The *Far Above All* Translation of the Bible

2026 Edition

Volume 6

The Old Testament Part 6

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

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Introduction

Please refer to Volume 1 for the Introduction.

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Corrigenda

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The *Far Above All* Translation of the Old Testament

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Volume 6: Psalms, Proverbs, Ecclesiastes, Song of Solomon

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
Ps 1:1	אַשְׁרֵי־הָאִישׁ אֲשֶׁר ׀ לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב:	Happy *is* the man who does not walk in the counsel of the wicked, And *who* does not stand on the way of sinners, And *who* does not sit in the seat of mockers,	Happy: see note to Matt 5:3.
Ps 1:2	כִּי אִם בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:	But whose delight *is* in the LORD's law, And in whose law he meditates day and night.	in whose law he meditates day and night: compare Josh 1:8.
Ps 1:3	וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ ׀ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ:	And he will be like a tree planted at brooks of water, Which yields its fruit in its season, And whose leaves will not wither, For everything that he does will prosper.	|| Jer 17:8. For: causal use of the *vav*, as in Ps 60:11.
Ps 1:4	לֹא־כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ:	Not so the wicked; *They are* on the contrary like chaff Which the wind drives about.	
Ps 1:5	עַל־כֵּן ׀ לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים:	That *is* why the wicked will not *be able to* stand at the judgment, Nor *will* sinners in the congregation of the righteous.	

Ps 1:6	כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃	For the LORD knows the way of the righteous, But the way of the wicked will cease.	cease: or *go to waste*.
Ps 2:1	לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃	**Why do the Gentiles rage, And the nations contemplate a vain *thing*?**	**Acts 4:25**, where the psalm is attributed to David.
Ps 2:2	יִתְיַצְּבוּ	מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃	**The kings of the earth take their stand, And the potentates plot together against the LORD And against his messiah,**	**Acts 4:26**.
Ps 2:3	נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃	*And say*, “Let us break their bonds apart And cast their cords off us.”	
Ps 2:4	יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃	He *who* dwells in the heavens will laugh; The LORD* will deride them.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 2:5	אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ׃	Then he will speak to them in his anger, And in his fury he will terrify them.	
Ps 2:6	וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃	But I have anointed my king, On Zion, my holy mountain.	anointed ← *poured*. Not the usual word for *anoint* (מָשַׁח). my holy mountain ← *the mountain of my holiness*, a Hebraic genitive.
Ps 2:7	אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃	I will relate the LORD's statute. He has said to me, **“You are my son; Today I begot you.**	**Acts 13:33, Heb 1:5, Heb 5:5**. the LORD's statute: AV differs in word association.
Ps 2:8	שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ׃	Ask me, **And I will give nations *as* your inheritance** And the ends of the earth *as* your possession.	**Rev 2:26**.

Ps 2:9	תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃	**You will break them with a rod of iron; You will dash them to pieces like a potter's jar."**	You will break them: re-pointing as תִּרְעֵם, it reads *You will shepherd / rule them*, as in Rev 2:27. **Rev 2:27, Rev 12:5, Rev 19:15**.
Ps 2:10	וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃	So now, *you* kings, act wisely; Be admonished, *you* judges of the earth.	
Ps 2:11	עִבְדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִרְעָדָה׃	Serve the LORD with fear, And rejoice in awe.	
Ps 2:12	נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף | וְתֹאבְדוּ דֶּרֶךְ כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ׃	Kiss the son Lest he becomes angry And you perish *on* the way, When his anger is kindled but a little. Happy *are* all those *who* trust in him.	son: taking the word as Aramaic, but current in elevated Hebrew too (see Prov 31:2); or *ground*.
Ps 3:1a	מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי | אַבְשָׁלוֹם בְּנוֹ׃	A Psalm of David when he was fleeing from Absalom his son.	
Ps 3:1b	יְהוָה מָה־רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃	O LORD, how my adversaries have increased! Many are rising up against me.	
Ps 3:2	רַבִּים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לֹּו בֵּאלֹהִים סֶלָה׃	Many say about myself, "*There is* no salvation in God for him." Selah.	myself ← *my soul*. Selah: see Hab 3:3.
Ps 3:3	וְאַתָּה יְהוָה מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי׃	But you, O LORD, *are* a shield around me – My glory, And *the one who* lifts up my head.	But: adversative use of the *vav*.
Ps 3:4	קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה׃	I call out to the LORD *with* my voice, And he answers me from his holy mountain. Selah.	his holy mountain ← *the mountain of his holiness*, a Hebraic genitive.

Ps 3:5	אֲנִי שָׁכַבְתִּי וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְהוָה יִסְמְכֵנִי:	I lay down and fell asleep. *Then* I awoke, For the LORD sustained me.	
Ps 3:6	לֹא־אִירָא מֵרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלָי:	I will not be afraid of the tens of thousands of people Who have ranged *themselves* against me.	
Ps 3:7	קוּמָה יְהוָה	הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ:	Rise up, O LORD; Save me, O God of mine, For you have struck all my enemies *on* the cheek; You have broken the teeth of the wicked.	
Ps 3:8	לַיהוָה הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה:	Salvation *is* of the LORD; Your blessing *is* on your people. Selah.	
Ps 4:1a	לַמְנַצֵּחַ בִּנְגִינוֹת מִזְמוֹר לְדָוִד:	To the choirmaster in *singing set to* stringed music.↑ A Psalm of David.	To the choirmaster: this is a subscription to the previous psalm. See [CB], App 65, compare Hab 3:19 and see our Introduction. AV differs, interpreting the term as a superscription to the psalm following. in *singing set to* stringed music: AV differs *(on Neginoth)*.
Ps 4:1b	בְּקָרְאִי עֲנֵנִי	אֱלֹהֵי צִדְקִי בַּצָּר הִרְחַבְתָּ לִּי חָנֵּנִי וּשְׁמַע תְּפִלָּתִי:	When I call out, Answer me, O God of my righteousness. You have relieved me in adversity; Have mercy on me, And hear my prayer.	
Ps 4:2	בְּנֵי אִישׁ עַד־מָה כְּבוֹדִי לְכְלִמָּה תֶּאֱהָבוּן רִיק תְּבַקְשׁוּ כָזָב סֶלָה:	*You* sons of man, how long *will you put* my glory to shame? You love vanity; You seek falsehood. Selah.	

Ps 4:3	וּדְעוּ֮ כִּֽי־הִפְלָ֪ה יְ֫הוָ֥ה חָסִ֥יד ל֑וֹ יְ֝הוָ֗ה יִשְׁמַ֥ע בְּקָרְאִ֥י אֵלָֽיו׃	So know that the LORD has set apart a sacred *one* for himself; The LORD will hear when I call out to him.	
Ps 4:4	רִגְזוּ֮ וְאַל־תֶּ֪חֱטָ֫אוּ אִמְר֥וּ בִלְבַבְכֶ֑ם עַ֝ל־מִשְׁכַּבְכֶ֗ם וְדֹ֣מּוּ סֶֽלָה׃	**Be overawed and do not sin**, Speaking in your heart on your bed, And be silent. Selah.	Be overawed: NT (Eph 4:26) and LXX= ὀργίζεσθε. The Hebrew and Greek have the same root letters רגז *(r-g-z)* suggesting that the Greek here and in **Eph 4:26** is ↴
Ps 4:5	זִבְח֣וּ זִבְחֵי־צֶ֑דֶק וּ֝בִטְח֗וּ אֶל־יְהוָֽה׃	Offer righteous sacrifices, And put your trust in the LORD.	↳ a Hebraism and not the classical *be angry*. See Gen 45:24, and Eph 4:26 for a fuller discussion. Offer ← *Sacrifice*.
Ps 4:6	רַבִּ֤ים אֹמְרִ֨ים ׀ מִֽי־יַרְאֵ֬נוּ ט֑וֹב נְ֝סֵ֗ה עָלֵ֥ינוּ א֥וֹר פָּנֶ֖יךָ יְהוָֽה׃	Many say, "Who will show us goodness?" Raise the light of your presence on us, O LORD.	
Ps 4:7	נָתַ֣תָּה שִׂמְחָ֣ה בְלִבִּ֑י מֵעֵ֥ת דְּגָנָ֖ם וְתִירוֹשָׁ֣ם רָבּֽוּ׃	You have put gladness in my heart – More so than *at* the time *When* their corn and new wine became abundant.	
Ps 4:8	בְּשָׁלוֹם֮ יַ֤חְדָּ֨ו ׀ אֶשְׁכְּבָ֬ה וְאִ֑ישָׁן כִּֽי־אַתָּ֥ה יְ֝הוָ֗ה לְבָדָ֥ד לָבֶ֖טַח תּוֹשִׁיבֵֽנִי׃	I *can* lie down and sleep at the same *time* in peace, For you alone, O LORD, *can* let me dwell in safety.	
Ps 5:1a	לַמְנַצֵּ֥חַ אֶֽל־הַנְּחִילוֹת מִזְמ֥וֹר לְדָוִֽד׃	To the choirmaster in *singing set to* wind instruments.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. in *singing set to* wind instruments: AV differs *(upon Nehiloth)*.
Ps 5:1b	אֲמָרַ֣י הַאֲזִ֣ינָה ׀ יְהוָ֑ה בִּ֝ינָ֗ה הֲגִיגִֽי׃	O LORD, listen to my words; Consider my meditation.	

Ps 5:2	הַקְשִׁיבָה ׀ לְקוֹל שַׁוְעִי מַלְכִּי וֵאלֹהָי כִּי־אֵלֶיךָ אֶתְפַּלָּל׃	Hearken to my call of crying out, O my king and my God, For to you I pray.	
Ps 5:3	יְהוָה בֹּקֶר תִּשְׁמַע קוֹלִי בֹּקֶר אֶעֱרָךְ־לְךָ וַאֲצַפֶּה׃	O LORD, you hear my voice *in* the morning; *In* the morning I will marshal *my thoughts* to you And keep watch.	
Ps 5:4	כִּי ׀ לֹא אֵל־חָפֵץ רֶשַׁע ׀ אָתָּה לֹא יְגָרְךָ רָע׃	For you *are* not a GOD *who* takes pleasure *in* wickedness; No evil dwells in you.	
Ps 5:5	לֹא־יִתְיַצְּבוּ הוֹלְלִים לְנֶגֶד עֵינֶיךָ שָׂנֵאתָ כָּל־פֹּעֲלֵי אָוֶן׃	Those *who* boast shall not stand in your sight; You hate all *who* are engaged in iniquity.	in your sight ← *against your eyes*.
Ps 5:6	תְּאַבֵּד דֹּבְרֵי כָזָב אִישׁ־דָּמִים וּמִרְמָה יְתָעֵב ׀ יְהוָה׃	You will destroy those *who* speak falsehood; The LORD abhors the man of blood and deceit.	
Ps 5:7	וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־קָדְשְׁךָ בְּיִרְאָתֶךָ׃	But *as for* me, I will go *to* your house in the abundance of your kindness; I will worship facing your holy temple In fear of you.	facing your holy temple ← *facing the temple of your holiness*, a Hebraic genitive. On praying in this direction, compare Dan 6:10. fear of you ← *your fear*, an objective genitive.
Ps 5:8	יְהוָה ׀ נְחֵנִי בְצִדְקָתֶךָ לְמַעַן שׁוֹרְרָי *הושר הַיְשֵׁר לְפָנַי דַּרְכֶּךָ׃**	Lead me, O LORD, in your righteousness On account of my adversaries; Make your way straight ahead of me.	Make ... straight: the *ketiv*, הוֹשֵׁר, can be regarded as an equivalent to the *qeré*.
Ps 5:9	כִּי אֵין בְּפִיהוּ נְכוֹנָה׃ קִרְבָּם הַוּוֹת קֶבֶר־פָּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחֲלִיקוּן׃	For *there is* no rectitude in his mouth; Their inner heart *consists of* lusts. **Their throat is an open sepulchre;** **They flatter *with* their tongue.**	**Rom 3:13**. his mouth: [CB] refers this to the man of Ps 5:6.

Ps 5:10	הַאֲשִׁימֵם ׀ אֱלֹהִים יִפְּלוּ מֵֽמֹּעֲצוֹתֵיהֶם בְּרֹ֤ב פִּשְׁעֵיהֶם֙ הַדִּיחֵ֔מוֹ כִּֽי־מָר֖וּ בָּֽךְ׃	Condemn them, *O* God, Let them fall by their *own* plans. Drive them out for the multitude of their transgressions, For they have rebelled against you.	
Ps 5:11	וְיִשְׂמְח֣וּ כָל־חוֹסֵ֣י בָּ֑ךְ לְעוֹלָ֥ם יְרַנֵּ֗נוּ וְתָסֵ֣ךְ עֲלֵ֭ימוֹ וְיַעְלְצ֣וּ בְ֭ךָ אֹהֲבֵ֥י שְׁמֶֽךָ׃	Then all who put their trust in you will rejoice; They will shout for joy age-abidingly, And you will protect them, And those who love your name Will exult in you.	
Ps 5:12	כִּֽי־אַתָּ֥ה תְבָרֵ֗ךְ צַ֫דִּ֥יק יְהוָ֑ה כַּצִּנָּ֥ה רָ֝צ֗וֹן תַּעְטְרֶֽנּוּ׃	For you, O LORD, will bless the righteous *man*; You will surround him *with* delight like a shield.	
Ps 6:1a	לַמְנַצֵּ֥חַ בִּנְגִינ֑וֹת עַל־הַשְּׁמִינִ֥ית מִזְמ֗וֹר לְדָוִֽד׃	To the choirmaster in *singing set to* stringed music, concerning the eighth *day division choir*.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. *singing set to* stringed music: see Ps 4:1. concerning the eighth *day division choir*: AV differs *(upon Sheminith)*. See [CB] App. 65.
Ps 6:1b	יְהוָ֗ה אַל־בְּאַפְּךָ֥ תוֹכִיחֵ֑נִי וְאַל־בַּחֲמָתְךָ֖ תְּיַסְּרֵֽנִי׃	O LORD, do not rebuke me in your anger, And do not chasten me in your fury.	
Ps 6:2	חָנֵּ֣נִי יְהוָ֣ה כִּֽי־אֻמְלַ֣ל אָ֑נִי רְפָאֵ֥נִי יְהוָ֗ה כִּ֤י נִבְהֲל֥וּ עֲצָמָֽי׃	Have mercy on me, O LORD, For I am languishing. Heal me, O LORD, For my bones are agitated,	

Ps 6:3	וְנַפְשִׁי נִבְהֲלָה מְאֹד וְאַתָּה **וְאַתָּה יְהוָה* עַד־מָתָי:	And my inner being is very agitated. And you, O LORD, How long *before you act*?	you: the *ketiv*, as standard Hebrew, is feminine, but the form could be explained as Aramaic influence or an elided vowel. inner being ← *soul*.
Ps 6:4	שׁוּבָה יְהוָה חַלְּצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ:	Return, O LORD; Save my life *And* deliver me, For your kindness' sake.	life ← *soul*.
Ps 6:5	כִּי אֵין בַּמָּוֶת זִכְרֶךָ בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ:	For in death *there is* no remembrance of you; In the grave, who *can* give thanks to you?	remembrance of you ← *your remembrance*, an objective genitive.
Ps 6:6	יָגַעְתִּי	בְּאַנְחָתִי אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי בְּדִמְעָתִי עַרְשִׂי אַמְסֶה:	I am weary with my sighing; All night I cause my bed to swim. I dissolve my mattress with my tears.	to swim: i.e. to float in a pool of tears.
Ps 6:7	עָשְׁשָׁה מִכַּעַס עֵינִי עָתְקָה בְּכָל־צוֹרְרָי:	My eye has been ravaged with grief; It has aged because of all my adversaries.	
Ps 6:8	סוּרוּ מֻמֵּנִּי כָּל־פֹּעֲלֵי אָוֶן כִּי־שָׁמַע יְהוָה קוֹל בִּכְיִי:	**Depart from me, all *you who* are engaged in iniquity,** For the LORD has heard the sound of my weeping.	**Luke 13:27**.
Ps 6:9	שָׁמַע יְהוָה תְּחִנָּתִי יְהוָה תְּפִלָּתִי יִקָּח:	The LORD has heard my supplication; The LORD will accept my prayer.	
Ps 6:10	יֵבֹשׁוּ	וְיִבָּהֲלוּ מְאֹד כָּל־אֹיְבָי יְשֹׁבוּ יֵבֹשׁוּ רָגַע:	Let all my enemies be ashamed And be most frightened; Let them desist *And* become ashamed in an instant.	
Ps 7:1a	שִׁגָּיוֹן לְדָוִד אֲשֶׁר־שָׁר לַיהוָה עַל־דִּבְרֵי־כוּשׁ בֶּן־יְמִינִי:	A Psalm of David of pre-eminence, which he sang to the LORD about the words of Cush the Benjaminite.	pre-eminence: see [Ges-HCL], II שִׁגָּה. AV differs *(Shiggaion)*. See Hab 3:1.

Ps 7:1b	יְהוָה אֱלֹהַי בְּךָ חָסִיתִי הוֹשִׁיעֵנִי מִכָּל־רֹדְפַי וְהַצִּילֵנִי׃	O LORD my God, I have put my trust in you. Save me from all those who pursue me, And deliver me,	
Ps 7:2	פֶּן־יִטְרָף כְּאַרְיֵה נַפְשִׁי פֹּרֵק וְאֵין מַצִּיל׃	Lest he, like a lion, tears my body in pieces, Crushing *me*, With no-one to deliver *me*.	body ← *soul*.
Ps 7:3	יְהוָה אֱלֹהַי אִם־עָשִׂיתִי זֹאת אִם־יֶשׁ־עָוֶל בְּכַפָּי׃	O LORD my God, If I have done this, If there is *any* injustice in my hands,	
Ps 7:4	אִם־גָּמַלְתִּי שִׁלֻּמַי רָע וָאֲחַלְּצָה צוֹרְרִי רֵיקָם׃	If I have requited evil to anyone at peace with me, Or *if* I have spoiled my adversary gratuitously,	spoiled ← *delivered*.
Ps 7:5	יִרַדֹּף אוֹיֵב	נַפְשִׁי וְיַשֵּׂג וְיִרְמֹס לָאָרֶץ חַיַּי וְכְבוֹדִי | לֶעָפָר יַשְׁכֵּן סֶלָה׃	*Then* let *my* enemy pursue me *to* the death And catch up *with me* And trample on my life on the ground And place my honour in the dust. Selah.	me *to* the death ← *my soul*, i.e. *(for) my life*. place ← *settle; cause to dwell*.
Ps 7:6	קוּמָה יְהוָה	בְּאַפֶּךָ הֻנָּשֵׂא בְּעַבְרוֹת צוֹרְרָי וְעוּרָה אֵלַי מִשְׁפָּט צִוִּיתָ׃	Arise, O LORD, in your anger; Raise yourself at the haughtiness of my adversaries, And rouse yourself for me *by executing* the justice *Which* you have commanded.	for me ← *to me*. Re-pointing as אֵלִי, it reads *O GOD of mine*.
Ps 7:7	וַעֲדַת לְאֻמִּים תְּסוֹבְבֶךָ וְעָלֶיהָ לַמָּרוֹם שׁוּבָה׃	When the congregation of the *various* peoples surrounds you, Return on high above them.	above them ← *above it*, referring to *the congregation*. AV differs *(for their sakes)*.

Ps 7:8	יְהוָה֮ יָדִ֪ין עַמִּ֫ים שָׁפְטֵ֥נִי יְהוָ֑ה כְּצִדְקִ֥י וּכְתֻמִּ֗י עָלָֽי׃	The LORD will judge *various* peoples; Judge me, O LORD, According to my righteousness And my personal integrity.	my personal integrity ← *my integrity concerning me*.
Ps 7:9	יִגְמָר־נָ֣א רַ֭ע ׀ רְשָׁעִ֗ים וּתְכוֹנֵ֣ן צַ֣דִּ֑יק וּבֹחֵ֥ן לִבּ֗וֹת וּכְלָיוֹת֮ אֱלֹהִ֪ים צַדִּֽיק׃	Please may the evil of the wicked come to an end, And may you establish the just, When the righteous God tests hearts and kidneys.	When: temporal use of the *vav*. Other conjunctions are possible. --- kidneys: i.e. *inward feelings*.
Ps 7:10	מָגִנִּ֥י עַל־אֱלֹהִ֑ים מוֹשִׁ֥יעַ יִשְׁרֵי־לֵֽב׃	My shield *is* by *means of trust in* God, *Who* saves the upright in heart.	
Ps 7:11	אֱלֹהִ֥ים שׁוֹפֵ֗ט צַדִּ֫יק וְאֵ֥ל זֹ֥עֵם בְּכָל־יֽוֹם׃	God judges the just *man*, But GOD is indignant every day.	
Ps 7:12	אִם־לֹ֥א יָשׁ֗וּב חַרְבּ֫וֹ יִלְטֹ֥וּשׁ קַשְׁתּ֑וֹ דָּרַ֖ךְ וְיכוֹנְנָֽהּ׃	He certainly will return *And* sharpen his sword. He draws his bow And aims it.	He certainly will return: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. AV differs *(if he turn not)*.
Ps 7:13	וְלוֹ֮ הֵכִ֪ין כְּלֵי־מָ֫וֶת חִצָּ֥יו לְדֹלְקִ֑ים יִפְעָֽל׃	He has also prepared his deadly weapons; He has fashioned his arrows into burning *ones*.	into burning *ones*: or, as AV, *against the persecutors*, as in Ps 10:2. So AV differs.
Ps 7:14	הִנֵּ֣ה יְחַבֵּ֣ל־אָ֭וֶן וְהָרָ֣ה עָ֑מָל וְיָלַ֖ד שָֽׁקֶר׃	Look *how my enemy* is giving birth to iniquity And has conceived vice And borne falsehood.	
Ps 7:15	בּ֤וֹר כָּרָ֨ה ׀ וַֽיְחַפְּרֵ֗הוּ וַ֭יִּפֹּל בְּשַׁ֣חַת יִפְעָֽל׃	He has dug a hole And hollowed it out, But he has fallen into the pit *Which* he made.	
Ps 7:16	יָשׁ֣וּב עֲמָל֣וֹ בְרֹאשׁ֑וֹ וְעַ֥ל קָדְקָד֥וֹ חֲמָסֽוֹ יֵרֵֽד׃	His vice will return on his head, And his violence will descend on his crown.	

Ps 7:17	אוֹדֶה יְהוָה כְּצִדְקֹו וַאֲזַמְּרָה שֵׁם־יְהוָה עֶלְיֽוֹן׃	I will praise the LORD according to his righteousness, And I will sing psalms *to* the name of the MOST HIGH, the LORD.	
Ps 8:1a	לַמְנַצֵּחַ עַל־הַגִּתִּית מִזְמֹור לְדָוִד׃	To the choirmaster in *singing set to* percussion instruments.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. in *singing set to* percussion instruments: AV differs *(upon Gittith)*.
Ps 8:1b	יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הֹודְךָ עַל־הַשָּׁמָיִם׃	O LORD our LORD, How excellent your name *is* in the whole earth! So set your majesty over the heavens.	So set: the verb is an imperative, but perhaps accommodate it to the indicative, as if from נָתָנָה, *Who has set*, as AV. So AV differs.
Ps 8:2	מִפִּי עֹולְלִים ׀ וְיֹונְקִים יִסַּדְתָּ עֹז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אֹויֵב וּמִתְנַקֵּם׃	**You have decreed strength from the mouth of infants and babies,** Because of your adversaries, To silence the enemy and avenger.	**Matt 21:16**. decreed ← *founded*, but also *decreed*. babies ← *sucklings*. silence ← *make rest / stop*.
Ps 8:3	כִּי־אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂי אֶצְבְּעֹתֶיךָ יָרֵחַ וְכוֹכָבִים אֲשֶׁר כֹּונָנְתָּה׃	When I see your heavens, The work of your fingers – The moon and the stars which you have established –	
Ps 8:4	מָה־אֱנֹושׁ כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃	*I ask*, **"What *is* man, That you should remember him? Or the son of Adam, That you should visit him?"**	**Heb 2:6**. || Ps 144:3. man ... Adam ← *(mortal) mankind ... Adam*.
Ps 8:5	וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים וְכָבֹוד וְהָדָר תְּעַטְּרֵהוּ׃	**For you made him a little lower than God, But you have crowned him with honour and majesty.**	**Heb 2:7**. made him a little lower than ← *caused him to lack little from (being)*. God: AV differs *(angels)*, perhaps taken from Heb 2:7.

Ps 8:6	תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַחַת־רַגְלָיו:	You put him in charge of the works of your hands; **You placed everything under his feet:**	**1 Cor 15:25, 1 Cor 15:27, Eph 1:22, Heb 2:7TR, Heb 2:8**.
Ps 8:7	צֹנֶה וַאֲלָפִים כֻּלָּם וְגַם בַּהֲמוֹת שָׂדָי:	Sheep and oxen, all of them, And also the beasts of the field,	
Ps 8:8	צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם עֹבֵר אָרְחוֹת יַמִּים:	Birds of the sky And fish of the sea *And whatever* crosses the paths of the seas.	
Ps 8:9	יְהוָה אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ:	O LORD our LORD, How excellent your name *is* on the whole earth!	
Ps 9:1a	לַמְנַצֵּחַ עַלְמוּת לַבֵּן מִזְמוֹר לְדָוִד:	To the choirmaster. The secret of the son.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. The secret of the son: AV differs *(upon Muth-labben)*. The root letters of our word *secret* are to do with *concealment*; LXX= τῶν κρυφίων τοῦ υἱοῦ, *The secrets of the son*.
Ps 9:1b	אוֹדֶה יְהוָה בְּכָל־לִבִּי אֲסַפְּרָה כָּל־נִפְלְאוֹתֶיךָ:	I will praise the LORD with all my heart; I will tell of all your wondrous *deeds*.	
Ps 9:2	אֶשְׂמְחָה וְאֶעֶלְצָה בָּךְ אֲזַמְּרָה שִׁמְךָ עֶלְיוֹן:	I will rejoice and exult in you; I will sing psalms *of* your most high name.	your most high name: agreeing with MT cantillation *(munach)*, in an anarthrous construction also seen in Ps 18:17 and Ps 30:7. AV differs *(thy name, O thou most High)*, also possible.
Ps 9:3	בְּשׁוּב־אוֹיְבַי אָחוֹר יִכָּשְׁלוּ וְיֹאבְדוּ מִפָּנֶיךָ:	When my enemies retreat back, They will stumble and perish at your presence.	retreat back: the pleonasm is present in the Hebrew, for effect.

Ps 9:4	כִּי־עָשִׂיתָ מִשְׁפָּטִי וְדִינִי יָשַׁבְתָּ לְכִסֵּא שׁוֹפֵט צֶדֶק׃	For you will deal with my case and my right; You will sit on the throne Judging righteously.	This passage is in the nominal past tense, but we take it as a prophetic, i.e. future, tense. --- righteously ← *righteousness*. Adverbial use of the noun.
Ps 9:5	גָּעַרְתָּ גּוֹיִם אִבַּדְתָּ רָשָׁע שְׁמָם מָחִיתָ לְעוֹלָם וָעֶד׃	You will rebuke nations And put an end to the wicked *one*. You will eradicate their name For the age and *in* perpetuity.	
Ps 9:6	הָאוֹיֵב | תַּמּוּ חֳרָבוֹת לָנֶצַח וְעָרִים נָתַשְׁתָּ אָבַד זִכְרָם הֵמָּה׃	O enemy, devastations will come to an end in perpetuity, But *as for* the cities *which* you have destroyed, The memory of them has perished.	you: referring to *the enemy*. It could refer to *the* LORD, in which case the cities are evil.
Ps 9:7	וַיהוָה לְעוֹלָם יֵשֵׁב כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ׃	But the LORD is seated age-abidingly; He will establish his throne of justice.	is seated: as a judge. Or *remains*.
Ps 9:8	וְהוּא יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק יָדִין לְאֻמִּים בְּמֵישָׁרִים׃	And he will judge the world justly; He will arbitrate between peoples equitably.	
Ps 9:9	וַיְהִי יְהוָה מִשְׂגָּב לַדָּךְ מִשְׂגָּב לְעִתּוֹת בַּצָּרָה׃	And the LORD will be a refuge to the oppressed – A refuge in times of affliction.	
Ps 9:10	וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא־עָזַבְתָּ דֹרְשֶׁיךָ יְהוָה׃	And those who know your name will trust in you, For you have not forsaken those who seek you, O LORD.	
Ps 9:11	זַמְּרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בָעַמִּים עֲלִילוֹתָיו׃	Sing psalms to the LORD, *Who* is seated *in* Zion; Relate his deeds Among the *various* peoples.	

Ps 9:12	כִּי־דֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא־שָׁכַח צַעֲקַת עניים **עֲנָוִים:*	For he *who* requites blood*shed* Remembers them. He does not forget The crying of the {K: afflicted} [Q: meek].	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. Both words can mean *afflicted* [AnLx].
Ps 9:13	חָנֵּנִי יְהוָה רְאֵה עָנְיִי מִשֹּׂנְאָי מְרוֹמְמִי מִשַּׁעֲרֵי מָוֶת:	Have mercy on me, O LORD; Observe my affliction by those who hate me, *You* who lift me up from the gates of death,	
Ps 9:14	לְמַעַן אֲסַפְּרָה כָּל־תְּהִלָּתֶיךָ בְּשַׁעֲרֵי בַת־צִיּוֹן אָגִילָה בִּישׁוּעָתֶךָ:	So that I *can* relate all your *psalms of* praise At the gates of the daughter of Zion, *And* rejoice in your salvation.	*psalms of* praise ← *praises*.
Ps 9:15	טָבְעוּ גּוֹיִם בְּשַׁחַת עָשׂוּ בְּרֶשֶׁת־זוּ טָמָנוּ נִלְכְּדָה רַגְלָם:	The nations will sink in the pit *which* they have made; In the very net which they hid, Their leg will be trapped.	The tenses are as for Ps 9:4.
Ps 9:16	נוֹדַע | יְהוָה מִשְׁפָּט עָשָׂה בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע הִגָּיוֹן סֶלָה:	The LORD is known *By* the justice *which* he executes; The wicked *man* is ensnared By the work of his *own* hands. A meditation. Selah.	A meditation: AV differs *(Higgaion)*.
Ps 9:17	יָשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה כָּל־גּוֹיִם שְׁכֵחֵי אֱלֹהִים:	The wicked will return to the grave, *As will* all the nations forgetful of God.	
Ps 9:18	כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת *עניים עֲנִיִּים תֹּאבַד לָעַד:**	For the poor will not be forgotten in perpetuity, Nor will the hope of the {K: meek} [Q: afflicted] perish for eternity.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue, the reverse of Ps 9:12.

Ps 9:19	קוּמָה יְהוָה אַל־יַעֹז אֱנוֹשׁ יִשָּׁפְטוּ גוֹיִם עַל־פָּנֶיךָ׃	Arise, O LORD, Do not let man prevail; Let the nations be judged In your presence.	
Ps 9:20	שִׁיתָה יְהוָה	מוֹרָה לָהֶם יֵדְעוּ גוֹיִם אֱנוֹשׁ הֵמָּה סֶלָה׃	O LORD, put fear in them, *That* the nations may know That they *are but* man. Selah.	put fear in them: re-pointing as מוֹרֶה, it reads *appoint them a teacher*.
Ps 10:1	לָמָּה יְהוָה תַּעֲמֹד בְּרָחֹק תַּעְלִים לְעִתּוֹת בַּצָּרָה׃	Why, O LORD, do you stand at a distance? *Why* do you hide in times of affliction?	
Ps 10:2	בְּגַאֲוַת רָשָׁע יִדְלַק עָנִי יִתָּפְשׂוּ	בִמְזִמּוֹת זוּ חָשָׁבוּ׃	The wicked *man* in *his* pride Ardently pursues the needy, *But* they will be caught by the *very* devices Which they contrived.	
Ps 10:3	כִּי־הִלֵּל רָשָׁע עַל־תַּאֲוַת נַפְשׁוֹ וּבֹצֵעַ בֵּרַךְ נִאֵץ יְהוָה׃	For the wicked *man* boasts in his personal pleasure-seeking, And {P: the defrauder blasphemes} [M: he blesses the defrauder] – He blasphemes the LORD.	blesses (MT) ... He blasphemes the LORD: an amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נִאֵץ (for בֵּרַךְ), [CDG-I] p.365. AV differs, also with *whom the LORD abhorreth*. his personal pleasure-seeking ← *the desire / lust of his soul*.
Ps 10:4	רָשָׁע כְּגֹבַהּ אַפּוֹ בַּל־יִדְרֹשׁ אֵין אֱלֹהִים כָּל־מְזִמֹּתָיו׃	The wicked, in his arrogant pride, Does not seek *divine guidance*; God *does* not *come into* any of his machinations.	in his arrogant pride ← *as the height of his anger*; [BDB]= *pride of his countenance*. any ← *all*.
Ps 10:5	יָחִילוּ *דרכו **דְּרָכָיו בְּכָל־עֵת מָרוֹם מִשְׁפָּטֶיךָ מִנְּגְדּוֹ כָּל־צוֹרְרָיו יָפִיחַ בָּהֶם׃	They pervert his {K: way} [Q: ways] all the time. Your judgments *are* high up, aloof from him; He rails at all his adversaries.	They pervert his way *(ketiv)* ... ways *(qeré)*: AV differs *(His ways are ... grievous)*.

Ps 10:6	אָמַר בְּלִבּוֹ בַּל־אֶמּוֹט לְדֹר וָדֹר אֲשֶׁר לֹא־בְרָע:	He says in his heart, "I will not falter, *Because* from generation to generation *I will* not *be* in difficulty."	falter ← *be shaken*.
Ps 10:7	אָלָה פִּיהוּ מָלֵא וּמִרְמוֹת וָתֹךְ תַּחַת לְשׁוֹנוֹ עָמָל וָאָוֶן:	**His mouth is full of cursing and deceit and vehemence;** Under his tongue *are* vice and iniquity.	**Rom 3:14**.
Ps 10:8	יֵשֵׁב	בְּמַאְרַב חֲצֵרִים בַּמִּסְתָּרִים יַהֲרֹג נָקִי עֵינָיו לֵחֵלָכָה יִצְפֹּנוּ:	He lies in ambush in enclosed areas, He kills the innocent in hiding places; His eyes lie hidden, *Fixed* on the downcast.	lies ← *sits*. ambush in ← *ambush of*. Wider use of the construct state.
Ps 10:9	יֶאֱרֹב	בַּמִּסְתָּר | כְּאַרְיֵה בְסֻכֹּה יֶאֱרֹב לַחֲטֹף עָנִי יַחְטֹף עָנִי בְּמָשְׁכוֹ בְרִשְׁתּוֹ:	He lies in ambush in the hiding place, Like a lion in a thicket. He lies in an ambush *Ready* to pounce on the poor; He pounces on the poor As he draws him into his net.	a thicket ← *his thicket*, or re-point as סֻכָּה, *a thicket*.
Ps 10:10	*ודכה **יִדְכֶּה יָשֹׁחַ וְנָפַל בַּעֲצוּמָיו *חלכאים חֵיל **כָּאִים:**	{K: And} [Q: *And*] he crouches and keeps low, And by his dominance The strength of the downcast fails.	crouches: see [BDB]. [AnLx]= *be bruised / crushed*, which does not fit the context. The *ketiv* / *qeré* issue is a *vav* / *yod* issue. strength of the downcast: the *ketiv* writes this defectively as one word; the *qeré* as two. AV differs *(the poor)*. dominance ← *powers*. fails ← *falls*.
Ps 10:11	אָמַר בְּלִבּוֹ שָׁכַח אֵל הִסְתִּיר פָּנָיו בַּל־רָאָה לָנֶצַח:	He says in his heart, "GOD forgets, He is hiding his face; He will never look."	

Ps 10:12	קוּמָה יְהוָה אֵל נְשָׂא יָדֶךָ אַל־תִּשְׁכַּח *עניים עֲנָוִים:**	Arise, O LORD; *O* GOD lift up your hand. Do not forget the {K: afflicted} [Q: meek].	The *ketiv* / *qeré* issue is as in Ps 9:12.
Ps 10:13	עַל־מֶה | נִאֵץ רָשָׁע | אֱלֹהִים אָמַר בְּלִבּוֹ לֹא תִדְרֹשׁ:	Why does the wicked blaspheme God? He says in his heart, "He will not investigate *it*."	blaspheme: or *despise*. investigate: or *requite*.
Ps 10:14	רָאִֽתָה כִּי־אַתָּה | עָמָל וְכַעַס | תַּבִּיט לָתֵת בְּיָדֶךָ עָלֶיךָ יַעֲזֹב חֵלְכָּה יָתוֹם אַתָּה | הָיִיתָ עוֹזֵר:	You have looked, For you have seen sorrow and grief, So as to requite *it* with your hand. The downcast commits *himself* to you; You are a helper to the orphan.	
Ps 10:15	שְׁבֹר זְרוֹעַ רָשָׁע וָרָע תִּדְרוֹשׁ־רִשְׁעוֹ בַל־תִּמְצָא:	Break the arm of the wicked and evil *one*; Investigate his wickedness *Which he thinks* you will not find.	the wicked and evil *one*: compare "the man from the earth" in Ps 10:18. Investigate: or *Requite*.
Ps 10:16	יְהוָה מֶלֶךְ עוֹלָם וָעֶד אָבְדוּ גוֹיִם מֵאַרְצוֹ:	The LORD is king *for* the age and *in* perpetuity; The nations are eliminated from his land.	See note to John 19:15.
Ps 10:17	תַּאֲוַת עֲנָוִים שָׁמַעְתָּ יְהוָה תָּכִין לִבָּם תַּקְשִׁיב אָזְנֶךָ:	You have heard the desire of the meek, O LORD, You will establish their heart; Your ear has hearkened *to it*,	
Ps 10:18	לִשְׁפֹּט יָתוֹם וְדָךְ בַּל־יוֹסִיף עוֹד לַעֲרֹץ אֱנוֹשׁ מִן־הָאָרֶץ:	So as to provide justice to the orphan and the afflicted. The man from the earth Will not cause terror any more.	The man from the earth: compare "the wicked and evil *one*" of Ps 10:15.

Ps 11:1	לַמְנַצֵּחַ לְדָוִד בַּיהוָה | חָסְיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי *נודו **נֹדִי הַרְכֶם צִפּוֹר:	To the choirmaster.↑ *A Psalm* of David. I have put my trust in the LORD. How *can* you say to my inner being, "Flee *to* your mountain *Like* a bird"?	To the choirmaster: see Ps 4:1. --- Flee: the *ketiv* is plural. A *vav* / *yod* issue. --- inner being ← *soul*.
Ps 11:2	כִּי הִנֵּה הָרְשָׁעִים יִדְרְכוּן קֶשֶׁת כּוֹנְנוּ חִצָּם עַל־יֶתֶר לִירוֹת בְּמוֹ־אֹפֶל לְיִשְׁרֵי־לֵב:	For behold, the wicked draw the bow; They attach their arrow to the string, *Ready* to shoot under *cover of* darkness At the upright of heart.	attach ← *prepare*, but in archery, *attach*.
Ps 11:3	כִּי הַשָּׁתוֹת יֻהֲרָסוּן צַדִּיק מַה־פָּעָל:	If the foundations are demolished, What *can* the righteous *man* do?	
Ps 11:4	יְהוָה | בְּהֵיכַל קָדְשׁוֹ יְהוָה בַּשָּׁמַיִם כִּסְאוֹ עֵינָיו יֶחֱזוּ עַפְעַפָּיו יִבְחֲנוּ בְּנֵי אָדָם:	The LORD *is* in his holy temple; The LORD's throne *is* in heaven. His eyes are looking; His eyelids are testing the sons of Adam.	his holy temple ← *the temple of his holiness*, a Hebraic genitive.
Ps 11:5	יְהוָה צַדִּיק יִבְחָן וְרָשָׁע וְאֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ:	The LORD tests the righteous, But his being hates the wicked And him *who* loves violence.	being ← *soul*.
Ps 11:6	יַמְטֵר עַל־רְשָׁעִים פַּחִים אֵשׁ וְגָפְרִית וְרוּחַ זִלְעָפוֹת מְנָת כּוֹסָם:	He will rain burning coals, fire and sulphur on the wicked, And a scorching wind *will be* the portion of their cup.	burning coals: AV differs *(snares)*. [AnLx] offers both.
Ps 11:7	כִּי־צַדִּיק יְהוָה צְדָקוֹת אֹהֵב יָשָׁר יֶחֱזוּ פָנָימוֹ:	For the righteous LORD loves righteousness, *And* the upright will see his face.	the righteous LORD: a rare, but similar construction in Isa 53:11. --- the upright will see his face: or, avoiding a discordance, *their face will see the upright*. [CB] notes an emendation by the Sopherim, but it is not in [CDG-I]'s list.

Ps 12:1a	לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמ֥וֹר לְדָוִֽד׃	To the choirmaster concerning the eighth *day division choir*.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. concerning the eighth *day division choir*: see Ps 6:1.
Ps 12:1b	הוֹשִׁ֣יעָה יְ֭הוָה כִּי־גָמַ֣ר חָסִ֑יד כִּי־פַ֥סּוּ אֱ֝מוּנִ֗ים מִבְּנֵ֥י אָדָֽם׃	Save, O LORD, For the benevolent *man* has come to an end, For faithfulness has ceased Among the sons of Adam.	Among ← *From*.
Ps 12:2	שָׁ֭וְא	יְדַבְּר֣וּ אִ֑ישׁ אֶת־רֵעֵ֥הוּ שִׂפַ֥ת חֲ֝לָקּ֗וֹת בְּלֵ֣ב וָלֵ֣ב יְדַבֵּֽרוּ׃	Each *man* speaks falsehood to his neighbour; They speak *with* flattering lips *And* with an equivocal heart.	flattering lips ← *lip of flatteries*, a Hebraic genitive. an equivocal heart ← *a heart and a heart*.
Ps 12:3	יַכְרֵ֣ת יְ֭הוָה כָּל־שִׂפְתֵ֣י חֲלָקּ֑וֹת לָשׁ֥וֹן מְ֝דַבֶּ֗רֶת גְּדֹלֽוֹת׃	The LORD will cut off all flattering lips *And* the tongue that speaks bombastic *words*	flattering lips ← *lips of flatteries*, a Hebraic genitive. bombastic ← *great*.
Ps 12:4	אֲשֶׁ֣ר אָ֭מְרוּ	לִלְשֹׁנֵ֣נוּ נַגְבִּ֑יר שְׂפָתֵ֥ינוּ אִתָּ֗נוּ מִי אָד֥וֹן לָֽנוּ׃	– *Those* who say, "We will be great with our tongue; Our lips *are* with us. Who *is* lord over us?"	
Ps 12:5	מִשֹּׁ֣ד עֲנִיִּ֣ים מֵאַנְקַ֣ת אֶבְיוֹנִ֑ים עַתָּ֥ה אָ֝ק֗וּם יֹאמַ֣ר יְהוָ֣ה אָשִׁ֣ית בְּיֵשַׁ֔ע יָפִ֥יחַ לֽוֹ׃	"Because of the oppression of the poor, Because of the groaning of the needy, I will now rise up, Says the LORD; I will place him *who* is railed at In safety."	him *who* is railed at ← *(one) rails / puffs at him*.
Ps 12:6	אִמְרוֹת֮ יְהוָ֪ה אֲ֫מָר֥וֹת טְהֹר֑וֹת כֶּ֥סֶף צָ֝רוּ֗ף בַּעֲלִ֥יל לָאָ֑רֶץ מְזֻקָּ֖ק שִׁבְעָתָֽיִם׃	The words of the LORD *are* pure words; *They are* silver, Refined in a crucible for the earth, Purified seven times.	for the earth: AV differs *(of earth)*, apparently in the sense of *earthenware*.

Ps 12:7	אַתָּה־יְהוָה תִּשְׁמְרֵם תִּצְּרֶנּוּ	מִן־הַדּוֹר זוּ לְעוֹלָם:	You, O LORD, will guard them; You will preserve him from this generation age-abidingly.	
Ps 12:8	סָבִיב רְשָׁעִים יִתְהַלָּכוּן כְּרֹם זְלֻלוֹת לִבְנֵי אָדָם:		*All* around, the wicked walk about, Whilst the basest of the sons of Adam are exalted.	
Ps 13:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:		To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 13:1b	עַד־אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח עַד־אָנָה	תַּסְתִּיר אֶת־פָּנֶיךָ מִמֶּנִּי:	How long, O LORD, will you forget me entirely? How long will you hide your face from me?	
Ps 13:2	עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה	יָרוּם אֹיְבִי עָלָי:	How long *must* I consult within myself? Sorrow *is* in my heart by day. How long will my enemy be raised up against me?	consult ← *put counsels*. myself ← *my soul*.
Ps 13:3	הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהָי הָאִירָה עֵינַי פֶּן־אִישַׁן הַמָּוֶת:		Look *and* answer me, O LORD my God; Light up my eyes So that I do not sleep the *sleep of* death,	
Ps 13:4	פֶּן־יֹאמַר אֹיְבִי יְכָלְתִּיו צָרַי יָגִילוּ כִּי אֶמּוֹט:		Lest my enemy should say, "I have prevailed over him", *And* my adversaries should rejoice Because I totter.	
Ps 13:5	וַאֲנִי	בְּחַסְדְּךָ בָטַחְתִּי יָגֵל לִבִּי בִּישׁוּעָתֶךָ אָשִׁירָה לַיהוָה כִּי גָמַל עָלָי:	But I trust in your kindness; My heart rejoices in your salvation.¶	¶ **Verse division:** the AV splits the Hebrew of this verse into Ps 13:5AV and Ps 13:6AV.
Ps 13:6	<MT is in the previous verse>		I will sing to the LORD, For he has dealt favourably with me.	MT is in the previous verse.

Ps 14:1	לַמְנַצֵּחַ לְדָוִד אָמַר נָבָל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הִתְעִיבוּ עֲלִילָה אֵין עֹשֵׂה־טוֹב:	To the choirmaster.↑ *A Psalm* of David. The fool has said in his heart, "*There is* no God*." They have acted corruptly; They have acted abominably *in* deed. ***There is* no-one who does good.**	To the choirmaster: see Ps 4:1. God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. **Rom 3:10**. || Ps 53:1.
Ps 14:2	יְהוָה מִשָּׁמַיִם הִשְׁקִיף עַל־בְּנֵי־אָדָם לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דֹּרֵשׁ אֶת־אֱלֹהִים:	The LORD peered down from heaven At the sons of Adam, **To see if there was *anyone who* was prudent** **– *Anyone who* was seeking God*.**	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. **Rom 3:11**. || Ps 53:2.
Ps 14:3	הַכֹּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד:	**The whole has departed,** **They have become corrupt together;** ***There is* no-one who does good** **– *There is* not even one.**	**Rom 3:12**. || Ps 53:3.
Ps 14:4	הֲלֹא יָדְעוּ כָּל־פֹּעֲלֵי אָוֶן אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם יְהוָה לֹא קָרָאוּ:	Do all those engaged in iniquity not know? – Those who devour my people *In the same way as* they devour bread? They do not call *on* the LORD.	|| Ps 53:4.
Ps 14:5	שָׁם | פָּחֲדוּ פָחַד כִּי־אֱלֹהִים בְּדוֹר צַדִּיק:	There, they had a great fear, For God* *was* with a righteous generation.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. || Ps 53:5. they had a great fear: they feared a great fear.

Ps 14:6	עֲצַת־עָנִי תָּבִישׁוּ כִּי יְהוָה מַחְסֵהוּ׃	You *iniquitous ones* have put the plans of the poor *man* to shame, But the LORD *is* his refuge.	the poor: singular.
Ps 14:7	מִי יִתֵּן מִצִּיּוֹן יְשׁוּעֹת יִשְׂרָאֵל בְּשׁוּב יְהוָה שְׁבוּת עַמּוֹ יָגֵל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל׃	Oh for the salvation of Israel from Zion! When the LORD reverses the captivity of his people, Jacob will rejoice – Israel will be glad.	|| Ps 53:6. Oh for ← *Who will give*, a stereotyped expression for a wish.
Ps 15:1	מִזְמוֹר לְדָוִד יְהוָה מִי־יָגוּר בְּאָהֳלֶךָ מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ׃	A Psalm of David. O LORD, who will dwell in your tent? Who *can* reside on your holy mountain?	your holy mountain ← *the mountain of your holiness*, a Hebraic genitive.
Ps 15:2	הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ׃	He *who* walks perfectly And does *what is* righteous And speaks the truth in his heart.	
Ps 15:3	לֹא־רָגַל | עַל־לְשֹׁנוֹ לֹא־עָשָׂה לְרֵעֵהוּ רָעָה וְחֶרְפָּה לֹא־נָשָׂא עַל־קְרֹבוֹ׃	He does not slander with his tongue; He does not do wrong to his neighbour, And he does not utter a reproach against his kin.	utter ← *raise*. Compare Ps 69:7.
Ps 15:4	נִבְזֶה | בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי יְהוָה יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר׃	*Anyone* despised in his eyes *is* rejected, But he honours those who fear the LORD. *If* he swears *an oath* and *it* becomes *to his* detriment, He does not alter *it*.	
Ps 15:5	כַּסְפּוֹ | לֹא־נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל־נָקִי לֹא לָקָח עֹשֵׂה־אֵלֶּה לֹא יִמּוֹט לְעוֹלָם׃	He does not put his money out with interest, And he does not accept a bribe against an innocent *person*. He *who* behaves this *way* Will never be shaken.	behaves this *way* ← *does these (things)*, i.e. including not doing the things to be avoided. never ← *not for the age*.

Ps 16:1	מִכְתָּם לְדָוִד שָׁמְרֵנִי אֵל כִּי־חָסִיתִי בָךְ׃	A Golden Psalm of David. Keep guard over me, *O* GOD, For I have put my trust in you.	Golden Psalm: AV differs *(Michtam)*, transliterating. [CB]= *engraven*.
Ps 16:2	אָמַרְתְּ לַיהוָה אֲדֹנָי אַתָּה טוֹבָתִי בַּל־עָלֶיךָ׃	I have said to the LORD, "You *are* the LORD*, My *source of* goodness. *There is* nothing above you."	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. I have said: second person singular, feminine, standing for *My soul has said*. Compare 2 Sam 13:39. *There is* nothing above you: AV differs *(extendeth not to thee)*.
Ps 16:3	לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה וְאַדִּירֵי כָּל־חֶפְצִי־בָם׃	*As* for the holy *people* who *are* in the land And the noble *ones*, All my delight *is* in them.	And the noble *ones*: this could be re-pointed to וְאַדִּירַי, *And my noble (ones)*.
Ps 16:4	יִרְבּוּ עַצְּבוֹתָם אַחֵר מָהָרוּ בַּל־אַסִּיךְ נִסְכֵּיהֶם מִדָּם וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי׃	May the sorrows of those *who* hasten *after* another be multiplied. I will not pour out their libations of blood, And I will not take their names to my lips.	
Ps 16:5	יְהוָה מְנָת־חֶלְקִי וְכוֹסִי אַתָּה תּוֹמִיךְ גּוֹרָלִי׃	The LORD *is* the portion of my allotment And my cup. You will appoint my lot.	will appoint: the form is *hiphil* future of יָמַךְ, which we take as cognate with תָּמַךְ. AV differs somewhat *(maintainest)*.
Ps 16:6	חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים אַף־נַחֲלָת שָׁפְרָה עָלָי׃	The lines have fallen to me in pleasant *places*; Indeed, the inheritance has been delightful for me.	lines: demarcation lines of an inheritance.
Ps 16:7	אֲבָרֵךְ אֶת־יְהוָה אֲשֶׁר יְעָצָנִי אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי׃	I will bless the LORD Who instructs me. Moreover, by night My kidneys discipline me.	bless: or *praise*. instructs: or *advises*. kidneys: i.e. *inward feelings*.

Ps 16:8	שִׁוִּיתִי יְהוָה לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט:	**I have continually placed the LORD before me,** **For *with him* at my right *hand*,** **I will not falter.**	**Acts 2:25**.
Ps 16:9	לָכֵן	שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח:	**That *is* why my heart is glad** **And my mind rejoices;** **My flesh also dwells in security.**	**Acts 2:26**. mind ← *glory*, but also *heart, mind*.
Ps 16:10	כִּי	לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת:	**For you will not leave my being in the grave,** **Nor will you allow your holy *one* to see decay.**	**Acts 2:27, Acts 2:31, Acts 13:35**. being ← *soul*. holy: not the usual word, with root meanings of *kindness* and *grace*.
Ps 16:11	תּוֹדִיעֵנִי אֹרַח חַיִּים שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ נְעִמוֹת בִּימִינְךָ נֶצַח:	**You have made the way of life known to me.** ***There is* an abundance of joys in your presence,** *And there are* pleasant *things in* perpetuity at your right *hand*.	**Acts 2:28**.
Ps 17:1	תְּפִלָּה לְדָוִד שִׁמְעָה יְהוָה	צֶדֶק הַקְשִׁיבָה רִנָּתִי הַאֲזִינָה תְּפִלָּתִי בְּלֹא שִׂפְתֵי מִרְמָה:	A Prayer of David. Hear, O LORD, *in* righteousness, Hearken to my cry; Listen to my prayer, *Which is* not with deceitful lips.	
Ps 17:2	מִלְּפָנֶיךָ מִשְׁפָּטִי יֵצֵא עֵינֶיךָ תֶּחֱזֶינָה מֵישָׁרִים:		May my justice come from your presence; May your eyes see things *that are* upright.	
Ps 17:3	בָּחַנְתָּ לִבִּי	פָּקַדְתָּ לַיְלָה צְרַפְתַּנִי בַל־תִּמְצָא זַמֹּתִי בַּל־יַעֲבָר־פִּי:	You have tested my heart, You have paid a visit *by* night; You have refined me *and* found no *dross*. I have resolved *that* my mouth shall not transgress.	

Ps 17:4	לִפְעֻלֹ֣ות אָ֭דָם בִּדְבַ֣ר שְׂפָתֶ֑יךָ אֲנִ֥י שָׁ֝מַ֗רְתִּי אָרְחֹ֥ות פָּרִֽיץ׃	*As* for the works of man, By the word of your lips I have been on guard *Against* the ways of the violent *man*.	
Ps 17:5	תָּמֹ֣ךְ אֲ֭שֻׁרַי בִּמְעַגְלֹותֶ֑יךָ בַּל־נָ֝מֹ֗וטוּ פְּעָמָֽי׃	Keep my steps on your paths, *So* my steps do not falter.	Keep: infinitive absolute in the role of an imperative.
Ps 17:6	אֲנִי־קְרָאתִ֥יךָ כִּי־תַ֝עֲנֵ֗נִי אֵ֤ל הַט־אָזְנְךָ֖ לִ֣י שִׁמְעָ֑ה אִמְרָתִֽי׃	I have called *on* you, For you answer me, *O* GOD. Turn your ear to me; Hear my oration.	
Ps 17:7	הַפְלֵ֣ה חֲ֭סָדֶיךָ מֹושִׁ֣יעַ חוֹסִ֑ים מִ֝מִּתְקֹומְמִ֗ים בִּימִ֥ינֶךָ׃	Show your wondrous kindness, *You who* by your right *hand* save Those *who* put their trust *in you*, From those *who* rise up *against them*.	wondrous: or *distinctive*.
Ps 17:8	שָׁמְרֵ֥נִי כְּאִישֹׁ֗ון בַּת־עָ֫יִן בְּצֵ֣ל כְּנָפֶ֑יךָ תַּסְתִּירֵֽנִי׃	Keep me as the apple of *your* eye; Hide me in the shadow of your wings,	apple ← *pupil* ← *little man*.
Ps 17:9	מִפְּנֵ֣י רְ֭שָׁעִים זָ֣וּ שַׁדּ֑וּנִי אֹיְבַ֥י בְּ֝נֶ֗פֶשׁ יַקִּ֥יפוּ עָלָֽי׃	From the wicked *ones* who treat me with violence – *From* my mortal enemies *who* surround me.	my mortal enemies ← *my enemies against the soul*.
Ps 17:10	חֶלְבֵּ֣מוֹ סָגְר֣וּ פִּ֑ימוֹ דִּבְּר֖וּ בְּגֵאֹֽות׃	*With* their fatness they have closed *themselves off*; *With* their mouth they speak haughtily.	
Ps 17:11	אַ֭שֻׁרֵינוּ עַתָּ֣ה *סבבוני סְבָבֻ֑ונוּ עֵינֵיהֶ֥ם יָ֝שִׁ֗יתוּ** לִנְטֹ֥ות בָּאָֽרֶץ׃	*Having followed* our steps, They have surrounded {K: me} [Q: us] now; They have set their eyes *Ready* to be devious on the ground.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. be devious on the ground: or perhaps, as with pitching a tent, *pin (me) to the ground*.

Ps 17:12	דְּמ֘וֹנ֤וֹ כְּאַרְיֵ֨ה יִכְסֹ֪וף לִ֫טְרֹ֥ף וְכִכְפִ֑יר יֹשֵׁ֥ב בְּמִסְתָּרִֽים׃	*Here is* a similę for this: Like a lion *that* is eager to tear in pieces, Like a young lion *that* crouches in hiding places.	simile for this ← *its simile*. crouches ← *sits*.
Ps 17:13	קוּמָ֣ה יְ֭הוָה קַדְּמָ֣ה פָנָ֑יו הַכְרִיעֵ֥הוּ פַלְטָ֥ה נַ֝פְשִׁ֗י מֵרָשָׁ֥ע חַרְבֶּֽךָ׃	Arise, O LORD, Confront him, Bring him low; Deliver my life from the wicked *one* *With* your sword.	Confront him ← *meet / anticipate his face*. life ← *soul*.
Ps 17:14	מִמְתִ֣ים יָ֭דְךָ	יְהוָ֑ה מִמְתֵ֥י מֵ֝חֶ֗לֶד חֶלְקָ֥ם בַּחַיִּ֑ים ׀ *וצפינך וּצְפוּנְךָ֥ תְמַלֵּ֗א בִּ֫טְנָ֥ם** יִשְׂבְּע֣וּ בָ֭נִים וְהִנִּ֣יחוּ יִתְרָ֑ם לְעוֹלְלֵיהֶֽם׃	*Deliver me* from men *by* your power, O LORD, From men of the world, Whose portion in life *Is that* you fill their belly *with* your hidden treasure, *And their* sons are satisfied, And they leave their surplus to their children.	your hidden treasure: a *yod* / *vav* issue, but the meanings are the same. power ← *hand*. *their* sons are satisfied: AV differs *(they are full of children)*.
Ps 17:15	אֲנִ֣י בְ֭צֶדֶק אֶחֱזֶ֣ה פָנֶ֑יךָ אֶשְׂבְּעָ֥ה בְהָקִ֝֗יץ תְּמוּנָתֶֽךָ׃	*As for* me, I will see your face in righteousness; I will be satisfied when I awake *in* your likeness.	*in* your likeness: compare Phil 3:21.
Ps 18:1a	לַמְנַצֵּ֗חַ	לְעֶ֫בֶד יְהוָ֥ה לְדָוִ֑ד אֲשֶׁ֤ר דִּבֶּ֨ר ׀ לַיהוָ֗ה אֶת־דִּבְרֵ֣י הַשִּׁירָ֣ה הַזֹּ֣את בְּי֣וֹם הִצִּ֣יל־יְהוָ֣ה אוֹת֗וֹ מִכַּ֥ף כָּל־אֹיְבָ֑יו וּמִיַּ֥ד שָׁאֽוּל׃	To the choirmaster.↑ *A Psalm* of the servant of the LORD, of David who spoke the words of this song to the LORD on the day *when* the LORD delivered him from the hand of all his enemies and from Saul's hand.	To the choirmaster: see Ps 4:1. || 2 Sam 22:1.
Ps 18:1b	וַיֹּ֣אמַר אֶרְחָמְךָ֣ יְהוָ֑ה חִזְקִֽי׃	And he said, "I will cherish you, O LORD, my strength.	|| 2 Sam 22:2.

Ps 18:2	יְהוָה ׀ סַלְעִי וּמְצוּדָתִי וּמְפַלְטִי אֵלִי צוּרִי אֶֽחֱסֶה־בּוֹ מָגִנִּי וְקֶרֶן־יִשְׁעִי מִשְׂגַּבִּי׃	The LORD *is* my rock and my fortress And my deliverer, My GOD *and* my firm ground. **I will put my trust in** **him** – My shield and the horn of my salvation *And* my high stronghold.	**Heb 2:13**. || 2 Sam 22:2, 2 Sam 22:3.
Ps 18:3	מְהֻלָּל אֶקְרָא יְהוָה וּמִן־אֹיְבַי אִוָּשֵׁעַ׃	I will call *on* the praiseworthy LORD, And I will be saved from my enemies.	|| 2 Sam 22:4. praiseworthy: gerundival use of the participle.
Ps 18:4	אֲפָפוּנִי חֶבְלֵי־מָוֶת וְנַחֲלֵי בְלִיַּעַל יבעתוני׃	The tightening grip of death surrounded me, And the onslaughts of the reprobate alarmed me.	|| 2 Sam 22:5. tightening grip ← *cords*, or *pangs*. onslaughts ← *torrents*. reprobate ← *useless*.
Ps 18:5	חֶבְלֵי שְׁאוֹל סְבָבוּנִי קִדְּמוּנִי מֹוקְשֵׁי מָוֶת׃	The tightening grip of the grave encompassed me; Deadly snares confronted me.	|| 2 Sam 22:6. tightening grip: see Ps 18:4. Deadly snares ← *Snares of death*, a Hebraic genitive.
Ps 18:6	בַּצַּר־לִי ׀ אֶקְרָא יְהוָה וְאֶל־אֱלֹהַי אֲשַׁוֵּעַ יִשְׁמַע מֵהֵיכָלוֹ קוֹלִי וְשַׁוְעָתִי לְפָנָיו ׀ תָּבוֹא בְאָזְנָיו׃	When I was in a strait, I called *on* the LORD, And I cried out to my God. He heard my voice from his temple, And my cry came before him to his ears.	|| 2 Sam 22:7.
Ps 18:7	וַתִּגְעַשׁ וַתִּרְעַשׁ ׀ הָאָרֶץ וּמוֹסְדֵי הָרִים יִרְגָּזוּ וַיִּתְגָּעֲשׁוּ כִּי־חָרָה לוֹ׃	And the earth shook and trembled, And the foundations of mountains quaked and shook, Because he was furious.	|| 2 Sam 22:8.

Ps 18:8	עָלָ֣ה עָשָׁ֣ן	בְּאַפּ֑וֹ	Smoke went up in his nostrils,	|| 2 Sam 22:9.
	וְאֵ֥שׁ מִפִּ֝֗יו תֹּאכֵ֥ל	גֶּחָלִ֑ים	And fire from his mouth *came* devouring;	nostrils ← *nostril, nose*, or *anger*.
	בָּעֲרָ֥ו	מִמֶּֽנּוּ׃	Coals were kindled by him.	by him: or *by it*, but *fire* is feminine here.
Ps 18:9	וַיֵּ֣ט שָׁמַ֣יִם	וַיֵּ֑רֶד	And he stretched out the heavens and descended,	|| 2 Sam 22:10.
	וַֽעֲרָפֶ֥ל	תַּ֝חַ֗ת רַגְלָֽיו׃	And thick darkness *was* under his feet.	
Ps 18:10	וַיִּרְכַּ֣ב	עַל־כְּר֣וּב	And he rode on a cherub and flew	|| 2 Sam 22:11.
	וַיָּ֑עָף	וַיֵּ֥דֶא	And swooped down on the wings of the wind.	
	עַל־כַּנְפֵ֖י רֽוּחַ׃			
Ps 18:11	יָ֭שֶׁת חֹ֣שֶׁךְ	סִתְר֑וֹ	He made darkness his hiding place;	|| 2 Sam 22:12.
	סְבִיב֥וֹתָ֝יו	סֻכָּתֽוֹ	Around him *as* his booth	booth: or *canopy*.
	חֶ֣שְׁכַת־מַ֑יִם	עָבֵ֖י	*Was* the darkness of water	
	שְׁחָקִֽים׃		*And* the thick clouds of the upper skies.	
Ps 18:12	מִנֹּ֣גַהּ	נֶ֭גְדּוֹ	At the brightness ahead of him	|| 2 Sam 22:13.
	עָבָ֣יו	עָבְר֑וּ	His thick clouds pass along	fiery coals ← *coals of fire*, metonymically for *lightning* [AnLx].
	בָּ֝רָ֗ד	וְגַחֲלֵי־אֵֽשׁ׃	*With their* hail and fiery coals.	
Ps 18:13	וַיִּרְעֵ֣ם	בַּשָּׁמַ֣יִם	And the LORD thundered in the heavens,	|| 2 Sam 22:14.
	יְ֭הוָה	וְעֶלְי֥וֹן יִתֵּ֗ן	And the MOST HIGH sounded his voice	fiery coals ← *coals of fire*.
	קֹל֑וֹ	בָּ֝רָ֗ד	*With* hail and fiery coals.	
	וְגַחֲלֵי־אֵֽשׁ׃			
Ps 18:14	וַיִּשְׁלַ֣ח	חִצָּ֑יו	And he sent his arrows	|| 2 Sam 22:15.
	וַיְפִיצֵ֥ם	וּ֝בְרָקִ֗ים	And scattered them,	
	רָ֣ב	וַיְהֻמֵּֽם׃	And he shot lightning bolts	
			And routed them.	

Ps 18:15	וַיֵּרָאוּ | אֲפִיקֵי מַיִם וַיִּגָּלוּ מוֹסְדוֹת תֵּבֵל מִגַּעֲרָתְךָ יְהוָה מִנִּשְׁמַת רוּחַ אַפֶּךָ׃	Then channels of water appeared, And the foundations of the world were revealed At your rebuke, O LORD – At the blast of the wind from your nostrils.	|| 2 Sam 22:16. nostrils ← *nostril, nose*, or *anger*.
Ps 18:16	יִשְׁלַח מֵמָּרוֹם יִקָּחֵנִי יַמְשֵׁנִי מִמַּיִם רַבִּים׃	He sent *help* from on high, And he took hold of me; He drew me out of great waters.	|| 2 Sam 22:17.
Ps 18:17	יַצִּילֵנִי מֵאֹיְבִי עָז וּמִשֹּׂנְאַי כִּי־אָמְצוּ מִמֶּנִּי׃	He delivered me from my strong enemy And from those who hate me, For they were stronger than I *was*.	|| 2 Sam 22:18.
Ps 18:18	יְקַדְּמוּנִי בְיוֹם־אֵידִי וַיְהִי־יְהוָה לְמִשְׁעָן לִי׃	They confronted me on my day of distress, But the LORD became a support for me,	|| 2 Sam 22:19.
Ps 18:19	וַיּוֹצִיאֵנִי לַמֶּרְחָב יְחַלְּצֵנִי כִּי חָפֵץ בִּי׃	And he brought me out to a wide place; He delivered me, Because he delighted in me.	|| 2 Sam 22:20.
Ps 18:20	יִגְמְלֵנִי יְהוָה כְּצִדְקִי כְּבֹר יָדַי יָשִׁיב לִי׃	The LORD recompensed me According to my righteousness; According to the cleanness of my hands He rewarded me.	|| 2 Sam 22:21.
Ps 18:21	כִּי־שָׁמַרְתִּי דַּרְכֵי יְהוָה וְלֹא־רָשַׁעְתִּי מֵאֱלֹהָי׃	For I have kept the ways of the LORD, And I have not committed wickedness against my God.	|| 2 Sam 22:22.
Ps 18:22	כִּי כָל־מִשְׁפָּטָיו לְנֶגְדִּי וְחֻקֹּתָיו לֹא־אָסִיר מֶנִּי׃	For all his injunctions *were* before me, And I have not neglected his statutes.	|| 2 Sam 22:23. neglected ← *made depart from me*.

Ps 18:23	וָאֱהִי תָמִים עִמּוֹ וָאֶשְׁתַּמֵּר מֵעֲוֹנִי׃	And I was perfect with him, And I kept myself from iniquity,	|| 2 Sam 22:24. iniquity ← *my iniquity*.
Ps 18:24	וַיָּשֶׁב־יְהוָה לִי כְּצִדְקִי כְּבֹר יָדַי לְנֶגֶד עֵינָיו׃	And the LORD rewarded me according to my righteousness – According to the cleanness of my hands Before his eyes.	|| 2 Sam 22:25.
Ps 18:25	עִם־חָסִיד תִּתְחַסָּד עִם־גִּבֹּר תָּמִים תִּתַּמָּם׃	With the kind, you will act kindly; With the perfect man, you will act in perfection.	|| 2 Sam 22:26. kind: or *devout*.
Ps 18:26	עִם־נָבָר תִּתְבָּרָר וְעִם־עִקֵּשׁ תִּתְפַּתָּל׃	With the pure, you will act in purity, But with the perverse, you will act in a convoluted way.	|| 2 Sam 22:27. act in a convoluted way: or *wrestle*.
Ps 18:27	כִּי־אַתָּה עַם־עָנִי תוֹשִׁיעַ וְעֵינַיִם רָמוֹת תַּשְׁפִּיל׃	For you will save an afflicted people, And you will bring haughty eyes low.	|| 2 Sam 22:28. afflicted people ← *people of affliction*, an objective Hebraic genitive.
Ps 18:28	כִּי־אַתָּה תָּאִיר נֵרִי יְהוָה אֱלֹהַי יַגִּיהַ חָשְׁכִּי׃	For you light up my lamp; The LORD my God brightens my darkness.	|| 2 Sam 22:29.
Ps 18:29	כִּי־בְךָ אָרֻץ גְּדוּד וּבֵאלֹהַי אֲדַלֶּג־שׁוּר׃	For through you I *can* run *through* a battalion, And through my God I *can* leap *over* a wall.	|| 2 Sam 22:30.
Ps 18:30	הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת־יְהוָה צְרוּפָה מָגֵן הוּא לְכֹל | הַחֹסִים בּוֹ׃	*As for* GOD, his way *is* perfect. The word of the LORD *has been* refined. He *is* a shield to all who trust in him.	|| 2 Sam 22:31.
Ps 18:31	כִּי מִי אֱלוֹהַּ מִבַּלְעֲדֵי יְהוָה וּמִי צוּר זוּלָתִי אֱלֹהֵינוּ׃	For **who *is* GOD Apart from the LORD?** And who *is* a rock, Except for our God?	**Mark 12:32**. || 2 Sam 22:32.

Ps 18:32	הָאֵל הַמְאַזְּרֵנִי חָיִל וַיִּתֵּן תָּמִים דַּרְכִּי:	*It is* GOD who girds me *with* valour, Who makes my way perfect,	|| 2 Sam 22:33.
Ps 18:33	מְשַׁוֶּה רַגְלַי כָּאַיָּלוֹת וְעַל בָּמֹתַי יַעֲמִידֵנִי:	*Who* makes my feet like *those of* hinds And stands me on my heights,	|| 2 Sam 22:34.
Ps 18:34	מְלַמֵּד יָדַי לַמִּלְחָמָה וְנִחֲתָה קֶשֶׁת־נְחוּשָׁה זְרוֹעֹתָי:	*Who* teaches my hands *the skills of* war So a copper bow *can* be drawn *by* my arms.	|| 2 Sam 22:35. drawn: *niphal* (or perhaps *piel*) of נָחַת. AV differs *(broken)*, from חָתַת.
Ps 18:35	וַתִּתֶּן־לִי מָגֵן יִשְׁעֶךָ וִימִינְךָ תִסְעָדֵנִי וְעַנְוָתְךָ תַּרְבֵּנִי:	And you gave me the shield of your salvation, While your right *hand* gives me support, And your meekness makes me great.	|| 2 Sam 22:36.
Ps 18:36	תַּרְחִיב צַעֲדִי תַחְתָּי וְלֹא מָעֲדוּ קַרְסֻלָּי:	You enlarged my step under me, And my ankles did not slip.	|| 2 Sam 22:37.
Ps 18:37	אֶרְדְּפָה אוֹיְבַי וְאַשִּׂיגֵם וְלֹא־אָשׁוּב עַד־כַּלּוֹתָם:	I pursued my enemies And caught up with them, And I did not return Until *I* had made an end of them.	|| 2 Sam 22:38.
Ps 18:38	אֶמְחָצֵם וְלֹא־יְכֻלוּ קוּם יִפְּלוּ תַּחַת רַגְלָי:	I crushed them So that they could not get up. They fell under my feet.	|| 2 Sam 22:39. So that: consecutive (result) use of the *vav*.
Ps 18:39	וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה תַּכְרִיעַ קָמַי תַּחְתָּי:	And you girded me *with* valour for war; You brought down my opponents under me,	|| 2 Sam 22:40.
Ps 18:40	וְאֹיְבַי נָתַתָּה לִּי עֹרֶף וּמְשַׂנְאַי אַצְמִיתֵם:	And you gave me the neck of my enemies. And *as for* those who hate me, I cut them down.	|| 2 Sam 22:41.

Ps 18:41	יְשַׁוְּעוּ וְאֵין־מוֹשִׁיעַ עַל־יְהוָה וְלֹא עָנָם׃	They cried out, But *there was* no saviour; *They looked* to the LORD, But he did not answer them.	|| 2 Sam 22:42.
Ps 18:42	וְאֶשְׁחָקֵם כְּעָפָר עַל־פְּנֵי־רוּחַ כְּטִיט חוּצוֹת אֲרִיקֵם׃	And I pulverized them like the dust, *Carried along* by the wind. I disposed of them Like the filth of the streets.	|| 2 Sam 22:43. disposed of ← *poured out, emptied*.
Ps 18:43	תְּפַלְּטֵנִי מֵרִיבֵי עָם תְּשִׂימֵנִי לְרֹאשׁ גּוֹיִם עַם לֹא־יָדַעְתִּי יַעַבְדוּנִי׃	You delivered me from the contentions of a people; You set me at the head of nations. A people *that* I did not know Will serve me.	|| 2 Sam 22:44.
Ps 18:44	לִשְׁמַע אֹזֶן יִשָּׁמְעוּ לִי בְּנֵי־נֵכָר יְכַחֲשׁוּ־לִי׃	At bidding *coming to their* ears, They will obey me. Foreigners will feign obedience to me.	|| 2 Sam 22:45. At bidding *coming to their* ears ← *At the hearing of the ear*. feign obedience: *piel* here; *hithpael* in 2 Sam 22:45.
Ps 18:45	בְּנֵי־נֵכָר יִבֹּלוּ וְיַחְרְגוּ מִמִּסְגְּרוֹתֵיהֶם׃	Foreigners will fade away; They will be wrenched out of their confines.	|| 2 Sam 22:46. be wrenched: AV differs *(be afraid)*.
Ps 18:46	חַי־יְהוָה וּבָרוּךְ צוּרִי וְיָרוּם אֱלוֹהֵי יִשְׁעִי׃	*How* the LORD lives, And my rock is blessed, And the God of my salvation is exalted	|| 2 Sam 22:47.
Ps 18:47	הָאֵל הַנּוֹתֵן נְקָמוֹת לִי וַיַּדְבֵּר עַמִּים תַּחְתָּי׃	– The GOD who gives me vengeance, And *who* subdues peoples under me,	|| 2 Sam 22:48.
Ps 18:48	מְפַלְטִי מֵאֹיְבָי אַף מִן־קָמַי תְּרוֹמְמֵנִי מֵאִישׁ חֲמָסִ֗ תַּצִּילֵנִי׃	Who delivers me from my enemies. You also raise me up above those who rise up against me; You rescue me from the man of violence.	|| 2 Sam 22:49. above ← *from*.

Ps 18:49	עַל־כֵּ֤ן	אוֹדְךָ֨ בַגּוֹיִ֗ם	יְהוָ֥ה וּלְשִׁמְךָ֥ אֲזַמֵּֽרָה׃	**That *is* why I will praise you** **Among the nations, O LORD,** **And I will sing psalms to your name.**	**Rom 15:9**. || 2 Sam 22:50.
Ps 18:50	*מגדל **מַגְדִּ֣יל׀	יְשׁוּעֹ֣ות מַלְכּ֗וֹ	וְעֹשֶׂ֣ה חֶ֭סֶד	לִמְשִׁיחֹ֑ו לְדָוִ֥ד	וּלְזַרְעֹ֥ו עַד־עֹולָֽם׃	He magnifies *acts of* salvation of his king, Also showing kindness to his anointed – To David and to his seed Age-abidingly.”	He magnifies: the *ketiv* is *piel* and the *qeré* is *hiphil*, with the same meaning here. || 2 Sam 22:51. anointed: the same word as *messiah*.
Ps 19:1a	לַמְנַצֵּ֥חַ	מִזְמֹ֖ור לְדָוִֽד׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 19:1b	הַשָּׁמַ֥יִם	מְסַפְּרִ֗ים	כְּבֹוד־אֵ֥֫ל	וּמַעֲשֵׂ֥ה יָדָ֑יו	מַגִּ֖יד הָרָקִֽיעַ׃	The heavens speak of the glory of GOD, And the firmament tells of the work of his hands.	tells of: in a Hebrew “OVS” (object-verb-subject) sentence.
Ps 19:2	יֹ֤ום ׀ לְיֹום֮	יַבִּ֪יעַ אֹ֫מֶר	וְלַ֥יְלָה לְלַ֗יְלָה	יְחַוֶּ֥ה דָּֽעַת׃	Each day utters speech, And each night declares knowledge.	Each day ← *day to day*. each night ← *night to night*.
Ps 19:3	אֵֽין־אֹ֥מֶר	וְאֵ֑ין	דְּ֝בָרִ֗ים	בְּלִ֣י נִשְׁמָ֣ע קֹולָֽם׃	*They have* no speech and *they have* no words; Their sound *is* not *something* heard.	AV differs throughout.
Ps 19:4	בְּכָל־הָ֭אָרֶץ	יָצָ֣א קַוָּ֑ם	וּבִקְצֵ֖ה תֵּבֵ֣ל מִלֵּיהֶ֗ם	לַשֶּׁ֥מֶשׁ שָׂ֝֗ם־אֹ֣הֶל בָּהֶֽם׃	**Their signification goes out into the whole earth,** **And their statements to the end of the world.** Throughout the seasons he has assigned an abode for the sun.	**Rom 10:18**. signification ← *line*, but also *rule*, which we take as applicable to words. the *seasons* ← *them*, the antecedent being *the days and nights*. an abode ← *a tent*, standing for a sign of the zodiac.

Ps 19:5	וְהוּא כֶּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח:	And as a bridegroom, *the sun* comes out of its bridal canopy And exults as a valiant man about to run a course.	The verse is a description of dawn.
Ps 19:6	מִקְצֵה הַשָּׁמַיִם | מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ:	Its rising *is* from *one* end of the heavens, And its circuit *is* to the *other* end of them. And *there is* nothing hidden from its heat.	
Ps 19:7	תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי:	The law of the LORD *is* perfect In restoring a person. The testimony of the LORD *is* faithful, Making the simple-minded wise.	person ← *soul*.
Ps 19:8	פִּקּוּדֵי יְהוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם:	The precepts of the LORD *are* upright; They gladden the heart. The commandment of the LORD *is* pure; It enlightens the eyes.	
Ps 19:9	יִרְאַת יְהוָה | טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְהוָה אֱמֶת צָדְקוּ יַחְדָּו:	Fear of the LORD *is* salutary; It endures perpetually. The judgments of the LORD *are* truth; They are altogether righteous.	salutary ← *clean*; [CB]= *cleansing*.
Ps 19:10	הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:	They *are* more *to be* desired than gold, Or than a vast *amount of* refined gold. And *they are* sweeter than honey And honey-syrup from honeycombs.	*to be* desired: gerundival use of the participle.
Ps 19:11	גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשָׁמְרָם עֵקֶב רָב:	Your servant also is warned by them; *There is* great reward in keeping them.	in keeping: gerundial use of the infinitive.
Ps 19:12	שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי:	Who understands errors? *Oh* acquit me from *things* hidden.	errors: perhaps supply *his own*.

Ps 19:13	גַּם מִזֵּדִים	חַשֹּׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב:	From presumptuous *sins*, too, preserve your servant; Do not let them rule over me. Then I shall be perfect And acquitted from great transgression.	
Ps 19:14	יִהְיוּ לְרָצוֹן	אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:	May the sayings of my mouth be acceptable, And the meditation of my heart before you, O LORD, my rock and my redeemer.	
Ps 20:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:		To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 20:1b	יַעַנְךָ יְהוָה בְּיוֹם צָרָה יְשַׂגֶּבְךָ שֵׁם	אֱלֹהֵי יַעֲקֹב:	The LORD will answer you on the day of straitness; The name of the God of Jacob will set you on high.	set you on high: or *set you in security*. AV differs somewhat *defend you*.
Ps 20:2	יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ וּמִצִּיּוֹן יִסְעָדֶךָּ:		He will send you help from the sanctuary, And he will support you from Zion.	send you help ← *send your help*.
Ps 20:3	יִזְכֹּר כָּל־מִנְחֹתֶךָ וְעוֹלָתְךָ יְדַשְּׁנֶה סֶלָה:		He will remember all your meal-offerings And regard your burnt offering as fat. Selah.	regard ... as fat: i.e. *regard as acceptable*.
Ps 20:4	יִתֶּן־לְךָ כִלְבָבֶךָ וְכָל־עֲצָתְךָ יְמַלֵּא:		He will give to you according to your heart's *desire* And fulfil all your ambitions.	ambitions ← *counsel*.
Ps 20:5	נְרַנְּנָה	בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹהֵינוּ נִדְגֹּל יְמַלֵּא יְהוָה כָּל־מִשְׁאֲלוֹתֶיךָ:	Let us shout for joy in your salvation And set up a banner in the name of our God. The LORD will fulfil all your requests.	

Ps 20:6	עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ | יְהוָה מְשִׁיחוֹ יַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ בִּגְבוּרוֹת יֵשַׁע יְמִינוֹ:	Now I know that the LORD saves his messiah; He will answer him from his holy heavens, By the mighty acts of salvation of his right *hand*.	his holy heavens ← *the heavens of his holiness*, a Hebraic genitive.
Ps 20:7	אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים וַאֲנַחְנוּ | בְּשֵׁם־יְהוָה אֱלֹהֵינוּ נַזְכִּיר:	Some bring chariots to remembrance, And others horses, But we the name of the LORD our God.	
Ps 20:8	הֵמָּה כָּרְעוּ וְנָפָלוּ וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד:	They collapse and fall down, But we arise And are kept firmly upright.	
Ps 20:9	יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:	O LORD, save; The king will answer us On the day *when* we call.	save; ... The king will answer: or, not in MT punctuation, *save the king. He will answer*.
Ps 21:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד:	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 21:1b	יְהוָה בְּעֻזְּךָ יִשְׂמַח־מֶלֶךְ וּבִישׁוּעָתְךָ מַה־*יָּגֵל יָגֵל מְאֹד:**	O LORD, the king will take pleasure in your strength, And how greatly he shall rejoice in your salvation!	he shall rejoice: the *qeré* is an apocopated form of the *ketiv*. This psalm is about the coronation of the king, also with a view to the messianic kingdom.
Ps 21:2	תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל־מָנַעְתָּ סֶלָה:	You have given him his heart's desire, And you have not withheld the request of his lips. Selah.	
Ps 21:3	כִּי־תְקַדְּמֶנּוּ בִּרְכוֹת טוֹב תָּשִׁית לְרֹאשׁוֹ עֲטֶרֶת פָּז:	For you have gone in front of him, *With* blessings of goodness; You have put a crown of pure gold on his head.	

Ps 21:4	חַיִּים ׀ שָׁאַל מִמְּךָ נָתַתָּה לּוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד׃	He asked you for life; You gave him *it* – Length of days, Age-long and *in* perpetuity.	
Ps 21:5	גְּדוֹל כְּבוֹדוֹ בִּישׁוּעָתֶךָ הוֹד וְהָדָר תְּשַׁוֶּה עָלָיו׃	His glory *is* great through your salvation; You bestow majesty and splendour on him.	
Ps 21:6	כִּי־תְשִׁיתֵהוּ בְרָכוֹת לָעַד תְּחַדֵּהוּ בְשִׂמְחָה אֶת־פָּנֶיךָ׃	For you have appointed him everlasting blessings; You have gladdened him with happiness at your presence.	
Ps 21:7	כִּי־הַמֶּלֶךְ בֹּטֵחַ בַּיהוָה וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט׃	For the king trusts in the LORD. And through kindness of the MOST HIGH, He shall not falter.	
Ps 21:8	תִּמְצָא יָדְךָ לְכָל־אֹיְבֶיךָ יְמִינְךָ תִּמְצָא שֹׂנְאֶיךָ׃	Your hand will find all your enemies; Your right *hand* will discover those who hate you.	find ... discover ← *find ... find*. Otiose, but see Gen 12:5.
Ps 21:9	תְּשִׁיתֵמוֹ ׀ כְּתַנּוּר אֵשׁ לְעֵת פָּנֶיךָ יְהוָה בְּאַפּוֹ יְבַלְּעֵם ׀ וְתֹאכְלֵם אֵשׁ׃	You will appoint them a fiery furnace At the time of your presence. The LORD will swallow them up in his wrath, And fire will consume them.	a fiery furnace ← *as a furnace of fire*. presence ← *face*. AV differs *(anger)*.
Ps 21:10	פִּרְיָמוֹ מֵאֶרֶץ תְּאַבֵּד וְזַרְעָם מִבְּנֵי אָדָם׃	You will eliminate their fruit from the earth, And their seed from among the sons of Adam.	
Ps 21:11	כִּי־נָטוּ עָלֶיךָ רָעָה חָשְׁבוּ מְזִמָּה בַּל־יוּכָלוּ׃	For they have tendered you wickedness; They have devised machinations, *But* they will not prevail.	machinations ← *a machination*.

Ps 21:12	כִּי תְּשִׁיתֵמוֹ שֶׁכֶם בְּמֵיתָרֶיךָ תְּכוֹנֵן עַל־פְּנֵיהֶם׃	For you have appointed them to flight; With your bowstring you aim at their face.	flight ← *(showing the) shoulder / back*. *bow*string ← *strings*.
Ps 21:13	רוּמָה יְהוָה בְּעֻזֶּךָ נָשִׁירָה וּנְזַמְּרָה גְּבוּרָתֶךָ׃	Be exalted, O LORD, in your strength; Let us sing And sing psalms *of* your might.	
Ps 22:1a	לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד׃	To the choirmaster at Aijeleth Shahar.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. Aijeleth Shahar: i.e. *Hind of the Dawn*, appropriate to the coronation, not the crucifixion of Ps 22.
Ps 22:1b	אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי׃	**My GOD, my GOD, why have you forsaken me?** *Why are you* far from my salvation *at* my roaring words?	**Matt 27:46, Mark 15:34**. This psalm is about the crucifixion. my roaring words ← *the words of my roaring*, a Hebraic genitive.
Ps 22:2	אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה וְלֹא־דוּמִיָּה לִי׃	O God of mine, I call by day, But you do not answer, And *at* night, But I have no quietness.	
Ps 22:3	וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃	But you *are* holy, *You who* dwell *in* the *places of* praise of Israel.	
Ps 22:4	בְּךָ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ וַתְּפַלְּטֵמוֹ׃	In you our fathers trusted; They trusted, And you rescued them.	
Ps 22:5	אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְךָ בָּטְחוּ וְלֹא־בוֹשׁוּ׃	They cried out to you, And they were delivered. They trusted in you And were not ashamed.	
Ps 22:6	וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם׃	But I *am* a worm, And not a man – The reproach of men And despised by the people.	men ← *Adam*.

Ps 22:7	כָּל־רֹאַי יַלְעֲגוּ לִי יַפְטִירוּ בְשָׂפָה יָנִיעוּ רֹאשׁ:	All those who see me, mock me. They open their lips; They shake their head, *And say,*	They open their lips: i.e. *Their jaw drops*.
Ps 22:8	גֹּל אֶל־יְהוָה יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ:	"He relied on the LORD *That* he would rescue him. Let him save him, If he has pleasure in him."	relied on ← *rolled to*.
Ps 22:9	כִּי־אַתָּה גֹחִי מִבֶּטֶן מַבְטִיחִי עַל־שְׁדֵי אִמִּי:	For you brought me out of the womb; From my mother's belly you caused me to trust in my mother's breasts.	
Ps 22:10	עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם מִבֶּטֶן אִמִּי אֵלִי אָתָּה:	I was cast on you from the womb; From my mother's belly You *have been* my GOD.	
Ps 22:11	אַל־תִּרְחַק מֶמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי־אֵין עוֹזֵר:	Do not be far from me, For adversity *is* nearby. For *there is* no-one to help.	no-one to help ← *no helper*.
Ps 22:12	סְבָבוּנִי פָּרִים רַבִּים אַבִּירֵי בָשָׁן כִּתְּרוּנִי:	Many bulls have surrounded me; Strong *bulls* of Bashan have encircled me.	Strong *bulls* ← *Strong (ones)*, horses in Jer 47:3, bulls in Jer 50:11.
Ps 22:13	פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג:	They gape at me, *Like* a lion *that* tears and roars.	gape at me ← *open the mouth against me*.
Ps 22:14	כַּמַּיִם נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־עַצְמוֹתָי הָיָה לִבִּי כַּדּוֹנָג נָמֵס בְּתוֹךְ מֵעָי:	I have been poured out like water, And all my bones are out of joint. My heart has become like wax; It is melting in my inward parts.	
Ps 22:15	יָבֵשׁ כַּחֶרֶשׂ	כֹּחִי וּלְשׁוֹנִי מֻדְבָּק מַלְקוֹחָי וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי:	My strength has dried up like a shard, And my tongue cleaves *to* my jaws. You are about to reduce me to death's dust.	

Ps 22:16	כִּי סְבָבוּנִי כְלָבִים עֲדַת מְרֵעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי:	For dogs have surrounded me; The congregation of evildoers has hemmed me in, Like a lion *pinning down* my hands and my feet.	Like a lion *pinning down* my hands and my feet: AV differs *(They pierced my hands and my feet)*, as if reading כָּרִים יָדַי וְרַגְלָי, from כּוּר, so 2 consonant changes, but note וְקָאָם in Hos 10:14.
Ps 22:17	אֲסַפֵּר כָּל־עַצְמוֹתָי הֵמָּה יַבִּיטוּ יִרְאוּ־בִי:	**I *can* count all my bones.** They look on, *And* stare at me.	**John 19:36**.
Ps 22:18	יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל:	**They share out my clothes among themselves** **And cast a lot for my garment.**	**Matt 27:35, John 19:24**.
Ps 22:19	וְאַתָּה יְהוָה אַל־תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה:	But do not you, O LORD, be far off. Hasten, O my strength, as my help.	LORD: [CB] marks this as LORD*, a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. But [WLC] and all common editions read יהוה, LORD.
Ps 22:20	הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב יְחִידָתִי:	Deliver my life from the sword – My most dear from the power of the dog.	life ← *soul*. most dear ← *only*, but also *precious* because of uniqueness. power ← *hand*.
Ps 22:21	הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רֵמִים עֲנִיתָנִי:	Save me from the mouth of the lion And from the horns of buffaloes. You have answered me.	buffaloes: perhaps a species of bison. Not necessarily native to Israel, as long as its aggressive reputation was known.
Ps 22:22	אֲסַפְּרָה שִׁמְךָ לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ:	**I will declare your name to my brothers;** **In the midst of the convocation** **I will praise you.**	**Heb 2:12**.
Ps 22:23	יִרְאֵי יְהוָה | הַלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כַּבְּדוּהוּ וְגוּרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל:	Praise him, *you* who fear the LORD; Honour him, all *you* seed of Jacob, And revere him, All *you* seed of Israel.	

