth, O LORD, And teach me Your ordinances.

108 Accept, O LORD, the willing praise of my mouth, and teach me your laws.

108 LORD, accept my grateful thanks and teach me your laws.

109 **The perpetuity** (*tamyd* – the continuity and continuance) **of my soul** (*nepesh*) **is in my hands** (*kaph*) **so** (*wa*) **I will not overlook nor forget** (*lo' shakah* – I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to (11QPS)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response to that which is *towb* – good, pleasing, beneficial, favorable, and healing, and that which causes me to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to be transformed).

109 **The perpetuity** (*tamyd*) **of my soul** (*nepesh*) **is in my hands** (*kaph*) **so** (*wa*) **I will not overlook nor forget, I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to** (*lo' shakah*) **Your Towrah** (*Towrah*).

109 My soul is continually in my hand: yet do I not forget thy law.

109 My life is continually in my hand, Yet I do not forget Your law.

109 Though I constantly take my life in my hands, I will not forget your law.

109 My life constantly hangs in the balance, but I will not stop obeying your law.

110 **Those guilty of violating the standard** (*rasha'* – religious and political criminals who are evil and will be condemned) **have placed** (*natan* – produced and freely offered) **a snare** (*pach* – a plot and trap) **for me** (*la*). **And so as for me** (*wa ka la*), **I will not wander from** (*lo' ta'ah min* – I will not be misled, become intoxicated, falter, or go astray from) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).

110 **Those guilty of violating the standard** (*rasha'*) **have produced, placed, and offered** (*natan*) **a trap** (*pach*) **for me** (*la*). **And so as for me** (*wa ka la*), **I will not wander from** (*lo' ta'ah min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym*).

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

110 The wicked have laid a snare for me, Yet I have not gone astray from Your precepts.

110 The wicked have set a snare for me, but I have not strayed from your precepts.

110 The wicked have set their traps for me along your path, but I will not turn from your commandments.

111 **I have inherited and taken possession** (*nahal* – I have received from an authorized source) **of Your eternal testimony** (*'eduwth* – Your everlasting witness). **Forever and throughout time** (*la 'olam* – for an unlimited duration of time), **they are** (*hem* – speaking of Yah's precepts (11QPS)) **indeed** (*ky*) **the celebration** (*sasown* – the expression of joy) **of my heart** (*leb*).

111 **I have inherited and taken possession** (*nahal*) **of Your eternal testimony** (*'eduwth*). **Forever and throughout time** (*la 'olam*), **they** [speaking of Yah's precepts as they are revealed in His Testimony] **are** (*hem*) **indeed** (*ky*) **the celebration** (*sasown*) **of my heart** (*leb*).

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

111 I have inherited Your testimonies forever, For they are the joy of my heart.

111 Your statutes are my heritage forever; they are the joy of my heart.

111 Your decrees are my treasure; they are truly my heart's delight.

112 **I incline** (*natah* – I lean and extend) **my heart** (*leb* – speaking of my source of life and the seat of love, my volition, feelings, attitude, and character) **to act upon, to actively engage in, to celebrate, and to profit from** (*la 'asah* – doing what I can with regard to) **Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is

Yours) **unto time immemorial** (*la 'owlam* – forever and eternally) **as a result of the benefits incurred** (*'eqeb* – for this reason and because of the trustworthiness of the reward for doing so throughout time).

112 I incline and extend (*natah*) **my heart, my love, and my personal volition** (*leb*) **to act upon, to actively engage in, to celebrate, and to profit from** (*la 'asah*) **Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship** (*choq*) **unto time immemorial** (*la 'owlam*) **as a result of the benefits incurred, and because of the trustworthiness of the reward offered for doing so throughout time** (*'eqeb*).

112 I have inclined mine heart to perform thy statutes always, even unto the end.

112 I have inclined my heart to perform Your statutes Forever, even to the end.

112 My heart is set on keeping your decrees to the very end.

112 I am determined to keep your principles, even forever, to the very end.

Samekh – כ – ם

113 **Those with divided loyalties** (*ce'eph* – those who are half-hearted, hypocritical, ambivalent, and apathetic), **I hate and I am opposed to them** (*sane'* – I abhor, detest, loathe, and dislike, and I am hostile to them). **The Towrah** (*Towrah* – the Source of teaching and instruction and the Place from which guidance and direction flow), **I love and have developed a close relationship with it** (*'ahab* – I am personally familiar with and have developed an abiding affection for, I like it and find it desirable).

113 Those with divided loyalties who are hypocritical (*ce'eph*) **I hate and I am opposed to them** (*sane'*). **The Towrah – its Source of Teaching and Instruction and the Place from which Guidance and Direction flow** (*Towrah*) – **I love and have developed a close relationship** (*'ahab*).

113 I hate vain thoughts: but thy law do I love.

113 I hate those who are double-minded, But I love Your law.

113 I hate double-minded men, but I love your law.

113 I hate those who are undecided about you, but my choice is clear -- I love your law.

114 **You are** (*'atah*) **my protective covering, my shelter** (*cether* – the means to conceal my sin) **and** (*wa*) **my defense and thus salvation** (*magen* – my shield and defensive weapon, my protective ornamentation which surrounds and covers me, defending me). **Upon** (*la*) **Your words** (*dabarym* – (plural in 11QPS)), **I have placed my expectation, confidently anticipating**

a favorable response (*yachal* – I wait, having placed my trust, expecting a beneficial resolution (piel perfect)).

114 You are ('atah) My protective covering, my shelter (cether) and (wa) my defense and thus salvation (magen). Upon (la) Your words (dabarym), I have placed my expectation, confidently anticipating a favorable response (yachal).

114 Thou art my hiding place and my shield: I hope in thy word.

114 You are my hiding place and my shield; I wait for Your word.

114 You are my refuge and my shield; I have put my hope in your word.

114 You are my refuge and my shield; your word is my only source of hope.

115 You want to turn aside and remove this degenerate corruption (*suwr* – be gone and be abolished, turn away and disassociate this untrained and yet unpruned branch (qal imperative)) **from me (min), this promotion of what is wrong, harmful, and troubling** (*ra'a* – this advancement of that which is injurious, distressing, immoral, and evil (hiphil participle)), **because (wa) You want me to consistently and literally observe, and I choose to be continually and actually saved by** (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding the covenant contract) **of my God ('elohym).**

115 You want to turn aside and remove this degenerate corruption from me, this promotion of what is wrong, harmful, and troubling, because I want to consistently and literally observe, and I choose to be continually and actually saved by (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement (mitswah) of my God.**

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

115 Depart from me, evildoers, That I may observe the commandments of my God.

115 Away from me, you evildoers, that I may keep the commands of my God!

115 Get out of my life, you evil-minded people, for I intend to obey the commands of my God.

116 You want to sustain and support me (*camak* – while I rest, You want to uphold me, continually doing what is required to perpetuate my existence (qal imperative)) **in accord with** (*ka* – in a manner consistent with) **Your promise** (*'imrah* – Your Word, instruction, and message). **And (wa) You want to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits** (*chayah* – providing me with continuous and sustained life, healthy and beneficial nourishment, reviving and restoring my soul (qal imperfect cohortative)). **So (wa) You do not want to ever become ashamed of me or disapprove of me**

(*bowsh* – do not want Yourself to be distressed or disappointed by me (hiphil imperfect jussive)) **because of (*min*) my breaching or breaking my ratification of the covenant (*perets gal* – rolling away and breaking waves (from 11QPS)).**

116 You want to sustain and support me so, while I rest, You want to uphold me, continually doing what is required to perpetuate my existence (*camak*) in accord with (*ka*) Your promise in Your Word (*'imrah*). And (*wa*) You want to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits (*chayah*). So (*wa*) You do not want to ever become ashamed of me or disapprove of me (*bowsh*) because of (*min*) my breaching or breaking my ratification of the covenant (*perets gal*).

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

116 Sustain me according to Your word, that I may live; And do not let me be ashamed of my hope.

116 Sustain me according to your promise, and I will live; do not let my hopes be dashed.

116 LORD, sustain me as you promised, that I may live! Do not let my hope be crushed.

117 **You want to restore, heal, strengthen, establish, and sustain me (*ca'ad* – You want to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (qal imperative)) because (*wa*) I want You to save me (*yasha'* – I have chosen and accepted You as my Savior aware of the unfolding consequences (written in the niphal stem were the subject, Dowd, receives the benefit of the verb's action, which is salvation, within the literal interpretation of the qal, in the imperfect conjugation which speaks of the continuing and ongoing benefits of being saved, and also in the cohortative, telling us that this was Dowd's choice)). I have chosen to genuinely lift up (*nasa'* – it is my heart's desire to literally and habitually carry with me, bear, and exalt (qal imperfect cohortative)) Your clearly communicated prescriptions of what I should do in life to live (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship), doing so continually and consistently (*tamyd* – without faltering, throughout time, and without interruption).**

117 You want to restore, heal, strengthen, establish, and sustain me. You want to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (*ca'ad*), because (*wa*) I want You to save me. I have chosen and accepted You as my Savior aware of the unfolding consequences (*yasha'*). I have chosen to genuinely lift up (*nasa'*) Your clearly communicated prescriptions of what I should do in life to live, Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship and giving me a portion of what is Yours (*choq*), doing so continually and consistently (*tamyd*).