Ps 22:24	כִּי לֹא־בָזָה וְלֹא שִׁקַּץ עֱנֻּת עָנִי וְלֹא־הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשַׁוְּעוֹ אֵלָיו שָׁמֵעַ׃	For he does not disdain or loathe the affliction of the afflicted *man*, And he does not hide his face from him. And when *such a one* cries out to him, He hears *it*.	
Ps 22:25	מֵאִתְּךָ תְּהִלָּתִי בְּקָהָל רָב נְדָרַי אֲשַׁלֵּם נֶגֶד יְרֵאָיו׃	My praise *is* on account of you in a great convocation. I will fulfil my vows In the presence of those who fear him.	
Ps 22:26	יֹאכְלוּ עֲנָוִים	וְיִשְׂבָּעוּ יְהַלְלוּ יְהוָה דֹּרְשָׁיו יְחִי לְבַבְכֶם לָעַד׃	The meek will eat and be satisfied; Those who seek him will praise the LORD. May your heart live in perpetuity.	
Ps 22:27	יִזְכְּרוּ	וְיָשֻׁבוּ אֶל־יְהוָה כָּל־אַפְסֵי־אָרֶץ וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־מִשְׁפְּחוֹת גּוֹיִם׃	And all the ends of the land will remember And return to the LORD, And all the families of the Gentiles Will worship before you.	land: or *earth*, but in general only the people of "the land" would have known the LORD beforehand.
Ps 22:28	כִּי לַיהוָה הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם׃	For the kingdom *is* the LORD's, And he *is* ruler over the Gentiles.	
Ps 22:29	אָכְלוּ וַיִּשְׁתַּחֲווּ	כָּל־דִּשְׁנֵי־אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל־יוֹרְדֵי עָפָר וְנַפְשׁוֹ לֹא חִיָּה׃	All the opulent of the earth will eat and worship; All those *who* go down *to* the dust will bow down before him. But he did not keep himself alive.	opulent ← *fat*. did not keep himself alive ← *did not preserve-alive his soul*. AV differs *(none can keep alive his own soul)*.
Ps 22:30	זֶרַע יַעַבְדֶנּוּ יְסֻפַּר לַאדֹנָי לַדּוֹר׃	A seed will serve him; It will be related concerning the LORD* to a generation.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 22:31	יָבֹאוּ וְיַגִּידוּ צִדְקָתוֹ לְעַם נּוֹלָד כִּי עָשָׂה׃	They will come and declare his righteousness To a people reborn, For he will have accomplished *this*.	reborn ← *born*. "Re-" often not expressed, e.g. Ps 37:21, Isa 45:13, Isa 58:12, Amos 9:14, Dan 9:25, Ezra 5:11, Neh 2:5; 2 Ki 17:6, Ezek 18:28.

Ps 23:1	מִזְמ֥וֹר לְדָוִ֑ד יְ֝הוָ֗ה רֹ֣עִי לֹ֣א אֶחְסָֽר׃	A Psalm of David. The LORD *is* my shepherd; I shall not lack *anything*.	
Ps 23:2	בִּנְא֣וֹת דֶּ֭שֶׁא יַרְבִּיצֵ֑נִי עַל־מֵ֖י מְנֻח֣וֹת יְנַהֲלֵֽנִי׃	He has me lie down in grassy pastures; He leads me to restful waters.	grassy pastures ... restful waters ← *pastures of grass ... waters of rest*, Hebraic genitives.
Ps 23:3	נַפְשִׁ֥י יְשׁוֹבֵ֑ב יַ֝נְחֵ֗נִי בְּמַעְגְּלֵי־צֶ֥דֶק לְמַ֝עַ֗ן שְׁמֽוֹ׃	He refreshes my inner being; He conducts me along righteous paths For his name's sake.	inner being ← *soul*. righteous paths ← *paths of righteousness*, a Hebraic genitive.
Ps 23:4	גַּ֤ם כִּֽי־אֵ֪לֵ֡ךְ בְּגֵ֤יא צַלְמָ֗וֶת לֹא־אִ֥ירָ֗א רָ֫ע כִּֽי־אַתָּ֥ה עִמָּדִ֑י שִׁבְטְךָ֖ וּ֝מִשְׁעַנְתֶּ֗ךָ הֵ֣מָּה יְנַחֲמֻֽנִי׃	Even if I walk in the Valley of the Shadow of Death, I shall not fear evil, For you *are* with me. *It is* your sceptre and staff *that* comfort me.	
Ps 23:5	תַּעֲרֹ֣ךְ לְפָנַ֣י	שֻׁלְחָ֑ן נֶ֥גֶד צֹרְרָ֗י דִּשַּׁ֣נְתָּ בַשֶּׁ֣מֶן רֹאשִׁ֑י כּוֹסִ֖י רְוָיָֽה׃	You have set a table before me In the presence of my adversaries. You have anointed my head with oil; My cup abounds.	abounds ← *(is) abundance*.
Ps 23:6	אַךְ֤	טוֹב֙ וָ֣חֶסֶד יִ֭רְדְּפוּנִי כָּל־יְמֵ֣י חַיָּ֑י וְשַׁבְתִּ֥י בְּבֵית־יְ֝הוָ֗ה לְאֹ֣רֶךְ יָמִֽים׃	Surely goodness and kindness will pursue me All the days of my life, And I will dwell in the house of the LORD In the length of days.	
Ps 24:1	לְדָוִ֗ד מִזְמ֫וֹר לַ֭יהוָה הָאָ֣רֶץ וּמְלוֹאָ֑הּ תֵּבֵ֥ל וְיֹשְׁבֵ֗י בָּֽהּ׃	A Psalm of David. **The earth *is* the LORD's and the fulness of it** – The world and those *who* live in it.	**1 Cor 10:26, 1 Cor 10:28**.
Ps 24:2	כִּֽי־הֽוּא עַל־יַ֭מִּים יְסָדָ֑הּ וְעַל־נְ֝הָר֗וֹת יְכוֹנְנֶֽהָ׃	He founded it on the seas, And he prepared it on running waters.	
Ps 24:3	מִֽי־יַעֲלֶ֥ה בְהַר־יְ֝הוָ֗ה וּמִי־יָ֣קוּם בִּמְק֣וֹם קָדְשֽׁוֹ׃	Who *can* go up to the LORD's mountain, And who *can* rise at his holy place?	his holy place ← *the place of his holiness*, a Hebraic genitive.

Ps 24:4	נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר	לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה:	He *who is* of innocent hands And pure in heart, Who has not shown me vain impertinence And has not sworn deceitfully.	shown me vain impertinence ← *lifted my soul to vanity*. AV differs, reading נַפְשׁוֹ, *his soul*, as in [YLT], many Hebrew manuscripts, LXX and Vulgate, giving *lifted himself up vainly*. We also prefer the emendation, but our policy is to translate [WLC].
Ps 24:5	יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:		He will receive blessing from the LORD And righteousness from the God of his salvation.	receive ← *take up*.
Ps 24:6	זֶה דּוֹר *דרשו **דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה:		This *is* the generation that seeks him – Those who look for your presence, O Jacob. Selah.	that seeks him: the *ketiv* suffix is singular, agreeing with *generation*; the *qeré* is plural, according to the sense, as is the word for *those who look*.
Ps 24:7	שְׂאוּ שְׁעָרִים	רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד:	Lift up your heads, *O* gates, And be lifted up, *O* age-abiding doors, And the king of glory will come in.	
Ps 24:8	מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה:		Who *is* this king of glory? The LORD, strong and mighty, The LORD, mighty in battle.	mighty in ← *mighty of*.
Ps 24:9	שְׂאוּ שְׁעָרִים	רָאשֵׁיכֶם וְשָׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד:	Lift up your heads, *O* gates, And lift *yourselves* up, *O* age-abiding doors, And the king of glory will come in.	
Ps 24:10	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:		Who *is* this king of glory? The LORD of hosts *is* the king of glory. Selah.	
Ps 25:1	לְדָוִד אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא:		*A Psalm* of David. To you, O LORD, I direct my sentiments.	direct my sentiments ← *lift up my soul*.

Ps 25:2	אֱלֹהַי בְּךָ בָטַחְתִּי אַל־אֵבוֹשָׁה אַל־יַעַלְצוּ אֹיְבַי לִי׃	O God of mine, in you I have trusted. May I not be ashamed; May my enemies not gloat over me.	
Ps 25:3	גַּם כָּל־קֹוֶיךָ לֹא יֵבֹשׁוּ יֵבֹשׁוּ הַבּוֹגְדִים רֵיקָם׃	May none of those who put their hope in you be ashamed either; Let those who act treacherously without cause be ashamed.	
Ps 25:4	דְּרָכֶיךָ יְהוָה הוֹדִיעֵנִי אָרְחוֹתֶיךָ לַמְּדֵנִי׃	O LORD, make your ways known to me; Teach me your paths.	
Ps 25:5	הַדְרִיכֵנִי בַאֲמִתֶּךָ ׀ וְלַמְּדֵנִי כִּי־אַתָּה אֱלֹהֵי יִשְׁעִי אוֹתְךָ קִוִּיתִי כָּל־הַיּוֹם׃	Guide my steps in your truth, And teach me, For you *are* the God of my salvation. I put my hope in you all day *long*.	Guide my steps ← *Cause me to tread*.
Ps 25:6	זְכֹר־רַחֲמֶיךָ יְהוָה וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃	Remember your compassion and kindness, O LORD, For they *have existed* since ancient time.	since ancient time ← *from the age*.
Ps 25:7	חַטֹּאות נְעוּרַי ׀ וּפְשָׁעַי אַל־תִּזְכֹּר כְּחַסְדְּךָ זְכָר־לִי־אַתָּה לְמַעַן טוּבְךָ יְהוָה׃	Do not remember the sins of my youth Nor my transgressions. In accordance with your kindness, Do remember me For the sake of your goodness, O LORD.	
Ps 25:8	טוֹב־וְיָשָׁר יְהוָה עַל־כֵּן יוֹרֶה חַטָּאִים בַּדָּרֶךְ׃	The LORD *is* good and upright, On account of which he instructs sinners on the way.	
Ps 25:9	יַדְרֵךְ עֲנָוִים בַּמִּשְׁפָּט וְיִלַּמֵּד עֲנָוִים דַּרְכּוֹ׃	He guides the steps of the meek in justice, And he teaches the meek his way.	meek ... meek: otiose, but see Gen 12:5.
Ps 25:10	כָּל־אָרְחוֹת יְהוָה חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃	All the ways of the LORD *are* kindness and truth To those who keep his covenant and his testimonies.	

Ps 25:11	לְמַעַן־שִׁמְךָ יְהוָה וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא:	For your name's sake, O LORD, Forgive my iniquity, For it *is* great.	
Ps 25:12	מִי־זֶה הָאִישׁ יְרֵא יְהוָה יוֹרֶנּוּ בְּדֶרֶךְ יִבְחָר:	Who *is* this man *who* fears the LORD? He will instruct him in the way he *is to* choose.	
Ps 25:13	נַפְשׁוֹ בְּטוֹב תָּלִין וְזַרְעוֹ יִירַשׁ אָרֶץ:	His very self will abide in well-being, And his seed will inherit the earth.	very self ← *soul*.
Ps 25:14	סוֹד יְהוָה לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם:	The LORD's private plan *is* for those who fear him, And his covenant *is* to instruct them.	
Ps 25:15	עֵינַי תָּמִיד אֶל־יְהוָה כִּי הוּא־יוֹצִיא מֵרֶשֶׁת רַגְלָי:	My eyes *are* continually to the LORD, For he will extricate my feet from the net.	
Ps 25:16	פְּנֵה־אֵלַי וְחָנֵּנִי כִּי־יָחִיד וְעָנִי אָנִי:	Turn to me and have mercy on me, For I *am* solitary and afflicted.	solitary: or *an only one*.
Ps 25:17	צָרוֹת לְבָבִי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי:	They have increased the anguish of my heart. Deliver me out of my distress.	increased ← *widened*. anguish ... distress ← *adversities / anguishes ... distresses*.
Ps 25:18	רְאֵה עָנְיִי וַעֲמָלִי וְשָׂא לְכָל־חַטֹּאותָי:	See my affliction and my suffering, And forgive all my sins.	
Ps 25:19	רְאֵה־אוֹיְבַי כִּי־רָבּוּ וְשִׂנְאַת חָמָס שְׂנֵאוּנִי:	See *how* my enemies have increased, And *how* they have hated me *with* a violent hatred.	violent hatred ← *hatred of violence*, a Hebraic genitive.
Ps 25:20	שָׁמְרָה נַפְשִׁי וְהַצִּילֵנִי אַל־אֵבוֹשׁ כִּי־חָסִיתִי בָּךְ:	Guard my life and deliver me; Do not let me be ashamed, For I have put my trust in you.	life ← *soul*.

Ps 25:21	תֹּם־וְיֹשֶׁר יִצְּרוּנִי כִּי קִוִּיתִיךָ׃	Let integrity and uprightness preserve me, For I have put my hope in you.	
Ps 25:22	פְּדֵה אֱלֹהִים אֶת־יִשְׂרָאֵל מִכֹּל צָרוֹתָיו׃	Deliver Israel, *O* God, From all his adversities.	Israel: probably written with the patriarch in mind, but standing for the nation.
Ps 26:1	לְדָוִד ׀ שָׁפְטֵנִי יְהוָה כִּי־אֲנִי בְתֻמִּי הָלָכְתִּי וּבַיהוָה בָּטַחְתִּי לֹא אֶמְעָד׃	*A Psalm* of David. Judge me, O LORD, For I have walked in my integrity, And I have trusted in the LORD; I shall not stumble.	
Ps 26:2	בְּחָנֵנִי יְהוָה וְנַסֵּנִי צרופה **צָרְפָה* כִלְיוֹתַי וְלִבִּי׃	Examine me, O LORD, And test me. Refine my kidneys and my heart,	Refine: the *ketiv* is an equivalent to the *qeré*. kidneys: i.e. *inward feelings*.
Ps 26:3	כִּי־חַסְדְּךָ לְנֶגֶד עֵינָי וְהִתְהַלַּכְתִּי בַּאֲמִתֶּךָ׃	For your kindness *is* in front of my eyes, And I have walked in your truth.	
Ps 26:4	לֹא־יָשַׁבְתִּי עִם־מְתֵי־שָׁוְא וְעִם נַעֲלָמִים לֹא אָבוֹא׃	I have not sat *in collusion* with vain people, Nor will I concur with the secretive.	concur ← *come*.
Ps 26:5	שָׂנֵאתִי קְהַל מְרֵעִים וְעִם־רְשָׁעִים לֹא אֵשֵׁב׃	I have hated the convocation of wrongdoers, And I will not sit with the wicked.	
Ps 26:6	אֶרְחַץ בְּנִקָּיוֹן כַּפָּי וַאֲסֹבְבָה אֶת־מִזְבַּחֲךָ יְהוָה׃	I will wash my hands in innocence, So let me go round your altar, O LORD,	go round: or, as [CB], *keep close to*.
Ps 26:7	לַשְׁמִעַ בְּקוֹל תּוֹדָה וּלְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ׃	To make declaration with a thankful voice And to recount all your wondrous *acts*.	thankful voice ← *a voice of thanksgiving*.
Ps 26:8	יְהוָה אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ׃	O LORD, I have loved the refuge of your house And the place of your glorious tabernacle.	your glorious tabernacle ← *the tabernacle of your glory*.

Ps 26:9	אַל־תֶּאֱסֹף עִם־חַטָּאִים נַפְשִׁי וְעִם־אַנְשֵׁי דָמִים חַיָּי׃	Do not gather my being with sinners Nor my life with men of blood,	being ← *soul*.
Ps 26:10	אֲשֶׁר־בִּידֵיהֶם זִמָּה וִימִינָם מָלְאָה שֹׁחַד׃	In whose hands is scheming, And whose right *hand* is full of bribery.	
Ps 26:11	וַאֲנִי בְתֻמִּי אֵלֵךְ פְּדֵנִי וְחָנֵּנִי׃	So I will walk in my integrity. Redeem me and have mercy on me.	
Ps 26:12	רַגְלִי עָמְדָה בְמִישׁוֹר בְּמַקְהֲלִים אֲבָרֵךְ יְהוָה׃	My foot stands in uprightness, And I will bless the LORD in the *various* convocations.	
Ps 27:1	לְדָוִד ׀ יְהוָה ׀ אוֹרִי וְיִשְׁעִי מִמִּי אִירָא יְהוָה מָעוֹז־חַיַּי מִמִּי אֶפְחָד׃	*A Psalm* of David. The LORD *is* my light and my salvation; Whom shall I fear? The LORD *is* the stronghold of my life; Of whom shall I be afraid?	
Ps 27:2	בִּקְרֹב עָלַי ׀ מְרֵעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרַי וְאֹיְבַי לִי הֵמָּה כָשְׁלוּ וְנָפָלוּ׃	When evildoers approach me, To devour my flesh – My adversaries and my enemies – They shall stumble and fall.	
Ps 27:3	אִם־תַּחֲנֶה עָלַי ׀ מַחֲנֶה לֹא־יִירָא לִבִּי אִם־תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ׃	*Even* if a battalion encamps against me, My heart will not fear. *Even* if a war should arise against me, I will be confident in the *situation*.	battalion ← *camp*. in the *situation* ← *in this*.

Ps 27:4	אַחַת	שָׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ׃	One *thing* I have requested from the LORD, Which I seek, *Is* that I should dwell in the house of the LORD All the days of my life, To see the LORD's pleasantness And to contemplate his temple.	If this is a request to build the temple, it was denied him, 1 Chr 28:3.
Ps 27:5	כִּי יִצְפְּנֵנִי	בְּסֻכֹּה בְּיוֹם רָעָה יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ בְּצוּר יְרוֹמְמֵנִי׃	For he will hide me in a booth; On the evil day He will conceal me in the secrecy of his tent. He will raise me up on a rock.	evil day ← *day of evil*.
Ps 27:6	וְעַתָּה	יָרוּם רֹאשִׁי עַל אֹיְבַי סְבִיבוֹתַי וְאֶזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה אָשִׁירָה וַאֲזַמְּרָה לַיהוָה׃	And now my head will be raised Against my enemies round about me, And I will offer in his tent the sacrifices of the battle-cry; I will sing *And* make psalm melody to the LORD.	offer ← *sacrifice*.
Ps 27:7	שְׁמַע־יְהוָה	קוֹלִי אֶקְרָא וְחָנֵּנִי וַעֲנֵנִי׃	Hear *me*, O LORD, *As* I call *with* my voice, And have mercy on me, And answer me.	
Ps 27:8	לְךָ	אָמַר לִבִּי בַּקְּשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ׃	My heart has spoken to you. *You have said to us*, “Seek my face”; Your face, O LORD, I shall seek.	Seek my face: a plural imperative, which is why we supply *to us*.
Ps 27:9	אַל־תַּסְתֵּר	פָּנֶיךָ מִמֶּנִּי אַל־תַּט־בְּאַף עַבְדֶּךָ עֶזְרָתִי הָיִיתָ אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי׃	Do not hide your face from me; Do not turn your servant away in anger. You have been my help; Do not forsake me and do not abandon me, O God of my salvation.	

Ps 27:10	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יַאַסְפֵנִי׃	If my father and my mother forsake me, Then the LORD will gather me up.	
Ps 27:11	הוֹרֵנִי יְהוָה דַּרְכֶּךָ וּנְחֵנִי בְּאֹרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי׃	Teach me, O LORD, your way, And lead me along an equitable path, On account of my adversaries.	
Ps 27:12	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס׃	Do not deliver me to the will of my adversaries, For false witnesses have risen up against me Who breathe out violence.	will ← *soul*. --- Who breathe out ← *And (he) breathing out*, but probably collective usage.
Ps 27:13	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב־יְהוָה בְּאֶרֶץ חַיִּים׃	I have believed that I will see the LORD's goodness In the land of the living.	This verse starts with *unless*, but with supra- and sublinear dots, meaning that the Masoretes regarded it as an intrusion, and [CB] agrees. See [CB] App. 31.
Ps 27:14	קַוֵּה אֶל־יְהוָה חֲזַק וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל־יְהוָה׃	Put *your* hope in the LORD, Be strong, And may he strengthen your heart, And put *your* hope in the LORD.	
Ps 28:1	לְדָוִד אֵלֶיךָ יְהוָה ׀ אֶקְרָא צוּרִי אַל־תֶּחֱרַשׁ מִמֶּנִּי פֶּן־תֶּחֱשֶׁה מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יוֹרְדֵי בוֹר׃	*A Psalm* of David. I will call on you, O LORD, my rock. Do not *turn* a deaf *ear* to me, Lest *in* being silent to me, I should become like those *Who* go down *to* the pit.	
Ps 28:2	שְׁמַע קוֹל תַּחֲנוּנַי בְּשַׁוְּעִי אֵלֶיךָ בְּנָשְׂאִי יָדַי אֶל־דְּבִיר קָדְשֶׁךָ׃	*Oh* hear my supplications being uttered When I shout out to you – When I lift up my hands to your holy place of address.	my supplications being uttered ← *the voice of my supplications*. --- your holy place of address ← *the place of address of your holiness*, a Hebraic genitive.

Ps 28:3	אַל־תִּמְשְׁכֵנִי עִם־רְשָׁעִים וְעִם־פֹּעֲלֵי אָוֶן דֹּבְרֵי שָׁלוֹם עִם־רֵעֵיהֶם וְרָעָה בִּלְבָבָם׃	Do not draw me along with the wicked Or perpetrators of iniquity, *Who* speak peace with their neighbour, While evil *is* in their heart.	neighbour ← *neighbours*.
Ps 28:4	תֵּן־לָהֶם כְּפָעֳלָם וּכְרֹעַ מַעַלְלֵיהֶם כְּמַעֲשֵׂה יְדֵיהֶם תֵּן לָהֶם הָשֵׁב גְּמוּלָם לָהֶם׃	Render them according to their work And according to the evil of their acts. Render them according to the deeds of their hands; Requite them their due.	
Ps 28:5	כִּי לֹא יָבִינוּ אֶל־פְּעֻלֹת יְהוָה וְאֶל־מַעֲשֵׂה יָדָיו יֶהֶרְסֵם וְלֹא יִבְנֵם׃	For they do not discern the works of the LORD Nor the deeds of his hands. He will demolish them And not build them up.	For they do not discern the works (etc.): compare Isa 5:12. deeds ← *deed*.
Ps 28:6	בָּרוּךְ יְהוָה כִּי־שָׁמַע קוֹל תַּחֲנוּנָי׃	Blessed *is* the LORD, For he has heard my supplications uttered.	my supplications uttered ← *the voice of my supplications*.
Ps 28:7	יְהוָה	עֻזִּי וּמָגִנִּי בּוֹ בָּטַח לִבִּי וְנֶעְזָרְתִּי וַיַּעַלְז לִבִּי וּמִשִּׁירִי אֲהוֹדֶנּוּ׃	The LORD *is* my strength and my shield; My heart has put its trust in him. And I have been helped, So my heart rejoiced, And I will praise him with my song.	
Ps 28:8	יְהוָה עֻז־לָמוֹ וּמָעוֹז יְשׁוּעוֹת מְשִׁיחוֹ הוּא׃	The LORD *is* their strength, And the stronghold of salvation *is* his messiah.	their: regarded by LXX and many modern translations as a contraction for לְעַמּוֹ *his people's*, which is probably the sense anyway. salvation ← *salvations*, so perhaps *acts of salvation*.

Ps 28:9	הוֹשִׁיעָה | אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם׃	*Oh* save your people, And bless your inheritance, And be a shepherd to them and exalt them Age-abidingly.	
Ps 29:1	מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃	A Psalm of David. Ascribe *what is due* to the LORD, *You* mighty ones – Ascribe glory and strength to the LORD.	mighty ones ← *sons of the mighty / of powers*.
Ps 29:2	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃	Ascribe the glory of his name to the LORD; Worship the LORD in holy splendour.	holy splendour ← *splendour of holiness*, a Hebraic genitive.
Ps 29:3	קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם רַבִּים׃	The voice of the LORD *is* over the waters, The GOD of glory causes thunder; The LORD *is* over great waters.	
Ps 29:4	קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃	The voice of the LORD *is* with power; The voice of the LORD *is* with splendour.	
Ps 29:5	קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃	The voice of the LORD breaks cedars; Indeed the LORD shatters the cedars of Lebanon.	cedars ... cedars: otiose, but see Gen 12:5. Mitigated by the addition of *Lebanon*.
Ps 29:6	וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹן כְּמוֹ בֶן־רְאֵמִים׃	And he makes them leap like a calf – Lebanon and Sirion like the young of a buffalo.	Sirion: i.e. *Hermon*; see Deut 3:9. buffalo: see Ps 22:21.
Ps 29:7	קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃	The voice of the LORD cleaves apart *With* a fiery flame.	*With*: AV differs, omitting, making the words following the direct object. a fiery flame ← *a flame of fire*, a Hebraic genitive. [CB] interprets as *lightning*.
Ps 29:8	קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃	The voice of the LORD shakes the desert; The LORD shakes the desert of Kadesh.	desert ... desert: otiose, but see Gen 12:5. Mitigated by the addition of *Kadesh*.

Ps 29:9	קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת וַיְחֲשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃	The voice of the LORD causes hinds to calve And strips woodland bare. And in his temple, All of it speaks of glory.	All of it: AV differs *(every one)*.
Ps 29:10	יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃	The LORD abode the flood, And the LORD abides *as* age-abiding king.	
Ps 29:11	יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם׃	The LORD will give strength to his people; The LORD will bless his people with peace.	
Ps 30:1a	מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃	A Psalm. A song for the dedication of the house of David.	
Ps 30:1b	אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי׃	I will extol you, O LORD, For you have liberated me, And you have not given my enemies cause for joy over me.	
Ps 30:2	יְהוָה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי׃	O LORD my God, I cried out to you, And you restored me.	
Ps 30:3	יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי חִיִּיתַנִי מיורדי־**מִיָּרְדִי־בוֹר׃*	O LORD, you have brought my being up from the grave; You have preserved me alive From me going down *to* the pit.	me going down: the *ketiv* and *qeré* are (unusual) infinitives with a suffix. We do not see the *ketiv* as a participle, by analogy with Ps 38:20. being ← *soul*.
Ps 30:4	זַמְּרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃	Sing psalms to the LORD, *You* sanctified *ones* of his, And give thanks at holy remembrance of him.	holy remembrance of him ← *remembrance of his holiness*, a Hebraic genitive.

Ps 30:5	כִּי֮ רֶ֪גַע	בְּאַפּ֫וֹ חַיִּ֥ים בִּרְצוֹנ֑וֹ בָּ֝עֶ֗רֶב יָלִ֥ין בֶּֽכִי וְלַבֹּ֥קֶר רִנָּֽה׃	*For* although *there is* a moment in his anger, *There is* life in his good pleasure. In the evening, weeping is prevalent, But in the morning *there is* rejoicing.	is prevalent ← *lodges*.
Ps 30:6	וַ֭אֲנִי אָמַ֣רְתִּי בְשַׁלְוִ֑י בַּל־אֶ֝מּ֗וֹט לְעוֹלָֽם׃		And I have said in my prosperity, "I will never falter."	never ← *not for the age*.
Ps 30:7	יְ֭הוָה בִּרְצוֹנְךָ֣ הֶעֱמַ֣דְתָּה לְהַרְרִ֣י עֹ֑ז הִסְתַּ֥רְתָּ פָ֝נֶ֗יךָ הָיִ֥יתִי נִבְהָֽל׃		O LORD, in your goodwill You established my strong mountain, *But when* you hid your face, I was terrified.	my strong mountain: a similar grammatical construction in Ps 18:17 and Ps 9:2.
Ps 30:8	אֵלֶ֣יךָ יְהוָ֣ה אֶקְרָ֑א וְאֶל־אֲדֹנָ֖י אֶתְחַנָּֽן׃		O LORD, I call out to you, And *it is* with the LORD* *that* I plead.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 30:9	מַה־בֶּ֭צַע בְּדָמִ֑י בְּרִדְתִּ֖י אֶל־שָׁ֣חַת הֲיוֹדְךָ֣ עָפָ֑ר הֲיַגִּ֖יד אֲמִתֶּֽךָ׃		What profit *is there* in my blood If I go down into the pit? Does the dust give you thanks? Does it proclaim your truth?	
Ps 30:10	שְׁמַ֣ע־יְ֭הוָה וְחָנֵּ֑נִי יְ֝הוָ֗ה הֱיֵה־עֹזֵ֥ר לִֽי׃		Hear, O LORD, And have mercy on me. O LORD, be a helper to me.	
Ps 30:11	הָפַ֣כְתָּ מִסְפְּדִ֣י לְמָח֣וֹל לִ֑י פִּתַּ֥חְתָּ שַׂקִּ֝֗י וַתְּאַזְּרֵ֥נִי שִׂמְחָֽה׃		You have turned my mourning into dancing for me; You have untied my sackcloth And girded me *with* joy,	
Ps 30:12	לְ֭מַעַן	יְזַמֶּרְךָ֣ כָ֑בוֹד וְלֹ֥א יִדֹּ֝֗ם יְהוָ֣ה אֱלֹהַ֣י לְעוֹלָ֣ם אוֹדֶֽךָּ׃	So that *one* may sing psalms of glory to you And not be silent. O LORD my God, I will give you thanks age-abidingly.	*one* may sing psalms of glory: AV differs *(my glory may sing praise)*.

Ps 31:1a	לַמְנַצֵּחַ מִזְמ֥וֹר לְדָוִֽד׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 31:1b	בְּךָ֣ יְהוָ֣ה חָסִ֑יתִי אַל־אֵ֝בוֹשָׁ֗ה לְעוֹלָ֥ם בְּצִדְקָתְךָ֥ פַלְּטֵֽנִי׃	In you, O LORD, I have put my trust. Do not let me ever be ashamed; Deliver me in your righteousness.	ever ← *for the age, age-abidingly*.
Ps 31:2	הַטֵּ֣ה אֵלַ֣י	אָזְנְךָ֣ מְהֵרָ֣ה הַצִּ֣ילֵ֔נִי הֱיֵה־לִ֥י | לְצ֥וּר־מָע֗וֹז לְבֵ֥ית מְצוּדֹ֥ות לְהוֹשִׁיעֵֽנִי׃	Extend your ear to me; Rescue me speedily. Be a rock-*founded* stronghold to me – A fortified building to save me.	fortified building ← *house of strongholds*.
Ps 31:3	כִּי־סַלְעִ֣י וּמְצוּדָתִ֣י אָ֑תָּה וּלְמַ֥עַן שִׁמְךָ֥ תַּנְחֵ֝נִ֗י וּתְנַהֲלֵֽנִי׃	For you *are* my rock and my stronghold, So for your name's sake, Conduct me and lead me.	Conduct ... lead: the words used in Ps 23:3 and Ps 23:2 respectively.
Ps 31:4	תּוֹצִיאֵ֥נִי מֵ֝רֶ֗שֶׁת זוּ֥ טָ֥מְנוּ לִ֑י כִּֽי־אַ֝תָּ֗ה מָעוּזִּֽי׃	Extricate me from the net Which they have hidden for me, For you *are* my fortress.	
Ps 31:5	בְּיָדְךָ֣ אַפְקִ֣יד רוּחִ֑י פָּדִ֥יתָה אוֹתִ֥י יְ֝הוָ֗ה אֵ֣ל אֱמֶֽת׃	I commit my spirit into your hand. You have redeemed me, O LORD GOD of truth.	
Ps 31:6	שָׂנֵ֣אתִי הַשֹּׁמְרִ֣ים הַבְלֵי־שָׁ֑וְא וַ֝אֲנִ֗י אֶל־יְהוָ֥ה בָּטָֽחְתִּי׃	I have hated those who keep false idols, And I have trusted in the LORD.	
Ps 31:7	אָגִ֣ילָה וְאֶשְׂמְחָ֣ה בְּחַסְדֶּ֑ךָ אֲשֶׁ֥ר רָ֝אִ֗יתָ אֶת־עָנְיִ֥י יָדַ֥עְתָּ בְצָר֗וֹת נַפְשִֽׁי׃	I will rejoice and be happy in your kindness, In that you have looked at my affliction; You have known my inner self in adversities.	inner self ← *soul*.

Ps 31:8	וְלֹא הִסְגַּרְתַּנִי בְּיַד־אוֹיֵב הֶעֱמַדְתָּ בַמֶּרְחָב רַגְלָי:	And you have not consigned me to the hand of the enemy; You have stood my feet in a safe place.	safe ← *wide*, where one is not in a strait.
Ps 31:9	חָנֵּנִי יְהוָה כִּי צַר־לִי עָשְׁשָׁה בְכַעַס עֵינִי נַפְשִׁי וּבִטְנִי:	Have mercy on me, O LORD, For I am in straits; My eye is ravaged with grief, *As are* my mind and my body.	my mind and my body ← *my soul and my belly*, but we use the conventional English idiom.
Ps 31:10	כִּי כָלוּ בְיָגוֹן חַיַּי וּשְׁנוֹתַי בַּאֲנָחָה כָּשַׁל בַּעֲוֹנִי כֹחִי וַעֲצָמַי עָשֵׁשׁוּ:	For my life has been worn down with distress, And my years with sighing. My strength falters in my iniquity, And my bones have wasted away.	
Ps 31:11	מִכֹּל־צֹרְרַי הָיֵיתִי חֶרְפָּה וְלִשְׁכֵנַי | מְאֹד וּפַחַד לְמְיָדָעַי רֹאַי בַּחוּץ נָדְדוּ מִמֶּנִּי:	I have been a reproach to all my adversaries, And very much *so* to my neighbours, And frightening to my acquaintances. Those who saw me in the open Fled from me.	frightening to ← *fear to*. A subjective (he causes fear), not through him being a direct threat, but because they see the shocking state he is in.
Ps 31:12	נִשְׁכַּחְתִּי כְּמֵת מִלֵּב הָיִיתִי כִּכְלִי אֹבֵד:	I have been forgotten like *one* deceased – Out of mind. I have become like an article going to waste.	mind ← *heart*.
Ps 31:13	כִּי שָׁמַעְתִּי | דִּבַּת רַבִּים מָגוֹר מִסָּבִיב בְּהִוָּסְדָם יַחַד עָלַי לָקַחַת נַפְשִׁי זָמָמוּ:	For I have heard the slander of many; *There was* fear *all* round When they plotted together against me – *When* they contrived to take my life.	life ← *soul*.
Ps 31:14	וַאֲנִי | עָלֶיךָ בָטַחְתִּי יְהוָה אָמַרְתִּי אֱלֹהַי אָתָּה:	But I put my trust in you, O LORD; I have said, "You *are* my God."	

Ps 31:15	בְּיָדְךָ עִתֹּתָי הַצִּילֵנִי מִיַּד־אֹויְבַי וּמֵרֹדְפָי:	My times *are* in your hand. *Oh* rescue me from the hand of my enemies And those who pursue me.	
Ps 31:16	הָאִירָה פָנֶיךָ עַל־עַבְדֶּךָ הֹושִׁיעֵנִי בְחַסְדֶּךָ:	Shine your face on your servant; Save me in your kindness.	Shine your face on: i.e. *Be propitious to*.
Ps 31:17	יְהוָה אַל־אֵבוֹשָׁה כִּי קְרָאתִיךָ יֵבֹשׁוּ רְשָׁעִים יִדְמוּ לִשְׁאוֹל:	O LORD, do not let me be ashamed, For I have called *on* you. Let the wicked be ashamed; Let them be silent at the grave.	
Ps 31:18	תֵּאָלַמְנָה שִׂפְתֵי שָׁקֶר הַדֹּבְרוֹת עַל־צַדִּיק עָתָק בְּגַאֲוָה וָבוּז:	Let false-speaking lips be dumbfounded, Which speak insolently against the righteous In arrogance and in contempt.	
Ps 31:19	מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:	How great your goodness *is* Which you have hidden away For those who fear you, *Which* you have produced for those who trust in you In the presence of the sons of Adam!	
Ps 31:20	תַּסְתִּירֵם | בְּסֵתֶר פָּנֶיךָ מֵרֻכְסֵי אִישׁ תִּצְפְּנֵם בְּסֻכָּה מֵרִיב לְשֹׁנוֹת:	You will hide them in the secrecy of your face; You will conceal them in a booth from the brusque ways of man *And* from hostile talk.	hostile talk ← *striving of tongues*.
Ps 31:21	בָּרוּךְ יְהוָה כִּי הִפְלִיא חַסְדּוֹ לִי בְּעִיר מָצוֹר:	Blessed *be* the LORD, For he has shown his wonderful kindness to me In a fortified city.	fortified city ← *city of fortification*, a Hebraic genitive. Or *a city of siege*, so perhaps *under siege*.

Ps 31:22	וַאֲנִי ׀ אָמַ֥רְתִּי בְחָפְזִ֑י נִגְרַ֥זְתִּי ׀ מִנֶּ֗גֶד עֵ֫ינֶ֥יךָ אָ֭כֵן שָׁמַ֣עְתָּ ק֣וֹל תַּחֲנוּנַ֑י בְּשַׁוְּעִ֖י אֵלֶֽיךָ׃	But I said in my haste, “I have been cut off from the presence of your eyes.” Truly, you have heard my supplications uttered When I cried out to you.	my supplications uttered ← *the utterance of my supplications*.
Ps 31:23	אֱהֲב֣וּ אֶת־יְ֭הוָה כָּל־חֲסִידָ֑יו אֱמוּנִ֥ים נֹ֝צֵ֗ר יְהוָ֥ה וּמְשַׁלֵּ֥ם עַל־יֶ֥תֶר עֹשֵׂ֥ה גַֽאֲוָה׃	Love the LORD, all *you people* of his grace. The LORD is a guardian of the faithful, And an abundant retributer Of him *who* behaves proudly.	behaves proudly ← *does pride*.
Ps 31:24	חִזְק֣וּ וְיַאֲמֵ֣ץ לְבַבְכֶ֑ם כָּל־הַֽמְיַחֲלִ֥ים לַיהוָֽה׃	Be strong and may he encourage your heart, All *you* who are awaiting the LORD.	
Ps 32:1	לְדָוִ֗ד מַ֫שְׂכִּ֥יל אַשְׁרֵ֥י נְשׂוּי־פֶ֑שַׁע כְּס֖וּי חַטָּאָֽה׃	An Instructive Psalm of David. **Blessed *is* he whose transgression is forgiven** **– *Whose* sin *is* covered over.**	**Rom 4:7**. Instructive Psalm: AV differs, transliterating *(Maschil)*. whose transgression is forgiven ← *who (is) forgiven (regarding) transgression*. *Whose* sin *is* covered over ← *who (is) covered over (regarding) sin*.
Ps 32:2	אַשְׁרֵ֤י אָ֨דָם ׀ לֹ֣א יַחְשֹׁ֣ב יְהוָ֣ה ל֣וֹ עָ֑וֹן וְאֵ֖ין בְּרוּח֣וֹ רְמִיָּֽה׃	**Blessed *is* the man** **To whom the LORD will not impute iniquity** And in whose spirit *is* no deceit.	**Rom 4:8**.
Ps 32:3	כִּֽי־הֶחֱרַ֣שְׁתִּי בָלוּ֮ עֲצָמַ֪י בְּשַׁאֲגָתִ֫י כָּל־הַיּֽוֹם׃	When I was silent, My bones wasted away – When I roared all day *long*.	
Ps 32:4	כִּֽי ׀ יוֹמָם֮ וָלַ֪יְלָה֫ תִּכְבַּ֣ד עָלַ֣י יָדֶ֑ךָ נֶהְפַּ֖ךְ לְשַׁדִּ֣י בְּחַרְבֹנֵ֣י קָ֔יִץ סֶֽלָה׃	Because day and night your hand was heavy on me, My moisture turned into summer drought. Selah.	moisture: standing for *fervour, enthusiasm*.

Ps 32:5	חַטָּאתִי אוֹדִיעֲךָּ וַעֲוֹנִי לֹא־כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃	I acknowledge my sin to you, And I do not hide my iniquity. I have said, "I will make confession concerning my transgression to the LORD", And you have forgiven the iniquity of my sin. Selah.	
Ps 32:6	עַל־זֹאת יִתְפַּלֵּל כָּל־חָסִיד ׀ אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃	On account of this, every man of grace will pray to you At a time when *you* may be found. Surely in the flood of great waters, They will not *be able to* reach him.	when *you* may be found ← *of finding*.
Ps 32:7	אַתָּה ׀ סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃	You *are* my hiding place. You keep me from adversity; You surround me with shouts of deliverance. Selah.	
Ps 32:8	אַשְׂכִּילְךָ ׀ וְאוֹרְךָ בְּדֶרֶךְ־זוּ תֵלֵךְ אִיעָצָה עָלֶיךָ עֵינִי׃	"I will instruct you, And I will teach you the way by which you will go. I will counsel you *with* my eye.	
Ps 32:9	אַל־תִּהְיוּ ׀ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג־וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרַב אֵלֶיךָ׃	Do not be like the horse *or* like the mule, *Which can*not be made to understand, With a bit and bridle *as* *their* trappings to control *them*, *Otherwise they* will not come close to you."	
Ps 32:10	רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃	The wicked *will have* many pains, But *as for* him who trusts in the LORD, Kindness will surround him.	

Ps 32:11	שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל־יִשְׁרֵי־לֵב:	Be glad in the LORD and rejoice, *You* righteous, And shout for joy, All *you* upright in heart.	
Ps 33:1	רַנְּנוּ צַדִּיקִים בַּיהוָה לַיְשָׁרִים נָאוָה תְהִלָּה:	Shout for joy, *you* righteous because of the LORD; Praise is becoming to the upright.	*you* righteous because of the LORD: or, ≈ AV, *you righteous, because of the LORD*. (Note the comma.) So AV differs. Our translation suggests a divine source of righteousness.
Ps 33:2	הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ:	Give thanks to the LORD with the harp; Make psalm melody with the ten-stringed lute.	ten-stringed lute: AV differs, translating as two instruments.
Ps 33:3	שִׁירוּ־לוֹ שִׁיר חָדָשׁ הֵיטִיבוּ נַגֵּן בִּתְרוּעָה:	Sing a new song to him; Strike up skilfully with jubilation.	
Ps 33:4	כִּי־יָשָׁר דְּבַר־יְהוָה וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה:	For the word of the LORD *is* upright, And all his dealings *are performed* faithfully.	faithfully ← *in faithfulness*.
Ps 33:5	אֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מָלְאָה הָאָרֶץ:	He loves righteousness and justice; The earth is full of the LORD's kindness.	earth: or *land*.
Ps 33:6	בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:	**By the word of the LORD,** **The heavens were made,** And by the spirit of his mouth, All their array.	**Rev 14:7**.
Ps 33:7	כֹּנֵס כַּנֵּד מֵי הַיָּם נֹתֵן בְּאֹצָרוֹת תְּהוֹמוֹת:	He gathers up the waters of the sea into an accumulation; He puts the depths in treasuries.	an accumulation ← *the accumulation*. An unexpected definite article. See Gen 22:9.
Ps 33:8	יִירְאוּ מֵיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל:	Let all the earth fear the LORD; Let all the inhabitants of the world be afraid of him.	be afraid: less likely is *stand in awe* [BDB]; [AnLx]= *fear*, and a cognate word in Ps 34:4 requires *fear*.

Ps 33:9	כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד׃	For he spoke, and it came to pass; He commanded, and it stood *firm*.	
Ps 33:10	יְהוָה הֵפִיר עֲצַת־גּוֹיִם הֵנִיא מַחְשְׁבוֹת עַמִּים׃	The LORD frustrates the counsel of the nations; He thwarts the designs of the *various* peoples.	
Ps 33:11	עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר׃	The counsel of the LORD stands age-abidingly; The designs of his heart *are* from generation to generation.	
Ps 33:12	אַשְׁרֵי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו הָעָם | בָּחַר לְנַחֲלָה לוֹ׃	Blessed *is* the nation whose God *is* the LORD – The people whom he has chosen as his inheritance.	
Ps 33:13	מִשָּׁמַיִם הִבִּיט יְהוָה רָאָה אֶת־כָּל־בְּנֵי הָאָדָם׃	The LORD looks on from heaven; He sees all the sons of Adam.	
Ps 33:14	מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ אֶל כָּל־יֹשְׁבֵי הָאָרֶץ׃	From his place of residence he observes All the inhabitants of the earth	
Ps 33:15	הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם׃	– *That is* he who formed their hearts *all* together *And* who discerns all their works.	
Ps 33:16	אֵין־הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל גִּבּוֹר לֹא־יִנָּצֵל בְּרָב־כֹּחַ׃	No king *is* saved by greatness of military force; A warrior is not delivered by greatness of strength.	
Ps 33:17	שֶׁקֶר הַסּוּס לִתְשׁוּעָה וּבְרֹב חֵילוֹ לֹא יְמַלֵּט׃	A horse *is* a fallacious *means of* safety, And it does not provide deliverance by its great strength.	safety ← *salvation*.

Ps 33:18	הִנֵּה עֵין יְהוָה אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃	Behold, the eye of the LORD *is* on those who fear him – On those who are waiting for his kindness,	
Ps 33:19	לְהַצִּיל מִמָּוֶת נַפְשָׁם וּלְחַיּוֹתָם בָּרָעָב׃	For their own salvation from death And for their preservation in famine.	their *own* salvation ... their preservation ← *the saving of their souls ... their preserving*. Gerundial use of the infinitive (2x).
Ps 33:20	נַפְשֵׁנוּ חִכְּתָה לַיהוָה עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא׃	"Our being is waiting for the LORD; He *is* our help and our shield.	being ← *soul*.
Ps 33:21	כִּי־בוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ׃	For in him our heart rejoices, For we trust in his holy name.	his holy name ← *the name of his holiness*, a Hebraic genitive.
Ps 33:22	יְהִי־חַסְדְּךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ׃	O LORD, may your kindness be upon us, According to *how* we have waited for you."	*how*: not necessarily a matter of degree; one could supply *the fact that*.
Ps 34:1a	לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ׃	*A Psalm* of David when he changed his behaviour in the presence of Abimelech, so that he drove him out and he went *away*.	
Ps 34:1b	אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תְּהִלָּתוֹ בְּפִי׃	I will bless the LORD at all times; Praise of him *is* constantly in my mouth.	Praise of him ← *His praise*, an objective genitive (David praises him).
Ps 34:2	בַּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ׃	My being will be praised because of the LORD; The meek will hear *it* and rejoice.	being ← *soul*.
Ps 34:3	גַּדְּלוּ לַיהוָה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃	Extol the LORD with me, And let us exalt his name together.	
Ps 34:4	דָּרַשְׁתִּי אֶת־יְהוָה וְעָנָנִי וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי׃	When I sought the LORD, He answered me, And he delivered me from all my fears.	

Ps 34:5	הִבִּיטוּ אֵלָיו וְנָהָרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ׃	They looked to him and brightened up, And their faces were not ashamed.	
Ps 34:6	זֶה עָנִי קָרָא וַיהוָה שָׁמֵעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ׃	*There was* a certain poor *man* *Who* called *out*, And the LORD heard him And saved him from all his adversities.	
Ps 34:7	חֹנֶה מַלְאַךְ־יְהוָה סָבִיב לִירֵאָיו וַיְחַלְּצֵם׃	The angel of the LORD encamps around those who fear him, And he delivers them.	
Ps 34:8	טַעֲמוּ וּרְאוּ כִּי־טוֹב יְהוָה אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃	**Taste, and see that the LORD *is* good;** Happy *is* the man *who* trusts in him.	**1 Pet 2:3**.
Ps 34:9	יְרָאוּ אֶת־יְהוָה קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃	Fear the LORD, *you* holy *ones* of his, For those who fear him *have* no lack *of anything*.	
Ps 34:10	כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב׃	Lion cubs are reduced, And they hunger, But those who seek the LORD Will not suffer lack of any good *thing*.	any ← *every*.
Ps 34:11	לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאַת יְהוָה אֲלַמֶּדְכֶם׃	Come, *you* sons, and listen to me; I will teach you the fear of the LORD.	
Ps 34:12	מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב׃	**Who *is* the man who delights in life?** **– Who loves days so as to see good?**	**1 Pet 3:10**.
Ps 34:13	נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃	**Keep your tongue from evil** **And your lips from speaking deceit.**	**1 Pet 3:10**.
Ps 34:14	סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃	**Depart from evil** **And do good;** **Seek peace** **And pursue it.**	**1 Pet 3:11**.

Ps 34:15	עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:	**The eyes of the LORD *are directed* to the righteous,** **And his ears to their crying out.**	**1 Pet 3:12**.
Ps 34:16	פְּנֵי יְהוָה בְּעֹשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם:	**The face of the LORD *is* against those *who* do evil,** To cut off the memory of them from the earth.	**1 Pet 3:12**. earth: or *land*.
Ps 34:17	צָעֲקוּ וַיהוָה שָׁמֵעַ וּמִכָּל־צָרוֹתָם הִצִּילָם:	They call out, And the LORD hears, And he delivers them from all their adversities.	They: relate to those of Ps 34:15, because those of Ps 34:16 are not remembered.
Ps 34:18	קָרוֹב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ:	The LORD *is* near to the brokenhearted, And he saves those of contrite spirit.	
Ps 34:19	רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם יַצִּילֶנּוּ יְהוָה:	Many *are* the woes of the righteous *man*, But the LORD delivers him from all of them.	
Ps 34:20	שֹׁמֵר כָּל־עַצְמוֹתָיו אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה:	**He keeps all his bones;** **Not one of them becomes broken.**	**John 19:36**.
Ps 34:21	תְּמוֹתֵת רָשָׁע רָעָה וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ:	Evil will slay the wicked, And those *who* hate the righteous will be held guilty.	will be held guilty: AV differs *(shall be desolate)*, apparently taking the root as שָׁמֵם.
Ps 34:22	פּוֹדֶה יְהוָה נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ:	The LORD redeems the life of his servants, And none of those who trust in him Shall be held guilty.	life ← *soul*. Shall be held guilty: AV differs *(shall be desolate)*, as above.
Ps 35:1	לְדָוִד ׀ רִיבָה יְהוָה אֶת־יְרִיבַי לְחַם אֶת־לֹחֲמָי:	*A Psalm* of David. O LORD, contend with my adversaries; Do battle with those who do battle with me.	
Ps 35:2	הַחֲזֵק מָגֵן וְצִנָּה וְקוּמָה בְּעֶזְרָתִי:	Take hold of buckler and shield, And rise up to my assistance.	buckler and shield: see Jer 46:3.

Ps 35:3	וְהָרֵק חֲנִית וְסְגֹר לִקְרַאת רדְפָי אֱמֹר לְנַפְשִׁי יְשֻׁעָתֵךְ אָנִי׃	And draw out the spear, And close in on those who pursue me. Say to my being, “I *am* your salvation.”	[CB] lists this verse as one containing LORD*, a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32, but the verse does not contain either word. being ← *soul*.
Ps 35:4	יֵבֹשׁוּ וְיִכָּלְמוּ מְבַקְשֵׁי נַפְשִׁי יִסֹּגוּ אָחוֹר וְיַחְפְּרוּ חֹשְׁבֵי רָעָתִי׃	Let those who seek my life Be ashamed and suffer ignominy; Let those who devise my harm Be driven back and be disgraced.	life ← *soul*.
Ps 35:5	יִהְיוּ כְמֹץ לִפְנֵי־רוּחַ וּמַלְאַךְ יְהוָה דוֹחֶה׃	Let them be like chaff before the wind, With the angel of the LORD driving *them*.	
Ps 35:6	יְהִי־דַרְכָּם חֹשֶׁךְ וַחֲלַקְלַקּוֹת וּמַלְאַךְ יְהוָה רֹדְפָם׃	Let their way consist of darkness and slippery places, With the angel of the LORD pursuing them.	
Ps 35:7	כִּי־חִנָּם טָמְנוּ־לִי שַׁחַת רִשְׁתָּם חִנָּם חָפְרוּ לְנַפְשִׁי׃	For they secretly prepared without cause A pit *with* their net for me. Without cause they dug *it* for my life.	secretly prepared ← *hid*. life ← *soul*.
Ps 35:8	תְּבוֹאֵהוּ שׁוֹאָה לֹא־יֵדָע וְרִשְׁתּוֹ אֲשֶׁר־טָמַן תִּלְכְּדוֹ בְּשׁוֹאָה יִפָּל־בָּהּ׃	Let destruction come upon him, *Which* he will be unaware of, And let his net which he hid Catch him. Let him fall into it To *his* destruction.	
Ps 35:9	וְנַפְשִׁי תָּגִיל בַּיהוָה תָּשִׂישׂ בִּישׁוּעָתוֹ׃	Then my being will rejoice in the LORD; It will exult in his salvation.	being ← *soul*.

Ps 35:10	כָּל עַצְמוֹתַי	תֹּאמַרְנָה יְהוָה מִי כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ:	All my bones say, "O LORD, who *is* like you? – Delivering the afflicted From him *who is* stronger than he, And the afflicted and poor From him who exploits them."	exploits them ← *plunders him*, but when the victim has nothing worth taking, *exploits*.
Ps 35:11	יְקוּמוּן עֵדֵי חָמָס	אֲשֶׁר לֹא־יָדַעְתִּי יִשְׁאָלוּנִי:	False witnesses rise up And interrogate me *concerning things* Which I do not know about.	False ← *Violent*, but here in the sense of *doing violence to the law*.
Ps 35:12	יְשַׁלְּמוּנִי רָעָה תַּחַת טוֹבָה	שְׁכוֹל לְנַפְשִׁי:	They repay me evil for good, Leaving me destitute.	Leaving me destitute ← *(To) the destitution of my soul*.
Ps 35:13	וַאֲנִי	בַּחֲלוֹתָם לְבוּשִׁי שָׂק עִנֵּיתִי בַצּוֹם נַפְשִׁי וּתְפִלָּתִי עַל־חֵיקִי תָּשׁוּב:	Whilst I, when they were sick, *Wore* sackcloth *for* my clothing. I afflicted myself with fasting, But my prayer returned to my *own* bosom.	myself ← *my soul*. --- my prayer returned to my *own* bosom: i.e. *my prayer for others was to no avail, but it will benefit me instead*, but other explanations are possible; see the commentaries.
Ps 35:14	כְּרֵעַ־כְּאָח לִי	הִתְהַלָּכְתִּי כַּאֲבֶל־אֵם קֹדֵר שַׁחוֹתִי:	I conducted myself as *to* a friend *or* as *to* a brother of mine; I was downcast in melancholy, As one mourning for his mother.	
Ps 35:15	וּבְצַלְעִי	שָׂמְחוּ וְנֶאֱסָפוּ נֶאֱסְפוּ עָלַי נֵכִים וְלֹא יָדַעְתִּי קָרְעוּ וְלֹא־דָמּוּ:	When I keeled over, They rejoiced, And slanderers gathered themselves against me more and more. And I did not recognize *their accusations* *As* they tore *at me* without stopping,	slanderers: as [AnLx], from *smiters (with the tongue)*, which fits the context. [CB]= outcasts, as if from נָכָה, not נֵכָה.

Ps 35:16	בְּחַנְפֵי לַעֲגֵי מָעוֹג חָרֹק עָלַי שִׁנֵּימוֹ׃	With profane cake mockers, *Who* gnash their teeth at me *instead*.	cake mockers: an obscure expression, perhaps a play on words (*ayin-gimel* sound). It may refer to professional jesters who have turned their attention from “cake” to David. gnash: infinitive absolute in the role of a finite verb.
Ps 35:17	אֲדֹנָי כַּמָּה תִּרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃	O LORD*, how long will you look on? Rescue my life from their devastations; *Rescue* my most dear from the lion cubs.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. life ← *soul*. most dear: see Ps 22:20.
Ps 35:18	אוֹדְךָ בְּקָהָל רָב בְּעַם עָצוּם אֲהַלְלֶךָּ׃	I will give you thanks in a great convocation; I will praise you among a numerous people.	numerous: or *mighty*.
Ps 35:19	אַל־יִשְׂמְחוּ־לִי אֹיְבַי שֶׁקֶר שֹׂנְאַי חִנָּם יִקְרְצוּ־עָיִן׃	Do not let my enemies rejoice over me *on the basis of* falsehood, *Nor* let **those who hate me without cause** gloat *over me*.	**John 15:25**.
Ps 35:20	כִּי לֹא שָׁלוֹם יְדַבֵּרוּ וְעַל רִגְעֵי־אֶרֶץ דִּבְרֵי מִרְמוֹת יַחְשֹׁבוּן׃	For they do not speak peace, But they conceive deceitful words Against those *who are* quiet in the land.	deceitful words ← *words of deceit*, a Hebraic genitive.
Ps 35:21	וַיִּרְחִיבוּ עָלַי פִּיהֶם אָמְרוּ הֶאָח | הֶאָח רָאֲתָה עֵינֵינוּ׃	And they have railed at me; They have said, “Ha, ha! Our eye has seen *it*.”	railed ← *widened the mouth*. seen *it*: i.e. *seen what we wanted – David in a strait*.
Ps 35:22	רָאִיתָה יְהוָה אַל־תֶּחֱרַשׁ אֲדֹנָי אַל־תִּרְחַק מִמֶּנִּי׃	You have seen *it*, O LORD; Do not be silent. O LORD*, do not be far from me.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 35:23	הָעִירָה וְהָקִיצָה לְמִשְׁפָּטִי אֱלֹהַי וַאדֹנָי לְרִיבִי:	Rouse yourself And awaken to my case, O God of mine and my Lord – For my cause.	
Ps 35:24	שָׁפְטֵנִי כְצִדְקְךָ יְהוָה אֱלֹהָי וְאַל־יִשְׂמְחוּ־לִי:	Judge me according to your righteousness, O LORD my God, And do not let them rejoice over me.	
Ps 35:25	אַל־יֹאמְרוּ בְלִבָּם הֶאָח נַפְשֵׁנוּ אַל־יֹאמְרוּ בִּלַּעֲנֻהוּ:	Do not let them say in their heart, “Ha, *we have* our desire.” Do not let them say, “We have swallowed him up.”	desire ← *soul*.
Ps 35:26	יֵבֹשׁוּ וְיַחְפְּרוּ	יַחְדָּו שְׂמֵחֵי רָעָתִי יִלְבְּשׁוּ־בֹשֶׁת וּכְלִמָּה הַמַּגְדִּילִים עָלָי:	Let those who rejoice in me being harmed Be completely put to shame and disgraced. And let those who triumph over me Be clothed *in* shame and ignominy.	triumph ← *make great*.
Ps 35:27	יָרֹנּוּ וְיִשְׂמְחוּ חֲפֵצֵי צִדְקִי וְיֹאמְרוּ תָמִיד יִגְדַּל יְהוָה הֶחָפֵץ שְׁלוֹם עַבְדּוֹ:	Let those who delight in my justice Shout for joy and rejoice And continually say, “Let the LORD, who delights in his servant's peace, Be magnified.”	
Ps 35:28	וּלְשׁוֹנִי תֶּהְגֶּה צִדְקֶךָ כָּל־הַיּוֹם תְּהִלָּתֶךָ:	And my tongue will utter your righteousness *And* your praise, all day *long*.	
Ps 36:1a	לַמְנַצֵּחַ	לְעֶבֶד־יְהוָה לְדָוִד:	To the choirmaster.↑ *A Psalm* of David the servant of the LORD.	To the choirmaster: see Ps 4:1.

Ps 36:1b	נְאֻם־פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין־פַּחַד אֱלֹהִים לְנֶגֶד עֵינָיו׃	The transgressive speech of the wicked *man is*, **"In my heart *there is* no fear of God before his eyes."**	**Rom 3:18**. transgressive speech ← *speech of transgression*, a Hebraic genitive. In my heart ← *In the middle of my heart*.
Ps 36:2	כִּי־הֶחֱלִיק אֵלָיו בְּעֵינָיו לִמְצֹא עֲוֹנוֹ לִשְׂנֹא׃	For he flatters himself in his *own* sight, *Indifferent to* finding iniquity in himself – *Indifferent to* being hateful.	finding ... being hateful: gerundial use of the infinitives. AV differs *(be found to be hateful)*.
Ps 36:3	דִּבְרֵי־פִיו אָוֶן וּמִרְמָה חָדַל לְהַשְׂכִּיל לְהֵיטִיב׃	The words of his mouth *are* vanity and deceit. He has ceased acting wisely *And* doing what is good.	
Ps 36:4	אָוֶן	יַחְשֹׁב עַל־מִשְׁכָּבוֹ יִתְיַצֵּב עַל־דֶּרֶךְ לֹא־טוֹב רָע לֹא יִמְאָס׃	He devises vanity on his couch; He takes his stand on a way *that is* not good. He does not reject evil.	
Ps 36:5	יְהוָה בַּהַשָּׁמַיִם חַסְדֶּךָ אֱמוּנָתְךָ עַד־שְׁחָקִים׃	O LORD, your kindness *is* in heaven; Your faithfulness *reaches* to the skies.	
Ps 36:6	צִדְקָתְךָ	כְּהַרְרֵי־אֵל מִשְׁפָּטֶךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ יְהוָה׃	Your righteousness *is* like tremendous mountains; Your justice *is like* a great deep. O LORD, you save man and beast.	tremendous mountains ← *mountains of GOD*. An idiom for an extreme quality. See Gen 23:6, but the word for God there is different.
Ps 36:7	מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן׃	How precious your kindness *is*, *O* God, As the sons of Adam shelter in the shade of your wings.	As: wider use of the *vav*. shelter: or *trust*.
Ps 36:8	יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃	They will be satiated with the fat of your house, And you will give them drink With your pleasurable brook.	your pleasurable brook ← *brook of your pleasures*, a Hebraic genitive.

Ps 36:9	כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃	For the fountain of life *is* with you; In your light, we will see light.	
Ps 36:10	מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב׃	Continue your kindness With those who know you, And your righteousness With the upright in heart.	
Ps 36:11	אַל־תְּבוֹאֵנִי רֶגֶל גַּאֲוָה וְיַד־רְשָׁעִים אַל־תְּנִדֵנִי׃	Do not let a proud foot come upon me, And do not let the hand of the wicked drive me *off course*.	a proud foot ← *a foot of pride*, a Hebraic genitive.
Ps 36:12	שָׁם נָפְלוּ פֹּעֲלֵי אָוֶן דָּחֹוּ וְלֹא־יָכְלוּ קוּם׃	That *is* where perpetrators of iniquity have fallen; They have been thrust down, And they cannot get up.	
Ps 37:1	לְדָוִד | אַל־תִּתְחַר בַּמְּרֵעִים אַל־תְּקַנֵּא בְּעֹשֵׂי עַוְלָה׃	*A Psalm* of David. Do not be infuriated by evildoers; Do not be envious of perpetrators of injustice.	|| Prov 24:19.
Ps 37:2	כִּי כֶחָצִיר מְהֵרָה יִמָּלוּ וּכְיֶרֶק דֶּשֶׁא יִבּוֹלוּן׃	For they will quickly be cut down like wild herbage And will wither like green grass.	
Ps 37:3	בְּטַח בַּיהוָה וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃	Trust in the LORD and do good; Dwell *in* the land And feed *on* faithfulness.	feed *on* faithfulness: AV differs *(verily thou shalt be fed)*.
Ps 37:4	וְהִתְעַנַּג עַל־יְהוָה וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ׃	And delight in the LORD, And he will grant you the requests of your heart.	
Ps 37:5	גֹּל עַל־יְהוָה דַּרְכֶּךָ וּבְטַח עָלָיו וְהוּא יַעֲשֶׂה׃	Entrust your way to the LORD, And trust in him, And he will perform *it*.	Entrust ← *Roll*.

Ps 37:6	וְהוֹצִיא כָאוֹר צִדְקֶךָ וּמִשְׁפָּטֶךָ כַּצָּהֳרָיִם׃	And he will bring out your righteousness like light, And your justice like midday.	
Ps 37:7	דֹּם ׀ לַיהוָה וְהִתְחוֹלֵל לוֹ אַל־תִּתְחַר בְּמַצְלִיחַ דַּרְכּוֹ בְּאִישׁ עֹשֶׂה מְזִמּוֹת׃	Be still before the LORD, And wait for him. Do not be infuriated by him *who* makes his way a success – By a man *who* engages in intrigues.	
Ps 37:8	הֶרֶף מֵאַף וַעֲזֹב חֵמָה אַל־תִּתְחַר אַךְ־לְהָרֵעַ׃	Cease from anger And abandon fury; Do not be infuriated, *Which* just *leads* to acting wickedly.	
Ps 37:9	כִּי־מְרֵעִים יִכָּרֵתוּן וְקוֵי יְהוָה הֵמָּה יִירְשׁוּ־אָרֶץ׃	For those *who* act wickedly will be cut off, But those who await the LORD Will inherit the earth.	earth ← *land*.
Ps 37:10	וְעוֹד מְעַט וְאֵין רָשָׁע וְהִתְבּוֹנַנְתָּ עַל־מְקוֹמוֹ וְאֵינֶנּוּ׃	And *in* just a little while, *There will* not be *any* wicked. As soon as you have taken stock of his position, He *will* not *be there*.	As soon as: wide use of the *vav*.
Ps 37:11	וַעֲנָוִים יִירְשׁוּ־אָרֶץ וְהִתְעַנְּגוּ עַל־רֹב שָׁלוֹם׃	But **the meek shall inherit the earth** And delight in great peace.	**Matt 5:5**. earth: or *land*. great peace ← *greatness of peace*. A reverse Hebraic genitive; compare Dan 11:20.
Ps 37:12	זֹמֵם רָשָׁע לַצַּדִּיק וְחֹרֵק עָלָיו שִׁנָּיו׃	The wicked *man* schemes against the righteous *man* And gnashes his teeth at him.	
Ps 37:13	אֲדֹנָי יִשְׂחַק־לוֹ כִּי־רָאָה כִּי־יָבֹא יוֹמוֹ׃	The LORD* will laugh at him, For he has seen that his day will come.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 37:14	חֶרֶב ׀ פָּתְחוּ רְשָׁעִים וְדָרְכוּ קַשְׁתָּם לְהַפִּיל עָנִי וְאֶבְיוֹן לִטְבוֹחַ יִשְׁרֵי־דָרֶךְ׃	The wicked unsheathe a sword And draw their bow, In order to fell the poor and the needy, And to slaughter those of an upright way.	
Ps 37:15	חַרְבָּם תָּבוֹא בְלִבָּם וְקַשְׁתוֹתָם תִּשָּׁבַרְנָה׃	Their sword will go into their *own* heart, And their bows will be broken up.	
Ps 37:16	טוֹב־מְעַט לַצַּדִּיק מֵהֲמוֹן רְשָׁעִים רַבִּים׃	The little *that* the righteous *man has* *Is* better than the much of the many wicked.	
Ps 37:17	כִּי זְרוֹעוֹת רְשָׁעִים תִּשָּׁבַרְנָה וְסוֹמֵךְ צַדִּיקִים יְהוָה׃	For the arms of the wicked will be broken, But the LORD upholds the righteous.	arms: of the body (not weapons).
Ps 37:18	יוֹדֵעַ יְהוָה יְמֵי תְמִימִם וְנַחֲלָתָם לְעוֹלָם תִּהְיֶה׃	The LORD knows the days of those with integrity, Whose inheritance will be age-abiding.	
Ps 37:19	לֹא־יֵבֹשׁוּ בְּעֵת רָעָה וּבִימֵי רְעָבוֹן יִשְׂבָּעוּ׃	They shall not be ashamed at an evil time, And in days of famine, they will be satiated.	
Ps 37:20	כִּי רְשָׁעִים ׀ יֹאבֵדוּ וְאֹיְבֵי יְהוָה כִּיקַר כָּרִים כָּלוּ בֶּעָשָׁן כָּלוּ׃	For the wicked will perish, And the enemies of the LORD *are* like the prime *part* of fatted lambs. They will be consumed; In smoke they will be consumed.	
Ps 37:21	לֹוֶה רָשָׁע וְלֹא יְשַׁלֵּם וְצַדִּיק חוֹנֵן וְנוֹתֵן׃	The wicked *man* borrows and does not repay, But the righteous *man* shows compassion and gives.	repay ← *pay*. “Re-” often not expressed. See Ps 22:31.
Ps 37:22	כִּי מְבֹרָכָיו יִירְשׁוּ אָרֶץ וּמְקֻלָּלָיו יִכָּרֵתוּ׃	For those blessed by him will inherit the earth, But those cursed by him will be cut off.	earth: or *land*.

Ps 37:23	מֵיְהוָה מְצְעֲדֵי־גֶבֶר כּוֹנָנוּ וְדַרְכּוֹ יֶחְפָּץ׃	Man's steps are made firm by the LORD, And he delights in his way.	
Ps 37:24	כִּי־יִפֹּל לֹא־יוּטָל כִּי־יְהוָה סוֹמֵךְ יָדוֹ׃	If he falls, He will not be cast out, For the LORD supports his hand.	his hand: AV differs *(with his hand)*.
Ps 37:25	נַעַר	הָיִיתִי גַם־זָקַנְתִּי וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם׃	I was *once* a young man, But *now* I am old, And I have not seen a righteous *man* forsaken, Nor *seen* his seed seeking bread.	
Ps 37:26	כָּל־הַיּוֹם חוֹנֵן וּמַלְוֶה וְזַרְעוֹ לִבְרָכָה׃	He is compassionate and lends all day, And his seed *is* a blessing.	a blessing ← *for a blessing*. AV differs *(blessed)*.
Ps 37:27	סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם׃	Depart from evil and do good, And *so* dwell age-abidingly.	
Ps 37:28	כִּי יְהוָה	אֹהֵב מִשְׁפָּט וְלֹא־יַעֲזֹב אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמָרוּ וְזֶרַע רְשָׁעִים נִכְרָתָה׃	For the LORD loves justice, And he does not forsake those of his grace. They are kept safe age-abidingly, But the seed of the wicked is cut off.	
Ps 37:29	צַדִּיקִים יִירְשׁוּ־אָרֶץ וְיִשְׁכְּנוּ לָעַד עָלֶיהָ׃	The righteous will inherit the earth And will dwell on it perpetually.	earth: or *land*.
Ps 37:30	פִּי־צַדִּיק יֶהְגֶּה חָכְמָה וּלְשׁוֹנוֹ תְּדַבֵּר מִשְׁפָּט׃	The mouth of the righteous utters wisdom, And his tongue speaks justice.	
Ps 37:31	תּוֹרַת אֱלֹהָיו בִּלְבּוֹ לֹא תִמְעַד אֲשֻׁרָיו׃	The law of his God *is* in his heart; None of his steps stumbles.	
Ps 37:32	צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ׃	The wicked watches for the righteous And endeavours to kill him.	endeavours ← *seeks*.

Ps 37:33	יְהוָה לֹא־יַעַזְבֶנּוּ בְיָדוֹ וְלֹא יַרְשִׁיעֶנּוּ בְּהִשָּׁפְטוֹ׃	The LORD will not leave him in his hand, Nor will he condemn him when he is judged.	
Ps 37:34	קַוֵּה אֶל־יְהוָה	וּשְׁמֹר דַּרְכּוֹ וִירוֹמִמְךָ לָרֶשֶׁת אָרֶץ בְּהִכָּרֵת רְשָׁעִים תִּרְאֶה׃	Wait for the LORD, And guard his way, And he will exalt you in inheriting the earth. When the wicked are cut off, You will see *it*.	in inheriting: gerundial use of the infinitive. earth: or *land*.
Ps 37:35	רָאִיתִי רָשָׁע עָרִיץ וּמִתְעָרֶה כְּאֶזְרָח רַעֲנָן׃		I have seen a wicked, violent *man* Spreading himself like a luxuriant native tree.	
Ps 37:36	וַיַּעֲבֹר וְהִנֵּה אֵינֶנּוּ וָאֲבַקְשֵׁהוּ וְלֹא נִמְצָא׃		Then he passes away, And behold, he *is* not *there*, And *although* I *might* seek him, He is not *to be* found.	
Ps 37:37	שְׁמָר־תָּם וּרְאֵה יָשָׁר כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם׃		Maintain integrity And see to *being* upright, For the final state of man *is* peace.	*being* upright: we would prefer re-pointing to יֹשֶׁר, *uprightness*. integrity: AV differs, taking it adjectivally *(the perfect man)*.
Ps 37:38	וּפֹשְׁעִים נִשְׁמְדוּ יַחְדָּו אַחֲרִית רְשָׁעִים נִכְרָתָה׃		But transgressors will be completely destroyed; The final state of the wicked is *to be* cut off.	completely ← *altogether*.
Ps 37:39	וּתְשׁוּעַת צַדִּיקִים מֵיְהוָה מָעוּזָּם בְּעֵת צָרָה׃		But the salvation of the righteous *is* from the LORD; *He is* their stronghold in the time of tribulation.	

Ps 37:40	וַיְעֲזְרֵם יְהוָה וַיְפַלְּטֵם יְפַלְּטֵם מֵרְשָׁעִים וְיוֹשִׁיעֵם כִּי־חָסוּ בוֹ׃	And the LORD will help them and deliver them; He will deliver them from the wicked *ones* And save them, For they have trusted in him.	
Ps 38:1a	מִזְמוֹר לְדָוִד לְהַזְכִּיר׃	A Psalm of David to bring to remembrance.	
Ps 38:1b	יְהוָה אַל־בְּקֶצְפְּךָ תוֹכִיחֵנִי וּבַחֲמָתְךָ תְיַסְּרֵנִי׃	O LORD, do not rebuke me in your anger, Nor chasten me in your fury.	
Ps 38:2	כִּי־חִצֶּיךָ נָחֲתוּ בִּי וַתִּנְחַת עָלַי יָדֶךָ׃	For your arrows rain down on me, And your hand descends onto me.	
Ps 38:3	אֵין־מְתֹם בִּבְשָׂרִי מִפְּנֵי זַעְמֶךָ אֵין־שָׁלוֹם בַּעֲצָמַי מִפְּנֵי חַטָּאתִי׃	*There is* nothing unscathed in my flesh On account of your indignation; *There is* no peace in my bones On account of my sin.	peace: or, here, *comfort*.
Ps 38:4	כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃	For my iniquities extend beyond my head; They weigh down like a burden too heavy for me.	
Ps 38:5	הִבְאִישׁוּ נָמַקּוּ חַבּוּרֹתָי מִפְּנֵי אִוַּלְתִּי׃	My scars are loathsome; They are a flux because of my folly.	
Ps 38:6	נַעֲוֵיתִי שַׁחֹתִי עַד־מְאֹד כָּל־הַיּוֹם קֹדֵר הִלָּכְתִּי׃	I am buckled, I have been brought low in the extreme; I go mourning all day *long*.	
Ps 38:7	כִּי־כְסָלַי מָלְאוּ נִקְלֶה וְאֵין מְתֹם בִּבְשָׂרִי׃	For my loins are full of inflammation, And *there is* nothing unscathed in my flesh.	

Ps 38:8	נְפוּגֹותִי וְנִדְכֵּיתִי עַד־מְאֹד שָׁאַגְתִּי מִנַּהֲמַת לִבִּי׃	I have become languid, And I have been crushed in the extreme. I roar with the growling of my heart.	
Ps 38:9	אֲדֹנָי נֶגְדְּךָ כָל־תַּאֲוָתִי וְאַנְחָתִי מִמְּךָ לֹא־נִסְתָּרָה׃	O LORD*, all my yearning *is set* before you, And my sighing is not concealed from you.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 38:10	לִבִּי סְחַרְחַר עֲזָבַנִי כֹחִי וְאוֹר־עֵינַי גַּם־הֵם אֵין אִתִּי׃	My heart palpitates; My strength has deserted me, And the light of my eyes *is* not with me either.	
Ps 38:11	אֹהֲבַי ׀ וְרֵעַי מִנֶּגֶד נִגְעִי יַעֲמֹדוּ וְקֹרוֹבַי מֵרָחֹק עָמָדוּ׃	Those who love me, and my friends, stand back at my plight, And my acquaintances station themselves at a distance,	stand ... station themselves ← *stand ... stand*. Otiose, but see Gen 12:5.
Ps 38:12	וַיְנַקְשׁוּ ׀ מְבַקְשֵׁי נַפְשִׁי וְדֹרְשֵׁי רָעָתִי דִּבְּרוּ הַוּוֹת וּמִרְמֹות כָּל־הַיּוֹם יֶהְגּוּ׃	While those who seek my life lay snares, And those intent on harming me Speak pernicious things And contemplate deceitful plots all day *long*.	life ← *soul*.
Ps 38:13	וַאֲנִי כֶּחֵרֵשׁ לֹא אֶשְׁמָע וּכְאִלֵּם לֹא יִפְתַּח־פִּיו׃	But I, like a deaf *person*, do not hear *it*, And like a mute *person*, *Who* does not open his mouth.	
Ps 38:14	וָאֱהִי כָּאִישׁ אֲשֶׁר לֹא־שֹׁמֵעַ וְאֵין בְּפִיו תֹּוכָחֹות׃	And I was like a man who did not hear *it*, In whose mouth *were* no reproofs.	
Ps 38:15	כִּי־לְךָ יְהוָה הוֹחָלְתִּי אַתָּה תַּעֲנֶה אֲדֹנָי אֱלֹהָי׃	For I have waited for you, O LORD. You will answer, O LORD* my God.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 38:16	כִּי־אָמַרְתִּי פֶּן־יִשְׂמְחוּ־לִי בְּמוֹט רַגְלִי עָלַי הִגְדִּילוּ:	For I have said, "So that they do not rejoice over me, *Or* triumph over me when my foot falters."	
Ps 38:17	כִּי־אֲנִי לְצֶלַע נָכוֹן וּמַכְאוֹבִי נֶגְדִּי תָמִיד:	For I am on the point of keeling over, And my grief *is* in front of me all the time.	
Ps 38:18	כִּי־עֲוֹנִי אַגִּיד אֶדְאַג מֵחַטָּאתִי:	For I will confess my iniquity; I am anxious about my sin.	
Ps 38:19	וְאֹיְבַי חַיִּים עָצְמוּ וְרַבּוּ שׂנְאַי שָׁקֶר:	Meanwhile my enemies *are* alive *And* have become strong. And those who hate me on false grounds Have become numerous.	Meanwhile: wider use of the *vav*. on false grounds ← *a lie*.
Ps 38:20	וּמְשַׁלְּמֵי רָעָה תַּחַת טוֹבָה יְשִׂטְנוּנִי תַּחַת רדופי־**רָדְפִי־טוֹב:*	And those *who* requite evil instead of good Oppose me for my pursuit of good.	my pursuit: infinitives with a pronominal suffix. The *ketiv* has to be regarded as a variant form of the *qeré*.
Ps 38:21	אַל־תַּעַזְבֵנִי יְהוָה אֱלֹהַי אַל־תִּרְחַק מִמֶּנִּי:	Do not abandon me, O LORD; O God of mine, do not be far from me.	
Ps 38:22	חוּשָׁה לְעֶזְרָתִי אֲדֹנָי תְּשׁוּעָתִי:	Hasten to help me, O LORD* of my salvation.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 39:1a	לַמְנַצֵּחַ *לידיתון לִידוּתוּן מִזְמוֹר לְדָוִד:**	To the choirmaster – to {Q: Jeduthun} [K: Jedithun].↑ A Psalm of David.	To the choirmaster: see Ps 4:1. The *ketiv* / *qeré* issue is a *yod* / *vav* issue. The *qeré* agrees with all other occurrences except 1 Chr 16:38.

Ps 39:1b	אָמַ֥רְתִּי אֶשְׁמְרָ֣ה דְרָכַ֑י מֵֽחַטֹּ֥וא בִּלְשׁוֹנִ֑י אֶ֭שְׁמְרָה לְפִ֣י מַחְסֹ֑ום בְּעֹ֥ד רָ֝שָׁ֗ע לְנֶגְדִּֽי׃	I have resolved *that* I will keep my ways, Not sinning with my tongue; I will restrain my mouth *with* a muzzle As long as the wicked *one is* still before me.	resolved ← *said*. Not ← *From*, the linkage with the verb *to keep*.
Ps 39:2	נֶ֭אֱלַמְתִּי דוּמִיָּ֣ה הֶחֱשֵׁ֑יתִי מִט�ּ֥וֹב וּ֝כְאֵבִ֗י נֶעְכָּֽר׃	I was mute – *in* silence. I was quiet because of *my* good *situation*, Then sorrow came upon me.	sorrow came upon me ← *my pain became troublesome / became excited*.
Ps 39:3	חַם־לִבִּ֥י	בְקִרְבִּ֑י בַּ֝הֲגִיגִ֗י תִּבְעַר־אֵ֥שׁ דִּבַּ֑רְתִּי בִּלְשֹׁונִֽי׃	My heart was hot within me, A fire was burning in my contemplation; I spoke with my tongue.	
Ps 39:4	הוֹדִ֣יעֵ֭נִי יְהוָ֣ה	קִצִּ֑י וּמִדַּ֥ת יָ֝מַ֗י מַה־הִ֥יא אֵֽדְעָ֑ה מֶ֝֗ה־חָדֵ֥ל אָנִֽי׃	O LORD, make my end known to me, And what the measure of my days *is*, *So that* I may know how transient I *am*.	transient: [AnLx]= *ceasing to be*; [BDB]= *transient*.
Ps 39:5	הִנֵּ֣ה טְפָחֹ֣ות	נָ֭תַתָּה יָמַ֑י וְחֶלְדִּ֥י כְאַ֝יִן נֶגְדֶּ֗ךָ אַ֤ךְ כָּל־הֶ֥בֶל כָּל־אָ֗דָם נִצָּ֥ב סֶֽלָה׃	Look, you have appointed my days *to be as* handbreadths, And my lifespan *is* as nothing before you. Surely all mankind is appointed *to* nothing but vanity. Selah.	nothing but ← *all*. Compare Ps 138:2.
Ps 39:6	אַךְ־בְּצֶ֣לֶם	יִתְהַלֵּךְ־אִ֑ישׁ אַךְ־הֶ֥בֶל יֶהֱמָ֗יוּן יִ֭צְבֹּר וְלֹא־יֵדַ֣ע מִי־אֹסְפָֽם׃	Surely man walks around in a shadow; Surely *men* are in a commotion *in* vanity. He heaps *things* up But does not know who will collect them.	shadow: or *illusion*; perhaps even *delusion*.
Ps 39:7	וְעַתָּ֣ה מַה־קִּוִּ֣יתִי אֲדֹנָ֑י תֹּוחַלְתִּ֖י לְךָ֣ הִֽיא׃	And now, O LORD*, what have I hoped for? My hope *is pinned* on you.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 39:8	מִכָּל־פְּשָׁעַ֣י הַצִּילֵ֑נִי חֶרְפַּ֖ת נָבָ֣ל אַל־תְּשִׂימֵֽנִי׃	Deliver me from all my transgressions; Do not make me a fool's reproach.	

Ps 39:9	נֶאֱלַמְתִּי לֹא אֶפְתַּח־פִּי כִּי אַתָּה עָשִׂיתָ׃	I was silent; I did not open my mouth, For you acted.	For you acted: or *Which you made*.
Ps 39:10	הָסֵר מֵעָלַי נִגְעֶךָ מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי׃	*Do* stop dealing me blows, For I am consumed by the castigation of your hand.	*Do* stop dealing me blows ← *Remove your blow from me*. castigation ← *contention, strife*.
Ps 39:11	בְּתוֹכָחוֹת עַל־עָוֹן ׀ יִסַּרְתָּ אִישׁ וַתֶּמֶס כָּעָשׁ חֲמוּדוֹ אָךְ הֶבֶל כָּל־אָדָם סֶלָה׃	You chasten a man on account of iniquity with punishments, And you dissolve away his elegance like a moth. Surely all mankind *is* vanity. Selah.	punishments: or *admonishments*.
Ps 39:12	שִׁמְעָה־תְפִלָּתִי ׀ יְהוָה וְשַׁוְעָתִי ׀ הַאֲזִינָה׃ אֶל־דִּמְעָתִי אַל־תֶּחֱרַשׁ כִּי גֵר אָנֹכִי עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי׃	Hear my prayer, O LORD, And listen to my crying out. Do not be indifferent to my tears, **For I *am* a foreigner with you** – A *temporary* resident, like all my fathers.	**Heb 11:13**. indifferent ← *deaf*. tears ← *tear*.
Ps 39:13	הָשַׁע מִמֶּנִּי וְאַבְלִיגָה בְּטֶרֶם אֵלֵךְ וְאֵינֶנִּי׃	Allow me respite, And let me be cheerful, Before I go And *am* no *more*.	Allow me respite ← *Look away from me*.
Ps 40:1a	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 40:1b	קַוֹּה קִוִּיתִי יְהוָה וַיֵּט אֵלַי וַיִּשְׁמַע שַׁוְעָתִי׃	I fervently put hope *in* the LORD, And he turned to me And heard my crying out.	fervently put hope: infinitive absolute.
Ps 40:2	וַיַּעֲלֵנִי ׀ מִבּוֹר שָׁאוֹן מִטִּיט הַיָּוֵן וַיָּקֶם עַל־סֶלַע רַגְלַי כּוֹנֵן אֲשֻׁרָי׃	And he brought me up out of a deadly pit, Out of the miry mud, And he raised my feet onto a rock, *And* he directed my steps.	deadly ← *of destruction*. miry mud ← *mud of mire*, a Hebraic genitive.

Ps 40:3	וַיִּתֵּן בְּפִי ׀ שִׁיר חָדָשׁ תְּהִלָּה לֵאלֹהֵינוּ יִרְאוּ רַבִּים וְיִירָאוּ ׀ וְיִבְטְחוּ בַּיהוָה׃	And he put a new song in my mouth – A psalm to our God. Many will see and fear And trust in the LORD.	
Ps 40:4	אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־שָׂם יְהוָה מִבְטַחוֹ ׀ וְלֹא־פָנָה אֶל־רְהָבִים וְשָׂטֵי כָזָב׃	Happy *is* the man Who has made the LORD *the object of* his trust And *who* has not turned to the insolent, Nor *to* those *who* turn aside *to* dishonesty.	Nor: negatory use of the *vav*, as in Deut 33:6.
Ps 40:5	רַבּוֹת עָשִׂיתָ ׀ אַתָּה ׀ יְהוָה אֱלֹהַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין ׀ עֵרֶךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃	O LORD my God, Your wondrous *works* *which* you have performed *Are* many, And your thoughts to us *are* beyond compare. I will announce *them* and speak *of them*, *Although* they are too great to relate.	beyond compare ← *(there is) no comparing with you / valuing to you*.
Ps 40:6	זֶבַח וּמִנְחָה ׀ לֹא־חָפַצְתָּ אָזְנַיִם כָּרִיתָ לִי עוֹלָה וַחֲטָאָה לֹא שָׁאָלְתָּ׃	**You do not desire sacrifice or offering; You have opened my ears. You have not asked for burnt offering or sin-offering.**	**Heb 10:5, Heb 10:6, Heb 10:8**. opened ← *dug*.
Ps 40:7	אָז אָמַרְתִּי הִנֵּה־בָאתִי בִּמְגִלַּת־סֵפֶר כָּתוּב עָלָי׃	**Then I said, “Behold, I have come. In the scroll of the book *it stands* written concerning me:**	**Heb 10:7, Heb 10:9**.
Ps 40:8	לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃	**‘I delight to do your will, O God of mine,** And your law *is* in my inner parts.’ ”	**Heb 10:9**.
Ps 40:9	בִּשַּׂרְתִּי צֶדֶק ׀ בְּקָהָל רָב הִנֵּה שְׂפָתַי לֹא אֶכְלָא יְהוָה אַתָּה יָדָעְתָּ׃	I have brought good tidings of righteousness, In a great convocation; Look, I have not held my lips back. O LORD, you know.	

Ps 40:10	צִדְקָתְךָ֣ לֹא־כִ֭סִּיתִי | בְּתֹ֣וךְ לִבִּ֑י אֱמוּנָתְךָ֥ וּתְשׁוּעָתְךָ֗ אָ֭מָרְתִּי לֹא־כִחַ֣דְתִּי חַסְדְּךָ֥ וַ֝אֲמִתְּךָ֗ לְקָהָ֥ל רָֽב׃	I have not concealed your righteousness inside my heart, I have spoken *of* your faithfulness and your salvation; I have not hidden away your kindness or your truth From a great convocation.	
Ps 40:11	אַתָּ֤ה יְ֭הוָה לֹא־תִכְלָ֣א רַחֲמֶ֑יךָ מִמֶּ֥נִּי חַסְדְּךָ֥ וַ֝אֲמִתְּךָ֗ תָּמִ֣יד יִצְּרֻ֣נִי׃	O LORD, you do not hold back your mercies from me; Your kindness and your truth always guard me.	
Ps 40:12	כִּֽי־אָפְפ֣וּ עָ֭לַי | רָעֹ֣ות עַד־אֵ֑ין מִסְפָּ֥ר הִשִּׂיגֻ֝נִ֗י עֲוֹנֹתַ֥י וְלֹא־יָכֹ֑לְתִּי לִרְאֹ֥ות עָצְמ֖וּ מִשַּׂעֲרֹ֣ות רֹאשִׁ֑י וְלִבִּ֥י עֲזָבָֽנִי׃	For innumerable evils have surrounded me. My iniquities have caught up with me, So that I am unable to see. They are more numerous than the hairs of my head, And my heart has deserted me.	
Ps 40:13	רְצֵ֣ה יְ֭הוָה לְהַצִּילֵ֑נִי יְהוָ֥ה לְעֶזְרָתִ֖י חוּשָֽׁה׃	Be willing, O LORD, to deliver me; O LORD, hasten to my assistance.	|| Ps 70:1.
Ps 40:14	יֵבֹ֣שׁוּ וְיַחְפְּר֣וּ | יַ֭חַד מְבַקְשֵׁ֣י נַפְשִׁ֑י לִסְפּוֹתָ֥הּ יִסֹּ֖גוּ אָח֣וֹר וְיִכָּלְמ֣וּ חֲפֵצֵ֣י רָעָתִֽי׃	May those who seek to destroy my life Be completely ashamed and disgraced. May those who delight in my harm Be driven back And be made ignominious.	|| Ps 70:2. to destroy my life ← *my soul, to destroy it*.
Ps 40:15	יָשֹׁ֣מּוּ עַל־עֵ֭קֶב בָּשְׁתָּ֑ם הָ֝אֹמְרִ֗ים לִ֣י הֶאָ֣ח | הֶאָ֣ח׃	May those who say to me, “Ha, ha” Be devastated on account of their shame.	|| Ps 70:3.

Ps 40:16	יָשִׂישׂוּ וְיִשְׂמְחוּ ׀ בְּךָ כָּל־מְבַקְשֶׁיךָ יֹאמְרוּ תָמִיד יִגְדַּל יְהוָה אֹהֲבֵי תְשׁוּעָתֶךָ׃	May all those who seek you exult And rejoice in you. May those who love your salvation always say, "Let the LORD be magnified."	|| Ps 70:4.
Ps 40:17	וַאֲנִי ׀ עָנִי וְאֶבְיוֹן אֲדֹנָי יַחֲשָׁב לִי עֶזְרָתִי וּמְפַלְטִי אַתָּה אֱלֹהַי אַל־תְּאַחַר׃	But I am poor and needy, *Yet* the LORD* considers me. You *are* my helper and my deliverer. O God of mine, do not delay.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. || Ps 70:5.
Ps 41:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 41:1b	אַשְׁרֵי מַשְׂכִּיל אֶל־דָּל בְּיוֹם רָעָה יְמַלְּטֵהוּ יְהוָה׃	Happy *is* he *who* attends to the poor; On the evil day, The LORD will deliver him.	evil day ← *day of evil*, a Hebraic genitive.
Ps 41:2	יְהוָה ׀ יִשְׁמְרֵהוּ וְיְחַיֵּהוּ יאשר **וְאֻשַּׁר בָּאָרֶץ* וְאַל־תִּתְּנֵהוּ בְּנֶפֶשׁ אֹיְבָיו׃	The LORD will protect him And preserve him alive. {Q: And he} [K: He] will be pronounced happy on the earth, And you will not deliver him to the will of his enemies.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. will ← *soul*.
Ps 41:3	יְהוָה יִסְעָדֶנּוּ עַל־עֶרֶשׂ דְּוַי כָּל־מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ׃	The LORD will support him on *his* sickbed; You will overturn all *causes of* him being bedridden in his illness.	him being bedridden ← *his couch*.
Ps 41:4	אֲנִי־אָמַרְתִּי יְהוָה חָנֵּנִי רְפָאָה נַפְשִׁי כִּי־חָטָאתִי לָךְ׃	I have said, "O LORD have mercy on me; Heal me inwardly, For I have sinned against you."	inwardly ← *my soul*.
Ps 41:5	אוֹיְבַי יֹאמְרוּ רַע לִי מָתַי יָמוּת וְאָבַד שְׁמוֹ׃	My enemies speak an evil *thing* of me: "When will he die, And his name perish?"	

Ps 41:6	וְאִם־בָּא לִרְאוֹת | שָׁוְא יְדַבֵּר לִבּוֹ יִקְבָּץ־אָוֶן לוֹ יֵצֵא לַחוּץ יְדַבֵּר׃	And if *anyone* comes to see *what* false thing he *can* say, His heart accumulates iniquity; He goes out into the open *And* says *it*.	accumulates ← *gathers to itself*.
Ps 41:7	יַחַד עָלַי יִתְלַחֲשׁוּ כָּל־שֹׂנְאָי עָלַי | יַחְשְׁבוּ רָעָה לִי׃	All those who hate me Whisper among themselves against me; They conceive evil for me.	among themselves ← *together*.
Ps 41:8	דְּבַר־בְּלִיַּעַל יָצוּק בּוֹ וַאֲשֶׁר שָׁכַב לֹא־יוֹסִיף לָקוּם׃	A mischievous deed has taken shape in their *plan*, Whereby, "When he lies down, He will not rise again."	taken shape ← *been cast*. in their *plan* ← *in it*. AV differs somewhat.
Ps 41:9	גַּם־אִישׁ שְׁלוֹמִי | אֲשֶׁר־בָּטַחְתִּי בּוֹ אוֹכֵל לַחְמִי הִגְדִּיל עָלַי עָקֵב׃	Even a man at peace with me, In whom I trusted **– *One who* partook of my bread –** **Has lifted up his heel against me.**	**John 13:18**. lifted up ← *made great*.
Ps 41:10	וְאַתָּה יְהוָה חָנֵּנִי וַהֲקִימֵנִי וַאֲשַׁלְּמָה לָהֶם׃	But you, O LORD, have mercy on me, And raise me up, So that I *can* repay them.	So that: purposive use of the *vav*.
Ps 41:11	בְּזֹאת יָדַעְתִּי כִּי־חָפַצְתָּ בִּי כִּי לֹא־יָרִיעַ אֹיְבִי עָלָי׃	By this I know that you have pleasure in me: My enemy will not gloat over me.	
Ps 41:12	וַאֲנִי בְּתֻמִּי תָּמַכְתָּ בִּי וַתַּצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם׃	As for me, you take hold of me in my integrity, And you place me before yourself age-abidingly.	
Ps 41:13	בָּרוּךְ יְהוָה | אֱלֹהֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד הָעוֹלָם אָמֵן | וְאָמֵן׃	Blessed *be* the LORD God of Israel From age to age. Amen and amen.	

Ps 42:1a	לַמְנַצֵּחַ מַשְׂכִּיל לִבְנֵי־קֹרַח׃	To the choirmaster.↑ For the sons of Korah, an Instructive Psalm.	To the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 42:1b	כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם כֵּן נַפְשִׁי תַּעֲרֹג אֵלֶיךָ אֱלֹהִים׃	As a roebuck longs for brooks of water, So my being longs for you, *O* God.	being ← *soul*. longs for: the Greek ὀρέγω, with the same meaning (1 Tim 3:1, Heb 11:16), sounds similar.
Ps 42:2	צָמְאָה נַפְשִׁי	לֵאלֹהִים׀ לְאֵל חָי מָתַי אָבוֹא וְאֵרָאֶה פְּנֵי אֱלֹהִים׃	My being thirsts for God – For the living GOD. When will I come And {P: see the face of} [M: appear before] God?	An amendment by the Sopherim, as in Ex 23:15. P= וְאֵרָאֶה. AV differs. being ← *soul*.
Ps 42:3	הָיְתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹהֶיךָ׃	A tear was my daily and nightly bread When *they* said to me all day, “Where *is* your God?”	
Ps 42:4	אֵלֶּה אֶזְכְּרָה	וְאֶשְׁפְּכָה עָלַי	נַפְשִׁי כִּי אֶעֱבֹר | בַּסָּךְ אֲדַדֵּם עַד־בֵּית אֱלֹהִים בְּקוֹל־רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג׃	I will remember these *things*, And I will pour out my soul over myself, For I will pass through the crowd; I will proceed softly with them to the house of God With a joyful voice and thanksgiving, *As* a multitude celebrates a festival.	
Ps 42:5	מַה־תִּשְׁתּוֹחֲחִי	נַפְשִׁי׀ וַתֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ יְשׁוּעוֹת פָּנָיו׃	How you have been brought low, my spirit, And have agitated me! Await God, For I will still praise him, *For his acts of* salvation *performed* in his *own* presence.	spirit ← *soul*. Await: a feminine imperative, the implied subject being *soul*, i.e. the person's feelings or spirit. salvation *performed* in his *own* presence ← *salvation of his face / presence*.

Ps 42:6	אֱלֹהַי עָלַי נַפְשִׁי תִּשְׁתּוֹחָח עַל־כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן וְחֶרְמוֹנִים מֵהַר מִצְעָר:	O God of mine, my spirit has been brought down low on me, So I will remember you from the land of Jordan, And the Hermons, from Mount Mizar.	spirit ← *soul*. Hermons: the two peaks [CB].
Ps 42:7	תְּהוֹם־אֶל־תְּהוֹם קוֹרֵא לְקוֹל צִנּוֹרֶיךָ כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ עָלַי עָבָרוּ:	The deep calls to the deep At the call of your water-surges; All your breakers and waves have passed over me.	
Ps 42:8	יוֹמָם | יְצַוֶּה יְהוָה | חַסְדּוֹ וּבַלַּיְלָה *שירה שִׁירוֹ עִמִּי תְּפִלָּה לְאֵל** חַיָּי:	By day the LORD will command his kindness, And by night {K: a song} [Q: his song] *is* with me – A prayer to the GOD of my life.	
Ps 42:9	אוֹמְרָה | לְאֵל סַלְעִי לָמָּה שְׁכַחְתָּנִי לָמָּה־קֹדֵר אֵלֵךְ בְּלַחַץ אוֹיֵב:	Let me say to GOD, my rock, "Why have you forgotten me? Why should I go *about* melancholically, In the oppression of the enemy?"	
Ps 42:10	בְּרֶצַח | בְּעַצְמוֹתַי חֵרְפוּנִי צוֹרְרָי בְּאָמְרָם אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹהֶיךָ:	My adversaries reproach me with the crushing of my bones, As they say to me all day *long*, "Where *is* your God?"	crushing: AV differs *(sword)*.
Ps 42:11	מַה־תִּשְׁתּוֹחֲחִי | נַפְשִׁי וּמַה־תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי:	How you have been brought low, my spirit, And how you have agitated me! Await God, For I will still praise him, *For* the acts of salvation before me, And *for being* my God.	spirit ← *soul*. Await: see Ps 42:5. salvation before me: a similar construction in Ps 42:5, but here with a first person suffix. AV differs ↴

Ps 43:1	שָׁפְטֵנִי אֱלֹהִים | וְרִיבָה רִיבִי מִגּוֹי לֹא־חָסִיד מֵאִישׁ־מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃	Judge me, *O* God, And defend my case against a graceless people. Deliver me from the deceitful and unjust man.	↳ somewhat *(health of my countenance)*. deceitful and unjust man ← *man of deceit and injustice*, a Hebraic genitive.
Ps 43:2	כִּי־אַתָּה | אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה־קֹדֵר אֶתְהַלֵּךְ בִּלַחַץ אוֹיֵב׃	But you, *O* God, *who are* my stronghold, Why are you averse to me? Why do I go about dejectedly In the oppression of the enemy?	
Ps 43:3	שְׁלַח־אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל־הַר־קָדְשְׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ׃	Send your light and your truth. They will lead me; Let them bring me to your holy mountain And to your dwelling places,	your holy mountain ← *the mountain of your holiness*, a Hebraic genitive.
Ps 43:4	וְאָבוֹאָה | אֶל־מִזְבַּח אֱלֹהִים אֶל־אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃	And I will go to the altar of God – To the GOD of my joyous happiness. And I will praise you with the harp, *O* God my God.	my joyous happiness ← *the happiness of my joy*, a Hebraic genitive.
Ps 43:5	מַה־תִּשְׁתּוֹחֲחִי | נַפְשִׁי וּמַה־תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃	How you have been brought low, my spirit. And have agitated me! Await God, For I will still praise him, For the acts of salvation before me And *for being* my God.	spirit ← *soul*. salvation before me: as in Ps 42:11, including how AV differs.
Ps 44:1a	לַמְנַצֵּחַ לִבְנֵי־קֹרַח מַשְׂכִּיל׃	To the choirmaster.↑ For the sons of Korah, an Instructive Psalm.	To the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 44:1b	אֱלֹהִים | בְּאָזְנֵינוּ שָׁמַעְנוּ אֲבוֹתֵינוּ סִפְּרוּ־לָנוּ פֹּעַל פָּעַלְתָּ בִּימֵיהֶם בִּימֵי קֶדֶם׃	*O* God, we have heard with our ears – Our fathers told us – *Of* the work you performed In days of old.	

Ps 44:2	אַתָּה ׀ יָדְךָ֣ גוֹיִם הוֹרַ֭שְׁתָּ וַתִּטָּעֵ֣ם תָּרַ֣ע לְאֻמִּ֑ים וַתְּשַׁלְּחֵֽם׃	You disinherited nations *with* your hand And planted them. You did harm to *various* peoples And cast them *out*.	planted them: i.e. *settled the fathers in the land*. On the liberal use of the third person pronouns (*he, him, his*), see the note to Gen 41:13.
Ps 44:3	כִּ֤י לֹא֮ בְּחַרְבָּ֪ם יָ֫רְשׁוּ אָ֥רֶץ וּזְרוֹעָ֑ם לֹא־הוֹשִׁ֥יעָה לָ֝מוֹ כִּֽי־יְמִינְךָ֤ וּזְרוֹעֲךָ֨ וְאוֹר פָּנֶ֗יךָ כִּ֣י רִצִּיתָֽם׃	For they did not take possession of the land by their sword, Nor did their *own* arm save them. Rather, your right *hand* *did*, And your arm, And the light of your presence, For you had pleasure in them.	presence: or *face*.
Ps 44:4	אַתָּה־הוּא֮ מַלְכִּ֪י אֱ֫לֹהִ֥ים צַ֝֗וֵּה יְשׁוּעֹ֥ות יַעֲקֹֽב׃	You *are* my king, *O* God; Command the salvations of Jacob.	
Ps 44:5	בְּךָ֤ צָרֵ֨ינוּ נְנַגֵּ֑חַ בְּשִׁמְךָ֥ נָ֝בוּס קָמֵֽינוּ׃	Through you we will butt our adversaries; Through your name, we will trample down Those who rise up against us.	
Ps 44:6	כִּ֤י לֹ֨א בְקַשְׁתִּ֪י אֶבְטָ֡ח וְ֭חַרְבִּי לֹ֣א תוֹשִׁיעֵֽנִי׃	For I do not put trust in my bow, And my sword will not save me.	
Ps 44:7	כִּֽי־הוֹשַׁעְתָּ֣נוּ מִצָּרֵ֑ינוּ וּמְשַׂנְאֵ֥ינוּ הֱבִישׁ֝וֹתָֽ׃	For you have saved us from our adversaries And have put those who hate us to shame.	
Ps 44:8	בֵּאלֹהִ֥ים הִלַּ֨לְנוּ כָל־הַיּ֗וֹם וְשִׁמְךָ֣ ׀ לְעוֹלָ֣ם נוֹדֶ֑ה סֶּֽלָה׃	We have praised God throughout the day, And we will be thankful to your name age-abidingly. Selah.	throughout ← *all*.
Ps 44:9	אַף־זָנַחְתָּ֥ וַתַּכְלִימֵ֑נוּ וְלֹא־תֵצֵ֥א בְצִבְאוֹתֵֽינוּ׃	But you are averse *to* *us*, And you have put us to shame, And you do not go out in our armies.	But: the usual meaning of this conjunction is *also, moreover, indeed*, but [BDB] also gives *but*.

Ps 44:10	תְּשִׁיבֵנוּ אָחוֹר מִנִּי־צָר וּמְשַׂנְאֵינוּ שָׁסוּ לָמוֹ׃	You drive us back from the adversary, And those who hate us Plunder away.	Plunder away ← *Plunder for themselves*.
Ps 44:11	תִּתְּנֵנוּ כְּצֹאן מַאֲכָל וּבַגּוֹיִם זֵרִיתָנוּ׃	You make us like sheep for food, And you have scattered us among the Gentiles.	
Ps 44:12	תִּמְכֹּר־עַמְּךָ בְלֹא־הוֹן וְלֹא־רַבִּיתָ בִּמְחִירֵיהֶם׃	You have sold your people at no value, And you did not bid up their price.	
Ps 44:13	תְּשִׂימֵנוּ חֶרְפָּה לִשְׁכֵנֵינוּ לַעַג וָקֶלֶס לִסְבִיבוֹתֵינוּ׃	You make us a reproach to our neighbours – A mockery and derision to *those* round about us.	
Ps 44:14	תְּשִׂימֵנוּ מָשָׁל בַּגּוֹיִם מְנוֹד־רֹאשׁ בַּל־אֻמִּים׃	You make us a byword among the Gentiles – A shaking of the head among the *various* peoples.	among the *various* peoples: we discard the *maqqef*.
Ps 44:15	כָּל־הַיּוֹם כְּלִמָּתִי נֶגְדִּי וּבֹשֶׁת פָּנַי כִּסָּתְנִי׃	All day *long* my ignominy *is* before me, And the shame of my face covers me	
Ps 44:16	מִקּוֹל מְחָרֵף וּמְגַדֵּף מִפְּנֵי אוֹיֵב וּמִתְנַקֵּם׃	At the sound of the reproacher and the reviler – At the presence of the enemy and the avenger.	sound ← *voice*.
Ps 44:17	כָּל־זֹאת בָּאַתְנוּ וְלֹא שְׁכַחֲנוּךָ וְלֹא־שִׁקַּרְנוּ בִּבְרִיתֶךָ׃	All this has come upon us, But we have not forgotten you, And we have not violated your covenant.	
Ps 44:18	לֹא־נָסוֹג אָחוֹר לִבֵּנוּ וַתֵּט אֲשֻׁרֵינוּ מִנִּי אָרְחֶךָ׃	Our heart has not withdrawn, Nor do our steps deviate from your path,	withdrawn ← *slidden back*. do our steps deviate: the verb is singular; the noun is written as plural, though the pronunciation (singular vs. plural) may not differ.

Ps 44:19	כִּי דִכִּיתָנוּ בִּמְקוֹם תַּנִּים וַתְּכַס עָלֵינוּ בְּצַלְמָוֶת:	Although you have crushed us in a place of jackals, And you have covered us with a shadow of death.	
Ps 44:20	אִם־שָׁכַחְנוּ שֵׁם אֱלֹהֵינוּ וַנִּפְרֹשׂ כַּפֵּינוּ לְאֵל זָר:	If we have forgotten the name of our God Or spread our hands to a strange GOD,	
Ps 44:21	הֲלֹא אֱלֹהִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב:	Will not God search this out? For he knows the hidden things of the heart.	
Ps 44:22	כִּי־עָלֶיךָ הֹרַגְנוּ כָל־הַיּוֹם נֶחְשַׁבְנוּ כְּצֹאן טִבְחָה:	**Indeed for your sake we are killed all day *long*;** **We are considered as sheep for slaughter.**	**Rom 8:36**.
Ps 44:23	עוּרָה	לָמָּה תִישַׁן | אֲדֹנָי הָקִיצָה אַל־תִּזְנַח לָנֶצַח:	Awake; why do you sleep, O LORD*? Arise; do not be averse for all time.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 44:24	לָמָּה־פָנֶיךָ תַסְתִּיר תִּשְׁכַּח עָנְיֵנוּ וְלַחֲצֵנוּ:	Why do you hide your face And forget our affliction and our oppression?	our oppression: an objective genitive (they oppress us).
Ps 44:25	כִּי שַׁחָה לֶעָפָר נַפְשֵׁנוּ דָּבְקָה לָאָרֶץ בִּטְנֵנוּ:	For our spirit is sinking into the dust; Our belly is stuck to the earth.	spirit ← *soul*.
Ps 44:26	קוּמָה עֶזְרָתָה לָּנוּ וּפְדֵנוּ לְמַעַן חַסְדֶּךָ:	Arise *and be* our help, And redeem us For your kindness' sake.	
Ps 45:1a	לַמְנַצֵּחַ עַל־שֹׁשַׁנִּים לִבְנֵי־קֹרַח מַשְׂכִּיל שִׁיר יְדִידֹת:	To the choirmaster on Shoshannim.↑ For the sons of Korah, an Instructive Psalm. A song of love.	To the choirmaster: see Ps 4:1. Shoshannim: i.e. *Lilies*. Instructive Psalm: see Ps 32:1.

Ps 45:1b	רָחַשׁ לִבִּי ׀ דָּבָר טוֹב אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ לְשׁוֹנִי עֵט ׀ סוֹפֵר מָהִיר׃	My heart is bubbling up *with* a good thing, I speak of my works for the king; My tongue *is* the pen of a ready writer.	
Ps 45:2	יָפְיָפִיתָ מִבְּנֵי אָדָם הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל־כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם׃	You *are* very much more comely than the sons of Adam; Grace is poured out on your lips, Because God has blessed you age-abidingly.	You: Christ in his glory which follows his suffering [CB].
Ps 45:3	חֲגֹר־חַרְבְּךָ עַל־יָרֵךְ גִּבּוֹר הוֹדְךָ וְהַדָּרֶךָ׃	Gird your sword onto your thigh, *O* warrior, *For* your splendour and your majesty.	
Ps 45:4	וְהַדָּרְךָ ׀ צְלַח רְכַב עַל־דְּבַר־אֱמֶת וְעַנְוָה־צֶדֶק וְתוֹרְךָ נוֹרָאוֹת יְמִינֶךָ׃	And *as for* your majesty, Prosper and ride On the principle of truth and righteous meekness, And your right *hand* will show you awesome *things*.	righteous meekness ← *meekness of righteousness*, a Hebraic genitive. awesome: or *fearful*.
Ps 45:5	חִצֶּיךָ שְׁנוּנִים עַמִּים תַּחְתֶּיךָ יִפְּלוּ ׀ בְּלֵב אוֹיְבֵי הַמֶּלֶךְ׃	Your arrows *are* sharpened; *Various* peoples will fall under you – *Those* at the heart of the king's enemies.	
Ps 45:6	כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ׃	**Your throne, *O* God, *is* age-abiding and *in* perpetuity; The sceptre of your kingdom *is* an upright sceptre.**	**Heb 1:8**. an upright sceptre ← *a sceptre of uprightness*, a Hebraic genitive.
Ps 45:7	אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן ׀ מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ׃	**You have loved righteousness and hated wickedness, Which *is* why God, your God, Has anointed you *with* the oil of gladness More than your companions.**	**Heb 1:9**.

Ps 45:8	מֹר־וַאֲהָלוֹת קְצִיעוֹת כָּל־בִּגְדֹתֶיךָ מִן־הֵיכְלֵי שֵׁן מִנִּי שִׂמְּחוּךָ׃	All your clothes *have been scented with* myrrh and aloes and cassia, From ivory palaces, Because they gladden you.	
Ps 45:9	בְּנוֹת מְלָכִים בִּיקָרוֹתֶיךָ נִצָּבָה שֵׁגַל לִימִינְךָ בְּכֶתֶם אוֹפִיר׃	The daughters of kings *are* among your maids-of-honour, And a queen stands on your right in gold from Ophir.	
Ps 45:10	שִׁמְעִי־בַת וּרְאִי וְהַטִּי אָזְנֵךְ וְשִׁכְחִי עַמֵּךְ וּבֵית אָבִיךְ׃	Listen, *O* daughter, and look, And incline your ear, And forget your people, And your father's house,	
Ps 45:11	וְיִתְאָו הַמֶּלֶךְ יָפְיֵךְ כִּי־הוּא אֲדֹנַיִךְ וְהִשְׁתַּחֲוִי־לוֹ׃	While the king longs for your beauty, For he *is* your LORD, So worship him.	
Ps 45:12	וּבַת־צֹר	בְּמִנְחָה פָּנַיִךְ יְחַלּוּ עֲשִׁירֵי עָם׃	And, O daughter of Tyre, The rich of the people will seek your favour with a gift.	seek your favour ← *weaken the face*.
Ps 45:13	כָּל־כְּבוּדָּה בַת־מֶלֶךְ פְּנִימָה מִמִּשְׁבְּצוֹת זָהָב לְבוּשָׁהּ׃	The king's daughter *is* entirely glorious indoors, And her clothing *is* of intricately woven gold.	entirely glorious ← *all honoured / glorious*.
Ps 45:14	לִרְקָמוֹת תּוּבַל לַמֶּלֶךְ בְּתוּלוֹת אֲחֲרֶיהָ רֵעוֹתֶיהָ מוּבָאוֹת לָךְ׃	She will be brought to the king in embroidery; Her virgin attendants following *are* brought to you.	Her virgin attendants following ← *The virgins behind her – her companions*.
Ps 45:15	תּוּבַלְנָה בְשִׂמְחַת וְגִיל תְּבֹאֶינָה בְּהֵיכַל מֶלֶךְ׃	They will be brought with gladness and rejoicing, They will come to the king's palace.	

Ps 45:16	תַּחַת אֲבֹתֶיךָ יִהְיוּ בָנֶיךָ תְּשִׁיתֵמוֹ לְשָׂרִים בְּכָל־הָאָרֶץ׃	In the place of your fathers Will be your sons. You will appoint them as princes Over all the land.	your ... your: masculine in MT, but they could be re-pointed feminine. See [CB]. Over: or *In*. See [BDB] on בְּ, № IV b, with verbs of ruling. land: or *earth*, but "the place of the fathers" is *the land*.
Ps 45:17	אַזְכִּירָה שִׁמְךָ בְּכָל־דֹּר וָדֹר עַל־כֵּן עַמִּים יְהוֹדֻךָ לְעֹלָם וָעֶד׃	I will bring your name to remembrance From every generation to generation, Which *is* why the *various* peoples will praise you, Age-abidingly and *in* perpetuity.	
Ps 46:1a	לַמְנַצֵּחַ לִבְנֵי־קֹרַח עַל־עֲלָמוֹת שִׁיר׃	To the choirmaster, for the sons of Korah concerning maidens.↑ A Song.	To the choirmaster: see Ps 4:1. maidens: this is the subject of Ps 45; see [CB]. AV differs, transliterating *(Alamoth)*.
Ps 46:1b	אֱלֹהִים לָנוּ מַחֲסֶה וְעֹז עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד׃	God *is* our refuge and strength – A help in adversities. He is readily found.	readily found: AV differs *(very present)*, constructed to agree with *help* rather than *God*.
Ps 46:2	עַל־כֵּן לֹא־נִירָא בְּהָמִיר אֶרֶץ וּבְמוֹט הָרִים בְּלֵב יַמִּים׃	That *is* why we will not fear When the earth undergoes change, Or the mountains tumble into the heart of the seas.	the heart of the seas: more loosely *the high seas*.
Ps 46:3	יֶהֱמוּ יֶחְמְרוּ מֵימָיו יִרְעֲשׁוּ־הָרִים בְּגַאֲוָתוֹ סֶלָה׃	His waters roar and swell; Mountains shake at his grandeur. Selah.	His ... his: [CB], i.e. *the Assyrian's*, but perhaps *God's*, as in Ps 46:6, where [CB] capitalizes the second occurrence *(His habitation)*. No concordant ↴

Ps 46:4	נָהָר פְּלָגָיו יְשַׂמְּחוּ עִיר־אֱלֹהִים קְדֹשׁ מִשְׁכְּנֵי עֶלְיוֹן׃	A river *and* its streams give joy to the City of God – To the holy dwelling places of the MOST HIGH.	ו antecedent in the previous verse except *heart*, though *earth* is very occasionally masculine. AV differs *(thereof)*.
Ps 46:5	אֱלֹהִים בְּקִרְבָּהּ בַּל־תִּמּוֹט יַעְזְרֶהָ אֱלֹהִים לִפְנוֹת בֹּקֶר׃	God *is* at its centre; It will not be shaken. God will help it At the approach of the morning.	approach ← *turning*.
Ps 46:6	הָמּוּ גוֹיִם מָטוּ מַמְלָכוֹת נָתַן בְּקוֹלוֹ תָּמוֹג אֶרֶץ׃	The Gentiles *are* in a commotion, *And* kingdoms topple. *When* he gives *utterance* with his voice, The earth melts.	
Ps 46:7	יְהוָה צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃	The LORD of hosts *is* with us; The God of Jacob *is* a high stronghold to us. Selah.	
Ps 46:8	לְכוּ־חֲזוּ מִפְעֲלוֹת יְהוָה אֲשֶׁר־שָׂם שַׁמּוֹת בָּאָרֶץ׃	Come *and* see the works of the LORD, Who has brought about desolations on the earth.	
Ps 46:9	מַשְׁבִּית מִלְחָמוֹת עַד־קְצֵה הָאָרֶץ קֶשֶׁת יְשַׁבֵּר וְקִצֵּץ חֲנִית עֲגָלוֹת יִשְׂרֹף בָּאֵשׁ׃	He stops wars up to the end of the earth, He breaks the bow and snaps the spear; He burns chariots in fire.	
Ps 46:10	הַרְפּוּ וּדְעוּ כִּי־אָנֹכִי אֱלֹהִים אָרוּם בַּגּוֹיִם אָרוּם בָּאָרֶץ׃	Be still, and know that I *am* God. I will be exalted among the Gentiles; I will be exalted on the earth.	Be still ← *Desist*.
Ps 46:11	יְהוָה צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃	The LORD of hosts *is* with us; The God of Jacob *is* a high stronghold to us. Selah.	

Ps 47:1a	לַמְנַצֵּחַ	לִבְנֵי־קֹרַח	מִזְמוֹר:	To the choirmaster.↑ For the sons of Korah – a Psalm.	To the choirmaster: see Ps 4:1.
Ps 47:1b	כָּל־הָעַמִּים תִּקְעוּ־כָף הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:			Clap the hands, all *you various* peoples; Shout out to God with a joyful cry.	cry ← *voice, sound*.
Ps 47:2	כִּי־יְהוָה עֶלְיוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:			For the LORD MOST HIGH *is to be* feared – A great king over the whole earth.	*is to be* feared: gerundival use of the participle.
Ps 47:3	יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ:			May he subdue peoples under us, And nations under our feet.	May he subdue: AV differs *(He shall subdue)*, not recognizing the jussive verbal form.
Ps 47:4	יִבְחַר־לָנוּ אֶת־נַחֲלָתֵנוּ אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר־אָהֵב סֶלָה:			May he choose our inheritance for us – The excellence of Jacob whom he loved. Selah.	May he choose: AV differs *(He shall choose)*. loved: or *loves*.
Ps 47:5	עָלָה אֱלֹהִים בִּתְרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:			God ascended with a shout – The LORD, with the sound of the ramshorn.	
Ps 47:6	זַמְּרוּ אֱלֹהִים זַמֵּרוּ זַמְּרוּ לְמַלְכֵּנוּ זַמֵּרוּ:			Sing psalms *to* God, Sing psalms, Sing psalms to our king; Sing psalms.	
Ps 47:7	כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים זַמְּרוּ מַשְׂכִּיל:			For God *is* king of all the earth. Sing psalms of instruction.	Sing psalms of instruction ← *Psalm-sing psalms of instruction*.
Ps 47:8	מָלַךְ אֱלֹהִים עַל־גּוֹיִם אֱלֹהִים יָשַׁב	עַל־כִּסֵּא קָדְשׁוֹ:		God reigns over the Gentiles; God sits on his holy throne.	his holy throne ← *the throne of his holiness*, a Hebraic genitive.

Ps 47:9	נְדִיבֵי עַמִּים	נֶאֱסָפוּ עַם	The dignitaries of the *various* peoples have gathered – The people of the God of Abraham – For the shields of the earth *belong to* God; He is highly exalted.	have gathered (etc.): perhaps supply ellipsis *have gathered (to) the people of the God of Abraham*; see [CB], and compare Isa 2:2, Isa 60:3, Jer 3:17, Jer 16:19, Zech 14:16.
	אֱלֹהֵי אַבְרָהָם כִּי	לֵאלֹהִים מָגִנֵּי־אֶרֶץ מְאֹד		
	נַעֲלָה:			
Ps 48:1a	שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח:		A Song. A Psalm for the sons of Korah.	
Ps 48:1b	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד		The LORD *is* great And *is* much *to be* praised In the city of our God – His holy mount.	*to be* praised: gerundival use of the participle. His holy mount ← *The mount of his holiness*, a Hebraic genitive.
	בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ:			
Ps 48:2	יְפֵה נוֹף מְשׂוֹשׂ		Fair in elevation, The joy of all the land *Is* Mount Zion, *As are its* northern sides – The city of the great king.	land: or *earth*. *its* northern sides: the temple was immediately to the north.
	כָּל־הָאָרֶץ הַר־צִיּוֹן			
	יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ			
	רָב:			
Ps 48:3	אֱלֹהִים בְּאַרְמְנוֹתֶיהָ		God is known as a high fort In its palaces.	
	נוֹדַע לְמִשְׂגָּב:			
Ps 48:4	כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ		For behold, the kings held a meeting; They passed across together.	
	עָבְרוּ יַחְדָּו:			
Ps 48:5	הֵמָּה רָאוּ כֵּן תָּמָהוּ		They *saw it and* were duly astonished; They were startled *and* they fled in alarm.	
	נִבְהֲלוּ נֶחְפָּזוּ:			
Ps 48:6	רְעָדָה אֲחָזַתַם שָׁם		Trembling seized them there – Writhing like *a woman* giving birth.	
	חִיל כַּיּוֹלֵדָה:			
Ps 48:7	בְּרוּחַ קָדִים תְּשַׁבֵּר		With an east wind, You shatter the ships of Tarshish.	
	אֳנִיּוֹת תַּרְשִׁישׁ:			

Ps 48:8	כַּאֲשֶׁר שָׁמַעְנוּ ׀ כֵּן רָאִינוּ בְּעִיר־יְהוָה צְבָאוֹת בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם סֶלָה׃	As we have heard, so we have seen, In the city of the LORD of hosts. In the city of our God, Which God will establish age-abidingly. Selah.	
Ps 48:9	דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ בְּקֶרֶב הֵיכָלֶךָ׃	We have contemplated your kindness, *O* God, In the midst of your temple.	
Ps 48:10	כִּשִׁמְךָ אֱלֹהִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃	As your name *is*, *O* God, So *is* your praise at the ends of the earth. Your right *hand* is full of righteousness.	
Ps 48:11	יִשְׂמַח ׀ הַר־צִיּוֹן תָּגֵלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ׃	Let Mount Zion rejoice; Let the daughters of Judah be glad On account of your judgments.	
Ps 48:12	סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ סִפְרוּ מִגְדָּלֶיהָ׃	Go round Zion And circle round it. Count its towers.	
Ps 48:13	שִׁיתוּ לִבְּכֶם ׀ לְחֵילָהּ פַּסְגוּ אַרְמְנוֹתֶיהָ לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן׃	Set your heart on its might. Consider its palaces, So that you *can* relate *it* to the generation following,	
Ps 48:14	כִּי זֶה ׀ אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יְנַהֲגֵנוּ עַל־מוּת׃	For this God *is* our God, Age-abidingly and *in* perpetuity. He will guide us at death.	
Ps 49:1a	לַמְנַצֵּחַ ׀ לִבְנֵי־קֹרַח מִזְמוֹר׃	To the choirmaster.↑ A Psalm for the sons of Korah.	To the choirmaster: see Ps 4:1.
Ps 49:1b	שִׁמְעוּ־זֹאת כָּל־הָעַמִּים הַאֲזִינוּ כָּל־יֹשְׁבֵי חָלֶד׃	Hear this, all *you various* peoples; Listen, all *who* dwell in the world	

Ps 49:2	גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׁיר וְאֶבְיוֹן׃	– Indeed, *you* sons of Adam, Indeed, *you* sons of man – Rich and poor together.	Indeed, *you* sons of Adam ... Indeed, *you* sons of man: AV differs *(Both low and high)*.
Ps 49:3	פִּי יְדַבֵּר חָכְמוֹת וְהָגוּת לִבִּי תְבוּנוֹת׃	My mouth will speak wisdom, And the meditation of my heart *will be* intelligent *words*.	
Ps 49:4	אַטֶּה לְמָשָׁל אָזְנִי אֶפְתַּח בְּכִנּוֹר חִידָתִי׃	I will turn my ear to a proverb; I will strike up my riddle on the harp.	
Ps 49:5	לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסוּבֵּנִי׃	Why should I fear in the days of evil? The iniquity of those who would supplant me Surrounds me	those who would supplant me: AV differs *(my heels)*.
Ps 49:6	הַבֹּטְחִים עַל־חֵילָם וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ׃	– *Of* those who trust in their *own* wealth And boast in the abundance of their riches.	
Ps 49:7	אָח לֹא־פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ׃	A man *can*not redeem his brother at all – He *can*not give God his ransom –	redeem ... at all: infinitive absolute.
Ps 49:8	וְיֵקַר פִּדְיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם׃	For the redemption of their life is precious; He will always fail	life ← *soul*. He: i.e. *A man* (previous verse). AV differs *(it)*. always ← *for the age*.
Ps 49:9	וְיִחִי־עוֹד לָנֶצַח לֹא יִרְאֶה הַשָּׁחַת׃	*In redemption* such that one should live on in perpetuity And not see decay.	
Ps 49:10	כִּי יִרְאֶה | חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ וְעָזְבוּ לַאֲחֵרִים חֵילָם׃	For he sees *how* wise *men* die, *In the* same way *that* the foolish and the coarse perish And leave their wealth to others.	

Ps 49:11	קִרְבָּם בָּתֵּימוֹ | לְעוֹלָם מִשְׁכְּנֹתָם לְדֹר וָדֹר קָרְאוּ בִשְׁמוֹתָם עֲלֵי אֲדָמוֹת:	Their inward *thought is that* their houses *are* age-abiding – *That* their dwellings *will be* from generation to generation. They call *their* estates after their *own* names.	
Ps 49:12	וְאָדָם בְּיקָר בַּל־יָלִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ:	But man will not remain in splendour; He resembles cattle *that* are cut off.	
Ps 49:13	זֶה דַרְכָּם כֵּסֶל לָמוֹ וְאַחֲרֵיהֶם | בְּפִיהֶם יִרְצוּ סֶלָה:	This way of theirs *is* their folly, But those *who come* after them Are pleased with their sayings. Selah.	sayings ← *mouth*.
Ps 49:14	כַּצֹּאן | לִשְׁאוֹל שַׁתּוּ מָוֶת יִרְעֵם וַיִּרְדּוּ בָם יְשָׁרִים | לַבֹּקֶר *וצירם וְצוּרָם לְבַלּוֹת שְׁאוֹל** מִזְּבֻל לוֹ:	They are put in a grave like sheep; Death has dominion over them. Now the upright will rule over them in the morning, But their condition will decay *in* the grave More than *it did in* their dwelling.	their condition: the *ketiv* can be regarded as a variant form of the *qeré*. A *yod* / *vav* issue. They are put ← *They put them*. Avoidance of the passive. has dominion ← *tends, pastures*. More than: AV differs *(from)*; [CB]= *(far) from*. their ← *his*.
Ps 49:15	אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה:	Surely God will redeem my life From the power of the grave, For he will take me *up*. Selah.	life ← *soul*. power ← *hand*.
Ps 49:16	אַל־תִּירָא כִּי־יַעֲשַׁר אִישׁ כִּי־יִרְבֶּה כְּבוֹד בֵּיתוֹ:	Do not fear when a man becomes rich, When the prestige of his house is increased.	

Ps 49:17	כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ׃	For he does not take anything *with him* at his death, Nor does his honour follow him down.	anything ← *everything*.
Ps 49:18	כִּי־נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ וְיוֹדֶךָּ כִּי־תֵיטִיב לָךְ׃	For he blesses himself in his lifetime, And *men* praise you When you do well for yourself.	blesses: or, in modern parlance, *congratulates*. himself ← *his soul*.
Ps 49:19	תָּבוֹא עַד־דּוֹר אֲבוֹתָיו עַד־נֶצַח לֹא יִרְאוּ־אוֹר׃	You will go to the generation of his fathers, *Who* will never see light.	You: AV differs *(He)*, without Hebrew manuscript support, but perhaps taking *his soul* as the subject, or see Num 15:9.
Ps 49:20	אָדָם בִּיקָר וְלֹא יָבִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ׃	A man in splendour, But *who* does not understand, Resembles cattle *That* are cut off.	
Ps 50:1	מִזְמוֹר לְאָסָף אֵל | אֱלֹהִים יְהוָה דִּבֶּר וַיִּקְרָא־אֶרֶץ מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ׃	A Psalm of Asaph. GOD, God, the LORD has spoken And called *to* the earth From the rising of the sun To its setting.	
Ps 50:2	מִצִּיּוֹן מִכְלַל־יֹפִי אֱלֹהִים הוֹפִיעַ׃	God has shone from Zion *As* the perfection of beauty.	shone: this could also be taken transitively, *made (the perfection of beauty) shine*.
Ps 50:3	יָבֹא אֱלֹהֵינוּ וְאַל־יֶחֱרַשׁ אֵשׁ־לְפָנָיו תֹּאכֵל וּסְבִיבָיו נִשְׁעֲרָה מְאֹד׃	Our God will come and will not be silent. A fire before him will consume away, And around him it will be very tempestuous.	
Ps 50:4	יִקְרָא אֶל־הַשָּׁמַיִם מֵעָל וְאֶל־הָאָרֶץ לָדִין עַמּוֹ׃	He will call out to the heavens above, And to the earth, To judge his people.	
Ps 50:5	אִסְפוּ־לִי חֲסִידַי כֹּרְתֵי בְרִיתִי עֲלֵי־זָבַח׃	Gather my men of grace up to me – Those who have carried out my covenant by sacrifice.	carried out ← *cut*.

Ps 50:6	וַיַּגִּ֣ידוּ שָׁמַ֣יִם צִדְקֹ֑ו כִּֽי־אֱלֹהִ֥ים ׀ שֹׁפֵ֗ט הֽוּא סֶּֽלָה׃	And the heavens will declare his righteousness, For God *is* the judge. Selah.	
Ps 50:7	שִׁמְעָ֣ה עַמִּ֣י ׀ וַאֲדַבֵּ֗רָה יִשְׂרָאֵ֥ל וְאָעִ֥ידָה בָּ֑ךְ אֱלֹהִ֥ים אֱ֝לֹהֶ֗יךָ אָנֹֽכִי׃	Listen, my people, And I will speak, O Israel, And I will testify against you. I *am* God – your God.	
Ps 50:8	לֹ֤א עַל־זִבְחֶ֨יךָ֙ אוֹכִיחֶ֔ךָ וְעוֹלֹתֶ֖יךָ לְנֶגְדִּ֣י תָמִֽיד׃	I will not reprove you about your sacrifices, Nor your burnt offerings *Which are* continually before me.	
Ps 50:9	לֹֽא־אֶקַּ֣ח מִבֵּיתְךָ֣ פָ֑ר מִמִּכְלְאֹתֶ֖יךָ עַתּוּדִֽים׃	I will not take a bull-calf from your house, *Nor* he-goats from your folds,	
Ps 50:10	כִּֽי־לִ֥י כָל־חַיְתּ֗וֹ יַ֫עַר בְּהֵמ֣וֹת בְּהַרְרֵי־אָֽלֶף׃	For all the wild animals of the forest *are* mine, As *are* the cattle on a thousand mountains.	on a thousand mountains: or *on the mountains of the oxen*.
Ps 50:11	יָדַ֥עְתִּי כָל־עֹ֖וף הָרִ֑ים וְזִ֖יז שָׂדַ֣י עִמָּדִֽי׃	I know all the birds of the mountains, And the wildlife of the countryside *is* with me.	mountains ← *mountain*. wildlife ← *wealth*, i.e., [AnLx], *beasts*.
Ps 50:12	אִם־אֶרְעַ֥ב לֹא־אֹ֝מַ֗ר לָ֑ךְ כִּֽי־לִ֥י תֵ֝בֵ֗ל וּמְלֹאָֽהּ׃	If I were to be hungry, I would not tell you, For the world and its fulness *are* mine.	
Ps 50:13	הַאוֹכַ֣ל בְּשַׂ֣ר אַבִּירִ֑ים וְדַ֖ם עַתּוּדִ֣ים אֶשְׁתֶּֽה׃	Would I eat beef of strong bulls, Or drink the blood of he-goats?	
Ps 50:14	זְבַ֣ח לֵאלֹהִ֣ים תּוֹדָ֑ה וְשַׁלֵּ֖ם לְעֶלְיֽוֹן נְדָרֶֽיךָ׃	Give a sacrifice of a thank-offering to God, And fulfil your vows to the Most High.	
Ps 50:15	וּקְרָאֵ֥נִי בְי֗וֹם צָרָ֑ה אֲחַלֶּ֥צְךָ֗ וְתְכַבְּדֵֽנִי׃	And call *on* me on the day of anguish, *And* I will deliver you, And you will glorify me.	

Ps 50:16	וְלָרָשָׁע ׀ אָמַר אֱלֹהִים מַה־לְּךָ לְסַפֵּר חֻקָּי וַתִּשָּׂא בְרִיתִי עַל־פִּיךָ׃	But to the wicked, God has said, "What *concern is it* to you to relate my statutes, And for you to take up my covenant in your mouth,	
Ps 50:17	וְאַתָּה שָׂנֵאתָ מוּסָר וַתַּשְׁלֵךְ דְּבָרַי אַחֲרֶיךָ׃	Seeing you hate correction, And you cast my words behind you?	Seeing: wider use of the *vav*.
Ps 50:18	אִם־רָאִיתָ גַּנָּב וַתִּרֶץ עִמּוֹ וְעִם מְנָאֲפִים חֶלְקֶךָ׃	If you saw a thief, You delighted in *being* with him, And you participated with adulterers.	you participated with adulterers ← *your part (was) with*.
Ps 50:19	פִּיךָ שָׁלַחְתָּ בְרָעָה וּלְשׁוֹנְךָ תַּצְמִיד מִרְמָה׃	You let your mouth loose with evil, And you yoke your tongue *to* deceit.	
Ps 50:20	תֵּשֵׁב בְּאָחִיךָ תְדַבֵּר בְּבֶן־אִמְּךָ תִּתֵּן דְּפִי׃	You sit *and* speak against your brother, You publish defamation of your mother's son;	
Ps 50:21	אֵלֶּה עָשִׂיתָ ׀ וָאֶחֱרַשׁ דִּמְיתָ הֱיוֹת־אֶהְיֶה כָמוֹךָ אוֹכִיחֲךָ וְאֶעֶרְכָה לְעֵינֶיךָ׃	You have done these *things*, And I have been silent. Did you think That I would in any way be like you? I will reprove you And make the comparison in your sight.	I would in any way be like you: infinitive absolute.
Ps 50:22	בִּינוּ־נָא זֹאת שֹׁכְחֵי אֱלוֹהַּ פֶּן־אֶטְרֹף וְאֵין מַצִּיל׃	Now understand this, *You who* forget GOD, Lest I tear *you* apart, And *there will be* no-one to deliver *you*.	
Ps 50:23	זֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי וְשָׂם דֶּרֶךְ אַרְאֶנּוּ בִּישׁוּעַת אֱלֹהִים׃	He *who* offers a thank-offering Honours me, And *as for* him *who* lays the way *to heart*, I will show him the salvation of God."	offers ← *sacrifices*.
Ps 51:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃	To the choirmaster.↑ A Psalm of David,	To the choirmaster: see Ps 4:1.

Ps 51:1b	בְּבוֹא־אֵלָיו נָתָן הַנָּבִיא כַּאֲשֶׁר־בָּא אֶל־בַּת־שָׁבַע׃	when Nathan the prophet came to him, because he had gone in to Bathsheba.	
Ps 51:1c	חָנֵּנִי אֱלֹהִים כְּחַסְדֶּךָ כְּרֹב רַחֲמֶיךָ מְחֵה פְשָׁעָי׃	Have mercy on me, *O* God, According to your kindness; Wipe out my transgressions According to the greatness of your compassion.	
Ps 51:2	*הרבה **הֶרֶב כַּבְּסֵנִי מֵעֲוֹנִי וּמֵחַטָּאתִי טַהֲרֵנִי׃	Wash me thoroughly from my iniquity, And cleanse me from my sin.	thoroughly: the *qeré* is an apocopated form of the *ketiv*. The *qeré* is rare: only here and Judg 20:38 (with no textual issue).
Ps 51:3	כִּי־פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד׃	For I acknowledge my transgressions, And my sin *is* continually before me.	
Ps 51:4	לְךָ לְבַדְּךָ ׀ חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן תִּצְדַּק בְּדָבְרֶךָ תִּזְכֶּה בְשָׁפְטֶךָ׃	Against you, you only, I have sinned, And I have done what *is* wrong in your sight, **So you are righteous when you speak,** ***And* you are pure when you judge.**	**Rom 3:4**.
Ps 51:5	הֵן־בְּעָוֹן חוֹלָלְתִּי וּבְחֵטְא יֶחֱמַתְנִי אִמִּי׃	Behold, I was born in iniquity, And in sin my mother conceived me.	
Ps 51:6	הֵן־אֱמֶת חָפַצְתָּ בַּטֻּחוֹת וּבְסָתֻם חָכְמָה תוֹדִיעֵנִי׃	Behold, you delight in truth in the inward parts, And you make wisdom known to me In *the part which is* concealed.	
Ps 51:7	תְּחַטְּאֵנִי בְאֵזוֹב וְאֶטְהָר תְּכַבְּסֵנִי וּמִשֶּׁלֶג אַלְבִּין׃	Expiate my sin with hyssop So that I become clean; Wash me So that I become whiter than snow.	So that *(2x)*: purposive use of the *vav*.

Ps 51:8	תַּשְׁמִיעֵנִי שָׂשׂוֹן וְשִׂמְחָה תָּגֵלְנָה עֲצָמוֹת דִּכִּיתָ:	Give me gladness and joy to hear; Let the bones you crushed rejoice.	
Ps 51:9	הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי וְכָל־עֲוֹנֹתַי מְחֵה:	Hide your face from my sins, And wipe out all my iniquities.	
Ps 51:10	לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חַדֵּשׁ בְּקִרְבִּי:	Create me a clean heart, *O* God, And make a new right-*minded* spirit in my inner self.	
Ps 51:11	אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי:	Do not cast me out of your presence, And do not take your holy spirit away from me.	your holy spirit ← *the spirit of your holiness*, a Hebraic genitive.
Ps 51:12	הָשִׁיבָה לִּי שְׂשׂוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִסְמְכֵנִי:	Restore the happiness of your salvation to me, And may a willing spirit sustain me.	may a willing spirit sustain me: AV differs *(uphold me with thy free spirit)*, also possible, but it requires supplying the preposition *with*.
Ps 51:13	אֲלַמְּדָה פֹשְׁעִים דְּרָכֶיךָ וְחַטָּאִים אֵלֶיךָ יָשׁוּבוּ:	I will teach transgressors your ways, So sinners will return to you.	
Ps 51:14	הַצִּילֵנִי מִדָּמִים | אֱלֹהִים אֱלֹהֵי תְשׁוּעָתִי תְּרַנֵּן לְשׁוֹנִי צִדְקָתֶךָ:	Deliver me from *guilt of* blood*shed*, *O* God, O God of my salvation. Let my tongue shout out your righteousness.	*guilt of* blood*shed* ← *bloods*.
Ps 51:15	אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:	O LORD*, open my lips So that my mouth may declare your praise.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. So that: purposive use of the *vav*.
Ps 51:16	כִּי | לֹא־תַחְפֹּץ זֶבַח וְאֶתֵּנָה עוֹלָה לֹא תִרְצֶה:	For you do not take pleasure *in* sacrifice Which I would give, *Nor* do you desire a burnt offering.	

Ps 51:17	זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹהִים לֹא תִבְזֶה:	The sacrifices of God *are* a broken spirit; A heart *that is* broken and contrite God will not despise.	
Ps 51:18	הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלִָם:	Do good in your delight in Zion; May you build the walls of Jerusalem.	in Zion: AV differs *(unto Zion)*, linking אֶת with הֵיטִיבָה, but it is linked with רָצָה in Lev 26:34, Lev 26:43 and Ps 147:11.
Ps 51:19	אָז תַּחְפֹּץ זִבְחֵי־צֶדֶק עוֹלָה וְכָלִיל אָז יַעֲלוּ עַל־מִזְבַּחֲךָ פָּרִים:	Then you will take pleasure *in* sacrifices of righteousness – A *standard* burnt offering and a complete *burnt offering*. Then they will offer bulls on your altar.	
Ps 52:1a	לַמְנַצֵּחַ מַשְׂכִּיל לְדָוִד:	To the choirmaster.↑ An Instructive Psalm of David,	To the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 52:1b	בְּבוֹא | דּוֹאֵג הָאֲדֹמִי וַיַּגֶּד לְשָׁאוּל וַיֹּאמֶר לוֹ בָּא דָוִד אֶל־בֵּית אֲחִימֶלֶךְ:	when Doeg the Edomite came and reported to Saul and said to him, “David has gone to Ahimelech's house.”	
Ps 52:1c	מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם:	How you boast in wickedness, O mighty man, *Whilst* the kindness of GOD *is present* all day *long*.	
Ps 52:2	הַוּוֹת תַּחְשֹׁב לְשׁוֹנֶךָ כְּתַעַר מְלֻטָּשׁ עֹשֵׂה רְמִיָּה:	Your tongue devises calamitous things – As a sharpened razor perpetrating deceit.	
Ps 52:3	אָהַבְתָּ רָע מִטּוֹב שֶׁקֶר | מְדַבֵּר צֶדֶק סֶלָה:	You have loved evil more than good, *And* falsehood more than speaking righteousness. Selah.	speaking: gerundial use of the infinitive.

Ps 52:4	אָהַבְתָּ כָל־דִּבְרֵי־בָלַע לְשׁוֹן מִרְמָה׃	You have loved all *kinds of* predatory words, *You* deceitful tongue.	predatory ← *swallowing*.
Ps 52:5	גַּם־אֵל יִתֶּצְךָ לָנֶצַח יַחְתְּךָ וְיִסָּחֲךָ מֵאֹהֶל וְשֶׁרֶשְׁךָ מֵאֶרֶץ חַיִּים סֶלָה׃	GOD for his part will tear you down for perpetuity; He will take hold of you And sweep you away from *your* tent And root you out of the land of the living. Selah.	for his part ← *also*, but with wider scope.
Ps 52:6	וְיִרְאוּ צַדִּיקִים וְיִירָאוּ וְעָלָיו יִשְׂחָקוּ׃	And the righteous will look on and fear And laugh at him.	
Ps 52:7	הִנֵּה הַגֶּבֶר לֹא יָשִׂים אֱלֹהִים מָעֻזּוֹ וַיִּבְטַח בִּרֹב עָשְׁרוֹ יָעֹז בְּהַוָּתוֹ׃	Behold the man *who* does not make God his stronghold, But trusts in the abundance of his wealth *And* is strong in his calamitous way!	
Ps 52:8	וַאֲנִי	כְּזַיִת רַעֲנָן בְּבֵית אֱלֹהִים בָּטַחְתִּי בְּחֶסֶד־אֱלֹהִים עוֹלָם וָעֶד׃	But I *am* like a flourishing olive tree in the house of God; I have trusted in the kindness of God Age-abidingly and *in* perpetuity.	
Ps 52:9	אוֹדְךָ לְעוֹלָם כִּי עָשִׂיתָ וַאֲקַוֶּה שִׁמְךָ כִּי־טוֹב נֶגֶד חֲסִידֶיךָ׃	I will praise you age- abidingly, For you have taken action, And I will put hope *in* your name, For *you are* good towards those under your grace.	
Ps 53:1a	לַמְנַצֵּחַ עַל־מָחֲלַת מַשְׂכִּיל לְדָוִד׃	To the choirmaster on Mahalath.↑ An Instructive Psalm of David.	To the choirmaster: see Ps 4:1. Instructive Psalm: see Ps 32:1.

Ps 53:1b	אָמַר נָבָל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ וְהִתְעִיבוּ עָוֶל אֵין עֹשֵׂה־טוֹב:	The fool has said in his heart, "*There is* no God*." And they have acted corruptly; They have committed abominable iniquity. ***There is* no-one who does good.**	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. **Rom 3:10**. || Ps 14:1.
Ps 53:2	אֱלֹהִים מִשָּׁמַיִם הִשְׁקִיף עַל־בְּנֵי אָדָם לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דֹּרֵשׁ אֶת־אֱלֹהִים:	God* peered down from heaven At the sons of Adam **To see if there was *anyone who* was prudent** **– *Anyone who* was seeking God.**	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. **Rom 3:11**. || Ps 14:2.
Ps 53:3	כֻּלּוֹ סָג יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד:	**They have all slidden back;** **They have become corrupt together.** ***There is* no-one who does good** **– *There is* not even one.**	**Rom 3:12**. || Ps 14:3.
Ps 53:4	הֲלֹא יָדְעוּ פֹּעֲלֵי אָוֶן אֹכְלֵי עַמִּי אָכְלוּ לֶחֶם אֱלֹהִים לֹא קָרָאוּ:	Do those engaged in iniquity not know? – Those who devour my people *In the same way as* they devour bread? They do not call on God*.	God*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. || Ps 14:4.
Ps 53:5	שָׁם | פָּחֲדוּ־פָחַד לֹא־הָיָה פָחַד כִּי־אֱלֹהִים פִּזַּר עַצְמוֹת חֹנֶךָ הֱבִשֹׁתָה כִּי־אֱלֹהִים מְאָסָם:	There they had a great fear, But there was no *reason for* fear, For God* has scattered the bones Of him who encamps against you. You have put *them* to shame, Because God* has rejected them.	God* *(2x)*: [CB] App. 32, citing Ginsburg, alleges a change by the Sopherim from יהוה, *Yhvh*, to אֱלֹהִים, *Elohim*, but this is only an inference, and we do not reverse it. || Ps 14:5. they had a great fear ← *they feared a great fear*.

Ps 53:6	מִי יִתֵּן מִצִּיּוֹן יְשׁוּעוֹת יִשְׂרָאֵל בְּשׁוּב אֱלֹהִים שְׁבוּת עַמּוֹ יָגֵל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל׃	Oh for the salvation of Israel from Zion! When God reverses the captivity of his people, Jacob will rejoice – Israel will be glad.	|| Ps 14:7. Oh for ← *Who will give*, a stereotyped expression for a wish.
Ps 54:1a	לַמְנַצֵּחַ בִּנְגִינֹת מַשְׂכִּיל לְדָוִד׃	To the choirmaster in *singing set to* stringed music.↑ An Instructive Psalm of David,	To the choirmaster: see Ps 4:1. in *singing set to* stringed music: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 54:1b	בְּבוֹא הַזִּיפִים וַיֹּאמְרוּ לְשָׁאוּל הֲלֹא דָוִד מִסְתַּתֵּר עִמָּנוּ׃	when the Ziphites came and said to Saul, "Is not David hiding with us?"	Ziphites: AV= *Ziphims*.
Ps 54:1c	אֱלֹהִים בִּשְׁמְךָ הוֹשִׁיעֵנִי וּבִגְבוּרָתְךָ תְּדִינֵנִי׃	*O* God, save me in your name, And judge me by your might.	
Ps 54:2	אֱלֹהִים שְׁמַע תְּפִלָּתִי הַאֲזִינָה לְאִמְרֵי־פִי׃	O God, hear my prayer; Listen to the words of my mouth.	
Ps 54:3	כִּי זָרִים | קָמוּ עָלַי וְעָרִיצִים בִּקְשׁוּ נַפְשִׁי לֹא שָׂמוּ אֱלֹהִים לְנֶגְדָּם סֶלָה׃	For strangers have risen up against me, And fierce *men* seek my life. They have not put God before them. Selah.	life ← *soul*.
Ps 54:4	הִנֵּה אֱלֹהִים עֹזֵר לִי אֲדֹנָי בְּסֹמְכֵי נַפְשִׁי׃	Behold, God is my helper; The LORD* *is* among those Who sustain my life.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. life ← *soul*.
Ps 54:5	*ישוב **יְשֵׁיב הָרַע לְשֹׁרְרָי בַּאֲמִתְּךָ הַצְמִיתֵם׃	He will turn the evil onto my adversaries. Cut them off by your truth!	turn: the *ketiv* (*qal* stem-formation) can have a transitive sense, like the *qeré* (*hiphil* stem-formation).

Ps 54:6	בִּנְדָבָה אֶזְבְּחָה־לָּךְ אוֹדֶה שִׁמְךָ יְהוָה כִּי־טוֹב:	I will willingly sacrifice to you; I will praise your name, O LORD, For *it is* good.	
Ps 54:7	כִּי מִכָּל־צָרָה הִצִּילָנִי וּבְאֹיְבַי רָאֲתָה עֵינִי:	For you have delivered me from all adversity, And my eye has looked on my enemies *with satisfaction*.	
Ps 55:1a	לַמְנַצֵּחַ בִּנְגִינֹת מַשְׂכִּיל לְדָוִד:	To the choirmaster in *singing set to* stringed music.↑ An Instructive Psalm of David.	To the choirmaster: see Ps 4:1. in *singing set to* stringed music: see Ps 4:1. Instructive Psalm: see Ps 32:1.
Ps 55:1b	הַאֲזִינָה אֱלֹהִים תְּפִלָּתִי וְאַל־תִּתְעַלַּם מִתְּחִנָּתִי:	Listen, *O* God, to my prayer, And do not hide from my supplication.	
Ps 55:2	הַקְשִׁיבָה לִּי וַעֲנֵנִי אָרִיד בְּשִׂיחִי וְאָהֳמָה:	Hearken to me, and answer me. I wander in my speech, And I am in turmoil,	
Ps 55:3	מִקּוֹל אוֹיֵב מִפְּנֵי עָקַת רָשָׁע כִּי־יָמִיטוּ עָלַי אָוֶן וּבְאַף יִשְׂטְמוּנִי:	At the sound of the enemy – In the face of oppression of the wicked – For they cause havoc to rain down on me, And they beleaguer me in anger.	rain down ← *tumble down*.
Ps 55:4	לִבִּי יָחִיל בְּקִרְבִּי וְאֵימוֹת מָוֶת נָפְלוּ עָלָי:	My heart reels inside me, And the dread of death has fallen on me.	dread ← *dreads*.
Ps 55:5	יִרְאָה וְרַעַד יָבֹא בִי וַתְּכַסֵּנִי פַּלָּצוּת:	Fear and trembling come upon me, And fright has enveloped me.	
Ps 55:6	וָאֹמַר מִי־יִתֶּן־לִי אֵבֶר כַּיּוֹנָה אָעוּפָה וְאֶשְׁכֹּנָה:	Then I said, "If only I had flight feathers like a dove, I would fly away and come to rest.	

Ps 55:7	הִנֵּה אַרְחִיק נְדֹד אָלִין בַּמִּדְבָּר סֶלָה׃	Behold, I would fly far away; I would lodge in the desert. Selah.	
Ps 55:8	אָחִישָׁה מִפְלָט לִי מֵרוּחַ סוֹעָה מִסָּעַר׃	I would be quick with my escape, From the sweeping wind – From the storm.”	
Ps 55:9	בַּלַּע אֲדֹנָי פַּלַּג לְשׁוֹנָם כִּי־רָאִיתִי חָמָס וְרִיב בָּעִיר׃	O LORD*, swallow *them* up; Divide their tongue, For I have seen violence and strife in the city.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 55:10	יוֹמָם וָלַיְלָה יְסוֹבְבֻהָ עַל־חוֹמֹתֶיהָ וְאָוֶן וְעָמָל בְּקִרְבָּהּ׃	Day and night they go around it on its walls, Whilst iniquity and vice *are* inside it.	
Ps 55:11	הַוּוֹת בְּקִרְבָּהּ וְלֹא־יָמִישׁ מֵרְחֹבָהּ תֹּךְ וּמִרְמָה׃	Inside it *are* perversities, Whilst violence and deceit do not depart from its streets.	
Ps 55:12	כִּי לֹא־אוֹיֵב יְחָרְפַנִי וְאֶשָּׂא לֹא־מְשַׂנְאִי עָלַי הִגְדִּיל וְאֶסָּתֵר מִמֶּנּוּ׃	For *it is* not an enemy *that* reproaches me, Which I *could* have borne; *It is* not one who hates me who defies me, From whom I *could* have hidden,	defies ← *makes (himself) great, acts proudly*.
Ps 55:13	וְאַתָּה אֱנוֹשׁ כְּעֶרְכִּי אַלּוּפִי וּמְיֻדָּעִי׃	But you – a man of my *own* standing – My friend and my acquaintance,	
Ps 55:14	אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ׃	With whom we sweetly took joint counsel. We went to the house of God in a bustling crowd.	

Ps 55:15	*ישימות **יִשֵּׁי **מָ֑וֶת ׀ עָלֵ֥ימוֹ יֵרְד֗וּ שְׁא֫וֹל חַיִּ֥ים כִּֽי־רָע֑וֹת בִּמְגוּרָ֖ם בְּקִרְבָּֽם׃	May {Q: death suddenly come} [K: desolations *come*] upon them; May they go down *to* the grave alive, For *there are* wicked *things* in their dwellings, *And* in their midst.	The *ketiv* is from root ישם. The *qeré* takes the consonants as two words and elides a final *aleph* from root נשא.
Ps 55:16	אֲנִ֥י אֶל־אֱלֹהִ֗ים אֶקְרָ֫א וַֽיהוָ֥ה יוֹשִׁיעֵֽנִי׃	*As for* me, I will call to God That the LORD may save me.	That: purposive use of the *vav*.
Ps 55:17	עֶ֤רֶב וָבֹ֨קֶר ׀ וְצָהֳרַ֗יִם אָשִׂ֣יחָה ׀ וְאֶהֱמָ֑ה וַיִּשְׁמַ֖ע קוֹלִֽי׃	Evening and morning, and *at* noon, I will lament and sigh, And he will hear my voice.	
Ps 55:18	פָּדָ֤ה בְשָׁלוֹם֙ נַפְשִׁ֣י מִקְּרָ֔ב־לִ֖י כִּֽי־בְרַבִּ֣ים הָי֑וּ עִמָּדִֽי׃	He has redeemed my life in peace, From my battle, For there were many of them *in conflict* with me.	life ← *soul*.
Ps 55:19	יִשְׁמַ֣ע ׀ אֵ֣ל ׀ וְ֭יַעֲנֵם֑וֹ וְיֹשֵׁ֥ב קֶ֝֗דֶם סֶ֣לָה אֲשֶׁר אֵ֣ין חֲלִיפ֣וֹת לָ֑מוֹ וְלֹ֖א יָרְא֣וּ אֱלֹהִֽים׃	GOD will hear *them* and answer them, For he has been abiding *from* ancient *time*. Selah. Since they *have* no change *of mind*, They do not fear God.	answer: AV differs *(afflict)*, re-pointing as *piel*.
Ps 55:20	שָׁלַ֣ח יָ֭דָיו בִּשְׁלֻמָּ֑יו חִלֵּ֖ל בְּרִיתֽוֹ׃	He shot out his hands Against those at peace with him; He violated his covenant.	
Ps 55:21	חָלְק֣וּ ׀ מַחְמָ֣אֹת פִּ֭יהוּ וְקֶ֣רֶב־לִּ֑בּוֹ רַכּ֥וּ דְ֝בָרָ֗יו מִשֶּׁ֥מֶן וְהֵ֥מָּה פְתִיחֹֽת׃	The buttered words of his mouth were flattery, Whilst battle *was in* his heart. His words were softer than oil, Whilst they *were with* daggers drawn.	buttered: i.e. *complimentary*.

Ps 55:22	הַשְׁלֵךְ עַל־יְהוָה	יְהָבְךָ וְהוּא יְכַלְכְּלֶךָ לֹא־יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק׃	Cast your burden on the LORD, And he will sustain you. He will not allow the righteous to totter for ever.	for ever ← *for the age*.
Ps 55:23	וְאַתָּה אֱלֹהִים	תּוֹרִדֵם לִבְאֵר שַׁחַת אַנְשֵׁי דָמִים וּמִרְמָה לֹא־יֶחֱצוּ יְמֵיהֶם וַאֲנִי אֶבְטַח־בָּךְ׃	But you, *O* God, will bring them down to the pit of decay; Men of blood and deceit will not have half their days. But I will trust in you.	
Ps 56:1a	לַמְנַצֵּחַ	עַל־יוֹנַת אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם בֶּאֱחֹז אֹתוֹ פְלִשְׁתִּים בְּגַת׃	To the choirmaster on Jonath-Elem-Rechokim.↑ A Golden Psalm of David when the Philistines seized him in Gath.	To the choirmaster: see Ps 4:1. Jonath-Elem-Rechokim: i.e. *the dove of distant silence*. Others suggest *the dove of the distant terebinth* [CB], or *the dumb dove among foreigners* [Ges-HCL]. Golden Psalm: see Ps 16:1.
Ps 56:1b	חָנֵּנִי אֱלֹהִים	כִּי־שְׁאָפַנִי אֱנוֹשׁ כָּל־הַיּוֹם לוֹחֵם יְלָחֲצֵנִי׃	Have mercy on me, *O* God, For man thirsts for me; All day *long* he oppresses me with fighting.	thirsts ← *pants*. with fighting ← *(while) fighting*.
Ps 56:2	שָׁאֲפוּ שׁוֹרְרַי כָּל־הַיּוֹם	כִּי־רַבִּים לֹחֲמִים לִי מָרוֹם׃	My adversaries thirst *for me* all day *long*, For many *are* they *Who* haughtily do battle against me.	thirst ← *pant*. haughtily ← *height*. AV differs *(O thou most High)*.
Ps 56:3	יוֹם אִירָא	אֲנִי אֵלֶיךָ אֶבְטָח׃	*On* the day *when* I am afraid, I will trust in you.	
Ps 56:4	בֵּאלֹהִים	אֲהַלֵּל דְּבָרוֹ בֵּאלֹהִים בָּטַחְתִּי לֹא אִירָא מַה־יַּעֲשֶׂה בָשָׂר לִי׃	Through God I will praise his word; **In God I trust *and* do not fear.** **What *can* flesh do to me?**	**Heb 13:6**.

Ps 56:5	כָּל־הַיּוֹם דְּבָרַי יְעַצֵּבוּ עָלַי כָּל־מַחְשְׁבֹתָם לָרָע׃	All day *long* they do violence to my words; All their thoughts are *aimed* at my harm.	
Ps 56:6	יָגֻורוּ | *יצפינו **יִצְפְּנוּנוּ הֵמָּה עֲקֵבַי יִשְׁמֹרוּ כַּאֲשֶׁר קִוּוּ נַפְשִׁי׃	They meet and hide; They keep watch over my footsteps, As they *lie in* wait *for* my life.	hide: the *ketiv* and *qeré* are *hiphil* and *qal* of the same root, with the same meaning. footsteps ← *heels*. life ← *soul*.
Ps 56:7	עַל־אָוֶן פַּלֵּט־לָמֹו בְּאַף עַמִּים | הוֹרֵד אֱלֹהִים׃	Deliver them into a void; Bring down the *various* peoples in anger, *O* God.	into a void: AV differs *(by iniquity)*.
Ps 56:8	נָדִי סָפַרְתָּה אָתָּה שִׂימָה דִמְעָתִי בְנֹאדֶךָ הֲלֹא בְּסִפְרָתֶךָ׃	You *can* count my wanderings *And* put my tears in your bottle. *Are they* not in your book?	
Ps 56:9	אָז יָשֻׁובוּ אוֹיְבַי אָחֹור בְּיֹום אֶקְרָא זֶה־יָדַעְתִּי כִּי־אֱלֹהִים לִי׃	Presently my enemies will turn back – On the day *when* I call. I know this, For God *is* for me.	
Ps 56:10	בֵּאלֹהִים אֲהַלֵּל דָּבָר בַּיהוָה אֲהַלֵּל דָּבָר׃	Through God I will praise the word; Through the LORD I will praise the word.	praise the word *(2x)*: otiose, but see Gen 12:5.
Ps 56:11	בֵּאלֹהִים בָּטַחְתִּי לֹא אִירָא מַה־יַּעֲשֶׂה אָדָם לִי׃	In God I trust; I shall not fear. What *can* man do to me?	
Ps 56:12	עָלַי אֱלֹהִים נְדָרֶיךָ אֲשַׁלֵּם תֹּודֹת לָךְ׃	*O* God, my vows to you *are incumbent* on me; I will fulfil thank-offerings to you.	my vows to you ← *your vows*, an objective genitive.

Ps 56:13	כִּי הִצַּלְתָּ נַפְשִׁי מִמָּוֶת הֲלֹא רַגְלַי מִדֶּחִי לְהִתְהַלֵּךְ לִפְנֵי אֱלֹהִים בְּאוֹר הַחַיִּים׃	For you have rescued me from death. *Is it* not my feet *you have saved* from stumbling, So *I can* walk before God in the light of the living?	me ← *my soul*.
Ps 57:1a	לַמְנַצֵּחַ אַל־תַּשְׁחֵת לְדָוִד מִכְתָּם בְּבָרְחוֹ מִפְּנֵי־שָׁאוּל בַּמְּעָרָה׃	To the choirmaster, Al-tashcheth.↑ A Golden Psalm of David when he fled from Saul into the cave.	To the choirmaster: see Ps 4:1. Al-tashcheth: i.e. *do not corrupt*. AV= *Al-taschith*. Golden Psalm: see Ps 16:1.
Ps 57:1b	חָנֵּנִי אֱלֹהִים	חָנֵּנִי כִּי בְךָ חָסְיָה נַפְשִׁי וּבְצֵל־כְּנָפֶיךָ אֶחְסֶה עַד יַעֲבָר הַוּוֹת׃	Have mercy on me, *O* God, Have mercy on me. For my being trusts in you, And I will trust in the shadow of your wings Until the dangers have passed.	being ← *soul*.
Ps 57:2	אֶקְרָא לֵאלֹהִים עֶלְיוֹן לָאֵל גֹּמֵר עָלָי׃		I will cry out to God the Most High – To GOD *who* does the accomplishing for me.	
Ps 57:3	יִשְׁלַח מִשָּׁמַיִם	וְיוֹשִׁיעֵנִי חֵרֵף שֹׁאֲפִי סֶלָה יִשְׁלַח אֱלֹהִים חַסְדּוֹ וַאֲמִתּוֹ׃	He will send *help* out from heaven and save me. He reproached him who thirsts for me. Selah. God will send his kindness and his truth.	He reproached: AV differs, taking the word as a noun *(the reproach)*. thirsts ← *pants*.
Ps 57:4	נַפְשִׁי בְּתוֹךְ לְבָאִם	אֶשְׁכְּבָה לֹהֲטִים בְּנֵי־אָדָם שִׁנֵּיהֶם חֲנִית וְחִצִּים וּלְשׁוֹנָם חֶרֶב חַדָּה׃	My being *is* among lions; I lie *among* incensed *men* – Sons of men whose teeth *are* a spear and arrows, Whose tongue *is* a sharp sword.	being ← *soul*.

Ps 57:5	רוּמָה עַל־הַשָּׁמַיִם אֱלֹהִים עַל כָּל־הָאָרֶץ כְּבוֹדֶךָ׃	May you be exalted over the heavens, *O* God; *May* your glory *be* over all the earth.	The verse is as Ps 57:11.
Ps 57:6	רֶשֶׁת	הֵכִינוּ לִפְעָמַי כָּפַף נַפְשִׁי כָּרוּ לְפָנַי שִׁיחָה נָפְלוּ בְתוֹכָהּ סֶלָה׃	They have prepared a net for my steps. My being is despondent. They have dug a pit in front of me, *But* they have fallen into it *themselves*. Selah.	being ← *soul*.
Ps 57:7	נָכוֹן לִבִּי אֱלֹהִים נָכוֹן לִבִּי אָשִׁירָה וַאֲזַמֵּרָה׃	My heart *is* resolved, *O* God, My heart *is* resolved. Let me sing And make psalm melody.	|| Ps 108:1.
Ps 57:8	עוּרָה כְבוֹדִי עוּרָה הַנֵּבֶל וְכִנּוֹר אָעִירָה שָׁחַר׃	Awake, my glory, Awake, O lute and harp; Let me awake *at* dawn.	|| Ps 108:2.
Ps 57:9	אוֹדְךָ בָעַמִּים | אֲדֹנָי אֲזַמֶּרְךָ בַּל־אֻמִּים׃	I will give thanks to you among the *various* peoples, O LORD*; I will make psalm melody to you among the nations.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. || Ps 108:3. among the nations: we discount the *maqqef*, as in Ps 44:14.
Ps 57:10	כִּי־גָדַל עַד־שָׁמַיִם חַסְדֶּךָ וְעַד־שְׁחָקִים אֲמִתֶּךָ׃	For your kindness *is* great, *Reaching* up to heaven, As *is* your truth, *Reaching* up to the sky.	|| Ps 108:4.
Ps 57:11	רוּמָה עַל־שָׁמַיִם אֱלֹהִים עַל כָּל־הָאָרֶץ כְּבוֹדֶךָ׃	May you be exalted above the heavens, *O* God; *May* your glory *be* over all the earth.	|| Ps 108:5. The verse is also as Ps 57:5.
Ps 58:1a	לַמְנַצֵּחַ אַל־תַּשְׁחֵת לְדָוִד מִכְתָּם׃	To the choirmaster, Al-tashcheth.↑ A Golden Psalm of David.	To the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1. Golden Psalm: see Ps 16:1.

Ps 58:1b	הַאֻמְנָם אֵלֶּם צֶדֶק תְּדַבֵּרוּן מֵישָׁרִים בְּנֵי אָדָם: תִּשְׁפְּטוּ	*Is there* indeed silence *When* you should speak righteously? Do you judge uprightly, O sons of Adam?	silence: AV differs *(O congregation)*. righteously: a noun for an adverb.
Ps 58:2	אַף־בְּלֵב עוֹלוֹת תִּפְעֳלוּן בָּאָרֶץ חֲמַס יְדֵיכֶם תְּפַלֵּסוּן:	Indeed, in your heart you commit iniquitous things, *And* you mete out the violence of your hands on the earth.	mete ← *weigh*.
Ps 58:3	זָרוּ רְשָׁעִים מֵרָחֶם תָּעוּ מִבֶּטֶן דִּבְּרֵי כָזָב:	The wicked have been estranged since *their time in* the womb; They have erred since *their time in* the belly, Speaking falsehood.	
Ps 58:4	חֲמַת־לָמוֹ כִּדְמוּת חֲמַת־נָחָשׁ כְּמוֹ־פֶתֶן חֵרֵשׁ יַאְטֵם אָזְנוֹ:	They have venom like serpents' venom; *They are* like a deaf viper *That* shuts its ear,	like ← *like the likeness of*. serpents' ← *of a / the serpent*. We take it as collective usage.
Ps 58:5	אֲשֶׁר לֹא־יִשְׁמַע לְקוֹל מְלַחֲשִׁים חוֹבֵר חֲבָרִים מְחֻכָּם:	That does not listen to the voice of charmers, *Nor* the sagacious spellbinder.	
Ps 58:6	אֱלֹהִים הֲרָס־שִׁנֵּימוֹ בְּפִימוֹ מַלְתְּעוֹת כְּפִירִים נְתֹץ | יְהוָה:	*O* God, break their teeth in their mouth; Wrench out the incisors of lions, O LORD.	
Ps 58:7	יִמָּאֲסוּ כְמוֹ־מָיִם יִתְהַלְּכוּ־לָמוֹ יִדְרֹךְ *חצו חִצָּיו כְּמוֹ יִתְמֹלָלוּ:**	May they melt away as water flows its *way*. *As soon as one* attaches his {K: arrow} [Q: arrows] *to his bow*, *May they be* like those *who* are cut off.	cut off: or, according to some, *blunted* [AnLx].
Ps 58:8	כְּמוֹ שַׁבְלוּל תֵּמֶס יַהֲלֹךְ נֵפֶל אֵשֶׁת בַּל־חָזוּ שֶׁמֶשׁ:	Like a snail *which* melts *as* it goes; *Like* a woman's miscarriage, May they not see the sun.	AV differs considerably.

Ps 58:9	בְּטֶרֶם יָבִינוּ סִירֹתֵיכֶם אָטָד כְּמוֹ־חַי כְּמוֹ־חָרוֹן יִשְׂעָרֶנּוּ׃	Before your pots are aware of the blackthorn *fire*, As *one minute* living, *another minute* over a fire, He will sweep them away.	*over* a fire ← *heat*. AV differs *(in his wrath)*. sweep them away ← *sweep him away*.
Ps 58:10	יִשְׂמַח צַדִּיק כִּי־חָזָה נָקָם פְּעָמָיו יִרְחַץ בְּדַם הָרָשָׁע׃	The righteous *man* will rejoice; When he has seen vengeance, He will wash his feet in the blood of the wicked.	
Ps 58:11	וְיֹאמַר אָדָם אַךְ־פְּרִי לַצַּדִּיק אַךְ יֵשׁ־אֱלֹהִים שֹׁפְטִים בָּאָרֶץ׃	And a man will say, "*There is* indeed fruit for the righteous. There is indeed a God Judging on the earth."	God ... Judging: a rare case of a plural verb with *Elohim* (God) as subject. See note on Gen 1:1. Alternatively, the sense is *judges (with divine authority?) judging*.
Ps 59:1a	לַמְנַצֵּחַ אַל־תַּשְׁחֵת׀ לְדָוִד מִכְתָּם בִּשְׁלֹחַ שָׁאוּל וַיִּשְׁמְרוּ אֶת־הַבַּיִת לַהֲמִיתוֹ׃	To the choirmaster, Al-tashcheth.↑ A Golden Psalm of David when Saul sent *men* to watch his house *and* to kill him.	To the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1. Golden Psalm: see Ps 16:1.
Ps 59:1b	הַצִּילֵנִי מֵאֹיְבַי ׀ אֱלֹהָי מִמִּתְקוֹמְמַי תְּשַׂגְּבֵנִי׃	Deliver me from my enemies, O God of mine; Set me on high *ground* Against those who rise up against me.	
Ps 59:2	הַצִּילֵנִי מִפֹּעֲלֵי אָוֶן וּמֵאַנְשֵׁי דָמִים הוֹשִׁיעֵנִי׃	Deliver me from perpetrators of iniquity, And save me from men of blood.	
Ps 59:3	כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יָגוּרוּ עָלַי עַזִּים לֹא־פִשְׁעִי וְלֹא־חַטָּאתִי יְהוָה׃	For behold, they lie in wait for my life. Cruel *men* are in league against me, Not *for* my transgression and not *for* my sin, O LORD.	life ← *soul*.

Ps 59:4	בְּלִי־עָוֹן יְרוּצוּן וְיִכּוֹנָנוּ עוּרָה לִקְרָאתִי וּרְאֵה:	Without iniquity *on my part*, They run and prepare *themselves*. Arise to meet me and see.	
Ps 59:5	וְאַתָּה יְהוָה־אֱלֹהִים | צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הָקִיצָה לִפְקֹד כָּל־הַגּוֹיִם אַל־תָּחֹן כָּל־בֹּגְדֵי אָוֶן סֶלָה:	But you, O LORD God of hosts, God of Israel, Awake to visit all the Gentiles. Do not show mercy To any *who* treacherously deal in iniquity. Selah.	any ← *all*.
Ps 59:6	יָשׁוּבוּ לָעֶרֶב יֶהֱמוּ כַכֶּלֶב וְיסֹבְבוּ עִיר:	They return in the evening; They growl like a dog And go around the city.	
Ps 59:7	הִנֵּה | יַבִּיעוּן בְּפִיהֶם חֲרָבוֹת בִּשְׂפָתוֹתֵיהֶם כִּי־מִי שֹׁמֵעַ:	Look, they babble with their mouth. Swords *are* on their lips, But who is listening?	babble ← *bubble up*. But who is listening: we take these as David's words, perhaps asking the LORD whether he is listening. AV differs.
Ps 59:8	וְאַתָּה יְהוָה תִּשְׂחַק־לָמוֹ תִּלְעַג לְכָל־גּוֹיִם:	But you, O LORD, will laugh at them; You will mock all the Gentiles.	
Ps 59:9	עֻזּוֹ אֵלֶיךָ אֶשְׁמֹרָה כִּי־אֱלֹהִים מִשְׂגַּבִּי:	*As for* his strength, I will keep to you, For God *is* my high stronghold.	
Ps 59:10	אֱלֹהַי *חסדו **חַסְדִּי יְקַדְּמֵנִי אֱלֹהִים יַרְאֵנִי בְשׁוּרָרָי:	The God {Q: of kindness to me} [K: of his *own* kindness] will precede me; God will show me *satisfaction* over my adversaries.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue.
Ps 59:11	אַל־תַּהַרְגֵם | פֶּן־יִשְׁכְּחוּ עַמִּי הֲנִיעֵמוֹ בְחֵילְךָ וְהוֹרִידֵמוֹ מָגִנֵּנוּ אֲדֹנָי:	Do not kill them, Lest my people forget. Make them wander about by your power, And bring them down, O LORD* our shield.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 59:12	חַטַּאת־פִּימוֹ דְּבַר־שִׂפְתֵימוֹ וְיִלָּכְדוּ בְגְאוֹנָם וּמֵאָלָה וּמִכַּחַשׁ יְסֻפָּרוּ׃	*As for* the sin of their mouth – The word of their lips – They will be taken in their pride, And for the cursing and falsehood *Which* they speak.	
Ps 59:13	כַּלֵּה בְחֵמָה כַּלֵּה וְאֵינֵמוֹ וְיֵדְעוּ כִּי־אֱלֹהִים מֹשֵׁל בְּיַעֲקֹב לְאַפְסֵי הָאָרֶץ סֶלָה׃	Consume *them* in fury, Consume *them* so that they *are* no *more*. And they will know that God rules in Jacob *And* to the ends of the earth. Selah.	so that: purposive use of the *vav*.
Ps 59:14	וְיָשֻׁובוּ לָעֶרֶב יֶהֱמוּ כַכֶּלֶב וִיסֹובְבוּ עִיר׃	And they will return in the evening And growl like a dog, And go around the city.	
Ps 59:15	הֵמָּה *ינועון **יְנִיעֻון לֶאֱכֹל אִם־לֹא יִשְׂבְּעוּ וַיָּלִינוּ׃	They will {K: wander around} [Q: cause to wander around] for food. If they are not satiated, They will complain.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. The *qeré* seems pointless. for food ← *to eat*.
Ps 59:16	וַאֲנִי	אָשִׁיר עֻזֶּךָ וַאֲרַנֵּן לַבֹּקֶר חַסְדֶּךָ כִּי־הָיִיתָ מִשְׂגָּב לִי וּמָנוֹס בְּיוֹם צַר־לִי׃	But I will sing of your strength And celebrate your kindness in the morning, For you have been a high stronghold to me And a place of refuge on the day *when* I was in a strait.	
Ps 59:17	עֻזִּי אֵלֶיךָ אֲזַמֵּרָה כִּי־אֱלֹהִים מִשְׂגַּבִּי אֱלֹהֵי חַסְדִּי׃	I will make psalm melody to you, O my strength, For God *is* my high stronghold – The God of kindness to me.	kindness to me ← *my kindness*, an objective genitive.

Ps 60:1a	לַמְנַצֵּחַ עַל־שׁוּשַׁן עֵדוּת מִכְתָּם לְדָוִד לְלַמֵּד:	To the choirmaster in Shushan-Eduth.↑ A Golden Psalm of David to teach,	To the choirmaster: see Ps 4:1. Shushan-Eduth ← *Lily of testimony*. Golden Psalm: see Ps 16:1.
Ps 60:1b	בְּהַצּוֹתוֹ | אֶת אֲרַם נַהֲרַיִם וְאֶת־אֲרַם צוֹבָה וַיָּשָׁב יוֹאָב וַיַּךְ אֶת־אֱדוֹם בְּגֵיא־מֶלַח שְׁנֵים עָשָׂר אָלֶף:	when he contended with Mesopotamia, and Aramaea-Zobah, when Joab returned and attacked Edom in the Valley of Salt – *when he killed* twelve thousand.	Mesopotamia: AV differs, transliterating *(Aram-naharaim)*.
Ps 60:1c	אֱלֹהִים זְנַחְתָּנוּ פְרַצְתָּנוּ אָנַפְתָּ תְּשׁוֹבֵב לָנוּ:	*O* God, you are averse to us; You have broken us up. You have been angry; *Oh* restore *matters* for us.	restore *matters*: AV differs *(turn thyself)*, also possible.
Ps 60:2	הִרְעַשְׁתָּה אֶרֶץ פִּצַּמְתָּהּ רְפָה שִׁבָרֶיהָ כִּי־מָטָה:	You have shaken the land; You have ruptured it. *Oh* heal its fractures, For it is faltering.	
Ps 60:3	הִרְאִיתָ עַמְּךָ קָשָׁה הִשְׁקִיתָנוּ יַיִן תַּרְעֵלָה:	You have shown your people harshness; You have given us wine to drink *causing* reeling.	
Ps 60:4	נָתַתָּה לִירֵאֶיךָ נֵס לְהִתְנוֹסֵס מִפְּנֵי קָשֶׁט סֶלָה:	You have given to those that fear you A standard to rally around, On account of the truth. Selah.	
Ps 60:5	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ *ועננו וַעֲנֵנִי:**	In order that your beloved *ones* may be delivered, *Oh* save *with* your right *hand*, And answer {K: us} [Q: me].	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. || Ps 108:6.

Ps 60:6	אֱלֹהִים ׀ דִּבֶּר בְּקָדְשׁוֹ אָעִלְזָה אֲחַלְּקָה שְׁכֶם וְעֵמֶק סֻכּוֹת אֲמַדֵּד׃	God has said in his holiness, "I will rejoice, I will apportion Shechem; I will allot the Valley of Succoth.	|| Ps 108:7. holiness: or *holy place*. allot ← *measure out*.
Ps 60:7	לִי גִלְעָד ׀ וְלִי מְנַשֶּׁה וְאֶפְרַיִם מָעוֹז רֹאשִׁי יְהוּדָה מְחֹקְקִי׃	Gilead *is* mine, And Manasseh *is* mine, And Ephraim *is* the stronghold of my head. Judah *is* my lawgiver.	|| Ps 108:8. Gilead: see Gen 31:21.
Ps 60:8	מוֹאָב ׀ סִיר רַחְצִי עַל־אֱדוֹם אַשְׁלִיךְ נַעֲלִי עָלַי פְּלֶשֶׁת הִתְרֹעָעִי׃	Moab *is* my washing basin, At Edom I will cast my shoe; Philistia, you shall suffer harm on my account."	|| Ps 108:9. cast my shoe: [CB], idiom for taking possession. you shall suffer harm ← *suffer harm!* from root רעע. AV differs *(triumph thou)*, from root רוע. Contrast Ps 108:9.
Ps 60:9	מִי יוֹבִלֵנִי עִיר מָצוֹר מִי נָחָנִי עַד־אֱדוֹם׃	Who will bring me *to* a fortified city? Who will lead me to Edom?	|| Ps 108:10.
Ps 60:10	הֲלֹא־אַתָּה אֱלֹהִים זְנַחְתָּנוּ וְלֹא־תֵצֵא אֱלֹהִים בְּצִבְאוֹתֵינוּ׃	Have you not, *O* God, Been averse to us? And will you not, *O* God, Go out with our armies?	|| Ps 108:11.
Ps 60:11	הָבָה־לָּנוּ עֶזְרַת מִצָּר וְשָׁוְא תְּשׁוּעַת אָדָם׃	*Oh* give us help in adversity, For man's salvation *is* false.	|| Ps 108:12. in adversity ← *from adversity*. For: causal use of the *vav*.
Ps 60:12	בֵּאלֹהִים נַעֲשֶׂה־חָיִל וְהוּא יָבוּס צָרֵינוּ׃	Let us act valiantly through God, And he will trample on our adversaries.	|| Ps 108:13.
Ps 61:1a	לַמְנַצֵּחַ ׀ עַל־נְגִינַת לְדָוִד׃	To the choirmaster in *singing set to* stringed music.↑ *A Psalm* of David.	To the choirmaster: see Ps 4:1. in *singing set to* stringed music: see Ps 4:1.