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

117 Uphold me that I may be safe, That I may have regard for Your statutes continually.

117 Uphold me, and I will be delivered; I will always have regard for your decrees.

117 Sustain me, and I will be saved; then I will meditate on your principles continually.

118 **You reject** (*salah* – You literally and totally repudiate the notion of having a relationship with (qal perfect)) **everyone** (*kol* – all) **who allows themselves to become misled and thereby strays** (*shagah* – who are deceived and thus wander away (qal participle)) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations which allocate a share of what is Yours by cutting us into the relationship), **for indeed** (*ky*), **deception** (*sheqer* – misleading statements and promises which disappoint) **becomes their treacherous delusion** (*tarmyt* – becomes the myth which beguiles, betrays, and accuses them).

118 You reject (*salah*) **everyone** (*kol*) **who allows themselves to become misled and thereby strays** (*shagah*) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*), **for indeed** (*ky*) **deception** (*sheqer*) **is their treacherous delusion—a myth which accuses them** (*tarmyt*).

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

118 You have rejected all those who wander from Your statutes, For their deceitfulness is useless.

118 You reject all who stray from your decrees, for their deceitfulness is in vain.

118 But you have rejected all who stray from your principles. They are only fooling themselves.

119 **All** (*kol*) **of those who are guilty of violating the standard** (*rasha'* – the ungodly and unrighteous, those who remain liable for their sins and thus will be condemned) **in the material realm** (*'erets* – on the earth), **like dross which is impure and worthless** (*cyg* – like foreign and valueless impurities), **You will cause them to completely disappear, putting an end to them so that, as a result of Your action, they will cease to exist** (*shabat* – You have promised to totally stop them, causing them to cease and desist, removing them from Your presence and then completely exterminating them (written in the hiphil perfect, telling us that God will completely impose His will on the wicked and that they will suffer the totality of the consequence)). **For this reason** (*la* – accordingly), **I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness** (*'ahab kol 'edah* – I enjoy a close and personal relationship with the entirety of Your enduring testimony, and I am both attracted to and desire everything associated with Your restoring witness (qal perfect)).

119 All (*kol*) **of those who are guilty of violating the standard** (*rasha'*) **in the material realm** (*'erets*), **like dross which is impure and worthless and is turned away** (*cyg*), **You will cause them to completely disappear, putting an end to them so that, as a result of Your action,**

they will cease to exist (*shabat*). For this reason (*la*), I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness ('*ahab kol 'edah*).

119 Thou putttest away all the wicked of the earth like dross: therefore I love thy testimonies.

119 You have removed all the wicked of the earth like dross; Therefore I love Your testimonies.

119 All the wicked of the earth you discard like dross; therefore I love your statutes.

119 All the wicked of the earth are the scum you skim off; no wonder I love to obey your decrees!

120 **My flesh (*basar* – my human nature) gets goose bumps (*camar* – literally bristling in total excitement (qal perfect)) out of (*min* – because of) an awesome respect for You (*pachad* – holding You in such high esteem as a result of my intense admiration for You). And because of (*wa min*) Your means to achieve justice and resolve disputes (*mishpat* – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions), I am genuinely respectful and completely awed (*yare'* – I respect and revere You (qal perfect)).**

120 My flesh (*basar*) gets goose bumps, literally bristling in total excitement (*camar*), out of (*min*) an intense admiration for You (*pachad*). And because of (*wa min*) Your means to achieve justice and resolve disputes, Your plan for making fair, moral, rational, and sound decisions (*mishpat*), I am genuinely respectful and completely awed (*yare'*).

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

120 My flesh trembles for fear of You, And I am afraid of Your judgments.

120 My flesh trembles in fear of you; I stand in awe of your laws.

120 I tremble in fear of you; I fear your judgments.

Ayin – א – ע

121 **I have genuinely acted on behalf of ('*asah* – I have actively and actually engaged in, responded to, endeavored to work with, assumed the responsibilities of, celebrated and profited from (qal perfect)) the means to achieve justice and resolve disputes (*mishpat* – the basis for exercising judgment and the plan and prescription for making fair, moral, rational, and sound decisions) and (*wa*) have been vindicated (*tsadaq* – have been made right, becoming upright, and righteous as a result of being saved [note: the verb *tsadaq* and the noun *tsedeq* are written identically in the text]). You will never remain idle and will never leave me (*bal nuwach* – You will not rest and allow me to suffer, nor will You disassociate from me, abandoning me (hiphil imperfect)) to tyrants who would mistreat, extort, or try to oppress me (*la 'ashaq* – to those who would try to torment and crush me).**

121 **I have genuinely acted on behalf of ('asah) the means to achieve justice and resolve disputes (mishpat) and (wa) have been vindicated (tsadaq). You will never remain idle and will never leave me (bal nuwach) to tyrants who would mistreat, extort, or try to oppress me (la 'ashaq).**

121 I have done judgment and justice: leave me not to mine oppressors.

121 I have done justice and righteousness; Do not leave me to my oppressors.

121 I have done what is righteous and just; do not leave me to my oppressors.

121 Don't leave me to the mercy of my enemies, for I have done what is just and right.

122 **You pledge to personally pay the price to meet the eternal needs of Your servant ('arab 'ebed – You agree to assure the security of Your associate by individually engaging to make an exchange which genuinely guarantees the ongoing safety of Your coworker (qal imperative)) on behalf of and according to (la) all that is good, moral, and generous (towb – favorable and beneficial, agreeable and healing). Do not allow arrogant and haughty, insolent and presumptuous, self-willed, self-absorbed, and self-motivated ('al zed – do not let the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent) tyrants to continually torment me, fulfilling their desire to make me suffer ('ashaq – oppressors to impose their will and take advantage of me, to defraud or mistreat me, to extort or oppress me (qal imperfect jussive)).**

122 **You pledge to personally pay the price to meet the eternal needs of Your servant ('arab 'ebed) on behalf of and according to (la) all that is good, moral, and generous, favorable and beneficial, agreeable and healing (towb). Do not allow arrogant and haughty, insolent and presumptuous, self-willed, self-absorbed, and self-motivated ('al zed) tyrants to continually torment me, fulfilling their desire to make me suffer ('ashaq).**

122 Be surety for thy servant for good: let not the proud oppress me.

122 Be surety for Your servant for good; Do not let the arrogant oppress me.

122 Ensure your servant's well-being; let not the arrogant oppress me.

122 Please guarantee a blessing for me. Don't let those who are arrogant oppress me!

123 **My eyes ('ayn – my focused perspective and personal perceptions) have decided and they yearn (kalah – are determined, and they are bent upon and long (qal perfect)) for (la) Your salvation (yashuw'ah – You, the Savior, to deliver me) and for (wa la) the Promised Word ('imrah – the Word who was promised) of Righteousness and Vindication (tsedeq).**

123 My eyes, my focused perspective and personal perceptions ('ayn), have decided and they yearn (kalah) for Your salvation, for You, the Savior, to deliver me (la yashuw'ah), and for (wa la) the Promised Word ('imrah) of Righteousness and Vindication (tsedeq).

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

123 My eyes fail with longing for Your salvation And for Your righteous word.

123 My eyes fail, looking for your salvation, looking for your righteous promise.

123 My eyes strain to see your deliverance, to see the truth of your promise fulfilled.

124 You want to act and engage on behalf of me, dealing with ('asah 'im – You want to endeavor to work with me, to benefit and to profit from, even to celebrate with) Your associate ('ebed – Your coworker and servant) in accordance with (ka – in a manner consistent with) Your mercy and steadfast love (chesed – Your unrelenting affection, Your goodness, kindness, and generosity) because (wa) I have chosen to learn, I have elected to be influenced by, and have properly responded to (lamad – I have learned and have chosen to accept (piel imperative)) Your clearly communicated prescriptions of what I should do in life to live (choq – Your inscribed thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship).