Ps 61:1b	שִׁמְעָה אֱלֹהִים רִנָּתִי הַקְשִׁיבָה תְּפִלָּתִי:	Hear, *O* God, my crying out; Hearken to my prayer.	
Ps 61:2	מִקְצֵה הָאָרֶץ	אֵלֶיךָ אֶקְרָא בַּעֲטֹף לִבִּי בְּצוּר־יָרוּם מִמֶּנִּי תַּנְחֵנִי:	From the end of the earth I will call to you, When my heart is faint. Lead me by a rock *That* is higher than I.	
Ps 61:3	כִּי־הָיִיתָ מַחְסֶה לִי מִגְדַּל־עֹז מִפְּנֵי אוֹיֵב:		For you have become a refuge to me – A strong tower in the presence of the enemy.	
Ps 61:4	אָגוּרָה בְאָהֳלְךָ עוֹלָמִים אֶחֱסֶה בְסֵתֶר כְּנָפֶיךָ סֶלָה:		I will dwell in your age-abiding tent; I will trust in the secrecy of your wings. Selah.	age-abiding tent ← *tent of ages*, a Hebraic genitive.
Ps 61:5	כִּי־אַתָּה אֱלֹהִים שָׁמַעְתָּ לִנְדָרָי נָתַתָּ יְרֻשַּׁת יִרְאֵי שְׁמֶךָ:		For you, *O* God, have heard my vows; You have given *me* the inheritance Of those who fear your name.	
Ps 61:6	יָמִים עַל־יְמֵי־מֶלֶךְ תּוֹסִיף שְׁנוֹתָיו כְּמוֹ־דֹר וָדֹר:		You will add days to the king's days, And *to* his years as generation on generation.	
Ps 61:7	יֵשֵׁב עוֹלָם לִפְנֵי אֱלֹהִים חֶסֶד וֶאֱמֶת מַן יְנַצְּרֵהוּ:		He will remain age-abidingly before God; Appoint kindness and truth to watch over him.	
Ps 61:8	כֵּן אֲזַמְּרָה שִׁמְךָ לָעַד לְשַׁלֵּמִי נְדָרַי יוֹם	יוֹם:	I will therefore make psalm melody *to* your name in perpetuity, So as to fulfil my vows daily.	

Ps 62:1a	לַמְנַצֵּחַ עַל־יְדוּתוּן מִזְמוֹר לְדָוִד:	To the choirmaster on Jeduthun.↑ A Psalm of David.	To the choirmaster: see Ps 4:1. on Jeduthun: perhaps *for Jeduthun (the priest)*, but the preposition (עַל), even if standing for -אֶל, does not really support that.
Ps 62:1b	אַךְ אֶל־אֱלֹהִים דְּוּמִיָּה נַפְשִׁי מִמֶּנּוּ יְשׁוּעָתִי:	Surely my being *enjoys* quietness towards God; From him *is* my salvation.	being ← *soul*.
Ps 62:2	אַךְ־הוּא צוּרִי וְיִשׁוּעָתִי מִשְׂגַּבִּי לֹא־אֶמּוֹט רַבָּה:	Surely he *is* my rock and my salvation; My high stronghold *Where* I will not falter, *with* great *assurance*.	*with* great *assurance* ← *greatly*, but the sense can hardly be *I will not falter greatly*, as AV's sense, apparently. So AV differs.
Ps 62:3	עַד־אָנָה | תְּהוֹתְתוּ עַל אִישׁ תְּרָצְּחוּ כֻלְּכֶם כְּקִיר נָטוּי גָּדֵר הַדְּחוּיָה:	How long will you *men* beleaguer a man? You will all be killed. *You are* like a leaning wall *And like* a buckling fence.	
Ps 62:4	אַךְ מִשְּׂאֵתוֹ | יָעֲצוּ לְהַדִּיחַ יִרְצוּ כָזָב בְּפִיו יְבָרֵכוּ וּבְקִרְבָּם יְקַלְלוּ־סֶלָה:	Surely they take counsel *As to how* to thrust *a man* out of his exalted position. They take pleasure *in* falsehood; With the mouth they bless, But inwardly they curse. Selah.	the mouth ← *his mouth*. inwardly ← *in their inside*.
Ps 62:5	אַךְ לֵאלֹהִים דֳּמִי נַפְשִׁי כִּי־מִמֶּנּוּ תִקְוָתִי:	Surely I must be inwardly quiet towards God, For from him *is* my hope.	I must be inwardly quiet ← *be quiet, my soul!*
Ps 62:6	אַךְ־הוּא צוּרִי וְיִשׁוּעָתִי מִשְׂגַּבִּי לֹא אֶמּוֹט:	Surely he *is* my rock and my salvation – My high stronghold *where* I will not be shaken.	

Ps 62:7	עַל־אֱלֹהִים יִשְׁעִי וּכְבוֹדִי צוּר־עֻזִּי מַחְסִי בֵּאלֹהִים:	On God *rests* my salvation and my glory – *On* the rock of my strength. My refuge *is* in God.	
Ps 62:8	בִּטְחוּ בוֹ בְכָל־עֵת | עָם שִׁפְכוּ־לְפָנָיו לִבַּבְכֶם אֱלֹהִים מַחֲסֶה־לָּנוּ סֶלָה:	Trust in him at all times, *O* people; Pour out your heart before him. God *is* a refuge for us. Selah.	
Ps 62:9	אַךְ | הֶבֶל בְּנֵי־אָדָם כָּזָב בְּנֵי אִישׁ בְּמֹאזְנַיִם לַעֲלוֹת הֵמָּה מֵהֶבֶל יָחַד:	Surely the sons of Adam *are* vanity – The sons of man *are* false. In the balance they rise; They *are* altogether *constituted* from vanity.	false ← *falsehood*. A noun for an adjective. --- they rise ← *to rise*, through being underweight on their side of the balance. AV differs *(to be laid)*.
Ps 62:10	אַל־תִּבְטְחוּ בְעֹשֶׁק וּבְגָזֵל אַל־תֶּהְבָּלוּ חַיִל | כִּי־יָנוּב אַל־תָּשִׁיתוּ לֵב:	Do not trust in *the proceeds of* oppression, And do not act vainly for plunder. If wealth increases, Do not set your heart *on it*.	
Ps 62:11	אַחַת | דִּבֶּר אֱלֹהִים שְׁתַּיִם־זוּ שָׁמָעְתִּי כִּי עֹז לֵאלֹהִים:	Once God spoke; This second *time* I heard *it*, That strength *belongs* to God.	
Ps 62:12	וְלְךָ־אֲדֹנָי חָסֶד כִּי־אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ:	And kindness *belongs* to you, O LORD*, **For you will repay man according to his works.**	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. --- **Rom 2:6, Rev 2:23, Rev 18:6, Rev 20:12, Rev 20:13, Rev 22:12**.
Ps 63:1a	מִזְמוֹר לְדָוִד בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה:	A Psalm of David when he was in the Judaean Desert.	

Ps 63:1b	אֱלֹהִים | אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ | נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם:	*O* God, you *are* my GOD; I will seek you diligently. My being thirsts for you; My flesh longs for you, In an arid and weary land without water.	seek you diligently ← *dawn-seek you*. being ← *soul*.
Ps 63:2	כֵּן בַּקֹּדֶשׁ חֲזִיתִיךָ לִרְאוֹת עֻזֶּךָ וּכְבוֹדֶךָ:	In that way I have beheld you in the sanctuary, Having seen your strength and your glory.	Having seen ← *For to see*.
Ps 63:3	כִּי־טוֹב חַסְדְּךָ מֵחַיִּים שְׂפָתַי יְשַׁבְּחוּנָךְ:	Since your kindness *is* better than life, My lips will commend you.	commend: or *praise*, but not the usual word (neither of the words translated *praise* and *laud* in Isa 38:18).
Ps 63:4	כֵּן אֲבָרֶכְךָ בְחַיָּי בְּשִׁמְךָ אֶשָּׂא כַפָּי:	Thus will I bless you in my life; At your name I will lift up my hands.	
Ps 63:5	כְּמוֹ חֵלֶב וְדֶשֶׁן תִּשְׂבַּע נַפְשִׁי וְשִׂפְתֵי רְנָנוֹת יְהַלֶּל־פִּי:	My being will be satiated as if *with* fat and oil, And my mouth will give praise *with* rejoicing lips.	being ← *soul*. rejoicing lips ← *lips of rejoicings*, a Hebraic genitive.
Ps 63:6	אִם־זְכַרְתִּיךָ עַל־יְצוּעָי בְּאַשְׁמֻרוֹת אֶהְגֶּה־בָּךְ:	When I remember you on my bed, In the night-watches, I meditate on you.	
Ps 63:7	כִּי־הָיִיתָ עֶזְרָתָה לִּי וּבְצֵל כְּנָפֶיךָ אֲרַנֵּן:	For you have become my help, And I will be jubilant in the shadow of your wings.	
Ps 63:8	דָּבְקָה נַפְשִׁי אַחֲרֶיךָ בְּי תָמְכָה יְמִינֶךָ:	My being will cling behind you; Your right *hand* will uphold me.	being ← *soul*.
Ps 63:9	וְהֵמָּה לְשׁוֹאָה יְבַקְשֻׁהּ נַפְשִׁי יָבֹאוּ בְּתַחְתִּיּוֹת הָאָרֶץ:	But those *who* seek my life for *its* destruction Will go to the lower regions of the earth.	life ← *soul*.

Ps 63:10	יַגִּירֻהוּ עַל־יְדֵי־חָרֶב מְנָת שְׁעָלִים יִהְיוּ׃	He will be poured out By means of the sword. They will be the portion *for* foxes.	He will be poured out ← *They will pour him out*, i.e. *pour his blood out*. Avoidance of the passive. means ← *hands*.
Ps 63:11	וְהַמֶּלֶךְ יִשְׂמַח בֵּאלֹהִים יִתְהַלֵּל כָּל־הַנִּשְׁבָּע בּוֹ כִּי יִסָּכֵר פִּי דֹּוֹבְרֵי־שָׁקֶר׃	But the king will rejoice in God. Everyone who swears by him will glory, But the mouth of those *who* speak falsehood Will have been stopped.	
Ps 64:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 64:1b	שְׁמַע־אֱלֹהִים קוֹלִי בְּשִׂיחִי מִפַּחַד אוֹיֵב תִּצֹּר חַיָּי׃	Hear, *O* God, my voice in my oration. Guard my life at *a time* *of* fear of the enemy.	at *a time of* ← *from*.
Ps 64:2	תַּסְתִּירֵנִי מִסּוֹד מְרֵעִים מֵרִגְשַׁת פֹּעֲלֵי אָוֶן׃	Hide me from the plotting of wrongdoers – From the rage of perpetrators of iniquity,	rage: or *throng*.
Ps 64:3	אֲשֶׁר שָׁנְנוּ כַחֶרֶב לְשׁוֹנָם דָּרְכוּ חִצָּם דָּבָר מָר׃	Who have sharpened their tongue like a sword, *And who* have drawn their arrow – A bitter word –	drawn their arrow: i.e. attached the arrow to the bowstring and drawn the bow.
Ps 64:4	לִירוֹת בַּמִּסְתָּרִים תָּם פִּתְאֹם יֹרֻהוּ וְלֹא יִירָאוּ׃	To shoot at *a man* of integrity in secret. They shoot at him suddenly And do not fear *anything*.	
Ps 64:5	יְחַזְּקוּ־לָמוֹ	דָּבָר רָע יְסַפְּרוּ לִטְמֹן מוֹקְשִׁים אָמְרוּ מִי יִרְאֶה־לָּמוֹ׃	They strengthen their *resolve in an* evil matter, They speak about hiding snares; They say, “Who will see them?”	

Ps 64:6	יַחְפְּשׂוּ־עַוְלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃	They look for *ways to commit* injustices; *They say*, “We have completed a thorough search.” And *that is* the inward *thought* of a man and *his* deep heart.	man: AV differs *(each)*, also possible.
Ps 64:7	וַיֹּרֵם אֱלֹהִים חֵץ פִּתְאֹום הָיוּ מַכּוֹתָם׃	But God will suddenly shoot an arrow at them; They will be *in* a plight of their own.	a plight of their own ← *their strikes*, an objective genitive.
Ps 64:8	וַיַּכְשִׁילוּהוּ עָלֵימוֹ לְשׁוֹנָם יִתְנֹדְדוּ כָּל־רֹאֵה בָם׃	They will be the cause of the *matter* collapsing; Their tongue *will be* against them, And everyone *who* sees them will flee.	the *matter* ← *it / him*.
Ps 64:9	וַיִּירְאוּ כָּל־אָדָם וַיַּגִּידוּ פֹּעַל אֱלֹהִים וּמַעֲשֵׂהוּ הִשְׂכִּילוּ׃	And every man will be in fear, And they will relate the work of God, And they will learn prudence *from* his action.	
Ps 64:10	יִשְׂמַח צַדִּיק בַּיהוָה וְחָסָה בּוֹ וְיִתְהַלְלוּ כָּל־יִשְׁרֵי־לֵב׃	The righteous will rejoice in the LORD And trust in him, And all *who are* upright in heart will glory.	
Ps 65:1a	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד שִׁיר׃	To the choirmaster.↑ A Psalm of David. A Song.	To the choirmaster: see Ps 4:1.
Ps 65:1b	לְךָ דֻמִּיָּה תְהִלָּה אֱלֹהִים בְּצִיּוֹן וּלְךָ יְשֻׁלַּם־נֶדֶר׃	To you *belong* quietness *and* praise, *O* God, in Zion, And a vow will be fulfilled to you.	
Ps 65:2	שֹׁמֵעַ תְּפִלָּה עָדֶיךָ כָּל־בָּשָׂר יָבֹאוּ׃	*You who* hear prayer, All flesh will come to you.	
Ps 65:3	דִּבְרֵי עֲוֹנֹת גָּבְרוּ מֶנִּי פְּשָׁעֵינוּ אַתָּה תְכַפְּרֵם׃	Iniquitous words have increased against me. *As for* our transgressions, You will expiate them.	Iniquitous words ← *Words of iniquities*, a Hebraic genitive.

Ps 65:4	אַשְׁרֵי ׀ תִּבְחַר וּתְקָרֵב יִשְׁכָּן חֲצֵרֶיךָ נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדֹשׁ הֵיכָלֶךָ׃	Happy *is he whom* you choose and bring near; He will dwell *in* your courts. We will be satisfied by the goodness of your house – Your holy temple.	Your holy temple ← *Holy (or, re-pointed, Holiness) of your temple*. As re-pointed to קָדְשׁ, a reverse Hebraic genitive.
Ps 65:5	נוֹרָאוֹת ׀ בְּצֶדֶק תַּעֲנֵנוּ אֱלֹהֵי יִשְׁעֵנוּ מִבְטָח כָּל־קַצְוֵי־אֶרֶץ וְיָם רְחֹקִים׃	You answer us *with* awe-inspiring things in righteousness, O God of our salvation, *Who are* the confidence of all the distant ends of the earth and the sea,	
Ps 65:6	מֵכִין הָרִים בְּכֹחוֹ נֶאְזָר בִּגְבוּרָה׃	*Who* prepares the mountains by his power, *Being* girded with might,	prepares ... by his power: a change of grammatical person (to third person), not uncommon in Hebrew.
Ps 65:7	מַשְׁבִּיחַ ׀ שְׁאוֹן יַמִּים שְׁאוֹן גַּלֵּיהֶם וַהֲמוֹן לְאֻמִּים׃	*Who* calms the raging of the seas – The raging of their waves – And the agitation of the *various* peoples.	
Ps 65:8	וַיִּירְאוּ ׀ יֹשְׁבֵי קְצָוֹת מֵאוֹתֹתֶיךָ מֹוצָאֵי־בֹקֶר וָעֶרֶב תַּרְנִין׃	And the inhabitants of the most distant *regions* Will be in fear at your signs, And you will give cause for rejoicing To the break of the morning And to the *onset of* the evening.	break ← *outgoing*, as if the sun is departing from its place below the horizon.
Ps 65:9	פָּקַדְתָּ הָאָרֶץ ׀ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹהִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶהָ׃	You have visited the earth and made it overflow; You have greatly enriched it *with* a brook of God full of water. You prepare their corn, For so you have prepared it.	prepared it: i.e. *prepared the earth*.

Ps 65:10	תְּלָמֶיהָ רַוֵּה נַחֵת גְּדוּדֶיהָ בִּרְבִיבִים תִּמֹגְגֶנָּה צִמְחָהּ תְּבָרֵךְ׃	Satiate its furrows, Level its ridges, Soften it with showers; Bless its shoots.	Soften ... Bless ← *You will soften ... You will bless*. Future / imperfective for imperative. See Deut 2:28.
Ps 65:11	עִטַּרְתָּ שְׁנַת טוּבָתֶךָ וּמַעְגָּלֶיךָ יִרְעֲפוּן דָּשֶׁן׃	You have crowned the year of your goodness, And your paths distil fatness.	
Ps 65:12	יִרְעֲפוּ נְאוֹת מִדְבָּר וְגִיל גְּבָעוֹת תַּחְגֹּרְנָה׃	They distil *to* desert pastures, And hills gird themselves *with* joy.	gird themselves *with* joy: AV differs somewhat *(rejoice on every side)*.
Ps 65:13	לָבְשׁוּ כָרִים | הַצֹּאן וַעֲמָקִים יַעַטְפוּ־בָר יִתְרוֹעֲעוּ אַף־יָשִׁירוּ׃	The pastures are clothed *with* flocks, And the valleys are covered *with* corn. They shout for joy; They sing too.	
Ps 66:1	לַמְנַצֵּחַ שִׁיר מִזְמוֹר הָרִיעוּ לֵאלֹהִים כָּל־הָאָרֶץ׃	To the choirmaster.↑ A Song. A Psalm. Shout joyfully to God, All the earth.	To the choirmaster: see Ps 4:1.
Ps 66:2	זַמְּרוּ כְּבוֹד־שְׁמוֹ שִׂימוּ כָּבוֹד תְּהִלָּתוֹ׃	Make psalm melody of the glory of his name; Bestow glory *on* his praiseworthiness.	praiseworthiness ← *praise / object of praise / song of praise*.
Ps 66:3	אִמְרוּ לֵאלֹהִים מַה־נּוֹרָא מַעֲשֶׂיךָ בְּרֹב עֻזֶּךָ יְכַחֲשׁוּ לְךָ אֹיְבֶיךָ׃	Say to God, "How awesome *are* your works!" At the greatness of your strength, Your enemies will feign obedience to you.	feign obedience: compare 2 Sam 22:45 (where *hithpael*), Ps 18:44. AV differs somewhat *(submit themselves)*.
Ps 66:4	כָּל־הָאָרֶץ | יִשְׁתַּחֲוּ לָךְ וְיַזַּמְּרוּ־לָךְ יְזַמְּרוּ שְׁמֶךָ סֶלָה׃	All the earth will worship you And will make psalm melody to you; They will make psalm melody *to* your name. Selah.	
Ps 66:5	לְכוּ וּרְאוּ מִפְעֲלוֹת אֱלֹהִים נוֹרָא עֲלִילָה עַל־בְּנֵי אָדָם׃	Come and see the works of God. He *is* awesome in deed to the sons of Adam.	in deed ← *of deed*. Wider use of the construct state.

Ps 66:6	הָפַךְ יָם ׀ לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בְרַגֶל שָׁם נִשְׂמְחָה־בּוֹ׃	He turned the sea into dry land; They crossed the river on foot. Let us rejoice in him there.	the river: i.e. *the River Jordan*.
Ps 66:7	מֹשֵׁל בִּגְבוּרָתוֹ ׀ עוֹלָם עֵינָיו בַּגּוֹיִם תִּצְפֶּינָה הַסּוֹרְרִים ׀ אַל־*ירימו יָרוּמוּ לָמוֹ סֶלָה׃**	He rules by his might age-abidingly; His eyes are watching the Gentiles. Do not let the rebellious {K: vaunt themselves} [Q: be vaunted for themselves]. Selah.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue.
Ps 66:8	בָּרְכוּ עַמִּים ׀ אֱלֹהֵינוּ וְהַשְׁמִיעוּ קוֹל תְּהִלָּתוֹ׃	*O you various* peoples, Bless our God, And cause the sound of his praise to be heard.	
Ps 66:9	הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ׃	*He is* the one who appoints our being to life And does not consign our feet to faltering.	being ← *soul*.
Ps 66:10	כִּי־בָחַנְתָּנוּ אֱלֹהִים צְרַפְתָּנוּ כִּצְרֹף־כָּסֶף׃	For you have examined us, *O* God; You have refined us, Like the refining of silver.	refined ... refining: or *assayed ... assaying*.
Ps 66:11	הֲבֵאתָנוּ בַמְּצוּדָה שַׂמְתָּ מוּעָקָה בְמָתְנֵינוּ׃	You have brought us into a net; You have placed an oppressive burden on our loins.	
Ps 66:12	הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ בָּאנוּ־בָאֵשׁ וּבַמָּיִם וַתּוֹצִיאֵנוּ לָרְוָיָה׃	You caused men to ride over our heads. We have gone through fire and through water, But you have brought us out Into *a place of* abundance.	men ← *man, mankind*. abundance: with connotations of *drink* and *fatness*.
Ps 66:13	אָבוֹא בֵיתְךָ בְעוֹלוֹת אֲשַׁלֵּם לְךָ נְדָרָי׃	I will go *to* your house with burnt offerings; I will fulfil my vows to you,	

Ps 66:14	אֲשֶׁר־פָּצוּ שְׂפָתָי וְדִבֶּר־פִּי בַּצַר־לִי׃	Which my lips uttered, And my mouth spoke, When I was in a strait.	Which my lips uttered: or, more literally, *When my lips parted*.
Ps 66:15	עֹלוֹת מֵחַיִם אַעֲלֶה־לָּךְ עִם־קְטֹרֶת אֵילִים אֶעֱשֶׂה בָקָר עִם־עַתּוּדִים סֶלָה׃	I will offer fat burnt offerings to you – Rams with incense; I will offer bulls with he-goats. Selah.	fat burnt offerings ← *burnt offerings of fat*. offer *(second occurrence in verse)* ← *do, perform*.
Ps 66:16	לְכוּ־שִׁמְעוּ וַאֲסַפְּרָה כָּל־יִרְאֵי אֱלֹהִים אֲשֶׁר עָשָׂה לְנַפְשִׁי׃	Come, all *you who* fear God and hear, And I will relate What he has done for my being.	being ← *soul*.
Ps 66:17	אֵלָיו פִּי־קָרָאתִי וְרוֹמַם תַּחַת לְשׁוֹנִי׃	I cried out to him *with* my mouth, And he was extolled under my tongue.	
Ps 66:18	אָוֶן אִם־רָאִיתִי בְלִבִּי לֹא יִשְׁמַע	אֲדֹנָי׃	If I have an eye to iniquity in my heart, The LORD* will not hear *me*.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 66:19	אָכֵן שָׁמַע אֱלֹהִים הִקְשִׁיב בְּקוֹל תְּפִלָּתִי׃	Truly, God has heard *me*; He has hearkened to the sound of my prayer.	
Ps 66:20	בָּרוּךְ אֱלֹהִים אֲשֶׁר לֹא־הֵסִיר תְּפִלָּתִי וְחַסְדּוֹ מֵאִתִּי׃	Blessed *be* God, Who has not set my prayer aside Or *withdrawn* his kindness from me.	
Ps 67:1a	לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר׃	To the choirmaster in *singing set to* stringed music.↑ A Psalm. A Song.	To the choirmaster: see Ps 4:1. in *singing set to* stringed music: see Ps 4:1.
Ps 67:1b	אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר פָּנָיו אִתָּנוּ סֶלָה׃	May God be merciful to us And bless us. May he let his face shine on us – Selah –	May he let his face shine on us: i.e. *May he be propitious to us*.
Ps 67:2	לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ׃	For knowledge of your ways on the earth *And* of your salvation amongst all nations.	

Ps 67:3	יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם׃	May the *various* peoples praise you, *O* God, May the *various* peoples praise you – All of them.	
Ps 67:4	יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר וּלְאֻמִּים | בָּאָרֶץ תַּנְחֵם סֶלָה׃	Nations will rejoice and shout for joy, For you will judge the *various* peoples equitably, And you will guide nations on the earth. Selah.	will guide: re-pointed as תְּנַחֵם, it reads *will comfort*, avoiding a pleonastic pronominal suffix (לְאֻמִּים - חֵם). equitably ← *equity*. A noun for an adverb.
Ps 67:5	יוֹדוּךָ עַמִּים | אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם׃	May the *various* peoples praise you, *O* God, May the *various* peoples praise you – All of them.	
Ps 67:6	אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ׃	The earth yields its produce; God, our God, will bless us.	
Ps 67:7	יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אֹתוֹ כָּל־אַפְסֵי־אָרֶץ׃	God will bless us, And all the ends of the earth will fear him.	
Ps 68:1a	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר שִׁיר׃	To the choirmaster.↑ A Psalm of David. A Song.	To the choirmaster: see Ps 4:1.
Ps 68:1b	יָקוּם אֱלֹהִים יָפֻוצוּ אוֹיְבָיו וְיָנֻוסוּ מְשַׂנְאָיו מִפָּנָיו׃	God will arise, And his enemies will be scattered. Those who hate him will flee from his presence.	God will arise (etc.): compare Num 10:35.
Ps 68:2	כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהֵמַס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹהִים׃	As smoke is driven away, You will drive *them* away. As wax melts in the presence of fire, The wicked will perish in the presence of God,	

Ps 68:3	וְצַדִּיקִים יִשְׂמְחוּ יַעֲלְצוּ לִפְנֵי אֱלֹהִים וְיָשִׂישׂוּ בְשִׂמְחָה׃	But the righteous will rejoice *and* exult before God, And they will be glad with joy.	
Ps 68:4	שִׁירוּ ׀ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃	Sing to God; Make psalm melody *to* his name. Raise up *a highway* For him who rides through the arid tracts In his name, the LORD, And exult before him.	Raise up *a highway*: as in Isa 57:4, Isa 62:10. AV differs *(Extol him)*. arid tracts: AV differs *(heavens)*. the LORD: Hebrew *Jah*. See the Introduction for the use of typography to distinguish the divine names and titles.
Ps 68:5	אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ׃	A father to orphans, One who provides justice to widows: *That is* God in his holy dwelling.	to orphans ← *of orphans*. Wider use of the construct state. his holy dwelling ← *the dwelling of his holiness*, a Hebraic genitive.
Ps 68:6	אֱלֹהִים ׀ מוֹשִׁיב יְחִידִים ׀ בַּיְתָה מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת אַךְ סוֹרְרִים שָׁכְנוּ צְחִיחָה׃	God accommodates in a household those *who* *are* alone; He brings prisoners out into prosperity, But the rebellious will dwell *in* a parched place.	into prosperity: AV differs *(those which are bound with chains)*.
Ps 68:7	אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ בְּצַעְדְּךָ בְּישִׁימוֹן סֶלָה׃	*O* God, when you went out before your people, When you marched through desolate land – Selah –	
Ps 68:8	אֶרֶץ רָעָשָׁה ׀ אַף־שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים זֶה סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל׃	The earth trembled And the sky condensed *precipitation* At the presence of God – There *at* Sinai at the presence of God, The God of Israel.	
Ps 68:9	גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ׃	*O* God, you sprinkled liberal showers; When your inheritance was weary, You invigorated it.	invigorated ← *attended to, established*.

Ps 68:10	חַיָּתְךָ֣ יָ֭שְׁבוּ־בָ֑הּ תָּכִ֥ין בְּטוּבְתְּךָ֥ לֶ֝עָנִ֗י אֱלֹהִֽים׃	Your flock dwelt in it; You made provision through your goodness For the afflicted, *O* God.	flock ← *animals*. AV differs, taking the figurative sense *(congregation)*; compare Ps 74:19 *(wild animals ... population)*.
Ps 68:11	אֲדֹנָ֥י יִתֵּן־אֹ֑מֶר הַ֝מְבַשְּׂרוֹת צָבָ֥א רָֽב׃	The LORD* gave the word; Those who brought good tidings *Were* a great host.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 68:12	מַלְכֵ֣י צְבָא֣וֹת יִדֹּ֣דוּן יִ֭דֹּדוּן וְנֹ֣וַת בַּ֑יִת תְּחַלֵּ֖ק שָׁלָֽל׃	The kings of armies flee at every turn, While the household at home shares out the spoil.	flee at every turn ← *flee, flee*. the household: AV differs somewhat *(she that tarried)*.
Ps 68:13	אִם־תִּשְׁכְּבוּן֮ בֵּ֤ין שְׁפַתָּ֨יִם ׀ כַּנְפֵ֣י יוֹנָ֣ה נֶחְפָּ֣ה בַכֶּ֑סֶף וְ֝אֶבְרוֹתֶ֗יהָ בִּירַקְרַ֥ק חָרֽוּץ׃	Even if you lie between the sheepfolds, *You will be like* the wings of a dove overlaid with silver, With its flight feathers *overlaid* with yellow gold.	sheepfolds: AV differs *(pots)*; [CB]= *brick kilns*. overlaid: taken strictly, it agrees with *dove*, not *wings*. But perhaps attracted in grammatical number, or an Aramaism. See [Ges-HG] §44m. yellow: the root meaning is *green*, and in derivatives *pallid*, but [AnLx] also gives *gold colour*.
Ps 68:14	בְּפָרֵ֣שׂ שַׁדַּ֣י מְ֭לָכִים בָּ֑הּ תַּשְׁלֵ֖ג בְּצַלְמ֣וֹן׃	When the ALMIGHTY scatters kings in it, It will be snow-white *as* in Salmon.	in it: i.e., [CB], *in his inheritance*; see Ps 68:9.
Ps 68:15	הַר־אֱלֹהִ֥ים הַר־בָּשָׁ֑ן הַ֝ר גַּבְנֻנִּ֗ים הַר־בָּשָֽׁן׃	*O* mountain of God, O mountain of Bashan, *O* mountain *range* of *many* peaks, O mountain of Bashan,	
Ps 68:16	לָ֤מָּה ׀ תְּרַצְּד֣וּן הָרִ֣ים גַּבְנֻנִּ֑ים הָ֝הָ֗ר חָמַ֣ד אֱלֹהִ֣ים לְשִׁבְתּ֑וֹ אַף־יְ֝הוָ֗ה יִשְׁכֹּ֥ן לָנֶ֥צַח׃	Why do you look on *with envy*, *You* mountain peaks, *At* the mountain *which* God desires, For him to live *in*? Indeed the LORD will dwell *there* in perpetuity.	look on *with envy*: AV differs *(leap)*.

Ps 68:17	רֶ֭כֶב אֱלֹהִ֣ים רִבֹּתַ֑יִם אַלְפֵ֖י שִׁנְאָ֣ן אֲדֹנָ֣י בָּ֭ם סִינַ֥י בַּקֹּ֗דֶשׁ׃	The chariots of God *are* twenty thousand – Thousands upon thousands. The LORD* *is* among them, *As at* Sinai, in the sanctuary.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. Thousands upon thousands ← *Thousands of repetition*. AV differs *(thousands of angels)*.
Ps 68:18	עָלִ֣יתָ לַ֭מָּרוֹם	שָׁ֣בִיתָ שֶּׁ֣בִי לָ֑קַחְתָּ מַתָּנ֥וֹת בָּאָדָ֗ם וְאַ֤ף סֹ֫רְרִ֥ים לִשְׁכֹּ֥ן	יָ֝הּ אֱלֹהִֽים׃	**You have ascended high up,** **You have taken captivity captive;** **You have accepted gifts among men** – Indeed the rebellious – So that the LORD God may take up a dwelling.	**Eph 4:8**. See also Judg 5:12.
Ps 68:19	בָּר֣וּךְ אֲדֹנָ֣י יֹ֭ום	יוֹם יַעֲמָס־לָ֣נוּ הָאֵ֣ל יְשׁוּעָתֵ֑נוּ סֶּֽלָה׃	Blessed *is* the LORD*; Daily GOD bears our salvation for us. Selah.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. GOD bears our salvation: AV differs *(loadeth ... even the God of our salvation)*, assuming a highly irregular construct state הָאֵל. Compare the Hebrew of the next verse.
Ps 68:20	הָאֵ֣ל	לָ֭נוּ אֵ֣ל לְמוֹשָׁע֑וֹת וְלַיהוִ֥ה אֲדֹנָ֗י לַ֭מָּוֶת תּוֹצָאֽוֹת׃	Our GOD *is* a GOD of acts of salvation, And the LORD my Lord *has* the escape routes from death.	escape routes ← *ways out*.
Ps 68:21	אַךְ־אֱלֹהִ֗ים יִמְחַ֥ץ	רֹ֝אשׁ אֹיְבָ֑יו קָדְקֹ֥ד שֵׂעָ֗ר מִתְהַלֵּ֥ךְ בַּאֲשָׁמָֽיו׃	Surely God will dash the head of his enemies in pieces – The hairy crown of him *who* walks in his guilty ways.	crown: i.e. *top of the head*; not a *diadem*.
Ps 68:22	אָמַ֣ר אֲדֹנָ֣י מִבָּשָׁ֣ן	אָשִׁ֑יב אָשִׁ֖יב מִמְּצֹלֹ֣ת יָֽם׃	The LORD* said, "I will retrieve *them* from Bashan; I will retrieve *them* from the depths of the sea	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 68:23	לְמַעַן ׀ תִּמְחַץ רַגְלְךָ בְּדָם לְשׁוֹן כְּלָבֶיךָ מֵאֹיְבִים מִנֶּהוּ׃	So that you may plunge your foot in blood, *And* your dogs' tongues *may lick it up* From the enemies *as* their portion.”	AV differs in some respects. --- tongues ... their ← *tongue ... its*, the Hebrew indicating one tongue per dog.
Ps 68:24	רָאוּ הֲלִיכוֹתֶיךָ אֱלֹהִים הֲלִיכוֹת אֵלִי מַלְכִּי בַקֹּדֶשׁ׃	They have seen your ways, *O* God, The ways of my GOD – My king in the sanctuary.	ways *(2x)* ← *goings*.
Ps 68:25	קִדְּמוּ שָׁרִים אַחַר נֹגְנִים בְּתוֹךְ עֲלָמוֹת תֻּפֵּפוֹת׃	The singers went first, *Then* afterwards, the stringed instrument players, In the midst of maidens playing drums.	
Ps 68:26	בְּמַקְהֲלוֹת בָּרְכוּ אֱלֹהִים יְהוָה מִמְּקוֹר יִשְׂרָאֵל׃	In *your* convocations, bless God – The LORD – *You who are* from the source of Israel.	[CB] lists this verse as one containing LORD*, a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32, but [WLC] reads יהוה. However, many manuscripts [BHS-CA] read אֲדֹנָי, as do [TBS-Tanakh], [SDHS-Tanakh], [Koren].
Ps 68:27	שָׁם בִּנְיָמִן ׀ צָעִיר רֹדֵם שָׂרֵי יְהוּדָה רִגְמָתָם שָׂרֵי זְבֻלוּן שָׂרֵי נַפְתָּלִי׃	There *is* Benjamin, *Who is* small, ruling them, *And* the princes of Judah *with* their entourage, *And* the princes of Zebulun *And* the princes of Naphtali.	ruling them: AV differs *(with their ruler)*.
Ps 68:28	צַוָּה אֱלֹהֶיךָ עֻזֶּךָ עוּזָּה אֱלֹהִים זוּ פָּעַלְתָּ לָּנוּ׃	Your God has commanded your strength. Show strength, *O* God, *In* what you will do for us.	
Ps 68:29	מֵהֵיכָלְךָ עַל־יְרוּשָׁלִַם לְךָ יוֹבִילוּ מְלָכִים שָׁי׃	On account of your temple in Jerusalem, Kings will bring you a gift.	

Ps 68:30	גְּעַר חַיַּת קָנֶה עֲדַת אֲבִירִים | בְּעֶגְלֵי עַמִּים מִתְרַפֵּס בְּרַצֵּי־כָסֶף בִּזַּר עַמִּים קְרָבוֹת יֶחְפָּצוּ׃	Rebuke the beasts of the reed *marshland*, *And* the company of strong bulls against the calves of the people. *Let each* submit himself with silver coins. He will scatter the *various* peoples *Who* take pleasure *in* battles.	He will scatter: this could be re-pointed as an imperative (בְּזַר), *Scatter*. beasts of the reed *marshland*: AV differs *(company of spearmen)*. We take it as an animal (crocodile, rhino) metaphor for adversaries.
Ps 68:31	יֵאֲתָיו חַשְׁמַנִּים מִנִּי מִצְרַיִם כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים׃	Nobles will come from Egypt; Ethiopia will hasten *to stretch out* its hands to God.	
Ps 68:32	מַמְלְכוֹת הָאָרֶץ שִׁירוּ לֵאלֹהִים זַמְּרוּ אֲדֹנָי סֶלָה׃	Sing to God, *you* kingdoms of the earth; Make psalm melody *to* the LORD*. Selah.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 68:33	לָרֹכֵב בִּשְׁמֵי שְׁמֵי־קֶדֶם הֵן יִתֵּן בְּקוֹלוֹ קוֹל עֹז׃	*Sing* to him who has been riding on the heavens of heavens *Since* ancient time. Behold, he sounds his voice – A mighty voice.	mighty voice ← *voice of might*, a Hebraic genitive.
Ps 68:34	תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְעֻזּוֹ בַּשְּׁחָקִים׃	Ascribe strength to God; His majesty *is* over Israel, And his might *is* in the skies.	strength ... might ← *might ... might*. Otiose, but see Gen 12:5.
Ps 68:35	נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נֹתֵן | עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים׃	*O* God, *you are* awesome, *Proceeding* from your sanctuaries. *It is* the GOD of Israel *Who* gives strength and power to the people. Blessed *be* God.	
Ps 69:1a	לַמְנַצֵּחַ עַל־שֹׁושַׁנִּים לְדָוִד׃	To the choirmaster on Shoshannim.↑ *A Psalm* of David.	To the choirmaster: see Ps 4:1. Shoshannim: see Ps 45:1.

Ps 69:1b	הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד־נָפֶשׁ:	Save me, *O* God, For waters have come to *the point of threatening* my life.	life ← *soul*.
Ps 69:2	טָבַעְתִּי	בִּיוֵן מְצוּלָה וְאֵין מָעֳמָד בָּאתִי בְּמַעֲמַקֵּי־מַיִם וְשִׁבֹּלֶת שְׁטָפָתְנִי:	I am sinking in deep mire, And *there is* no foothold. I have come into depths of water, And the swell is engulfing me.	deep mire ← *mire of a deep place*. foothold ← *standing (place)*.
Ps 69:3	יָגַעְתִּי בְקָרְאִי נִחַר גְּרוֹנִי כָּלוּ עֵינַי מְיַחֵל לֵאלֹהָי:	I am weary with crying out; My throat is parched, *And* my eyes are exhausted, As I wait for my God.	
Ps 69:4	רַבּוּ	מִשַּׂעֲרוֹת רֹאשִׁי שֹׂנְאַי חִנָּם עָצְמוּ מַצְמִיתַי אֹיְבַי שֶׁקֶר אֲשֶׁר לֹא־גָזַלְתִּי אָז אָשִׁיב:	**They that hate me for no reason** Are more numerous than the hairs of my head. Those who would kill me – My enemies on false *grounds* – Are mighty, But I have not exploited them, Otherwise I would restore *it*.	**John 15:25**. exploited: or *plundered*. Otherwise I would restore *it*: AV differs *(Then I restored ...)*.
Ps 69:5	אֱלֹהִים אַתָּה יָדַעְתָּ לְאִוַּלְתִּי וְאַשְׁמוֹתַי מִמְּךָ לֹא־נִכְחָדוּ:	*O* God, you know my foolishness, And my misdeeds are not hidden from you.	misdeeds ← *guilts*. This verse, and the following two, apparently breaking the messianicity of the whole psalm, could ↴
Ps 69:6	אַל־יֵבֹשׁוּ בִי	קַוֶּיךָ אֲדֹנָי יְהוִה צְבָאוֹת אַל־יִכָּלְמוּ בִי מְבַקְשֶׁיךָ אֱלֹהֵי יִשְׂרָאֵל:	Do not let those who put hope in you Be ashamed on my account, O my Lord the LORD of hosts. Do not let those who seek you Be discredited on account of me, O God of Israel.	↳ be regarded as Christ suffering the guilt-offering. Otherwise, this is a parenthetical section applying to David only.

Ps 69:7	כִּי־עָלֶיךָ נָשָׂאתִי חֶרְפָּה כִּסְּתָה כְלִמָּה פָנָי:	For I have uttered a reproach against you; Ignominy covers my face.	I have uttered a reproach: AV differs *(I have borne reproach)*. Compare Ps 15:3, which in fairness should be translated similarly.
Ps 69:8	מוּזָר הָיִיתִי לְאֶחָי וְנָכְרִי לִבְנֵי אִמִּי:	I became estranged from my brothers, And a foreigner to my mother's sons.	
Ps 69:9	כִּי־קִנְאַת בֵּיתְךָ אֲכָלָתְנִי וְחֶרְפּוֹת חוֹרְפֶיךָ נָפְלוּ עָלָי:	**For the zeal of your house has consumed me,** **And the reproaches of those who reproach you** **Have fallen on me.**	**John 2:17, Rom 15:3**.
Ps 69:10	וָאֲבְכֶּה בַצּוֹם נַפְשִׁי וַתְּהִי לַחֲרָפוֹת לִי:	And I wept subjecting myself to fasting, But it became a reproach against me.	subjecting myself to fasting ← *in fasting of my soul*. a reproach against me ← *my reproaches*, but with a singular verb; an objective genitive.
Ps 69:11	וָאֶתְּנָה לְבוּשִׁי שָׂק וָאֱהִי לָהֶם לְמָשָׁל:	And I put sackcloth on *as* my clothing, And I became a byword to them.	
Ps 69:12	יָשִׂיחוּ בִי יֹשְׁבֵי שָׁעַר וְנִגְינוֹת שׁוֹתֵי שֵׁכָר:	Those *who* sit at the gate speak against me, And those *who* drink strong wine *Make me the subject of their* songs.	
Ps 69:13	וַאֲנִי תְפִלָּתִי־לְךָ | יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:	But *as for* me, my prayer *is* to you, O LORD, *At* an acceptable time, *O* God. In your great kindness, Answer me with your saving truth.	acceptable time ← *time of acceptance*, a Hebraic genitive. your saving truth ← *the truth of your salvation*, a Hebraic genitive.

Ps 69:14	הַצִּילֵנִי מִטִּיט וְאַל־אֶטְבָּעָה אִנָּצְלָה מִשֹּׂנְאַי וּמִמַּעֲמַקֵּי־מָיִם׃	Deliver me from the mire, And do not let me sink. Let me be delivered from those who hate me, And from the watery depths.	watery depths ← *depths of waters*, a Hebraic genitive.
Ps 69:15	אַל־תִּשְׁטְפֵנִי	שִׁבֹּלֶת מַיִם וְאַל־תִּבְלָעֵנִי מְצוּלָה וְאַל־תֶּאְטַר־עָלַי בְּאֵר פִּיהָ׃	Do not let the swell of water engulf me, And do not let the deep swallow me up, And do not let the pit close its mouth over me.	pit ← *well*.
Ps 69:16	עֲנֵנִי יְהוָה כִּי־טוֹב חַסְדֶּךָ כְּרֹב רַחֲמֶיךָ פְּנֵה אֵלָי׃		Answer me, O LORD, For your kindness *is* good; Turn to me in accordance with the abundance of your mercy.	
Ps 69:17	וְאַל־תַּסְתֵּר פָּנֶיךָ מֵעַבְדֶּךָ כִּי־צַר־לִי מַהֵר עֲנֵנִי׃		And do not hide your face from your servant, For I am in a strait. Make haste in answering me.	in answering me ← *answer me*.
Ps 69:18	קָרְבָה אֶל־נַפְשִׁי גְּאָלָהּ לְמַעַן אֹיְבַי פְּדֵנִי׃		Draw near to my being *And* redeem it; Ransom me on account of my enemies.	being ← *soul*.
Ps 69:19	אַתָּה יָדַעְתָּ חֶרְפָּתִי וּבָשְׁתִּי וּכְלִמָּתִי נֶגְדֶּךָ כָּל־צוֹרְרָי׃		For you know my reproach, And my shame and my ignominy. All my adversaries *are* before you.	my reproach ... my shame ... my ignominy: objective genitives.
Ps 69:20	חֶרְפָּה	שָׁבְרָה לִבִּי וָאָנוּשָׁה וָאֲקַוֶּה לָנוּד וָאַיִן וְלַמְנַחֲמִים וְלֹא מָצָאתִי׃	Reproach broke my heart, And I became ill, And I hoped to be consoled, But *there was* no-one, And *I hoped* for comforters, But I did not find *any*.	to be consoled ← *to console*, i.e. *for (someone) to console (me)*.

Ps 69:21	וַיִּתְּנוּ בְּבָרוּתִי רֹאשׁ וְלִצְמָאִי יַשְׁקוּנִי חֹמֶץ׃	And they gave *me* hemlock for my food, And **for my thirst they gave me vinegar to drink**.	**John 19:28, John 19:29**.
Ps 69:22	יְהִי־שֻׁלְחָנָם לִפְנֵיהֶם לְפָח וְלִשְׁלוֹמִים לְמוֹקֵשׁ׃	**May their table in front of them become a snare, And *things pertinent* to *their* welfare, a trap.**	**Rom 11:9**.
Ps 69:23	תֶּחְשַׁכְנָה עֵינֵיהֶם מֵרְאוֹת וּמָתְנֵיהֶם תָּמִיד הַמְעַד׃	**May their eyes become too dark to see, And make their hips falter continually.**	**Rom 11:10**. hips ← *loins, waist*.
Ps 69:24	שְׁפָךְ־עֲלֵיהֶם זַעְמֶךָ וַחֲרוֹן אַפְּךָ יַשִּׂיגֵם׃	Pour out your indignation over them, And may the fury of your anger overtake them.	
Ps 69:25	תְּהִי־טִירָתָם נְשַׁמָּה בְּאָהֳלֵיהֶם אַל־יְהִי יֹשֵׁב׃	**May their castle become desolate; Let there be no inhabitant in their tents.**	**Acts 1:20**.
Ps 69:26	כִּי־אַתָּה אֲשֶׁר־הִכִּיתָ רָדָפוּ וְאֶל־מַכְאוֹב חֲלָלֶיךָ יְסַפֵּרוּ׃	For they pursue *those* whom you have struck, And they talk to the grief of those you have wounded.	
Ps 69:27	תְּנָה־עָוֹן עַל־עֲוֹנָם וְאַל־יָבֹאוּ בְּצִדְקָתֶךָ׃	Add iniquity to their iniquity, And let them not come into your righteousness.	Add ← *Put / Give*.
Ps 69:28	יִמָּחוּ מִסֵּפֶר חַיִּים וְעִם צַדִּיקִים אַל־יִכָּתֵבוּ׃	May they be blotted out of **the book of the living**, And not be written with the righteous.	**Phil 4:3, Rev 3:5, Rev 13:8, Rev 17:8, Rev 20:12, Rev 20:15, Rev 21:27**. the living: or *life*.
Ps 69:29	וַאֲנִי עָנִי וְכוֹאֵב יְשׁוּעָתְךָ אֱלֹהִים תְּשַׂגְּבֵנִי׃	But I am afflicted and pained. May your salvation, *O* God, lift me up.	

Ps 69:30	אֲהַלְלָה שֵׁם־אֱלֹהִים בְּשִׁיר וַאֲגַדְּלֶנּוּ בְתוֹדָה׃	I will praise the name of God in song, And I will magnify him with thanksgiving.	
Ps 69:31	וְתִיטַב לַיהוָה מִשּׁוֹר פָּר מַקְרִן מַפְרִיס׃	And may it be pleasing to the LORD More than an ox *or* bull-calf, *Which* have horns and divide the hoof.	
Ps 69:32	רָאוּ עֲנָוִים יִשְׂמָחוּ דֹּרְשֵׁי אֱלֹהִים וִיחִי לְבַבְכֶם׃	The meek will see *and* be glad – Those who seek God – And your heart will live.	your heart: the change of grammatical person is not uncommon in Hebrew.
Ps 69:33	כִּי־שֹׁמֵעַ אֶל־אֶבְיוֹנִים יְהוָה וְאֶת־אֲסִירָיו לֹא בָזָה׃	For the LORD listens to the poor, And he does not despise those of his in bondage.	
Ps 69:34	יְהַלְלוּהוּ שָׁמַיִם וָאָרֶץ יַמִּים וְכָל־רֹמֶשׂ בָּם׃	Let heaven and earth praise him, *And* the seas, And everything *that* moves in them.	
Ps 69:35	כִּי אֱלֹהִים ׀ יוֹשִׁיעַ צִיּוֹן וְיִבְנֶה עָרֵי יְהוּדָה וְיָשְׁבוּ שָׁם וִירֵשׁוּהָ׃	For God will save Zion, And he will build the cities of Judah, And they will dwell there And take possession of it.	
Ps 69:36	וְזֶרַע עֲבָדָיו יִנְחָלוּהָ וְאֹהֲבֵי שְׁמוֹ יִשְׁכְּנוּ־בָהּ׃	And the seed of his servants will inherit it, And those who love his name will dwell in it.	
Ps 70:1a	לַמְנַצֵּחַ לְדָוִד לְהַזְכִּיר׃	To the choirmaster.↑ *A Psalm* of David for remembrance.	To the choirmaster: see Ps 4:1. remembrance ← *bringing to remembrance*.
Ps 70:1b	אֱלֹהִים לְהַצִּילֵנִי יְהוָה לְעֶזְרָתִי חוּשָׁה׃	*O* God, *hasten* to deliver me; O LORD, hasten to my assistance.	|| Ps 40:13.

Ps 70:2	יֵבֹ֤שׁוּ וְיַחְפְּרוּ֙ מְבַקְשֵׁ֣י נַפְשִׁ֔י יִסֹּ֥גוּ אָח֖וֹר וְיִכָּלְמ֑וּ חֲפֵצֵ֣י רָעָתִֽי׃	May those who seek my life Be ashamed and disgraced. May those who delight in my harm Be driven back And be made ignominious.	|| Ps 40:14. life ← *soul*.
Ps 70:3	יָשׁ֖וּבוּ עַל־עֵ֣קֶב בָּשְׁתָּ֑ם הָאֹמְרִ֖ים הֶ֣אָח | הֶאָֽח׃	May those who say, “Ha, ha” Go back on account of their shame.	|| Ps 40:15. Go back: or, *qal* for passive of *hiphil*, *Be turned back*.
Ps 70:4	יָשִׂ֤ישׂוּ וְיִשְׂמְחוּ֙ | בְךָ֔ כָּל־מְבַקְשֶׁ֖יךָ וְיֹאמְר֣וּ תָמִ֔יד יִגְדַּ֖ל אֱלֹהִ֑ים אֹהֲבֵ֖י יְשׁוּעָתֶֽךָ׃	May all who seek you exult And rejoice in you, And may those who love your salvation always say, “Let God be magnified.”	|| Ps 40:16. your salvation: a subjective genitive.
Ps 70:5	וַאֲנִ֣י | עָנִ֣י וְאֶבְי֑וֹן אֱלֹהִ֥ים חוּשָׁה־לִּ֗י עֶזְרִ֣י וּמְפַלְטִ֣י אָ֔תָּה יְהוָ֖ה אַל־תְּאַחַֽר׃	But I *am* poor and needy. *O* God, hasten to me; You *are* my help and my deliverer. O Lord, do not delay.	|| Ps 40:17.
Ps 71:1	בְּךָ֣־יְהוָ֣ה חָסִ֣יתִי אַל־אֵבֹ֖שָׁה לְעוֹלָֽם׃	In you, O Lord, I have put my trust; Do not let me ever be put to shame.	ever ← *for the age*.
Ps 71:2	בְּצִדְקָתְךָ֥ תַּצִּילֵ֗נִי וּתְפַלְּטֵ֫נִ֥י הַטֵּה־אֵ֥לַי אָזְנְךָ֖ וְהוֹשִׁיעֵֽנִי׃	Rescue me and extricate me in your righteousness; Incline your ear to me And save me.	
Ps 71:3	הֱיֵה־לִּ֤י | לְצ֣וּר מָעֹ֑ון לָבֹ֥וא תָּמִ֗יד צִוִּ֫יתָ֥ לְהוֹשִׁיעֵ֑נִי כִּ֥י־סַלְעִ֖י וּמְצוּדָתִ֣י אָֽתָּה׃	Be to me a rock-*strong* dwelling place, To go to at all times. You have given commandment to save me, For you *are* my rock and my fortress.	

Ps 71:4	אֱלֹהַי פַּלְּטֵנִי מִיַּד רָשָׁע מִכַּף מְעַוֵּל וְחוֹמֵץ:	O God of mine, rescue me from the hand of the wicked *man* – From the palm of the iniquitous and violent *one*,	
Ps 71:5	כִּי־אַתָּה תִקְוָתִי אֲדֹנָי יְהוִה מִבְטַחִי מִנְּעוּרָי:	For you *are* my hope, my Lord the LORD, *And* my security from my youth.	
Ps 71:6	עָלֶיךָ	נִסְמַכְתִּי מִבֶּטֶן מִמְּעֵי אִמִּי אַתָּה גוֹזִי בְּךָ תְהִלָּתִי תָמִיד:	I have been dependent on you since the womb – Since my mother's belly *from which* you cut me loose. My praise *has* always *been* on your account.	
Ps 71:7	כְּמוֹפֵת הָיִיתִי לְרַבִּים וְאַתָּה מַחְסִי־עֹז:	I became a marvel to many, And you *were* my strong refuge.	a marvel ← *as a marvel*.
Ps 71:8	יִמָּלֵא פִי תְהִלָּתֶךָ כָּל־הַיּוֹם תִּפְאַרְתֶּךָ:	May my mouth be full of your praise *And* of your splendour all day *long*.	your praise: we take it as an objective genitive (I praise you).
Ps 71:9	אַל־תַּשְׁלִיכֵנִי לְעֵת זִקְנָה כִּכְלוֹת כֹּחִי אַל־תַּעַזְבֵנִי:	Do not cast me off in the time of *my* old age. When my strength has become exhausted, Do not abandon me.	
Ps 71:10	כִּי־אָמְרוּ אוֹיְבַי לִי וְשֹׁמְרֵי נַפְשִׁי נוֹעֲצוּ יַחְדָּו:	For my enemies have spoken against me, And those watching out *for a chance to take* my life Have taken counsel together,	life ← *soul*.
Ps 71:11	לֵאמֹר אֱלֹהִים עֲזָבוֹ רִדְפוּ וְתִפְשׂוּהוּ כִּי־אֵין מַצִּיל:	And have said, "God has forsaken him. Pursue and seize him, For *there is* no-one to deliver *him*."	to deliver ← *delivering*.
Ps 71:12	אֱלֹהִים אַל־תִּרְחַק מִמֶּנִּי אֱלֹהַי לְעֶזְרָתִי *חישה חוּשָׁה:**	*O* God, do not be far from me. O God of mine, hasten to my assistance.	hasten: the *ketiv* can be regarded as a variant form of the *qeré*. A *yod* / *vav* issue.

Ps 71:13	יֵבֹ֤שׁוּ יִכְלוּ֙ שֹׂטְנֵ֣י נַפְשִׁ֔י יַעֲטֽוּ חֶרְפָּ֖ה וּכְלִמָּ֑ה מְבַקְשֵׁ֖י רָעָתִֽי׃	May those who take a stand against my life Be put to shame *and* consumed. May those who seek my harm Be covered *in* reproach and ignominy.	life ← *soul*. Be covered *in* reproach and ignominy ← *May reproach and ignominy cover*.
Ps 71:14	וַאֲנִ֥י תָּמִ֗יד אֲיַחֵ֑ל וְהוֹסַפְתִּ֥י עַל־כָּל־תְּהִלָּתֶֽךָ׃	But I will always wait, And I will add to all your praise.	
Ps 71:15	פִּ֤י ׀ יְסַפֵּ֬ר צִדְקָתֶ֗ךָ כָּל־הַ֭יּוֹם תְּשׁוּעָתֶ֑ךָ כִּֽי לֹ֥א יָ֝דַ֗עְתִּי סִפֹּרוֹת׃	My mouth will relate your righteousness *And* your salvation, all day *long*. I do not know the number *of such deeds*.	number ← *numbers*.
Ps 71:16	אָבֹ֗וא בִּגְבֻר֣וֹת אֲדֹנָ֣י יְהוִ֑ה אַזְכִּ֥יר צִדְקָתְךָ לְבַדֶּֽךָ׃	I will come in the might of my Lord the LORD; I will bring your righteousness to remembrance – Yours only.	
Ps 71:17	אֱלֹהִ֗ים לִמַּדְתַּ֥נִי מִנְּעוּרָ֑י וְעַד־הֵ֥נָּה אַגִּ֝יד נִפְלְאוֹתֶֽיךָ׃	*O* God you have taught me from my youth, And I have been telling of your wondrous *deeds* up to now.	
Ps 71:18	וְגַ֤ם עַד־זִקְנָ֨ה ׀ וְשֵׂיבָ֗ה אֱלֹהִ֥ים אַל־תַּעַזְבֵ֑נִי עַד־אַגִּ֥יד זְרוֹעֲךָ֗ לְדֹ֫ור לְכָל־יָבֹ֥וא גְּבוּרָתֶֽךָ׃	Now also at old age and grey hair, Do not forsake me, *O* God, Before I have told of your strength To *this* generation, *And I have told of* your might To all *who* are to come.	Before ← *Until*. See Song 8:4. strength ← *arm*. *who*: AV differs *(which)*, so referring to *generations*, also possible, but we interpret as *people*, younger contemporaries of the psalmist.
Ps 71:19	וְצִדְקָתְךָ֣ אֱלֹהִ֣ים עַד־מָר֣וֹם אֲשֶׁר־עָשִׂ֣יתָ גְדֹלֹ֣ות אֱלֹהִ֔ים מִ֥י כָמֹ֖וךָ׃	And your righteousness, *O* God, *is* sublime, In that you have performed great *deeds*. *O* God, who *is* like you?	sublime ← *up to height*.

Ps 71:20	אֲשֶׁר *הראיתנו הִרְאִיתַנִי | צָרוֹת** רַבּוֹת וְרָעוֹת תָּשׁוּב תחיינו **תְּחַיֵּינִי* וּמִתְּהֹמוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי:	Although you have shown {K: us} [Q: me] many adversities and troubles, You will restore {K: us} [Q: me] to life again, And lift me up again from the depths of the earth.	The *ketiv* / *qeré* issues are *vav* / *yod* issues, the *qeré* perhaps being motivated by *and lift me up*, but a change of grammatical person is not uncommon in Hebrew.
Ps 71:21	תַּרְבֶּה | גְּדֻלָּתִי וְתִסֹּב תְּנַחֲמֵנִי:	You will increase my greatness And surround *and* comfort me.	
Ps 71:22	גַּם־אֲנִי | אוֹדְךָ בִכְלֵי־נֵבֶל אֲמִתְּךָ אֱלֹהָי אֲזַמְּרָה לְךָ בְכִנּוֹר קְדוֹשׁ יִשְׂרָאֵל:	I too will give you thanks on the lute; I will make psalm melody of your truth to you, O God of mine, With the harp, O holy *one* of Israel.	lute ← *lute instrument*.
Ps 71:23	תְּרַנֵּנָה שְׂפָתַי כִּי אֲזַמְּרָה־לָּךְ וְנַפְשִׁי אֲשֶׁר פָּדִיתָ:	My lips will rejoice When I make psalm melody to you, As will my being Which you have redeemed.	being ← *soul*.
Ps 71:24	גַּם־לְשׁוֹנִי כָּל־הַיּוֹם תֶּהְגֶּה צִדְקָתֶךָ כִּי־בֹשׁוּ כִּי־חָפְרוּ מְבַקְשֵׁי רָעָתִי:	My tongue, too, will utter your righteousness all day *long*, Because those who seek my harm have become ashamed – Because they have become disgraced.	
Ps 72:1	לִשְׁלֹמֹה | אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן וְצִדְקָתְךָ לְבֶן־מֶלֶךְ:	*A Psalm* for Solomon. *O* God, give your judicial principles to the king, And your righteous standard to the king's son.	for Solomon: the end of the Psalm attributes it to David. judicial principles: or *judgments*. righteous standard ← *righteousness*.
Ps 72:2	יָדִין עַמְּךָ בְצֶדֶק וַעֲנִיֶּיךָ בְמִשְׁפָּט:	He will judge your people righteously, And those of yours *who are* poor, justly.	

Ps 72:3	יִשְׂאוּ הָרִים שָׁלוֹם לָעָם וּגְבָעוֹת בִּצְדָקָה׃	The mountains will bring peace to the people, As *will* the hills, in righteousness.	
Ps 72:4	יִשְׁפֹּט ׀ עֲנִיֵּי־עָם יוֹשִׁיעַ לִבְנֵי אֶבְיוֹן וִידַכֵּא עוֹשֵׁק׃	He will judge those of the people *who are* poor; He will save the sons of the needy And crush the oppressor.	
Ps 72:5	יִירָאוּךָ עִם־שֶׁמֶשׁ וְלִפְנֵי יָרֵחַ דֹּור דֹּורִים׃	They will fear you *When they are* in the company of the sun, And *when they are* in the presence of the moon, *For* generation *upon* generation.	The AV is unusually loose.
Ps 72:6	יֵרֵד כְּמָטָר עַל־גֵּז כִּרְבִיבִים זַרְזִיף אָרֶץ׃	He will come down like rain on mown grass – Like showers *that* drench the earth.	*that* drench ← *(are) a drenching of*.
Ps 72:7	יִפְרַח־בְּיָמָיו צַדִּיק וְרֹב שָׁלוֹם עַד־בְּלִי יָרֵחַ׃	The righteous *man* will blossom in his days, As *will* an abundance of peace, Until the moon *is* no more.	
Ps 72:8	וְיֵרְדְּ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ׃	And he will have dominion from sea to sea, And from the river to the ends of the earth.	he will have dominion (etc.): compare Zech 9:10.
Ps 72:9	לְפָנָיו יִכְרְעוּ צִיִּים וְאֹיְבָיו עָפָר יְלַחֵכוּ׃	The inhabitants of the desert will bow down before him, And his enemies will lick the dust.	
Ps 72:10	מַלְכֵי תַרְשִׁישׁ וְאִיִּים מִנְחָה יָשִׁיבוּ מַלְכֵי שְׁבָא וּסְבָא אֶשְׁכָּר יַקְרִיבוּ׃	The kings of Tarshish and the coastlands will bring an offering; The kings of Sheba and Seba will offer a gift.	bring ← *bring back*, but in the context of tribute or an offering, just *bring*.

Ps 72:11	וְיִשְׁתַּחֲווּ־לוֹ כָּל־מְלָכִים כָּל־גּוֹיִם יַעַבְדוּהוּ׃	And all the kings will prostrate themselves before him; All nations will serve him.	
Ps 72:12	כִּי־יַצִּיל אֶבְיוֹן מְשַׁוֵּעַ וְעָנִי וְאֵין־עֹזֵר לוֹ׃	For he will deliver the poor *man* who cries out, And the needy who *has* no-one to help him.	
Ps 72:13	יָחֹס עַל־דַּל וְאֶבְיוֹן וְנַפְשׁוֹת אֶבְיוֹנִים יוֹשִׁיעַ׃	He will have pity on the destitute and poor, And he will save the lives of the poor.	poor ... poor: otiose, but see Gen 12:5. Hebrew is not short of near-synonyms not used in this or the previous verse (רָשׁ, דַּךְ, עַרְעָר). lives ← *souls*.
Ps 72:14	מִתָּוֹךְ וּמֵחָמָס יִגְאַל נַפְשָׁם וְיֵיקַר דָּמָם בְּעֵינָיו׃	He will redeem their lives from oppression and violence, And their blood will be precious in his eyes.	lives ← *souls*.
Ps 72:15	וְיִחְי וְיִתֶּן־לוֹ מִזְּהַב שְׁבָא וְיִתְפַּלֵּל בַּעֲדוֹ תָּמִיד כָּל־הַיּוֹם יְבָרְכֻנְהוּ׃	May he live, And may they give him gold of Sheba, And may they pray for him constantly *And* bless him all day *long*.	may they give ... may they pray ← *may one / he give ... may one / he pray*. gold ← *(some) of gold*.
Ps 72:16	יְהִי פְּסַת־בַּר | בָּאָרֶץ בְּרֹאשׁ הָרִים יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ וְיָצִיצוּ מֵעִיר כְּעֵשֶׂב הָאָרֶץ׃	May there be an abundance of grain in the land; May his fruit sway on the mountain summits as *in* Lebanon, And may *plants* of the city bloom like the vegetation of the earth.	*plants*: AV differs, supplying *they*, but we take the context as agricultural, including outlying cultivated land.
Ps 72:17	יְהִי שְׁמוֹ לְעוֹלָם לִפְנֵי־שֶׁמֶשׁ *ינין **יִנּוֹן שְׁמוֹ וְיִתְבָּרְכוּ בוֹ כָּל־גּוֹיִם יְאַשְּׁרוּהוּ׃	May his name be age-abiding; May his name in the presence of the sun give rise to posterity, And may they be blessed through him. May all nations call him blessed.	give rise to posterity: the *ketiv* is *hiphil*; the *qeré* *niphal*, with the same meaning.

Ps 72:18	בָּרוּךְ	יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ:	Blessed be the LORD God – The God of Israel – *Who* works wondrous *deeds* on his own.	
Ps 72:19	וּבָרוּךְ	שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמָּלֵא כְּבוֹדוֹ אֶת־כָּל הָאָרֶץ אָמֵן וְאָמֵן:	And blessed *be* his glorious name age-abidingly, And may the whole earth be filled *with* his glory. Amen and amen.	may the whole earth be filled *with* his glory: one could argue for *may his glory be filled with the whole earth* (masculine verb, *earth* usually feminine, אֶת for instrument of passive). One could point ↴ his glorious name ← *the name of his glory*, a Hebraic genitive.
Ps 72:20	כָּלּוּ	תְּפִלּוֹת דָּוִד בֶּן־יִשָׁי:	The prayers of David the son of Jesse are completed.	ו as וְיִמָּלֵא, giving *and may his glory fill the whole earth*. A similar expression in Num 14:21.
Ps 73:1	מִזְמוֹר לְאָסָף	אַךְ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבָרֵי לֵבָב:	A Psalm of Asaph. Surely God *is* good to Israel – To the pure in heart.	
Ps 73:2	וַאֲנִי	כִּמְעַט *נטוי נָטָיוּ רַגְלָי כְּאַיִן** שפכה **שֻׁפְכוּ* אֲשֻׁרָי:	But *as for* me, my feet {K: *were*} [Q: were] almost reduced to nothing; My steps were exhausted.	reduced: the *ketiv* agrees with *me*, and the feet become an adjunct (in respect of ...), whilst the *qeré* agrees with *feet*. exhausted ← *poured out*. The *ketiv* is ↴
Ps 73:3	כִּי־קִנֵּאתִי	בַּהוֹלְלִים שְׁלוֹם רְשָׁעִים אֶרְאֶה:	For I was jealous of the boasters *When* I saw the prosperity of the wicked.	ו feminine singular, agreeing with *my step* (re-pointed to singular), but as collective usage. boasters: AV differs *(foolish)*.
Ps 73:4	כִּי אֵין	חַרְצֻבּוֹת לְמוֹתָם וּבָרִיא אוּלָם:	For *they have* no concerns about their death While their body *is* healthy.	concerns ← *bonds / pains*. their body *is* healthy: AV differs somewhat *(their strength is firm)*, which could be the meaning. [BDB] p.135 has *their body fat*, attributive, ↴

Ps 73:5	בַּעֲמַל אֱנוֹשׁ אֵינֵמוֹ וְעִם־אָדָם לֹא יְנֻגָּעוּ׃	They *are* not *subject to* man's toiling, Nor are they plagued *in common* with man.	ל despite the absolute state of *fat*; [AnLx]= *their body (is) fat*, we infer. Nor are they plagued: a Nephilimic (Gen 6:4) characteristic?
Ps 73:6	לָכֵן עֲנָקַתְמוֹ גַאֲוָה יַעֲטָף־שִׁית חָמָס לָמוֹ׃	That *is* why pride bedecks them, *And* the garment *which* covers *them* *Is* their violence.	
Ps 73:7	יָצָא מֵחֵלֶב עֵינֵמוֹ עָבְרוּ מַשְׂכִּיּוֹת לֵבָב׃	Their eyes bulge from fatness; The imaginings of *their* heart pass *beyond all bounds*.	imaginings (etc.): AV differs *(they have more than heart could wish)*.
Ps 73:8	יָמֵיקוּ	וַיְדַבְּרוּ בְרָע עֹשֶׁק מִמָּרוֹם יְדַבֵּרוּ׃	They mock, They speak wickedly, *plotting* oppression; They speak haughtily.	
Ps 73:9	שַׁתּוּ בַשָּׁמַיִם פִּיהֶם וּלְשׁוֹנָם תִּהֲלַךְ בָּאָרֶץ׃	They have set their mouth against heaven, While their tongue traverses the earth.	
Ps 73:10	לָכֵן	*ישיב **יָשׁוּב עַמּוֹ הֲלֹם וּמֵי מָלֵא יִמָּצוּ לָמוֹ׃	Therefore {K: he will bring his people back} [Q: his people will return] here, And water will be wrung out to them *in* full.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. wrung out to them *in* full: or *drained by* [CB]. Compare Lev 1:15 *(wrung out)*.
Ps 73:11	וְאָמְרוּ אֵיכָה יָדַע־אֵל וְיֵשׁ דֵּעָה בְּעֶלְיוֹן׃	But they say, "How does GOD know?" And, "Does the Most High have *any* knowledge *of it*?	Does the Most High have *any* knowledge *of it* ← *Is there knowledge (of it) with the Most High*.
Ps 73:12	הִנֵּה־אֵלֶּה רְשָׁעִים וְשַׁלְוֵי עוֹלָם הִשְׂגּוּ־חָיִל׃	Behold, these *are* the wicked, And those at ease *in* the age, *Who* have increased *in* riches.	
Ps 73:13	אַךְ־רִיק זִכִּיתִי לְבָבִי וָאֶרְחַץ בְּנִקָּיוֹן כַּפָּי׃	Surely I cleansed my heart in vain When I washed my hands in innocence,	

Ps 73:14	וָאֱהִי נָגוּעַ כָּל־הַיּוֹם וְתוֹכַחְתִּי לַבְּקָרִים׃	For I was plagued all day *long*, And I *suffered* castigation each morning.	I *suffered* castigation ← *my castigation (was)*, an objective genitive. --- each morning ← *in the mornings*.
Ps 73:15	אִם־אָמַרְתִּי אֲסַפְּרָה כְּמוֹ הִנֵּה דּוֹר בָּנֶיךָ בָּגָדְתִּי׃	If I had said, "Let me speak like *that*", I would have misled a generation of your sons.	I would have misled ← *Behold I misled*.
Ps 73:16	וָאֲחַשְׁבָה לָדַעַת זֹאת עָמָל *הִיא **הוּא בְעֵינָי׃	I pondered so as to know this *matter* – It *was to my* sorrow in my sight –	It: the *ketiv* is feminine; the *qeré* masculine. No difference in meaning.
Ps 73:17	עַד־אָבוֹא אֶל־מִקְדְּשֵׁי־אֵל אָבִינָה לְאַחֲרִיתָם׃	Until I went into the sanctuary of GOD *And* understood their final state.	sanctuary ← *sanctuaries*, a plural of majesty.
Ps 73:18	אַךְ בַּחֲלָקוֹת תָּשִׁית לָמוֹ הִפַּלְתָּם לְמַשּׁוּאוֹת׃	Surely you will put them in slippery *places*; You will make them fall into ruin.	
Ps 73:19	אֵיךְ הָיוּ לְשַׁמָּה כְּרָגַע סָפּוּ תַּמּוּ מִן־בַּלָּהוֹת׃	How they will become a desolation in a moment! *How* they will perish *and* meet their end in terrors!	in terrors ← *from terrors*, i.e. *from (the result of) terrors*.
Ps 73:20	כַּחֲלוֹם מֵהָקִיץ אֲדֹנָי בָּעִיר | צַלְמָם תִּבְזֶה׃	As in waking up from a dream, O LORD*, On awakening, you will despise their illusion.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. == On awakening: gerundial use of the (contracted *hiphil*) infinitive.
Ps 73:21	כִּי יִתְחַמֵּץ לְבָבִי וְכִלְיוֹתַי אֶשְׁתּוֹנָן׃	For my heart was embittered, And I was pierced in my kidneys.	in my kidneys: i.e. *inward feelings*.
Ps 73:22	וַאֲנִי־בַעַר וְלֹא אֵדָע בְּהֵמוֹת הָיִיתִי עִמָּךְ׃	But I *was* an imbecile And did not know; I was *like* the beasts with you.	

Ps 73:23	וַאֲנִי תָמִיד עִמָּךְ אָחַזְתָּ בְּיַד־יְמִינִי:	Yet I *am* always with you; You have taken hold of my right hand.	
Ps 73:24	בַּעֲצָתְךָ תַנְחֵנִי וְאַחַר כָּבוֹד תִּקָּחֵנִי:	You will lead me in *accordance with* your purpose, And afterwards, you will receive me *in* glory.	
Ps 73:25	מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:	Whom *do* I *have* in the heavens? *I delight* just *to be* with you; I have not delighted in the earth.	just: wider use of the *vav*. AV differs in the last two lines *(And there is none upon earth that I desire beside thee)*.
Ps 73:26	כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:	My flesh has come to an end, But *as for* my heart, The rock of my heart and my portion *Is* God age-abidingly.	
Ps 73:27	כִּי־הִנֵּה רְחֲקֶיךָ יֹאבֵדוּ הִצְמַתָּה כָּל־זוֹנֶה מִמֶּךָּ:	For behold, those departing from you will perish; You have cut off Everyone *who* commits whoredom against you.	
Ps 73:28	וַאֲנִי | קִרְבַת אֱלֹהִים לִי־טוֹב שַׁתִּי | בַאדֹנָי יְהוִה מַחְסִי לְסַפֵּר כָּל־מַלְאֲכוֹתֶיךָ:	But *as for* me, Closeness to God *is* good for me. I have put my trust in my Lord the LORD So as to tell of all your works.	
Ps 74:1	מַשְׂכִּיל לְאָסָף לָמָּה אֱלֹהִים זָנַחְתָּ לָנֶצַח יֶעְשַׁן אַפְּךָ בְּצֹאן מַרְעִיתֶךָ:	An Instructive Psalm of Asaph. Why, *O* God, have you utterly rejected *us*? *Why* does your anger fume over the sheep of your pasture?	Instructive Psalm: see Ps 32:1. utterly: the more common meaning is *in perpetuity*, but this meaning is frequent in the Psalms.

Ps 74:2	זְכֹר עֲדָתְךָ ׀ קָנִיתָ קֶּדֶם גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ הַר־צִיּוֹן זֶה ׀ שָׁכַנְתָּ בּוֹ׃	Remember your congregation, *Which* you acquired in ancient time. You redeemed the sceptre of your inheritance – Mount Zion in which you dwelt.	Mount Zion: or *This Mount Zion*, but we take זֶה as a relative pronoun. Compare Eccl 7:27, Ps 104:8.
Ps 74:3	הָרִימָה פְעָמֶיךָ לְמַשֹּׁאוֹת נֶצַח כָּל־הֵרַע אוֹיֵב בַּקֹּדֶשׁ׃	Speed up your strides towards the complete ruins – All the harm the enemy has done in the sanctuary.	Speed up ← *Lift*.
Ps 74:4	שָׁאֲגוּ צֹרְרֶיךָ ׀ בְּקֶרֶב מוֹעֲדֶךָ שָׂמוּ אוֹתֹתָם אֹתוֹת׃	Your adversaries roar in the midst of your assembly; They have set up their ensigns *as* portents.	ensigns *as* portents ← *signs (as) signs*. Otiose, but see Gen 12:5.
Ps 74:5	יִוָּדַע כְּמֵבִיא לְמָעְלָה בְּסָבָךְ־עֵץ קַרְדֻּמוֹת׃	*A man* used to be known By *how he could* wield axes in a thick wood,	wield ← *bring upwards*.
Ps 74:6	*ועת **וְעַתָּה פִּתּוּחֶיהָ יַחַד בְּכַשִּׁיל וְכֵילַפּוֹת יַהֲלֹמוּן׃	But now *it is* wholly its engravings *That* they hack at with hatchets and mallets.	now: the *ketiv* is a shorter form of the *qeré*, or read *(it is) time (for)*.
Ps 74:7	שִׁלְחוּ בָאֵשׁ מִקְדָּשֶׁךָ לָאָרֶץ חִלְּלוּ מִשְׁכַּן־שְׁמֶךָ׃	They have set your sanctuary on fire; They have desecrated your renowned tabernacle, *Bringing it down* to the ground.	your renowned tabernacle ← *the tabernacle of your name*.
Ps 74:8	אָמְרוּ בִלְבָּם נִינָם יָחַד שָׂרְפוּ כָל־מוֹעֲדֵי־אֵל בָּאָרֶץ׃	They have resolved *and said*, “Let us ravage them completely.” They have burnt all the *places of* assembly of GOD *Down* to the ground.	resolved ← *said in their heart*. completely ← *together*.
Ps 74:9	אֹתֹתֵינוּ לֹא רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃	We have not seen our signs; *There is* no prophet any more, And no-one among us knows for how long.	our signs: i.e. *the signs from God to us* which we hoped to see. for how long ← *until what*.

Ps 74:10	עַד־מָתַי אֱלֹהִים יְחָרֵף צָר יְנַאֵץ אוֹיֵב שִׁמְךָ לָנֶצַח׃	How long, *O* God, will the adversary reproach *us*? *How long* will the enemy utterly despise your name?	utterly: see Ps 74:1.
Ps 74:11	לָמָּה תָשִׁיב יָדְךָ וִימִינֶךָ מִקֶּרֶב *חוקך **חֵיקְךָ כַּלֵּה׃	Why do you withdraw your hand – Indeed your right *hand* – From the midst of your {Q: bosom} [K: statute] *so* completely?	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. *so* completely: AV differs *(pluck it out)*. We take כַּלֵּה as an adverbial infinitive.
Ps 74:12	וֵאלֹהִים מַלְכִּי מִקֶּדֶם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ׃	But God *is* my king, *Being from* ancient time, Carrying out *acts* of salvation In the midst of the land.	
Ps 74:13	אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם׃	You split the sea in your strength; You broke the heads of crocodiles in the waters.	
Ps 74:14	אַתָּה רִצַּצְתָּ רָאשֵׁי לִוְיָתָן תִּתְּנֶנּוּ מַאֲכָל לְעָם לְצִיִּים׃	You crushed the heads of Leviathan; You gave it *as* food for the inhabitants of the desert.	Leviathan: a serpent in Isa 27:1; perhaps the crocodile in Job; see Job 41:1. the inhabitants of the desert: applies to men or animals of the desert.
Ps 74:15	אַתָּה בָקַעְתָּ מַעְיָן וְנָחַל אַתָּה הוֹבַשְׁתָּ נַהֲרוֹת אֵיתָן׃	You carved out fount and brook; You dried up powerful rivers.	powerful rivers ← *rivers of power*, a Hebraic genitive.
Ps 74:16	לְךָ יוֹם אַף־לְךָ לָיְלָה אַתָּה הֲכִינוֹתָ מָאוֹר וְשָׁמֶשׁ׃	Yours *is* the day; Yours *is* the night also. You prepared the *night* luminary And the sun.	the *night* luminary: compare Gen 1:16.
Ps 74:17	אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃	You set all the boundaries of the earth. *As for* summer and winter, You fashioned them.	

Ps 74:18	זְכָר־זֹאת אוֹיֵב חֵרֵף | יְהוָה וְעַם נָבָל נִאֲצוּ שְׁמֶךָ׃	Remember this: An enemy has reproached the LORD, And a foolish people have despised your name.	the LORD: AV differs *(O LORD)*, breaking the parallelism.
Ps 74:19	אַל־תִּתֵּן לַחַיַת נֶפֶשׁ תּוֹרֶךָ חַיַּת עֲנִיֶּיךָ אַל־תִּשְׁכַּח לָנֶצַח׃	Do not deliver the life of your turtle-dove To the wild animals. Do not completely forget Your poor population.	life ← *soul*. completely: or *utterly*; see Ps 74:1. Perhaps to be understood after a negative as *at all*.
Ps 74:20	הַבֵּט לַבְּרִית כִּי מָלְאוּ מַחֲשַׁכֵּי־אֶרֶץ נְאוֹת חָמָס׃	Observe the covenant, For the dark places of the earth Are full of nests of violence.	nests ← *habitations*.
Ps 74:21	אַל־יָשֹׁב דַּךְ נִכְלָם עָנִי וְאֶבְיוֹן יְהַלְלוּ שְׁמֶךָ׃	Do not let the ill-treated return ashamed; May the poor and needy praise your name.	
Ps 74:22	קוּמָה אֱלֹהִים רִיבָה רִיבֶךָ זְכֹר חֶרְפָּתְךָ מִנִּי־נָבָל כָּל־הַיּוֹם׃	Arise, *O* God, *And* contend your case; Remember the reproach on you From the fool all day *long*.	the reproach on you ← *your reproach*, an objective genitive (he reproaches you).
Ps 74:23	אַל־תִּשְׁכַּח קוֹל צֹרְרֶיךָ שְׁאוֹן קָמֶיךָ עֹלֶה תָמִיד׃	Do not forget the noise of your adversaries; The tumult of those who rise up against you Ascends continually.	
Ps 75:1a	לַמְנַצֵּחַ אַל־תַּשְׁחֵת מִזְמוֹר לְאָסָף שִׁיר׃	To the choirmaster, Al-tashcheth.↑ A Psalm of Asaph. A Song.	To the choirmaster: see Ps 4:1. Al-tashcheth: see Ps 57:1.
Ps 75:1b	הוֹדִינוּ לְךָ | אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְּרוּ נִפְלְאוֹתֶיךָ׃	We give thanks to you, *O* God; We give thanks that your name *is* near. *People* relate your wondrous *deeds*.	*People* relate your wondrous *deeds*: AV differs *(Thy wondrous works declare)*.

Ps 75:2	כִּי אֶקַּח מוֹעֵד אֲנִי מֵישָׁרִים אֶשְׁפֹּט׃	"For I will receive the assembly; I myself will judge the upright.	God is speaking now. Compare Ps 91 and the Song of Solomon for the change of speaker. --- the upright: AV differs *(uprightly)*, which is also possible.
Ps 75:3	נְמֹגִים אֶרֶץ וְכָל־יֹשְׁבֶיהָ אָנֹכִי תִכַּנְתִּי עַמּוּדֶיהָ סֶּלָה׃	The earth and all its inhabitants are dissolving away; I *am the one who* fixed its pillars *in place*. Selah.	
Ps 75:4	אָמַרְתִּי לַהוֹלְלִים אַל־תָּהֹלּוּ וְלָרְשָׁעִים אַל־תָּרִימוּ קָרֶן׃	I have said to the boasters, 'Do not boast', And to the wicked, 'Do not raise up *your* horn.	boast: AV differs *(deal foolishly)*.
Ps 75:5	אַל־תָּרִימוּ לַמָּרוֹם קַרְנְכֶם תְּדַבְּרוּ בְצַוָּאר עָתָק׃	Do not raise your horn high up, *Nor* speak with a stiff neck.' "	stiff ← *insolent*.
Ps 75:6	כִּי לֹא מִמּוֹצָא וּמִמַּעֲרָב וְלֹא מִמִּדְבַּר הָרִים׃	For exaltation does not come from the east or from the west, Nor from the south,	south ← *desert*.
Ps 75:7	כִּי־אֱלֹהִים שֹׁפֵט זֶה יַשְׁפִּיל וְזֶה יָרִים׃	For God *is* the judge. One he brings low; Another he elevates.	brings low ... elevates: compare Dan 5:19, where Nebuchadnezzar did these things.
Ps 75:8	כִּי כוֹס בְּיַד־יְהוָה וְיַיִן חָמַר	מָלֵא מֶסֶךְ וַיַּגֵּר מְזֶה אַךְ־שְׁמָרֶיהָ יִמְצוּ יִשְׁתּוּ כֹּל רִשְׁעֵי־אָרֶץ׃	For in the hand of the LORD *is* a cup With a fermented wine – A full mixture. On one *side* he pours *it* out, But all the wicked of the earth Will drain and drink its sediment.	
Ps 75:9	וַאֲנִי אַגִּיד לְעֹלָם אֲזַמְּרָה לֵאלֹהֵי יַעֲקֹב׃	And I will relate *it* age-abidingly; I will make psalm melody To the God of Jacob.	

Ps 75:10	וְכָל־קַרְנֵי רְשָׁעִים אֲגַדֵּעַ תְּרוֹמַמְנָה קַרְנוֹת צַדִּיק׃	And I will break off all the horns of the wicked. *But* the horns of the righteous *man* will be exalted.	
Ps 76:1a	לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר לְאָסָף שִׁיר׃	To the choirmaster in *singing set to* stringed music.↑ A Psalm of Asaph. A Song.	To the choirmaster: see Ps 4:1. in *singing set to* stringed music: see Ps 4:1.
Ps 76:1b	נוֹדָע בִּיהוּדָה אֱלֹהִים בְּיִשְׂרָאֵל גָּדוֹל שְׁמוֹ׃	God *is* known in Judah; His name *is* great in Israel.	
Ps 76:2	וַיְהִי בְשָׁלֵם סֻכּוֹ וּמְעוֹנָתוֹ בְצִיּוֹן׃	And in Salem is his booth, And his dwelling *is* in Zion.	Salem ← *Shalem*, but we retain the AV / traditional English name, as in Gen 14:18. Salem is the Jebusite name for *Jerusalem* [CB]. booth: or *tabernacle*, as in the Festival of Tabernacles; not the word for tabernacle of Ex 25:9.
Ps 76:3	שָׁמָּה שִׁבַּר רִשְׁפֵי־קָשֶׁת מָגֵן וְחֶרֶב וּמִלְחָמָה סֶלָה׃	There, he broke the bolts of the bow, The shield and the sword and the battle. Selah.	bolts of the bow ← *lightning bolts of the bow*, i.e. *arrows*.
Ps 76:4	נָאוֹר אַתָּה אַדִּיר מֵהַרְרֵי־טָרֶף׃	You *are* more illustrious *and* excellent Than the mountains with *their* prey.	with *their* prey ← *of prey*. [CB] differs *(which had become prey)*.
Ps 76:5	אֻשְׁתּוֹלְלוּ | אַבִּירֵי לֵב נָמוּ שְׁנָתָם וְלֹא־מָצְאוּ כָּל־אַנְשֵׁי־חַיִל יְדֵיהֶם׃	The stout-hearted have been spoiled; They have slumbered *in* their sleep. And none of their valiant men have found their grip.	have been spoiled: in an Aramaic form. none ← *all ... not*. grip ← *hands*.
Ps 76:6	מִגַּעֲרָתְךָ אֱלֹהֵי יַעֲקֹב נִרְדָּם וְרֶכֶב וָסוּס׃	At your rebuke, O God of Jacob, Both chariot and horse sink down stupefied.	

Ps 76:7	אַתָּה ׀ נ֣וֹרָא אַתָּ֗ה וּמִי־יַעֲמֹ֥ד לְפָנֶ֗יךָ מֵאָ֥ז אַפֶּֽךָ׃	You yourself *are* fearsome, And who *can* stand before you From the moment of your anger?	
Ps 76:8	מִשָּׁמַ֥יִם הִשְׁמַ֗עְתָּ דִּ֫ין אֶ֣רֶץ יָרְאָ֖ה וְשָׁקָֽטָה׃	You have proclaimed judgment from heaven; The earth feared and was silent.	
Ps 76:9	בְּקוּם־לַמִּשְׁפָּ֥ט אֱלֹהִ֑ים לְהוֹשִׁ֥יעַ כָּל־עַנְוֵ֖י־אָ֣רֶץ סֶֽלָה׃	When *you* rose up for judgment, *O* God, *It was* to save all the meek of the earth. Selah.	
Ps 76:10	כִּי־חֲמַ֣ת אָדָ֣ם תּוֹדֶ֑ךָ שְׁאֵרִ֖ית חֵמֹ֣ת תַּחְגֹּֽר׃	For the fury of man will be to your praise *When* you suppress the remaining fury.	suppress ← *gird*.
Ps 76:11	נִ֭דְרוּ וְשַׁלְּמ֣וּ לַיהוָ֣ה אֱלֹהֵיכֶ֑ם כָּל־סְבִיבָ֥יו יוֹבִ֥ילוּ שַׁ֝֗י לַמּוֹרָֽא׃	Make vows to the LORD your God, And fulfil *them*. Let all who *are* round about him Bring a gift to the fearsome one.	
Ps 76:12	יִבְצֹ֣ר רוּחַ֮ נְגִידִ֪ים לְמַלְכֵ֖י־אָ֣רֶץ נוֹרָֽא׃	He will cut the spirit of leaders off; He *is* fearsome to the kings of the earth.	
Ps 77:1a	לַמְנַצֵּ֥חַ עַל־*ידיתון יְדוּתֽוּן לְאָסָ֥ף מִזְמ֗וֹר׃**	To the choirmaster on {Q: Jeduthun} [K: Jedithun].↑ A Psalm of Asaph.	To the choirmaster: see Ps 4:1. Jeduthun *(qeré)*, Jedithun *(ketiv)*: see Ps 62:1.
Ps 77:1b	קוֹלִ֣י אֶל־אֱלֹהִ֣ים וְאֶצְעָ֑קָה קוֹלִ֥י אֶל־אֱלֹהִ֝֗ים וְהַאֲזִ֥ין אֵלָֽי׃	My voice *is directed* to God, And I cry out. My voice *is directed* to God, And he listens to me.	

Ps 77:2	בְּיוֹם צָרָתִי אֲדֹנָי דָּרָשְׁתִּי יָדִי | לַיְלָה נֶגְּרָה וְלֹא תָפוּג מֵאֲנָה הִנָּחֵם נַפְשִׁי:	On the day of my adversity, I sought the LORD*. My hand was spread out *at* night, And it did not become weary. My inner being refused to be comforted.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. My hand was spread out ← *... poured out*. AV differs *(My sore ran)*. weary ← *numb*. inner being ← *soul*.
Ps 77:3	אֶזְכְּרָה אֱלֹהִים וְאֶהֱמָיָה אָשִׂיחָה | וְתִתְעַטֵּף רוּחִי סֶלָה:	I remember God, But I am agitated; I commune, But my spirit faints. Selah.	
Ps 77:4	אָחַזְתָּ שְׁמֻרוֹת עֵינָי נְפְעַמְתִּי וְלֹא אֲדַבֵּר:	You have taken hold of my eyelids; I am disturbed And *can*not speak.	my eyelids ← *guardians of my eyes*.
Ps 77:5	חִשַּׁבְתִּי יָמִים מִקֶּדֶם שְׁנוֹת עוֹלָמִים:	I have considered days of antiquity *And* years of ancient times.	ancient times ← *ages*. Compare this verse with Deut 32:7.
Ps 77:6	אֶזְכְּרָה נְגִינָתִי בַּלָּיְלָה עִם־לְבָבִי אָשִׂיחָה וַיְחַפֵּשׂ רוּחִי:	I remember my song at night; I commune with my heart, And my spirit searches *matters*.	
Ps 77:7	הַלְעוֹלָמִים יִזְנַח | אֲדֹנָי וְלֹא־יֹסִיף לִרְצוֹת עוֹד:	Will the LORD* reject *us* throughout the ages And not take pleasure *in us* any more?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 77:8	הֶאָפֵס לָנֶצַח חַסְדּוֹ גָּמַר אֹמֶר לְדֹר וָדֹר:	Will his kindness come to a complete end? Has *his* communication, *Which was* for generation after generation, Ceased?	a complete end ← *an end in perpetuity*, but see Ps 74:1.
Ps 77:9	הֲשָׁכַח חַנּוֹת אֵל אִם־קָפַץ בְּאַף רַחֲמָיו סֶלָה:	Has GOD forgotten to be gracious? Has he shut off his mercies in anger? Selah.	

Ps 77:10	וָאֹמַר חַלּוֹתִי הִיא שְׁנוֹת יְמִין עֶלְיוֹן׃	Then I said, "This *is* mę underrating The years of the right *hand* of the MOST HIGH.	me underrating ← *my making weak*, with gerundial use of the infinitive. AV differs *(my infirmity)*, and it supplies *but I will remember*.
Ps 77:11	*אזכיר **אֶזְכּוֹר מַעַלְלֵי־יָהּ כִּי־אֶזְכְּרָה מִקֶּדֶם פִּלְאֶךָ׃	I will {K: make mention of} [Q: remember] the works of the LORD, For I remember your wonder of ancient time."	wonder: AV differs *(wonders)*.
Ps 77:12	וְהָגִיתִי בְכָל־פָּעֳלֶךָ וּבַעֲלִילוֹתֶיךָ אָשִׂיחָה׃	So I meditated on all your work, And I spoke of your deeds.	
Ps 77:13	אֱלֹהִים בַּקֹּדֶשׁ דַּרְכֶּךָ מִי־אֵל גָּדוֹל כֵּאלֹהִים׃	*O* God, your way *is to be found* in the sanctuary. Who *is* a great GOD like God?	
Ps 77:14	אַתָּה הָאֵל עֹשֵׂה פֶלֶא הוֹדַעְתָּ בָעַמִּים עֻזֶּךָ׃	You *are* the GOD *who* works wondrously; You have made your might known among the *various* peoples.	
Ps 77:15	גָּאַלְתָּ בִזְרוֹעַ עַמֶּךָ בְּנֵי־יַעֲקֹב וְיוֹסֵף סֶלָה׃	By *your* arm you have redeemed your people – The sons of Jacob and Joseph. Selah.	
Ps 77:16	רָאֻוךָ מַיִם | אֱלֹהִים רָאֻוךָ מַיִם יָחִילוּ אַף יִרְגְּזוּ תְהֹמוֹת׃	The waters see you, *O* God; The waters see you *and* swirl. The oceans rage as well.	oceans ← *deeps, abysses*.
Ps 77:17	זֹרְמוּ מַיִם | עָבוֹת קוֹל נָתְנוּ שְׁחָקִים אַף־חֲצָצֶיךָ יִתְהַלָּכוּ׃	The clouds pour down water; The skies emit a noise, And your flashes fork off *all* around.	flashes ← *dividings*, or *arrows*, but here for *lightning flashes*.
Ps 77:18	קוֹל רַעַמְךָ | בַּגַּלְגַּל הֵאִירוּ בְרָקִים תֵּבֵל רָגְזָה וַתִּרְעַשׁ הָאָרֶץ׃	*There is* the sound of your rolling thunder, Lightning flashes illuminate the world; The earth rages and shakes.	rolling ← *with the wheel*. AV differs *(in the heaven)*.

Ps 77:19	בַּיָּם דַּרְכֶּךָ *ושבילך וּשְׁבִילְךָ בְּמַיִם רַבִּים** וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ׃	In the sea *there is* your way, And your {K: paths *are*} [Q: path *is*] in great waters, But your tracks are not known.	
Ps 77:20	נָחִיתָ כַצֹּאן עַמֶּךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן׃	You have led your people like sheep, Through the intermediacy of Moses and Aaron.	intermediacy ← *hand*.
Ps 78:1	מַשְׂכִּיל לְאָסָף הַאֲזִינָה עַמִּי תּוֹרָתִי הַטּוּ אָזְנְכֶם לְאִמְרֵי־פִי׃	An Instructive Psalm of Asaph. Listen, my people, to my law; Incline your ears to the words of my mouth.	Instructive Psalm: see Ps 32:1. ears ← *ear*. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Ps 78:2	אֶפְתְּחָה בְמָשָׁל פִּי אַבִּיעָה חִידוֹת מִנִּי־קֶדֶם׃	**I will open my mouth with a proverb;** **I will utter riddles of ancient time,**	**Matt 13:35**.
Ps 78:3	אֲשֶׁר שָׁמַעְנוּ וַנֵּדָעֵם וַאֲבוֹתֵינוּ סִפְּרוּ־לָנוּ׃	Which we have heard, And we know them, For our fathers related *them* to us.	For: causal use of the *vav*.
Ps 78:4	לֹא נְכַחֵד | מִבְּנֵיהֶם לְדוֹר אַחֲרוֹן מְסַפְּרִים תְּהִלּוֹת יְהוָה וְעֻזּוֹ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה׃	We will not hide *them* from their sons. Up to the last generation we will relate the praiseworthy things of the Lord, As well as his strength and his wondrous *deeds* Which he has performed.	
Ps 78:5	וַיָּקֶם עֵדוּת | בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃	Indeed, he has established a testimony in Jacob, And he has set up a law in Israel, Which he commanded our fathers To make known to their sons,	

Ps 78:6	לְמַ֤עַן יֵדְע֨וּ	דּ֗וֹר אַחֲר֫וֹן בָּנִ֥ים יִוָּלֵ֑דוּ יָקֻ֥מוּ וִיסַפְּר֗וּ לִבְנֵיהֶֽם׃	So that the last generation may know. Sons *that* are to be born *must* rise up, And tell their sons *in turn*.	
Ps 78:7	וְיָשִׂ֣ימוּ בֵאלֹהִ֣ים כִּסְלָ֑ם וְלֹ֥א יִשְׁכְּח֗וּ מַעַלְלֵי־אֵ֫ל וּמִצְוֹתָ֥יו יִנְצֹֽרוּ׃		And they *must* put their hope in God And not forget the works of GOD, And they *must* keep his commandments.	
Ps 78:8	וְלֹ֣א יִהְי֣וּ	כַּאֲבוֹתָ֣ם דּ֣וֹר׀ סוֹרֵ֣ר וּמֹרֶ֗ה דּ֫וֹר לֹא־הֵכִ֣ין לִבּ֑וֹ וְלֹא־נֶאֱמְנָ֥ה אֶת־אֵ֗ל רוּחֽוֹ׃	Furthermore they *must* not be like their fathers – A refractory and rebellious generation, A generation who did not prepare their heart, And whose spirit was not faithful to GOD.	
Ps 78:9	בְּנֵי־אֶפְרַ֥יִם נוֹשְׁקֵי֮ רוֹמֵי־קֶ֪שֶׁת הָ֫פְכ֥וּ בְּי֥וֹם קְרָֽב׃		The sons of Ephraim – Armed ar̲che̲rs̲ – Turned back on the day of battle.	archers ← *shooters of the bow*.
Ps 78:10	לֹ֤א שָׁ֨מְר֗וּ	בְּרִ֣ית אֱלֹהִ֑ים וּבְתוֹרָתֹ֥ו מֵאֲנ֗וּ לָלֶֽכֶת׃	They did not keep God's covenant, And they refused to walk in his law.	
Ps 78:11	וַיִּשְׁכְּח֗וּ	עֲלִילוֹתָ֫יו וְנִפְלְאוֹתָ֥יו אֲשֶׁ֥ר הֶרְאֽם׃	And they forgot his works and his wonders Which he had shown them.	
Ps 78:12	נֶ֤גֶד אֲבוֹתָ֨ם׀ עָ֤שָׂה פֶ֗לֶא	בְּאֶ֣רֶץ מִצְרַ֑יִם שְׂדֵה־צֹֽעַן׃	He worked marvels in the sight of their fathers, In the land of Egypt – *In* the countryside of Zoan.	
Ps 78:13	בָּקַ֣ע יָ֭ם וַיַּעֲבִירֵ֑ם	וַיַּצֵּב־מַ֖יִם כְּמֹו־נֵֽד׃	He divided the sea and ushered them across; He made the water stand like a mound,	

Ps 78:14	וַיְנַחֵם בֶּעָנָן יוֹמָם וְכָל־הַלַּיְלָה בְּאוֹר אֵשׁ:	And he led them in the cloud by day, And all night *long* by a fiery light.	fiery light ← *light of fire*, a Hebraic genitive.
Ps 78:15	יְבַקַּע צֻרִים בַּמִּדְבָּר וַיַּשְׁקְ כִּתְהֹמוֹת רַבָּה:	And he split rocks in the desert So as to give drink as *from* a great depth.	
Ps 78:16	וַיּוֹצֵא נוֹזְלִים מִסָּלַע וַיּוֹרֶד כַּנְּהָרוֹת מָיִם:	And he brought a stream out of hard terrain, And he made waters flow down like rivers.	
Ps 78:17	וַיּוֹסִיפוּ עוֹד לַחֲטֹא־לוֹ לַמְרוֹת עֶלְיוֹן בַּצִּיָּה:	But they still sinned against him again, In rebelling against the MOST HIGH In an arid land.	In rebelling: gerundial use of the infinitive, here *hiphil*, in a contracted form.
Ps 78:18	וַיְנַסּוּ־אֵל בִּלְבָבָם לִשְׁאָל־אֹכֶל לְנַפְשָׁם:	And they tested GOD in their heart, By asking for food for their appetite.	By asking: gerundial use of the infinitive. appetite ← *soul*.
Ps 78:19	וַיְדַבְּרוּ בֵּאלֹהִים אָמְרוּ הֲיוּכַל אֵל לַעֲרֹךְ שֻׁלְחָן בַּמִּדְבָּר:	So they spoke against God *and* they said, "Can GOD lay a table in the desert?"	
Ps 78:20	הֵן הִכָּה־צוּר | וַיָּזוּבוּ מַיִם וּנְחָלִים יִשְׁטָפוּ הֲגַם־לֶחֶם יוּכַל תֵּת אִם־יָכִין שְׁאֵר לְעַמּוֹ:	Behold, he struck a rock, And water flowed, And streams overflowed. "Is he able to provide bread too? *Can* he prepare meat for his people?"	
Ps 78:21	לָכֵן | שָׁמַע יְהוָה וַיִּתְעַבָּר וְאֵשׁ נִשְּׂקָה בְיַעֲקֹב וְגַם־אַף עָלָה בְיִשְׂרָאֵל:	So when the LORD heard *it*, He became irate, And a fire was kindled against Jacob, And anger with Israel arose too.	
Ps 78:22	כִּי לֹא הֶאֱמִינוּ בֵאלֹהִים וְלֹא בָטְחוּ בִּישׁוּעָתוֹ:	For they did not believe in God, And they did not have faith in his salvation.	

Ps 78:23	וַיְצַו שְׁחָקִים מִמָּעַל וְדַלְתֵי שָׁמַיִם פָּתָח:	Then he commanded the skies above, And he opened the gates of the heavens.	
Ps 78:24	וַיַּמְטֵר עֲלֵיהֶם מָן לֶאֱכֹל וּדְגַן־שָׁמַיִם נָתַן לָמוֹ:	**And he rained manna on them to eat,** **And he gave them heavenly grain.**	**John 6:31**. heavenly grain ← *grain of heaven*, a Hebraic genitive.
Ps 78:25	לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשְׂבַע:	Man ate the food of the mighty *ones*; He sent them provisions to satiety.	food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. mighty *ones*: AV differs *(angels)*, as in ancient versions.
Ps 78:26	יַסַּע קָדִים בַּשָּׁמָיִם וַיְנַהֵג בְּעֻזּוֹ תֵימָן:	He set an east wind in motion in the sky, And he drove a south wind by his strength.	
Ps 78:27	וַיַּמְטֵר עֲלֵיהֶם כֶּעָפָר שְׁאֵר וּכְחוֹל יַמִּים עוֹף כָּנָף:	Then he rained meat on them like dust, And winged fowl like the sand of the sea.	
Ps 78:28	וַיִּפֹּל בְּקֶרֶב מַחֲנֵהוּ סָבִיב לְמִשְׁכְּנֹתָיו:	And he made *it* fall in the middle of his encampment, *All* around his tent sites.	his tent sites ← *his tabernacles*. We refer *his* to *the LORD's*. AV differs *(their habitations)*.
Ps 78:29	וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מְאֹד וְתַאֲוָתָם יָבִא לָהֶם:	So they ate and were very much satiated, For he had brought them what they desired.	what they desired ← *their desire*.
Ps 78:30	לֹא־זָרוּ מִתַּאֲוָתָם עֹוד אָכְלָם בְּפִיהֶם:	They were not averse to their desire. When, with their food still in their mouths,	When: from the *vav* in the next verse.
Ps 78:31	וְאַף אֱלֹהִים | עָלָה בָהֶם וַיַּהַרֹג בְּמִשְׁמַנֵּיהֶם וּבַחוּרֵי יִשְׂרָאֵל הִכְרִיעַ:	God's anger arose over them, He killed those of their *company who were* fat, And he brought down the youths of Israel.	
Ps 78:32	בְּכָל־זֹאת חָטְאוּ־עֹוד וְלֹא־הֶאֱמִינוּ בְּנִפְלְאוֹתָיו:	In spite of all this they still sinned, And they did not have faith in his wonders.	

Ps 78:33	וַיְכַל־בַּהֶבֶל יְמֵיהֶם וּשְׁנוֹתָם בַּבֶּהָלָה׃	So he ended their days in vacuity, And their years in fear.	
Ps 78:34	אִם־הֲרָגָם וּדְרָשׁוּהוּ וְשָׁבוּ וְשִׁחֲרוּ־אֵל׃	When he was killing them, They sought him, And they diligently searched for GOD again.	diligently searched ← *dawn-searched*.
Ps 78:35	וַיִּזְכְּרוּ כִּי־אֱלֹהִים צוּרָם וְאֵל עֶלְיוֹן גֹּאֲלָם׃	And they remembered that God *was* their rock, And that the MOST HIGH GOD *was* their redeemer.	
Ps 78:36	וַיְפַתְּוּהוּ בְּפִיהֶם וּבִלְשׁוֹנָם יְכַזְּבוּ־לוֹ׃	Yet they dealt with him deceitfully with their mouths, And they dealt with him dishonestly with their tongues.	
Ps 78:37	וְלִבָּם לֹא־נָכוֹן עִמּוֹ וְלֹא נֶאֶמְנוּ בִּבְרִיתוֹ׃	And their heart was not right with him, And they were not faithful to his covenant.	
Ps 78:38	וְהוּא רַחוּם	יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃	Yet he *is* merciful; He expiates iniquity, And he did not bring *them* to ruin. And he went to great lengths in averting his anger, And he did not arouse all his fury.	went to great lengths ← *increased; did much*. in averting: gerundial use of the infinitive.
Ps 78:39	וַיִּזְכֹּר כִּי־בָשָׂר הֵמָּה רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב׃	For he remembered that they *were* flesh – A wind that goes and does not return.	
Ps 78:40	כַּמָּה יַמְרוּהוּ בַמִּדְבָּר יַעֲצִיבוּהוּ בִּישִׁימוֹן׃	How often they rebelled against him in the desert *And* grieved him in the wasteland!	
Ps 78:41	וַיָּשׁוּבוּ וַיְנַסּוּ אֵל וּקְדוֹשׁ יִשְׂרָאֵל הִתְווּ׃	Then they tempted GOD again; They limited the holy *one* of Israel.	limited: or *grieved*. *Limited* in the sense of considering God unable to do certain things.

Ps 78:42	לֹא־זָכְרוּ אֶת־יָדוֹ יוֹם אֲשֶׁר־פָּדָם מִנִּי־צָר׃	They did not remember his intervention – The day when he redeemed them from adversity,	intervention ← *hand*, perhaps standing for *power*.
Ps 78:43	אֲשֶׁר־שָׂם בְּמִצְרַיִם אֹתוֹתָיו וּמוֹפְתָיו בִּשְׂדֵה־צֹעַן׃	When he performed his signs in Egypt And his miracles in the countryside of Zoan,	
Ps 78:44	וַיַּהֲפֹךְ לְדָם יְאֹרֵיהֶם וְנוֹזְלֵיהֶם בַּל־יִשְׁתְּיוּן׃	When he changed their rivers to blood So that they *could* not drink their liquids.	they *could* not drink their liquids: AV differs *(and their floods, that they could not drink)*.
Ps 78:45	יְשַׁלַּח בָּהֶם עָרֹב וַיֹּאכְלֵם וּצְפַרְדֵּעַ וַתַּשְׁחִיתֵם׃	He sent the gadfly on them to devour them, And frogs to molest them.	
Ps 78:46	וַיִּתֵּן לֶחָסִיל יְבוּלָם וְיִגִיעָם לָאַרְבֶּה׃	Then he gave their produce to the consuming locust, And *the results of* their toil to the swarming locust.	
Ps 78:47	יַהֲרֹג בַּבָּרָד גַּפְנָם וְשִׁקְמוֹתָם בַּחֲנָמַל׃	He destroyed their vines with hail, And their sycamore fig trees with frost.	
Ps 78:48	וַיַּסְגֵּר לַבָּרָד בְּעִירָם וּמִקְנֵיהֶם לָרְשָׁפִים׃	And he consigned their cattle to hail, And their livestock to bolts of lightning.	
Ps 78:49	יְשַׁלַּח־בָּם	חֲרוֹן אַפּוֹ עֶבְרָה וָזַעַם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים׃	He sent the fury of his anger on them – Wrath and indignation and opposition, *And* a deputation of harmful angels.	harmful angels ← *angels of harms*, a Hebraic genitive.
Ps 78:50	יְפַלֵּס נָתִיב לְאַפּוֹ לֹא־חָשַׂךְ מִמָּוֶת נַפְשָׁם וְחַיָּתָם לַדֶּבֶר הִסְגִּיר׃	Then he considered the course of his anger. He did not spare their very selves from death, And he consigned their life to pestilence.	very selves ← *souls*. A proof verse that "souls" are not immortal, which is why we are economical with the word *soul* in our translation. Compare Ezek 18:4.

Ps 78:51	וַיַּךְ כָּל־בְּכוֹר בְּמִצְרָיִם רֵאשִׁית אוֹנִים בְּאָהֳלֵי־חָם:	Then he struck down every firstborn in Egypt – The prime of their strength in the tents of Ham.	
Ps 78:52	וַיַּסַּע כַּצֹּאן עַמּוֹ וַיְנַהֲגֵם כַּעֵדֶר בַּמִּדְבָּר:	Then he moved his people like sheep, And he led them like a flock in the desert.	
Ps 78:53	וַיַּנְחֵם לָבֶטַח וְלֹא פָחָדוּ וְאֶת־אוֹיְבֵיהֶם כִּסָּה הַיָּם:	And he conducted them safely So that they did not fear *anything*, But the sea covered their enemies.	
Ps 78:54	וַיְבִיאֵם אֶל־גְּבוּל קָדְשׁוֹ הַר־זֶה קָנְתָה יְמִינוֹ:	And he brought them to the border of his sanctuary – The mountain which his right *hand* had acquired.	The mountain which: we take זֶה as a relative pronoun. AV differs, but it has a similar translation apart from italicization.
Ps 78:55	וַיְגָרֶשׁ מִפְּנֵיהֶם | גּוֹיִם וַיַּפִּילֵם בְּחֶבֶל נַחֲלָה וַיַּשְׁכֵּן בְּאָהֳלֵיהֶם שִׁבְטֵי יִשְׂרָאֵל:	Then he drove out nations before them, And he assigned them an inheritance by apportionment, And he installed the tribes of Israel in their tents.	apportionment ← *cord, measuring line*.
Ps 78:56	וַיְנַסּוּ וַיַּמְרוּ אֶת־אֱלֹהִים עֶלְיוֹן וְעֵדוֹתָיו לֹא שָׁמָרוּ:	But they tempted and rebelled against the Most High God, And they did not keep his testimonies.	his testimonies: i.e. *what he testified about*.
Ps 78:57	וַיִּסֹּגוּ וַיִּבְגְּדוּ כַּאֲבוֹתָם נֶהְפְּכוּ כְּקֶשֶׁת רְמִיָּה:	And they slid back, And they dealt treacherously like their fathers, And they changed *direction* like a crooked bow *shot*.	a crooked bow *shot* ← *a bow of deceit*, but including the flight of the arrow.
Ps 78:58	וַיַּכְעִיסוּהוּ בְּבָמוֹתָם וּבִפְסִילֵיהֶם יַקְנִיאוּהוּ:	And they provoked him to anger with their *idolatrous* raised sites, And they stirred him to jealousy with their carved images.	

Ps 78:59	שָׁמַע אֱלֹהִים וַיִּתְעַבָּר וַיִּמְאַס מְאֹד בְּיִשְׂרָאֵל׃	God heard and became irate, And he greatly disdained Israel.	
Ps 78:60	וַיִּטֹּשׁ מִשְׁכַּן שִׁלֹה אֹהֶל שִׁכֵּן בָּאָדָם׃	And he forsook the tabernacle of Shiloh – The tent he installed among men.	
Ps 78:61	וַיִּתֵּן לַשִּׁבְי עֻזּוֹ וְתִפְאַרְתּוֹ בְּיַד־צָר׃	And he delivered his strength into captivity, And his splendour into the hand of an adversary.	his strength: i.e., [CB], *the ark of the covenant*, Ex 25:10.
Ps 78:62	וַיַּסְגֵּר לַחֶרֶב עַמּוֹ וּבְנַחֲלָתוֹ הִתְעַבָּר׃	And he consigned his people to the sword, Whilst he became irate over his inheritance.	
Ps 78:63	בַּחוּרָיו אָכְלָה־אֵשׁ וּבְתוּלֹתָיו לֹא הוּלָּלוּ׃	Fire consumed his young men, And his virgins had no celebration.	had no celebration ← *were not praised / celebrated*, referring to marriage.
Ps 78:64	כֹּהֲנָיו בַּחֶרֶב נָפָלוּ וְאַלְמְנֹתָיו לֹא תִבְכֶּינָה׃	His priests fell by the sword, And his widows did not lament.	lament ← *weep*.
Ps 78:65	וַיִּקַץ כְּיָשֵׁן	אֲדֹנָי כְּגִבּוֹר מִתְרוֹנֵן מִיָּיִן׃	Then the LORD* awoke As if *from* being asleep, Like a warrior rejoicing from wine.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. rejoicing: from root רָנַן, or *subdued*, from root רוּן.
Ps 78:66	וַיַּךְ־צָרָיו אָחוֹר חֶרְפַּת עוֹלָם נָתַן לָמוֹ׃	And he beat his adversaries back; He gave them age-abiding reproach.	
Ps 78:67	וַיִּמְאַס בְּאֹהֶל יוֹסֵף וּבְשֵׁבֶט אֶפְרַיִם לֹא בָחָר׃	And he rejected the tent of Joseph, And he did not choose the tribe of Ephraim,	
Ps 78:68	וַיִּבְחַר אֶת־שֵׁבֶט יְהוּדָה אֶת־הַר צִיּוֹן אֲשֶׁר אָהֵב׃	But he chose the tribe of Judah, *And* Mount Zion which he loves.	

Ps 78:69	וַיִּבֶן כִּמוֹ־רָמִים מִקְדָּשׁוֹ כָּאָרֶץ יְסָדָהּ לְעוֹלָם׃	And he built his sanctuary as an elevation, Like the earth which he founded age-abidingly.	an elevation ← *high (things, places), heights*.
Ps 78:70	וַיִּבְחַר בְּדָוִד עַבְדּוֹ וַיִּקָּחֵהוּ מִמִּכְלְאֹת צֹאן׃	Then he chose David his servant, And he took him from the sheepfolds.	
Ps 78:71	מֵאַחַר עָלוֹת הֱבִיאוֹ לִרְעוֹת בְּיַעֲקֹב עַמּוֹ וּבְיִשְׂרָאֵל נַחֲלָתוֹ׃	He brought him from *looking* after dairy cattle To tending Jacob his people And Israel his inheritance.	
Ps 78:72	וַיִּרְעֵם כְּתֹם לְבָבוֹ וּבִתְבוּנוֹת כַּפָּיו יַנְחֵם׃	And he tended them wholeheartedly, And he led them in his wise care.	his wise care ← *intelligence of his palms*.
Ps 79:1	מִזְמוֹר לְאָסָף אֱלֹהִים בָּאוּ גוֹיִם	בְּנַחֲלָתֶךָ טִמְּאוּ אֶת־הֵיכַל קָדְשֶׁךָ שָׂמוּ אֶת־יְרוּשָׁלַ͏ִם לְעִיִּים׃	A Psalm of Asaph. *O* God, the Gentiles have come into your inheritance, They have defiled your holy temple; They have made Jerusalem heaps of ruins.	your holy temple ← *the temple of your holiness*, a Hebraic genitive.
Ps 79:2	נָתְנוּ אֶת־נִבְלַת עֲבָדֶיךָ מַאֲכָל לְעוֹף הַשָּׁמַיִם בְּשַׂר חֲסִידֶיךָ לְחַיְתוֹ־אָרֶץ׃	They have given the corpses of your servants *As* food for the birds of the sky, *And* the flesh of those under your grace To the beasts of the earth.	
Ps 79:3	שָׁפְכוּ דָמָם	כַּמַּיִם סָבִיבוֹת יְרוּשָׁלִַ͏ם וְאֵין קוֹבֵר׃	They have shed their blood like water around Jerusalem, And *there is* no-one to bury *them*.	
Ps 79:4	הָיִינוּ חֶרְפָּה לִשְׁכֵנֵינוּ לַעַג וָקֶלֶס לִסְבִיבוֹתֵינוּ׃	We were a reproach to our neighbours – Derision and ridicule to those around us.	

Ps 79:5	עַד־מָ֥ה יְ֝הוָ֗ה תֶּאֱנַ֥ף לָנֶ֑צַח תִּבְעַ֖ר כְּמוֹ־אֵ֣שׁ קִנְאָתֶֽךָ׃	How long, O LORD, will you constantly be angry, *And* will your zeal burn like fire?	
Ps 79:6	שְׁפֹךְ֣ חֲמָתְךָ֣ אֶל־הַגּוֹיִ֣ם אֲשֶׁ֣ר לֹא־יְדָעֽוּךָ֑ וְעַל֮ מַמְלָכ֪וֹת אֲשֶׁ֫ר בְּשִׁמְךָ֥ לֹ֣א קָרָֽאוּ׃	Pour out your wrath on the Gentiles Who have not known you, And on the kingdoms Which have not called on your name.	|| Jer 10:25.
Ps 79:7	כִּ֤י אָכַ֨ל אֶת־יַ֘עֲקֹ֤ב וְאֶת־נָוֵ֖הוּ הֵשַׁ֣מּוּ׃	For he has devoured Jacob, And they have devastated his abode.	|| Jer 10:25. he: i.e., [CB], *the enemy*. AV differs *(they)*.
Ps 79:8	אַל־תִּזְכָּר־לָ֣נוּ עֲוֹנֹ֣ת רִאשֹׁנִ֑ים מַהֵ֥ר יְ֝קַדְּמֻ֗נוּ רַחֲמֶ֥יךָ כִּֽי־דַלֹּ֥נוּ מְאֹֽד׃	Do not call former iniquities to remembrance to our *account*. May your mercies go swiftly in front of us, For we have been very much weakened.	
Ps 79:9	עָזְרֵ֣נוּ | אֱלֹהֵ֣י יִשְׁעֵ֑נוּ עַל־דְּבַ֥ר כְּבוֹד־שְׁ֝מֶ֗ךָ וְהַצִּילֵ֥נוּ וְכַפֵּ֥ר עַל־חַטֹּאתֵ֑ינוּ לְ֝מַ֗עַן שְׁמֶֽךָ׃	Help us, O God of our salvation, For the sake of the glory of your name, And deliver us and atone for our sins, For your name's sake.	
Ps 79:10	לָ֤מָּה | יֹ֘אמְרוּ֮ הַגּוֹיִם֒ אַיֵּ֣ה אֱלֹהֵיהֶ֑ם יִוָּדַ֤ע בגיים **בַּגּוֹיִ֥ם לְעֵינֵ֗ינוּ* נִקְמַ֥ת דַּם־עֲבָדֶ֗יךָ הַשָּׁפֽוּךְ׃	Why should the Gentiles say, "Where *is* their God?" Let him be known among the Gentiles in our sight *By* vengeance for the blood of your servants Which *has been* shed.	among the Gentiles: the *ketiv* can be regarded as an irregular equivalent to the *qeré*. A *yod* / *vav* issue. Why should the Gentiles say (etc.): compare Joel 2:17.
Ps 79:11	תָּבֹ֣וא לְפָנֶ֣יךָ אֲנַ֣קַת אָ֑סִיר כְּגֹ֥דֶל זְ֝רוֹעֲךָ֗ הוֹתֵ֥ר בְּנֵי־תְמוּתָֽה׃	May the prisoner's groan come before you. According to the greatness of your power, Preserve those condemned to die.	power ← *arm*. those condemned to die ← *sons of death*.

Ps 79:12	וְהָשֵׁב לִשְׁכֵנֵינוּ שִׁבְעָתַיִם אֶל־חֵיקָם חֶרְפָּתָם אֲשֶׁר חֵרְפוּךָ אֲדֹנָי׃	Pay our neighbours back sevenfold in their bosom The reproach *with* which they have reproached you, O LORD*.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 79:13	וַאֲנַחְנוּ עַמְּךָ	וְצֹאן מַרְעִיתֶךָ נוֹדֶה לְךָ לְעוֹלָם לְדֹר וָדֹר נְסַפֵּר תְּהִלָּתֶךָ׃	But we, your people and the sheep of your pasture, Will thank you age-abidingly; From generation to generation We will relate your praise.	
Ps 80:1a	לַמְנַצֵּחַ אֶל־שֹׁשַׁנִּים עֵדוּת לְאָסָף מִזְמוֹר׃	To the choirmaster in Shoshannim-Eduth.↑ A Psalm of Asaph.	To the choirmaster: see Ps 4:1. Shoshannim-Eduth ← *Lilies of Testimony*.
Ps 80:1b	רֹעֵה יִשְׂרָאֵל	הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה׃	Do listen, O shepherd of Israel, *You who* lead Joseph like sheep, *And* shine forth, *You who* dwell *between* the cherubim,	
Ps 80:2	לִפְנֵי אֶפְרַיִם	וּבִנְיָמִן וּמְנַשֶּׁה עוּרָרָה אֶת־גְּבוּרָתֶךָ וּלְכָה לִישֵׁעָתָה לָּנוּ׃	Do rouse your valour before Ephraim and Benjamin and Manasseh, And come to our salvation.	
Ps 80:3	אֱלֹהִים הֲשִׁיבֵנוּ וְהָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה׃		O God, restore us, And let your face shine, And let us be saved.	let your face shine: i.e. *be propitious*.
Ps 80:4	יְהוָה אֱלֹהִים צְבָאוֹת עַד־מָתַי עָשַׁנְתָּ בִּתְפִלַּת עַמֶּךָ׃		O LORD God of hosts, How long will you be fuming At the prayer of your people?	
Ps 80:5	הֶאֱכַלְתָּם לֶחֶם דִּמְעָה וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ׃		You have fed them with bread of tears; You have given them a third measure of tears to drink.	third measure: if the measure is an ephah, then the third measure is about 2 imperial gallons or 9 litres.

Ps 80:6	תְּשִׂימֵ֥נוּ מָד֗וֹן לִשְׁכֵנֵ֫ינוּ וְאֹיְבֵ֥ינוּ יִלְעֲגוּ־לָֽמוֹ׃	You make us an object of contention with our neighbours, And our enemies poke fun.	poke fun ← *poke fun for themselves*, or, with a change of pronoun (not uncommon in Hebrew), *poke fun at them*.
Ps 80:7	אֱלֹהִ֥ים צְבָאוֹת֮ הֲשִׁיבֵ֪נוּ וְהָאֵ֣ר פָּ֭נֶיךָ וְנִוָּשֵׁ֑עָה׃	O God of hosts, restore us, And let your face shine, And let us be saved.	let your face shine: see Ps 80:3.
Ps 80:8	גֶּ֭פֶן מִמִּצְרַ֣יִם תַּסִּ֑יעַ תְּגָרֵ֖שׁ גּוֹיִ֣ם וַתִּטָּעֵֽהָ׃	You removed a vine from Egypt; You drove out Gentiles and planted it.	
Ps 80:9	פִּנִּ֣יתָ לְפָנֶ֑יהָ וַתַּשְׁרֵ֥שׁ שָׁרָ֝שֶׁ֗יהָ וַתְּמַלֵּ֣א־אָֽרֶץ׃	You made preparations for it, And it took root, And it filled the land.	for it ← *ahead of it*. it took root: AV differs *(thou ... didst cause ... to take ... root)*, which is highly plausible, but [AnLx] and [BDB] do not admit a causative sense. land: or *earth*.
Ps 80:10	כָּסּ֣וּ הָרִ֣ים צִלָּ֣הּ וַעֲנָפֶ֑יהָ אַרְזֵי־אֵֽל׃	The mountains were covered *by* its shade, And the mighty cedars *by* its boughs.	mighty cedars ← *cedars of GOD*, expressing an extreme quality. See Gen 23:6, but not the same word for *God* here. We take the vine to ↴
Ps 80:11	תְּשַׁלַּ֣ח קְ֭צִירָהּ עַד־יָ֑ם וְאֶל־נָ֥הָר יֹ֝נְקוֹתֶ֗יהָ׃	It sent its branches as far as the sea, And its suckers to the river.	↳ be greater than even the mighty cedars. AV differs in the clause *(the boughs thereof were like the goodly cedars)*, also possible.
Ps 80:12	לָ֭מָּה פָּרַ֣צְתָּ גְדֵרֶ֑יהָ וְאָרֻ֥והָ כָּל־עֹ֝בְרֵ֗י דָּֽרֶךְ׃	Why have you broken down its fences, So that everyone passing through *that* way plucks it?	
Ps 80:13	יְכַרְסְ֭מֶנָּה חֲזִ֣יר מִיָּ֑עַר וְזִ֖יז שָׂדַ֣י יִרְעֶֽנָּה׃	The boar from the forest devours it, And the wildlife of the countryside feeds on it.	
Ps 80:14	אֱלֹהִ֥ים צְבָאוֹת֮ שׁ֪וּב־נָ֫א הַבֵּ֣ט מִשָּׁמַ֣יִם וּרְאֵ֑ה וּ֝פְקֹ֗ד גֶּ֣פֶן זֹֽאת׃	O God of hosts, do return; *Oh* look from heaven and see, And visit this vine,	

Ps 80:15	וְכַנָּה אֲשֶׁר־נָטְעָה יְמִינֶךָ וְעַל־בֵּן אִמַּצְתָּה לָּךְ׃	And the stock which your right *hand* planted, And the offshoot *which* you invigorated for yourself.	offshoot ← *son*.
Ps 80:16	שְׂרֻפָה בָאֵשׁ כְּסוּחָה מִגַּעֲרַת פָּנֶיךָ יֹאבֵדוּ׃	*It has been* burned with fire; *It has been* cut off. They will be annihilated at the rebuke of your face.	
Ps 80:17	תְּהִי־יָדְךָ עַל־אִישׁ יְמִינֶךָ עַל־בֶּן־אָדָם אִמַּצְתָּ לָּךְ׃	May your hand be on the man of your right *hand* – On the son of Adam *whom* you invigorated for yourself –	
Ps 80:18	וְלֹא־נָסוֹג מִמֶּךָּ תְּחַיֵּינוּ וּבְשִׁמְךָ נִקְרָא׃	Then we will not slide back from you. Revitalize us, and we will call on your name.	Revitalize: future / imperfective for imperative. See Deut 2:28.
Ps 80:19	יְהוָה אֱלֹהִים צְבָאוֹת הֲשִׁיבֵנוּ הָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה׃	O LORD God of hosts, Restore us, And let your face shine, And let us be saved.	let your face shine: see Ps 80:3.
Ps 81:1a	לַמְנַצֵּחַ | עַל־הַגִּתִּית לְאָסָף׃	To the choirmaster in *singing set to* percussion instruments.↑ *A Psalm* of Asaph.	To the choirmaster: see Ps 4:1. in *singing set to* percussion instruments: see Ps 8:1.
Ps 81:1b	הָרִנּוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב׃	Sing for joy to God our strength; Shout out to the God of Jacob.	
Ps 81:2	שְׂאוּ־זִמְרָה וּתְנוּ־תֹף כִּנּוֹר נָעִים עִם־נָבֶל׃	Raise a melody and play the drum *And* the pleasant harp with the lute.	play ← *give, set, strike*.
Ps 81:3	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃	Blow the ramshorn at the new month – At the new moon *And* on the day of our festival.	new moon: [BDB] has *full moon*.

Ps 81:4	כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב׃	For it *is* a statute for Israel – An injunction of the God of Jacob.	
Ps 81:5	עֵדוּת	בְּיהוֹסֵף שָׂמוֹ בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע׃	He appointed it *as* a testimony in Joseph When he came out in the face of the land of Egypt, *When* I heard a language *Which* I did not know.	in Joseph: i.e. *among Joseph's people*. in the face of ← *against*, or even *to*, but here in the sense of *with opposition from*.
Ps 81:6	הֲסִירֹתִי מִסֶּבֶל שִׁכְמוֹ כַּפָּיו מִדּוּד תַּעֲבֹרְנָה׃	"I relieved his shoulder of a burden; His hands were perishing from the *brick*-basket.	The speaker becomes God up to the end of the psalm. were perishing: AV differs *(were delivered)*, perhaps reading תַּעֲבֵרְנָה *(hiphil)*.
Ps 81:7	בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ אֶעֶנְךָ בְּסֵתֶר רַעַם אֶבְחָנְךָ עַל־מֵי מְרִיבָה סֶלָה׃	You cried out in adversity, And I delivered you; I answered you with thunder secretly. I tested you at the waters of Meribah. Selah.	
Ps 81:8	שְׁמַע עַמִּי וְאָעִידָה בָּךְ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי׃	Hear, O my people, And I will testify to you. O Israel, if you will hear me,	testify to: or *testify against*.
Ps 81:9	לֹא־יִהְיֶה בְךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר׃	Do not let there be *any* strange GOD among you, And do not worship any foreign GOD.	
Ps 81:10	אָנֹכִי	יְהוָה אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ׃	I *am* the LORD your God, Who brought you up out of the land of Egypt. Open your mouth wide And I will fill it.	
Ps 81:11	וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא־אָבָה לִי׃	But my people did not heed me, And Israel did not want me.	But: adversative use of the *vav*. heed me ← *hear my voice*.

Ps 81:12	וְאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם׃	Then I let them go in the stubbornness of their heart, *And* they walked in their *own* counsels.	
Ps 81:13	לוּ עַמִּי שֹׁמֵעַ לִי יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ׃	If only my people would listen to me, *And* Israel would walk in my ways!	
Ps 81:14	כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ וְעַל צָרֵיהֶם אָשִׁיב יָדִי׃	I would soon have subdued their enemies And have turned my hand against their adversaries.	
Ps 81:15	מְשַׂנְאֵי יְהוָה יְכַחֲשׁוּ־לוֹ וְיִהְיֶה עִתָּם לְעוֹלָם׃	Those who hate the LORD Would have feigned obedience to him. And their time would have been age-abiding.	their time (etc.): i.e. Israel's lost time would have been part of a profitable age.
Ps 81:16	וַיַּאֲכִילֵהוּ מֵחֶלֶב חִטָּה וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָּ׃	And he would have fed them with the best of the wheat, And I would have satisfied you with honey from a rock.”	them ... you: a change of personal pronoun is not uncommon in Hebrew. best ← *fat*.
Ps 82:1	מִזְמוֹר לְאָסָף אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט׃	A Psalm of Asaph. God stands in a mighty congregation; He judges in the midst of gods.	mighty congregation ← *a congregation of GOD*. An idiom for an extreme quality. See Gen 23:6, but the word for God there is different. See Ps 36:6. gods: or, possibly, *judges*.
Ps 82:2	עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה׃	How long will you judge iniquitously And show partiality to the wicked? Selah.	
Ps 82:3	שִׁפְטוּ־דַל וְיָתוֹם עָנִי וְרָשׁ הַצְדִּיקוּ׃	Judge *the case of* the destitute and the orphan, *And* give justice to the needy and the impoverished.	

Ps 82:4	פַּלְּטוּ־דַל וְאֶבְיוֹן מִיַּד רְשָׁעִים הַצִּילוּ:	Deliver the destitute and the poor; Rescue *them* from the hand of the wicked.	
Ps 82:5	לֹא יָדְעוּ ׀ וְלֹא יָבִינוּ בַּחֲשֵׁכָה יִתְהַלָּכוּ יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ:	They do not know, And they do not understand. They walk around in darkness; All the foundations of the earth are shaken.	
Ps 82:6	אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם:	**I have said,** **"You *are* gods** And you *are* all sons of the MOST HIGH."	**John 10:34**. gods: perhaps *judges*; compare Ps 82:1 and Ps 8:5 *(God)*, and Heb 2:7, where quoted *(angels)*. See also Isa 41:23.
Ps 82:7	אָכֵן כְּאָדָם תְּמוּתוּן וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ:	But you will die like man And fall like any of the princes.	man ← *Adam*. any ← *one of*.
Ps 82:8	קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ כִּי־אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם:	Arise, *O* God; Judge the earth, For you will inherit all the Gentiles.	
Ps 83:1a	שִׁיר מִזְמוֹר לְאָסָף:	A Song. A Psalm of Asaph.	
Ps 83:1b	אֱלֹהִים אַל־דְּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל:	*O* God, do not be silent. Do not be quiet, And do not be still, *O* GOD.	do not be silent ← *do not be silent for yourself*.
Ps 83:2	כִּי־הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ:	For look, Your enemies are in a commotion, And those who hate you Have raised *their* head.	Have raised *their* head: this often means *Have become cheerful*, but here *Are gloating*.
Ps 83:3	עַל־עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל־צְפוּנֶיךָ:	They are being crafty in their counsel against your people, And they are plotting Against those treasured up by you.	

Ps 83:4	אָמְרוּ֮ לְכ֪וּ וְנַכְחִידֵ֫ם מִגּ֥וֹי וְלֹא־יִזָּכֵ֣ר שֵׁם־יִשְׂרָאֵ֑ל עֽוֹד׃	They have said, “Come, let us obliterate them So that *they aren*'t a people, And the name of Israel is no longer remembered.”	So that *they aren*'t a people ← *From (being) a people*.
Ps 83:5	כִּֽי־נוֹעֲצ֣וּ לֵ֣ב יַחְדָּ֑ו עָ֝לֶ֗יךָ בְּרִ֣ית יִכְרֹֽתוּ׃	For they have deliberated unanimously; They have made a covenant against you	they have deliberated unanimously ← *taken counsel a heart together*.
Ps 83:6	אָהֳלֵ֣י אֱ֭דוֹם וְיִשְׁמְעֵאלִ֑ים מוֹאָ֖ב וְהַגְרִֽים׃	– The tents of Edom and the Ishmaelites, Moab and the Hagrites,	Ishmaelites: see Gen 37:25. Hagrites ← *Hagrim / Hagrites*. AV= *Hagarenes*.
Ps 83:7	גְּבָ֣ל וְעַמּ֣וֹן וַעֲמָלֵ֑ק פְּלֶ֥שֶׁת עִם־יֹ֝שְׁבֵ֗י צֽוֹר׃	Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre.	Philistia: AV= *Philistines*.
Ps 83:8	גַּם־אַ֭שּׁוּר נִלְוָ֣ה עִמָּ֑ם הָ֥יוּ זְר֖וֹעַ לִבְנֵי־לֽוֹט סֶּֽלָה׃	Assyria has also joined up with them; They have become an arm to the sons of Lot. Selah.	
Ps 83:9	עֲשֵׂ֣ה־לָ֭הֶם כְּמִדְיָ֑ן כְּסִיסְרָ֥א כְיָבִ֗ין בְּנַ֣חַל קִישׁ֑וֹן׃	Do to them as *with* Midian – As *to* Sisera, as *to* Jabin, At the Brook of Kishon.	Midian: AV= *Midianites*. Kishon: AV differs *(Kison)*, dating from the 1611 edition, but elsewhere *Kishon*.
Ps 83:10	נִשְׁמְד֣וּ בְעֵין־דֹּ֑אר הָ֝יוּ דֹּ֗מֶן לָאֲדָמָֽה׃	They were destroyed in En-Dor; They became dung for the ground.	
Ps 83:11	שִׁיתֵ֣מוֹ נְ֭דִיבֵמוֹ כְּעֹרֵ֣ב וְכִזְאֵ֑ב וּכְזֶ֥בַח וּ֝כְצַלְמֻנָּ֗ע כָּל־נְסִיכֵֽמוֹ׃	Make their nobles like Oreb and like Zeeb, And all their princes like Zebah and Zalmunna,	
Ps 83:12	אֲשֶׁ֣ר אָ֭מְרוּ נִ֣ירְשָׁה לָּ֑נוּ אֵ֖ת נְא֣וֹת אֱלֹהִֽים׃	Who said, “Let us take possession of God's dwellings for ourselves.”	

Ps 83:13	אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי־רוּחַ׃	O God of mine, make them like chaff – Like straw residue before the wind;	
Ps 83:14	כְּאֵשׁ תִּבְעַר־יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃	Like fire *that* burns a forest And like a flame *that* sets mountains on fire.	
Ps 83:15	כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃	So you will pursue them with your tempest And terrify them with your whirlwind.	
Ps 83:16	מַלֵּא פְנֵיהֶם קָלוֹן וְיבַקְשׁוּ שִׁמְךָ יְהוָה׃	Fill their faces *with* dishonour, And let them seek your name, O LORD.	
Ps 83:17	יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי־עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃	Let them be ashamed and terrified *in* all perpetuity, And be disgraced and perish.	*in* all perpetuity ← *perpetuities of perpetuity*.
Ps 83:18	וְיֵדְעוּ כִּי־אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל־כָּל־הָאָרֶץ׃	And they will know that you – Only your name *is* the LORD – *Are* the MOST HIGH over all the earth.	LORD: AV differs *(JEHOVAH)*. See Ex 6:3.
Ps 84:1a	לַמְנַצֵּחַ עַל־הַגִּתִּית לִבְנֵי־קֹרַח מִזְמוֹר׃	To the choirmaster in *singing set to* percussion instruments.↑ For the sons of Korah, a Psalm.	To the choirmaster: see Ps 4:1. in *singing set to* percussion instruments: see Ps 8:1.
Ps 84:1b	מַה־יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת׃	How pleasant your tabernacles *are*, O LORD of hosts!	
Ps 84:2	נִכְסְפָה וְגַם־כָּלְתָה | נַפְשִׁי לְחַצְרוֹת יְהוָה לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃	My being longs for, And even pines for, The courtyards of the LORD. My heart and flesh shout out To the living GOD.	being ← *soul*.

Ps 84:3	גַּם־צִפּוֹר	מָצְאָה בַּיִת וּדְרוֹר	קֵן לָהּ֨ אֲשֶׁר־שָׁתָה אֶפְרֹחֶיהָ אֵת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מַלְכִּי וֵאלֹהָי:	Even the bird has found a home, And the swallow a nest for herself, Where she lays her brood. *I long for* your altars, O LORD of hosts – My king and my God.	*I long for*: [CB] supplies *I have found*, but the sentiment is one of still longing, in contrast to the birds.
Ps 84:4	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	עוֹד יְהַלְלוּךָ סֶּלָה:	Happy *are* those who dwell *in* your house; They will repeatedly praise you. Selah.	
Ps 84:5	אַשְׁרֵי אָדָם עֻזּ־לוֹ בָּךְ	מְסִלּוֹת בִּלְבָבָם:	Happy *is* the man Whose strength *is* in you. *There are* highways in their hearts.	highways: i.e. God's highways of righteous ways. hearts ← *heart*.
Ps 84:6	עֹבְרֵי	בְּעֵמֶק הַבָּכָא מַעְיָן יְשִׁיתֻהוּ	Those *who* pass through the Valley of Baca Make it a water-source, Just as the early rain covers *it in* blessings.	blessings: re-pointing to בְּרֵכוֹת it means *pools*. Baca: i.e. *weeping*, the tears being likened to rain. Apparently *weeping for joy* here. Just as ← *Also*.
Ps 84:7	יֵלְכוּ מֵחַיִל אֶל־חָיִל	יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן:	They go from strength to strength; He appears before God in Zion.	He: [CB] relates this to the man of Ps 84:5.
Ps 84:8	יְהוָה אֱלֹהִים צְבָאוֹת	שִׁמְעָה תְפִלָּתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶּלָה:	O LORD God of hosts, hear my prayer; Listen, O God of Jacob. Selah.	
Ps 84:9	מָגִנֵּנוּ רְאֵה אֱלֹהִים	וְהַבֵּט פְּנֵי מְשִׁיחֶךָ:	See our shield, *O* God, And look at the face of your messiah.	messiah ← *anointed*. Applies to the kings of Judah, including Christ par excellence.

Ps 84:10	כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף בָּחַרְתִּי הִסְתּוֹפֵף בְּבֵית אֱלֹהָי מִדּוּר בְּאָהֳלֵי־רֶשַׁע׃	For a day in your courtyards *is* better than a thousand *elsewhere*. I would choose to stand as a doorkeeper at the house of my God Rather than to dwell in the tents of wickedness.	
Ps 84:11	כִּי שֶׁמֶשׁ	וּמָגֵן יְהוָה אֱלֹהִים חֵן וְכָבוֹד יִתֵּן יְהוָה לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃	For the LORD God *is* a sun and a shield, The LORD gives grace and honour; He does not withhold *what is* good From those who walk in integrity.	
Ps 84:12	יְהוָה צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃		O LORD of hosts, Happy *is* the man *Who* trusts in you.	man ← *Adam*.
Ps 85:1a	לַמְנַצֵּחַ	לִבְנֵי־קֹרַח מִזְמוֹר׃	To the choirmaster.↑ For the sons of Korah, a Psalm.	To the choirmaster: see Ps 4:1.
Ps 85:1b	רָצִיתָ יְהוָה אַרְצֶךָ שַׁבְתָּ שבות **שְׁבִית יַעֲקֹב׃*		O LORD, you have taken pleasure *in* your land; You have reversed the captivity of Jacob.	captivity: the *ketiv* and *qeré* are similar words with the same meaning.
Ps 85:2	נָשָׂאתָ עֲוֹן עַמֶּךָ כִּסִּיתָ כָּל־חַטָּאתָם סֶלָה׃		You have forgiven the iniquity of your people; You have pardoned all their sins. Selah.	
Ps 85:3	אָסַפְתָּ כָּל־עֶבְרָתֶךָ הֱשִׁיבוֹתָ מֵחֲרוֹן אַפֶּךָ׃		You have retracted all your ire; You have drawn back from the fury of your anger.	
Ps 85:4	שׁוּבֵנוּ אֱלֹהֵי יִשְׁעֵנוּ וְהָפֵר כַּעַסְךָ עִמָּנוּ׃		Turn us around, O God of our salvation; Set aside your displeasure with us.	Set aside ← *Annul / Violate*.

Ps 85:5	הַלְעוֹלָם תֶּאֱנַף־בָּנוּ תִּמְשֹׁךְ אַפְּךָ לְדֹר וָדֹר׃	Will you be age-abidingly angry with us? Will you draw out your anger from generation to generation?	
Ps 85:6	הֲלֹא־אַתָּה תָּשׁוּב תְּחַיֵּנוּ וְעַמְּךָ יִשְׂמְחוּ־בָךְ׃	Will you not revive us again So that your people rejoice in you?	So that: purposive use of the *vav*.
Ps 85:7	הַרְאֵנוּ יְהוָה חַסְדֶּךָ וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ׃	Show us, O LORD, your kindness, And do give us your salvation.	
Ps 85:8	אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל יְהוָה כִּי | יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה׃	I will hear what GOD the LORD says, For he speaks peace to his people and those of his grace, And may they not return to foolishness.	
Ps 85:9	אַךְ | קָרוֹב לִירֵאָיו יְשׁוּעָתוֹ לִשְׁכֹּן כָּבוֹד בְּאַרְצֵנוּ׃	Surely his salvation *is* near to those who fear him – For glory to dwell in our land.	
Ps 85:10	חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ׃	Kindness and truth have met each other; Righteousness and peace have kissed *each other*.	
Ps 85:11	אֱמֶת מֵאֶרֶץ תִּצְמָח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף׃	Truth has sprung up from the earth, And righteousness has peered out from heaven.	
Ps 85:12	גַּם־יְהוָה יִתֵּן הַטּוֹב וְאַרְצֵנוּ תִּתֵּן יְבוּלָהּ׃	Indeed the LORD gives that which *is* good, And our land will give its produce.	
Ps 85:13	צֶדֶק לְפָנָיו יְהַלֵּךְ וְיָשֵׂם לְדֶרֶךְ פְּעָמָיו׃	Righteousness will go in front of him, And he will designate his steps as the way.	the way ← *a way* in MT, but it could be re-pointed to *the way*. Compare Acts 9:2.

Ps 86:1	תְּפִלָּה לְדָוִד הַטֵּה־יְהוָה אָזְנְךָ עֲנֵנִי כִּי־עָנִי וְאֶבְיוֹן אָנִי:	A prayer of David. Incline, O LORD, your ear, *And* answer me, For I *am* poor and needy.	
Ps 86:2	שָׁמְרָה נַפְשִׁי כִּי־חָסִיד אָנִי הוֹשַׁע עַבְדְּךָ אַתָּה אֱלֹהַי הַבּוֹטֵחַ אֵלֶיךָ:	Guard my soul, For I *am* under *your* grace. You who *are* my God, Save your servant Who trusts in you.	
Ps 86:3	חָנֵּנִי אֲדֹנָי כִּי אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם:	Have mercy on me, O LORD*, For I cry out to you all day *long*.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 86:4	שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא:	Gladden the heart of your servant, For to you, O LORD*, I lift up my being.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. heart ... being ← *soul* ... *soul*.
Ps 86:5	כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:	For you, O LORD*, *are* good and forgiving, And abundant in kindness to all who call on you.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 86:6	הַאֲזִינָה יְהוָה תְּפִלָּתִי וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתָי:	Listen, O LORD, to my prayer, And hearken to the sound of my supplications.	
Ps 86:7	בְּיוֹם צָרָתִי אֶקְרָאֶךָּ כִּי תַעֲנֵנִי:	On the day of my adversity, I will call on you, For you will answer me.	
Ps 86:8	אֵין־כָּמוֹךָ בָאֱלֹהִים | אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:	*There is* none like you among the gods, O LORD*, And *there is* nothing like your works.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. *There is* none like you among the gods (etc.): compare this and Ps 86:10 with Ex 15:11.

Ps 86:9	כָּל־גּוֹיִם ׀ אֲשֶׁר עָשִׂיתָ יָבֹואוּ ׀ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וְיכַבְּדוּ לִשְׁמֶךָ׃	All the nations which you made Will come and worship before you, O LORD*, And they will glorify your name.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. This song, up to Ps 86:11, is alluded to in **Rev 15:3**.
Ps 86:10	כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים לְבַדֶּךָ׃	**For you *are* great,** **And *you* perform wonders.** You alone *are* God.	**Rev 15:3**. Compare Ps 86:8 and this verse with Ex 15:11.
Ps 86:11	הֹורֵנִי יְהוָה ׀ דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃	Teach me, O LORD, **your way**; I will walk in **your truth**. Unite my heart to fear your name.	**Rev 15:3**. Unite my heart: perhaps supply *with you*.
Ps 86:12	אוֹדְךָ ׀ אֲדֹנָי אֱלֹהַי בְּכָל־לְבָבִי וַאֲכַבְּדָה שִׁמְךָ לְעוֹלָם׃	I will praise you, O LORD* my God, with all my heart, And I will glorify your name age-abidingly.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 86:13	כִּי־חַסְדְּךָ גָּדוֹל עָלָי וְהִצַּלְתָּ נַפְשִׁי מִשְּׁאוֹל תַּחְתִּיָּה׃	For your kindness towards me *is* great, And you have delivered my being from the lowest underworld.	my being ← *my soul*. underworld: or *grave*.
Ps 86:14	אֱלֹהִים ׀ זֵדִים קָמוּ־עָלַי וַעֲדַת עָרִיצִים בִּקְשׁוּ נַפְשִׁי וְלֹא שָׂמוּךָ לְנֶגְדָּם׃	*O* God, the insolent have risen up against me, And the congregation of the violent seek my life, And they have not placed you before them.	my life ← *my soul*.
Ps 86:15	וְאַתָּה אֲדֹנָי אֵל־רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃	But you, O LORD*, *are* a GOD of mercy and grace, Forbearing, and abundant in kindness and truth.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 86:16	פְּנֵה אֵלַי וְחָנֵּנִי תְּנָה־עֻזְּךָ לְעַבְדֶּךָ וְהוֹשִׁיעָה לְבֶן־אֲמָתֶךָ׃	Turn to me and be merciful to me; Give your strength to your servant, And save the son of your maidservant.	

Ps 86:17	עֲשֵׂה־עִמִּי אוֹת לְטוֹבָה וְיִרְאוּ שֹׂנְאַי וְיֵבֹשׁוּ כִּי־אַתָּה יְהוָה עֲזַרְתַּנִי וְנִחַמְתָּנִי׃	Give me a favourable sign, So that those who hate me May see *it* and be ashamed, Because you *are* the LORD *Who* helped me and comforted me.	Give me ← *Do with me*.
Ps 87:1	לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃	For the sons of Korah, a Psalm. A Song. His foundation *is* on the holy mountains.	the holy mountains ← *the mountains of holiness*.
Ps 87:2	אֹהֵב יְהוָה שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב׃	The LORD loves the gates of Zion More than all the tent sites of Jacob.	tent sites ← *tabernacles*.
Ps 87:3	נִכְבָּדוֹת מְדֻבָּר בָּךְ עִיר הָאֱלֹהִים סֶלָה׃	Glorious *things are* spoken of you, O City of God. Selah.	
Ps 87:4	אַזְכִּיר	רַהַב וּבָבֶל לְיֹדְעָי הִנֵּה פְלֶשֶׁת וְצוֹר עִם־כּוּשׁ זֶה יֻלַּד־שָׁם׃	I will make mention of Rahab and Babylon to those who know me. Behold, *to* Philistia and Tyre, with Ethiopia, *It will be said*, "This *one* was born there."	Rahab: i.e. *Egypt*. See Isa 30:7.
Ps 87:5	וּלְצִיּוֹן	יֵאָמַר אִישׁ וְאִישׁ יֻלַּד־בָּהּ וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן׃	And to Zion it will be said, "*One* man and another *man* were born in it, And he *who* will establish it *is* the MOST HIGH."	
Ps 87:6	יְהוָה יִסְפֹּר בִּכְתוֹב עַמִּים זֶה יֻלַּד־שָׁם סֶלָה׃	The LORD will count When registering the *various* peoples, *And say*, "This *one* was born there." Selah.	
Ps 87:7	וְשָׁרִים כְּחֹלְלִים כָּל־מַעְיָנַי בָּךְ׃	And singers *and* dancers likewise – All my founts – *Are* in it.	founts: i.e., [CB], *fountains of delight*.

Ps 88:1a	שִׁיר מִזְמוֹר לִבְנֵי קֹרַח לַמְנַצֵּחַ עַל־מָחֲלַת לְעַנּוֹת מַשְׂכִּיל לְהֵימָן הָאֶזְרָחִי:	A Song. A Psalm to the sons of Korah. To the choirmaster with dancing and singing in response.↑ An Instructive Psalm of Heman the Ezrahite.	To the choirmaster: see Ps 4:1. dancing and singing in response: taking the root as חוּל *(to dance)*, not חָלָה *(be sick)*, of [AnLx]. AV differs, transliterating *(Mahalath Leannoth)*. Instructive Psalm: see Ps 32:1.
Ps 88:1b	יְהוָה אֱלֹהֵי יְשׁוּעָתִי יוֹם־צָעַקְתִּי בַלַּיְלָה נֶגְדֶּךָ:	O LORD God of my salvation, *By* day I have cried out; By night *my cry is* before you.	
Ps 88:2	תָּבוֹא לְפָנֶיךָ תְּפִלָּתִי הַטֵּה־אָזְנְךָ לְרִנָּתִי:	May my prayer come before you; Incline your ear to my outcry.	
Ps 88:3	כִּי־שָׂבְעָה בְרָעוֹת נַפְשִׁי וְחַיַּי לִשְׁאוֹל הִגִּיעוּ:	For my being is saturated with evils, And my life is touching the grave.	being ← *soul*.
Ps 88:4	נֶחְשַׁבְתִּי עִם־יוֹרְדֵי בוֹר הָיִיתִי כְּגֶבֶר אֵין־אֱיָל:	I am considered *as being* among those Going down *to* the pit. I am like a man without strength,	
Ps 88:5	בַּמֵּתִים חָפְשִׁי כְּמוֹ חֲלָלִים | שֹׁכְבֵי קֶבֶר אֲשֶׁר לֹא זְכַרְתָּם עוֹד וְהֵמָּה מִיָּדְךָ נִגְזָרוּ:	Among the dead, free, Like the slain who lie *in* a grave, Whom you no longer remember, As they are cut off from your hand.	
Ps 88:6	שַׁתַּנִי בְּבוֹר תַּחְתִּיּוֹת בְּמַחֲשַׁכִּים בִּמְצֹלוֹת:	You have put me in the pit, In the lowest *regions*, In the dark places – In the depths.	In the lowest *regions* ← *Of the lowest (regions)*.
Ps 88:7	עָלַי סָמְכָה חֲמָתֶךָ וְכָל־מִשְׁבָּרֶיךָ עִנִּיתָ סֶלָה:	Your fury bears down on me; You have afflicted *me* with all your breakers. Selah.	breakers: i.e. *waves*.

Ps 88:8	הִרְחַקְתָּ מְיֻדָּעַי מִמֶּנִּי שַׁתַּנִי תוֹעֵבוֹת לָמוֹ כָּלֹא וְלֹא אֵצֵא:	You have removed my acquaintances from me; You have made me an abomination to them. *I am* hemmed in, And I *can*'t come out.	Compare this verse and Ps 88:18 with Job 19:13.
Ps 88:9	עֵינִי דָאֲבָה מִנִּי עֹנִי קְרָאתִיךָ יְהוָה בְּכָל־יוֹם שִׁטַּחְתִּי אֵלֶיךָ כַפָּי:	My eye languishes from affliction. I have called *on* you, O LORD, daily; I have opened out my hands to you.	hands: or *palms*.
Ps 88:10	הֲלַמֵּתִים תַּעֲשֶׂה־פֶּלֶא אִם־רְפָאִים יָקוּמוּ | יוֹדוּךָ סֶלָה:	Do you perform a wonder for the dead? Do the Rephaim rise *and* praise you? Selah.	Rephaim: see [CB] App. 25. AV differs *(dead)*.
Ps 88:11	הֲיִסָּפֵר בַּקֶּבֶר חַסְדֶּךָ אֱמוּנָתְךָ בָּאֲבַדּוֹן:	Is your kindness recounted in the grave? – Or your faithfulness in the place of decease?	decease ← *perishment*.
Ps 88:12	הֲיִוָּדַע בַּחֹשֶׁךְ פִּלְאֶךָ וְצִדְקָתְךָ בְּאֶרֶץ נְשִׁיָּה:	Is your wondrous power known in the darkness? – Or your righteousness in the land of oblivion?	
Ps 88:13	וַאֲנִי | אֵלֶיךָ יְהוָה שִׁוַּעְתִּי וּבַבֹּקֶר תְּפִלָּתִי תְקַדְּמֶךָּ:	But I have cried out to you, O LORD, And my prayer went to you early in the morning.	
Ps 88:14	לָמָּה יְהוָה תִּזְנַח נַפְשִׁי תַּסְתִּיר פָּנֶיךָ מִמֶּנִּי:	Why, O LORD, are you averse to my being? *Why* do you hide your face from me?	being ← *soul*.
Ps 88:15	עָנִי אֲנִי וְגוֵעַ מִנֹּעַר נָשָׂאתִי אֵמֶיךָ אָפּוּנָה:	I *am* afflicted, And I have been expiring since *my* youth. I have borne your terrors, *And* I am bewildered.	

Ps 88:16	עָלַי עָבְרוּ חֲרוֹנֶיךָ בִּעוּתֶיךָ צִמְּתוּתְנִי׃	Your outpourings of fury have come over onto me; Alarming things of yours have cut me down.	
Ps 88:17	סַבּוּנִי כַמַּיִם כָּל־הַיּוֹם הִקִּיפוּ עָלַי יָחַד׃	They surround me like water all day *long*; They encircle me in unison.	
Ps 88:18	הִרְחַקְתָּ מֻמְּנִי אֹהֵב וָרֵעַ מְיֻדָּעַי מַחְשָׁךְ׃	You have removed lover and friend from me, *And* my acquaintances, *to* darkness.	acquaintances: AV differs *(acquaintance)*. Compare this verse and Ps 88:8 with Job 19:13.
Ps 89:1a	מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃	An Instructive Psalm of Ethan the Ezrahite.	Instructive Psalm: see Ps 32:1.
Ps 89:1b	חַסְדֵי יְהוָה עוֹלָם אָשִׁירָה לְדֹר וָדֹר | אוֹדִיעַ אֱמוּנָתְךָ בְּפִי׃	I will sing the LORD's acts of kindness age-abidingly; From generation to generation I will make your faithfulness known By *the word of* my mouth.	
Ps 89:2	כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם | תָּכִן אֱמוּנָתְךָ בָהֶם׃	For I have said, "Kindness will be built up *for* the age." *As for* the heavens, You will prepare your faithfulness in them.	
Ps 89:3	כָּרַתִּי בְרִית לִבְחִירִי נִשְׁבַּעְתִּי לְדָוִד עַבְדִּי׃	"I have made a covenant with my chosen one, I have sworn to David my servant,	The verse opens direct speech by God.
Ps 89:4	עַד־עוֹלָם אָכִין זַרְעֶךָ וּבָנִיתִי לְדֹר־וָדוֹר כִּסְאֶךָ סֶלָה׃	'I will establish your seed age-abidingly, And I will build up your throne From generation to generation.' " Selah.	

Ps 89:5	וְיוֹדוּ שָׁמַיִם פִּלְאֲךָ יְהוָה אַף־אֱמוּנָתְךָ בִּקְהַל קְדֹשִׁים:	And the heavens will praise your wondrous power, O LORD, *As* also your faithfulness in the convocation of the holy *ones*.	
Ps 89:6	כִּי מִי בַשַּׁחַק יַעֲרֹךְ לַיהוָה יִדְמֶה לַיהוָה בִּבְנֵי אֵלִים:	For who in the sky is comparable to the LORD? *Who can be* likened to the LORD Among the mighty ones?	mighty ones: see Ps 29:1; or *sons of the GODS*; compare in Dan 11:36.
Ps 89:7	אֵל נַעֲרָץ בְּסוֹד־קְדֹשִׁים רַבָּה וְנוֹרָא עַל־כָּל־סְבִיבָיו:	– A most formidable GOD in the council of the holy *ones*, And fearsome to all around him?	
Ps 89:8	יְהוָה	אֱלֹהֵי צְבָאוֹת מִי־כָמוֹךָ חָסִין	יָהּ וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ:	O LORD God of hosts, Who *is* strong like you, O LORD, With your faithfulness around you?	
Ps 89:9	אַתָּה מוֹשֵׁל בְּגֵאוּת הַיָּם בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם:	You rule over the haughtiness of the sea; When the waves arise, You calm them.	
Ps 89:10	אַתָּה דִכִּאתָ כֶחָלָל רָהַב בִּזְרוֹעַ עֻזְּךָ פִּזַּרְתָּ אוֹיְבֶיךָ:	You have crushed Rahab like the slain; With your strong arm You have scattered your enemies.	Rahab: i.e. *Egypt*. See Isa 30:7. your strong arm ← *the arm of your strength*, a Hebraic genitive.
Ps 89:11	לְךָ שָׁמַיִם אַף־לְךָ אָרֶץ תֵּבֵל וּמְלֹאָהּ אַתָּה יְסַדְתָּם:	Yours *are* the heavens; Yours also *is* the earth. *As for* the world and its fulness, You founded them.	
Ps 89:12	צָפוֹן וְיָמִין אַתָּה בְרָאתָם תָּבוֹר וְחֶרְמוֹן בְּשִׁמְךָ יְרַנֵּנוּ:	North and south – you created them. Tabor and Hermon – they rejoice in your name.	
Ps 89:13	לְךָ זְרוֹעַ עִם־גְּבוּרָה תָּעֹז יָדְךָ תָּרוּם יְמִינֶךָ:	You *have* a valiant arm, Your hand is strong; Your right *hand* is exalted.	a valiant arm ← *an arm with valour*.

Ps 89:14	צֶ֣דֶק וּמִשְׁפָּ֣ט מְכ֣וֹן כִּסְאֶ֑ךָ חֶ֥סֶד וֶ֝אֱמֶ֗ת יְקַדְּמ֥וּ פָנֶֽיךָ׃	Righteousness and justice *are* the foundation of your throne; Kindness and truth go before you.	go before you ← *precede your face*.
Ps 89:15	אַשְׁרֵ֣י הָ֭עָם יוֹדְעֵ֣י תְרוּעָ֑ה יְ֝הוָ֗ה בְּאוֹר־פָּנֶ֥יךָ יְהַלֵּכֽוּן׃	Happy *is* the people that knows the sound; O LORD, they will walk in the light of your presence.	the sound: of joy or alarm, or of a trumpet.
Ps 89:16	בְּשִׁמְךָ֥ יְגִ֝ילֽוּן כָּל־הַיּ֗וֹם וּבְצִדְקָתְךָ֥ יָרֽוּמוּ׃	They will rejoice in your name all day *long*, And they will be exalted in your righteousness.	
Ps 89:17	כִּֽי־תִפְאֶ֣רֶת עֻזָּ֣מוֹ אָ֑תָּה וּ֝בִרְצֹנְךָ֗ *תרים **תָּר֥וּם קַרְנֵֽנוּ׃	For you *are* the splendour of their strength, And by your goodwill, {Q: Our horn will be exalted} [K: You will exalt our horn].	The *ketiv* / *qeré* issue is a *yod* / *vav* issue.
Ps 89:18	כִּ֣י לַ֭יהוָה מָגִנֵּ֑נוּ וְלִקְדוֹשׁ יִשְׂרָאֵ֥ל מַלְכֵּֽנוּ׃	For the LORD *is the possessor* of our shield, And the holy *one* of Israel *is the possessor* of our king.	
Ps 89:19	אָ֤ז דִּבַּ֣רְתָּ־בְחָ֣זוֹן לַ֭חֲסִידֶיךָ וַתֹּ֣אמֶר שִׁוִּ֣יתִי עֵ֑זֶר עַל־גִּבּ֥וֹר הֲ֝רִימ֗וֹתִי בָּח֥וּר מֵעָֽם׃	At that time you spoke in a vision to those under your grace and said, “I have bestowed help on the warrior; I have exalted a chosen *one* out of the people.	those: AV differs *(One)*.
Ps 89:20	מָצָ֣אתִי דָ֭וִד עַבְדִּ֑י בְּשֶׁ֖מֶן קָדְשִׁ֣י מְשַׁחְתִּֽיו׃	**I have found David my servant;** **I have anointed him with my holy oil,**	**Acts 13:22**. my holy oil ← *the oil of my holiness*, a Hebraic genitive.
Ps 89:21	אֲשֶׁ֣ר יָ֭דִי תִּכּ֣וֹן עִמּ֑וֹ אַף־זְרוֹעִ֥י תְאַמְּצֵֽנּוּ׃	With whom my hand will be established, To whom also my arm will give courage.	

Ps 89:22	לֹא־יִשָּׁא אוֹיֵב בּוֹ וּבֶן־עַוְלָה לֹא יְעַנֶּנּוּ׃	The enemy will not come upon him, Nor will the unjust man afflict him.	come upon: as in Ps 55:15. AV differs *(exact)*, from a homonymous root, but nowhere else does it occur in *hiphil*. unjust man ← *son of injustice*.
Ps 89:23	וְכַתּוֹתִי מִפָּנָיו צָרָיו וּמְשַׂנְאָיו אֶגּוֹף׃	And I will beat his adversaries down before him And strike down those who hate him.	
Ps 89:24	וֶאֱמוּנָתִי וְחַסְדִּי עִמּוֹ וּבִשְׁמִי תָּרוּם קַרְנוֹ׃	And my faithfulness and my kindness *will be* with him, And his horn will be exalted in my name.	
Ps 89:25	וְשַׂמְתִּי בַיָּם יָדוֹ וּבַנְּהָרוֹת יְמִינוֹ׃	And I will put his hand in the sea And his right *hand* in the rivers.	
Ps 89:26	הוּא יִקְרָאֵנִי אָבִי אָתָּה אֵלִי וְצוּר יְשׁוּעָתִי׃	He will call out to me, 'You *are* my father, My GOD, and the rock of my salvation.'	
Ps 89:27	אַף־אֲנִי בְּכוֹר אֶתְּנֵהוּ עֶלְיוֹן לְמַלְכֵי־אָרֶץ׃	I will also place him *as* the firstborn – The highest of the kings of the earth.	
Ps 89:28	לְעוֹלָם אשמור־**אֶשְׁמָר־לוֹ* חַסְדִּי וּבְרִיתִי נֶאֱמֶנֶת לוֹ׃	I will maintain my kindness to him age-abidingly, And my covenant will remain faithful to him.	I will maintain: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*.
Ps 89:29	וְשַׂמְתִּי לָעַד זַרְעוֹ וְכִסְאוֹ כִּימֵי שָׁמָיִם׃	And I will appoint his seed in perpetuity, And his throne as the days of heaven.	This passage up to Ps 89:36 is alluded to in **John 7:42**.
Ps 89:30	אִם־יַעַזְבוּ בָנָיו תּוֹרָתִי וּבְמִשְׁפָּטַי לֹא יֵלֵכוּן׃	If his sons forsake my law, Or do not walk in my judicial pronouncements,	
Ps 89:31	אִם־חֻקֹּתַי יְחַלֵּלוּ וּמִצְוֹתַי לֹא יִשְׁמֹרוּ׃	*Or* if they violate my statutes, Or do not keep my commandments,	

Ps 89:32	וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם׃	Then I will visit their transgression with a rod, And their iniquity with beatings.	
Ps 89:33	וְחַסְדִּי לֹא־אָפִיר מֵעִמּוֹ וְלֹא־אֲשַׁקֵּר בֶּאֱמוּנָתִי׃	But I will not lay aside my kindness with him, And I will not default on my faithfulness.	with him ← *from with him*.
Ps 89:34	לֹא־אֲחַלֵּל בְּרִיתִי וּמוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה׃	I will not break my covenant, And I will not change the utterance of my lips.	
Ps 89:35	אַחַת נִשְׁבַּעְתִּי בְקָדְשִׁי אִם־לְדָוִד אֲכַזֵּב׃	I have sworn by my holiness once; I will certainly not lie to David.	I will certainly not lie: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 89:36	זַרְעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ כַשֶּׁמֶשׁ נֶגְדִּי׃	His seed will abide for the age, And his throne like the sun before me,	Alluded to in **John 12:34, Acts 2:30**. abide ← *be; become*.
Ps 89:37	כְּיָרֵחַ יִכּוֹן עוֹלָם וְעֵד בַּשַּׁחַק נֶאֱמָן סֶלָה׃	*Just* as the moon is established *for* the age, And *is* a faithful witness in the sky.” Selah.	
Ps 89:38	וְאַתָּה זָנַחְתָּ וַתִּמְאָס הִתְעַבַּרְתָּ עִם־מְשִׁיחֶךָ׃	But you have turned away and rejected – And become irate with – Your anointed.	anointed: or *messiah*. See Ps 84:9.
Ps 89:39	נֵאַרְתָּה בְּרִית עַבְדֶּךָ חִלַּלְתָּ לָאָרֶץ נִזְרוֹ׃	You have detested your servant's covenant; You have rendered his crown powerless on the ground.	powerless ← *profane*.
Ps 89:40	פָּרַצְתָּ כָל־גְּדֵרֹתָיו שַׂמְתָּ מִבְצָרָיו מְחִתָּה׃	You have broken through all his fences; You have made his fortifications a ruin.	
Ps 89:41	שַׁסֻּהוּ כָּל־עֹבְרֵי דָרֶךְ הָיָה חֶרְפָּה לִשְׁכֵנָיו׃	All *kinds of* travellers have plundered him; He has become a reproach to his neighbours.	

Ps 89:42	הֲרִימוֹתָ יְמִין צָרָיו הִשְׂמַחְתָּ כָּל־אוֹיְבָיו׃	You have raised the right *hand* of his adversaries; You have brought joy to all his enemies.	
Ps 89:43	אַף־תָּשִׁיב צוּר חַרְבּוֹ וְלֹא הֲקִימוֹתוֹ בַּמִּלְחָמָה׃	Also you have driven back the blade of his sword, And you have not upheld him in battle.	
Ps 89:44	הִשְׁבַּתָּ מִטְהָרוֹ וְכִסְאוֹ לָאָרֶץ מִגַּרְתָּה׃	You have put an end to his splendour, *And* you have cast his throne down to the ground.	
Ps 89:45	הִקְצַרְתָּ יְמֵי עֲלוּמָיו הֶעֱטִיתָ עָלָיו בוּשָׁה סֶלָה׃	You have curtailed the days of his youth; You have covered him *with* shame. Selah.	
Ps 89:46	עַד־מָה יְהוָה תִּסָּתֵר לָנֶצַח תִּבְעַר כְּמוֹ־אֵשׁ חֲמָתֶךָ׃	How long, O LORD, will you be constantly hidden? *How long* will your fury burn like fire?	constantly: a proof verse that לָנֶצַח cannot always mean *for ever*, as AV, so AV differs.
Ps 89:47	זְכָר־אֲנִי מֶה־חָלֶד עַל־מַה־שָּׁוְא בָּרָאתָ כָּל־בְּנֵי־אָדָם׃	Remember what *kind of* a lifetime I *have*. – To what kind of vain *end* You have created all the sons of Adam.	
Ps 89:48	מִי גֶבֶר יִחְיֶה וְלֹא יִרְאֶה־מָּוֶת יְמַלֵּט נַפְשׁוֹ מִיַּד־שְׁאוֹל סֶלָה׃	What man will live and will not see death? – *What man can* deliver his life from the power of the grave? Selah.	life ← *soul*. power ← *hand*.
Ps 89:49	אַיֵּה ׀ חֲסָדֶיךָ הָרִאשֹׁנִים ׀ אֲדֹנָי נִשְׁבַּעְתָּ לְדָוִד בֶּאֱמוּנָתֶךָ׃	Where *are* your former *acts of* kindness, O LORD*, *Which* you swore to David in your faithfulness?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 89:50	זְכֹר אֲדֹנָי חֶרְפַּת עֲבָדֶיךָ שְׂאֵתִי בְחֵיקִי כָּל־רַבִּים עַמִּים׃	Remember, O LORD*, the reproach of your servants – Me bearing *it* in my bosom – *From* all *kinds of* mighty peoples,	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.

Ps 89:51	אֲשֶׁר חֵרְפוּ אוֹיְבֶיךָ | יְהוָה אֲשֶׁר חֵרְפוּ עִקְבוֹת מְשִׁיחֶךָ:	In that your enemies have made reproaches, O LORD, In that they have reproached the footsteps of your anointed.	anointed: or *messiah*.
Ps 89:52	בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן | וְאָמֵן:	Blessed *be* the LORD age-abidingly. Amen and amen.	
Ps 90:1	תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר:	A prayer of Moses, the man of God. O LORD*, you have been a refuge to us In generation after generation.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 90:2	בְּטֶרֶם | הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:	Before the hills were born – For you gave birth to the earth and world – You *have been* GOD, And from age to age.	
Ps 90:3	תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:	You reduce men to dust, And you say, "Return, O sons of Adam."	dust: or *contusion*.
Ps 90:4	כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:	**For a thousand years in your eyes** ***Are* as a day,** *Like* yesterday *that* has passed, And a watch in the night.	**2 Pet 3:8**.
Ps 90:5	זְרַמְתָּם שֵׁנָה יִהְיוּ בַּבֹּקֶר כָּחָצִיר יַחֲלֹף:	You have swept them away; They have become *like* sleep. In the morning *they are* like vegetation that flourishes;	
Ps 90:6	בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ:	In the morning it flowers and flourishes, *But* in the evening it fades and dries up.	fades: AV differs *(is cut down)*, as if reading יְמוֹלַל (*polal*, not *polel*). However, elsewhere the root seems to be *cut off*, but see Ps 58:7.

Ps 90:7	כִּי־כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ׃	*For* we waste away at your anger, And we are terrified at your fury.	
Ps 90:8	*שת **שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ עֲלֻמֵּנוּ לִמְאוֹר פָּנֶיךָ׃	For you have set our iniquities out before you – Our secret in the light of your presence.	you have set ... out: the *qeré* is as in Ps 8:6. The *ketiv* is an apocopated equivalent.
Ps 90:9	כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ כִּלִּינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה׃	For all our days face your ire; We finish our years dolefully.	dolefully ← *as dolefulness, sighing*.
Ps 90:10	יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת | שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃	The days of our years *amount to* seventy years, And if strength *permits*, eighty years, But their pride *is* toil and vanity, For it hastily passes over, And we fly away.	if strength *permits* ← *if by strength*. passes over: AV differs *(is cut off)*, as if reading גָּזַז, from root גָּזַז, and not גָּז, from root גוז.
Ps 90:11	מִי־יוֹדֵעַ עֹז אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ׃	Who knows the intensity of your anger? For as your fearfulness *is*, *So is* your ire.	For: causal use of the *vav*. your fearfulness ← *your fear*, a subjective genitive in a causal sense.
Ps 90:12	לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבֵא לְבַב חָכְמָה׃	So teach *us* to count our days So that we may bring a wise heart.	bring: perhaps on the day of reckoning. a wise heart ← *a heart of wisdom*, a Hebraic genitive.
Ps 90:13	שׁוּבָה יְהוָה עַד־מָתָי וְהִנָּחֵם עַל־עֲבָדֶיךָ׃	Return, O LORD. How long *will it be?* And have compassion on your servants.	
Ps 90:14	שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וְנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ׃	Satiate us in the morning *with* your kindness, And let us shout for joy and rejoice On all our days.	

Ps 90:15	שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה׃	Bring us joy Matching the days that you afflicted us – The years *when* we saw evil.	days that ← *days of*.
Ps 90:16	יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם׃	Let your work appear to your servants, And your splendour to their sons.	
Ps 90:17	וִיהִי	נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃	Let the beauty of the LORD* our God be upon us, And direct the work of our hands in our interest. So do direct the work of our hands.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. beauty: or *grace* [AnLx]. in our interest ← *on / concerning us*.
Ps 91:1	יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃	"He *who* dwells in the shelter of the MOST HIGH Resides in the shadow of the ALMIGHTY."	We follow [CB]'s identification of the speakers in this psalm, starting with "the Spirit".
Ps 91:2	אֹמַר לַיהוָה מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃	"I will say to the LORD, 'My refuge and my fortress – My God – ' I will trust in him."	Messiah speaks.
Ps 91:3	כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃	"For he will deliver you from the fowler's snare, *And* from *any* harmful plague.	The Spirit speaks. harmful plague ← *plague of harms*, a Hebraic genitive.
Ps 91:4	בְּאֶבְרָתוֹ	יָסֵךְ לָךְ וְתַחַת־כְּנָפָיו תֶּחְסֶה צִנָּה וְסֹחֵרָה אֱמֶתוֹ׃	He will cover you with his wing feathers, And you will have shelter under his wings. His truth *is your* shield and buckler.	buckler ← *covering-shield*. See Jer 46:3, but the Hebrew word for *buckler* is different here.
Ps 91:5	לֹא־תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃	Do not be afraid of *any* terror of the night, *Nor* of an arrow that might fly by day,	
Ps 91:6	מֵדֶבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃	*Nor* of the plague *that* is prevalent in the darkness, Nor of pestilence *that* ravages at noon.	is prevalent ← *goes*.

Ps 91:7	יִפֹּל מִצִּדְּךָ	אָלֶף	A thousand will fall at your side, And ten thousand on your right *hand side*. No-one will *be able* to approach you.	No-one: i.e. *No-one (hostile)*. AV differs *(it ... not)*.
Ps 91:8	רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה:		You will only *have to* look with your eyes, And you will see retribution on the wicked.”	
Ps 91:9	כִּי־אַתָּה יְהוָה מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ:		“For you, O LORD, *are* my refuge. *O* MOST HIGH, you have appointed your dwelling place.”	Messiah speaks. AV differs, not recognizing the change of speaker, and attempting to accommodate the sentence to the previous speaker.
Ps 91:10	לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב בְּאָהָלֶךָ:		“No harm will befall you, And no blow will come near your tent.	The Spirit speaks.
Ps 91:11	כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ:		**For he will command his angels concerning you To protect you in all your ways.**	**Matt 4:6, Luke 4:10**.
Ps 91:12	עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ:		**They will bear you upon their hands Lest you strike your foot on a stone.**	**Matt 4:6, Luke 4:11**.
Ps 91:13	עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין:		You will tread on the fierce lion and the viper, And you will trample on the young lion and the crocodile.”	
Ps 91:14	כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי:		“For he has set his affection on me, And I will extricate him. I will exalt him Because he knows my name.	“Jehovah” (the LORD) speaks.
Ps 91:15	יִקְרָאֵנִי וְאֶעֱנֵהוּ עִמּוֹ־אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ:		He will call on me, And I will answer him. I *will be* with him in adversity; I will deliver him and glorify him.	

Ps 91:16	אׇרֶךְ יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃	I will satiate him *with* length of days, And I will show him my salvation.”	
Ps 92:1a	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃	A Psalm. A Song for the Sabbath day.	
Ps 92:1b	טוֹב לְהֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃	*It is* good to thank the LORD, And to make psalm melody to your name, *O* MOST HIGH,	
Ps 92:2	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת׃	*And* to tell of your kindness in the morning And of your faithfulness in the night,	night ← *nights*.
Ps 92:3	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר׃	On the ten-stringed kithara and the lute, *With* a meditation on the harp.	meditation: see Ps 9:16.
Ps 92:4	כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן׃	For you have given me joy, O LORD, Through your work. I shout for joy Because of the works of your hands.	
Ps 92:5	מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃	How great your works *are*, O LORD, *And how* very deep your thoughts are!	
Ps 92:6	אִישׁ־בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת׃	The undiscerning man does not know, And the fool does not understand this.	
Ps 92:7	בִּפְרֹחַ רְשָׁעִים ׀ כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד׃	As the wicked shoot up like grass, So all those *who* commit iniquity flourish, *But only* for them to be destroyed *in* all perpetuity.	*in* all perpetuity ← *perpetuities of perpetuity*.
Ps 92:8	וְאַתָּה מָרוֹם לְעֹלָם יְהוָה׃	And you *are* age-abidingly on high, O LORD.	

Ps 92:9	כִּי הִנֵּה אֹיְבֶיךָ | יְהוָה כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃	For here *are* your enemies, O LORD, For here *are* your enemies, *who* will perish; All those *who* commit iniquity will be scattered.	here *are (2x)* ← *behold*.
Ps 92:10	וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן׃	And you have exalted my horn like *that of* a rhinoceros; I have been suffused with fresh oil.	rhinoceros: or *buffalo*, but here a play on words with (one) horn.
Ps 92:11	וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי׃	And my eye has beheld those who watched for me; When evildoers rose up against me, My ears heard *it*.	beheld ... heard: AV differs, supplying *my desire* in each case.
Ps 92:12	צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃	The righteous *man* will flourish like a palm tree; He will become great like a cedar of Lebanon.	
Ps 92:13	שְׁתוּלִים בְּבֵית יְהוָה בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃	Being planted in the house of the LORD – In the courtyards of our God – They will flourish.	
Ps 92:14	עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃	They will still be putting forth shoots in old age; They will be sap-rich and fresh,	
Ps 92:15	לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרִי וְלֹא־*עלתה עַוְלָתָה בּוֹ׃**	So as to tell that the LORD *is* upright – My rock – And *that there is* no injustice in him.	injustice: the *ketiv* can be regarded as a contracted form of the *qeré*.
Ps 93:1	יְהוָה מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְהוָה עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃	The LORD reigns; He is clothed *in* majesty. The LORD being clothed *in* strength Has girded himself. The world also will be established *So that* it will not totter.	

Ps 93:2	נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה:	Your throne has been established since former time; You *have ruled* since an *ancient* age.	
Ps 93:3	נָשְׂאוּ נְהָרוֹת	יְהוָה נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם:	The rivers have raised, O LORD – The rivers have raised their voice; The rivers have risen up *with* their dashings.	risen up *with* their dashings ← *raised their dashing*.
Ps 93:4	מִקֹּלוֹת	מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְהוָה:	The LORD on high *is* more mighty Than the sounds of mighty waters *Or than* the mighty breakers of the sea.	
Ps 93:5	עֵדֹתֶיךָ	נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְהוָה לְאֹרֶךְ יָמִים:	Your testimonies *are* exceedingly faithful; Holiness is becoming to your house, O LORD, In the length of days.	
Ps 94:1	אֵל־נְקָמוֹת יְהוָה אֵל נְקָמוֹת הוֹפִיעַ:	O LORD GOD of vengeance, *O* GOD of vengeance, Shine forth.	
Ps 94:2	הִנָּשֵׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים:	Be exalted, O judge of the earth; Bring retribution to the proud.	Bring ← *Bring back*, but the sense of rebounding is present in *retribution*.
Ps 94:3	עַד־מָתַי רְשָׁעִים	יְהוָה עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ:	How long, O LORD, will the wicked ... – How long will the wicked exult?	
Ps 94:4	יַבִּיעוּ יְדַבְּרוּ עָתָק יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן:	They babble *and* speak insolently; All those *who* commit iniquity are boasting.	
Ps 94:5	עַמְּךָ יְהוָה יְדַכְּאוּ וְנַחֲלָתְךָ יְעַנּוּ:	O LORD, they crush your people, And they afflict your inheritance.	
Ps 94:6	אַלְמָנָה וְגֵר יַהֲרֹגוּ וְיתוֹמִים יְרַצֵּחוּ:	They kill the widow and the foreigner, And they murder orphans.	