124 You want to act and engage on behalf of me, dealing with ('asah 'im) Your associate ('ebed) in accordance with (ka) Your mercy and steadfast love (chesed) because (wa) I have chosen to learn, I have elected to be influenced by, and have properly responded to (lamad) Your clearly communicated prescriptions of what I should do in life to live (choq).

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

124 Deal with Your servant according to Your lovingkindness And teach me Your statutes.

124 Deal with your servant according to your love and teach me your decrees.

124 I am your servant; deal with me in unfailing love, and teach me your principles.

125 I am ('any) Your servant ('ebed – Your associate and coworker). You want to teach me to think clearly and rationally (byn – You want to help me be receptive to learning, to be discerning and perceptive so that I comprehend what I'm being taught (hiphil imperative)) because You really want me to know and understand (wa yada' – I want to become familiar with, consistently respect, continually acknowledge, genuinely accept, and choose (qal imperfect cohortative)) Your restoring testimony and enduring witness ('edah).

125 I am ('any) Your servant, Your associate and coworker ('ebed). Please teach me to think clearly and rationally. I want You to help me be receptive to learning, discerning, and perceptive so that I comprehend what I'm being taught (byn) because I really want to know and understand (wa yada') Your restoring testimony and enduring witness ('edah).

125 I am thy servant; give me understanding, that I may know thy testimonies.

125 I am Your servant; give me understanding, That I may know Your testimonies.

125 I am your servant; give me discernment that I may understand your statutes.

125 Give discernment to me, your servant; then I will understand your decrees.

126 **It is time** (*'eth*) **to act** (*la 'asah* – to engage (scribed in the infinitive construct, which as a verbal noun, makes those who engage, men of action)) **on behalf of** (*la* – concerning, according to, and for) **Yahowah** (*hwwhy*). **They broke and totally violated** (*parar* – they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of (hiphil perfect)) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow).

126 **It is time** (*'eth*) **to act** (*la 'asah*) **on behalf of and according to** (*la*) **Yahowah** (*Yahowah*). **They broke and totally violated, they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of** (*parar*) **Your Towrah – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow** (*Towrah*).

126 It is time for thee, LORD, to work: for they have made void thy law.

126 It is time for the LORD to act, For they have broken Your law.

126 It is time for you to act, O LORD; your law is being broken.

126 LORD, it is time for you to act, for these evil people have broken your law.

127 **Therefore** (*ken*) **God** (*'al*), **I genuinely and totally love** (*'ahab* – I have developed a close, personal, affectionate, and abiding relationship with (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative instructions and written directions regarding Your covenant contract) **more than** (*min*) **gold nuggets** (*zahab*) **and more than** (*min*) **gold coins** (*paz*).

127 **Therefore** (*ken*) **God** (*'al*), **I genuinely and totally love** (*'ahab*) **the terms and conditions of Your relationship agreement** (*mitswah*) **more than** (*min*) **gold nuggets** (*zahab*) **and more than** (*min*) **gold coins** (*paz*).”

127 Therefore I love thy commandments above gold; yea, above fine gold.

127 Therefore I love Your commandments Above gold, yes, above fine gold.

127 Because I love your commands more than gold, more than pure gold,

127 Truly, I love your commands more than gold, even the finest gold.

128 **Therefore** (*ken* – and likewise) **God** (*'al*), **I completely concur with all** (*yashar kol kol* – I consider to be totally correct, compelling, right, moral, pleasing and agreeable (piel perfect which brings all of God's precepts into play in Dowd's life)) **of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You). **Every** (*kol*) **deceptive and misleading way** (*sheqer 'orah* – mistaken belief and false communication which becomes a popular way of life), **I completely abhor and I am genuinely and openly hostile to them** (*sane*' – I hate and oppose them, I dislike and shun them, I loathe and fight them as a foe – as the Adversary (qal perfect)).

128 **Therefore** (*ken*) **God** (*'al*), **I completely concur with all** (*yashar kol kol*) **of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*). **Every** (*kol*) **deceptive and misleading way, mistaken belief and false communication which becomes a popular way of life** (*sheqer 'orah*), **I completely abhor and I am genuinely and openly hostile to them, fighting this adversary** (*sane*').

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

128 Therefore I esteem right all Your precepts concerning everything, I hate every false way.

128 and because I consider all your precepts right, I hate every wrong path.

128 Truly, each of your commandments is right. That is why I hate every false way.

Pey – ׀ – ך

129 **Your restoring testimony and Your enduring witness** (*'eduwth*) **are extraordinary and astounding** (*pale*' – wonderful and marvelous, amazing and miraculous), **so therefore** (*ken*) **my soul** (*nepesh*) **observes them and is saved by them** (*natsar* – is focused upon them and is preserved by them (qal perfect)).

129 **Your restoring testimony and Your enduring witness** (*'eduwth*) **are extraordinary and astounding, wonderful and marvelous, amazing and miraculous** (*pale*'), **so therefore** (*ken*) **my soul** (*nepesh*) **observes them and is saved by them, is focused upon them, complies with them, and is preserved by them** (*natsar*).

129 Thy testimonies are wonderful: therefore doth my soul keep them.

129 Your testimonies are wonderful; Therefore my soul observes them.

129 Your statutes are wonderful; therefore I obey them.

129 Your decrees are wonderful. No wonder I obey them!

130 **The unfurled and unfolding revelation** (*pethach* – the open doorway and the disclosure) **of Your Word** (*dabar*) **is a continually illuminating** (*'owr* – is a continuous source of light, a brilliant (hiphil imperfect)) **resource which makes a rational evaluation of the evidence leading to understanding** (*byn* – empowering, equipping, and enlightening the careful observer, making being discerning and perceptive (hiphil participle)) **simple for the open-minded** (*pethy* – easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn).

130 **The unfurled and unfolding revelation** (*pethach*) **of Your Word** (*dabar*) **is a continually illuminating** (*'owr*) **resource which makes a rational evaluation of the evidence leading to understanding** (*byn*) **simple for the open-minded – indeed easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn** (*pethy*).

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

130 The unfolding of Your words gives light; It gives understanding to the simple.

130 The unfolding of your words gives light; it gives understanding to the simple.

130 As your words are taught, they give light; even the simple can understand them.

131 **I have opened my mouth** (*pa'ar peh*) **and have panted in pursuit** (*wa sha'aph* – and I have thirsted in eager anticipation (qal imperfect waw consecutive paragogic)) **because** (*ken* – indeed (from 11QPS)) **I genuinely long for and desire** (*ya'ab* – I want and have chosen to accept (qal perfect) (from 11QPS)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant codicils).

131 **I have opened my mouth** (*pa'ar peh*) **and have panted in pursuit, thirsting in eager anticipation** (*wa sha'aph*), **because** (*ken*) **I genuinely long for, desire, and accept** (*ya'ab*) **the terms and conditions of Your covenant agreement** (*mitswah*).

131 I opened my mouth, and panted: for I longed for thy commandments.

131 I opened my mouth wide and panted, For I longed for Your commandments.

131 I open my mouth and pant, longing for your commands.

131 I open my mouth, panting expectantly, longing for your commands.

132 **You want me to turn and You want to prepare me to actually face God** (*paneh / panah* *'el* – You want me to turn so You can make me ready to actually enter the presence of God (qal

imperative)) **and You want to be genuinely merciful to me** (*wa chanan* – You desire to give me kindness, generosity, and compassion (qal imperative)) **in accordance with** (*ka* – consistent with) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis for exercising judgment) **on behalf of** (*la*) **a person who truly loves** (*'oheb* – a friend who associates affectionately with and who highly regards and values personally engaging in a covenant relationship with (qal imperative)) **Your name** (*shem* – Your personal and proper name).

132 You want me to turn and You want to prepare me to actually face God, so You can make me ready to actually enter the presence of God (*paneh / panah 'el*). **You want to be genuinely merciful to me because I desire Your kindness, generosity, and compassion** (*wa chanan*) **in accordance with** (*ka*) **the means used to achieve justice and resolve disputes** (*mishpat*) **on behalf of** (*la*) **a person who truly loves and highly values** (*'oheb*) **Your name** (*shem*).

132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

132 Turn to me and be gracious to me, After Your manner with those who love Your name.

132 Turn to me and have mercy on me, as you always do to those who love your name.

132 Come and show me your mercy, as you do for all who love your name.

133 **Please prepare and position** (*kuwn* – please form and fashion, to make ready and establish, transforming (hiphil imperative)) **the conduct of my life** (*pa'am* – my footsteps and walk through life) **toward** (*'el* – so that I move in the direction of God and to (from 11QPS)) **Your Word** (*'imrah* – Your Promise and message), **because I do not ever want any form of idolatry or iniquity to lord over me** (*wa 'al shalat ba kol 'awen* – so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me (hiphil imperfect jussive)).