Ps 94:7	וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב׃	And they have said, “The LORD will not see”, And, “The God of Jacob will not take notice.”	
Ps 94:8	בִּינוּ בֹעֲרִים בָּעָם וּכְסִילִים מָתַי תַּשְׂכִּילוּ׃	Understand, *you* unscrupulous *ones* among the people; And *you* fools, When will you become wise?	
Ps 94:9	הַנָּטַע אֹזֶן הֲלֹא יִשְׁמָע אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט׃	He who planted the ear – *Can* he not hear? Or he *who* formed the eye – *Can* he not see?	
Ps 94:10	הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ הַמְלַמֵּד אָדָם דָּעַת׃	He *who* chastises the Gentiles – Will he *who* teaches man knowledge Not reprove?	We recognize the three interrogative particles, but with just one main verb, we translate proleptically, placing the relative clauses in apposition. man ← *Adam*.
Ps 94:11	יְהוָה יֹדֵעַ מַחְשְׁבוֹת אָדָם כִּי־הֵמָּה הָבֶל׃	**The LORD knows the thoughts of man – That they *are* vacuous.**	**1 Cor 3:20**. vacuous ← *vacuity*.
Ps 94:12	אַשְׁרֵי ׀ הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָהּ וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ׃	Happy *is* the man whom you, O LORD, chastise, And whom you teach from your law,	
Ps 94:13	לְהַשְׁקִיט לוֹ מִימֵי רָע עַד יִכָּרֶה לָרָשָׁע שָׁחַת׃	So as to give him rest from evil days, Until a pit is dug for the wicked.	evil days ← *days of evil*, a Hebraic genitive.
Ps 94:14	כִּי ׀ לֹא־יִטֹּשׁ יְהוָה עַמּוֹ וְנַחֲלָתוֹ לֹא יַעֲזֹב׃	**For the LORD will not desert his people,** And he will not forsake his inheritance.	**Rom 11:2**.
Ps 94:15	כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב׃	For judgment will again become justice, And all upright in heart will follow it.	again become ← *return to*. will follow it ← *(will go) after it*.

Ps 94:16	מִי־יָקוּם לִי עִם־מְרֵעִים מִי־יִתְיַצַּב לִי עִם־פֹּעֲלֵי אָוֶן:	Who will rise up for me against the evildoers? Who will take a stand for me Against those *who* commit iniquity?	against ... Against ← *with ... With*. See Gen 14:8.
Ps 94:17	לוּלֵי יְהוָה עֶזְרָתָה לִּי כִּמְעַט	שָׁכְנָה דוּמָה נַפְשִׁי:	If the LORD *had* not *been* a help to me, My being would soon have dwelt *in* silence.	being ← *soul*.
Ps 94:18	אִם־אָמַרְתִּי מָטָה רַגְלִי חַסְדְּךָ יְהוָה יִסְעָדֵנִי:		Whenever I said, "My foot is slipping", Your kindness, O LORD, supported me.	
Ps 94:19	בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשִׁי:		In the profusion of perplexities within me, Your consolations delighted my being.	being ← *soul*.
Ps 94:20	הַיְחָבְרְךָ כִּסֵּא הַוּוֹת יֹצֵר עָמָל עֲלֵי־חֹק:		Is the throne of cupidity associated with you *As* it fashions vice by statute?	cupidity ← *desires, lusts*.
Ps 94:21	יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק וְדָם נָקִי יַרְשִׁיעוּ:		They press down on the life of the righteous And condemn innocent blood.	life ← *soul*.
Ps 94:22	וַיְהִי יְהוָה לִי לְמִשְׂגָּב וֵאלֹהַי לְצוּר מַחְסִי:		But the LORD became a high stronghold to me, And my God the rock of my refuge.	
Ps 94:23	וַיָּשֶׁב עֲלֵיהֶם	אֶת־אוֹנָם וּבְרָעָתָם יַצְמִיתֵם יַצְמִיתֵם יְהוָה אֱלֹהֵינוּ:	And he requited them with their iniquity, And he will cut them off in their wickedness; The LORD our God will cut them off.	requited them with ← *returned onto them*.
Ps 95:1	לְכוּ נְרַנְּנָה לַיהוָה נָרִיעָה לְצוּר יִשְׁעֵנוּ:		Come, let us cry out to the LORD for joy; Let us sing in jubilation to the rock of our salvation.	sing in jubilation: or *shout*, but in the next verse it accompanies psalm melodies.

Ps 95:2	נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִרוֹת נָרִיעַ לוֹ׃	Let us meet *in* his presence in good time with thanksgiving; Let us sing out to him with psalm melodies.	
Ps 95:3	כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃	For the LORD *is* a great GOD And a great king above all gods.	above all gods: considering the nothingness of the "gods", this is an understatement. Alternatively, understand *above all judges*.
Ps 95:4	אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ וְתוֹעֲפוֹת הָרִים לוֹ׃	For the depths of the earth *are* in his hand, And the treasures of the mountains *are* his.	treasures: AV differs *(strength)*.
Ps 95:5	אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ וְיַבֶּשֶׁת יָדָיו יָצָרוּ׃	For the sea *is* his, And he made it, And his hands formed the dry land.	formed: in a Hebrew "OSV" (object-subject-verb) sentence.
Ps 95:6	בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי־יְהוָה עֹשֵׂנוּ׃	Come, let us worship and bow down; Let us kneel before the LORD our maker.	
Ps 95:7	כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃	For he *is* our God, And we *are* the people of his pasture And the sheep of his hand. **Today, if you will heed his voice,**	**Heb 3:7, Heb 3:15, Heb 4:7**. heed ← *hear*.
Ps 95:8	אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר׃	**Do not harden your heart, As *in* the contention – As *on* the day of testing in the desert –**	**Heb 3:8, Heb 3:15, Heb 4:7**. contention: or the place, *Meribah*.
Ps 95:9	אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחָנוּנִי גַּם־רָאוּ פָּעֳלִי׃	**When your fathers tested me. They put me to the proof, *Then* they duly saw my works.**	**Heb 3:9**. duly ← *also*, but with wider scope.

Ps 95:10	אַרְבָּעִים שָׁנָה ׀ אָקוּט בְּדוֹר וָאֹמַר עַם תֹּעֵי לֵבָב הֵם וְהֵם לֹא־יָדְעוּ דְרָכָי׃	**For forty years I abhorred *that* generation, And I said, "They *are* a people who are erring in *their* heart, And they do not know my ways."**	**Heb 3:9, Heb 3:10**.
Ps 95:11	אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי אִם־יְבֹאוּן אֶל־מְנוּחָתִי׃	**So I swore in my anger That they certainly would not enter into my resting place.**	**Heb 3:11, Heb 4:3, Heb 4:5**. in my anger: or *by my anger*. they certainly would not enter: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. resting place: or *rest*.
Ps 96:1	שִׁירוּ לַיהוָה שִׁיר חָדָשׁ שִׁירוּ לַיהוָה כָּל־הָאָרֶץ׃	Sing a new song to the LORD, Sing to the LORD, All the earth,	|| 1 Chr 16:23.
Ps 96:2	שִׁירוּ לַיהוָה בָּרֲכוּ שְׁמוֹ בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ׃	Sing to the LORD, Bless his name; Proclaim his salvation From one day to the next.	|| 1 Chr 16:23. From one day to the next ← *From day to day*.
Ps 96:3	סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו׃	Tell of his glory among the Gentiles *And of* his wondrous *deeds* among all the *various* peoples.	|| 1 Chr 16:24.
Ps 96:4	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל־כָּל־אֱלֹהִים׃	For the LORD *is* great And much *to be* praised; He *is* awesome Above all gods.	|| 1 Chr 16:25. *to be* praised: gerundival use of the participle.
Ps 96:5	כִּי ׀ כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה׃	For all the gods of the nations *are* idols, But the LORD made the heavens.	|| 1 Chr 16:26.
Ps 96:6	הוֹד־וְהָדָר לְפָנָיו עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ׃	Majesty and splendour *are* before him; Strength and magnificence *are* in his sanctuary.	|| 1 Chr 16:27.

Ps 96:7	הָבוּ לַיהוָה מִשְׁפְּחוֹת עַמִּים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃	Ascribe to the LORD, *You* families of nations, Ascribe glory and strength To the LORD.	|| 1 Chr 16:28.
Ps 96:8	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ־מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו׃	Ascribe the glory of his name to the LORD; Make a meal-offering, And enter into his courtyards.	|| 1 Chr 16:29. Make ← *Offer*.
Ps 96:9	הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ חִילוּ מִפָּנָיו כָּל־הָאָרֶץ׃	Worship the LORD In the splendour of holiness. Tremble in his presence, All the earth.	|| 1 Chr 16:29, 1 Chr 16:30. the splendour of holiness: or, as a Hebraic genitive, *holy splendour*.
Ps 96:10	אִמְרוּ בַגּוֹיִם | יְהוָה מָלָךְ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט יָדִין עַמִּים בְּמֵישָׁרִים׃	Say among the Gentiles, "The LORD reigns." Indeed the world will be established *Such that* it will not totter, *And* he will judge nations equitably.	|| 1 Chr 16:30.
Ps 96:11	יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ יִרְעַם הַיָּם וּמְלֹאוֹ׃	**Let the heavens rejoice** And the earth be glad; Let the sea roar With its fulness.	**Rev 12:12**. || 1 Chr 16:31, 1 Chr 16:32. With its fulness ← *And its fulness*.
Ps 96:12	יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר־בּוֹ אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר׃	Let the field exult, And everything in it. Then let all the trees of the forest shout for joy,	|| 1 Chr 16:32, 1 Chr 16:33.
Ps 96:13	לִפְנֵי יְהוָה | כִּי בָא כִּי בָא לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בֶּאֱמוּנָתוֹ׃	Before the LORD When he comes. When he comes to judge the earth, He will judge the world in righteousness, And the *various* peoples according to his faithfulness.	|| 1 Chr 16:33.
Ps 97:1	יְהוָה מָלָךְ תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים׃	The LORD reigns. Let the earth be glad; Let the many coastlands rejoice.	coastlands: or *islands*.

Ps 97:2	עָנָן וַעֲרָפֶל סְבִיבָיו צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ׃	A cloud and gloom *are* around him; Righteousness and justice *are* the foundation of his throne.	foundation: AV differs *(habitation)*, as if reading מָעוֹן.
Ps 97:3	אֵשׁ לְפָנָיו תֵּלֵךְ וּתְלַהֵט סָבִיב צָרָיו׃	Fire goes in front of him And sets his adversaries on fire *all* around.	
Ps 97:4	הֵאִירוּ בְרָקָיו תֵּבֵל רָאֲתָה וַתָּחֶל הָאָרֶץ׃	His lightning flashes light up the world; The earth sees and trembles.	
Ps 97:5	הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יְהוָה מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ׃	Mountains melt like wax before the LORD – Before the Lord of all the earth.	
Ps 97:6	הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ׃	The heavens tell of his righteousness, And all the nations see his glory.	
Ps 97:7	יֵבֹשׁוּ | כָּל־עֹבְדֵי פֶסֶל הַמִּתְהַלְלִים בָּאֱלִילִים הִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים׃	All *who* serve carved images will be ashamed – Those who boast in idols. **Worship him, all *you* gods.**	Perhaps this is what is referred or alluded to in **Heb 1:6**. gods: or *judges*. Compare Ps 82:6, Ps 82:1, and compare Heb 1:6.
Ps 97:8	שָׁמְעָה וַתִּשְׂמַח | צִיּוֹן וַתָּגֵלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יְהוָה׃	Zion heard and rejoiced, And the daughters of Judah were glad, On account of your judgments, O LORD.	
Ps 97:9	כִּי־אַתָּה יְהוָה עֶלְיוֹן עַל־כָּל־הָאָרֶץ מְאֹד נַעֲלֵיתָ עַל־כָּל־אֱלֹהִים׃	For you, O LORD, *are* the MOST HIGH, Over all the earth. You are exalted Far above all gods.	gods: or *judges*. Compare Ps 97:7, Ps 82:6, Ps 82:1.
Ps 97:10	אֹהֲבֵי יְהוָה שִׂנְאוּ רָע שֹׁמֵר נַפְשׁוֹת חֲסִידָיו מִיַּד רְשָׁעִים יַצִּילֵם׃	*You* who love the LORD, hate evil. He watches over the lives of those under his grace; He delivers them from the hand of the wicked.	hate: an imperative. English does not have the benefit of different forms for indicative and imperative. lives ← *souls*.

Ps 97:11	אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃	Light is sown to the righteous, And joy to the upright in heart.	
Ps 97:12	שִׂמְחוּ צַדִּיקִים בַּיהוָה וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ׃	Rejoice in the LORD, *you* righteous, And give thanks at the mention of his holiness.	
Ps 98:1	מִזְמוֹר שִׁירוּ לַיהוָה ׀ שִׁיר חָדָשׁ כִּי־נִפְלָאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃	A Psalm. Sing a new song to the LORD, For he has done wondrous *things*. His right *hand* and his holy arm Have brought him salvation.	his holy arm ← *the arm of his holiness*, a Hebraic genitive.
Ps 98:2	הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ׃	The LORD has made his salvation known; He has revealed his righteousness in the sight of the Gentiles.	
Ps 98:3	זָכַר חַסְדּוֹ ׀ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ׃	He remembered his kindness and his faithfulness to the house of Israel; All the ends of the earth saw the salvation of our God.	the ends of the earth saw (etc.): compare Isa 52:10.
Ps 98:4	הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ׃	Shout for joy to the LORD, all the earth; Break out *in singing*, And cry out for joy, And make psalm melody.	
Ps 98:5	זַמְּרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זִמְרָה׃	Make psalm melody to the LORD with the harp, With the harp and the sound of psalm-singing.	
Ps 98:6	בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי ׀ הַמֶּלֶךְ יְהוָה׃	With trumpets and the sound of the ramshorn, Shout for joy before the king, the LORD.	

Ps 98:7	יִרְעַ֣ם הַ֭יָּם וּמְלֹאֹ֑ו תֵּ֝בֵ֗ל וְיֹשְׁבֵ֥י בָֽהּ׃	The sea roars, and its fulness – The world, and those *who* inhabit it.	
Ps 98:8	נְהָרוֹת֮ יִמְחֲאוּ־כָ֪ף ׀ יַ֫חַד הָרִ֥ים יְרַנֵּֽנוּ׃	The rivers clap *their* hands; The mountains shout for joy together,	
Ps 98:9	לִ֭פְנֵי־יְהוָ֑ה כִּ֥י בָ֝אׇ֗ לִשְׁפֹּ֥ט הָאָ֑רֶץ יִשְׁפֹּט־תֵּ֥בֵל בְּצֶ֝֗דֶק וְעַמִּ֥ים בְּמֵישָׁרִֽים׃	In the presence of the LORD, For he is coming to judge the world. He will judge the world in righteousness, And the *various* peoples in uprightness.	
Ps 99:1	יְהוָ֣ה מָ֭לָךְ יִרְגְּזוּ֣ עַמִּ֑ים יֹשֵׁ֥ב כְּ֝רוּבִ֗ים תָּנ֥וּט הָאָֽרֶץ׃	The LORD reigns, The nations tremble, He dwells *between* the cherubim; The earth will be shaken.	tremble: or *rage*.
Ps 99:2	יְהוָ֣ה בְּצִיּ֑וֹן גָּ֝דֹ֗ול וְרָ֥ם הֽוּא־עַל־כָּל־הָעַמִּֽים׃	The LORD in Zion *is* great, And he is high above all the nations.	
Ps 99:3	יוֹד֣וּ שִׁ֭מְךָ גָּדֹ֣ול וְנוֹרָ֑א קָד֖וֹשׁ הֽוּא׃	Let them praise your great and awesome name; He *is* holy.	He *is* holy: or *It (is) holy*.
Ps 99:4	וְעֹ֣ז מֶ֭לֶךְ מִשְׁפָּ֣ט אָהֵ֑ב אַתָּ֥ה כֹ֝וֹנַ֗נְתָּ מֵישָׁרִ֥ים מִשְׁפָּ֥ט וּצְדָקָ֗ה בְּיַעֲקֹ֥ב ׀ אַתָּ֣ה עָשִׂ֑יתָ׃	Now the king's power loves justice. You have established uprightness, *And* you have exercised judgment and justice in Jacob.	
Ps 99:5	רֹומְמ֣וּ יְ֭הוָה אֱלֹהֵ֑ינוּ וְהִשְׁתַּחֲוּ֥וּ לַ֝הֲדֹ֗ם רַגְלָ֥יו קָד֖וֹשׁ הֽוּא׃	Extol the LORD our God, And worship at his footstool; He *is* holy.	

Ps 99:6	מֹשֶׁה וְאַהֲרֹן	בְּכֹהֲנָיו וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ קֹרְאִים אֶל־יְהוָה וְהוּא יַעֲנֵם׃	Moses and Aaron *were* among his priests, And Samuel *was* among those calling on his name. They would call to the LORD, And he would answer them.	
Ps 99:7	בְּעַמּוּד עָנָן יְדַבֶּר אֲלֵיהֶם שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן־לָמוֹ׃		He spoke to them in a column of cloud; They kept his testimonies And the statute *which* he gave them.	
Ps 99:8	יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם אֵל נֹשֵׂא הָיִיתָ לָהֶם וְנֹקֵם עַל־עֲלִילוֹתָם׃		O LORD our God, you answered them; You were a forgiving GOD to them, Also taking vengeance for their deeds.	
Ps 99:9	רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ׃		Extol the LORD our God, And worship at his holy mountain, For the LORD our God *is* holy.	
Ps 100:1	מִזְמוֹר לְתוֹדָה הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ׃		A Psalm of Thanksgiving. Sing out to the LORD, All the earth!	
Ps 100:2	עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃		Serve the LORD in joy; Come before him in joyful singing.	
Ps 100:3	דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים הוּא־עָשָׂנוּ *ולא וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן** מַרְעִיתוֹ׃		Know that the LORD *is* God; He made us and {K: not we *ourselves*} [Q: his we *are*], *Being* his people and the sheep of his pasture.	The *ketiv* and *qeré* are as in Ex 21:8, but here the *ketiv* makes a viable reading.
Ps 100:4	בֹּאוּ שְׁעָרָיו	בְּתוֹדָה חֲצֵרֹתָיו בִּתְהִלָּה הוֹדוּ־לוֹ בָּרֲכוּ שְׁמוֹ׃	Come *to* his gates with thanksgiving *And to* his courtyards with praise. Praise him, *And* bless his name.	

Ps 100:5	כִּי־טֹוב יְהוָה לְעֹולָם חַסְדֹּו וְעַד־דֹּר וָדֹר אֱמוּנָתֹו׃	For the LORD *is* good, His kindness *is* age-abiding, And his faithfulness *is* to generation after generation.	generation after generation ← *generation and generation*.
Ps 101:1	לְדָוִד מִזְמֹור חֶסֶד־וּמִשְׁפָּט אָשִׁירָה לְךָ יְהוָה אֲזַמֵּרָה׃	A Psalm of David. I will sing of kindness and justice; I will make psalm melody to you, O LORD.	
Ps 101:2	אַשְׂכִּילָה | בְּדֶרֶךְ תָּמִים מָתַי תָּבֹוא אֵלָי אֶתְהַלֵּךְ בְּתָם־לְבָבִי בְּקֶרֶב בֵּיתִי׃	I will act wisely in a sincere way. When will you come to me? I will walk in the sincerity of my heart Inside my house.	
Ps 101:3	לֹא־אָשִׁית | לְנֶגֶד עֵינַי דְּבַר־בְּלִיָּעַל עֲשֹׂה־סֵטִים שָׂנֵאתִי לֹא יִדְבַּק בִּי׃	I will not put *any* worthless thing in my sights. I have hated What those *who* turn aside do; It will not have any attraction to me.	in my sights ← *to opposite my eyes*. --- have any attraction to me ← *cleave to me*.
Ps 101:4	לֵבָב עִקֵּשׁ יָסוּר מִמֶּנִּי רָע לֹא אֵדָע׃	May a perverse heart depart from me; I will not know the wicked.	
Ps 101:5	*מלושני **מְלַשְׁנִי בַּסֵּתֶר | רֵעֵהוּ אֹותֹו אַצְמִית גְּבַהּ־עֵינַיִם וּרְחַב לֵבָב אֹתֹו לֹא אוּכָל׃	I will destroy Him *who* slanders his neighbour privately; I will not endure Him *who is* of haughty eyes Or a puffed up heart.	slanders: the *ketiv* (*poel* stem-formation) is a variant of the *qeré* (irregular *piel*), with the same meaning. --- a puffed up ← *broad*.
Ps 101:6	עֵינַי | בְּנֶאֱמְנֵי־אֶרֶץ לָשֶׁבֶת עִמָּדִי הֹלֵךְ בְּדֶרֶךְ תָּמִים הוּא יְשָׁרְתֵנִי׃	My eyes *are* on the faithful of the land, *For them* to dwell with me. He *who* walks in a sincere way Will serve me.	

Ps 101:7	לֹא־יֵשֵׁב ׀ בְּקֶרֶב בֵּיתִי עֹשֵׂה רְמִיָּה דֹּבֵר שְׁקָרִים לֹא־יִכּוֹן לְנֶגֶד עֵינָי:	He *who* commits deceit Will not dwell in my house. He *who* speaks falsehood Will not be established in my sight.	falsehood: or *lies*.
Ps 101:8	לַבְּקָרִים אַצְמִית כָּל־רִשְׁעֵי־אָרֶץ לְהַכְרִית מֵעִיר־יְהוָה כָּל־פֹּעֲלֵי אָוֶן:	In the mornings I will destroy all the wicked of the land So as to cut off all those *who* commit iniquity From the City of the LORD.	
Ps 102:1a	תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי יְהוָה יִשְׁפֹּךְ שִׂיחוֹ:	A prayer for the afflicted *man* who is languishing, and *who* pours out his case before the LORD.	
Ps 102:1b	יְהוָה שִׁמְעָה תְפִלָּתִי וְשַׁוְעָתִי אֵלֶיךָ תָּבוֹא:	O LORD, hear my prayer, And let my crying out come to you.	
Ps 102:2	אַל־תַּסְתֵּר פָּנֶיךָ ׀ מִמֶּנִּי בְּיוֹם צַר לִי הַטֵּה־אֵלַי אָזְנֶךָ בְּיוֹם אֶקְרָא מַהֵר עֲנֵנִי:	Do not hide your face from me; On the day when I am in a strait, Incline your ear to me. On the day when I call, Do answer me quickly.	
Ps 102:3	כִּי־כָלוּ בְעָשָׁן יָמָי וְעַצְמוֹתַי כְּמוֹקֵד נִחָרוּ:	For my days are ending in smoke, And my bones are burning up like a firebrand.	
Ps 102:4	הוּכָּה־כָעֵשֶׂב וַיִּבַשׁ לִבִּי כִּי־שָׁכַחְתִּי מֵאֲכֹל לַחְמִי:	My heart is aggrieved And dried up like grass, So that I forget to eat my bread.	aggrieved ← *struck*. bread: standing for *food* in general. See 1 Sam 28:22-24.
Ps 102:5	מִקּוֹל אַנְחָתִי דָּבְקָה עַצְמִי לִבְשָׂרִי:	With the sound of my sighing, My bones cleave to my flesh.	bones ← *bone*. Collective usage, rather like *skeleton*.
Ps 102:6	דָּמִיתִי לִקְאַת מִדְבָּר הָיִיתִי כְּכוֹס חָרָבוֹת:	I have come to resemble the desert pelican; I have become like the owl of the wastelands.	

Ps 102:7	שָׁקַ֥דְתִּי וָאֱהְיֶ֑ה כְּצִפּ֥וֹר בּ֝וֹדֵ֗ד עַל־גָּֽג׃	I have been sleepless, And I have become like a solitary bird on a rooftop.	
Ps 102:8	כָּל־הַ֭יּוֹם חֵרְפ֣וּנִי אוֹיְבָ֑י מְ֝הוֹלָלַ֗י בִּ֣י נִשְׁבָּֽעוּ׃	My enemies reproach me all day *long*; Those who make me look foolish Have taken oaths against me.	Those who make me look foolish: or, as [BDB], *Those mad against me*.
Ps 102:9	כִּֽי־אֵ֭פֶר כַּלֶּ֣חֶם אָכָ֑לְתִּי וְ֝שִׁקֻּוַ֗י בִּבְכִ֥י מָסָֽכְתִּי׃	For I have eaten ashes like bread And mixed my drink with weeping,	
Ps 102:10	מִפְּנֵ֣י זַ֭עַמְךָ וְקִצְפֶּ֑ךָ כִּ֥י נְ֝שָׂאתַ֗נִי וַתַּשְׁלִיכֵֽנִי׃	On account of your indignation and your wrath, For you have lifted me up And thrown me down.	
Ps 102:11	יָמַ֥י כְּצֵ֗ל נָ֫טוּי֥ וַ֭אֲנִי כָּעֵ֣שֶׂב אִיבָֽשׁ׃	My days *are* like a declining shadow, And I am drying out like grass.	
Ps 102:12	וְאַתָּ֣ה יְ֭הוָה לְעוֹלָ֣ם תֵּשֵׁ֑ב וְ֝זִכְרְךָ֗ לְדֹ֣ר וָדֹֽר׃	But you, O LORD, dwell age-abidingly, And remembrance of you *is* from generation to generation.	from generation to generation ← *for generation and generation*.
Ps 102:13	אַתָּ֤ה תָ֭קוּם תְּרַחֵ֣ם צִיּ֑וֹן כִּֽי־עֵ֥ת לְ֝חֶנְנָ֗הּ כִּי־בָ֣א מוֹעֵֽד׃	You will rise up *and* have mercy *on* Zion When *it is* time to show it grace – When the season has come.	
Ps 102:14	כִּֽי־רָצ֣וּ עֲ֭בָדֶיךָ אֶת־אַבְנֶ֑יהָ וְ֝אֶת־עֲפָרָ֗הּ יְחֹנֵֽנוּ׃	For your servants delight in its stones And are well-disposed to its dust.	
Ps 102:15	וְיִרְא֣וּ גוֹיִ֣ם אֶת־שֵׁ֑ם יְ֝הוָ֗ה וְכָל־מַלְכֵ֥י הָאָ֗רֶץ אֶת־כְּבוֹדֶֽךָ׃	And the Gentiles will fear the name of the LORD, As *will* all the kings of the earth your glory.	
Ps 102:16	כִּֽי־בָנָ֣ה יְ֭הוָה צִיּ֑וֹן נִרְאָ֖ה בִּכְבוֹדֽוֹ׃	When the LORD has built Zion, He will appear in his glory.	

Ps 102:17	פָּנָה אֶל־תְּפִלַּת הָעַרְעָר וְלֹא־בָזָה אֶת־תְּפִלָּתָם:	He turns to the prayer of the destitute And does not despise their prayer.	prayer ... prayer: otiose, but see Gen 12:5.
Ps 102:18	תִּכָּתֵב זֹאת לְדוֹר אַחֲרוֹן וְעַם נִבְרָא יְהַלֶּל־יָהּ:	This will be written for the last generation, And a recreated people will praise the LORD.	recreated ← *created*. Compare the implicit repetition in Ex 22:7, Isa 25:2, Isa 61:3, Ezek 36:10, Ezra 4:13, Ps 22:31, 2 Ki 17:24.
Ps 102:19	כִּי־הִשְׁקִיף מִמְּרוֹם קָדְשׁוֹ יְהוָה מִשָּׁמַיִם | אֶל־אֶרֶץ הִבִּיט:	For he has peered *down* from his holy heights; The LORD has looked down from heaven to the earth,	his holy heights ← *the height of his holiness*, a Hebraic genitive.
Ps 102:20	לִשְׁמֹעַ אֶנְקַת אָסִיר לְפַתֵּחַ בְּנֵי תְמוּתָה:	To hear the groaning of the prisoner, To unbind those condemned to death,	condemned to death ← *sons of death*.
Ps 102:21	לְסַפֵּר בְּצִיּוֹן שֵׁם יְהוָה וּתְהִלָּתוֹ בִּירוּשָׁלִָם:	To declare the name of the LORD in Zion, And his praiseworthiness in Jerusalem,	praiseworthiness ← *praise*.
Ps 102:22	בְּהִקָּבֵץ עַמִּים יַחְדָּו וּמַמְלָכוֹת לַעֲבֹד אֶת־יְהוָה:	When nations gather together, And kingdoms *too*, To serve the LORD.	
Ps 102:23	עִנָּה בַדֶּרֶךְ *כחו **כֹּחִי קִצַּר יָמָי:	{Q: He has oppressed my strength} [K: His strength has caused oppression] on the way; He has shortened my days,	The *ketiv* / *qeré* issue is a *vav* / *yod* issue.
Ps 102:24	אֹמַר אֵלִי אַל־תַּעֲלֵנִי בַּחֲצִי יָמָי בְּדוֹר דּוֹרִים שְׁנוֹתֶיךָ:	*So that* I say, "O GOD of mine, do not take me up at half of my days. Your years *are* throughout generation and generation.	generation and generation ← *generation of generations*.
Ps 102:25	לְפָנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם:	**In past time you founded the earth, And the heavens *are* the work of your hands.**	**Heb 1:10**.

Ps 102:26	הֵ֤מָּה ׀ יֹאבֵ֗דוּ וְאַתָּ֥ה תַֽעֲמֹ֑ד וְכֻלָּ֥ם כַּבֶּ֗גֶד יִבְל֫וּ כַּלְבּ֥וּשׁ תַּחֲלִיפֵ֑ם וְיַחֲלֹֽפוּ׃	**They shall perish, But you will remain, And they will all wear out like a garment. You will change them like clothing, And they will undergo change.**	**Heb 1:11, Heb 1:12**.
Ps 102:27	וְאַתָּה־ה֣וּא וּשְׁנוֹתֶ֣יךָ לֹ֣א יִתַּמּֽוּ׃	**But you *are* the same, And your years will not come to an end.**	**Heb 1:12**. --- you *are* the same ← *you (are) he*. --- come to an end: in an Aramaic form.
Ps 102:28	בְּנֵ֣י עֲ֭בָדֶיךָ יִשְׁכֹּ֑ונוּ וְזַרְעָ֥ם לְפָנֶ֗יךָ יִכּֽוֹן׃	Your servants' sons will be settled, And their seed will be established before you.”	
Ps 103:1	לְדָוִ֗ד ׀ בָּרְכִ֣י נַפְשִׁ֣י אֶת־יְ֭הוָה וְכָל־קְרָבַ֑י אֶת־שֵׁ֖ם קָדְשֽׁוֹ׃	*A Psalm* of David. Bless the LORD, O my being, And his holy name, O all my inward parts.	being ← *soul*. --- his holy name ← *the name of his holiness*, a Hebraic genitive.
Ps 103:2	בָּרְכִ֣י נַפְשִׁ֣י אֶת־יְ֭הוָה וְאַל־תִּשְׁכְּחִ֥י כָל־גְּמוּלָֽיו׃	Bless the LORD, O my being, And do not forget any of the recompenses of him	being ← *soul*. --- any ← *all*.
Ps 103:3	הַסֹּלֵ֥חַ לְכָל־עֲוֹנֵ֑כִי הָ֝רֹפֵ֗א לְכָל־תַּחֲלֻאָֽיְכִי׃	Who forgives all my iniquity, Who cures all my diseases,	my *(2x)* ← *your*, in an Aramaic form, speaking to his own being, or “soul”.
Ps 103:4	הַגּוֹאֵ֣ל מִשַּׁ֣חַת חַיֶּ֑יְכִי הַ֝מְעַטְּרֵ֗כִי חֶ֣סֶד וְרַחֲמִֽים׃	Who redeems my life from the pit, Who crowns me with kindness and mercy,	my ... me ← *your ... you*. See Ps 103:3.
Ps 103:5	הַמַּשְׂבִּ֣יעַ בַּטּ֣וֹב עֶדְיֶ֑ךָ תִּתְחַדֵּ֖שׁ כַּנֶּ֣שֶׁר נְעוּרָֽיְכִי׃	*And* who satiates my years with goodness; My youth is renewed like an eagle.	my ... My ← *your ... Your*. See Ps 103:3. --- years: AV differs *(mouth)*. [AnLx], [BDB]= *age*.
Ps 103:6	עֹשֵׂ֣ה צְ֭דָקוֹת יְהוָ֑ה וּמִשְׁפָּטִ֥ים לְכָל־עֲשׁוּקִֽים׃	The LORD performs righteous acts, And acts of justice for all the oppressed.	

Ps 103:7	יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה לִבְנֵי יִשְׂרָאֵל עֲלִילוֹתָיו׃	He makes his way known to Moses And his deeds to the sons of Israel.	Moses: standing for the people of Moses, so the present tense is appropriate.
Ps 103:8	רַחוּם וְחַנּוּן יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חָסֶד׃	The LORD *is* merciful and gracious, Forbearing and rich in kindness.	rich ← *abundant*.
Ps 103:9	לֹא־לָנֶצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר׃	He will not contend in perpetuity, And he will not retain *his anger* age-abidingly.	
Ps 103:10	לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא כַעֲוֹנֹתֵינוּ גָּמַל עָלֵינוּ׃	He has not dealt with us according to our sins, Nor has he retributed us according to our iniquities.	
Ps 103:11	כִּי כִגְבֹהַּ שָׁמַיִם עַל־הָאָרֶץ גָּבַר חַסְדּוֹ עַל־יְרֵאָיו׃	For as the heavens are high above the earth, *So* his kindness prevails over those who fear him.	those who fear him ← *his fearers*, an objective genitive.
Ps 103:12	כִּרְחֹק מִזְרָח מִמַּעֲרָב הִרְחִיק מִמֶּנּוּ אֶת־פִּשְׁעֵינוּ׃	As the east *is* remote from the west, *So* he has removed our transgressions from us.	
Ps 103:13	כְּרַחֵם אָב עַל־בָּנִים רִחַם יְהוָה עַל־יְרֵאָיו׃	As a father has compassion on his sons, *So* the LORD has compassion on those who fear him.	those who fear him ← *his fearers*, an objective genitive.
Ps 103:14	כִּי־הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי־עָפָר אֲנָחְנוּ׃	For he knows our condition; He remembers that we *are* dust.	condition ← *formation*.
Ps 103:15	אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ׃	*As for* man, his days *are* like grass; Like the wild flowers, so he blossoms,	
Ps 103:16	כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ׃	Then the wind passes over him, And he *is* no *more*, And his place no longer recognizes him.	him ... he ... his ... him: AV differs *(it etc.)*, retaining the analogy with the wild flower.

Ps 103:17	וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים:	But the LORD's kindness *is* of ancient time And *is* age-abiding to those who fear him. And his righteousness *is directed* to the sons of sons,	those who fear him ← *his fearers*, an objective genitive.
Ps 103:18	לְשֹׁמְרֵי בְרִיתוֹ וּלְזֹכְרֵי פִקֻּדָיו לַעֲשׂוֹתָם:	To those who keep his covenant, And those who remember his precepts – To carry them out.	
Ps 103:19	יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה:	The LORD has established his throne in the heavens, And his kingdom rules over all.	
Ps 103:20	בָּרְכוּ יְהוָה מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:	Bless the LORD, *you* angels of his, *You who are* mighty in power, Who carry out his word, By heeding the utterance of his word.	word ... word: otiose, but see Gen 12:5. By heeding: gerundial use of the infinitive. utterance ← *voice*.
Ps 103:21	בָּרְכוּ יְהוָה כָּל־צְבָאָיו מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ:	Bless the LORD, all *you* hosts of his, *You* who serve him *and* do his will.	
Ps 103:22	בָּרְכוּ יְהוָה | כָּל־מַעֲשָׂיו בְּכָל־מְקֹמוֹת מֶמְשַׁלְתּוֹ בָּרְכִי נַפְשִׁי אֶת־יְהוָה:	Bless the LORD, all his works, In all places of his rule. Bless the LORD, O my being,	being ← *soul*.
Ps 104:1	בָּרְכִי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ:	Bless the LORD, O my being; O LORD my God, you are very great. You are clothed *in* majesty and splendour.	being ← *soul*.
Ps 104:2	עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:	*You* put on a covering of light like a garment; *You* stretch out the heavens like a curtain.	

Ps 104:3	הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו הַשָּׂם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ׃	He who carpenters his upper rooms in the waters, Who makes thick clouds his chariot, Who moves around on the wings of the wind,	The Hebrew changes to the third person.
Ps 104:4	עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃	***Who* makes his angels spirits,** ***And* his servants a flaming fire**	**Heb 1:7**.
Ps 104:5	יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃	*Is* he *who* founded the earth on its bases So that it will not totter, Age-abidingly and *in* perpetuity.	
Ps 104:6	תְּהוֹם כַּלְבוּשׁ כִּסִּיתוֹ עַל־הָרִים יַעַמְדוּ־מָיִם׃	*As for* the deep, you have covered it as *with* a garment; Waters stand over mountains.	the deep: perhaps *the ocean floor*. AV differs in syntactic structure. Our structure is as in Ps 103:15.
Ps 104:7	מִן־גַּעֲרָתְךָ יְנוּסוּן מִן־קוֹל רַעַמְךָ יֵחָפֵזוּן׃	They flee at your rebuke; At the sound of your thunder, They hasten away.	
Ps 104:8	יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת אֶל־מְקוֹם זֶה ׀ יָסַדְתָּ לָהֶם׃	They go up mountains; They go down valleys, To the place where you laid a foundation for them.	They go up: as vapour.
Ps 104:9	גְּבוּל־שַׂמְתָּ בַל־יַעֲבֹרוּן בַּל־יְשׁוּבוּן לְכַסּוֹת הָאָרֶץ׃	You have set a boundary *Which* they shall not cross; They will not again cover the earth.	
Ps 104:10	הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃	*You* send source *water* into streams *Which* run between the mountains.	
Ps 104:11	יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם׃	They provide drink for all wildlife; Wild donkeys quench their thirst.	

Ps 104:12	עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכֹּון מִבֵּין עֳפָאִים יִתְּנוּ־קוֹל:	Due to them, The birds of the sky have a habitat; They utter their call from among the branches.	them: the *sources* of Ps 104:10.
Ps 104:13	מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ:	He waters the mountains from his upper rooms; The earth is satiated with the fruit of your works.	
Ps 104:14	מַצְמִיחַ חָצִיר	לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ:	He makes grass grow for cattle, And herbage for the benefit of man, So that *he can* extract food from the earth,	benefit ← *work*, but also *use, benefit*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Ps 104:15	וְיַיִן	יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד:	And wine *which* cheers the heart of men, And *products* from oil to make the face shine, And food *which* supports man's heart.	men ← *man, mankind*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Ps 104:16	יִשְׂבְּעוּ עֲצֵי יְהוָה אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע:	The LORD's trees are satiated – The cedars of Lebanon which he planted,	satiated: AV differs *(full of sap)*. [AnLx] does not admit an active sense of *providing satiety*.
Ps 104:17	אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ:	Where the birds nestle. *As for* the stork, The cypresses *are* its home.	
Ps 104:18	הָרִים הַגְּבֹהִים לַיְעֵלִים סְלָעִים מַחְסֶה לַשְׁפַנִּים:	The high mountains *are home* to the mountain goats; The rocks *are* a refuge to the rock hyrax.	rock hyrax: see Lev 11:5.
Ps 104:19	עָשָׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ:	He made the moon for *the purpose of* set times; The sun knows its time to set.	knows: in a Hebrew "SVO" (subject-verb-object) sentence, the common order in English.
Ps 104:20	תָּשֶׁת־חֹשֶׁךְ וְיְהִי לָיְלָה בּוֹ־תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר:	You appoint darkness And it becomes night-time. In it all the life of the forest crawls around.	

Ps 104:21	הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם׃	Lions roar for prey And in seeking their food from GOD.	in seeking: gerundial use of the infinitive.
Ps 104:22	תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן וְאֶל־מְעוֹנֹתָם יִרְבָּצוּן׃	*When* the sun rises, They withdraw And lie down in their dens.	withdraw ← *are assembled*.
Ps 104:23	יֵצֵא אָדָם לְפָעֳלוֹ וְלַעֲבֹדָתוֹ עַד־עָרֶב׃	Man goes out to his work And to his occupation until evening.	
Ps 104:24	מָה־רַבּוּ מַעֲשֶׂיךָ	יְהוָה כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃	How great are your deeds, O LORD! You have performed them all in wisdom. The earth is full of your property.	
Ps 104:25	זֶה	הַיָּם גָּדוֹל וּרְחַב יָדָיִם שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת׃	This *is* the sea, Great, and *as* wide *as outstretched* arms. In it *there is* immeasurable creeping life – Animals great and small.	immeasurable ← *innumerable*, but the generic English *life* is not a countable noun. great and small ← *small with great*.
Ps 104:26	שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃	There, ships make voyages; Leviathan *is there*, Which you fashioned to play in it.	Leviathan: see Ps 74:14, Job 41:1.
Ps 104:27	כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ׃	They all look to you To give *them* their food in its time.	
Ps 104:28	תִּתֵּן לָהֶם יִלְקֹטוּן תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב׃	You provide for them, *And* they glean *it*. You open your hand, *And* they become satiated *with* goodness.	
Ps 104:29	תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן תֹּסֵף רוּחָם יִגְוָעוּן וְאֶל־עֲפָרָם יְשׁוּבוּן׃	*When* you hide your face, They are alarmed. *When* you gather up their spirit, They expire And return to their dust.	

Ps 104:30	תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן וְתְחַדֵּשׁ פְּנֵי אֲדָמָה׃	*When* you send out your spirit, They are created, And you renew the face of the ground.	
Ps 104:31	יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׂמַח יְהוָה בְּמַעֲשָׂיו׃	May the glory of the LORD be age-abiding; The LORD rejoices in his works.	
Ps 104:32	הַמַּבִּיט לָאָרֶץ וַתִּרְעָד יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ׃	When he looks at the earth, It trembles; When he strikes mountains, They emit smoke.	When he *(2x)* ← *(He) who ... and*.
Ps 104:33	אָשִׁירָה לַיהוָה בְּחַיָּי אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי׃	I will sing to the LORD While I live; I will make psalm melody to my God As long as I *exist*.	While I live ← *In my life*.
Ps 104:34	יֶעֱרַב עָלָיו שִׂיחִי אָנֹכִי אֶשְׂמַח בַּיהוָה׃	My meditation about him will be pleasant; I will rejoice in the LORD.	
Ps 104:35	יִתַּמּוּ חַטָּאִים | מִן־הָאָרֶץ וּרְשָׁעִים | עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ׃	Sinners will be eliminated from the land, And *as for* the wicked, *There* will no longer *be any of* them. O my being, bless the LORD. Praise the LORD.	being ← *soul*. Praise the LORD: the Hebrew gives the English *(h)alleluia*, as in Rev 19:1.
Ps 105:1	הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו׃	Give thanks to the LORD, Call on his name; Make his deeds known Among the *various* peoples.	|| 1 Chr 16:8.
Ps 105:2	שִׁירוּ־לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאוֹתָיו׃	Sing to him, Make psalm melody to him; Meditate on all his wonders.	|| 1 Chr 16:9. Meditate: or *Speak of*.
Ps 105:3	הִתְהַלְלוּ בְשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב | מְבַקְשֵׁי יְהוָה׃	Boast in his holy name. Let the heart of those who seek the LORD rejoice.	|| 1 Chr 16:10. his holy name ← *the name of his holiness*, a Hebraic genitive.

Ps 105:4	דִּרְשׁוּ יְהוָה וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד׃	Search for the LORD and his strength; Seek his presence continually.	|| 1 Chr 16:11. presence ← *face*.
Ps 105:5	זִכְרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ׃	Remember his wonders Which he has performed – His miracles And the judgments of his mouth.	|| 1 Chr 16:12. of his mouth: i.e. *which he pronounced*.
Ps 105:6	זֶרַע אַבְרָהָם עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו׃	The seed of Abraham his servant – The sons of Jacob – *Are* his chosen *ones*.	|| 1 Chr 16:13.
Ps 105:7	הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו׃	He *is* the LORD our God; His *principles of* justice *Are* in the whole land.	|| 1 Chr 16:14.
Ps 105:8	זָכַר לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר׃	He remembers his covenant age- abidingly – The word he commanded to a thousand generations,	|| 1 Chr 16:15.
Ps 105:9	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׂחָק׃	*The covenant* which he made with Abraham – And his oath to Isaac	|| 1 Chr 16:16. Isaac: not the usual spelling (*sin* for *tsadé*), but also used in Jeremiah and Amos.
Ps 105:10	וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם׃	Which he established as a statute to Jacob, *And as* an age-abiding covenant to Israel,	|| 1 Chr 16:17.
Ps 105:11	לֵאמֹר לְךָ אֶתֵּן אֶת־אֶרֶץ־כְּנַעַן חֶבֶל נַחֲלַתְכֶם׃	When he said, “To you I will give the land of Canaan, The allocation of your inheritance”,	|| 1 Chr 16:18.
Ps 105:12	בִּהְיוֹתָם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ׃	When they were a small company – Few, but residents in it.	|| 1 Chr 16:19. a small company ← *men of (low) number*. but residents in it: or *and foreigners in it*.

Ps 105:13	וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי מִמַּמְלָכָה אֶל־עַם אַחֵר׃	And they went round from nation to nation – From *one* kingdom to another people.	|| 1 Chr 16:20.
Ps 105:14	לֹא־הִנִּיחַ אָדָם לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים׃	He did not permit man to oppress them, And he reproved kings concerning them,	|| 1 Chr 16:21.
Ps 105:15	אַל־תִּגְּעוּ בִמְשִׁיחָי וְלִנְבִיאַי אַל־תָּרֵעוּ׃	*Saying*, "Do not touch my anointed *ones*, And do not harm my prophets."	|| 1 Chr 16:22.
Ps 105:16	וַיִּקְרָא רָעָב עַל־הָאָרֶץ כָּל־מַטֵּה־לֶחֶם שָׁבָר׃	Then he called a famine on the land; He broke every supply of bread.	supply ← *staff*.
Ps 105:17	שָׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נִמְכַּר יוֹסֵף׃	He sent a man before them, *One* sold as a servant – Joseph.	
Ps 105:18	עִנּוּ בַכֶּבֶל *רגליו רַגְלוֹ בַּרְזֶל בָּאָה** נַפְשׁוֹ׃	They afflicted his {K: feet} [Q: foot] with fetters; His being went *into* iron *shackles*	being ← *soul*.
Ps 105:19	עַד־עֵת בֹּא־דְבָרוֹ אִמְרַת יְהוָה צְרָפָתְהוּ׃	Until the time *when* his word came. The utterance of the LORD verified him.	his word: [CB] interprets as Joseph's word interpreting dreams. But ultimately from the LORD. verified ← *refined*, but also *tried, proved (as genuine)*.
Ps 105:20	שָׁלַח מֶלֶךְ וַיַּתִּירֵהוּ מֹשֵׁל עַמִּים וַיְפַתְּחֵהוּ׃	The king sent *orders* and released him – The ruler of nations – who unshackled him.	
Ps 105:21	שָׂמוֹ אָדוֹן לְבֵיתוֹ וּמֹשֵׁל בְּכָל־קִנְיָנוֹ׃	He appointed him *as* master of his house And ruler over all his possessions,	
Ps 105:22	לֶאְסֹר שָׂרָיו בְּנַפְשׁוֹ וּזְקֵנָיו יְחַכֵּם׃	*With authority* to bind his nobles at his will And to instruct his elders in wisdom.	will ← *soul*.
Ps 105:23	וַיָּבֹא יִשְׂרָאֵל מִצְרָיִם וְיַעֲקֹב גָּר בְּאֶרֶץ־חָם׃	Then Israel came *to* Egypt, And Jacob dwelt in the land of Ham.	

Ps 105:24	וַיְּפֶר אֶת־עַמּוֹ מְאֹד וַיְעַצְּמֵהוּ מִצָּרָיו׃	And he made his people very fruitful, And he made them stronger than their adversaries.	
Ps 105:25	הָפַךְ לִבָּם לִשְׂנֹא עַמּוֹ לְהִתְנַכֵּל בַּעֲבָדָיו׃	He changed their heart to hate his people – To plot against his servants.	their heart: i.e. *the heart of Israel's adversaries*.
Ps 105:26	שָׁלַח מֹשֶׁה עַבְדּוֹ אַהֲרֹן אֲשֶׁר בָּחַר־בּוֹ׃	He sent Moses his servant *And* Aaron whom he had chosen.	
Ps 105:27	שָׂמוּ־בָם דִּבְרֵי אֹתוֹתָיו וּמֹפְתִים בְּאֶרֶץ חָם׃	They performed the matters of his signs among them And the miracles in the land of Ham.	
Ps 105:28	שָׁלַח חֹשֶׁךְ וַיַּחְשִׁךְ וְלֹא־מָרוּ אֶת־*דברו דְּבָרוֹ׃**	He sent darkness and made it dark, And they did not rebel against his word.	his word: the *ketiv* is irregular and stands for either *his word* or *his words*.
Ps 105:29	הָפַךְ אֶת־מֵימֵיהֶם לְדָם וַיָּמֶת אֶת־דְּגָתָם׃	He turned their water to blood And caused their fish to die.	
Ps 105:30	שָׁרַץ אַרְצָם צְפַרְדְּעִים בְּחַדְרֵי מַלְכֵיהֶם׃	Their land swarmed *with* frogs *Which came* into the rooms of their kings.	
Ps 105:31	אָמַר וַיָּבֹא עָרֹב כִּנִּים בְּכָל־גְּבוּלָם׃	He spoke, and the gadfly came, *And* lice in all of their country.	gadfly: see Ex 8:20. country ← *border*.
Ps 105:32	נָתַן גִּשְׁמֵיהֶם בָּרָד אֵשׁ לֶהָבוֹת בְּאַרְצָם׃	He transformed their rain *into* hail, *And there was* blazing fire in their land.	transformed ← *gave, set*. blazing fire ← *fire of flames*, a Hebraic genitive.
Ps 105:33	וַיַּךְ גַּפְנָם וּתְאֵנָתָם וַיְשַׁבֵּר עֵץ גְּבוּלָם׃	And he struck their vines and their fig trees And broke the trees of their territory.	vines ... fig trees ← *vine ... fig tree*. Collective usage. territory ← *border*.

Ps 105:34	אָמַר וַיָּבֹא אַרְבֶּה וְיֶלֶק וְאֵין מִסְפָּר:	He spoke, and the swarming locusts came, And the devouring locusts, *Which were* countless *in number*.	
Ps 105:35	וַיְאֻכַל כָּל־עֵשֶׂב בְּאַרְצָם וַיְאֻכַל פְּרִי אַדְמָתָם:	And they ate all the herbage in their land, And they consumed the fruit of their ground.	ate ... consumed ← *ate ... ate*. Otiose, but see Gen 12:5.
Ps 105:36	וַיַּךְ כָּל־בְּכוֹר בְּאַרְצָם רֵאשִׁית לְכָל־אוֹנָם:	Then he struck every firstborn in their land – The prime of all their strength.	
Ps 105:37	וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאֵין בְּשִׁבְטֵיהוּ כּוֹשֵׁל:	And he brought them out with silver and gold, And *there was* no-one in their tribes *who* faltered.	
Ps 105:38	שָׂמַח מִצְרַיִם בְּצֵאתָם כִּי־נָפַל פַּחְדָּם עֲלֵיהֶם:	Egypt was pleased at their departure, For a feeling of dread of them had fallen upon them.	dread of them ← *their dread*, an objective genitive (Egypt dreads them). A subjective genitive is also possible *a dread of theirs*, i.e. *of Egypt's*.
Ps 105:39	פָּרַשׂ עָנָן לְמָסָךְ וְאֵשׁ לְהָאִיר לָיְלָה:	He spread out a cloud as a covering, And a fire to give light *by* night.	
Ps 105:40	שָׁאַל וַיָּבֵא שְׂלָו וְלֶחֶם שָׁמַיִם יַשְׂבִּיעֵם:	*The people* asked, and he brought quails, And he satiated them *with* bread of heaven.	
Ps 105:41	פָּתַח צוּר וַיָּזוּבוּ מָיִם הָלְכוּ בַצִּיּוֹת נָהָר:	He opened a rock, and water flowed; It ran *like* a river in an arid place.	an arid place ← *droughts*.
Ps 105:42	כִּי־זָכַר אֶת־דְּבַר קָדְשׁוֹ אֶת־אַבְרָהָם עַבְדּוֹ:	For he remembered his holy word *And* Abraham his servant.	his holy word ← *word of his holiness*, a Hebraic genitive.
Ps 105:43	וַיּוֹצֵא עַמּוֹ בְשָׂשׂוֹן בְּרִנָּה אֶת־בְּחִירָיו:	And he brought out his people with rejoicing – His elect with singing for joy.	

Ps 105:44	וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם וַעֲמַל לְאֻמִּים יִירָשׁוּ׃	And he gave them lands of the Gentiles, And they inherited the labours of *various* peoples,	
Ps 105:45	בַּעֲבוּר	יִשְׁמְרוּ חֻקָּיו וְתוֹרֹתָיו יִנְצֹרוּ הַלְלוּ־יָהּ׃	So that they might keep his statutes And maintain his laws. Praise the LORD.	
Ps 106:1	הַלְלוּיָהּ	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃	Praise the LORD; Give thanks to the LORD, For *he is* good, For his kindness *is* age-abiding.	|| 1 Chr 16:34.
Ps 106:2	מִי יְמַלֵּל גְּבוּרוֹת יְהוָה יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ׃	Who *can* put the LORD's mighty deeds into words *Or* express all his praiseworthiness?	express ← *make heard*. praiseworthiness ← *praise*, but with wider scope.
Ps 106:3	אַשְׁרֵי שֹׁמְרֵי מִשְׁפָּט עֹשֵׂה צְדָקָה בְכָל־עֵת׃	Happy *are* those *who* maintain justice *And* he *who* acts righteously at all times.	righteously ← *righteousness*; adverbial use of the noun.
Ps 106:4	זָכְרֵנִי יְהוָה בִּרְצוֹן עַמֶּךָ פָּקְדֵנִי בִישׁוּעָתֶךָ׃	Remember me, O LORD, In good pleasure towards your people; Visit me with your salvation	towards your people ← *of your people*, an objective genitive.
Ps 106:5	לִרְאוֹת בְּטוּבַת בְּחִירֶיךָ לִשְׂמֹחַ בְּשִׂמְחַת גּוֹיֶךָ לְהִתְהַלֵּל עִם־נַחֲלָתֶךָ׃	So as to see the goodness towards your elect, To rejoice in the joy of your nation *And* to boast with your inheritance.	towards your elect ← *of your elect*, an objective genitive.
Ps 106:6	חָטָאנוּ עִם־אֲבוֹתֵינוּ הֶעֱוִינוּ הִרְשָׁעְנוּ׃	We have sinned, *Along* with our fathers. We have committed iniquity; We have acted wickedly.	

Ps 106:7	אֲבֹתֵינוּ בְמִצְרַיִם ׀ לֹא־הִשְׂכִּילוּ נִפְלְאוֹתֶיךָ לֹא זָכְרוּ אֶת־רֹב חֲסָדֶיךָ וַיַּמְרוּ עַל־יָם בְּיַם־סוּף׃	Our fathers in Egypt did not profit from the instruction of your wonders. They did not remember the abundance of your kind deeds, And they rebelled at the sea – At the Red Sea.	
Ps 106:8	וַיּוֹשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתוֹ׃	But he saved them for his name's sake, To make his might known.	
Ps 106:9	וַיִּגְעַר בְּיַם־סוּף וַיֶּחֱרָב וַיּוֹלִיכֵם בַּתְּהֹמוֹת כַּמִּדְבָּר׃	So he rebuked the Red Sea, And it dried up, And he led them through the depths As though *through* the desert.	
Ps 106:10	וַיּוֹשִׁיעֵם מִיַּד שׂוֹנֵא וַיִּגְאָלֵם מִיַּד אוֹיֵב׃	Then he saved them from the hand of him *who* hated *them*, And he redeemed them from the grip of the enemy.	grip of the enemy ← *hand of the enemy*.
Ps 106:11	וַיְכַסּוּ־מַיִם צָרֵיהֶם אֶחָד מֵהֶם לֹא נוֹתָר׃	But the water covered their adversaries; Not one of them remained.	
Ps 106:12	וַיַּאֲמִינוּ בִדְבָרָיו יָשִׁירוּ תְהִלָּתוֹ׃	Then they believed his words, *And* they sang his praise.	
Ps 106:13	מִהֲרוּ שָׁכְחוּ מַעֲשָׂיו לֹא־חִכּוּ לַעֲצָתוֹ׃	*But* they quickly forgot his works, *And* they did not wait for his counsel.	
Ps 106:14	וַיִּתְאַוּוּ תַאֲוָה בַּמִּדְבָּר וַיְנַסּוּ־אֵל בִּישִׁימוֹן׃	And they had a great longing in the desert, And they tempted GOD in the wasteland.	had a great longing ← *longed a longing* (cognate verb and noun).
Ps 106:15	וַיִּתֵּן לָהֶם שֶׁאֱלָתָם וַיְשַׁלַּח רָזוֹן בְּנַפְשָׁם׃	Then he granted them their request. Then he sent leanness to their condition.	condition ← *soul*.

Ps 106:16	וַיְקַנְאוּ לְמֹשֶׁה בַּמַּחֲנֶה לְאַהֲרֹן קְדוֹשׁ יְהוָה:	At this they envied Moses in the camp, *And* Aaron the LORD's holy *man*.	At this: wider use of the *vav*. envied: perhaps here, *were ungrateful to / disaffected with*.
Ps 106:17	תִּפְתַּח־אֶרֶץ וַתִּבְלַע דָּתָן וַתְּכַס עַל־עֲדַת אֲבִירָם:	The earth opened and swallowed Dathan, And it smothered the confederacy of Abiram.	
Ps 106:18	וַתִּבְעַר־אֵשׁ בַּעֲדָתָם לֶהָבָה תְּלַהֵט רְשָׁעִים:	And a fire burned in their confederacy; A flame set the wicked on fire.	
Ps 106:19	יַעֲשׂוּ־עֵגֶל בְּחֹרֵב וַיִּשְׁתַּחֲווּ לְמַסֵּכָה:	They made a calf at Horeb, And they worshipped a cast image.	Horeb: also known as *Sinai*.
Ps 106:20	וַיָּמִירוּ אֶת־כְּבוֹדָם בְּתַבְנִית שׁוֹר אֹכֵל עֵשֶׂב:	And they exchanged {P: my glory} [M: their glory] For the likeness of an ox *that* eats grass.	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= כְּבוֹדִי. AV differs.
Ps 106:21	שָׁכְחוּ אֵל מוֹשִׁיעָם עֹשֶׂה גְדֹלוֹת בְּמִצְרָיִם:	They forgot GOD their saviour, *Who* performed great *deeds* in Egypt,	
Ps 106:22	נִפְלָאוֹת בְּאֶרֶץ חָם נוֹרָאוֹת עַל־יַם־סוּף:	Wonders in the land of Ham *And* awesome *deeds* at the Red Sea.	
Ps 106:23	וַיֹּאמֶר לְהַשְׁמִידָם לוּלֵי מֹשֶׁה בְחִירוֹ עָמַד בַּפֶּרֶץ לְפָנָיו לְהָשִׁיב חֲמָתוֹ מֵהַשְׁחִית:	Then he declared that he would have destroyed them If Moses his chosen *one* had not stood at the breach before him To turn away his fury From ravaging *them*.	
Ps 106:24	וַיִּמְאֲסוּ בְּאֶרֶץ חֶמְדָּה לֹא־הֶאֱמִינוּ לִדְבָרוֹ:	And they rejected the pleasant land; They did not believe his word.	
Ps 106:25	וַיֵּרָגְנוּ בְאָהֳלֵיהֶם לֹא שָׁמְעוּ בְּקוֹל יְהוָה:	And they grumbled in their tents; They did not listen to the voice of the LORD.	

Ps 106:26	וַיִּשָּׂא יָדָו לָהֶם לְהַפִּיל אוֹתָם בַּמִּדְבָּר׃	Then he raised his hand against them To strike them down in the desert	strike ... down ← *bring ... down*.
Ps 106:27	וּלְהַפִּיל זַרְעָם בַּגּוֹיִם וּלְזָרוֹתָם בָּאֲרָצוֹת׃	And to strike their seed down among the Gentiles And to scatter them among the *various* countries.	strike ... down ← *bring ... down*.
Ps 106:28	וַיִּצָּמְדוּ לְבַעַל פְּעוֹר וַיֹּאכְלוּ זִבְחֵי מֵתִים׃	Then they yoked themselves to Baal-Peor, And they ate sacrifices *offered* to the dead.	*offered* to the dead ← *of the dead*. Wider use of the construct case.
Ps 106:29	וַיַּכְעִיסוּ בְמַעַלְלֵיהֶם וַתִּפְרָץ־בָּם מַגֵּפָה׃	And they provoked *him* to anger by their deeds, So that a plague broke out among them.	
Ps 106:30	וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל וַתֵּעָצַר הַמַּגֵּפָה׃	But Phinehas stood up and acted as judge, So the plague was arrested.	Phinehas: see Ex 6:25.
Ps 106:31	וַתֵּחָשֶׁב לוֹ לִצְדָקָה לְדֹר וָדֹר עַד־עוֹלָם׃	And it was accounted to him as righteousness For generation after generation age-abidingly.	For generation after generation ← *For generation and generation*.
Ps 106:32	וַיַּקְצִיפוּ עַל־מֵי מְרִיבָה וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם׃	Then they angered *him* at the waters of Meribah, And it was hurtful to Moses because of them,	Meribah: AV differs, translating here *(strife)*.
Ps 106:33	כִּי־הִמְרוּ אֶת־רוּחוֹ וַיְבַטֵּא בִּשְׂפָתָיו׃	For they resisted his spirit. Then he spoke rashly with his lips.	
Ps 106:34	לֹא־הִשְׁמִידוּ אֶת־הָעַמִּים אֲשֶׁר אָמַר יְהוָה לָהֶם׃	They did not destroy the peoples Which the LORD had told them *to*.	
Ps 106:35	וַיִּתְעָרְבוּ בַגּוֹיִם וַיִּלְמְדוּ מַעֲשֵׂיהֶם׃	Then they mingled with the Gentiles, And they learned their practices,	

Ps 106:36	וַיַּעַבְדוּ אֶת־עֲצַבֵּיהֶם וַיִּהְיוּ לָהֶם לְמוֹקֵשׁ׃	And they served their idols, Which became a snare to them.	
Ps 106:37	וַיִּזְבְּחוּ אֶת־בְּנֵיהֶם וְאֶת־בְּנוֹתֵיהֶם לַשֵּׁדִים׃	Then they sacrificed their sons and their daughters to demons.	
Ps 106:38	וַיִּשְׁפְּכוּ דָם נָקִי דַּם־בְּנֵיהֶם וּבְנוֹתֵיהֶם אֲשֶׁר זָבְחוּ לַעֲצַבֵּי כְנָעַן וַתֶּחֱנַף הָאָרֶץ בַּדָּמִים׃	So they shed innocent blood – The blood of their sons and their daughters Whom they sacrificed to the idols of Canaan – And the land was defiled with blood.	blood ← *bloods*, i.e. *deeds of bloodshed*.
Ps 106:39	וַיִּטְמְאוּ בְמַעֲשֵׂיהֶם וַיִּזְנוּ בְּמַעַלְלֵיהֶם׃	So they became unclean through their practices, And they prostituted themselves through their actions.	
Ps 106:40	וַיִּחַר־אַף יְהוָה בְּעַמּוֹ וַיְתָעֵב אֶת־נַחֲלָתוֹ׃	And the anger of the LORD was kindled against his people, And he loathed his *own* inheritance.	
Ps 106:41	וַיִּתְּנֵם בְּיַד־גּוֹיִם וַיִּמְשְׁלוּ בָהֶם שֹׂנְאֵיהֶם׃	And he delivered them into the hands of Gentiles, And those who hated them Ruled over them.	hands ← *hand*.
Ps 106:42	וַיִּלְחָצוּם אוֹיְבֵיהֶם וַיִּכָּנְעוּ תַּחַת יָדָם׃	And their enemies oppressed them, And they were brought low under their power.	power ← *hand*.
Ps 106:43	פְּעָמִים רַבּוֹת יַצִּילֵם וְהֵמָּה יַמְרוּ בַעֲצָתָם וַיָּמֹכּוּ בַעֲוֹנָם׃	Many *were* the times *that* he delivered them, But they rebelled in their counsel, And they degenerated in their iniquity.	
Ps 106:44	וַיַּרְא בַּצַּר לָהֶם בְּשָׁמְעוֹ אֶת־רִנָּתָם׃	But he had an eye to their adversity When he heard their crying out.	

Ps 106:45	וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כְּרֹב *חסדו **חֲסָדָיו׃	He remembered his covenant which they *had*, And he had compassion According to the abundance of his {K: kindness} [Q: kindnesses].	
Ps 106:46	וַיִּתֵּן אוֹתָם לְרַחֲמִים לִפְנֵי כָּל־שׁוֹבֵיהֶם׃	Then he made them objects of mercy Before all those who had held them in captivity.	made them objects of mercy ← *gave them to mercy*.
Ps 106:47	הוֹשִׁיעֵנוּ	יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן־הַגּוֹיִם לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ׃	Save us, O LORD our God, And gather us out of the Gentiles To give thanks to your holy name *And* to exult in praise of you.	|| 1 Chr 16:35. your holy name ← *the name of your holiness*, a Hebraic genitive. exult: or, as [BDB], [AnLx], [Ges-HCL], *boast*. [ST] has *celebrate*. praise of you ← *your praise*, an objective genitive.
Ps 106:48	בָּרוּךְ־יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם	וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃	Blessed *be* the LORD God of Israel From age to age, And let all the people say, “Amen, praise the LORD.”	|| 1 Chr 16:36.
Ps 107:1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃		Praise the LORD, For he *is* good, For his kindness *is* age-abiding.	
Ps 107:2	יֹאמְרוּ גְּאוּלֵי יְהוָה אֲשֶׁר גְּאָלָם מִיַּד־צָר׃		Let the LORD's redeemed speak *out* – *Those* whom he redeemed from the grip of the adversary	grip ← *hand*.
Ps 107:3	וּמֵאֲרָצוֹת קִבְּצָם מִמִּזְרָח וּמִמַּעֲרָב מִצָּפוֹן וּמִיָּם׃		And gathered from the *various* countries, From the east and from the west, *And* from the north and from the south.	the south ← *the sea*, i.e., [CB], *the Red Sea*.

Ps 107:4	תָּעוּ בַמִּדְבָּר בִּישִׁימֹון דֶּרֶךְ עִיר מֹושָׁב לֹא מָצָאוּ׃	They wandered in the desert – A journey through wasteland. They did not find an inhabitable city.	inhabitable city ← *city of dwelling*, a Hebraic genitive.
Ps 107:5	רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃	Hungry and thirsty too, Their willpower in them flagged.	Hungry and thirsty: some may deprecate this as a dangling nominative, but (1) it is as the Hebrew and (2) it can be considered concordant with "in them". willpower ← *soul*.
Ps 107:6	וַיִּצְעֲקוּ אֶל־יְהוָה בַּצַּר לָהֶם מִמְּצוּקֹותֵיהֶם יַצִּילֵם׃	Then they cried out to the LORD in their adversity. He delivered them from their predicament,	predicament ← *straitnesses*.
Ps 107:7	וְיַדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה לָלֶכֶת אֶל־עִיר מֹושָׁב׃	And he guided their steps On a way *that was* right, So as to arrive at an inhabitable city.	guided their steps ← *caused them to tread*. an inhabitable city ← *a city of dwelling*, a Hebraic genitive.
Ps 107:8	יֹודוּ לַיהוָה חַסְדֹּו וְנִפְלְאֹותָיו לִבְנֵי אָדָם׃	Let them give thanks to the LORD *for* his kindness And *for* his wonders to the sons of Adam,	
Ps 107:9	כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוּב׃	For he satiates a person pacing up and down And fills a hungry person *with* goodness.	person *(2x)* ← *soul*.
Ps 107:10	יֹשְׁבֵי חֹשֶׁךְ וְצַלְמָוֶת אֲסִירֵי עֹנִי וּבַרְזֶל׃	*As for* those *who* dwell in darkness and the shadow of death – Prisoners in affliction and irons –	Prisoners in ← *Prisoners of*. Wider use of the construct state. irons ← *iron*, standing for iron fetters.
Ps 107:11	כִּי־הִמְרוּ אִמְרֵי־אֵל וַעֲצַת עֶלְיֹון נָאָצוּ׃	Because they rebelled against the words of GOD And despised the counsel of the MOST HIGH,	

Ps 107:12	וַיַּכְנַ֣ע בֶּעָמָ֣ל לִבָּ֑ם כָּ֝שְׁל֗וּ וְאֵ֣ין עֹ֣זֵר׃	He brought their heart down with toil. They stumbled, And *there was* no-one to help.	to help ← *helping*.
Ps 107:13	וַיִּזְעֲק֣וּ אֶל־יְ֭הוָה בַּצַּ֣ר לָהֶ֑ם מִ֝מְּצֻקֹתֵיהֶ֗ם יוֹשִׁיעֵ֥ם׃	When they shouted out to the LORD in their adversity, He saved them from their predicament.	predicament: see Ps 107:6.
Ps 107:14	יוֹצִיאֵ֤ם מֹ֣חֶשְׁךְ וְצַלְמָ֑וֶת וּ֝מוֹסְרוֹתֵיהֶ֗ם יְנַתֵּֽק׃	He brought them out from darkness and the shadow of death, And he unfastened their bonds.	
Ps 107:15	יוֹד֣וּ לַיהוָ֣ה חַסְדּ֑וֹ וְ֝נִפְלְאוֹתָ֗יו לִבְנֵ֣י אָדָֽם׃	Let them give thanks to the LORD *for* his kindness And *for* his wonders to the sons of Adam.	
Ps 107:16	כִּֽי־שִׁבַּ֣ר דַּלְתוֹת֮ נְחֹ֪שֶׁת וּבְרִיחֵ֫י בַּרְזֶ֥ל גִּדֵּֽעַ׃	For he has shivered copper doors in pieces And shattered iron bolts.	
Ps 107:17	אֱוִלִ֗ים מִדֶּ֣רֶךְ פִּשְׁעָ֑ם וּ֝מֵעֲוֹנֹתֵיהֶ֗ם יִתְעַנּֽוּ׃	Fools, because of their transgression, And because of their iniquities, Suffer affliction.	
Ps 107:18	כָּל־אֹ֭כֶל תִּתְעַ֣ב נַפְשָׁ֑ם וַ֝יַּגִּ֗יעוּ עַד־שַׁעֲרֵ֥י מָֽוֶת׃	Their very being abhors all food, And they have reached the gates of death.	very being ← *soul*.
Ps 107:19	וַיִּזְעֲק֣וּ אֶל־יְ֭הוָה בַּצַּ֣ר לָהֶ֑ם מִ֝מְּצֻקֹתֵיהֶ֗ם יוֹשִׁיעֵ֥ם׃	When they shouted out to the LORD in their adversity, He saved them from their predicament.	predicament: see Ps 107:6.
Ps 107:20	יִשְׁלַ֣ח דְּבָר֣וֹ וִֽירְפָאֵ֑ם וְ֝יִמַּלֵּ֗ט מִשְּׁחִיתוֹתָֽם׃ ז	He sends his word and heals them, And delivers *them* from their demise.	demise ← *pits*, perhaps standing for *graves*. Ps 107:20 - Ps 107:25, and Ps 107:39, and also Num 10:34 and Num 10:36, have ↴

Ps 107:21	יוֹדוּ לַיהוָה חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃ ז	Let them give thanks to the LORD *for* his kindness And *for* his wonders to the sons of Adam.	ו inverted *nuns*, indicating that the Sopherim thought the verses should be transposed. See [CB].
Ps 107:22	וְיִזְבְּחוּ זִבְחֵי תוֹדָה וְיסַפְּרוּ מַעֲשָׂיו בְּרִנָּה׃ ז	And let them offer sacrifices of thanksgiving, And let them relate his deeds With shouting for joy.	offer ← *sacrifice*.
Ps 107:23	יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים׃ ז	Those who go down to the sea in ships To do business across great waters	across ← *in; on; near*.
Ps 107:24	הֵמָּה רָאוּ מַעֲשֵׂי יְהוָה וְנִפְלְאוֹתָיו בִּמְצוּלָה׃ ז	*Are those* who have seen the LORD's works And his wonders in the deep.	
Ps 107:25	וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתְּרוֹמֵם גַּלָּיו׃ ז	For he spoke and set up a stormwind, And it lifted up its waves.	
Ps 107:26	יַעֲלוּ שָׁמַיִם יֵרְדוּ תְהוֹמוֹת נַפְשָׁם בְּרָעָה תִתְמוֹגָג׃	They rise *to* heaven, They descend *to* the depths; Their mind despairs in trouble.	They rise: referring to the waves, or preferably, the sailors being lifted up by them. mind ← *soul*.
Ps 107:27	יָחוֹגוּ וְיָנוּעוּ כַּשִּׁכּוֹר וְכָל־חָכְמָתָם תִּתְבַּלָּע׃	They reel and they stagger like a drunkard; All their wisdom evaporates.	evaporates ← *swallows itself up*.
Ps 107:28	וַיִּצְעֲקוּ אֶל־יְהוָה בַּצַּר לָהֶם וּמִמְּצוּקֹתֵיהֶם יוֹצִיאֵם׃	Then they cried out to the LORD in their adversity, And he delivered them from their predicament.	
Ps 107:29	יָקֵם סְעָרָה לִדְמָמָה וַיֶּחֱשׁוּ גַּלֵּיהֶם׃	He brought the storm to a standstill, And its waves became quiet.	its waves ← *their waves*.
Ps 107:30	וַיִּשְׂמְחוּ כִּי־יִשְׁתֹּקוּ וַיַּנְחֵם אֶל־מְחוֹז חֶפְצָם׃	Then they were pleased that they had abated, And he conducted them to the harbour of their choice.	of their choice ← *of their desire*.

Ps 107:31	יוֹדוּ לַיהוָה חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃	Let them give thanks to the LORD *for* his kindness And *for* his wonders to the sons of Adam.	
Ps 107:32	וִירוֹמְמוּהוּ בִּקְהַל־עָם וּבְמוֹשַׁב זְקֵנִים יְהַלְלוּהוּ׃	And may they exalt him in the convocation of the people And praise him in the session of the elders.	
Ps 107:33	יָשֵׂם נְהָרוֹת לְמִדְבָּר וּמֹצָאֵי מַיִם לְצִמָּאוֹן׃	He turns rivers into a desert, And water-sources into thirsty land,	
Ps 107:34	אֶרֶץ פְּרִי לִמְלֵחָה מֵרָעַת יֹשְׁבֵי בָהּ׃	*And* fruitful land into a salty landscape, On account of the evil of those *who* dwell in it.	fruitful land ← *land of fruit*, a Hebraic genitive.
Ps 107:35	יָשֵׂם מִדְבָּר לַאֲגַם־מָיִם וְאֶרֶץ צִיָּה לְמֹצָאֵי מָיִם׃	He makes the desert a pool of water, And the arid land sources of water.	
Ps 107:36	וַיּוֹשֶׁב שָׁם רְעֵבִים וַיְכוֹנְנוּ עִיר מוֹשָׁב׃	Then he housed those *who* were hungry there, And they established an inhabitable city.	
Ps 107:37	וַיִּזְרְעוּ שָׂדוֹת וַיִּטְּעוּ כְרָמִים וַיַּעֲשׂוּ פְּרִי תְבוּאָה׃	Then they sowed the fields and planted vineyards, Which yielded a fruitful crop.	a fruitful crop ← *fruit of a crop*.
Ps 107:38	וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהֶמְתָּם לֹא יַמְעִיט׃	Then he blessed them, and they increased greatly, And he did not let their cattle become few.	
Ps 107:39	וַיִּמְעֲטוּ וַיָּשֹׁחוּ מֵעֹצֶר רָעָה וְיָגוֹן׃ ז	But they decreased and were brought low, Owing to oppression, harm and grief.	oppression: or *infertility*.
Ps 107:40	שֹׁפֵךְ בּוּז עַל־נְדִיבִים וַיַּתְעֵם בְּתֹהוּ לֹא־דָרֶךְ׃	He poured out contempt on nobles, And he made them wander in a desolate place *Where there is* no trail.	

Ps 107:41	וַיְשַׂגֵּב אֶבְיוֹן מֵעֹנִי וַיָּשֶׂם כַּצֹּאן מִשְׁפָּחוֹת:	But he lifted the poor *man* out of *his* affliction, And he appointed *him* families like a flock.	
Ps 107:42	יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ וְכָל־עַוְלָה קָפְצָה פִּיהָ:	The upright will see *it* and rejoice, And all injustice will shut its mouth.	
Ps 107:43	מִי־חָכָם וְיִשְׁמָר־אֵלֶּה וְיִתְבּוֹנְנוּ חַסְדֵי יְהוָה:	Whoever *is* wise will keep these *things*, And they will have understanding of the LORD's kindness.	kindness ← *kindnesses*.
Ps 108:1a	שִׁיר מִזְמוֹר לְדָוִד:	A Song. A Psalm of David.	
Ps 108:1b	נָכוֹן לִבִּי אֱלֹהִים אָשִׁירָה וַאֲזַמְּרָה אַף־כְּבוֹדִי:	My heart is resolved, *O* God; Let me sing And make psalm melody, And that *in* my glorying.	|| Ps 57:7. And that ← *Also / Indeed*, but with a wider scope. my glorying ← *my glory*, but ↴
Ps 108:2	עוּרָה הַנֵּבֶל וְכִנּוֹר אָעִירָה שָׁחַר:	Awake, O lute and harp; Let me awake *at* dawn.	↳ we take it as a subjective genitive, directed outward. || Ps 57:8.
Ps 108:3	אוֹדְךָ בָעַמִּים | יְהוָה וַאֲזַמְּרְךָ בַּל־אֻמִּים:	I will give thanks to you among the *various* peoples, O LORD; I will make psalm melody to you among the nations.	|| Ps 57:9. among the nations: we discount the *maqqef*, as in Ps 44:14.
Ps 108:4	כִּי־גָדוֹל מֵעַל־שָׁמַיִם חַסְדֶּךָ וְעַד־שְׁחָקִים אֲמִתֶּךָ:	For your kindness from *high* above the heavens *is* great, As *is* your truth *reaching up* to the sky.	|| Ps 57:10.
Ps 108:5	רוּמָה עַל־שָׁמַיִם אֱלֹהִים וְעַל כָּל־הָאָרֶץ כְּבוֹדֶךָ:	May you be exalted over the heavens, *O* God; *May* your glory *be* over all the earth.	|| Ps 57:11.

Ps 108:6	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי:	In order that your beloved *ones* may be delivered, *Oh* save *with* your right *hand*, And answer me.	|| Ps 60:5.
Ps 108:7	אֱלֹהִים	דִּבֶּר בְּקָדְשׁוֹ אֶעְלֻזָה אֲחַלְקָה שְׁכֶם וְעֵמֶק סֻכּוֹת אֲמַדֵּד:	God has said in his holiness, "I will rejoice, I will apportion Shechem; I will allot the Valley of Succoth.	|| Ps 60:6. holiness: or *holy place*. allot ← *measure*.
Ps 108:8	לִי גִלְעָד	לִי מְנַשֶּׁה וְאֶפְרַיִם מָעוֹז רֹאשִׁי יְהוּדָה מְחֹקְקִי:	Gilead *is* mine, Manasseh *is* mine, And Ephraim *is* the stronghold of my head; Judah *is* my lawgiver.	|| Ps 60:7. Gilead: see Gen 31:21.
Ps 108:9	מוֹאָב	סִיר רַחְצִי עַל־אֱדוֹם אַשְׁלִיךְ נַעֲלִי עָלַי־פְּלֶשֶׁת אֶתְרוֹעָע:	Moab *is* my washing basin, At Edom I will cast my shoe; Over Philistia, I will shout in triumph."	|| Ps 60:8. cast my shoe: see Ps 60:8. shout in triumph: from root רוע. Contrast Ps 60:8.
Ps 108:10	מִי יְבַלְּנִי עִיר מְבֻצָּר מִי נָחַנִי עַד־אֱדוֹם:	Who will bring me *to* a fortified city? Who will lead me to Edom?	|| Ps 60:9.
Ps 108:11	הֲלֹא־אֱלֹהִים זְנַחְתָּנוּ וְלֹא־תֵצֵא אֱלֹהִים בְּצִבְאֹתֵינוּ:	Have you not, *O* God, Been averse to us? And will you not, *O* God, Go out with our armies?	|| Ps 60:10.
Ps 108:12	הָבָה־לָּנוּ עֶזְרַת מִצָּר וְשָׁוְא תְּשׁוּעַת אָדָם:	*Oh* give us help in adversity, For man's salvation *is* false.	|| Ps 60:11. in adversity ← *from adversity*. For: causal use of the *vav*.
Ps 108:13	בֵּאלֹהִים נַעֲשֶׂה־חָיִל וְהוּא יָבוּס צָרֵינוּ:	Let us act valiantly through God, And he will trample on our adversaries.	|| Ps 60:12.
Ps 109:1	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר אֱלֹהֵי תְהִלָּתִי אַל־תֶּחֱרַשׁ:	To the choirmaster.↑ A Psalm of David. O God of my praise, Do not be silent.	To the choirmaster: see Ps 4:1.

Ps 109:2	כִּי פִי רָשָׁע וּפִי־מִרְמָה עָלַי פָּתָחוּ דִּבְּרוּ אִתִּי לְשׁוֹן שָׁקֶר׃	For a wicked mouth And a deceitful mouth Have opened against me. They have spoken against me *With* a lying tongue.	a deceitful mouth ← *a mouth of deceit*, a Hebraic genitive. against ← *with*. See Gen 14:8.
Ps 109:3	וְדִבְרֵי שִׂנְאָה סְבָבוּנִי וַיִּלָּחֲמוּנִי חִנָּם׃	And words of hatred surround me, And they battle against me gratuitously.	AV differs in syntactical arrangement.
Ps 109:4	תַּחַת־אַהֲבָתִי יִשְׂטְנוּנִי וַאֲנִי תְּפִלָּה׃	In return for my love they oppose me, And I *am all* prayer.	
Ps 109:5	וַיָּשִׁימוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׂנְאָה תַּחַת אַהֲבָתִי׃	And they have plotted wickedness against me in return for goodness, And hatred in return for my love.	
Ps 109:6	הַפְקֵד עָלָיו רָשָׁע וְשָׂטָן יַעֲמֹד עַל־יְמִינוֹ׃	Appoint a wicked *one* over him, So that Satan stands at his right *hand*.	Satan: or *an adversary*. AV differs, opening quotation marks here and closing them at Ps 109:16, taking the words not as David's, but as those of his enemies. This is possible, and if so could better be extended to Ps 109:19 or Ps 109:20.
Ps 109:7	בְּהִשָּׁפְטוֹ יֵצֵא רָשָׁע וּתְפִלָּתוֹ תִּהְיֶה לַחֲטָאָה׃	When he is judged, Let condemnation be pronounced, And let his prayer become sin.	condemnation ← *the wicked (matter)*. See Ps 111:8 for a similar substantivization. be pronounced ← *go out / issue*.
Ps 109:8	יִהְיוּ־יָמָיו מְעַטִּים פְּקֻדָּתוֹ יִקַּח אַחֵר׃	May his days be few; **Let another *person* take his office.**	**Acts 1:20**. office: or *office of oversight*.
Ps 109:9	יִהְיוּ־בָנָיו יְתוֹמִים וְאִשְׁתּוֹ אַלְמָנָה׃	May his sons become orphans, And his wife a widow.	

Ps 109:10	וְנוֹעַ יָנִועוּ בָנָיו וְשִׁאֵלוּ וְדָרְשׁוּ מֵחָרְבוֹתֵיהֶם׃	May his sons wander about unremittingly And beg, And seek *their needs* from their desolate places.	wander about unremittingly: infinitive absolute.
Ps 109:11	יְנַקֵּשׁ נוֹשֶׁה לְכָל־אֲשֶׁר־לוֹ וְיָבְזוּ זָרִים יְגִיעוֹ׃	May the creditor ensnare everything he *has*, And may foreigners plunder his hard- earned wealth.	
Ps 109:12	אַל־יְהִי־לוֹ מֹשֵׁךְ חָסֶד וְאַל־יְהִי חוֹנֵן לִיתוֹמָיו׃	May there not be *anyone who* extends him kindness, And let there not be *anyone* showing compassion to his orphans.	
Ps 109:13	יְהִי־אַחֲרִיתוֹ לְהַכְרִית בְּדוֹר אַחֵר יִמַּח שְׁמָם׃	May his posterity *be* *destined* to be cut off; May their name be obliterated in the next generation.	to be cut off ← *(for someone) to cut (them) off*. Avoidance of the passive.
Ps 109:14	יִזָּכֵר	עֲוֹן אֲבֹתָיו אֶל־יְהוָה וְחַטַּאת אִמּוֹ אַל־תִּמָּח׃	May the iniquity of his fathers be remembered by the LORD, And may the sin of his mother not be wiped out.	by: אֶל, *el*, also the agent of the passive in Lev 13:7, Lev 13:49.
Ps 109:15	יִהְיוּ נֶגֶד־יְהוָה תָּמִיד וְיַכְרֵת מֵאֶרֶץ זִכְרָם׃	May they be before the LORD continually, And may he cut off memory of them from the earth,	
Ps 109:16	יַעַן אֲשֶׁר	לֹא זָכַר עֲשׂוֹת חָסֶד וַיִּרְדֹּף אִישׁ־עָנִי וְאֶבְיוֹן וְנִכְאֵה לֵבָב לְמוֹתֵת׃	Because he did not remember to show kindness, And he pursued a poor and needy man, And one of dejected heart, To have *him* put to death.	This verse is more apposite to David's situation than to that of his enemies (in particular Saul).
Ps 109:17	וַיֶּאֱהַב קְלָלָה וַתִּבוֹאֵהוּ וְלֹא־חָפֵץ בִּבְרָכָה וַתִּרְחַק מִמֶּנּוּ׃	Now he loved cursing, So let it come over him, And he did not take delight in a blessing, So let it be far from him.	

Ps 109:18	וַיִּלְבַּשׁ קְלָלָה כְּמַדּוֹ וַתָּבֹא כַמַּיִם בְּקִרְבּוֹ וְכַשֶּׁמֶן בְּעַצְמוֹתָיו׃	And he clothed himself *in* cursing as in his vesture, So let it come like water into his innards, And like oil into his bones.	
Ps 109:19	תִּהְיֶה־לּוֹ כְּבֶגֶד יַעְטֶה וּלְמֵזַח תָּמִיד יַחְגְּרֶהָּ׃	Let it be to him Like a garment *that* covers *him*, And like a girdle, So that he constantly girds himself with it.	Let it be: i.e. *Let the curse be*. with it: i.e. *with cursing*.
Ps 109:20	זֹאת פְּעֻלַּת שָׂטְנַי מֵאֵת יְהוָה וְהַדֹּבְרִים רָע עַל־נַפְשִׁי׃	These *are* the wages from the LORD Of those who oppose me And of those who speak evil About my character.	character ← *soul*.
Ps 109:21	וְאַתָּה	יְהוִה אֲדֹנָי עֲשֵׂה־אִתִּי לְמַעַן שְׁמֶךָ כִּי־טוֹב חַסְדְּךָ הַצִּילֵנִי׃	But you, O LORD my Lord, Act with me for your name's sake, For your kindness *is* good, *And* deliver me,	Act ... deliver: imperatives.
Ps 109:22	כִּי־עָנִי וְאֶבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי׃	For I *am* poor and needy, And my heart is wounded inside me.	
Ps 109:23	כְּצֵל־כְּנָטוֹתוֹ נֶהֱלָכְתִּי נִנְעַרְתִּי כָּאַרְבֶּה׃	I am passing away Like a shadow when it becomes long. I am thrown about Like a locust.	
Ps 109:24	בִּרְכַי כָּשְׁלוּ מִצּוֹם וּבְשָׂרִי כָּחַשׁ מִשָּׁמֶן׃	My knees are languid from fasting, And my flesh is wasting away losing fatness.	losing fatness ← *from fatness*.
Ps 109:25	וַאֲנִי	הָיֵיתִי חֶרְפָּה לָהֶם יִרְאוּנִי יְנִיעוּן רֹאשָׁם׃	And I have become a reproach to them; They see me, *And* they shake their head.	

Ps 109:26	עָזְרֵנִי יְהוָה אֱלֹהָי הוֹשִׁיעֵנִי כְחַסְדֶּךָ׃	Help me, O LORD my God; Save me according to your kindness,	
Ps 109:27	וְיֵדְעוּ כִּי־יָדְךָ זֹאת אַתָּה יְהוָה עָשִׂיתָהּ׃	So that they may know that this *is* your hand *at work* – *That* you the LORD brought it about.	So that: purposive use of the *vav*.
Ps 109:28	יְקַלְלוּ־הֵמָּה וְאַתָּה תְּבָרֵךְ קָמוּ | וַיֵּבֹשׁוּ וְעַבְדְּךָ יִשְׂמָח׃	They may curse, But you bless. When they rise up, Let them be ashamed, But let your servant be glad.	When: a *vav* as a postpositive conjunction.
Ps 109:29	יִלְבְּשׁוּ שׂוֹטְנַי כְּלִמָּה וְיַעֲטוּ כַמְעִיל בָּשְׁתָּם׃	May those who oppose me Be clothed *in* ignominy And be covered *in* their shame Like a robe.	
Ps 109:30	אוֹדֶה יְהוָה מְאֹד בְּפִי וּבְתוֹךְ רַבִּים אֲהַלְלֶנּוּ׃	I will give great thanks to the LORD with my mouth, And in the midst of many, I will praise him.	
Ps 109:31	כִּי־יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ׃	For he will stand on the right *hand side* of the poor To save *him* from those who judge the capital case against him.	the capital case against him ← *his soul*.
Ps 110:1	לְדָוִד מִזְמוֹר נְאֻם יְהוָה | לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃	A Psalm of David. **The LORD said to my Lord,** **"Sit on my right *hand side*** **Until I make your enemies your footstool."**	**Matt 22:44, Matt 26:64, Mark 12:36, Luke 20:42-43, Acts 2:34-35, Heb 1:13**. your footstool ← *a footstool for your feet*.
Ps 110:2	מַטֵּה־עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ׃	The LORD will send your strong sceptre out from Zion; Rule in the midst of your enemies.	your strong sceptre ← *the sceptre of your strength*, a Hebraic genitive. Symbolic of *strong rule*.

Ps 110:3	עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בֶּהָדְרֵי־קֹדֶשׁ מֵרֶחֶם מִשְׁחָר לְךָ טַל יַלְדֻתֶיךָ׃	Your people *will themselves be* freewill-offerings On your mighty day. In holy splendours from dawn's womb, You *have had* the dew of your youth.	your mighty day ... holy splendours ← *the day of your might ... splendours of holiness*, Hebraic genitives.
Ps 110:4	נִשְׁבַּע יְהוָה ׀ וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק׃	The LORD has sworn And will not recant, **"You *are* an age-abiding priest According to the order of Melchizedek."**	**Heb 5:6, Heb 7:17, Heb 7:21**. Melchizedek also mentioned in Gen 14:18.
Ps 110:5	אֲדֹנָי עַל־יְמִינְךָ מָחַץ בְּיוֹם־אַפּוֹ מְלָכִים׃	The LORD* on your right *hand side* Will strike through kings on the day of his anger.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 110:6	יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה׃	He will judge among the Gentiles, He will fulfil *this with* dead bodies; He will crush the head *of one* over a great land.	He will crush the head: i.e. Christ will crush Satan's head. Compare Gen 3:15. AV differs *(He shall wound the heads)*, plural.
Ps 110:7	מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ׃	He will drink from the brook on the way, Which *is* why he will raise *his* head.	
Ps 111:1	הַלְלוּ יָהּ ׀ אוֹדֶה יְהוָה בְּכָל־לֵבָב בְּסוֹד יְשָׁרִים וְעֵדָה׃	Praise the LORD. I will give thanks to the LORD with all *my* heart In the conclave of the upright And *in* the congregation.	
Ps 111:2	גְּדֹלִים מַעֲשֵׂי יְהוָה דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם׃	Great *are* the works of the LORD, Sought after for all their delights.	for all their delights: AV differs *(of [=by] all of them that have pleasure therein)*.
Ps 111:3	הוֹד־וְהָדָר פָּעֳלוֹ וְצִדְקָתוֹ עֹמֶדֶת לָעַד׃	Splendour and majesty *characterize* his work, And his righteousness stands in perpetuity.	