133 Please prepare and position (*kuwn*) **the conduct of my life** (*pa'am*) **toward** (*'el*) **Your Word** (*'imrah*), **because I do not ever want any form of idolatry or iniquity to lord over me, and so that so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me** (*wa 'al shalat ba kol 'awen*).

133 Order my steps in thy word: and let not any iniquity have dominion over me.

133 Establish my footsteps in Your word, And do not let any iniquity have dominion over me.

133 Direct my footsteps according to your word; let no sin rule over me.

133 Guide my steps by your word, so I will not be overcome by any evil.

134 **You want to redeem and release me** (*padah* – You want to ransom me, freeing and saving me from the control and bondage, delivering me (qal imperative)) **from** (*min*) **human** (*'adam* – man's and mankind's) **oppression, extortion, and exploitation** (*'osheq* – subjugation and tyranny, coercion and control, immorality and unjust gain, fraud and violence, deceit and mistreatment) **because** (*wa*) **I want to continually focus upon and literally observe** (*shamar* – I choose to closely examine and thoughtfully scrutinize, diligently explore and continually consider, carefully investigate and judiciously evaluate (qal imperfect cohortative)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).

134 **You want to redeem and release me, freeing and saving me** (*padah*) **from** (*min*) **human** (*'adam*) **oppression, extortion, and exploitation, coercion and control** (*'osheq*), **because** (*wa*) **I want to continually focus upon and literally observe** (*shamar*) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym*).

134 Deliver me from the oppression of man: so will I keep thy precepts.

134 Redeem me from the oppression of man, That I may keep Your precepts.

134 Redeem me from the oppression of men, that I may obey your precepts.

134 Rescue me from the oppression of evil people; then I can obey your commandments.

135 **Your presence** (*paneh* – appearing before and facing You) **causes a brilliant light to shine** (*'owr* – brightens the countenance and provides enlightenment (hiphil imperative)) **upon** (*ba* – near and alongside) **Your associate** (*'ebed* – Your servant and coworker) **and teaches me** (*wa lamad* – instructs me, providing information so that I respond appropriately and choose to accept (piel imperative)) **accordingly** (*'eth* – through accompaniment and association) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship).

135 **Your presence** (*paneh*) **causes a brilliant light to shine** (*'owr*) **upon** (*ba*) **Your associate** (*'ebed*) **and teaches me** (*wa lamad*) **through accompaniment and association** (*'eth*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*).

135 Make thy face to shine upon thy servant; and teach me thy statutes.

135 Make Your face shine upon Your servant, And teach me Your statutes.

135 Make your face shine upon your servant and teach me your decrees.

135 Look down on me with love; teach me all your principles.

136 **An outpouring** (*peleg*) **of tears** (*maym*) **descends from** (*yarad*) **my eyes** (*'ayn*) **because** (*ken* – for the express reason that (from 11QPS)) **they do not observe** (*lo' shamar* – they do not consider) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *jarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction).

136 **An outpouring** (*peleg*) **of tears** (*maym*) **descends from** (*yarad*) **my eyes** (*'ayn*) **because** (*ken*) **they do not observe or consider** (*lo' shamar*) **Your Towrah** (*Towrah*).

136 Rivers of waters run down mine eyes, because they keep not thy law.

136 My eyes shed streams of water, Because they do not keep Your law.

136 Streams of tears flow from my eyes, for your law is not obeyed.

136 Rivers of tears gush from my eyes because people disobey your law.

Tsadi – צ – ז

137 **Yahowah** (*hwhy*), **You** (*'atah*) **are the Upright One, righteous, consistent, and vindicating** (*tsadyq* – straight forward and level headed, and thus neither circuitous, crooked, nor capricious, You are unwavering, correct, and dependable). **And** (*wa*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions) **is therefore upright and straight forward** (*yashar*).

137 **Yahowah** (*Yahowah*), **You** (*'atah*) **are the Upright One, righteous, consistent, unwavering, and vindicating** (*tsadyq*). **And** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat*) **is therefore upright and straight forward** (*yashar*).

137 Righteous art thou, O LORD, and upright are thy judgments.

137 Righteous are You, O LORD, And upright are Your judgments.

137 Righteous are you, O LORD, and your laws are right.

137 O LORD, you are righteous, and your decisions are fair.

138 **You have completely laid out** (*tsawah* – You have provided and articulated (piel perfect)) **Your just, fair, unwavering, vindicating, restoring, and enduring testimony** (*tsedeq 'edah* – Your righteous, honest, consistent, straight forward, upright, totally correct, dependable, renewing, and eternal witness) **and** (*wa*) **exceeding reliable, totally trustworthy, and always dependable nature** (*ma'od 'emuwnah* – utterly abundant fidelity, fully responsible, completely firm, eternally unchanging position).

138 **You have completely laid out** (*tsawah*) **Your just, fair, unwavering, vindicating, restoring, and enduring testimony** (*tsedeq 'edah*) **and** (*wa*) **exceeding reliable, totally trustworthy, and always dependable nature** (*ma'od 'emuwnah*).

138 Thy testimonies that thou hast commanded are righteous and very faithful.

138 You have commanded Your testimonies in righteousness And exceeding faithfulness.

138 The statutes you have laid down are righteous; they are fully trustworthy.

138 Your decrees are perfect; they are entirely worthy of our trust.

139 My anger (*qin'ah* – my rage) is beyond frustrating (*tsamath* – and is becoming discouraging and wearisome) because (*ky*) they have totally ignored and improperly responded to (*shakah* – they have literally and completely overlooked and lost sight of) Your Word (*dabar*), making them my adversaries and someone to be opposed (*tsar* – causing them to be the source of trouble, anguish, and distress for me).

139 **My anger** (*qin'ah*) **is beyond frustrating** (*tsamath*) **because** (*ky*) **they have totally ignored and completely overlooked** (*shakah*) **Your Word** (*dabar*), **making them my adversaries and someone to be opposed** (*tsar*).

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

139 My zeal has consumed me, Because my adversaries have forgotten Your words.

139 My zeal wears me out, for my enemies ignore your words.

139 I am overwhelmed with rage, for my enemies have disregarded your words.

140 **Your Word** (*'imrah* – Your promise) **is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities** (*tsaraph ma'od* – is fashioned to be totally flawless, tested, and refined) **and Your servant** (*'ebed* – associate and coworker (11QPS)) **genuinely loves it** (*'ahab* – has developed a close, personal, and affectionate relationship with it (qal perfect)).

140 **Your Word and Promise** (*'imrah*) **is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities** (*tsaraph ma'od*) **and Your servant** (*'ebed*) **genuinely loves it** (*'ahab*).

140 Thy word is very pure: therefore thy servant loveth it.

140 Your word is very pure, Therefore Your servant loves it.

140 Your promises have been thoroughly tested, and your servant loves them.

140 Your promises have been thoroughly tested; that is why I love them so much.

141 **I am** (*'anky*) **young and physically unimpressive** (*tsa'yr* – younger and smaller than most) **and I am poorly regarded** (*bazah* – I am considered to be a nobody, worthless and unqualified, an object of disdain who is held in contempt). **And yet I have not overlooked nor neglected** (*lo' shakah* – I have never lost sight of the significance of nor failed to respond appropriately to (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym* – directions which guide our choices, actions, and moral decisions which teach us how to respond appropriately, rationally, and morally to You).

141 **I am** (*'anky*) **young and physically unimpressive** (*tsa'yr*) **and I am poorly regarded, considered to be a nobody, seen worthless and unqualified, and as an object of disdain who is held in contempt** (*bazah*). **And yet I have not overlooked nor neglected** (*lo' shakah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym*).

141 I am small and despised: yet do not I forget thy precepts.

141 I am small and despised, Yet I do not forget Your precepts.

141 Though I am lowly and despised, I do not forget your precepts.

141 I am insignificant and despised, but I don't forget your commandments.

142 **That which is righteous and vindicating** (*tsadaqah* – that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent) **is always and eternally** (*la 'owlam* – is forever) **righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent). **So** (*wa*) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow) **is**

trustworthy, reliable, and enduring (*'emeth* – unwavering, unchanging, dependable, and everlasting).

142 That which is righteous and vindicating, that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent (*tsadaqah*), is always and eternally (*la 'owlam*) righteous and vindicating, truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent (*tsedeq*). So (*wa*) Your Towrah (*Towrah*) is trustworthy, reliable, and enduring – unwavering, unchanging, dependable, and everlasting (*'emeth*).

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

142 Your righteousness is an everlasting righteousness, And Your law is truth.

142 Your righteousness is everlasting and your law is true.

142 Your justice is eternal, and your law is perfectly true.

143 **Narrow-minded and hard-headed adversaries** (*tsar* – the anguishing opposition of small-minded and rock-headed foes) **and those who inflict suffering** (*wa matsowq* – affliction and distress) **find me** (*matsa'* – discover and encounter me) **enjoying** (*sha'sha'y* – finding happiness and pleasure in) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract).

143 Narrow-minded and hard-headed adversaries (*tsar*) and those who inflict suffering (*wa matsowq*) find me (*matsa'*) enjoying (*sha'sha'y*) the terms and conditions of Your relationship agreement (*mitswah*).

143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

143 Trouble and anguish have come upon me, Yet Your commandments are my delight.

143 Trouble and distress have come upon me, but your commands are my delight.

143 As pressure and stress bear down on me, I find joy in your commands.

144 **The righteous and vindicating nature** (*tsedeq* – the truthful, just, fair, and acquitting character) **of Your restoring and enduring testimony** (*'eduwth* – Your reviving and everlasting witness) **is eternal and forever** (*la 'owlam* – is unlimited and unconstrained, and thus infinite in time), **providing me with essential knowledge, the thought process required to understand, and the good judgment I require** (*byn* – teaching me the necessary information, aiding in my comprehension, facilitating disciplined and rational consideration based upon being discerning, and causing me to use discretion) **because** (*wa*) **I want to be restored to life and live** (*chayah* – I choose life, to be revived, to be nurtured, to grow, and to endure (qal imperfect cohortative)).

144 **The righteous and vindicating nature (*tsedeq*) of Your restoring and enduring testimony (*'eduwth*) is eternal and forever (*la 'owlam*), providing me with essential knowledge, the thought process required to understand, and the good judgment I require (*byn*) because (*wa*) I want to be restored to life and live (*chayah*).**

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

144 Your testimonies are righteous forever; Give me understanding that I may live.

144 Your statutes are forever right; give me understanding that I may live.

144 Your decrees are always fair; help me to understand them, that I may live.

Qoph – ק – ק

145 **With all of my heart (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) I have called out (*qara'* – I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed (*qal* perfect)). **Yahowah** (*hwhy*) **chose to answer my call and respond to me** (*'anah* – elected to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me (written with the *qal* stem which designates a literal interpretation of this reality and in the imperative mood which expresses volition, and thus desire and choice)). **So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by** (*natsar* – I have actually valued, kept especially close to, maintained a careful watch over, and have continually complied with, and therefore I have been protected and preserved by choosing to consistently focus upon (*qal* imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your engraved thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship).**

145 **With all of my heart, energy, personal commitment, and sense of purpose (*ba kol leb*), I have called out, I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed (*qara'*). **Yahowah** (*Yahowah*) chose to answer my call and respond to me; electing to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me (*'anah*). **So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by** (*natsar*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*).**

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

145 I cried with all my heart; answer me, O LORD! I will observe Your statutes.

145 I call with all my heart; answer me, O LORD, and I will obey your decrees.

145 I pray with all my heart; answer me, LORD! I will obey your principles.

146 **I have called out to You** (*qara'* – I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You (qal perfect)) **because I have chosen to be saved** (*yasha'* – I want to be transformed, to be rescued, delivered, and spared (hiphil imperative)) **and I want to continually and literally observe** (*wa shamar* – I have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to (qal imperfect cohortative)) **Your enduring and renewing Testimony** (*'edah* – Your everlasting witness).

146 **I have called out to You, I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You** (*qara'*) **because I have chosen to be saved** (*yasha'*) **and I want to continually and literally observe, and have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to** (*wa shamar*) **Your enduring and renewing Testimony** (*'edah*).

146 I cried unto thee; save me, and I shall keep thy testimonies.

146 I cried to You; save me And I shall keep Your testimonies.

146 I call out to you; save me and I will keep your statutes.

146 I cry out to you; save me, that I may obey your decrees.

147 **I approach** (*qadam* – I come to meet and draw near (piel perfect)) **in the morning and evening** (*wa ha neshep* – at dawn and again at twilight) **and** (*wa*) **I ask for help** (*sawa'* – I implore and request assistance) **to** (*la*) **place my confidence, hope, and expectation for a favorable future resolution** (*yahal* – linger, waiting and expecting something good to transpire based (piel perfect)) **upon** (*la*) **Your Word** (*dabar*).

147 **I approach, come to meet, and draw near** (*qadam*) **in the morning and evening** (*wa ha neshep*) **and** (*wa*) **I ask for help, requesting assistance** (*sawa'*) **to** (*la*) **place my confidence, hope, and expectation for a favorable future resolution** (*yahal*) **upon** (*la*) **Your Word** (*dabar*).

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

147 I rise before dawn and cry for help; I wait for Your words.

147 I rise before dawn and cry for help; I have put my hope in your word.

147 I rise early, before the sun is up; I cry out for help and put my hope in your words.

148 **My eyes** ('*ayn* – my ability to perceive and observe) **approach and draw near** (*qadam*) **and keep watch during the night** ('*ashamuwrah* – they are consistently observant; from *shamar*) **to meditate upon, to thoughtfully consider, and to become wise by thinking about the information** (*la syach* – to seriously contemplate the meaning found (qal infinitive construct)) **in Your Instruction** (*ba 'imrah* – in Your word and promise).

148 **My eyes** ('*ayn*) **approach and draw near** (*qadam*) **and keep watch during the night, being consistently observant so as** ('*ashamuwrah*) **to meditate upon, to thoughtfully consider, and to become wise by thinking about the information** (*la syach*) **in Your Instruction and Word** (*ba 'imrah*).

148 Mine eyes prevent the night watches, that I might meditate in thy word.

148 My eyes anticipate the night watches, That I may meditate on Your word.

148 My eyes stay open through the watches of the night, that I may meditate on your promises.

148 I stay awake through the night, thinking about your promise.

149 **You want me to listen to the sound of Your voice** (*shama' qowl* – You want me to hear what You have to say (qal imperative paragogic)), **because, according to** (*ka*) **Your enduring mercy** (*chesed* – Your loyal and steadfast love, Your generosity, and favor), **Yahowah** (hwhy), **and in accordance with** (*ka*) **Your just means to resolve disputes** (*mishpat* – Your basis for exercising judgment and Your plan), **I want You to renew and restore my life** (*chayah* – please transform my life, nurture and raise me, causing me to grow and flourish forever (piel imperative)).

149 **You want me to listen to the sound of Your voice, You really want me to hear what You have to say** (*shama' qowl*), **because, according to** (*ka*) **Your enduring mercy, Your loyal and steadfast love, and Your generosity and favor** (*chesed*), **Yahowah** (*Yahowah*), **and in accordance with** (*ka*) **Your just means to resolve disputes** (*mishpat*), **I want You to renew and restore my life, transform me, nurture me, and raise me, causing me to grow and flourish forever** (*chayah*).

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

149 Hear my voice according to Your lovingkindness; Revive me, O LORD, according to Your ordinances.

149 Hear my voice in accordance with your love; preserve my life, O LORD, according to your laws.

149 In your faithful love, O LORD, hear my cry; in your justice, save my life.

150 Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil (*radaph zimah* – those who devise mischievous purposes and pursue licentiousness and harlotry) approach and draw near for battle and they appear for judgment (*qarab* – they join together, they wage war and create strife, attacking the psychological faculties of the inner person, corrupting even the womb), but they are far away and thus are completely severed and separated from (*min rachaq* – they have positioned themselves a great distance away from, severing any connection with, and completely avoiding, even removing access to (qal perfect)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction).

150 Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil (*radaph zimah*) approach and draw near for battle and they appear for judgment (*qarab*), but they are far away and thus are completely severed and separated from, severing any connection with, and completely avoiding, even removing access to (*min rachaq*) **Your Towrah** (*Towrah*).

150 They draw nigh that follow after mischief: they are far from thy law.

150 Those who follow after wickedness draw near; They are far from Your law.

150 Those who devise wicked schemes are near, but they are far from your law.

150 Those lawless people are coming near to attack me; they live far from your law.

151 **Yahowah** (*hwhy*), **You** (*'atah*) are approachable and desirous of close, personal, and intimate relationships (*qarowb* – You are near and in close proximity for the purpose of kinship and familial association). **And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) are trustworthy and reliable, dependable and true, enduring and everlasting (*'emeth* – honest, certain, continual, sure, supportive, confirming upholding, nourishing, firm, verifiable, and eternal).