Ps 111:4	זֵכֶר עָשָׂה לְנִפְלְאֹתָיו חַנּוּן וְרַחוּם יְהוָה:	He has made a memorial to his wonders. The LORD *is* gracious and merciful.	
Ps 111:5	טֶרֶף נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:	He gives provision To those who fear him; He will remember his covenant Age-abidingly.	provision: or *prey*. those who fear him ← *his fearers*, an objective genitive.
Ps 111:6	כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לָתֵת לָהֶם נַחֲלַת גּוֹיִם:	He has told his people of the power of his works, That *he* will give them the inheritance of the Gentiles.	
Ps 111:7	מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט נֶאֱמָנִים כָּל־פִּקּוּדָיו:	The works of his hands *are* truth and judgment; All his precepts *are* dependable,	
Ps 111:8	סְמוּכִים לָעַד לְעוֹלָם עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר:	Upheld perpetually – Age-abidingly – *And* made in truth and uprightness.	uprightness ← *upright*, but [AnLx] admits a neuter, substantival sense *(what is right)*.
Ps 111:9	פְּדוּת	שָׁלַח לְעַמּוֹ צִוָּה־לְעוֹלָם בְּרִיתוֹ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:	He sent deliverance to his people; He has decreed his age-abiding covenant. Holy and awesome *is* his name.	his age-abiding covenant ← *for the age his covenant*.
Ps 111:10	רֵאשִׁית חָכְמָה	יִרְאַת יְהוָה שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:	The beginning of wisdom *is* fear of the LORD; All those who act *in accordance have* good understanding. His praiseworthiness stands *fast* in perpetuity.	who act *in accordance* ← *the doers of them*, but there is no clear antecedent to *them*, the nearest being *precepts* (Ps 117:7). Compare this verse with Job 28:28 and Prov 9:10.
Ps 112:1	הַלְלוּ יָהּ	אַשְׁרֵי־אִישׁ יָרֵא אֶת־יְהוָה בְּמִצְוֹתָיו חָפֵץ מְאֹד:	Praise the LORD. Happy *is* the man *who* fears the LORD – *Who* delights very much in his commandments.	

Ps 112:2	גִּבּוֹר בָּאָרֶץ יִהְיֶה זַרְעוֹ דּוֹר יְשָׁרִים יְבֹרָךְ׃	His seed will be valiant on the earth; A generation of upright *people* will be blessed.	
Ps 112:3	הוֹן־וָעֹשֶׁר בְּבֵיתוֹ וְצִדְקָתוֹ עֹמֶדֶת לָעַד׃	Wealth and riches *will be* in his house, And his righteousness stands in perpetuity.	
Ps 112:4	זָרַח בַּחֹשֶׁךְ אוֹר לַיְשָׁרִים חַנּוּן וְרַחוּם וְצַדִּיק׃	Light arises in the darkness to the upright; *He is* gracious and merciful and righteous.	
Ps 112:5	טוֹב־אִישׁ חוֹנֵן וּמַלְוֶה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט׃	A man who is gracious and lends *is* good; He will maintain his affairs judiciously,	
Ps 112:6	כִּי־לְעוֹלָם לֹא־יִמּוֹט לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק׃	For he will never be shaken. The righteous *man* will be an age-abiding memorial.	never ← *not for the age*.
Ps 112:7	מִשְּׁמוּעָה רָעָה לֹא יִירָא נָכוֹן לִבּוֹ בָּטֻחַ בַּיהוָה׃	He does not fear bad tidings; His heart *is* steadfast, *Having been* entrusted to the LORD.	
Ps 112:8	סָמוּךְ לִבּוֹ לֹא יִירָא עַד אֲשֶׁר־יִרְאֶה בְצָרָיו׃	His heart rests assured; He will not be afraid Up to when he looks on his adversaries *with satisfaction*.	rests assured ← *(is) upheld*, with connotations of *trusting*.
Ps 112:9	פִּזַּר	נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד׃	**He has made distributions;** **He has given to the poor.** **His righteousness stands perpetually;** His horn will be raised in glory.	**2 Cor 9:9**. will be raised: *qal* for passive of *hiphil*.
Ps 112:10	רָשָׁע יִרְאֶה	וְכָעַס שִׁנָּיו יִחַרֹק וְנָמָס תַּאֲוַת רְשָׁעִים תֹּאבֵד׃	The wicked *man* will see *it* And become angry. He will gnash his teeth And melt away. The aspiration of the wicked will come to an end.	

Ps 113:1	הַלְלוּ יָהּ ׀ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה׃	Praise the LORD, Give praise, *you* servants of the LORD; Praise the name of the LORD.	
Ps 113:2	יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃	Let the name of the LORD be blessed, From now on and age-abidingly.	
Ps 113:3	מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְהוָה׃	From the rising of the sun to its setting, *Let* the name of the LORD *be* praised.	
Ps 113:4	רָם עַל־כָּל־גּוֹיִם ׀ יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ׃	The LORD *is* high above all nations; His glory *is* over the heavens.	
Ps 113:5	מִי כַיהוָה אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃	Who *is* like the LORD our God? – Who goes high to dwell,	
Ps 113:6	הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃	Who comes low to take a look In the heavens and on the earth,	
Ps 113:7	מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃	*Who* raises the destitute *man* out of the dust, *Who* raises the needy out of the dunghill,	
Ps 113:8	לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃	To house *them* with nobles, With the nobles of his people,	
Ps 113:9	מוֹשִׁיבִי ׀ עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃	*Who* installs the barren *with* a household, *As* the joyful mother of sons. Praise the LORD.	of sons: one could argue for a question mark here, as in Ps 144:3, since “Who is like him” is understood at the start of the sentence (Ps 113:5), but the sense of an interrogative has been weakened by the intervening clauses.
Ps 114:1	בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז׃	When Israel came out of Egypt – The house of Jacob from a people who spoke a foreign language –	

Ps 114:2	הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו׃	Judah became his sanctuary, *And* Israel his great dominion.	great dominion ← *dominions*, which we take as a plural of excellence or of majesty.
Ps 114:3	הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃	The sea saw it and retreated; The Jordan turned back.	retreated ← *fled*.
Ps 114:4	הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃	The mountains danced like rams, *And* the hills like the young of sheep.	
Ps 114:5	מַה־לְּךָ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר׃	What *was the matter* with you, O sea, That you should retreat, *And that* you, O Jordan, Should turn back?	
Ps 114:6	הֶהָרִים תִּרְקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃	– *That* you mountains should dance like rams, *And you* hills like the young of sheep?	
Ps 114:7	מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃	*O* earth, writhe in the presence of the Lord – In the presence of the GOD of Jacob,	
Ps 114:8	הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם׃	Who turned the rock into a pool of water – Flint into a water-source.	water ... water: otiose, but see Gen 12:5.
Ps 115:1	לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תֵּן כָּבוֹד עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ׃	Not to us, O LORD, not to us, But to your name give glory, On account of your kindness *And* on account of your truth.	
Ps 115:2	לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹהֵיהֶם׃	Why should the Gentiles say, “So where *is* their God?”	
Ps 115:3	וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה׃	But our God *is* in heaven; He does whatever he pleases.	

Ps 115:4	עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם׃	**Their idols *are of* silver and gold;** ***They are* the work of the hands of men.**	**Rev 9:20**. || Ps 135:15. men ← *Adam*.
Ps 115:5	פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ׃	They *have* a mouth, But they *can*not speak; They *have* eyes, **But they *can*not see.**	**Rev 9:20**. || Ps 135:16.
Ps 115:6	אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ אַף לָהֶם וְלֹא יְרִיחוּן׃	They *have* ears, But they *can*not hear; They *have* a nose, But they *can*not smell.	|| Ps 135:17.
Ps 115:7	יְדֵיהֶם | וְלֹא יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ לֹא־יֶהְגּוּ בִּגְרוֹנָם׃	They *have* hands, But they *can*not feel; They *have* legs, **But they *can*not walk.** They *can*not articulate in their throat.	**Rev 9:20**.
Ps 115:8	כָּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם׃	Those who make them Will become like them, *As will* everyone who trusts in them.	|| Ps 135:18.
Ps 115:9	יִשְׂרָאֵל בְּטַח בַּיהוָה עֶזְרָם וּמָגִנָּם הוּא׃	O Israel, trust in the LORD. He *is* their help and their shield.	|| Ps 135:19.
Ps 115:10	בֵּית אַהֲרֹן בִּטְחוּ בַיהוָה עֶזְרָם וּמָגִנָּם הוּא׃	O house of Aaron, trust in the LORD. He *is* their help and their shield.	|| Ps 135:19.
Ps 115:11	יִרְאֵי יְהוָה בִּטְחוּ בַיהוָה עֶזְרָם וּמָגִנָּם הוּא׃	*You* who fear the LORD, Trust in the LORD. He *is* their help and their shield.	|| Ps 135:20.
Ps 115:12	יְהוָה זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אַהֲרֹן׃	The LORD has remembered us. He will bless – He will bless the house of Israel; He will bless the house of Aaron.	
Ps 115:13	יְבָרֵךְ יִרְאֵי יְהוָה הַקְּטַנִּים עִם־הַגְּדֹלִים׃	He will bless those who fear the LORD – The small and the great.	
Ps 115:14	יֹסֵף יְהוָה עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם׃	The LORD will increase you – You and your sons.	

Ps 115:15	בְּרוּכִים אַתֶּם לַיהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃	Blessed *are* you with the LORD – The maker of heaven and earth.	
Ps 115:16	הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם׃	The heavens *are* the LORD's heavens, And he has given the earth to the sons of Adam.	
Ps 115:17	לֹא הַמֵּתִים יְהַלְלוּ־יָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה׃	*It is* not the dead *who* praise the LORD, Nor any *who* descend to silence.	any ← *all*.
Ps 115:18	וַאֲנַחְנוּ	נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּ־יָהּ׃	But we will bless the LORD, From now on and age-abidingly. Praise the LORD.	
Ps 116:1	אָהַבְתִּי כִּי־יִשְׁמַע	יְהוָה אֶת־קוֹלִי תַּחֲנוּנָי׃	I have loved *him*, Because the LORD has heard my voice – My supplications.	
Ps 116:2	כִּי־הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא׃	For he inclined his ear to me, And I call *to him* on *all* my days.	
Ps 116:3	אֲפָפוּנִי	חֶבְלֵי־מָוֶת וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא׃	The pains of death have surrounded me, And the straits of the grave have reached me. I have encountered adversity and grief.	The pains: or *cords*, causing the pain, or for imprisoning in the grave.
Ps 116:4	וּבְשֵׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מַלְּטָה נַפְשִׁי׃	I will call on the name of the LORD. *Oh* please, LORD, save my life.	life ← *soul*.
Ps 116:5	חַנּוּן יְהוָה וְצַדִּיק וֵאלֹהֵינוּ מְרַחֵם׃	The LORD *is* gracious and righteous, And our God is merciful.	
Ps 116:6	שֹׁמֵר פְּתָאיִם יְהוָה דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ׃	The LORD watches over the simple-minded. When I was *at a* low *ebb*, He saved me.	When: a *vav* translated as a postpositive conjunction.

Ps 116:7	שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי־יְהוָה גָּמַל עָלָיְכִי:	O my being, return to your restful *places*, For the LORD has recompensed you.	being ← *soul*. restful *places* ... you: in an Aramaic form.
Ps 116:8	כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־דִּמְעָה אֶת־רַגְלִי מִדֶּחִי:	You have delivered my being from death, My eye from tears *And* my foot from stumbling.	being ← *soul*. tears ← *a tear*.
Ps 116:9	אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים:	I will walk before the LORD In the lands of the living.	lands: AV differs *(land)*.
Ps 116:10	הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד:	**I have believed,** **Therefore I speak.** I have been very much afflicted.	**2 Cor 4:13**.
Ps 116:11	אֲנִי אָמַרְתִּי בְחָפְזִי כָּל־הָאָדָם כֹּזֵב:	I have said in my perplexity, "All of mankind speaks lies."	perplexity: or *haste (especially when alarmed)*. mankind ← *Adam*.
Ps 116:12	מָה־אָשִׁיב לַיהוָה כָּל־תַּגְמוּלוֹהִי עָלָי:	What *can* I give back to the LORD *For* all his generosity to me?	generosity: in an Aramaic form.
Ps 116:13	כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְהוָה אֶקְרָא:	I will raise the cup of great salvation, And I will call on the name of the LORD.	great salvation ← *salvations*, which we take as a plural of excellence or of majesty. Compare Ps 114:2.
Ps 116:14	נְדָרַי לַיהוָה אֲשַׁל�ֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ:	I will fulfil my vows to the LORD; May *it be* in the presence of all his people.	
Ps 116:15	יָקָר בְּעֵינֵי יְהוָה הַמָּוְתָה לַחֲסִידָיו:	Precious in the eyes of the LORD *Is* the death of those under his grace.	
Ps 116:16	אָנָּה יְהוָה כִּי־אֲנִי עַבְדֶּךָ אֲנִי־עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי:	Thank-you, O LORD, For I *am* your servant; I *am* your servant – The son of your maidservant. You have unbound my bonds.	Thank-you: usually a particle of entreaty, as in Ps 116:4, *please*, but here in anticipation of, or after, salvation.

Ps 116:17	לְךָ־אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא׃	I will offer the sacrifice of thank-offering to you, And I will call on the name of the LORD.	offer ← *sacrifice*.
Ps 116:18	נְדָרַי לַיהוָה אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ׃	I will fulfil my vows to the LORD; May *it be* in the presence of all his people,	
Ps 116:19	בְּחַצְרוֹת	בֵּית יְהוָה בְּתוֹכֵכִי יְרוּשָׁלִָם הַלְלוּ־יָהּ׃	In the courtyards of the house of the LORD – In your midst, O Jerusalem. Praise the LORD.	your: in an Aramaic form.
Ps 117:1	הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃	**Praise the LORD, all *you* Gentiles; Laud him, all *you* peoples.**	**Rom 15:11**.
Ps 117:2	כִּי גָבַר עָלֵינוּ	חַסְדּוֹ וֶאֱמֶת־יְהוָה לְעוֹלָם הַלְלוּ־יָהּ׃	For his kindness has been mighty towards us, And the LORD's truth *is* age-abiding. Praise the LORD.	
Ps 118:1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃	Give thanks to the LORD, For *he is* good, For his kindness *is* age-abiding.	
Ps 118:2	יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ׃	*Oh* do let Israel say That his kindness *is* age-abiding.	
Ps 118:3	יֹאמְרוּ־נָא בֵית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ׃	*Oh* do let the house of Aaron say That his kindness *is* age-abiding.	
Ps 118:4	יֹאמְרוּ־נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ׃	*Oh* do let those who fear the LORD say That his kindness *is* age-abiding.	
Ps 118:5	מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ׃	From straits *I was in*, I called *on* the LORD; He answered me with the LORD's relief.	relief ← *wide place*.
Ps 118:6	יְהוָה לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם׃	**The LORD *is* for me; I will not fear. What *can* man do to me?**	**Heb 13:6**. man ← *Adam*.

Ps 118:7	יְהוָה לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:	The LORD *is* for me, Among those who help me, So I shall look *with satisfaction* on those who hate me.	
Ps 118:8	טוֹב לַחֲסוֹת בַּיהוָה מִבְּטֹחַ בָּאָדָם:	*It is* better to seek refuge in the LORD Than to trust in man.	man ← *Adam*.
Ps 118:9	טוֹב לַחֲסוֹת בַּיהוָה מִבְּטֹחַ בִּנְדִיבִים:	*It is* better to seek refuge in the LORD Than to trust in nobles.	
Ps 118:10	כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילַם:	All the Gentiles have surrounded me; *It is* in the name of the LORD *That* I will cut them off.	
Ps 118:11	סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילַם:	They are around me, Indeed, they have surrounded me; *It is* in the name of the LORD *That* I will cut them off.	
Ps 118:12	סַבּוּנִי כִדְבוֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילַם:	They surrounded me like bees; They were extinguished like a fire of thorn bushes. *It is* in the name of the LORD *That* I will cut them off.	
Ps 118:13	דַּחֹה דְחִיתַנִי לִנְפֹּל וַיהוָה עֲזָרָנִי:	You have pushed hard at me To the point of *me* falling, But the LORD has helped me.	pushed hard: infinitive absolute.
Ps 118:14	עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה:	My strength and melody *is* the LORD, And he has become my salvation.	My strength and melody (etc.): compare Ex 15:2 and Isa 12:2.
Ps 118:15	קוֹל ׀ רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְהוָה עֹשָׂה חָיִל:	*There is* the sound of shouting for joy, and salvation, In the tents of the righteous; The LORD's right *hand* is acting mightily.	mightily ← *might*. Adverbial use of the noun.

Ps 118:16	יְמִין יְהוָה רוֹמֵמָה יְמִין יְהוָה עֹשָׂה חָיִל:	The LORD's right *hand* is exalted; The LORD's right *hand* is acting mightily.	mightily: see Ps 118:15.
Ps 118:17	לֹא אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי יָהּ:	I will not die, For I will live, And I will relate the works of the LORD.	
Ps 118:18	יַסֹּר יִסְּרַנִּי יָהּ וְלַמָּוֶת לֹא נְתָנָנִי:	The LORD has disciplined me severely, But he has not given me over to death.	has disciplined me severely: infinitive absolute.
Ps 118:19	פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה יָהּ:	Open to me the gates of righteousness; I will go through them. I will give thanks to the LORD.	
Ps 118:20	זֶה־הַשַּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בוֹ:	This *is* the gate to the LORD; The righteous will enter through it.	
Ps 118:21	אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:	I will give thanks to you, For you have answered me And have become my salvation.	
Ps 118:22	אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:	**The stone *which* the builders rejected Has become the keystone.**	**Matt 21:42, Mark 12:10, Luke 20:17, Acts 4:11, Eph 2:20, 1 Pet 2:7**. See also **Rom 9:33**. keystone ← *head of the corner*.
Ps 118:23	מֵאֵת יְהוָה הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ:	**This came about from the LORD; It is wondrous in our eyes.**	**Matt 21:42, Mark 12:11**. wondrous: in an Aramaic form.
Ps 118:24	זֶה־הַיּוֹם עָשָׂה יְהוָה נָגִילָה וְנִשְׂמְחָה בוֹ:	This *is* the day *which* the LORD has made; Let us be glad and rejoice on it.	
Ps 118:25	אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְלִיחָה נָּא:	Please, O LORD, **please save**; Please, O LORD, make *us* prosperous.	**Matt 21:9, Matt 21:15, Mark 11:9, Mark 11:10, John 12:13**.

Ps 118:26	בָּר֣וּךְ הַבָּ֣א בְּשֵׁ֣ם יְהוָ֑ה בֵּרַ֥כְנוּכֶ֝֗ם מִבֵּ֣ית יְהוָֽה׃	**Blessed *is* he who comes in the name of the LORD.** We bless you from the house of the LORD.	**Matt 21:9, Matt 23:39, Mark 11:9, Luke 13:35, Luke 19:38, John 12:13**.
Ps 118:27	אֵ֤ל	יְהוָ֨ה֮ וַיָּ֪אֶר לָ֫נוּ אִסְרוּ־חַ֥ג בַּעֲבֹתִ֑ים עַד־קַ֝רְנ֗וֹת הַמִּזְבֵּֽחַ׃	The LORD *is* GOD, And he has given us light. Bind the festival-*day animal* With cords on the horns of the altar.	The LORD *is* GOD: or *GOD (is) the LORD*, which we consider less likely, as it is self-evident.
Ps 118:28	אֵ֣לִי אַ֭תָּה וְאוֹדֶ֑ךָּ אֱ֝לֹהַ֗י אֲרוֹמְמֶֽךָּ׃	You *are* my GOD, And I will give you thanks; *You are* my God, *And* I will exalt you.	
Ps 118:29	הוֹד֣וּ לַיהוָ֣ה כִּי־ט֑וֹב כִּ֥י לְעוֹלָ֖ם חַסְדּֽוֹ׃	Give thanks to the LORD, For he *is* good, For his kindness *is* age-abiding.	
Ps 119:1	אַשְׁרֵ֣י תְמִימֵי־דָ֑רֶךְ הַ֝הֹלְכִ֗ים בְּתוֹרַ֥ת יְהוָֽה׃	Happy *are* those with integrity on the way, Who walk in the law of the LORD.	on the way ← *of the way*. Wider use of the construct state.
Ps 119:2	אַשְׁרֵ֣י נֹצְרֵ֣י עֵדֹתָ֑יו בְּכָל־לֵ֝֗ב יִדְרְשׁוּהוּ׃	Happy *are* those who keep his testimonies; They seek him with all *their* heart.	
Ps 119:3	אַ֤ף לֹא־פָ֫עֲל֥וּ עַוְלָ֑ה בִּדְרָכָ֖יו הָלָֽכוּ׃	Indeed they do not commit iniquity; They walk in his ways.	
Ps 119:4	אַתָּ֣ה צִוִּ֣יתָה פִקֻּדֶ֑יךָ לִשְׁמֹ֖ר מְאֹֽד׃	You have given commandment *regarding* your precepts, *As matters* to keep scrupulously.	scrupulously ← *much*.
Ps 119:5	אַחֲלַ֣י יִכֹּ֣נוּ דְרָכָ֑י לִשְׁמֹ֖ר חֻקֶּֽיךָ׃	If only my ways may be established So as to keep your statutes!	
Ps 119:6	אָ֤ז לֹא־אֵ֫בוֹ֥שׁ בְּהַבִּיטִ֑י אֶל־כָּל־מִצְוֹתֶֽיךָ׃	Then I would not be ashamed When I look at all your commandments.	

Ps 119:7	אוֹדְךָ בְיֹשֶׁר לֵבָב בְּלָמְדִי מִשְׁפְּטֵי צִדְקֶךָ׃	I will give you thanks in uprightness of heart As I learn your righteous judgments.	your righteous judgments ← *the judgments of your righteousness*, a Hebraic genitive.
Ps 119:8	אֶת־חֻקֶּיךָ אֶשְׁמֹר אַל־תַּעַזְבֵנִי עַד־מְאֹד׃	I will keep your statutes; Do not forsake me in the slightest.	not ... in the slightest ← *not ... up to much*.
Ps 119:9	בַּמֶּה יְזַכֶּה־נַּעַר אֶת־אָרְחוֹ לִשְׁמֹר כִּדְבָרֶךָ׃	By what *means can* a youth mend his way? – By keeping your word.	mend ← *cleanse*. way: the Hebrew word is elsewhere in this psalm translated *path*. Another word for *path* in Ps 119:35. By keeping: gerundial use of the infinitive. your word ← *as your word*.
Ps 119:10	בְּכָל־לִבִּי דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ׃	I have sought you with all my heart; Do not let me err from your commandments.	
Ps 119:11	בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ לְמַעַן לֹא אֶחֱטָא־לָךְ׃	I have treasured up your saying in my heart So that I do not sin against you.	
Ps 119:12	בָּרוּךְ אַתָּה יְהוָה לַמְּדֵנִי חֻקֶּיךָ׃	Blessed *are* you, O LORD; Teach me your statutes.	
Ps 119:13	בִּשְׂפָתַי סִפַּרְתִּי כֹּל מִשְׁפְּטֵי־פִיךָ׃	With my lips I have related All the judgments you have pronounced.	you have pronounced ← *of your mouth*.
Ps 119:14	בְּדֶרֶךְ עֵדְוֹתֶיךָ שַׂשְׂתִּי כְּעַל כָּל־הוֹן׃	I have rejoiced in the way of your testimonies, As in all riches.	
Ps 119:15	בְּפִקֻּדֶיךָ אָשִׂיחָה וְאַבִּיטָה אׇרְחֹתֶיךָ׃	I will meditate on your precepts, And I will look *to* your paths.	
Ps 119:16	בְּחֻקֹּתֶיךָ אֶשְׁתַּעֲשָׁע לֹא אֶשְׁכַּח דְּבָרֶךָ׃	I will take delight in your statutes; I will not forget your word.	

Ps 119:17	גְּמֹל עַל־עַבְדְּךָ אֶחְיֶה וְאֶשְׁמְרָה דְבָרֶךָ׃	Recompense your servant *so that* I may live And may keep your word.	
Ps 119:18	גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ׃	Unveil my eyes so that I may see The wonders of your law.	
Ps 119:19	גֵּר אָנֹכִי בָאָרֶץ אַל־תַּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ׃	I *am* a foreigner on the earth; Do not hide your commandments from me.	
Ps 119:20	גָּרְסָה נַפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְכָל־עֵת׃	My inner being is crushed in yearning For your judgments at all times.	inner being ← *soul*.
Ps 119:21	גָּעַרְתָּ זֵדִים אֲרוּרִים הַשֹּׁגִים מִמִּצְוֹתֶיךָ׃	You have rebuked the accursed insolent, Who err from your commandments.	
Ps 119:22	גַּל מֵעָלַי חֶרְפָּה וָבוּז כִּי עֵדֹתֶיךָ נָצָרְתִּי׃	Remove reproach and despising from me, For I have kept your testimonies.	
Ps 119:23	גַּם יָשְׁבוּ שָׂרִים בִּי נִדְבָּרוּ עַבְדְּךָ יָשִׂיחַ בְּחֻקֶּיךָ׃	Indeed, princes have been in session. They have spoken together against me, *While* your servant meditated on your statutes.	
Ps 119:24	גַּם־עֵדֹתֶיךָ שַׁעֲשֻׁעָי אַנְשֵׁי עֲצָתִי׃	Also, your testimonies *are* my delight; *They are* my counsellors.	delight ← *delights*. my counsellors ← *men of my counsel*.
Ps 119:25	דָּבְקָה לֶעָפָר נַפְשִׁי חַיֵּנִי כִּדְבָרֶךָ׃	My being cleaves to the dust; Preserve me alive according to your word.	being ← *soul*.
Ps 119:26	דְּרָכַי סִפַּרְתִּי וַתַּעֲנֵנִי לַמְּדֵנִי חֻקֶּיךָ׃	I have related my ways, And you have answered me. *Oh* teach me your statutes.	

Ps 119:27	דֶּרֶךְ־פִּקּוּדֶיךָ הֲבִינֵנִי וְאָשִׂיחָה בְּנִפְלְאוֹתֶיךָ׃	Instruct me in the way of your precepts, And let me meditate on your wonders.	
Ps 119:28	דָּלְפָה נַפְשִׁי מִתּוּגָה קַיְּמֵנִי כִּדְבָרֶךָ׃	My inner self weeps from grief; *Oh* strengthen me according to your word.	inner self ← *soul*.
Ps 119:29	דֶּרֶךְ־שֶׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חָנֵּנִי׃	Remove *any* false way from me, And graciously bestow your law on me.	
Ps 119:30	דֶּרֶךְ־אֱמוּנָה בָּחָרְתִּי מִשְׁפָּטֶיךָ שִׁוִּיתִי׃	I have chosen the way of faithfulness; I have put your judgments *before me*.	
Ps 119:31	דָּבַקְתִּי בְעֵדְוֹתֶיךָ יְהוָה אַל־תְּבִישֵׁנִי׃	I have cleaved to your testimonies. O LORD, do not put me to shame.	
Ps 119:32	דֶּרֶךְ־מִצְוֹתֶיךָ אָרוּץ כִּי תַרְחִיב לִבִּי׃	I will run the way of your commandments, For you will encourage me.	encourage me ← *broaden my heart*. [AnLx] adds *for instruction*.
Ps 119:33	הוֹרֵנִי יְהוָה דֶּרֶךְ חֻקֶּיךָ וְאֶצְּרֶנָּה עֵקֶב׃	Educate me, O LORD, *In* the way of your statutes, And I will keep it *to* the end.	
Ps 119:34	הֲבִינֵנִי וְאֶצְּרָה תוֹרָתֶךָ וְאֶשְׁמְרֶנָּה בְכָל־לֵב׃	Instruct me, and I will keep your law And guard it wholeheartedly.	
Ps 119:35	הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ כִּי־בוֹ חָפָצְתִּי׃	Guide my steps on the path of your commandments, For in that I delight.	path: not the word used in Ps 119:9, translated *way* there, *path* elsewhere.
Ps 119:36	הַט־לִבִּי אֶל־עֵדְוֹתֶיךָ וְאַל אֶל־בָּצַע׃	Incline my heart to your testimonies, And not to unjust gain.	
Ps 119:37	הַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא בִּדְרָכֶךָ חַיֵּנִי׃	Prevent my eyes from looking at falsity; Preserve me alive in your way.	Prevent ← *Make pass*.
Ps 119:38	הָקֵם לְעַבְדְּךָ אִמְרָתֶךָ אֲשֶׁר לְיִרְאָתֶךָ׃	Confirm your saying to your servant, Who *serves* in fear of you.	Who *serves* in fear of you: or *Which (is) to fear you*.

Ps 119:39	הַעֲבֵר חֶרְפָּתִי אֲשֶׁר יָגֹרְתִּי כִּי מִשְׁפָּטֶיךָ טוֹבִים:	Remove my reproach *of* which I am afraid, For your judgments *are* good.	
Ps 119:40	הִנֵּה תָּאַבְתִּי לְפִקֻּדֶיךָ בְּצִדְקָתְךָ חַיֵּנִי:	You see *how* I have longed for your precepts; Preserve me alive in your righteousness.	You see *how* ← *Behold*.
Ps 119:41	וְיָבֹאֻנִי חֲסָדֶךָ יְהוָה תְּשׁוּעָתְךָ כְּאִמְרָתֶךָ:	And may your kindnesses come over me, O LORD, *And* your salvation according to your saying.	kindnesses come over me: consonantally, this would more naturally be read יְבֹאֵנִי, or the emphatic form יְבֹאֻנִי, and חַסְדְּךָ *(may your kindness come over me)*.
Ps 119:42	וְאֶעֱנֶה חֹרְפִי דָבָר כִּי־בָטַחְתִּי בִּדְבָרֶךָ:	Then I will *be able to* answer him who reproaches me, For I will have trusted in your word.	answer ← *answer a word*.
Ps 119:43	וְאַל־תַּצֵּל מִפִּי דְּבַר־אֱמֶת עַד־מְאֹד כִּי לְמִשְׁפָּטְךָ יִחָלְתִּי:	And do not take away the word of truth from my mouth at all, For I have awaited your judgment.	at all ← *up to much*. judgment: AV differs *(judgments)*, possible if the word is taken as having a defective spelling.
Ps 119:44	וְאֶשְׁמְרָה תוֹרָתְךָ תָּמִיד לְעוֹלָם וָעֶד:	And may I keep your law always, Age-abidingly and perpetually.	
Ps 119:45	וְאֶתְהַלְּכָה בָרְחָבָה כִּי פִקֻּדֶיךָ דָרָשְׁתִּי:	And may I walk openly, For I have sought your precepts.	openly ← *in breadth*.
Ps 119:46	וַאֲדַבְּרָה בְעֵדֹתֶיךָ נֶגֶד מְלָכִים וְלֹא אֵבוֹשׁ:	And may I speak about your testimonies before kings And not be ashamed.	
Ps 119:47	וְאֶשְׁתַּעַשַׁע בְּמִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי:	And may I delight in your commandments, Which I love.	
Ps 119:48	וְאֶשָּׂא־כַפַּי אֶל־מִצְוֹתֶיךָ אֲשֶׁר אָהָבְתִּי וְאָשִׂיחָה בְחֻקֶּיךָ:	And may I lift up my hands to your commandments, Which I love, And meditate on your statutes.	

Ps 119:49	זְכֹר־דָּבָר לְעַבְדֶּךָ עַל אֲשֶׁר יִחַלְתָּנִי:	Mention the word to your servant Concerning which you have had me wait.	
Ps 119:50	זֹאת נֶחָמָתִי בְעָנְיִי כִּי אִמְרָתְךָ חִיָּתְנִי:	This *is* my comfort in my affliction, For your saying has preserved me alive.	
Ps 119:51	זֵדִים הֱלִיצֻנִי עַד־מְאֹד מִתּוֹרָתְךָ לֹא נָטִיתִי:	The insolent have mocked me exceedingly, *But* I have not turned aside from your law.	
Ps 119:52	זָכַרְתִּי מִשְׁפָּטֶיךָ מֵעוֹלָם יְהוָה וָאֶתְנֶחָם: |	I have remembered your ancient judgments, O LORD, And I have been comforted.	ancient ← *from an age*. I have been comforted: *hithpael* for passive (occasional elsewhere and common in Modern Hebrew).
Ps 119:53	זַלְעָפָה אֲחָזַתְנִי מֵרְשָׁעִים עֹזְבֵי תוֹרָתֶךָ:	A scorching wind has seized me, *Coming* from the wicked – Those who forsake your law.	scorching wind: AV differs *(horror)*.
Ps 119:54	זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי:	I have melodies – Your statutes – In the house where I stay.	where I stay ← *of my sojourning*.
Ps 119:55	זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְהוָה וָאֶשְׁמְרָה תּוֹרָתֶךָ:	I have remembered your name at night, O LORD, And I have kept your law.	
Ps 119:56	זֹאת הָיְתָה־לִּי כִּי פִקֻּדֶיךָ נָצָרְתִּי:	This became my *part*, For I have kept your precepts.	
Ps 119:57	חֶלְקִי יְהוָה אָמַרְתִּי לִשְׁמֹר דְּבָרֶיךָ:	I have said, "My part *is* the LORD", By keeping your words.	*is* the LORD: or *(O) LORD*. AV differs in syntax. By keeping: gerundial use of the infinitive.
Ps 119:58	חִלִּיתִי פָנֶיךָ בְכָל־לֵב חָנֵּנִי כְּאִמְרָתֶךָ:	I have entreated you wholeheartedly; *Oh* show me grace according to your saying.	entreated you ← *weakened your face*.

Ps 119:59	חִשַּׁבְתִּי דְרָכָי וָאָשִׁיבָה רַגְלַי אֶל־עֵדֹתֶיךָ׃	I have considered my ways And retraced my steps to your testimonies.	steps ← *feet*.
Ps 119:60	חַשְׁתִּי וְלֹא הִתְמַהְמָהְתִּי לִשְׁמֹר מִצְוֹתֶיךָ׃	I have hastened and not delayed In keeping your commandments.	In keeping: gerundial use of the infinitive.
Ps 119:61	חֶבְלֵי רְשָׁעִים עִוְּדָנִי תּוֹרָתְךָ לֹא שָׁכָחְתִּי׃	The snares of the wicked have surrounded me, *But* I have not forgotten your law.	snares ... surrounded: AV differs *(bands ... robbed)*.
Ps 119:62	חֲצוֹת־לַיְלָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפְּטֵי צִדְקֶךָ׃	I will get up at midnight to give you thanks For your righteous judgments.	righteous judgments ← *judgments of your righteousness*, a Hebraic genitive.
Ps 119:63	חָבֵר אֲנִי לְכָל־אֲשֶׁר יְרֵאוּךָ וּלְשֹׁמְרֵי פִקּוּדֶיךָ׃	I *am* a companion to all who fear you And to those who keep your precepts.	
Ps 119:64	חַסְדְּךָ יְהוָה מָלְאָה הָאָרֶץ חֻקֶּיךָ לַמְּדֵנִי׃	The earth, O LORD, is full of your kindness; *Oh* teach me your statutes.	earth: or *land*.
Ps 119:65	טוֹב עָשִׂיתָ עִם־עַבְדְּךָ יְהוָה כִּדְבָרֶךָ׃	You have done good to your servant, O LORD, In accordance with your word.	
Ps 119:66	טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃	Teach me keen discernment and knowledge, For I have put faith in your commandments.	
Ps 119:67	טֶרֶם אֶעֱנֶה אֲנִי שֹׁגֵג וְעַתָּה אִמְרָתְךָ שָׁמָרְתִּי׃	Before I was afflicted, I erred, But now I keep your saying.	
Ps 119:68	טוֹב־אַתָּה וּמֵטִיב לַמְּדֵנִי חֻקֶּיךָ׃	You *are* good and *you* do good; *Oh* teach me your statutes.	

Ps 119:69	טָפְלוּ עָלַי שֶׁקֶר זֵדִים אֲנִי בְּכָל־לֵב	אֵצֹּר פִּקּוּדֶיךָ׃	The insolent have devised subterfuge against me, *But* I will wholeheartedly keep your precepts.	
Ps 119:70	טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תּוֹרָתְךָ שִׁעֲשָׁעְתִּי׃		Their heart has become stolid like fat, *But* I delight *in* your law.	
Ps 119:71	טוֹב־לִי כִּי־עֻנֵּיתִי לְמַעַן אֶלְמַד חֻקֶּיךָ׃		*It was* good for me that I was afflicted, In order that I should learn your statutes.	
Ps 119:72	טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף׃		The law from your mouth *is* better for me Than thousands of gold and silver *coins*.	
Ps 119:73	יָדֶיךָ עָשׂוּנִי וַיְכוֹנְנוּנִי הֲבִינֵנִי וְאֶלְמְדָה מִצְוֹתֶיךָ׃		Your hands made me and established me; Instruct me and let me learn your commandments.	
Ps 119:74	יְרֵאֶיךָ יִרְאוּנִי וְיִשְׂמָחוּ כִּי לִדְבָרְךָ יִחָלְתִּי׃		Those who fear you will see me and rejoice, For I have awaited your word.	
Ps 119:75	יָדַעְתִּי יְהוָה כִּי־צֶדֶק מִשְׁפָּטֶיךָ וֶאֱמוּנָה עִנִּיתָנִי׃		I know, O LORD, That your judgments *are* righteous, And *that* you have afflicted me *in* faithfulness.	righteous ← *righteousness*.
Ps 119:76	יְהִי־נָא חַסְדְּךָ לְנַחֲמֵנִי כְּאִמְרָתְךָ לְעַבְדֶּךָ׃		Do let your kindness be comfort to me According to your saying to your servant.	
Ps 119:77	יְבֹאוּנִי רַחֲמֶיךָ וְאֶחְיֶה כִּי־תוֹרָתְךָ שַׁעֲשֻׁעָי׃		May your compassion come over me, So that I live, For your law *is* my delight.	delight ← *delights*.

Ps 119:78	יֵבֹ֤שׁוּ זֵדִ֨ים כִּי־שֶׁ֤קֶר עִוְּתוּ֙נִי אֲנִ֣י אָשִׂ֔יחַ בְּפִקּוּדֶֽיךָ׃	May the insolent be ashamed, For they have crookedly devised subterfuge against me. I will meditate on your precepts.	
Ps 119:79	יָשׁ֥וּבוּ לִ֝י יְרֵאֶ֗יךָ *וְיֹדְעֵ֥י עֵדֹתֶֽיךָ׃**	May those who fear you return to me {K: So that they may} [Q: As *may* those who] know your testimonies.	
Ps 119:80	יְהִי־לִבִּ֣י תָמִ֣ים בְּחֻקֶּ֑יךָ לְ֝מַ֗עַן לֹ֣א אֵבֹֽוש׃	May my heart be with integrity regarding your statutes So that I will not be ashamed.	
Ps 119:81	כָּלְתָ֣ה לִתְשׁוּעָתְךָ֣ נַפְשִׁ֑י לִ֝דְבָרְךָ֗ יִחָלְתִּֽי׃	My soul pines for your salvation; I have awaited your word.	
Ps 119:82	כָּלוּ֤ עֵינַ֨י לְאִמְרָתֶ֗ךָ לֵ֭אמֹר מָתַ֣י תְּנַחֲמֵֽנִי׃	My eyes pine for your saying, and they say, “When will you comfort me?”	
Ps 119:83	כִּֽי־הָיִ֣יתִי כְנֹ֣אד בְּקִיטֹ֑ור חֻקֶּ֥יךָ לֹ֝֗א שָׁכָֽחְתִּי׃	For I have been like a wineskin in incense-smoke, *But* I have not forgotten your statutes.	
Ps 119:84	כַּמָּ֤ה יְמֵי־עַבְדֶּ֨ךָ֘ מָ֤תַי תַּ֭עֲשֶׂה בִּרֹדְפַ֣י מִשְׁפָּֽט׃	How many *are* the days of your servant? When will you execute judgment on those who pursue me?	
Ps 119:85	כָּר֣וּ־לִ֭י זֵדִ֑ים שִׂיחֹ֥ות אֲ֝שֶׁ֗ר לֹ֣א כְתֹורָתֶֽךָ׃	The insolent have dug pits for me, Not *being* in accordance with your law.	
Ps 119:86	כָּל־מִצְוֹתֶ֥יךָ אֱמוּנָ֑ה שֶׁ֥קֶר רְ֝דָפ֗וּנִי עָזְרֵֽנִי׃	All your commandments *are* faithful. They pursue me *on* false *grounds*; *Oh* do help me.	faithful ← *faithfulness*. Noun for adjective.

Ps 119:87	כִּמְעַט כִּלּוּנִי בָאָרֶץ וַאֲנִי לֹא־עָזַבְתִּי פִקֻּדֶיךָ׃	They have almost finished me off on the earth, But I have not forsaken your precepts.	
Ps 119:88	כְּחַסְדְּךָ חַיֵּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ׃	Preserve me alive according to your mercy, And may I keep the testimony of your pronouncement.	pronouncement ← *mouth*.
Ps 119:89	לְעוֹלָם יְהוָה דְּבָרְךָ נִצָּב בַּשָּׁמָיִם׃	Your word, O LORD, *is* age-abiding; It stands in heaven.	
Ps 119:90	לְדֹר וָדֹר אֱמוּנָתֶךָ כּוֹנַנְתָּ אֶרֶץ וַתַּעֲמֹד׃	Your faithfulness *is* from generation to generation; You have established the earth, And it stands.	See note on Ps 119:122.
Ps 119:91	לְמִשְׁפָּטֶיךָ עָמְדוּ הַיּוֹם כִּי הַכֹּל עֲבָדֶיךָ׃	They stand today according to your judgments, For all *things are* your servants.	They: i.e. *heaven and earth*.
Ps 119:92	לוּלֵי תוֹרָתְךָ שַׁעֲשֻׁעָי אָז אָבַדְתִּי בְעָנְיִי׃	If your law were not my delight, Then I would have perished in my affliction.	delight ← *delights*.
Ps 119:93	לְעוֹלָם לֹא־אֶשְׁכַּח פִּקּוּדֶיךָ כִּי בָם חִיִּיתָנִי׃	I will never forget your precepts, For through them you have preserved me alive.	never ← *not for the age*.
Ps 119:94	לְךָ־אֲנִי הוֹשִׁיעֵנִי כִּי פִקּוּדֶיךָ דָרָשְׁתִּי׃	I *am* yours; *Oh* do save me, For I have sought your precepts.	
Ps 119:95	לִי קִוּוּ רְשָׁעִים לְאַבְּדֵנִי עֵדֹתֶיךָ אֶתְבּוֹנָן׃	*As* for me, the wicked hoped to destroy me, *But* I will give attention to your testimonies.	
Ps 119:96	לְכָל תִּכְלָה רָאִיתִי קֵץ רְחָבָה מִצְוָתְךָ מְאֹד׃	I have seen an end to every accomplishment, *But* your commandment *is* very far-reaching.	far-reaching ← *broad*.

Ps 119:97	מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃	How I love your law; All day *long* it *is* my meditation.	
Ps 119:98	מֵאֹיְבַי תְּחַכְּמֵנִי מִצְוֹתֶךָ כִּי לְעוֹלָם הִיא־לִי׃	You have given me more wisdom *through* your commandments than my enemies, For it *is* age-abiding to me.	You have given me more wisdom *through* your commandments: or re-pointed to the singular, מִצְוָתֶךָ, *Your commandment has given me more wisdom*. This could still ↴
Ps 119:99	מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדוֹתֶיךָ שִׂיחָה לִי׃	I have acquired more skill than all my teachers, For your testimonies *are* my meditation.	↳ stand for the *body of commandments*. The word מִצְוֹתֶךָ is a plural noun with a mismatching suffix.
Ps 119:100	מִזְּקֵנִים אֶתְבּוֹנָן כִּי פִקּוּדֶיךָ נָצָרְתִּי׃	I am gaining more understanding than elders, For I keep your precepts.	
Ps 119:101	מִכָּל־אֹרַח רָע כָּלֵאתִי רַגְלָי לְמַעַן אֶשְׁמֹר דְּבָרֶךָ׃	I have kept my feet away from every evil path In order that I may keep to your word.	
Ps 119:102	מִמִּשְׁפָּטֶיךָ לֹא־סָרְתִּי כִּי־אַתָּה הוֹרֵתָנִי׃	I have not departed from your judgments, For you have instructed me.	
Ps 119:103	מַה־נִּמְלְצוּ לְחִכִּי אִמְרָתֶךָ מִדְּבַשׁ לְפִי׃	How smooth your saying is to my palate – More so than honey to my mouth.	
Ps 119:104	מִפִּקּוּדֶיךָ אֶתְבּוֹנָן עַל־כֵּן שָׂנֵאתִי | כָּל־אֹרַח שָׁקֶר׃	I am gaining understanding from your precepts, Which *is* why I hate every false path.	
Ps 119:105	נֵר־לְרַגְלִי דְבָרֶךָ וְאוֹר לִנְתִיבָתִי׃	Your word *is* a lamp to my feet And a light to my path.	
Ps 119:106	נִשְׁבַּעְתִּי וָאֲקַיֵּמָה לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ׃	I have sworn, and I will uphold *it*, To keep your righteous judgments.	your righteous judgments ← *the judgments of your righteousness*, a Hebraic genitive.

Ps 119:107	נַעֲנֵיתִי עַד־מְאֹד יְהוָה חַיֵּנִי כִדְבָרֶךָ׃	I have been afflicted very much. O LORD, preserve me alive according to your word.	
Ps 119:108	נִדְבוֹת פִּי רְצֵה־נָא יְהוָה וּמִשְׁפָּטֶיךָ לַמְּדֵנִי׃	O LORD, do accept the freewill-offerings of my mouth, And teach me your judgments.	
Ps 119:109	נַפְשִׁי בְכַפִּי תָמִיד וְתוֹרָתְךָ לֹא שָׁכָחְתִּי׃	My life *is* continually in the palm of my *hand*, But I have not forgotten your law.	life ← *soul*. in the palm of my *hand*: i.e. *in great danger*.
Ps 119:110	נָתְנוּ רְשָׁעִים פַּח לִי וּמִפִּקּוּדֶיךָ לֹא תָעִיתִי׃	The wicked have set a trap for me, But I have not strayed from your precepts.	
Ps 119:111	נָחַלְתִּי עֵדְוֹתֶיךָ לְעוֹלָם כִּי־שְׂשׂוֹן לִבִּי הֵמָּה׃	I have inherited your testimonies age-abidingly, For they *are* a joy to my heart.	
Ps 119:112	נָטִיתִי לִבִּי לַעֲשׂוֹת חֻקֶּיךָ לְעוֹלָם עֵקֶב׃	I have disposed my heart to perform your statutes, Age-abidingly, *and to* the end.	
Ps 119:113	סֵעֲפִים שָׂנֵאתִי וְתוֹרָתְךָ אָהָבְתִּי׃	I have hated the doubters, But I have loved your law.	doubters: AV differs *(vain thoughts)*.
Ps 119:114	סִתְרִי וּמָגִנִּי אָתָּה לִדְבָרְךָ יִחָלְתִּי׃	You *are* my hiding place and my shield; I have awaited your word.	
Ps 119:115	סוּרוּ־מִמֶּנִּי מְרֵעִים וְאֶצְּרָה מִצְוֹת אֱלֹהָי׃	Depart from me, you evildoers, While I keep the commandments of my God.	
Ps 119:116	סָמְכֵנִי כְאִמְרָתְךָ וְאֶחְיֶה וְאַל־תְּבִישֵׁנִי מִשִּׂבְרִי׃	Support me according to your saying So that I may live And do not put me to shame in my expectation.	in my expectation ← *from my expectation*.

Ps 119:117	סְעָדֵנִי וְאִוָּשֵׁעָה וְאֶשְׁעֲה בְחֻקֶּיךָ תָמִיד:	Uphold me, and I will be saved, And I will look to your statutes continually.	
Ps 119:118	סָלִיתָ כָּל־שׁוֹגִים מֵחֻקֶּיךָ כִּי־שֶׁקֶר תַּרְמִיתָם:	You carry away all those *who* stray from your statutes, For their deceit *is* a false thing.	carry away: or *despise*.
Ps 119:119	סִגִים הִשְׁבַּתָּ כָּל־רִשְׁעֵי־אָרֶץ לָכֵן אָהַבְתִּי עֵדֹתֶיךָ:	You put an end to dross – All the wicked of the earth. For that reason I love your testimonies.	
Ps 119:120	סָמַר מִפַּחְדְּךָ בְשָׂרִי וּמִמִּשְׁפָּטֶיךָ יָרֵאתִי:	My flesh shudders in awe of you, And I fear your judgments.	
Ps 119:121	עָשִׂיתִי מִשְׁפָּט וָצֶדֶק בַּל־תַּנִּיחֵנִי לְעֹשְׁקָי:	I have executed justice and righteousness; Do not abandon me to those who oppress me.	those who oppress me ← *my oppressors*, an objective genitive (they oppress me).
Ps 119:122	עֲרַב עַבְדְּךָ לְטוֹב אַל־יַעַשְׁקֻנִי זֵדִים:	Pledge good for your servant; Do not let the insolent oppress me.	According to [CB] App. 73, this is the only verse in this psalm that does not contain one of the words *way, testimony, precept, commandment, saying, law, judgment / justice, righteousness, statute, word*. But Ps 119:90 requires the addition of *faithfulness*. Pledge good for your servant ← *Pledge your servant to good*.
Ps 119:123	עֵינַי כָּלוּ לִישׁוּעָתֶךָ וּלְאִמְרַת צִדְקֶךָ:	My eyes pine for your salvation And for your righteous saying.	your righteous saying ← *the saying of your righteousness*, a Hebraic genitive.
Ps 119:124	עֲשֵׂה עִם־עַבְדְּךָ כְחַסְדֶּךָ וְחֻקֶּיךָ לַמְּדֵנִי:	Treat your servant according to your kindness, And teach me your statutes.	

Ps 119:125	עַבְדְּךָ־אָ֫נִי הֲבִינֵ֥נִי וְאֵדְעָ֥ה עֵדֹתֶֽיךָ׃	I *am* your servant; *Oh* give me understanding So that I may know your testimonies.	So that: purposive use of the *vav*.
Ps 119:126	עֵ֤ת לַעֲשׂוֹת֙ לַיהוָ֔ה הֵפֵ֖רוּ תּוֹרָתֶֽךָ׃	*It is* time for the LORD to act. They have violated your law.	
Ps 119:127	עַל־כֵּ֤ן אָ֫הַ֥בְתִּי מִצְוֹתֶ֑יךָ מִזָּ֥הָב וּמִפָּֽז׃	That *is* why I love your commandments More than gold and than fine gold.	
Ps 119:128	עַל־כֵּ֤ן ׀ כָּל־פִּקּוּדֵ֬י כֹּ֗ל יִשָּׁ֫רְתִּי כָּל־אֹ֥רַח שֶׁ֝֗קֶר שָׂנֵ֥אתִי׃	That *is* why I consider all your universal precepts *to be* right, *Whilst* I hate every false path.	universal ← *of everything*.
Ps 119:129	פְּלָאוֹת֙ עֵדוּתֶ֔יךָ עַל־כֵּ֖ן נְצָרָ֥תַם נַפְשִֽׁי׃	Your testimonies *are* wondrous, Which *is* why my being has kept them.	being ← *soul*.
Ps 119:130	פֵּ֤תַח דְּבָרֶ֨יךָ֙ יָאִ֔יר מֵבִ֖ין פְּתָיִֽים׃	The opening up of your words gives enlightenment; It gives understanding to the simple-minded.	
Ps 119:131	פִּי־פָ֭עַרְתִּי וָאֶשְׁאָ֑פָה כִּ֥י לְמִצְוֹתֶ֥יךָ יָ֝אָ֗בְתִּי׃	I have opened my mouth wide And drawn breath, For I have longed for your commandments.	
Ps 119:132	פְּנֵה־אֵלַ֥י וְחָנֵּ֑נִי כְּ֝מִשְׁפָּ֗ט לְאֹהֲבֵ֥י שְׁמֶֽךָ׃	Turn to me and be gracious to me, According to the judgment for those who love your name.	judgment: or, here, *custom*.
Ps 119:133	פְּעָמַ֥י הָכֵ֖ן בְּאִמְרָתֶ֑ךָ וְאַל־תַּשְׁלֶט־בִּ֖י כָּל־אָֽוֶן׃	Establish my steps by your saying, And do not let any iniquity have dominion over me.	any ← *all*.
Ps 119:134	פְּדֵ֣נִי מֵעֹ֣שֶׁק אָ֭דָם וְאֶשְׁמְרָ֥ה פִקּוּדֶֽיךָ׃	Deliver me from man's oppression, And may I keep your precepts.	

Ps 119:135	פָּנֶיךָ הָאֵר בְּעַבְדֶּךָ וְלַמְּדֵנִי אֶת־חֻקֶּיךָ׃	Let your face shine on your servant, And teach me your statutes.	
Ps 119:136	פַּלְגֵי־מַיִם יָרְדוּ עֵינָי עַל לֹא־שָׁמְרוּ תוֹרָתֶךָ׃	Streams of water run down my eyes, Because they do not keep your law.	water: i.e., here, *tears*.
Ps 119:137	צַדִּיק אַתָּה יְהוָה וְיָשָׁר מִשְׁפָּטֶיךָ׃	You, O LORD, *are* righteous, And your judgments *are* upright.	
Ps 119:138	צִוִּיתָ צֶדֶק עֵדְוֹתֶיךָ וֶאֱמוּנָה מְאֹד׃	You have commanded the righteousness of your testimonies And much faithfulness.	AV differs in syntactical arrangement.
Ps 119:139	צִמְּתַתְנִי קִנְאָתִי כִּי־שָׁכְחוּ דְבָרֶיךָ צָרָי׃	My zeal has eaten me up, For my adversaries have forgotten your words.	eaten me up ← *silenced / annihilated me*.
Ps 119:140	צְרוּפָה אִמְרָתְךָ מְאֹד וְעַבְדְּךָ אֲהֵבָהּ׃	Your saying *is* highly refined, And your servant loves it.	
Ps 119:141	צָעִיר אָנֹכִי וְנִבְזֶה פִּקֻּדֶיךָ לֹא שָׁכָחְתִּי׃	I *am* lowly and despised, *But* I have not forgotten your precepts.	
Ps 119:142	צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת׃	Your righteousness *is* age-abiding righteousness, And your law *is* truth.	
Ps 119:143	צַר־וּמָצוֹק מְצָאוּנִי מִצְוֹתֶיךָ שַׁעֲשֻׁעָי׃	Adversity and distress have encountered me, *But* your commandments *are* my delight.	delight ← *delights*.
Ps 119:144	צֶדֶק עֵדְוֹתֶיךָ לְעוֹלָם הֲבִינֵנִי וְאֶחְיֶה׃	The righteousness of your testimonies *is* age-abiding. Give me understanding, and I will live.	
Ps 119:145	קָרָאתִי בְכָל־לֵב עֲנֵנִי יְהוָה חֻקֶּיךָ אֶצֹּרָה׃	I have called out with all *my* heart; *Oh* answer me, O LORD. Let me keep your statutes.	In this verse we have supplied both the exclamatory *oh*, and the vocative *O*, the latter always capitalized.

Ps 119:146	קְרָאתִיךָ הוֹשִׁיעֵנִי וְאֶשְׁמְרָה עֵדֹתֶיךָ׃	I have called *on* you; *Oh* save me, And let me keep your testimonies.	
Ps 119:147	קִדַּמְתִּי בַנֶּשֶׁף וָאֲשַׁוֵּעָה לִדְבָרֶיךָ **לִדְבָרְךָ* יִחָלְתִּי׃	I have been *up* earlier than the *morning* twilight And cried out; I have awaited your {K: words} [Q: word].	A similar *ketiv* / *qeré* issue in Ps 119:161.
Ps 119:148	קִדְּמוּ עֵינַי אַשְׁמֻרוֹת לָשִׂיחַ בְּאִמְרָתֶךָ׃	My eyes have been *open* earlier than *night*-watches To meditate on your saying.	
Ps 119:149	קוֹלִי שִׁמְעָה כְחַסְדֶּךָ יְהוָה כְּמִשְׁפָּטֶךָ חַיֵּנִי׃	*Oh* hear my voice according to your kindness, O LORD; Preserve me alive according to your judgment.	
Ps 119:150	קָרְבוּ רֹדְפֵי זִמָּה מִתּוֹרָתְךָ רָחָקוּ׃	Those *who* pursue deceit have drawn near, *And* they are far from your law.	
Ps 119:151	קָרוֹב אַתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמֶת׃	You *are* near, O LORD, And all your commandments *are* truth.	
Ps 119:152	קֶדֶם יָדַעְתִּי מֵעֵדֹתֶיךָ כִּי לְעוֹלָם יְסַדְתָּם׃	I have known from your testimonies *from* long ago That you founded them age-abidingly.	
Ps 119:153	רְאֵה־עָנְיִי וְחַלְּצֵנִי כִּי־תוֹרָתְךָ לֹא שָׁכָחְתִּי׃	*Oh* see my affliction and deliver me, For I have not forgotten your law.	
Ps 119:154	רִיבָה רִיבִי וּגְאָלֵנִי לְאִמְרָתְךָ חַיֵּנִי׃	Plead my case and redeem me, And preserve me alive according to your saying.	
Ps 119:155	רָחוֹק מֵרְשָׁעִים יְשׁוּעָה כִּי־חֻקֶּיךָ לֹא דָרָשׁוּ׃	Salvation *is* far from the wicked, For they have not sought your statutes.	

Ps 119:156	רַחֲמֶיךָ רַבִּים | יְהוָה כְּמִשְׁפָּטֶיךָ חַיֵּנִי׃	Your mercies *are* great, O LORD; *Oh* preserve me alive according to your judgments.	
Ps 119:157	רַבִּים רֹדְפַי וְצָרָי מֵעֵדְוֹתֶיךָ לֹא נָטִיתִי׃	Many *are* those who pursue me and *who are* my adversaries, *But* I have not turned away from your testimonies.	
Ps 119:158	רָאִיתִי בֹגְדִים וָאֶתְקוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמָרוּ׃	I have seen those *who* deal treacherously And loathed *them* – *Those* who have not kept your saying.	
Ps 119:159	רְאֵה כִּי־פִקּוּדֶיךָ אָהָבְתִּי יְהוָה כְּחַסְדְּךָ חַיֵּנִי׃	See how I love your precepts; O LORD, do preserve me alive according to your kindness.	
Ps 119:160	רֹאשׁ־דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ׃	The principle of your word *is* truth, And all your righteous judgment *is* age-abiding.	your righteous judgment ← *the judgment of your righteousness*, a Hebraic genitive.
Ps 119:161	שָׂרִים רְדָפוּנִי חִנָּם ומדבריך **וּמִדְּבָרְךָ* פָּחַד לִבִּי׃	Princes have pursued me gratuitously, But my heart is in awe at your {K: words} [Q: word].	A similar *ketiv* / *qeré* issue in Ps 119:147.
Ps 119:162	שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב׃	I rejoice at your saying, Like *someone* finding great spoil.	
Ps 119:163	שֶׁקֶר שָׂנֵאתִי וַאֲתַעֵבָה תּוֹרָתְךָ אָהָבְתִּי׃	I hate falsehood, and I abominate *it*, *But* I love your law.	
Ps 119:164	שֶׁבַע בַּיּוֹם הִלַּלְתִּיךָ עַל מִשְׁפְּטֵי צִדְקֶךָ׃	I praise you seven *times* per day For your righteous judgments.	your righteous judgments ← *the judgments of your righteousness*, a Hebraic genitive.
Ps 119:165	שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין־לָמוֹ מִכְשׁוֹל׃	Those who love your law *have* great peace, And they *have* no occasion to stumble.	*occasion to* stumble ← *stumbling block*.

Ps 119:166	שִׂבַּרְתִּי לִישׁוּעָתְךָ יְהוָה וּמִצְוֹתֶיךָ עָשִׂיתִי:	I have awaited your salvation, O LORD, And I have carried out your commandments.	
Ps 119:167	שָׁמְרָה נַפְשִׁי עֵדֹתֶיךָ וָאֹהֲבֵם מְאֹד:	My being has kept your testimonies, And I love them very *much*.	being ← *soul*.
Ps 119:168	שָׁמַרְתִּי פִקּוּדֶיךָ וְעֵדֹתֶיךָ כִּי כָל־דְּרָכַי נֶגְדֶּךָ:	I have kept your precepts and your testimonies, For all my ways *are* before you.	
Ps 119:169	תִּקְרַב רִנָּתִי לְפָנֶיךָ יְהוָה כִּדְבָרְךָ הֲבִינֵנִי:	Let my shouting draw near to your presence, O LORD, *And* give me understanding according to your word.	shouting: very often *for joy*, which we regard as a meaning in its own right, as in Ps 126:2, but also *for help*, as in Lam 2:19.
Ps 119:170	תָּבוֹא תְחִנָּתִי לְפָנֶיךָ כְּאִמְרָתְךָ הַצִּילֵנִי:	May my supplication come before you; *Oh* deliver me according to your saying.	
Ps 119:171	תַּבַּעְנָה שְׂפָתַי תְּהִלָּה כִּי תְלַמְּדֵנִי חֻקֶּיךָ:	My lips will effuse praise, For you will teach me your statutes.	
Ps 119:172	תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:	May my tongue answer *with* your saying, For all your commandments *are* righteous.	righteous ← *righteousness*.
Ps 119:173	תְּהִי־יָדְךָ לְעָזְרֵנִי כִּי פִקּוּדֶיךָ בָחָרְתִּי:	May your hand be to help me, For I have chosen your precepts.	
Ps 119:174	תָּאַבְתִּי לִישׁוּעָתְךָ יְהוָה וְתוֹרָתְךָ שַׁעֲשֻׁעָי:	I have longed for your salvation, O LORD, And your law *is* my delight.	delight ← *delights*.
Ps 119:175	תְּחִי־נַפְשִׁי וּתְהַלְלֶךָּ וּמִשְׁפָּטְךָ יַעְזְרֵנִי:	May my being live and praise you, And may your judgment help me.	being ← *soul*.

Ps 119:176	תָּעִיתִי כְשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי׃	I have strayed like a sheep getting lost; *Oh* seek your servant, For I have not forgotten your commandments.	
Ps 120:1	שִׁיר הַמַּעֲלוֹת אֶל־יְהוָה בַּצָּרָתָה לִּי קָרָאתִי וַיַּעֲנֵנִי׃	A song of the *sundial* degree markings. When I *was* in adversity I called out to the LORD, And he answered me.	the *sundial* degree markings: see [CB] and 1 Ki 20:8-11, Isa 38:8. [BDB] and others have *ascents*, referring to going up to Jerusalem at a festival time.
Ps 120:2	יְהוָה הַצִּילָה נַפְשִׁי מִשִּׂפַת־שֶׁקֶר מִלָּשׁוֹן רְמִיָּה׃	O LORD, deliver my life from a false lip, *And* from a deceitful tongue.	life ← *soul*. --- false lip ... deceitful tongue ← *lip of falsity ... tongue of deceit*, Hebraic genitives.
Ps 120:3	מַה־יִּתֶּן לָךְ וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה׃	What will he give you, Or what else will he give you, *O* deceitful tongue?	what else will he give ← *what will he add to you*.
Ps 120:4	חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים׃	– The sharpened warrior's arrows With blazing broom *attached*.	blazing: the word usually applies to burning coals, but without emphasis on the substance burning; here it applies to the broom *branches*.
Ps 120:5	אוֹיָה־לִּי כִּי־גַרְתִּי מֶשֶׁךְ שָׁכַנְתִּי עִם־אָהֳלֵי קֵדָר׃	Alas for me, for I am staying *in* Meshech *And* dwelling with the tents of Kedar.	Meshech: AV= *Mesech* here; elsewhere *Meshech*.
Ps 120:6	רַבַּת שָׁכְנָה־לָּהּ נַפְשִׁי עִם שׂוֹנֵא שָׁלוֹם׃	My being dwelt *there* for a long time With *one who* hates peace.	being ← *soul*.
Ps 120:7	אֲנִי־שָׁלוֹם וְכִי אֲדַבֵּר הֵמָּה לַמִּלְחָמָה׃	I *am for* peace, But when I speak, They *are* for war.	
Ps 121:1	שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃	A song of the *sundial* degree markings. I will lift up my eyes to the hills; *Oh* where will my help come from?	where: AV differs, not taking this as a question.
Ps 121:2	עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃	My help *comes* from the LORD, Who made heaven and earth.	

Ps 121:3	אַל־יִתֵּן לַמּוֹט רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ׃	May he not allow your foot to falter; May he who watches over you not slumber.	
Ps 121:4	הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃	Behold, the protector of Israel does not slumber, Nor does he sleep.	
Ps 121:5	יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ׃	The LORD is your protector; The LORD *is* your shade At your right hand.	
Ps 121:6	יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃	By day the sun will not strike you, Nor the moon by night.	
Ps 121:7	יְהוָה יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ׃	The LORD will protect you from all evil; He will protect your life.	life ← *soul*.
Ps 121:8	יְהוָה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם׃	The LORD will protect your day-to-day affairs From now on and age-abidingly.	your day-to-day affairs ← *your going out and your coming in*.
Ps 122:1	שִׁיר הַמַּעֲלוֹת לְדָוִד שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית יְהוָה נֵלֵךְ׃	A song of David of the *sundial* degree markings. I rejoiced when they said to me, "Let us go *to* the house of the LORD."	
Ps 122:2	עֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ יְרוּשָׁלִָם׃	Our feet are standing At your gates, O Jerusalem	
Ps 122:3	יְרוּשָׁלִַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃	– Jerusalem which *is* built Like a city which is wholly joined up,	wholly joined up ← *joined up to itself together*.
Ps 122:4	שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְהוָה׃	To where the tribes go up – The tribes of the LORD – *As* a testimony to Israel, To give thanks to the name of the LORD.	

Ps 122:5	כִּי שָׁמָּה | יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט כִּסְאוֹת לְבֵית דָּוִיד׃	For thrones of judgment are located there – Thrones of the house of David.	are located ← *sit / dwell*.
Ps 122:6	שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִָם יִשְׁלָיוּ אֹהֲבָיִךְ׃	Ask for the peace of Jerusalem; May those who love you be free of cares.	you: the psalm addresses Jerusalem directly in this and the subsequent verses.
Ps 122:7	יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ׃	May there be peace in your building stock *And* well-being in your palaces.	building stock: or *population*. The root meanings are *force, host, valour, wealth*, the latter including *real estate*.
Ps 122:8	לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃	For the sake of my brothers and friends, Do let me say, "Peace within you."	
Ps 122:9	לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ׃	For the sake of the house of the LORD our God, I will seek your welfare.	
Ps 123:1	שִׁיר הַמַּעֲלוֹת אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיּוֹשְׁבִי בַּשָּׁמָיִם׃	A song of the *sundial* degree markings. To you I have lifted up my eyes, *You* who dwell in the heavens.	
Ps 123:2	הִנֵּה כְעֵינֵי עֲבָדִּים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ כֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שֶׁיְּחָנֵּנוּ׃	Behold, as the eyes of servants *look* to the hand of their master, As the eyes of a maidservant *look* to the hand of her mistress, So our eyes *look* to the LORD our God Until he has mercy on us.	master ← *masters*, but we take it as a plural of excellence.
Ps 123:3	חָנֵּנוּ יְהוָה חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז׃	Have mercy on us, O LORD, Have mercy on us, For we have had our fill of contempt *in* great *measure*.	have had our fill ← *are satiated*.

Ps 123:4	רַבַּת֤ שֻׂבְעָה־לָּ֨הּ נַפְשֵׁ֗נוּ הַלַּ֣עַג הַשַּׁאֲנַנִּ֑ים הַ֝בּ֗וּז לִגְאֵיוֹנִֽים׃	Our being has had its fill *in* great *measure*, *With* mockery *from* the wanton *And* contempt from the proud.	the proud: [BHS], but not [WLC], has a *ketiv qeré* issue. being ← *soul*.
Ps 124:1	שִׁ֥יר הַֽמַּעֲל֑וֹת לְדָוִ֗ד לוּלֵ֤י יְ֭הוָה שֶׁהָ֣יָה לָ֑נוּ יֹאמַר־נָ֖א יִשְׂרָאֵֽל׃	A song of David of the *sundial* degree markings. If the LORD were not for us – Do let Israel say –	
Ps 124:2	לוּלֵ֤י יְהוָה֙ שֶׁהָ֣יָה לָ֔נוּ בְּק֥וֹם עָלֵ֖ינוּ אָדָֽם׃	If the LORD were not for us When a man rose up against us,	a man ← *Adam*.
Ps 124:3	אֱזַ֤י חַיִּ֨ים בְּלָעֽוֹנוּ֮ בַּחֲר֪וֹת אַפָּ֫ם בָּ֥נוּ׃	Then they would have swallowed us alive When their anger was kindled against us.	
Ps 124:4	אֱזַ֤י הַמַּ֨יִם שְׁטָפֽוּנוּ֮ נַ֪חְלָ֫ה עָבַ֥ר עַל־נַפְשֵׁ֑נוּ	Then, water would have overwhelmed us; A torrent would have overrun our corporate existence	corporate existence ← *soul*.
Ps 124:5	אֱזַ֤י עָבַ֨ר עַל־נַפְשֵׁ֗נוּ הַ֭מַּיִם הַזֵּידוֹנִֽים׃	– Then impudent water would have overrun our corporate existence.	impudent: or *overwhelming*, but the root meanings are *boiling* and *acting insolently*. corporate existence ← *soul*.
Ps 124:6	בָּר֣וּךְ יְהוָ֑ה שֶׁ֝לֹּ֗א נְתָנָ֥נוּ טֶ֥רֶף לְשִׁנֵּיהֶֽם׃	Blessed *is* the LORD, Who did not give us *up* *As* a prey to their teeth.	
Ps 124:7	נַפְשֵׁ֤נוּ כְצִפּ֨וֹר נִמְלְטָ֪ה׀ מִפַּ֣ח יֹקְשִׁ֑ים הַ֝פַּ֗ח נִשְׁבָּ֥ר וַאֲנַ֗חְנוּ נִמְלָֽטְנוּ׃	Our sensation *is* like *that of* a bird *that* has escaped from the fowlers' snare; The snare has been broken, And we have escaped.	sensation ← *soul*.
Ps 124:8	עֶזְרֵ֤נוּ בְשֵׁם֙ יְהוָ֔ה עֹשֵׂ֖ה שָׁמַ֣יִם וָאָֽרֶץ׃	Our help *is* in the name of the LORD, **The maker of heaven and earth.**	**Rev 14:7**.

Ps 125:1	שִׁיר הַמַּעֲלוֹת הַבֹּטְחִים בַּיהוָה כְּהַר־צִיּוֹן לֹא־יִמּוֹט לְעוֹלָם יֵשֵׁב:	A song of the *sundial* degree markings. Those who trust in the LORD *Are* like Mount Zion, *Which* will not totter, *But which* remains age-abidingly.	
Ps 125:2	יְרוּשָׁלַ͏ִם הָרִים סָבִיב לָהּ וַיהוָה סָבִיב לְעַמּוֹ מֵעַתָּה וְעַד־עוֹלָם:	Jerusalem *has* mountains round about it, And the LORD *is* round about his people, From now on and age-abidingly.	
Ps 125:3	כִּי לֹא יָנוּחַ שֵׁבֶט הָרֶשַׁע עַל־גּוֹרַל הַצַּדִּיקִים לְמַעַן לֹא־יִשְׁלְחוּ הַצַּדִּיקִים בְּעַוְלָתָה יְדֵיהֶם:	For the sceptre of wickedness will not rest on the lot of the righteous, In order that the righteous should not stretch out their hands to iniquity.	
Ps 125:4	הֵיטִיבָה יְהוָה לַטּוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם:	Do good, O LORD, to the good And to the upright in their hearts.	
Ps 125:5	וְהַמַּטִּים עֲקַלְקַלּוֹתָם יוֹלִיכֵם יְהוָה אֶת־פֹּעֲלֵי הָאָוֶן שָׁלוֹם עַל־יִשְׂרָאֵל:	But *as for* those who turn aside to perversity, The LORD will lead them away With those who commit iniquity. Peace *be* on Israel.	to perversity ← *to their perversity*.
Ps 126:1	שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:	A song of the *sundial* degree markings. When the LORD reversed the captivity of Zion, We were like those *who* dream.	
Ps 126:2	אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה:	Then our mouth was filled *with* laughter, And our tongue *with* shouting for joy. Then they said among the Gentiles, "The LORD has done a great *thing* with these *people*."	

Ps 126:3	הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:	The LORD acted in a great way with us, *And* we became joyful.	
Ps 126:4	שׁוּבָה יְהוָה אֶת־*שבותנו **שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב:	O LORD, reverse our captivity, As torrents *are restored* in the south.	captivity: the *ketiv* can be regarded as a variant form of the *qeré*. A *vav* / *yod* issue.
Ps 126:5	הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ:	Those who sow in tears Will reap in joyful shouting.	tears ← *a tear*.
Ps 126:6	הָלוֹךְ יֵלֵךְ	וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבוֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:	*Just as* he will go *out* weeping, Carrying the seed to be scattered, *So* he will certainly come *back* in joyful shouting, Carrying his sheaves.	he will go ... he will certainly come: both with an infinitive absolute. weeping: infinitive absolute in the role of a participle.
Ps 127:1	שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־יְהוָה	לֹא־יִבְנֶה בַּיִת שָׁוְא	עָמְלוּ בוֹנָיו בּוֹ אִם־יְהוָה לֹא־יִשְׁמָר־עִיר שָׁוְא	שָׁקַד שׁוֹמֵר:	A song of Solomon of the *sundial* degree markings. If the LORD does not build the house, Those building it toil in vain. If the LORD does not guard a city, The guard stands in watch in vain.	
Ps 127:2	שָׁוְא לָכֶם	מַשְׁכִּימֵי קוּם מְאַחֲרֵי־שֶׁבֶת אֹכְלֵי לֶחֶם הָעֲצָבִים כֵּן יִתֵּן לִידִידוֹ שֵׁנָא:	*It is* in vain that you rise early *And* stay up late, Eating bread of sorrows. That *is* why he gives his beloved *one* sleep.	stay up late ← *delaying to sit*.
Ps 127:3	הִנֵּה נַחֲלַת יְהוָה בָּנִים שָׂכָר פְּרִי הַבָּטֶן:	Behold, the inheritance of the LORD *is* sons; The recompense *is* the fruit of the womb.	
Ps 127:4	כְּחִצִּים בְּיַד־גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים:	As arrows in the hand of a warrior, So *are* the sons of *one's* youth.	

Ps 127:5	אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם לֹא־יֵבֹשׁוּ כִּי־יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר׃	Happy *is* the man Who fills his quiver with them. They will not be ashamed, For they will speak with the enemies at the gate.	speak: used generally of *speaking*, but perhaps here *engaging* whether in negotiation or fighting. The context of *gate* suggests contending in law.
Ps 128:1	שִׁיר הַמַּעֲלוֹת אַשְׁרֵי כָּל־יְרֵא יְהוָה הַהֹלֵךְ בִּדְרָכָיו׃	A song of the *sundial* degree markings. Happy *is* everyone who fears the LORD, Who walks in his ways,	
Ps 128:2	יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃	For you will eat *from* the toil of your hands. Happy *are* you, And *may* goodness *be* yours.	
Ps 128:3	אֶשְׁתְּךָ	כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ׃	Your wife *will be* like a fruitful vine At the sides of your house. Your sons *will be* like shoots of olive trees Round about your table.	
Ps 128:4	הִנֵּה כִי־כֵן יְבֹרַךְ גֶּבֶר יְרֵא יְהוָה׃	Behold, for so is the man blessed Who fears the LORD.	
Ps 128:5	יְבָרֶכְךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלִָם כֹּל יְמֵי חַיֶּיךָ׃	May the LORD bless you from Zion, So that you see the goodness to Jerusalem All the days of your life.	So that you see: an imperative expressing a consequence expected with certainty, or an intention, [Ges-HG] §110i. goodness to ← *goodness of*. Wider use of the construct state. We ↴
Ps 128:6	וּרְאֵה־בָנִים לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל׃	And you will see your grandsons too. Peace *be* on Israel.	↳ take the sense as *goodness done to Jerusalem*. And you will see: an imperative, as in Ps 128:5.

Ps 129:1	שִׁיר הַמַּעֲלוֹת רַבַּת צְרָרוּנִי מִנְּעוּרַי יֹאמַר־נָא יִשְׂרָאֵל:	A song of the *sundial* degree markings. Many *a time* they have distressed me Since my youth. Do let Israel say,	
Ps 129:2	רַבַּת צְרָרוּנִי מִנְּעוּרָי גַּם לֹא־יָכְלוּ לִי:	"Many *a time* they have distressed me Since my youth. Nevertheless, they have not prevailed over me."	
Ps 129:3	עַל־גַּבִּי חָרְשׁוּ חֹרְשִׁים הֶאֱרִיכוּ *למענותם לְמַעֲנִיתָם:**	The ploughmen have ploughed on my back; They have made their {K: furrows} [Q: furrow] long.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. The *ketiv* could be taken as *furrow*.
Ps 129:4	יְהוָה צַדִּיק קִצֵּץ עֲבֹת רְשָׁעִים:	The LORD is righteous; He has cut the cord of the wicked in pieces.	
Ps 129:5	יֵבֹשׁוּ וְיִסֹּגוּ אָחוֹר כֹּל שֹׂנְאֵי צִיּוֹן:	They will be ashamed, And they will be driven back – All those who hate Zion.	
Ps 129:6	יִהְיוּ כַּחֲצִיר גַּגּוֹת שֶׁקַּדְמַת שָׁלַף יָבֵשׁ:	They will be like vegetation on roofs, Which becomes dry before it is plucked up,	it is plucked up: AV differs somewhat, *groweth up*.
Ps 129:7	שֶׁלֹּא מִלֵּא כַפּוֹ קוֹצֵר וְחִצְנוֹ מְעַמֵּר:	Which does not fill the hand of the reaper Or the bosom of the sheaf binder.	
Ps 129:8	וְלֹא אָמְרוּ | הָעֹבְרִים בִּרְכַּת־יְהוָה אֲלֵיכֶם בֵּרַכְנוּ אֶתְכֶם בְּשֵׁם יְהוָה:	For those passing through do not say, "The blessing of the LORD to you; We bless you in the name of the LORD."	
Ps 130:1	שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה:	A song of the *sundial* degree markings. I have called *on* you, O LORD, From the depths.	

Ps 130:2	אֲדֹנָי֮ שִׁמְעָ֪ה בְקֹ֫לִי תִּהְיֶ֣ינָה אָ֭זְנֶיךָ קַשֻּׁב֑וֹת לְקֹ֖ול תַּחֲנוּנָֽי׃	O LORD*, hear my voice. May your ears be attentive To the sound of my supplications.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 130:3	אִם־עֲוֹנֹ֥ות תִּשְׁמָר־יָ֑הּ אֲדֹנָ֥י מִֽי־יַעֲמֹֽד׃	If the LORD were to keep *a record* of iniquities, O LORD*, who *could* stand?	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32.
Ps 130:4	כִּֽי־עִמְּךָ֣ הַסְּלִיחָ֑ה לְמַ֖עַן תִּוָּרֵֽא׃	For forgiveness *is* with you In order that you should be feared.	
Ps 130:5	קִוִּ֥יתִי יְ֝הוָ֗ה קִוְּתָ֣ה נַפְשִׁ֑י וְלִדְבָרֹ֖ו הֹוחָלְתִּֽי׃	I have put hope *in* the LORD; My being has hope, And I await his word.	being ← *soul*.
Ps 130:6	נַפְשִׁ֥י לַאדֹנָ֗י מִשֹּׁמְרִ֥ים לַבֹּ֑קֶר שֹׁמְרִ֖ים לַבֹּֽקֶר׃	My being *awaits* the LORD* More *keenly* than *men* on watch for the morning – Watchmen *waiting* for the morning.	LORD*: a change by the Sopherim from יהוה, *Yhvh*, to אֲדֹנָי, *Adonai*. See Gen 18:3 and [CB] App. 32. being ← *soul*.
Ps 130:7	יַחֵ֣ל יִשְׂרָאֵ֣ל אֶל־יְהוָ֑ה כִּֽי־עִם־יְהוָ֥ה הַ֝חֶ֗סֶד וְהַרְבֵּ֣ה עִמֹּ֣ו פְּדֻֽות׃	O Israel, await the LORD, For with the LORD *there is* kindness, And with him *there is* much redemption.	
Ps 130:8	וְ֭הוּא יִפְדֶּ֣ה אֶת־יִשְׂרָאֵ֑ל מִכֹּ֖ל עֲוֹנֹתָֽיו׃	And he will redeem Israel From all its iniquities.	its ← *his*, but standing for the nation.
Ps 131:1	שִׁ֥יר הַמַּ֗עֲלֹות לְדָוִ֑ד יְהוָ֗ה ׀ לֹא־גָ֣בַהּ לִבִּ֣י וְלֹא־רָ֭מוּ עֵינָ֑י וְלֹא־הִלַּ֥כְתִּי ׀ בִּגְדֹלֹ֗ות וּבְנִפְלָאֹ֥ות מִמֶּֽנִּי׃	A song of David of the *sundial* degree markings. O LORD, my heart is not arrogant, And my eyes are not haughty, And I have not walked ostentatiously Or in *ways* too grandiose for me.	arrogant ← *high*. haughty ← *high. lofty*. ostentatiously ← *great (things)*. grandiose ← *wondrous*.

Ps 131:2	אִם־לֹ֤א שִׁוִּ֨יתִי ׀ וְדוֹמַ֗מְתִּי נַפְשִׁ֥י כְּגָמֻ֑ל עֲלֵ֥י אִמּ֗וֹ כַּגָּמֻ֥ל עָלַ֥י נַפְשִֽׁי׃	I have certainly been even-*handed*, And I have been quiet inwardly. Like a *child* weaned off his mother, My very being *is* as if it has been weaned off me.	I have certainly: asseveration using an abbreviation of the oath formula of 2 Sam 19:13. inwardly ← *(in respect of) my soul*. very being ← *soul*.
Ps 131:3	יַחֵ֣ל יִשְׂרָאֵ֣ל אֶל־יְהוָ֑ה מֵֽעַתָּ֖ה וְעַד־עוֹלָֽם׃	O Israel, await the LORD, From now on and age-abidingly.	
Ps 132:1	שִׁ֥יר הַֽמַּעֲל֗וֹת זְכֹר־יְהוָ֥ה לְדָוִ֑ד אֵ֥ת כָּל־עֻנּוֹתֽוֹ׃	A song of the *sundial* degree markings. Remember, O LORD, David – All his affliction suffered.	his affliction suffered ← *his being afflicted*, a rare *pual* infinitive.
Ps 132:2	אֲשֶׁ֣ר נִשְׁבַּ֣ע לַיהוָ֑ה נָ֝דַ֗ר לַאֲבִ֥יר יַעֲקֹֽב׃	*It is he* who swore to the LORD, *Who* vowed to the mighty *one* of Jacob,	
Ps 132:3	אִם־אָבֹ֗א בְּאֹ֣הֶל בֵּיתִ֑י אִם־אֶֽעֱלֶ֥ה עַל־עֶ֝רֶשׂ יְצוּעָֽי׃	“I most certainly will not go to the tent *Which is* my house, I most certainly will not go up to the couch *Which is* my bed;	I most certainly will not go ... I most certainly will not go up: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 132:4	אִם־אֶתֵּ֣ן שְׁנַ֣ת לְעֵינָ֑י לְעַפְעַפַּ֥י תְּנוּמָֽה׃	I most certainly will not give my eyes sleep *Or* my eyelids slumber	I most certainly will not give: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Ps 132:5	עַד־אֶמְצָ֣א מָ֭קוֹם לַיהוָ֑ה מִשְׁכָּנ֥וֹת לַאֲבִ֥יר יַעֲקֹֽב׃	Until I find a place for the LORD – A site for the mighty *one* of Jacob.”	site ← *tabernacles*.
Ps 132:6	הִנֵּ֣ה־שְׁ֭מַעֲנֻהָ בְּאֶפְרָתָ֑ה מְצָאנֻ֥הָ בִּשְׂדֵי־יָֽעַר׃	Behold, we heard it in Ephrathah; We found it in the woodland countryside.	Ephrathah: see Ruth 4:11.
Ps 132:7	נָבֹ֥אָה לְמִשְׁכְּנוֹתָ֑יו נִ֝שְׁתַּחֲוֶ֗ה לַהֲדֹ֥ם רַגְלָֽיו׃	Let us go to his *temple* site; Let us worship at his footstool.	site ← *tabernacles*.
Ps 132:8	קוּמָ֣ה יְ֭הוָה לְמְנוּחָתֶ֑ךָ אַתָּ֥ה וַ֝אֲר֗וֹן עֻזֶּֽךָ׃	Arise, O LORD, to your resting place, You and your strong ark.	your strong ark ← *the ark of your strength*, a Hebraic genitive.

Ps 132:9	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃	Your priests will be clothed *in* righteousness, And those under your grace will shout for joy.	
Ps 132:10	בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ׃	For the sake of David your servant, Do not turn the face of your anointed away.	anointed: see Ps 84:9.
Ps 132:11	נִשְׁבַּע־יְהוָה ׀ לְדָוִד אֱמֶת לֹא־יָשׁוּב מִמֶּנָּה מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ׃	The LORD has sworn to David *in* truth; He will not go back on it, "From the fruit of your loins I will appoint your throne.	This verse is alluded to in **John 7:42**.
Ps 132:12	אִם־יִשְׁמְרוּ בָנֶיךָ ׀ בְּרִיתִי וְעֵדֹתִי זוֹ אֲלַמְּדֵם גַּם־בְּנֵיהֶם עֲדֵי־עַד יֵשְׁבוּ לְכִסֵּא־לָךְ׃	If your sons keep my covenant And this testimony of mine *which* I am teaching them, *Then* their sons will also sit on your throne *In* all perpetuity."	*In* all perpetuity ← *Perpetuities of perpetuity*.
Ps 132:13	כִּי־בָחַר יְהוָה בְּצִיּוֹן אִוָּהּ לְמוֹשָׁב לוֹ׃	For the LORD has chosen Zion; He has longed for it as a dwelling place for himself.	
Ps 132:14	זֹאת־מְנוּחָתִי עֲדֵי־עַד פֹּה־אֵשֵׁב כִּי אִוִּתִיהָ׃	"This *is* my resting place *in* all perpetuity; I will dwell here, For I have longed for it.	*in* all perpetuity ← *perpetuities of perpetuity*.
Ps 132:15	צֵידָהּ בָּרֵךְ אֲבָרֵךְ אֶבְיוֹנֶיהָ אַשְׂבִּיעַ לָחֶם׃	I will certainly bless its food supply; I will satiate its poor *with* bread.	I will certainly bless: infinitive absolute. bread: standing for *food* in general. See 1 Sam 28:22-24.
Ps 132:16	וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ׃	And I will clothe its priests *in* salvation, And those in it under grace will certainly shout for joy.	those in it ← *those of it*. will certainly shout for joy: infinitive absolute.

Ps 132:17	שָׁם אַצְמִיחַ קֶרֶן לְדָוִד עָרַכְתִּי נֵר לִמְשִׁיחִי׃	I will make the horn of David spring up there; I have prepared a lamp for my anointed.	
Ps 132:18	אוֹיְבָיו אַלְבִּישׁ בֹּשֶׁת וְעָלָיו יָצִיץ נִזְרוֹ׃	I will clothe his enemies *in* shame, But on him a diadem will glitter.”	
Ps 133:1	שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד׃	A song of David of the *sundial* degree markings. See how good and how pleasant *it is* For brothers to dwell quite together.	quite ← *also*, but with wider scope.
Ps 133:2	כַּשֶּׁמֶן הַטּוֹב | עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃	*It is* like good oil on the head When it runs down onto the beard, *As with* Aaron's beard *And* when it ran down onto the opening of his robes.	
Ps 133:3	כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הָרְרֵי צִיּוֹן כִּי שָׁם | צִוָּה יְהוָה אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃	*It is* like the dew of Hermon, Which comes down onto the mountains of Zion, For that *is* where the LORD commanded the blessing – Age-abiding life.	
Ps 134:1	שִׁיר הַמַּעֲלוֹת הִנֵּה | בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה הָעֹמְדִים בְּבֵית־יְהוָה בַּלֵּילוֹת׃	A song of the *sundial* degree markings. Behold, bless the LORD, All *you* servants of the LORD Who stand at the house of the LORD by night.	
Ps 134:2	שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה׃	Lift up your hands *in* holiness, And bless the LORD.	*in* holiness: or *(at) the sanctuary*.
Ps 134:3	יְבָרֶכְךָ יְהוָה מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ׃	May the LORD, The maker of heaven and earth, Bless you from Zion.	