151 **Yahowah** (*Yahowah*), **You** (*'atah*) are approachable and desirous of close, personal, and intimate relationships (*qarowb*). **And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah*) are trustworthy and reliable, dependable and true, enduring and everlasting (*'emeth*).

151 Thou art near, O LORD; and all thy commandments are truth.

151 You are near, O LORD, And all Your commandments are truth.

151 Yet you are near, O LORD, and all your commands are true.

151 But you are near, O LORD, and all your commands are true.

152 **Long ago** (*qedem* – speaking of an unlimited duration of time by using the reference of the eastern, and thus rising sun) **I came to literally know and completely understand** (*yada'* – I was made totally aware and shown, I found out and acquired the information needed to discover, became familiar with, accepted and acknowledged (qal perfect)) **from** (*min*) **Your enduring testimony and restoring witness** (*'edah*) **that indeed** (*ky*) **You laid the foundation to establish me** (*yasad* – You constructed a means to associate Yourself with me (qal perfect)) **forever** (*la 'owlam* – eternally and for all time).

152 **Long ago** (*qedem*) **I came to literally know and completely understand** (*yada'*) **from** (*min*) **Your enduring testimony and restoring witness** (*'edah*) **that indeed** (*ky*) **You laid the foundation to establish me and associate Yourself with me** (*yasad*) **forever** (*la 'owlam*).

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

152 Of old I have known from Your testimonies That You have founded them forever.

152 Long ago I learned from your statutes that you established them to last forever.

152 I have known from my earliest days that your decrees never change.

Resh – ר – ר

153 **You want to see** (*ra'ah* – You want to notice (qal imperative)) **my response and diligence, my willingness to answer the call and actively engage** (*'ony* – my effort; from *'anah* – my response to the invitation, my vocal witness, and my song). **So** (*wa*) **You want to prepare me so that I'm ready to be saved and withdrawn** (*chalats* – equip and empower me so that I am prepared to be drawn out of this world, removed from it, and delivered, and in the meantime, so that I'm equipped for battle (piel imperative)) **because, indeed** (*ky*), **I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to** (*lo' shakah* – I have not been unmindful of, forgotten, failed to remember, or ever ceased to care about (qal perfect from 11QPS)) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction, and the Place from which Your Direction and Guidance Flow).

153 **You want to see and notice** (*ra'ah*) **my response and diligence, my willingness to answer the call and actively engage** (*'ony*). **So** (*wa*) **You want to prepare me so that I'm ready to be saved and withdrawn** (*chalats*) **because, indeed** (*ky*), **I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to** (*lo' shakah*) **Your Towrah** (*Towrah*).

153 Consider mine affliction, and deliver me: for I do not forget thy law.

153 Look upon my affliction and rescue me, For I do not forget Your law.

153 Look upon my suffering and deliver me, for I have not forgotten your law.

153 Look down upon my sorrows and rescue me, for I have not forgotten your law.

154 **You want to present an argument to defend me, arguing the legal case on my behalf** (*ryb rybah* – You want to resolve any legal dispute against me by pleading my case (qal imperative paragogic)) **and** (*wa*) **You genuinely seek my redemption** (*ga'al* – You want to save and free me by actually paying a ransom (qal imperative)) **because I have chosen to be restored and to live** (*chayah* – I want to be revived and transformed, to be nurtured and to grow, to endure and to persevere forever (piel imperative)) **according to** (*la*) **Your Word, Your Instruction, and Your Promise** (*'imrah* – message).

154 **You want to present an argument to defend me, arguing the legal case on my behalf** (*ryb rybah*) **as** (*wa*) **I genuinely seek Your redemption** (*ga'al*) **because I have chosen to be restored and to live** (*chayah*) **according to** (*la*) **Your Word, Your Instruction, and Your Promise** (*'imrah*).

154 Plead my cause, and deliver me: quicken me according to thy word.

154 Plead my cause and redeem me; Revive me according to Your word.

154 Defend my cause and redeem me; preserve my life according to your promise.

154 Argue my case; take my side! Protect my life as you promised.

155 **Those who remain liable for violating the standard** (*rasha'* – those who retain their guilt, who are wicked and will be condemned) **are a great distance** (*rachowq* – are alienated and thus separated, remote and far away) **from** (*min*) **Yashuw'ah / salvation** (*yashuw'ah* – a Savior who can deliver them) **because** (*ky*) **they do not seek or consult** (*darash* – they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder (qal perfect)) **Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship** (*choq* – Your written recommendations regarding Your willingness to share all that is Yours).

155 **Those who remain liable for violating the standard** (*rasha'*) **are a great distance** (*rachowq*) **from** (*min*) **Yashuw'ah / salvation** (*yashuw'ah*) **because** (*ky*) **they do not seek or consult, they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder** (*darash*) **Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship** (*choq*).

155 Salvation is far from the wicked: for they seek not thy statutes.

155 Salvation is far from the wicked, For they do not seek Your statutes.

155 Salvation is far from the wicked, for they do not seek out your decrees.

155 The wicked are far from salvation, for they do not bother with your principles.

156 **Great** (*rab* – especially abundant and significant) **is Your mercy and compassion** (*rachamym* – Your willingness to provide unearned and undeserved favor), **Yahowah** (hwhy), **so You want to be merciful to me** (*chesed* – because You want to treat me favorably (piel imperative from 11QPS because the MT changed *chesed* to *chayah*)) **according to** (*ka*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your basis for exercising judgment and Your plan for making fair, moral, rational, and sound decisions).

156 Great (*rab*) **is Your mercy and Your willingness to provide unearned and undeserved favor** (*rachamym*), **Yahowah** (*Yahowah*), **so You want to be merciful to me and treat me favorably** (*chesed*) **according to** (*ka*) **Your means to resolve disputes and achieve justice** (*mishpat*).

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments.

156 Great are Your mercies, O LORD; Revive me according to Your ordinances.

156 Your compassion is great, O LORD; preserve my life according to your laws.

156 LORD, how great is your mercy; in your justice, give me back my life.

157 **Those who pursue and persecute me** (*radaph* – those who extend considerable effort to oppose and harass me) **are abundant, powerful** (*rab*), **and adversarial** (*tsar* – hostile enemies) **so, from** (*min*) **Your enduring testimony and restoring witness** (*'eduwth* – message and stipulations), **I do not so much as lean away or turn aside** (*lo' natah* – I do not thrust aside).

157 Those who pursue and persecute me, extending considerable effort to oppose me (*radaph*), **are abundant, powerful** (*rab*), **and adversarial** (*tsar*) **so, from** (*min*) **Your enduring testimony and restoring witness** (*'eduwth*), **I do not so much as lean away or turn aside** (*lo' natah*).

157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

157 Many are my persecutors and my adversaries, Yet I do not turn aside from Your testimonies.

157 Many are the foes who persecute me, but I have not turned from your statutes.

157 Many persecute and trouble me, yet I have not swerved from your decrees.

158 **I have actually seen** (*ra'ah* – I have literally witnessed (qal perfect)) **their treachery and trickery** (*beqed* – their unreliable, deceptive, and dishonest betrayals), **and I have let myself become angry because of them, coming to be disgusted by them and loathing those** (*quwt* – allowing myself to be grieved by their actions which has caused me to despise those (hitpolel imperfect waw consecutive paragogic)) **who** (*'asher*) **do not literally and completely observe** (*lo' shamar* – do not totally explore, examine, investigate, or actually consider (qal perfect)) **Your Word, Instruction, and Promise** (*'emrah* – sworn testimony and guidance).

158 **I have actually seen and have literally witnessed** (*ra'ah*) **their treachery and trickery, their unreliable, deceptive, and dishonest betrayals** (*beqed*), **and I have let myself become angry because of them, coming to be disgusted by them and loathing those** (*quwt*) **who** (*'asher*) **do not literally and completely observe, who do not totally explore, examine, investigate, or actually consider** (*lo' shamar*) **Your Word, Instruction, and Promise** (*'emrah*).

158 I beheld the transgressors, and was grieved; because they kept not thy word.

158 I behold the treacherous and loathe them, Because they do not keep Your word.

158 I look on the faithless with loathing, for they do not obey your word.

158 I hate these traitors because they care nothing for your word.

159 **You want to notice** (*ra'ah* –look, witness, and see) **how completely I love and how genuinely I desire** (*ky 'ahab* – how familiar with and devoted I have become to (qal perfect)) **Your precepts, those instructions which You have entrusted to us for guidance, so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You), **Yahowah** (*hwhy*). **You want to demonstrate Your love and be merciful** (*chesed* – treat me favorably and compassionately) **in accordance with** (*ka*) **Your Word, Instruction, and Promise** (*'imrah* – Your message and guidance).

159 **You want to notice** (*ra'ah*) **how completely I love and how genuinely I desire** (*ky 'ahab*) **Your precepts, those instructions which You have entrusted to us for guidance, so that we respond appropriately to You** (*piquwdym*), **Yahowah** (*Yahowah*). **Demonstrate Your love and be merciful** (*chesed*) **in accordance with** (*ka*) **Your Word, Instruction, and Promise** (*'imrah*).

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

159 Consider how I love Your precepts; Revive me, O LORD, according to Your lovingkindness.

159 See how I love your precepts; preserve my life, O LORD, according to your love.

159 See how I love your commandments, LORD. Give back my life because of your unfailing love.

160 **From the beginning, the source and the sum (*ro'sh*) of Your words (*dabarym* – Your message and communication (plural in the DSS)) are truthful and reliable (*'emeth* – trustworthy and dependable, enduring and verifiable), and (*wa*) every (*kol*) righteous and vindicating (*tsedeq* – just, honest, fair, and acquitting) means to resolve disputes and achieve justice (*mishpat* – basis for exercising judgment) are eternal and last forever (*'owlam* – endures throughout all time).**

160 **From the beginning, the source and the sum (*ro'sh*) of Your words (*dabarym*) are truthful and reliable, trustworthy and dependable, enduring and verifiable (*'emeth*), and (*wa*) every (*kol*) righteous and vindicating (*tsedeq*) means to resolve disputes and achieve justice, the very means used to exercise judgment (*mishpat*), are eternal and last forever, enduring throughout all time (*'owlam*).**

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

160 The sum of Your word is truth, And every one of Your righteous ordinances is everlasting.

160 All your words are true; all your righteous laws are eternal.

160 All your words are true; all your just laws will stand forever.

Shin – ש – ש

161 **Those holding high office (*sar* – political rulers, religious leaders, and military officers) pursue me (*radaph* – hound and harass me) in vain, without cause and for nothing (*chinam* – undeservedly without a valid reason). For from (*wa min*) Your words (*dabarym*), their hearts tremble in fear (*leb pachad* – their emotional response is of impending anguish and doom).**

161 **Those holding high office, political rulers, religious leaders, and military officers (*sar*), pursue me (*radaph*) in vain, without cause and for nothing (*chinam*). For from (*wa min*) Your words (*dabarym*), their hearts tremble in fear of impending anguish and doom (*leb pachad*).**

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

161 Princes persecute me without cause, But my heart stands in awe of Your words.

161 Rulers persecute me without cause, but my heart trembles at your word.

161 Powerful people harass me without cause, but my heart trembles only at your word.

162 **I am more pleased with** ('anky 'al suws – I am fonder of (11QPS)) **Your Word** ('emrah – Your instruction and promise) **than** (ka) **discovering** (masa' – finding and uncovering) **a great** (rab) **treasure** (shalal – profit and spoil).

162 **I am more pleased with** ('anky 'al suws) **Your Word** ('emrah) **than** (ka) **discovering** (masa') **a great** (rab) **treasure** (shalal).

162 I rejoice at thy word, as one that findeth great spoil.

162 I rejoice at Your word, As one who finds great spoil.

162 I rejoice in your promise like one who finds great spoil.

162 I rejoice in your word like one who finds a great treasure.

163 **I genuinely hate, shun, and am totally hostile** (sane' – I completely shun, detest, and oppose (qal perfect)), **electing to consistently despise and continually denigrate and disparage** (ta'ab – choosing to loathe and degrade, while holding in contempt the repulsive nature of (piel imperfect cohortative)) **deception** (sheqer – misleading statements, lies, vanity, and all that is fraudulent and unreliable), **but** (wa) **I love** ('ahab – I have fondly embraced and formed a close relationship with (qal perfect)) **Your Towrah** (Towrah – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: tow – Your signed, written, and enduring, towrah – way of treating me, tuwr – giving me the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from You, which tuwb – provides answers to facilitate my restoration and return, even my response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing me, thereby towr – providing me with the opportunity to change my attitude, thinking, and direction).

163 **I genuinely hate, shun, and am totally hostile** (sane'), **electing to consistently despise and continually denigrate and disparage** (ta'ab) **deception** (sheqer), **but** (wa) **I love** ('ahab) **Your Towrah** (Towrah).

163 I hate and abhor lying: but thy law do I love.

163 I hate and despise falsehood, But I love Your law.

163 I hate and abhor falsehood but I love your law.

163 I hate and abhor all falsehood, but I love your law.

164 **Seven is the promise** (sheba' / shaba') **during the day** (ba ha yowm – in, with, and on the day) **I will come to radiate Your light** (halal – I will be completely transformed shining brightly with Your Light (piel perfect)) **according to** ('al) **Your righteous and vindicating**

(*tsedeq* – fair, just, and acquitting) **means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made).

164 Seven is the promise (*sheba' / shaba'*) **during the day** (*ba ha yowm*) **I will come to radiate Your light** (*halal*) **according to** (*'al*) **Your righteous and vindicating** (*tsedeq*) **means used to achieve justice and resolve disputes** (*mishpat*).

164 Seven times a day do I praise thee because of thy righteous judgments.

164 Seven times a day I praise You, Because of Your righteous ordinances.

164 Seven times a day I praise you for your righteous laws.

164 I will praise you seven times a day because all your laws are just.

165 **Great** (*rab* – magnificent and considerable) **is the reconciliation** (*shalowm* – is the salvation and security, the peace and prosperity, the friendship and companionship, the blessing and satisfaction, the completeness and soundness, the health and welfare, the contentment and tranquility; from *shalam* – the redemption and restoration, the ransom and restitution) **for the lovers** (*la 'ahab* – for those who desire and are fond (qal participle construct)) **of Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow). **And to them, it is never a cause to stumble** (*wa 'ayin la mikshowl* – and it never serves as a stumbling block which trips them up).

165 Great (*rab*) **is the reconciliation and salvation, the security and peace, the prosperity and friendship, the companionship and the blessings, the satisfaction and the contentment, the redemption and restoration, and the ransom and restitution** (*shalowm*) **for the lovers** (*la 'ahab*) **of Your Towrah, Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow** (*Towrah*). **And to them it is never a cause to stumble which trips them up** (*wa 'ayin la mikshowl*).

165 Great peace have they which love thy law: and nothing shall offend them.

165 Those who love Your law have great peace, And nothing causes them to stumble.

165 Great peace have they who love your law, and nothing can make them stumble.

165 Those who love your law have great peace and do not stumble.

166 **I confidently and totally expect** (*sabar* – I look forward to and anticipate the certain benefit of, waiting (piel perfect)) **to be delivered into Your presence** (*la yashuw'ah* – to be freed, rescued, saved, and be kept safe through Yahowsha'), **Yahowah** (*hwhy*), **for** (*wa*) **I act upon** (*'asah* – I actively engage in, literally endeavor to work with, assume the responsibility of, actually celebrate, and totally profit from (qal perfect)) **the terms and conditions of Your covenant relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract).

166 I confidently and totally expect (*sabar*) to be saved (*la yashuw'ah*), Yahowah (*Yahowah*), for (*wa*) I act upon and actively engage in (*'asah*) the terms and conditions of Your relationship agreement (*mitswah*).

166 LORD, I have hoped for thy salvation, and done thy commandments.

166 I hope for Your salvation, O LORD, And do Your commandments.

166 I wait for your salvation, O LORD, and I follow your commands.

166 I long for your salvation, LORD, so I have obeyed your commands.

167 Your enduring testimony and restoring witness (*'edah*) cares for and watches over (*shamar* – she remains focused upon, guards, and protects) my soul (*nepesh*) because (*wa*) I have genuinely loved them very much (*ma'od 'ahab* – I have significantly, consistently, continually, and literally shown my affection and desire for them (qal imperfect waw consecutive)).

167 Your enduring testimony and restoring witness (*'edah*) cares for and watches over, guards and protects (*shamar*) my soul (*nepesh*) because (*wa*) I have loved them very much (*ma'od 'ahab*).

167 My soul hath kept thy testimonies; and I love them exceedingly.

167 My soul keeps Your testimonies, And I love them exceedingly.

167 I obey your statutes, for I love them greatly.

167 I have obeyed your decrees, and I love them very much.

168 I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine (*shamar* – I am totally focused upon, diligently investigate and evaluate, watching over, caring for, and secure in) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You) and (*wa*) Your enduring testimony and restoring witness (*'edah*). Indeed (*ky*) all of my ways (*kol derek* – my entire path though life) correspond to You (*neged* – match Yours, they are straightforward and are designed to enable me to come before You).

168 I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine (*shamar*) Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You (*piquwdym*) and (*wa*) Your enduring testimony and restoring witness (*'edah*). Indeed (*ky*) all of my ways (*kol derek*) correspond to You (*neged*).

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

168 I keep Your precepts and Your testimonies, For all my ways are before You.

168 I obey your precepts and your statutes, for all my ways are known to you.

168 Yes, I obey your commandments and decrees, because you know everything I do.

Taw – ת – ה

169 **Let's actually choose to approach and come near** (*qarab* – let's move into close proximity, drawing near, consistently presenting ourselves (qal imperfect jussive)), **singing and rejoicing with me** (*rinah* – expressing our joy musically, proclaiming our enthusiasm and gladness), **before Your presence** (*la paneh* – unto the face of), **Yahowah** (hwhy), **in the manner** (*ka* – consistent with and according to the way) **Your Word** (*dabar*) **provides understanding when we choose to thoughtfully evaluate it** (*byn* – makes it possible to apprehend when we elect to engage our minds, are discerning, discriminating, and perceptive, exercising good judgment after paying very close attention (hiphil imperative)).

169 **Let's actually choose to approach and come near** (*qarab*), **singing and rejoicing with me** (*rinah*), **before Your presence** (*la paneh*), **Yahowah** (*Yahowah*), **in the manner, consistent with, and according to the way** (*ka*) **Your Word** (*dabar*) **provides understanding when we choose to thoughtfully evaluate it** (*byn*).

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

169 Let my cry come before You, O LORD; Give me understanding according to Your word.

169 May my cry come before you, O LORD; give me understanding according to your word.

169 O LORD, listen to my cry; give me the discerning mind you promised.

170 **Let her consistently come** (*bow'* – I want her (speaking of his understanding of Yahowah's Word) to arrive and genuinely pursue my inclusion (qal imperfect jussive)) **with a petition for mercy on my behalf** (*tachinah* – bearing a request and plea for clemency and favor for me) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise** (*'emrah* – Your Word) **because I want You to save me** (*natsal* – I seek to be transformed by Your favor and deliverance (hiphil imperative)).

170 **Let her consistently come** (*bow'*) **with a petition for mercy on my behalf** (*tachinah*) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise and Word** (*'emrah*) **because I want You to save me** (*natsal*).

170 Let my supplication come before thee: deliver me according to thy word.

170 Let my supplication come before You; Deliver me according to Your word.

170 May my supplication come before you; deliver me according to your promise.

170 Listen to my prayer; rescue me as you promised.

171 **My lips** (*saphah*) **will pour out** (*naba'* – will profusely bubble forth) **songs of adoration and thanksgiving** (*tahilah* – singing uplifting lyrics and providing accurate testimony conveying an enlightening message) **to You** ('*al* – unto You (from 11QPS)) **because** (*ky*) **You consistently teach me** (*lamad* – You have continually instructed, guided, and directed me, training me to understand (piel imperfect)) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship).

171 **My lips** (*saphah*) **will profusely pour out** (*naba'*) **songs of adoration and thanksgiving – singing uplifting lyrics and providing accurate testimony conveying an enlightening message** (*tahilah*) **to You** ('*al*) **because** (*ky*) **You consistently teach me** (*lamad*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*).

171 My lips shall utter praise, when thou hast taught me thy statutes.

171 Let my lips utter praise, For You teach me Your statutes.

171 May my lips overflow with praise, for you teach me your decrees.

171 Let my lips burst forth with praise, for you have taught me your principles.

172 **My tongue** (*lasown* – used as a metaphor for language and speech) **elects to continually sing** ('*anah* – it chooses to answer the invitation, actually respond to the summons, consistently testify as a witness, speaking truthfully while genuinely conveying accurate information regarding (qal imperfect jussive)) **Your Word** ('*imrah* – Your message and promise, Your instruction and teaching) **because** (*ky*) **all of** (*kol* – every one of) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent).

172 **My tongue** (*lasown*) **elects to continually sing, choosing to answer the invitation, actually respond to the summons, consistently testify as a witness, speaking truthfully while genuinely conveying accurate information regarding** ('*anah*) **Your Word** ('*imrah*) **because** (*ky*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah*) **are righteous and vindicating – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent** (*tsedeq*).

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

172 Let my tongue sing of Your word, For all Your commandments are righteousness.

172 May my tongue sing of your word, for all your commands are righteous.

172 Let my tongue sing about your word, for all your commands are right.

173 **Let it actually and always be** (*hayah* – I want it to genuinely and eternally be (qal imperfect jussive)) **Your hand** (*yad* – used as a metaphor for Yah’s power and ability) **which helps me** (*la ‘azar* – which literally provides this assistance and support (qal infinitive construct)) **because** (*ky*) **I have chosen** (*bachar* – I have selected and I prefer, I have considered and tested all of the options and have selected, deciding upon (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You).

173 **Let it actually and always be** (*hayah*) **Your hand** (*yad*) **which helps me** (*la ‘azar*) **because** (*ky*) **I have chosen** (*bachar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*).

173 Let thine hand help me; for I have chosen thy precepts.

173 Let Your hand be ready to help me, For I have chosen Your precepts.

173 May your hand be ready to help me, for I have chosen your precepts.

173 Stand ready to help me, for I have chosen to follow your commandments.

174 **I desire** (*ta’ab* – I want (qal perfect)) **Your salvation** (*yashuw’ah* – Your deliverance, rescue, and offer of freedom), **Yahowah** (*hwhy*). **Your Towrah** (*Towrah* – Your teaching, instruction, guidance, and direction) **makes me happy and brings me pleasure** (*sha’sha’y* – is my delight because it is the thing I enjoy most).

174 **I completely desire and absolutely want** (*ta’ab*) **Your salvation** (*yashuw’ah*), **Yahowah** (*Yahowah*). **Your Towrah** (*Towrah*) **makes me happy and brings me pleasure. It is my delight because it is the thing I enjoy most** (*sha’sha’y*).

174 I have longed for thy salvation, O LORD; and thy law is my delight.

174 I long for Your salvation, O LORD, And Your law is my delight.

174 I long for your salvation, O LORD, and your law is my delight.

174 O LORD, I have longed for your salvation, and your law is my delight.

175 **My soul** (*nepesh*) **is literally and continually restored and kept alive by choice** (*chayah* – choosing to actually and always be renewed and nourished, protected and consistently sustained

(qal imperfect jussive)), **and it elects to incessantly reflect Your light** (*halal* – wanting to be transformed so as to unremittingly experience Your brilliant light (piel imperfect jussive)) **because** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your basis for exercising judgment and Your plan for making fair decisions) **genuinely and continually assist me** (*'azar* – actually and always choose to help me and support me (qal imperfect jussive)).

175 My soul (*nepesh*) **is literally and continually restored and kept alive by choice** (*chayah*), **and it elects to incessantly reflect and unremittingly experience Your brilliant light** (*halal*) **because** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat*) **genuinely and continually assist me** (*'azar*).

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

175 Let my soul live that it may praise You, And let Your ordinances help me.

175 Let me live that I may praise you, and may your laws sustain me.

175 Let me live so I can praise you, and may your laws sustain me.

176 **I had wandered about** (*ta'ah* – I had been misled and had gone astray (qal perfect)) **like a lost sheep** (*ka 'abad seh* – in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist). **So I want You to seek, to be responsible for, and to do what is required on behalf of** (*baqash* – please look out for, be accountable to, desire the company of, and seek to secure the fate of (piel imperative)) **Your servant** (*'ebed* – associate and coworker), **for indeed** (*ky* – because) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo' shakach* – I have not ignored, been unmindful of, ceased to care about, nor have I forgotten) **Your enduring testimony and restoring witness** (*'eduwth* – Your everlasting and renewing message).

176 I had wandered about, and I had been misled and had gone astray (*ta'ah*) **like a lost sheep, in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist** (*ka 'abad seh*). **So I want You to seek, to be responsible for, and to do what is required on behalf of** (*baqash*) **Your servant** (*'ebed*), **for indeed because** (*ky*) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo' shakach*) **Your enduring testimony and restoring witness** (*'eduwth*).

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

176 I have gone astray like a lost sheep; seek Your servant, For I do not forget Your commandments.

176 I have strayed like a lost sheep. Seek your servant, for I have not forgotten your commands.

176 I have wandered away like a lost sheep; come and find me, for I have not forgotten your commands.