Ps 135:1	הַֽלְלוּ־יָהּ ׀ הַֽלְלוּ אֶת־שֵׁ֣ם יְהוָ֣ה הַֽלְל֑וּ עַבְדֵ֖י יְהוָֽה׃	Praise the LORD, Praise the name of the LORD; Give praise, you servants of the LORD	
Ps 135:2	שֶׁעֹמְדִ֗ים בְּבֵית֙ יְהוָ֔ה בְּחַצְר֖וֹת בֵּ֣ית אֱלֹהֵ֑ינוּ׃	Who stand at the house of the LORD, At the courtyards of the house of our God.	
Ps 135:3	הַֽלְלוּ־יָהּ֙ כִּי־ט֣וֹב יְהוָ֔ה זַמְּרוּ֙ לִשְׁמ֔וֹ כִּ֥י נָעִֽים׃	Praise the LORD, For the LORD *is* good. Make psalm melody to his name, For *it is* pleasant.	
Ps 135:4	כִּֽי־יַעֲקֹ֥ב בָּחַ֖ר ל֣וֹ יָ֑הּ יִשְׂרָאֵ֖ל לִסְגֻלָּתֽוֹ׃	For *it is* Jacob *Whom* the LORD chose for himself – Israel, *to be* his special acquisition.	
Ps 135:5	כִּ֤י אֲנִ֨י יָדַ֗עְתִּי כִּֽי־גָד֣וֹל יְהוָ֑ה וַאֲדֹנֵ֥ינוּ מִכָּל־אֱלֹהִֽים׃	For I know that the LORD *is* great, And our LORD *is greater* than all gods.	gods: see Ps 95:3.
Ps 135:6	כֹּ֤ל אֲשֶׁר־חָ֨פֵ֗ץ יְהוָ֥ה עָשָׂ֗ה בַּשָּׁמַ֥יִם וּבָאָ֑רֶץ בַּ֝יַּמִּ֗ים וְכָל־תְּהוֹמֽוֹת׃	Everything that the LORD was pleased *to do*, He did in heaven and on earth, In the seas and *in* all the oceans.	
Ps 135:7	מַעֲלֶ֣ה נְשִׂאִ֣ים ׀ מִקְצֵ֣ה הָאָ֗רֶץ בְּרָקִ֥ים לַמָּטָ֑ר עֹשֶׂ֥ה מוֹצֵא־ר֝֗וּחַ מֵאֽוֹצְרוֹתָֽיו׃	He makes vapours rise from the end of the earth, He produces lightning with the rain; He brings wind out of his storehouses.	|| Jer 10:13, Jer 51:16.
Ps 135:8	שֶׁהִכָּ֥ה בְכוֹרֵ֖י מִצְרַ֑יִם מֵאָדָ֖ם עַד־בְּהֵמָֽה׃	*It is he* who struck down the firstborn of Egypt – Of both man and beast.	both man and beast: see Gen 6:7, 1 Sam 15:3.
Ps 135:9	שָׁלַ֤ח ׀ אֹתוֹת֙ וּמֹפְתִ֔ים בְּתוֹכֵ֖כִי מִצְרַ֑יִם בְּפַרְעֹ֖ה וּבְכָל־עֲבָדָֽיו׃	He sent signs and miracles, Into your midst, O Egypt, To Pharaoh and to all his servants.	your midst: in an Aramaic form.

Ps 135:10	שֶׁהִכָּה גּוֹיִם רַבִּים וְהָרַג מְלָכִים עֲצוּמִים:	*It is he* who struck down great nations And killed powerful kings:	
Ps 135:11	לְסִיחֹן ׀ מֶלֶךְ הָאֱמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן וּלְכֹל מַמְלְכוֹת כְּנָעַן:	Sihon king of the Amorites And Og king of Bashan And all the kingdoms of Canaan.	Amorites: see Gen 10:16.
Ps 135:12	וְנָתַן אַרְצָם נַחֲלָה נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ:	And he gave their land *as* an inheritance – An inheritance to Israel his people.	
Ps 135:13	יְהוָה שִׁמְךָ לְעוֹלָם יְהוָה זִכְרְךָ לְדֹר־וָדֹר:	O LORD, your name *is* age-abiding, O LORD, remembrance of you *is* from generation to generation.	from generation to generation ← *for generation and generation*.
Ps 135:14	כִּי־יָדִין יְהוָה עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם:	For the LORD will judge his people, And he will have compassion on his servants.	Compare this verse with Deut 32:36.
Ps 135:15	עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:	**The idols of the Gentiles *are of* silver and gold;** ***They are* the works of the hands of man.**	**Rev 9:20**. || Ps 115:4. man ← *Adam*.
Ps 135:16	פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ:	They *have* a mouth, But they *can*not speak; **They *have* eyes, But they *can*not see.**	**Rev 9:20**. || Ps 115:5.
Ps 135:17	אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ אַף אֵין־יֶשׁ־רוּחַ בְּפִיהֶם:	They *have* ears, But they *can*not listen; Moreover, there isn't *any* breath in their mouth.	|| Ps 115:6.
Ps 135:18	כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם:	Those who make them Will become like them, *As will* everyone who trusts in them.	|| Ps 115:8.
Ps 135:19	בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה:	O house of Israel, bless the LORD, O house of Aaron, bless the LORD,	|| Ps 115:9, Ps 115:10.

Ps 135:20	בֵּית הַלֵּוִי בָּרֲכוּ אֶת־יְהוָה יִרְאֵי יְהוָה בָּרֲכוּ אֶת־יְהוָה:	O house of Levi, bless the LORD; *You* who fear the LORD, Bless the LORD.	|| Ps 115:11.
Ps 135:21	בָּרוּךְ יְהוָה	מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלִָם הַלְלוּ־יָהּ:	Blessed *be* the LORD from Zion – He *who* dwells *in* Jerusalem. Praise the LORD.	
Ps 136:1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD, For *he is* good, For his kindness *is* age-abiding.	
Ps 136:2	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the God of gods, For his kindness *is* age-abiding.	gods: see Ps 95:3.
Ps 136:3	הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ:	Give thanks to the LORD of lords, For his kindness *is* age-abiding,	
Ps 136:4	לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ:	To him who alone performed great wonders, For his kindness *is* age-abiding,	
Ps 136:5	לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ:	To him who is maker of heaven with competence, For his kindness *is* age-abiding,	
Ps 136:6	לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ:	To him who stretched out the earth over the waters, For his kindness *is* age-abiding,	
Ps 136:7	לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:	To him who made great lights, For his kindness *is* age-abiding	
Ps 136:8	אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ:	– The sun as ruler in the daytime, For his kindness *is* age-abiding	

Ps 136:9	אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ:	– The moon and stars as rulers by night, For his kindness *is* age-abiding,	
Ps 136:10	לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ:	To him who struck Egypt in their firstborn, For his kindness *is* age-abiding,	
Ps 136:11	וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ:	When he brought Israel out of their midst, For his kindness *is* age-abiding,	
Ps 136:12	בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ:	With a strong hand and an outstretched arm, For his kindness *is* age-abiding,	
Ps 136:13	לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ:	To him who divided the Red Sea into *two* parts, For his kindness *is* age-abiding,	Red Sea ← *Sedge Sea*.
Ps 136:14	וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ:	When he brought Israel across through the middle of it, For his kindness *is* age-abiding,	
Ps 136:15	וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף כִּי לְעוֹלָם חַסְדּוֹ:	When he shook off Pharaoh and his forces in the Red Sea, For his kindness *is* age-abiding,	
Ps 136:16	לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חַסְדּוֹ:	To him who led his people in the desert, For his kindness *is* age-abiding,	
Ps 136:17	לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ:	To him *who* struck down great kings, For his kindness *is* age-abiding,	
Ps 136:18	וַיַּהֲרֹג מְלָכִים אַדִּירִים כִּי לְעוֹלָם חַסְדּוֹ:	When he killed mighty kings, For his kindness *is* age-abiding	

Ps 136:19	לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חַסְדּוֹ׃	– Sihon king of the Amorites, For his kindness *is* age-abiding	Amorites: see Gen 10:16.
Ps 136:20	וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חַסְדּוֹ׃	– And Og king of Bashan, For his kindness *is* age-abiding,	
Ps 136:21	וְנָתַן אַרְצָם לְנַחֲלָה כִּי לְעוֹלָם חַסְדּוֹ׃	When he gave their land as an inheritance, For his kindness *is* age-abiding,	
Ps 136:22	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חַסְדּוֹ׃	*As* an inheritance to Israel his servant, For his kindness *is* age-abiding,	
Ps 136:23	שֶׁבִּשְׁפְלֵנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ׃	In that he remembered us in our low condition, For his kindness *is* age-abiding,	
Ps 136:24	וַיִּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ׃	And tore us away from our adversaries, For his kindness *is* age-abiding.	
Ps 136:25	נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃	He gives bread to all flesh, For his kindness *is* age-abiding.	bread: standing for *food* in general. See 1 Sam 28:22-24.
Ps 136:26	הוֹדוּ לְאֵל הַשָּׁמָיִם כִּי לְעוֹלָם חַסְדּוֹ׃	*Oh* give thanks to the GOD of the heavens, For his kindness *is* age-abiding.	
Ps 137:1	עַל נַהֲרוֹת	בָּבֶל שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ בְּזָכְרֵנוּ אֶת־צִיּוֹן׃	At the rivers of Babylon, There we sat, *And* we wept too, When we remembered Zion.	
Ps 137:2	עַל־עֲרָבִים בְּתוֹכָהּ תָּלִינוּ כִּנֹּרוֹתֵינוּ׃	On the willows in its midst, We hung our harps.	

Ps 137:3	כִּי שָׁם שְׁאֵלُונוּ שׁוֹבֵּינוּ דִּבְרֵי־שִׁיר וְתוֹלָלֵינוּ שִׂמְחָה שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן׃	For there our captors asked us for the words of a song, And those who had brought us to lamentation *Asked us for* rejoicing *and said*, “Sing to us *Verses* from a song of Zion.”	
Ps 137:4	אֵיךְ נָשִׁיר אֶת־שִׁיר־יְהוָה עַל אַדְמַת נֵכָר׃	How *can* we sing the LORD's song On foreign soil?	foreign soil ← *soil of foreignness*, a Hebraic genitive.
Ps 137:5	אִם־אֶשְׁכָּחֵךְ יְרוּשָׁלִָם תִּשְׁכַּח יְמִינִי׃	If I forget you, O Jerusalem, May my right *hand* forget *me*.	
Ps 137:6	תִּדְבַּק־לְשׁוֹנִי	לְחִכִּי אִם־לֹא אֶזְכְּרֵכִי אִם־לֹא אַעֲלֶה אֶת־יְרוּשָׁלִַם עַל רֹאשׁ שִׂמְחָתִי׃	May my tongue cleave to my palate If I do not remember you – If I do not exalt Jerusalem At the foremost of my joy.	remember you: in an Aramaic form.
Ps 137:7	זְכֹר יְהוָה	לִבְנֵי אֱדוֹם אֵת יוֹם יְרוּשָׁלִָם הָאֹמְרִים עָרּוּ	עָרּוּ עַד הַיְסוֹד בָּהּ׃	Remember, O LORD, the sons of Edom, On the day of Jerusalem – Those who said, “Strip *it*, Strip *it* to its foundation.”	
Ps 137:8	בַּת־בָּבֶל הַשְּׁדוּדָה אַשְׁרֵי שֶׁיְשַׁלֶּם־לָךְ אֶת־גְּמוּלֵךְ שֶׁגָּמַלְתְּ לָנוּ׃	“O daughter of Babylon, Which *will be* destroyed, Blessed *is he* who will requite you, With retribution on you For what you did to us.	This verse and the next are the “song” sung to the captors. did ← *retributed*.
Ps 137:9	אַשְׁרֵי	שֶׁיֹּאחֵז וְנִפֵּץ אֶת־עֹלָלַיִךְ אֶל־הַסָּלַע׃	Happy *is he* who seizes and dashes your children Against the rock.”	

Ps 138:1	לְדָוִד ׀ אוֹדְךָ בְכָל־לִבִּי נֶגֶד אֱלֹהִים אֲזַמְּרֶךָּ׃	*A Psalm* of David. I will give you thanks with all my heart; I will make psalm melody to you in the presence of God.	God: the usual meaning; or, as AV, *gods*, i.e. *idolatrous gods*; perhaps *judges*. So AV differs. Compare Ex 22:10, Ps 82:1, Ps 82:6. We do not see it as a difficulty that David should ↴
Ps 138:2	אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ ׀ וְאֹדֶה אֶת־שְׁמֶךָ עַל־חַסְדְּךָ וְעַל־אֲמִתֶּךָ כִּי־הִגְדַּלְתָּ עַל־כָּל־שִׁמְךָ אִמְרָתֶךָ׃	I will worship in your holy temple, And I will give thanks to your name, For your kindness and for your truth, For you have made your saying great For the sake of nothing but your name.	↳ address God in the presence of God, given the tendency of Hebrew to change grammatical person; see Lev 1:3, Num 15:9, Ruth 4:4, Song 1:2, Isa 33:1 etc. nothing but ← *all*. Compare Ps 39:5.
Ps 138:3	בְּיוֹם קָרָאתִי וַתַּעֲנֵנִי תַּרְהִבֵנִי בְנַפְשִׁי עֹז׃	I called by day, And you answered me; You emboldened me *with* strength in my mind.	mind ← *soul*.
Ps 138:4	יוֹדוּךָ יְהוָה כָּל־מַלְכֵי־אֶרֶץ כִּי שָׁמְעוּ אִמְרֵי־פִיךָ׃	Let all the kings of the earth give thanks to you, O Lord, When they hear the sayings you pronounce.	you pronounce ← *of your mouth*.
Ps 138:5	וְיָשִׁירוּ בִּדַרְכֵי יְהוָה כִּי גְדוֹל כְּבוֹד יְהוָה׃	And let them sing of the ways of the Lord, For great *is* the glory of the Lord.	
Ps 138:6	כִּי־רָם יְהוָה וְשָׁפָל יִרְאֶה וְגָבֹהַּ מִמֶּרְחָק יְיֵדָע׃	Although the Lord is high, He looks to *the interests of* the lowly, But he knows the haughty from a distance.	
Ps 138:7	אִם־אֵלֵךְ ׀ בְּקֶרֶב צָרָה תְּחַיֵּנִי עַל אַף אֹיְבַי תִּשְׁלַח יָדֶךָ וְתוֹשִׁיעֵנִי יְמִינֶךָ׃	If I go into deep adversity, You will preserve me alive Against the anger of my enemies; You will stretch out your hand, And your right *hand* will save me.	deep ← *the midst of*. AV differs in word grouping.

Ps 138:8	יְהוָה֮ יִגְמֹ֪ר בַּ֫עֲדִ֥י יְ֭הוָה חַסְדְּךָ֣ לְעוֹלָ֑ם מַעֲשֵׂ֖י יָדֶ֣יךָ אַל־תֶּרֶף׃	The LORD will conclude *matters* for me. O LORD, your kindness *is* age-abiding. Do not discontinue the works of your hands.	
Ps 139:1	לַמְנַצֵּ֥חַ לְדָוִ֗ד מִזְמ֫וֹר יְהוָ֤ה חֲקַרְתַּ֣נִי וַתֵּדָֽע׃	To the choirmaster.↑ A Psalm of David. O LORD, you have searched me, And you know.	To the choirmaster: see Ps 4:1.
Ps 139:2	אַתָּ֣ה יָ֭דַעְתָּ שִׁבְתִּ֣י וְקוּמִ֑י בַּ֝נְתָּ֗ה לְרֵעִ֥י מֵרָחֽוֹק׃	You know my sitting down And my rising up. You discern my mind from a distance.	
Ps 139:3	אָרְחִ֣י וְרִבְעִ֣י זֵרִ֑יתָ וְכָל־דְּרָכַ֥י הִסְכַּ֝נְתָּֽה׃	You discern my travelling and my resting, And you are acquainted *with* all my ways.	my travelling and my resting ← *my way and my lying down*.
Ps 139:4	כִּ֤י אֵ֣ין מִ֭לָּה בִּלְשׁוֹנִ֑י הֵ֥ן יְ֝הוָ֗ה יָדַ֥עְתָּ כֻּלָּֽהּ׃	For *there is* no word on my tongue *But* behold, O LORD, you know all of it.	
Ps 139:5	אָח֣וֹר וָ֭קֶדֶם צַרְתָּ֑נִי וַתָּ֖שֶׁת עָלַ֣י כַּפֶּכָֽה׃	You confine me behind and in front, And you put the palms of your hands on me.	
Ps 139:6	*פלאיה **פְּלִיאָ֣ה דַ֭עַת מִמֶּ֑נִּי נִשְׂגְּבָ֥ה לֹא־אוּ֝כַ֗ל לָֽהּ׃	*Such* knowledge *is* too wondrous for me – It is elevated – I cannot *master* it.	wondrous: the *ketiv* can be regarded as a variant form of the *qeré*.
Ps 139:7	אָ֭נָה אֵלֵ֣ךְ מֵרוּחֶ֑ךָ וְ֝אָנָ֗ה מִפָּנֶ֥יךָ אֶבְרָֽח׃	Where *can* I go from your spirit, And where *can* I flee from your presence?	
Ps 139:8	אִם־אֶסַּ֣ק שָׁ֭מַיִם שָׁ֑ם אַתָּ֖ה וְאַצִּ֣יעָה שְׁא֣וֹל הִנֶּֽךָּ׃	If I ascend *to* heaven, You *are* there; Or *if* I make my bed *in* the underworld, Behold, you *are there*.	underworld: or *grave*.
Ps 139:9	אֶשָּׂ֣א כַנְפֵי־שָׁ֭חַר אֶשְׁכְּנָ֣ה בְאַחֲרִ֣ית יָ֑ם׃	*Or if* I take up the wings of dawn, To dwell at the extremity of the sea,	

Ps 139:10	גַּם־שָׁם יָדְךָ תַנְחֵנִי וְתֹאחֲזֵנִי יְמִינֶךָ׃	There your hand leads me too, And your right *hand* takes hold of me.	
Ps 139:11	וָאֹמַר אַךְ־חֲשֵׁךְ יְשׁוּפֵנִי וְלַיְלָה אָוֹר בַּעֲדֵנִי׃	And *if* I say, “Surely darkness will envelop me”, Yet *even at* night light *will shine* around me.	
Ps 139:12	גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃	Even darkness *can*not be too darkening for you, And night *can* shine like day. As *is* darkness, so *is* light.	
Ps 139:13	כִּי־אַתָּה קָנִיתָ כִלְיֹתָי תְּסֻכֵּנִי בְּבֶטֶן אִמִּי׃	**For you have taken possession of my kidneys;** You wove me together in my mother's womb.	**Rev 2:23**. kidneys: i.e. *inward feelings*. Compare Prov 23:16, Jer 11:20.
Ps 139:14	אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי נִפְלָאִים מַעֲשֶׂיךָ וְנַפְשִׁי יֹדַעַת מְאֹד׃	I will give you thanks Because I have been awesomely wonderfully made. Your works *are* wondrous, As my being is very much aware.	being ← *soul*.
Ps 139:15	לֹא־נִכְחַד עָצְמִי מִמֶּךָּ אֲשֶׁר־עֻשֵּׂיתִי בַסֵּתֶר רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ׃	My frame is not hidden from you, Although I was made in secret – I was embroidered in the lowest parts of the earth.	
Ps 139:16	גָּלְמִי	רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ *ולא **וְלוֹ אֶחָד בָּהֶם׃	Your eyes have seen my embryo, And in your book all my days are written, *Which* were formed {K: When not one of them *had yet come to pass*} [Q: And one among them *is* his].	
Ps 139:17	וְלִי מַה־יָּקְרוּ רֵעֶיךָ אֵל מֶה עָצְמוּ רָאשֵׁיהֶם׃	How precious your thoughts are to me, *O* GOD; How powerful are the things they head up!	the things they head up ← *their heads / their sums*.

Ps 139:18	אֶסְפְּרֵם מֵחֹול יִרְבּוּן הֲקִיצֹתִי וְעוֹדִי עִמָּךְ׃	*If* I were to count them, They would be more numerous than *grains of* sand. *When* I awake, I *am* still with you.	
Ps 139:19	אִם־תִּקְטֹל אֱלֹוהַּ	רָשָׁע וְאַנְשֵׁי דָמִים סוּרוּ מֶנִּי׃	Surely, *O* GOD, you will kill the wicked *man*, And *say*, "You men of blood, depart from me",	
Ps 139:20	אֲשֶׁר יֹאמְרֻךָ לִמְזִמָּה נָשְׂאוּ לַשָּׁוְא עָרֶיךָ׃	Because they speak against you in deceit; Your enemies utter falsehood.	
Ps 139:21	הֲלֹוא־מְשַׂנְאֶיךָ יְהוָה	אֶשְׂנָא וּבְתַקּוֹמְמֶיךָ אֶתְקוֹטָט׃	Do I not hate, O LORD, Those who hate you? And do I *not* loathe Those who rise up against you?	There is the sense of this verse in **Matt 5:43**.
Ps 139:22	תַּכְלִית שִׂנְאָה שְׂנֵאתִים לְאֹויְבִים הָיוּ לִי׃	I have hated them with perfect hatred; They have become enemies of mine.	perfect hatred ← *perfection of hatred*. There is the sense of this verse in **Matt 5:43**.
Ps 139:23	חָקְרֵנִי אֵל וְדַע לִבָּבִי בְּחָנֵנִי וְדַע שַׂרְעַפָּי׃	Search me, *O* GOD, and know my heart; Examine me, and know my thoughts,	
Ps 139:24	וּרְאֵה אִם־דֶּרֶךְ־עֹצֶב בִּי וּנְחֵנִי בְּדֶרֶךְ עוֹלָם׃	And see whether *there is* any idolatrous way in me, And lead me along the age-abiding way.	
Ps 140:1a	לַמְנַצֵּחַ מִזְמֹור לְדָוִד׃	To the choirmaster.↑ A Psalm of David.	To the choirmaster: see Ps 4:1.
Ps 140:1b	חַלְּצֵנִי יְהוָה מֵאָדָם רָע מֵאִישׁ חֲמָסִים תִּנְצְרֵנִי׃	Deliver me, O LORD, from the evil man, *And* protect me from the man of violence	man ... man ← *Adam* ... *man*.
Ps 140:2	אֲשֶׁר חָשְׁבוּ רָעוֹת בְּלֵב כָּל־יֹום יָגֻורוּ מִלְחָמוֹת׃	– *Those* who have devised evil in *their* heart. Every day they convene *for* wars.	

Ps 140:3	שָׁנְנוּ לְשׁוֹנָם כְּמוֹ־נָחָשׁ חֲמַת עַכְשׁוּב תַּחַת שְׂפָתֵימוֹ סֶלָה׃	They have sharpened their tongue like a serpent; **Vipers' venom *is* under their lips.** Selah.	**Rom 3:13**.
Ps 140:4	שָׁמְרֵנִי יְהוָה	מִּידֵי רָשָׁע מֵאִישׁ חֲמָסִים תִּנְצְרֵנִי אֲשֶׁר חָשְׁבוּ לִדְחוֹת פְּעָמָי׃	Keep me, O LORD, from the hands of the wicked; Protect me from the man of violence, For they have planned to overturn my steps.	
Ps 140:5	טָמְנוּ־גֵאִים	פַּח לִי וַחֲבָלִים פָּרְשׂוּ רֶשֶׁת לְיַד־מַעְגָּל מֹקְשִׁים שָׁתוּ־לִי סֶלָה׃	The proud have hidden a trap for me, and cords, They have spread out a net to the side of the path; They have set snares for me. Selah.	
Ps 140:6	אָמַרְתִּי לַיהוָה אֵלִי אָתָּה הַאֲזִינָה יְהוָה קוֹל תַּחֲנוּנָי׃		I have said to the LORD, "You *are* my GOD." Listen, O LORD, To the utterance of my supplications.	utterance ← *voice*.
Ps 140:7	יְהוִה אֲדֹנָי עֹז יְשׁוּעָתִי סַכֹּתָה לְרֹאשִׁי בְּיוֹם נָשֶׁק׃		O LORD my Lord, the strength of my salvation, You protected my head on the day of battle.	
Ps 140:8	אַל־תִּתֵּן יְהוָה מַאֲוַיֵּי רָשָׁע זִמָּמוֹ אַל־תָּפֵק יָרוּמוּ סֶלָה׃		O LORD, do not grant the wicked *man his* desires; Do not further his scheming *By which such men* become exalted. Selah.	the wicked *man his* desires ← *the desires of the wicked (man)*.
Ps 140:9	רֹאשׁ מְסִבָּי עֲמַל שְׂפָתֵימוֹ *יכסומו יְכַסֵּמוֹ׃**		*As for* the head *men* of those who surround me, May the invective of their lips overwhelm them.	overwhelm: the *ketiv* is plural (discordant with *invective*), perhaps attracted in number (but not gender) to *lips*. invective ← *toil; iniquity*.

Ps 140:10	*יְמִיטוּ **עֲלֵיהֶם גֶּחָלִים בָּאֵשׁ יַפְּלֵם בְּמַהֲמֹרוֹת בַּל־יָקוּמוּ:	May burning coals tumble down on them, May he cause them to fall into the fire; May they not rise from the floods.	tumble down: the *ketiv* can be regarded as a variant form of the *qeré*. A *yod* / *vav* issue. from the floods ← *in the floods*.
Ps 140:11	אִישׁ לָשׁוֹן בַּל־יִכּוֹן בָּאָרֶץ אִישׁ־חָמָס רָעָה יְצוּדֶנּוּ לְמַדְחֵפוֹת:	Do not let a slanderer be established in the land, *Nor* an evil man of violence. May he hunt him to destruction.	slanderer ← *man of tongue*. AV differs in syntactical arrangement, and it is less like MT.
Ps 140:12	*יָדַעְתִּי **כִּי־יַעֲשֶׂה יְהוָה דִּין עָנִי מִשְׁפַּט אֶבְיוֹנִים:	{Q: I know} [K: You know] that the LORD will defend the interest of the poor *And* the justice of the needy.	The *ketiv* could be considered an Aramaism for *I know*.
Ps 140:13	אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת־פָּנֶיךָ:	Surely the righteous will give thanks to your name, *And* the upright will dwell in your presence.	
Ps 141:1	מִזְמוֹר לְדָוִד יְהוָה קְרָאתִיךָ חוּשָׁה לִי הַאֲזִינָה קוֹלִי בְּקָרְאִי־לָךְ:	A Psalm of David. O LORD, I have called out to you. Do hasten to me. Listen to my voice When I call out to you.	
Ps 141:2	תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ מַשְׂאַת כַּפַּי מִנְחַת־עָרֶב:	**Let my prayer be considered *as* incense in your presence,** *And* the lifting up of hands *As* the evening meal-offering.	**Rev 5:8, Rev 8:4**. considered ← *established*.
Ps 141:3	שִׁיתָה יְהוָה שָׁמְרָה לְפִי נְצֹרָה עַל־דַּל שְׂפָתָי:	O LORD, put a guard on my mouth; Watch over the door of my lips.	

Ps 141:4	אַל־תַּט־לִבִּי לְדָבָר | רָע לְהִתְעֹוללֵל עֲלִלֹות | בְּרֶשַׁע אֶת־אִישֵׁי פֹּעֲלֵי־אָוֶן וּבַל־אֶלְחַם בְּמַנְעַמֵּיהֶם׃	Do not incline my heart to *any* evil thing, To engage in wicked practices With men who commit iniquity. And may I not eat their delicacies.	
Ps 141:5	יְהֶלְמֵנִי־צַדִּיק | חֶסֶד וְיוֹכִיחֵנִי שֶׁמֶן רֹאשׁ אַל־יָנֵי רֹאשִׁי כִּי־עֹוד וּתְפִלָּתִי בְּרָעוֹתֵיהֶם׃	Let the righteous *man* beat me *with* kindness, And let him reprove me *with* oil for the head. And do not let him withhold *it from* my head, For my prayer *is* still against their wicked *deeds*.	for the head ... withhold *it from*: AV differs *(excellent ... break)*.
Ps 141:6	נִשְׁמְטוּ בִידֵי־סֶלַע שֹׁפְטֵיהֶם וְשָׁמְעוּ אֲמָרַי כִּי נָעֲמוּ׃	Their judges will be thrown down at the sides of a rock, But they will hear my sayings, For they are pleasant.	
Ps 141:7	כְּמֹו פֹלֵחַ וּבֹקֵעַ בָּאָרֶץ נִפְזְרוּ עַצְמֵינוּ לְפִי שְׁאוֹל׃	As *with one who* cleaves and splits *rocks* on earth, *So* our bones are scattered at the mouth of the grave.	We take the picture as one of rock fragments after quarrying, resembling an assortment of scattered bones.
Ps 141:8	כִּי אֵלֶיךָ | יְהוִה אֲדֹנָי עֵינָי בְּכָה חָסִיתִי אַל־תְּעַר נַפְשִׁי׃	For my eyes *look* towards you, O LORD my Lord. I have put my trust in you; Do not drain my energy.	energy ← *soul*.
Ps 141:9	שָׁמְרֵנִי מִידֵי פַח יָקְשׁוּ לִי וּמֹקְשֹׁות פֹּעֲלֵי אָוֶן׃	Keep me from the grip of the snare *Which* they have set for me, And *from* the traps of those *who* commit iniquity.	grip ← *hands*.
Ps 141:10	יִפְּלוּ בְמַכְמֹרָיו רְשָׁעִים יַחַד אָנֹכִי עַד־אֶעֱבֹור׃	May the wicked fall into their *own* nets Until I have completely passed by.	their *own* nets ← *his nets*, i.e. *each one's net*.

Ps 142:1a	מַשְׂכִּיל לְדָוִד בִּהְיוֹתוֹ בַּמְּעָרָה תְּפִלָּה:	An Instructive Psalm of David when he was in the cave. A Prayer.	Instructive Psalm: see Ps 32:1.
Ps 142:1b	קוֹלִי אֶל־יְהוָה אֶזְעָק קוֹלִי אֶל־יְהוָה אֶתְחַנָּן:	I cried out to the LORD *with* my voice; *With* my voice I made supplication to the LORD.	my voice ... my voice: otiose, but see Gen 12:5.
Ps 142:2	אֶשְׁפֹּךְ לְפָנָיו שִׂיחִי צָרָתִי לְפָנָיו אַגִּיד:	I poured out my grievance before him; I told *him* in his presence of my distress	
Ps 142:3	בְּהִתְעַטֵּף עָלַי | רוּחִי וְאַתָּה יָדַעְתָּ נְתִיבָתִי בְּאֹרַח־זוּ אַהֲלֵךְ טָמְנוּ פַּח לִי:	When my spirit fainted within me, *But* you knew my path, On the way *along* which I went *When* they had laid a snare for me.	
Ps 142:4	הַבֵּיט יָמִין | וּרְאֵה וְאֵין־לִי מַכִּיר אָבַד מָנוֹס מִמֶּנִּי אֵין דּוֹרֵשׁ לְנַפְשִׁי:	Look to the right and see That I *have* no-one who recognizes *me*. I have lost *the opportunity for* a refuge; *There is* no-one who cares for my life.	I have lost *the opportunity for* a refuge ← *A refuge has perished from me*. life ← *soul*.
Ps 142:5	זָעַקְתִּי אֵלֶיךָ יְהוָה אָמַרְתִּי אַתָּה מַחְסִי חֶלְקִי בְּאֶרֶץ הַחַיִּים:	I cried out to you, O LORD. I said, "You *are* my refuge – My portion in the land of the living."	
Ps 142:6	הַקְשִׁיבָה | אֶל־רִנָּתִי כִּי־דַלּוֹתִי מְאֹד הַצִּילֵנִי מֵרֹדְפַי כִּי אָמְצוּ מִמֶּנִּי:	Hearken to my cry, For I am very much reduced. Deliver me from those who pursue me, For they are stronger than I.	

Ps 142:7	הֹוצִיאָה מִמַּסְגֵּר | נַפְשִׁי לְהֹודֹות אֶת־שְׁמֶךָ בִּי יַכְתִּרוּ צַדִּיקִים כִּי תִגְמֹל עָלָי:	Do get me alive out of confinement So as to give thanks to your name. The righteous will surround me, For you have recompensed me.	get me alive out ← *bring my soul out*.
Ps 143:1	מִזְמֹור לְדָוִד יְהוָה | שְׁמַע תְּפִלָּתִי הַאֲזִינָה אֶל־תַּחֲנוּנַי בֶּאֱמֶנְתְּךָ עֲנֵנִי בְּצִדְקָתֶךָ:	A Psalm of David. O LORD, hear my prayer. Listen to my supplications; Answer me in your faithfulness *and* in your righteousness.	
Ps 143:2	וְאַל־תָּבֹוא בְמִשְׁפָּט אֶת־עַבְדֶּךָ כִּי לֹא־יִצְדַּק לְפָנֶיךָ כָּל־חָי:	And do not enter into judgment with your servant, For no living *person* will be justified in your presence.	no ← *not all*, Hebrew idiom for *none of*, completely negating *all*.
Ps 143:3	כִּי רָדַף אוֹיֵב | נַפְשִׁי דִּכָּא לָאָרֶץ חַיָּתִי הֹושִׁיבַנִי בְמַחֲשַׁכִּים כְּמֵתֵי עֹולָם:	For the enemy has pursued *me for* my life; He has pounded my liveliness into the ground. He has made me dwell in darkness, Like those long dead.	*me for* my life ← *my soul*. long dead ← *dead of the age*.
Ps 143:4	וַתִּתְעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתֹּומֵם לִבִּי:	And my spirit is fainting within me. Inside me, my heart is being devastated.	
Ps 143:5	זָכַרְתִּי יָמִים | מִקֶּדֶם הָגִיתִי בְכָל־פָּעֳלֶךָ בְּמַעֲשֵׂה יָדֶיךָ אֲשֹׂוחֵחַ:	I remember the days of old; I meditate on all your deeds. I am contemplating the work of your hands.	remember ... meditate ... am contemplating: an interesting sequence of "tenses": past ... past ... future. See Gen 2:6.
Ps 143:6	פֵּרַשְׂתִּי יָדַי אֵלֶיךָ נַפְשִׁי | כְּאֶרֶץ־עֵיפָה לְךָ סֶלָה:	I stretch out my hands to you; My being *looks* to you, Like an exhausted land. Selah.	hands ← *hand*. being ← *soul*.

Ps 143:7	מַהֵר עֲנֵנִי	יְהוָה כָּלְתָה רוּחִי אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי וְנִמְשַׁלְתִּי עִם־יֹרְדֵי בוֹר:	O LORD, answer me quickly; My spirit is spent. Do not hide your face from me, So that I am *not* like those *Who* go down *into* the pit.	So that ... *not*: purposive use of the *vav*, with negation carried over from the previous clause.
Ps 143:8	הַשְׁמִיעֵנִי בַבֹּקֶר	חַסְדֶּךָ כִּי־בְךָ בָטָחְתִּי הוֹדִיעֵנִי דֶּרֶךְ־זוּ אֵלֶךְ כִּי־אֵלֶיךָ נָשָׂאתִי נַפְשִׁי:	Proclaim your kindness to me in the morning, For I have trusted in you. Show me the way I should go, For I have lifted up my inner being to you.	Show me ← *Cause me to know*. inner being ← *soul*.
Ps 143:9	הַצִּילֵנִי מֵאֹיְבַי	יְהוָה אֵלֶיךָ כִסִּתִי:	Deliver me from my enemies, O LORD; I look for cover in you.	
Ps 143:10	לַמְּדֵנִי	לַעֲשׂוֹת רְצוֹנֶךָ כִּי־אַתָּה אֱלוֹהָי רוּחֲךָ טוֹבָה תַּנְחֵנִי בְּאֶרֶץ מִישׁוֹר:	Teach me to do your will, For you *are* my God. Your spirit *is* good; Lead me into an upright land.	Lead: future / imperfective for imperative. See Deut 2:28, Ps 80:18 and compare Ps 143:12. [CB] regards it as indicative *([Your spirit] will lead)*. an upright land ← *a land of uprightness*, a Hebraic genitive.
Ps 143:11	לְמַעַן־שִׁמְךָ יְהוָה תְּחַיֵּנִי	בְּצִדְקָתְךָ תוֹצִיא מִצָּרָה נַפְשִׁי:	For the sake of your name, O LORD, Preserve me alive. Bring my being out of adversity In your righteousness.	being ← *soul*.
Ps 143:12	וּבְחַסְדֶּךָ תַּצְמִית אֹיְבָי	וְהַאֲבַדְתָּ כָּל־צֹרְרֵי נַפְשִׁי כִּי אֲנִי עַבְדֶּךָ:	And cut off my enemies In your kindness, And destroy all those who are hostile to my being, For I *am* your servant.	destroy: perfect, perhaps conversive (but no stress on ultimate) for imperative. Compare Ps 143:10. being ← *soul*.
Ps 144:1	לְדָוִד	בָּרוּךְ יְהוָה צוּרִי הַמְלַמֵּד יָדַי לַקְרָב אֶצְבְּעוֹתַי לַמִּלְחָמָה:	*A Psalm* of David. Blessed *be* the LORD my rock, Who teaches my hands battle, *And* my fingers war	

Ps 144:2	חַסְדִּ֥י וּמְצוּדָתִ֑י מִשְׂגַּבִּ֥י וּמְפַלְטִ֥י לִ֝י מָגִנִּ֥י וּבֹ֗ו חָסִ֥יתִי הָרוֹדֵ֥ד עַמִּ֗י תַּחְתָּֽי׃	– My kindness, my fortress, my high stronghold, And my deliverer, my shield, In whom I trust, Who subdues my people under me.	
Ps 144:3	יְהוָ֗ה מָה־אָ֫דָ֥ם וַתֵּדָעֵ֑הוּ בֶּן־אֱ֝נ֗וֹשׁ וַתְּחַשְּׁבֵֽהוּ׃	O LORD, **what *is* man, That you should know him? – The son of man, That you should consider him?**	**Heb 2:6**. || Ps 8:4. man ... man ← *Adam ... (mortal) mankind*.
Ps 144:4	אָדָ֥ם לַ֝הֶ֗בֶל דָּמָ֥ה יָמָ֑יו כְּצֵ֖ל עֹ֣בֵֽר׃	Man resembles vapour; His days *are* like a shadow passing by.	
Ps 144:5	יְהוָ֗ה הַט־שָׁ֫מֶ֥יךָ וְתֵרָ֑ד גַּ֖ע בֶּֽהָרִ֣ים וְיֶעֱשָֽׁנוּ׃	O LORD, take leave of your heavens, And come down; Strike the mountains, And they will smoke.	take leave of: or *lower*.
Ps 144:6	בְּרֹ֣ק בָּ֭רָק וּתְפִיצֵ֑ם שְׁלַ֖ח חִצֶּ֣יךָ וּתְהֻמֵֽם׃	Flash lightning and scatter them; Send your arrows and rout them.	scatter ... rout: future / imperfective for imperative, or a purpose clause. See Deut 2:28, Ps 80:18.
Ps 144:7	שְׁלַ֣ח יָדֶ֣יךָ מִמָּר֑וֹם פְּצֵ֥נִי וְהַצִּילֵ֗נִי מִמַּ֥יִם רַבִּ֑ים מִיַּ֖ד בְּנֵ֣י נֵכָֽר׃	Send your hands from above; Snatch me away, And deliver me from great waters – From the hand of foreigners,	foreigners ← *sons of the foreigner*.
Ps 144:8	אֲשֶׁ֣ר פִּ֭יהֶם דִּבֶּר־שָׁ֑וְא וִֽימִינָ֖ם יְמִ֣ין שֶׁ֣קֶר׃	Whose mouths speak a lie, And whose right *hand is* a right *hand* of falsehood.	mouths ← *mouth*.
Ps 144:9	אֱלֹהִ֗ים שִׁ֣יר חָדָ֣שׁ אָשִׁ֣ירָה לָּ֑ךְ בְּנֵ֥בֶל עָ֝שֹׂ֗ור אֲזַמְּרָה־לָּֽךְ׃	*O* God, I will sing a new song to you; With the ten-stringed lute I will make psalm melody to you.	ten-stringed lute: AV differs, translating as two instruments, as in Ps 33:2.
Ps 144:10	הַנּוֹתֵ֣ן תְּשׁוּעָ֣ה לַמְּלָכִ֑ים הַפּוֹצֶ֥ה אֶת־דָּ֝וִ֗ד עַבְדֹּ֥ו מֵחֶ֥רֶב רָעָֽה׃	*It is* he who gives salvation to kings; *It is* he who snatches David his servant away from an evil sword.	

Ps 144:11	פְּצֵנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֵכָר אֲשֶׁר פִּיהֶם דִּבֶּר־שָׁוְא וִימִינָם יְמִין שֶׁקֶר:	Snatch me away and deliver me from the hand of foreigners, Whose mouths speak a lie, And whose right *hand is* a right *hand* of falsehood.	Whose: punctuated non-restrictively. In David's eyes, the foreigners were all untrustworthy. mouths ← *mouth*.
Ps 144:12	אֲשֶׁר בָּנֵינוּ ׀ כִּנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם בְּנוֹתֵינוּ כְּזָוִיֹּת מְחֻטָּבוֹת תַּבְנִית הֵיכָל:	*It is he through* whom our sons *may be* like plants raised in their youth, *And* our daughters like corner*stones* Hewn *in* a form *fit* for a palace,	form *fit* for ← *form of*. Wider use of the construct state.
Ps 144:13	מְזָוֵינוּ מְלֵאִים מְפִיקִים מִזַּן אֶל־זַן צֹאנֵנוּ מַאֲלִיפוֹת מְרֻבָּבוֹת בְּחוּצוֹתֵינוּ:	*And through whom* our granaries *may be* full, Supplying all kinds of *needs*, *And through whom* our flocks may bear thousands, *And* tens of thousands in our open places,	kinds of *needs*: or *kinds of (grain)*.
Ps 144:14	אַלּוּפֵינוּ מְסֻבָּלִים אֵין־פֶּרֶץ וְאֵין יוֹצֵאת וְאֵין צְוָחָה בִּרְחֹבֹתֵינוּ:	*And through whom* our cattle *may be* with young, *And that there may be* no invasion or deportation *Or* cry *of sorrow* in our open places.	with young ← *laden*.
Ps 144:15	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו:	Happy *is* the people who *have* such *a situation*; Happy *is* the people whose God *is* the LORD.	
Ps 145:1	תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:	*A Psalm of* Praise of David. I will exalt you, my God the king, And I will bless your name Age-abidingly and perpetually.	

Ps 145:2	בְּכָל־יוֹם אֲבָרְכֶכָּה וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃	I will bless you every day, And I will praise your name Age-abidingly and perpetually.	
Ps 145:3	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃	Great *is* the LORD, And very much worthy of praise. And of his greatness *there is* no searching out.	worthy of praise: gerundival use of the *pual* participle.
Ps 145:4	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃	*One* generation will praise your works to *the next* generation, And they will relate your mighty deeds.	
Ps 145:5	הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה׃	I will speak of the splendour of your majestic glory And the details of your wonders.	your majestic glory ← *the glory of your majesty*, a Hebraic genitive. details ← *things / words*.
Ps 145:6	וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדוּלָּתְךָ **אֲסַפְּרֶנָּה*׃	And they shall speak of the power of your awesome *deeds*, Whilst I will recount your {K: great *acts*} [Q: greatness].	I will recount ← *I will recount it*, the suffix *it* explaining the *qeré*, but the singular suffix could be generalizing; compare Ezek 48:15.
Ps 145:7	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃	They will utter remembrance of your great goodness, And they will sing out *of* your righteousness.	
Ps 145:8	חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃	The LORD *is* gracious and merciful, Forbearing and of great kindness.	Forbearing ← *Long of anger*.
Ps 145:9	טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃	The LORD *is* good to all, And his mercies *are* with all his works.	
Ps 145:10	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃	All your works give cause for praising you, O LORD, And those under your grace will bless you.	give cause for praising: we avoid the notion of inanimate objects praising (but we allow it in Ps 148:3).

Ps 145:11	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃	They will speak of the glory of your kingdom And talk of your might,	
Ps 145:12	לְהוֹדִיעַ	לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃	To make his mighty deeds known to the sons of Adam, And the illustrious glory of his kingdom.	The change of grammatical person is not unusual in Hebrew, especially in the Psalms. illustrious glory ← *glory of the splendour*.
Ps 145:13	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר׃	Your kingdom *is* a kingdom of all ages, And your rule *is* over each and every generation.	each and every generation ← *every generation and generation*.
Ps 145:14	סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃	The LORD supports all who fall, And he straightens up all who *are* bent double.	
Ps 145:15	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃	The eyes of all look to you, And you give them their food in due time.	in *due* time ← *in its time*.
Ps 145:16	פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃	*You* open your hand And satisfy the appetite of every living *being*.	appetite ← *delight, satisfaction; will*.
Ps 145:17	צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃	**The LORD *is* righteous in all his ways** And benevolent in all his works.	**Rev 15:3**, adapted.
Ps 145:18	קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃	The LORD *is* near to all those calling on him – To all who call on him in truth.	
Ps 145:19	רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃	He will bring about the desire of those who fear him, And he will hear their crying out, And he will save them.	
Ps 145:20	שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃	The LORD keeps all those who love him, But he will destroy all the wicked.	

Ps 145:21	תְּהִלַּ֣ת יְהוָ֣ה יְדַבֶּ֣ר־פִּ֑י וִיבָרֵ֥ךְ כָּל־בָּ֝שָׂ֗ר שֵׁ֣ם קָדְשׁ֣וֹ לְעוֹלָ֣ם וָעֶֽד׃	My mouth will speak the LORD's praise, And all flesh will bless his holy name Age-abidingly and perpetually.	
Ps 146:1	הַלְלוּ־יָ֑הּ הַ֝לְלִ֗י נַפְשִׁ֥י אֶת־יְהוָֽה׃	Praise the LORD. O my being, praise the LORD.	being ← *soul*.
Ps 146:2	אֲהַלְלָ֣ה יְ֭הוָה בְּחַיָּ֑י אֲזַמְּרָ֥ה לֵ֝אלֹהַ֗י בְּעוֹדִֽי׃	I will praise the LORD in my life; I will make psalm melody to my God As long as I *exist*.	
Ps 146:3	אַל־תִּבְטְח֣וּ בִנְדִיבִ֑ים בְּבֶן־אָדָ֥ם ׀ שֶׁ֝אֵ֗ין לוֹ תְּשׁוּעָֽה׃	Do not trust in nobles, *Nor* in a son of man, Who *does* not *have* salvation.	
Ps 146:4	תֵּצֵ֣א רוּח֣וֹ יָ֭שָׁב לְאַדְמָתּ֑וֹ בַּ֥יּוֹם הַ֝הֽוּא אָבְד֗וּ עֶשְׁתֹּנֹתָֽיו׃	His spirit goes out; He returns to the ground. On that day, his purposes cease to exist.	the ground ← *his ground*.
Ps 146:5	אַשְׁרֵ֤י שֶׁ֣אֵל יַעֲקֹ֑ב בְּ֝עֶזְר֗וֹ שִׂבְר֥וֹ עַל־יְהוָ֥ה אֱלֹהָֽיו׃	Happy *is he* whose help *is* the GOD of Jacob, Whose expectation *is* in the LORD his God,	whose help ← *in whose help*.
Ps 146:6	עֹשֶׂ֤ה ׀ שָׁ֘מַ֤יִם וָאָ֗רֶץ אֶת־הַ֭יָּם וְאֶת־כָּל־אֲשֶׁר־בָּ֑ם הַ֝שֹּׁמֵ֗ר אֱמֶ֥ת לְעוֹלָֽם׃	The maker of heaven and earth, *And* the sea, and everything in them, Who keeps truth age-abidingly,	
Ps 146:7	עֹשֶׂ֤ה מִשְׁפָּט֙ ׀ לָ֣עֲשׁוּקִ֔ים נֹתֵ֥ן לֶ֝חֶם לָרְעֵבִ֗ים יְהוָ֥ה מַתִּ֥יר אֲסוּרִֽים׃	*Who* executes judgment for those who are oppressed, *Who* gives bread to the hungry – The LORD *who* releases captives,	

Ps 146:8	יְהוָה ׀ פֹּקֵחַ עִוְרִים יְהוָה זֹקֵף כְּפוּפִים יְהוָה אֹהֵב צַדִּיקִים׃	The LORD *who* opens *the eyes of* the blind, The LORD *who* straightens up those bent double, The LORD *who* loves the righteous.	
Ps 146:9	יְהוָה ׀ שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת׃	The LORD keeps foreigners *safe*; He supports the orphan and the widow, But he overturns the way of the wicked.	overturns ← *twists, makes crooked*. Compare Lam 3:9.
Ps 146:10	יִמְלֹךְ יְהוָה ׀ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ׃	**The LORD will reign age-abidingly;** Your God, O Zion, *is* from generation to generation. Praise the LORD.	**Rev 11:15**. from generation to generation ← *for generation and generation*.
Ps 147:1	הַלְלוּ יָהּ ׀ כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ כִּי־נָעִים נָאוָה תְהִלָּה׃	Praise the LORD, For *it is* good to make psalm melody *to* our God, For *it is* pleasant, *And* praise is becoming.	
Ps 147:2	בּוֹנֵה יְרוּשָׁלַ͏ִם יְהוָה נִדְחֵי יִשְׂרָאֵל יְכַנֵּס׃	The LORD *is* the builder of Jerusalem; He will gather those driven out of Israel.	
Ps 147:3	הָרֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם׃	*He is* the healer of the brokenhearted, *And* he binds up their sorrows.	
Ps 147:4	מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא׃	He counts the number of the stars; He calls all of them *by their* names.	
Ps 147:5	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃	Great *is* our LORD, And very powerful; His understanding *is* limitless.	limitless ← *innumerable*.
Ps 147:6	מְעוֹדֵד עֲנָוִים יְהוָה מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ׃	The LORD supports the meek; *He* brings the wicked down to the ground.	supports: in a Hebrew "VOS" (verb-object-subject) sentence.

Ps 147:7	עֱנ֣וּ לַ֭יהוָה בְּתוֹדָ֑ה זַמְּר֖וּ לֵאלֹהֵ֣ינוּ בְכִנּֽוֹר׃	Sing with thanks to the LORD; Make psalm melody with the harp to our God,	Sing: the most common meaning by far is *answer*, but also *sing* in answer to a musical cue.
Ps 147:8	הַֽמְכַסֶּ֣ה שָׁ֭מַיִם | בְּעָבִ֑ים הַֽמֵּכִ֥ין לָ֝אָ֗רֶץ מָטָ֑ר הַֽמַּצְמִ֖יחַ הָרִ֣ים חָצִֽיר׃	Who covers the heavens with thick clouds, Who prepares rain for the earth, Who makes vegetation sprout up *on* mountains,	
Ps 147:9	נוֹתֵ֣ן לִ֭בְהֵמָה לַחְמָ֑הּ לִבְנֵ֖י עֹרֵ֣ב אֲשֶׁר־יִקְרָֽאוּ׃	*Who* gives animals their food, *And* to the young ravens Which cry out *for it*.	food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. young ravens ← *sons of ravens*.
Ps 147:10	לֹ֤א בִגְבוּרַת־הַ֭סּוּס יֶחְפָּ֑ץ לֹא־בְשׁוֹקֵ֖י הָאִ֣ישׁ יִרְצֶֽה׃	He does not delight in the strength of the horse; He does not take pleasure in the legs of man.	
Ps 147:11	רוֹצֶ֣ה יְ֭הוָה אֶת־יְרֵאָ֑יו אֶת־הַֽמְיַחֲלִ֥ים לְחַסְדּֽוֹ׃	The LORD takes pleasure in those who fear him – In those who await his kindness.	
Ps 147:12	שַׁבְּחִ֣י יְרוּשָׁלַ֭͏ִם אֶת־יְהוָ֑ה הַֽלְלִ֖י אֱלֹהַ֣יִךְ צִיּֽוֹן׃	O Jerusalem, praise the LORD; Praise your God, O Zion.	
Ps 147:13	כִּֽי־חִזַּ֣ק בְּרִיחֵ֣י שְׁעָרָ֑יִךְ בֵּרַ֖ךְ בָּנַ֣יִךְ בְּקִרְבֵּֽךְ׃	For he has strengthened the bolts of your gates; He has blessed your sons inside you.	
Ps 147:14	הַשָּׂ֣ם־גְּבוּלֵ֭ךְ שָׁלֹ֑ום חֵ֥לֶב חִטִּ֝֗ים יַשְׂבִּיעֵֽךְ׃	He makes your border peace *And* satiates you with the finest wheat.	He makes ← *Who makes*, but we start a fresh sentence. finest ← *fat of*.
Ps 147:15	הַשֹּׁלֵ֣חַ אִמְרָתֹ֣ו אָ֑רֶץ עַד־מְהֵרָ֖ה יָרֻ֣וץ דְּבָרֹֽו׃	He sends communication *to* the earth; His word runs with speed.	He sends ← *Who sends*. communication: or *saying*. with speed ← *up to speed*.

Ps 147:16	הַנֹּתֵן שֶׁלֶג כַּצָּמֶר כְּפוֹר כָּאֵפֶר יְפַזֵּר:	He gives snow like wool; He scatters hoarfrost like ashes.	He gives ← *Who gives*.
Ps 147:17	מַשְׁלִיךְ קַרְחוֹ כְפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד:	He deposits his ice in pieces; Who *can* stand in the presence of his cold?	in pieces ← *as pieces*.
Ps 147:18	יִשְׁלַח דְּבָרוֹ וְיַמְסֵם יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם:	He sends his word and melts them; He makes his wind blow, *And* the waters flow.	
Ps 147:19	מַגִּיד *דברו **דְּבָרָיו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:	He proclaimed his {K: word} [Q: words] to Jacob – His statutes and his judicial pronouncements to Israel.	
Ps 147:20	לֹא עָשָׂה כֵן	לְכָל־גּוֹי וּמִשְׁפָּטִים בַּל־יְדָעוּם הַלְלוּ־יָהּ:	He did not act like this to every nation, And *as for his* judicial pronouncements, They do not know them. Praise the LORD.	
Ps 148:1	הַלְלוּ יָהּ	הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים:	Praise the LORD, Praise the LORD from heaven; Praise him in the heights.	
Ps 148:2	הַלְלוּהוּ כָּל־מַלְאָכָיו הַלְלוּהוּ כָּל־*צבאו צְבָאָיו:**	Praise him, all *you* angels of his; Praise him, all *you* of {K: his host} [Q: hosts].	
Ps 148:3	הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר:	Praise him, sun and moon; Praise him, all *you* stars of light.	
Ps 148:4	הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם וְהַמַּיִם אֲשֶׁר	מֵעַל הַשָּׁמָיִם:	Praise him, *you* heavens of heavens, And *you* waters above the heavens.	

Ps 148:5	יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי הוּא צִוָּה וְנִבְרָאוּ׃	Let them praise the name of the LORD, For he commanded *it*, And they were created.	
Ps 148:6	וַיְעַמִּידֵם לָעַד לְעוֹלָם חָק־נָתַן וְלֹא יַעֲבוֹר׃	And he set them up perpetually for the age; He gave a statute, And it will not pass away.	
Ps 148:7	הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תַּנִּינִים וְכָל־תְּהֹמוֹת׃	Praise the LORD from the earth, *You* sea-monsters and all depths,	
Ps 148:8	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ׃	Fire and hail, Snow and vapour, Stormwind carrying out his word,	
Ps 148:9	הֶהָרִים וְכָל־גְּבָעוֹת עֵץ פְּרִי וְכָל־אֲרָזִים׃	*You* mountains and all *you* hills, *You* fruit-*bearing* trees and all cedars,	trees ← *tree*. Collective usage.
Ps 148:10	הַחַיָּה וְכָל־בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף׃	*You* animals and all cattle, *You* reptiles and winged birds,	animals ... reptiles ... birds ← *animal ... reptile ... bird*. Collective usage.
Ps 148:11	מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ׃	*You* kings of the earth and all peoples, *You* princes and all the earth's judges,	
Ps 148:12	בַּחוּרִים וְגַם־בְּתוּלוֹת זְקֵנִים עִם־נְעָרִים׃	*You* young men, and virgins too, *You* old *men*, together with youths.	
Ps 148:13	יְהַלְלוּ | אֶת־שֵׁם יְהוָה כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃	Let them praise the name of the LORD, For exalted *is* his name alone; His majesty *is* above earth and heavens.	Let them: the change of grammatical person (second to third) is not uncommon in Hebrew.
Ps 148:14	וַיָּרֶם קֶרֶן | לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ הַלְלוּ־יָהּ׃	And he has raised a horn to his people; A *matter of* praise to all those under his grace – To the sons of Israel, A people he *is* near. Praise the LORD.	he *is* near ← *of his being-near*.

Ps 149:1	הַלְלוּ יָהּ ׀ שִׁ֤ירוּ לַיהוָ֨ה שִׁ֥יר חָדָ֗שׁ תְּהִלָּתוֹ֮ בִּקְהַ֪ל חֲסִידִֽים׃	Praise the LORD, Sing a new song to the LORD, *And* his praise In the convocation of those under *his* grace.	
Ps 149:2	יִשְׂמַ֣ח יִשְׂרָאֵ֣ל בְּעֹשָׂ֑יו בְּנֵי־צִיּ֥וֹן יָ֝גִ֗ילוּ בְּמַלְכָּֽם׃	Let Israel rejoice in their maker; Let the sons of Zion rejoice in their king.	their maker ← *his makers*. Collective use of *his* and a plural of majesty *(makers)*.
Ps 149:3	יְהַֽלְל֣וּ שְׁמ֣וֹ בְמָח֑וֹל בְּתֹ֥ף וְ֝כִנּ֗וֹר יְזַמְּרוּ־לֽוֹ׃	Let them praise his name with dancing; Let them make psalm melody to him with the drum and the harp.	
Ps 149:4	כִּֽי־רוֹצֶ֣ה יְהוָ֣ה בְּעַמּ֑וֹ יְפָאֵ֖ר עֲנָוִ֣ים בִּישׁוּעָֽה׃	For the LORD delights in his people; He will adorn the meek with salvation.	
Ps 149:5	יַעְלְז֣וּ חֲסִידִ֣ים בְּכָב֑וֹד יְ֝רַנְּנ֗וּ עַל־מִשְׁכְּבוֹתָֽם׃	Let those under *his* grace exult in glory; Let them shout out on their couches.	
Ps 149:6	רוֹמְמ֣וֹת אֵ֣ל בִּגְרוֹנָ֑ם וְחֶ֖רֶב פִּיפִיּ֣וֹת בְּיָדָֽם׃	Let *there be* extollings of GOD in their larynx, And a two-edged sword in their hand,	
Ps 149:7	לַעֲשׂ֣וֹת נְקָמָ֣ה בַגּוֹיִ֑ם תּ֝וֹכֵח֗וֹת בַּל־אֻמִּֽים׃	To carry out vengeance on the nations, *And* punishment of the *various* peoples,	punishment: or *reproof*.
Ps 149:8	לֶאְסֹ֣ר מַלְכֵיהֶ֣ם בְּזִקִּ֑ים וְ֝נִכְבְּדֵיהֶ֗ם בְּכַבְלֵ֥י בַרְזֶֽל׃	To bind their kings in chains, And their honourable men in iron fetters	
Ps 149:9	לַעֲשׂ֣וֹת בָּהֶ֣ם ׀ מִשְׁפָּ֣ט כָּת֣וּב הָדָ֣ר הִ֭וא לְכָל־חֲסִידָ֣יו הַֽלְלוּ־יָֽהּ׃	– To execute on them the judgment written. This *is* splendour *redounding* on all those under his grace. Praise the LORD.	
Ps 150:1	הַלְלוּ יָהּ ׀ הַֽלְלוּ־אֵ֥ל בְּקָדְשׁ֑וֹ הַ֝לְלוּ֗הוּ בִּרְקִ֥יעַ עֻזּֽוֹ׃	Praise the LORD, Praise GOD in his sanctuary; Praise him in his strong expanse.	his strong expanse ← *the expanse of his strength*, a Hebraic genitive.

Ps 150:2	הַֽלְלֻ֥והוּ בִגְבוּרֹתָ֑יו הַֽלְלֻ֥והוּ כְּרֹ֖ב גֻּדְלֽוֹ׃	Praise him for his mighty deeds; Praise him according to the magnitude of his greatness.	
Ps 150:3	הַֽלְלֻ֥והוּ בְּתֵ֖קַע שׁוֹפָ֑ר הַֽלְלֻ֥והוּ בְּנֵ֖בֶל וְכִנּֽוֹר׃	Praise him with the blast of a ramshorn; Praise him with the lute and harp.	
Ps 150:4	הַֽלְלֻ֥והוּ בְתֹ֖ף וּמָח֑וֹל הַֽלְלֻ֥והוּ בְמִנִּ֖ים וְעוּגָֽב׃	Praise him with the drum and dancing; Praise him with stringed instruments and the flute.	stringed instruments ← *strings*, but not one of the usual word for *cords* (מֵיתָר, חֶבֶל).
Ps 150:5	הַֽלְלֻ֥והוּ בְצִלְצְלֵי־שָׁ֑מַע הַֽלְלֻ֥והוּ בְּצִלְצְלֵ֖י תְרוּעָֽה׃	Praise him with resounding cymbals; Praise him with cymbals that ring out.	resounding cymbals ... cymbals that ring out ← *symbols of report ... cymbals of sounding out*, Hebraic genitives.
Ps 150:6	כֹּ֤ל הַנְּשָׁמָ֨ה תְּהַלֵּ֥ל יָ֗הּ הַֽלְלוּ־יָֽהּ׃	Let everything *that has* breath praise the LORD. Praise the LORD.	
Prov 1:1	מִשְׁלֵ֣י שְׁלֹמֹ֣ה בֶן־דָּוִ֣ד מֶֽלֶךְ יִשְׂרָאֵֽל׃	The proverbs of Solomon the son of David, the king of Israel,	
Prov 1:2	לָדַ֣עַת חָכְמָ֣ה וּמוּסָ֑ר לְהָבִ֥ין אִמְרֵי־בִינָֽה׃	For discerning wisdom and instruction, For understanding perspicacious sayings,	perspicacious sayings ← *sayings of perspicacity / understanding*, a Hebraic genitive.
Prov 1:3	לָקַ֣חַת מוּסַ֣ר הַשְׂכֵּ֑ל צֶ֥דֶק וּמִשְׁפָּ֖ט וּמֵישָׁרִֽים׃	For acquiring instruction in prudence, Righteousness, and judgment and uprightness,	
Prov 1:4	לָתֵ֣ת לִפְתָאיִ֣ם עָרְמָ֑ה לְנַ֥עַר דַּ֖עַת וּמְזִמָּֽה׃	To give shrewdness to the gullible, *And* knowledge and thoughtfulness to the young man.	
Prov 1:5	יִשְׁמַ֣ע חָ֭כָם וְיוֹסֶ֣ף לֶ֑קַח וְנָב֥וֹן תַּחְבֻּל֖וֹת יִקְנֶֽה׃	The wise *man* will hear, And he will add to *his* learning, And the astute will acquire guidance,	

Prov 1:6	לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃	In understanding a proverb or an enigma – The words of the wise and their riddles.	In understanding: gerundial use of the infinitive. riddles: or *parables*.
Prov 1:7	יִרְאַת יְהוָה רֵאשִׁית דָּעַת חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ׃ פ	Fear of the LORD is the beginning of knowledge, *But* fools despise wisdom and instruction.	
Prov 1:8	שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃	My son, hear the correction of your father, And do not forsake the instruction of your mother,	correction: or *instruction*. instruction: or *law*.
Prov 1:9	כִּי	לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ׃	For they *are* a garland of grace for your head And a necklace around your neck.	around your neck ← *for your neck*.
Prov 1:10	בְּנִי אִם־יְפַתּוּךָ חַטָּאִים אַל־תֹּאבֶא׃	My son, if sinners entice you, Do not comply.	
Prov 1:11	אִם־יֹאמְרוּ לְכָה אִתָּנוּ נֶאֶרְבָה לְדָם נִצְפְּנָה לְנָקִי חִנָּם׃	If they say, “Come with us, Let's ambush for blood; Let's without *moral* concern lie hidden for the innocent.	without *moral* concern ← *for nothing, gratuitously*.
Prov 1:12	נְבַלְעֵם כִּשְׁאוֹל חַיִּים וּתְמִימִים כְּיוֹרְדֵי בוֹר׃	Let's swallow them up Like a grave for the living, And whole, Like those *who* go down *into* the pit.	for the living ← *of the living*. Wider use of the construct state.
Prov 1:13	כָּל־הוֹן יָקָר נִמְצָא נְמַלֵּא בָתֵּינוּ שָׁלָל׃	We will find all *sorts of* valuable goods – We will fill our houses *with* booty.	goods ← *commodity; wealth*.
Prov 1:14	גּוֹרָלְךָ תַּפִּיל בְּתוֹכֵנוּ כִּיס אֶחָד יִהְיֶה לְכֻלָּנוּ׃	Cast your lot in *with* us; We will all have one purse”,	
Prov 1:15	בְּנִי אַל־תֵּלֶךְ בְּדֶרֶךְ אִתָּם מְנַע רַגְלְךָ מִנְּתִיבָתָם׃	*Then*, my son, do not go *that* way with them. Keep your foot from their path,	

Prov 1:16	כִּי רַגְלֵיהֶם לָרַע יָרוּצוּ וְיִמַהֲרוּ לִשְׁפֹךְ־דָּם׃	For their feet are running towards wrongdoing, And they are hastening to shed blood,	
Prov 1:17	כִּי־חִנָּם מְזֹרָה הָרֶשֶׁת בְּעֵינֵי כָל־בַּעַל כָּנָף׃	For the net is spread without suspicion In the eyes of all fowl,	without suspicion ← *without (moral) concern* from the perpetrator's perspective, but *without suspicion* from the victim's perspective here. fowl ← *owner of a wing*.
Prov 1:18	וְהֵם לְדָמָם יֶאֱרֹבוּ יִצְפְּנוּ לְנַפְשֹׁתָם׃	But they lie in wait for their *own* blood – They hide *so as to take* their *own* lives.	The next verse explains this verse. lives ← *souls*.
Prov 1:19	כֵּן אָרְחוֹת כָּל־בֹּצֵעַ בָּצַע אֶת־נֶפֶשׁ בְּעָלָיו יִקָּח׃ פ	Such *are* the paths of everyone *who* engages in robbery – It costs him his *own* life.	engages in robbery ← *plunders plunder*. It costs him his *own* life ← *It takes the soul of its owners*.
Prov 1:20	חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃	Wisdom cries out in the open; In the streets it raises its voice.	raises ← *gives*.
Prov 1:21	בְּרֹאשׁ הֹמִיּוֹת תִּקְרָא בִּפְתְחֵי שְׁעָרִים בָּעִיר אֲמָרֶיהָ תֹאמֵר׃	It calls out at the centre of public life; At the city's gate entrance, it delivers its discourse *And says*,	centre ← *head*. public life ← *bustling*. delivers ← *says*.
Prov 1:22	עַד־מָתַי ׀ פְּתָיִם תֶּאֱהָבוּ פֶּתִי וְלֵצִים לָצוֹן חָמְדוּ לָהֶם וּכְסִילִים יִשְׂנְאוּ־דָעַת׃	“How long, you gullible people, will you love gullibility? And the mockers have made mockery their delight, While fools detest knowledge.	While: wider use of the *vav*.
Prov 1:23	תָּשׁוּבוּ לְתוֹכַחְתִּי הִנֵּה אַבִּיעָה לָכֶם רוּחִי אוֹדִיעָה דְבָרַי אֶתְכֶם׃	Return to my reproof. Look, let me pour out my spirit on you; Let me make my arguments known to you,	on you ← *to you*. arguments ← *words*.

Prov 1:24	יַעַן קָרָאתִי וַתְּמָאֲנוּ נָטִיתִי יָדִי וְאֵין מַקְשִׁיב:	Because I have called *out*, But you have refused. I have extended my hand, But no-one has paid attention,	
Prov 1:25	וַתִּפְרְעוּ כָל־עֲצָתִי וְתוֹכַחְתִּי לֹא אֲבִיתֶם:	And you have neglected all my advice, And you have declined my reproof.	declined ← *not wanted*.
Prov 1:26	גַּם־אֲנִי בְּאֵידְכֶם אֶשְׂחָק אֶלְעַג בְּבֹא פַחְדְּכֶם:	I for my part will laugh at your downfall; I will mock When fear due to you arrives.	for my part ← *also*, but with wider scope. fear due to you ← *your fear*, a subjective genitive (when you fear).
Prov 1:27	בְּבֹא *כשאוה כְשׁוֹאָה	פַּחְדְּכֶם**	וְאֵידְכֶם כְּסוּפָה יֵאֶתֶה בְּבֹא עֲלֵיכֶם צָרָה וְצוּקָה:	When fear on you arrives like {K: a tempest} [Q: destruction], And your downfall comes like a whirlwind – When distress and trouble come over you –	fear on you ← *your fear*, a subjective genitive (when you fear).
Prov 1:28	אָז יִקְרָאֻנְנִי וְלֹא אֶעֱנֶה יְשַׁחֲרֻנְנִי וְלֹא יִמְצָאֻנְנִי:	Then they will call *on* me, But I will not answer; They will seek me diligently, But they will not find me,	they: a change of grammatical person is not uncommon in Hebrew. diligently ← *early*, but metaphorically for *diligently*.
Prov 1:29	תַּחַת כִּי־שָׂנְאוּ דָעַת וְיִרְאַת יְהוָה לֹא בָחָרוּ:	Because they detested knowledge, And they did not choose fear of the LORD.	
Prov 1:30	לֹא־אָבוּ לַעֲצָתִי נָאֲצוּ כָּל־תּוֹכַחְתִּי:	They did not want my advice; They despised all my reproof.	
Prov 1:31	וְיֹאכְלוּ מִפְּרִי דַרְכָּם וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ:	So they will eat the fruit of their way And be satiated with their *own* counsels,	So: consecutive (result) use of the *vav*. the fruit ← *from the fruit*.

Prov 1:32	כִּי מְשׁוּבַת פְּתָיִם תַּהַרְגֵם וְשַׁלְוַת כְּסִילִים תְּאַבְּדֵם׃	For the apostasy of the gullible will kill them, And the disregard of fools will destroy them.	
Prov 1:33	וְשֹׁמֵעַ לִי יִשְׁכָּן־בֶּטַח וְשַׁאֲנַן מִפַּחַד רָעָה׃ פ	But he *who* hears me will dwell *in* security And will be sheltered from fear of harm.”	sheltered ← *at ease*.
Prov 2:1	בְּנִי אִם־תִּקַּח אֲמָרָי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃	My son, if you accept my sayings, And treasure up my commandments with you,	if: the apodosis is in verse 5.
Prov 2:2	לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ תַּטֵּה לִבְּךָ לַתְּבוּנָה׃	By your ear paying heed to wisdom, *And if* you incline your heart to understanding	your ear: we take this as the subject of the verb. AV differs, but the resultant sense is similar.
Prov 2:3	כִּי אִם לַבִּינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלֶךָ׃	– Indeed, if you call out for discernment, *And if* you devote your voice to *asking for* understanding,	
Prov 2:4	אִם־תְּבַקְשֶׁנָּה כַּכֶּסֶף וְכַמַּטְמוֹנִים תַּחְפְּשֶׂנָּה׃	If you seek it like silver, And search for it like hidden treasure,	
Prov 2:5	אָז תָּבִין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא׃	Then you will understand the fear of the LORD And find knowledge of God.	
Prov 2:6	כִּי־יְהוָה יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה׃	For the LORD will give wisdom; Knowledge and understanding *come* from his mouth.	
Prov 2:7	*וצפן **יִצְפֹּן לַיְשָׁרִים תּוּשִׁיָּה מָגֵן לְהֹלְכֵי תֹם׃	{K: And} [Q: *And*] he will store up resourcefulness for the upright. *He is* a shield to those *who* walk *in* integrity,	The *ketiv* is preceded by a conjunctive *vav*, which is a preformative *yod* in the *qeré*, changing the tense / aspect / perspective. The meanings are essentially the same here.

Prov 2:8	לִנְצֹר אָרְחוֹת מִשְׁפָּט וְדֶרֶךְ *חסידו **חֲסִידָיו יִשְׁמֹר׃	By maintaining paths of justice; He keeps the way of {Q: those} [K: him] under his grace.	By maintaining: gerundial use of the infinitive.
Prov 2:9	אָז תָּבִין צֶדֶק וּמִשְׁפָּט וּמֵישָׁרִים כָּל־מַעְגַל־טוֹב׃	*And* then you will understand righteousness and justice, And uprightness – every good path.	
Prov 2:10	כִּי־תָבוֹא חָכְמָה בְלִבֶּךָ וְדַעַת לְנַפְשְׁךָ יִנְעָם׃	For wisdom will enter your heart, And knowledge will be a delight to your being.	your being ← *your soul*.
Prov 2:11	מְזִמָּה תִּשְׁמֹר עָלֶיךָ תְּבוּנָה תִּנְצְרֶכָּה׃	Thoughtfulness will guard you; Understanding will protect you,	
Prov 2:12	לְהַצִּילְךָ מִדֶּרֶךְ רָע מֵאִישׁ מְדַבֵּר תַּהְפֻּכוֹת׃	In saving you from the way of the wicked – From the man speaking subversive things	In saving: gerundial use of the infinitive.
Prov 2:13	הָעֹזְבִים אָרְחוֹת יֹשֶׁר לָלֶכֶת בִּדַרְכֵי־חֹשֶׁךְ׃	– *From* those who leave upright paths To walk in paths of darkness	upright paths ← *paths of uprightness*, a Hebraic genitive.
Prov 2:14	הַשְׂמֵחִים לַעֲשׂוֹת רָע יָגִילוּ בְּתַהְפֻּכוֹת רָע׃	– *From* those who *take* pleasure in doing evil, And rejoice in the subversive ways of evil,	*take* pleasure ← *(are) happy*. in doing: gerundial use of the infinitive. the subversive ways ← *subversivenesses*.
Prov 2:15	אֲשֶׁר אָרְחֹתֵיהֶם עִקְּשִׁים וְנִלְוָזִים בְּמַעְגְּלוֹתָם׃	Whose ways *are* perverse, And *who* are devious in their paths,	
Prov 2:16	לְהַצִּילְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃	*And* by saving you from the stranger-woman – From the foreign lady *who* flatters *with* her talk,	by saving: gerundial use of the infinitive. talk ← *sayings*.

Prov 2:17	הַעֹזֶבֶת אַלּוּף נְעוּרֶיהָ וְאֶת־בְּרִית אֱלֹהֶיהָ שָׁכֵחָה:	Who leaves the mentor of her youth And forgets the covenant of her God,	
Prov 2:18	כִּי שָׁחָה אֶל־מָוֶת בֵּיתָהּ וְאֶל־רְפָאִים מַעְגְּלֹתֶיהָ:	For she has sunk into *what brings* the death of her household, And her paths *lead* to the Rephaim.	she has sunk: we take the verb as feminine past from שׁוּחַ, as do [AnLx] and MT. AV differs, ignoring MT's *munach*, taking the verb as masculine, from שָׁחָה, but the net result is similar. Rephaim: see [CB] App. 25. AV differs *(dead)*.
Prov 2:19	כָּל־בָּאֶיהָ לֹא יְשׁוּבוּן וְלֹא־יַשִּׂיגוּ אָרְחוֹת חַיִּים:	None who come to her return, And they do not attain to the paths of life.	
Prov 2:20	לְמַעַן תֵּלֵךְ בְּדֶרֶךְ טוֹבִים וְאָרְחוֹת צַדִּיקִים תִּשְׁמֹר:	*My sayings are* so that you may walk in the way of the good And keep *to* the paths of the righteous,	
Prov 2:21	כִּי־יְשָׁרִים יִשְׁכְּנוּ אָרֶץ וּתְמִימִים יִוָּתְרוּ בָהּ:	For the upright will dwell *in* the land, And those with integrity will remain in it,	*in* the land ← *on the earth*.
Prov 2:22	וּרְשָׁעִים מֵאֶרֶץ יִכָּרֵתוּ וּבוֹגְדִים יִסְּחוּ מִמֶּנָּה: פ	But the wicked will be cut off from the land, And the treacherous will be wrenched out of it.	will be wrenched out: as *qal* of נָסַח, this is avoidance of the passive, from *they will wrench out*. Alternatively, re-point as *niphal* of סָחָה, so יִסָּחוּ, *they will be swept away*.
Prov 3:1	בְּנִי תּוֹרָתִי אַל־תִּשְׁכָּח וּמִצְוֹתַי יִצֹּר לִבֶּךָ:	My son, do not forget my instruction, And let your heart keep my commandments,	instruction: or *law*.
Prov 3:2	כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ:	For they will add length of days And years of life And peace to you.	

Prov 3:3	חֶסֶד וֶאֱמֶת אַל־יַעַזְבֻךָ קָשְׁרֵם עַל־גַּרְגְּרוֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃	Do not let kindness and truth leave you. Bind them around your neck; Write them on the tablet of your heart,	
Prov 3:4	וּמְצָא־חֵן וְשֵׂכֶל־טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃ פ	**And find grace** and *recognition of* sound intellect **In the eyes of** God and **man**.	Alluded to in **Rom 12:17**.
Prov 3:5	בְּטַח אֶל־יְהוָה בְּכָל־לִבֶּךָ וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן׃	Trust in the LORD with all your heart, And do not rely on your own understanding.	
Prov 3:6	בְּכָל־דְּרָכֶיךָ דָּעֵהוּ וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ׃	In all your ways acknowledge him, And he will direct your paths.	
Prov 3:7	אַל־תְּהִי חָכָם בְּעֵינֶיךָ יְרָא אֶת־יְהוָה וְסוּר מֵרָע׃	**Do not be wise in your *own* eyes**; Fear the LORD, And depart from evil.	**Rom 12:16**.
Prov 3:8	רִפְאוּת תְּהִי לְשָׁרֶּךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ׃	Let healing come to your sinews, And refreshment to your bones.	come ← *become*. sinews ← *sinew*. AV differs *(navel)* (compare Ezek 16:4). refreshment: AV differs *(marrow)*.
Prov 3:9	כַּבֵּד אֶת־יְהוָה מֵהוֹנֶךָ וּמֵרֵאשִׁית כָּל־תְּבוּאָתֶךָ׃	Honour the LORD *with a portion* of your wealth, And with the firstfruits of all your produce,	
Prov 3:10	וְיִמָּלְאוּ אֲסָמֶיךָ שָׂבָע וְתִירוֹשׁ יְקָבֶיךָ יִפְרָצוּ׃ פ	And your storehouses will be filled *in* abundance, So that your wine vats will overflow *with* new wine.	So that: purposive use of the *vav*.
Prov 3:11	מוּסַר יְהוָה בְּנִי אַל־תִּמְאָס וְאַל־תָּקֹץ בְּתוֹכַחְתּוֹ׃	**My son, do not reject the LORD's correction,** **And do not be averse to his reproof,**	**Heb 12:5**. Compare this verse with Job 5:17.

Prov 3:12	כִּי אֵת אֲשֶׁר יֶאֱהַב יְהוָה יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה׃	**For the LORD reproves those he loves,** **Just as a father *does with* a son *in whom* he delights.**	**Heb 12:6, Rev 3:19**, adapted. Just as ← *And as*.
Prov 3:13	אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה׃	Happy *is* the man *who* has found wisdom, And the man *who* obtains understanding,	
Prov 3:14	כִּי טוֹב סַחְרָהּ מִסְּחַר־כֶּסֶף וּמֵחָרוּץ תְּבוּאָתָהּ׃	For its value *is* greater than the value of silver, And its yield *is greater* than *that of* gold.	value *(2x)* ← *profitability*.
Prov 3:15	יְקָרָה הִיא *מפנים מִפְּנִינִים וְכָל־חֲפָצֶיךָ** לֹא יִשְׁווּ־בָהּ׃	It *is* more precious than red corals, And none of your *material* desires *can* be compared to it.	red corals: or *pearls*, but see Lam 4:7. The *ketiv* has to be regarded as a variant form of the *qeré*.
Prov 3:16	אֹרֶךְ יָמִים בִּימִינָהּ בְּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד׃	Length of days *is* in its right *hand*, And in its left *hand are* wealth and honour.	
Prov 3:17	דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃	Its ways *are* pleasant ways, And all its paths *are* peaceable.	pleasant ways ← *ways of pleasantness*, a Hebraic genitive. peaceable ← *peace*.
Prov 3:18	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ פ	It *is* a tree of life to those who take hold of it, And each of those who obtain it *is* content.	each ... *is* content: from the plural verb with a singular participial complement.
Prov 3:19	יְהוָה בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃	The LORD founded the earth in wisdom; He established the heavens with competence.	
Prov 3:20	בְּדַעְתּוֹ תְּהוֹמוֹת נִבְקָעוּ וּשְׁחָקִים יִרְעֲפוּ־טָל׃	By his knowledge, the oceans were split *open*, And the skies *now* distil dew.	

Prov 3:21	בְּנִי אַל־יַלְּזוּ מֵעֵינֶיךָ נְצֹר תּוּשִׁיָּה וּמְזִמָּה׃	My son, do not let them go out of your sight; Guard resourcefulness and thoughtfulness,	them: possible references: *kindness and truth* (v.3), *wisdom and competence* (v.19, but ascribed to the LORD), *resourcefulness and competence* (this verse). The ↴ sight ← *eyes*.
Prov 3:22	וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ וְחֵן לְגַרְגְּרֹתֶיךָ׃	And your being will have life, And your neck *will have* grace.	↳ latter two are discordant in gender (acceptable in Hebrew). being ← *soul*.
Prov 3:23	אָז תֵּלֵךְ לָבֶטַח דַּרְכֶּךָ וְרַגְלְךָ לֹא תִגּוֹף׃	Then you will walk *in* your way safely, And your foot will not strike *anything*.	your foot will not strike: or *you will not strike your foot*.
Prov 3:24	אִם־תִּשְׁכַּב לֹא־תִפְחָד וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתֶךָ׃	When you lie down, you will not fear. So you will lie down, and your sleep will be sweet.	
Prov 3:25	אַל־תִּירָא מִפַּחַד פִּתְאֹם וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא׃	Do not be afraid of a sudden terror Or of the destructive action of the wicked When it comes about.	
Prov 3:26	כִּי־יְהוָה יִהְיֶה בְכִסְלֶךָ וְשָׁמַר רַגְלְךָ מִלֶּכֶד׃	For the LORD will be in your inward parts, And he will keep your foot from becoming caught.	in your inward parts: AV differs *(thy confidence)*, which is perhaps the metaphorical sense, but it does not account for the בְּ *(in)*. The word can also mean *stupidity*. becoming caught ← *capture*.
Prov 3:27	אַל־תִּמְנַע־טוֹב מִבְּעָלָיו בִּהְיוֹת לְאֵל *יִדְךָ יָדְךָ לַעֲשׂוֹת׃**	Do not deny *what is* good To those to whom it *is* appropriate, When *it* is within your means to do *it*.	your means ← *the power of your hands (ketiv)*, or *your hand (qeré)*. deny ← *withhold*. those to whom it *is* appropriate ← *its proprietors* (apPROPRiate / PROPRietors).

Prov 3:28	אַל־תֹּאמַר *לרעיך לְרֵעֲךָ	לֵךְ וָשׁוּב** וּמָחָר אֶתֵּן וְיֵשׁ אִתָּךְ:	Do not say to your {Q: neighbour} [K: neighbours], "Go, and come back, And tomorrow I will give *you something*", When you have *the means*.	
Prov 3:29	אַל־תַּחֲרֹשׁ עַל־רֵעֲךָ רָעָה	וְהוּא־יוֹשֵׁב לָבֶטַח אִתָּךְ:	Do not devise evil against your neighbour Who lives safely alongside you.	alongside ← *with*.
Prov 3:30	אַל־*תרוב **תָּרִיב עִם־אָדָם	חִנָּם אִם־לֹא גְמָלְךָ רָעָה:	Do not contend with a man gratuitously, If he has not caused you any harm.	contend: the *ketiv* is a variant of the *qeré*. A *vav* / *yod* issue. caused ← *requited*.
Prov 3:31	אַל־תְּקַנֵּא בְּאִישׁ חָמָס וְאַל־תִּבְחַר	בְּכָל־דְּרָכָיו:	Do not be envious of a man of violence, And do not choose any of his ways,	any ← *all*.
Prov 3:32	כִּי תוֹעֲבַת יְהוָה נָלוֹז וְאֶת־יְשָׁרִים	סוֹדוֹ:	For the devious *man is* an abomination to the LORD, But his secret *is* with the upright.	
Prov 3:33	מְאֵרַת יְהוָה בְּבֵית רָשָׁע וּנְוֵה	צַדִּיקִים יְבָרֵךְ:	The LORD's curse *is* on the house of the wicked, But he blesses the abode of the righteous.	
Prov 3:34	אִם־לַלֵּצִים הוּא־יָלִיץ ולעניים **וְלַעֲנָוִים*	יִתֵּן־חֵן:	**Whereas he will mock the mockers, He will give grace to the {Q: meek} [K: poor].**	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. **1 Pet 5:5, James 4:6**.
Prov 3:35	כָּבוֹד חֲכָמִים יְנַחֲלוּ וְכְסִילִים	מֵרִים קָלוֹן: פ	The wise will inherit honour, But contempt will show up fools.	will show up ← *raises up*, so *holds up to view (as contemptible)*. It is in a Hebrew "OVS" (object-verb-subject) sentence.
Prov 4:1	שִׁמְעוּ בָנִים מוּסַר אָב וְהַקְשִׁיבוּ	לָדַעַת בִּינָה:	*You* sons, hear the father's correction, And pay attention to knowing understanding,	

Prov 4:2	כִּי֩ לֶ֨קַח ט֜וֹב נָתַ֤תִּי לָכֶם֙ תּוֹרָתִ֣י אַל־תַּעֲזֹֽבוּ׃	For I give you good learning. Do not forsake my instruction,	instruction: or *law*.
Prov 4:3	כִּי־בֵ֣ן הָיִ֣יתִי לְאָבִ֑י רַ֥ךְ וְיָחִ֖יד לִפְנֵ֣י אִמִּֽי׃	For I was a son to my father, *And* tender and special in my mother's eyes.	in my mother's eyes ← *before my mother*, or, more literally, *to the face of my mother*.
Prov 4:4	וַיֹּרֵ֣נִי וַיֹּ֣אמֶר לִ֑י יִתְמָךְ־דְּבָרַ֥י לִבֶּ֗ךָ שְׁמֹ֣ר מִצְוֹתַ֣י וֶֽחְיֵֽה׃	And he taught me, and he said to me, “Let your heart take hold of my words; Keep my commandments and live.	take hold of: in a Hebrew “VOS” (verb-object-subject) sentence.
Prov 4:5	קְנֵ֣ה חָ֭כְמָה קְנֵ֣ה בִינָ֑ה אַל־תִּשְׁכַּ֥ח וְאַל־תֵּ֗ט מֵאִמְרֵי־פִֽי׃	Acquire wisdom, acquire understanding; Do not forget, And do not turn aside from the sayings Which I utter.	Which I utter ← *Of my mouth*.
Prov 4:6	אַל־תַּעַזְבֶ֥הָ וְתִשְׁמְרֶ֑ךָּ אֱהָבֶ֥הָ וְתִצְּרֶֽךָּ׃	Do not forsake it, And it will keep you; Love it, And it will guard you.	
Prov 4:7	רֵאשִׁ֣ית חָ֭כְמָה קְנֵ֣ה חָכְמָ֑ה וּבְכָל־קִנְיָנְךָ֥ קְנֵ֗ה בִינָֽה׃	The prime thing *is* wisdom. Acquire wisdom, And among all your acquisitions, Acquire understanding.	
Prov 4:8	סַלְסְלֶ֣הָ וּתְרוֹמְמֶ֑ךָּ תְּכַבֶּדְךָ֥ כִּֽי תְחַבְּקֶֽנָּה׃	Extol it, And it will exalt you; It will honour you If you embrace it.	
Prov 4:9	תִּתֶּ֣ן לְרֹאשְׁךָ֣ לִוְיַת־חֵ֑ן עֲטֶ֖רֶת תִּפְאֶ֣רֶת תְּמַגְּנֶֽךָּ׃	It will give a garland of grace to your head; It will endow you with a crown of glory.”	
Prov 4:10	שְׁמַ֣ע בְּנִ֣י וְקַ֣ח אֲמָרָ֑י וְיִרְב֖וּ לְךָ֣ שְׁנ֣וֹת חַיִּֽים׃	Hear, my son, and receive my sayings, And your years of life will be many.	
Prov 4:11	בְּדֶ֣רֶךְ חָ֭כְמָה הוֹרִ֣יתִיךָ הִדְרַכְתִּ֖יךָ בְּמַעְגְּלֵי־יֹֽשֶׁר׃	I have instructed you in the way of wisdom; I have guided you onto straight paths.	straight paths ← *paths of straightness*, a Hebraic genitive. As opposed to *crooked paths*.

Prov 4:12	בְּלֶכְתְּךָ֣ לֹא־יֵצַ֣ר צַעֲדֶ֑ךָ וְאִם־תָּר֥וּץ לֹ֝א תִכָּשֵֽׁל׃	As you walk, Your step will not be in a strait, And if you run, You will not stumble.	
Prov 4:13	הַחֲזֵ֣ק בַּמּוּסָ֣ר אַל־תֶּ֭רֶף נִצְּרָ֑הָ כִּי־הִ֖יא חַיֶּֽיךָ׃	Take hold of correction; Do not let go *of it*. Guard it, For it *is* your life.	
Prov 4:14	בְּאֹ֣רַח רְ֭שָׁעִים אַל־תָּבֹ֑א וְאַל־תְּאַשֵּׁ֥ר בְּדֶ֝֗רֶךְ רָעִֽים׃	Do not go onto the path of the wicked, And do not proceed on the way of the evil.	
Prov 4:15	פְּרָעֵ֣הוּ אַל־תַּעֲבָ֣ר־בּ֑וֹ שְׁטֵ֖ה מֵעָלָ֣יו וַעֲבֽוֹר׃	Avoid it, Do not cross over to it; Turn aside from it, And pass by.	Avoid it: i.e. *avoid that path*. from ← *from on*.
Prov 4:16	כִּ֤י לֹ֣א יִ֭שְׁנוּ אִם־לֹ֣א יָרֵ֑עוּ וְנִגְזְלָ֥ה שְׁ֝נָתָ֗ם אִם־לֹ֣א *יכשולו יַכְשִֽׁילוּ׃**	For they *can*not sleep Unless they act wickedly. And their sleep eludes *them* Unless they {Q: cause *others* to stumble} [K: stumble].	The *ketiv* / *qeré* issue is a *vav* / *yod* issue. eludes *them* ← *is taken away*.
Prov 4:17	כִּ֤י לָ֣חֲמוּ לֶ֭חֶם רֶ֣שַׁע וְיֵ֑ין חֲמָסִ֥ים יִשְׁתּֽוּ׃	For they eat bread of wickedness And drink wine of violence.	
Prov 4:18	וְאֹ֣רַח צַ֭דִּיקִים כְּאוֹר נֹגַ֑הּ הוֹלֵ֥ךְ וְ֝אוֹר עַד־נְכ֥וֹן הַיּֽוֹם׃	But the way of the righteous *is* like a shining light; It shines more and more Until reaching its zenith.	But: adversative use of the *vav*. a shining light ← *a light of brightness*, a Hebraic genitive. its zenith ← *the established day*. [AnLx]= *full noon*.
Prov 4:19	דֶּ֣רֶךְ רְ֭שָׁעִים כָּאֲפֵלָ֑ה לֹ֥א יָ֝דְע֗וּ בַּמֶּ֥ה יִכָּשֵֽׁלוּ׃ פ	The way of the wicked *is* like thick darkness; They don't know what they are stumbling on.	
Prov 4:20	בְּנִ֗י לִדְבָרַ֥י הַקְשִׁ֑יבָה לְ֝אִמְרַ֗י הַט־אָזְנֶֽךָ׃	My son, pay attention to my words; Incline your ear to my sayings.	

Prov 4:21	אַל־יַלִּיזוּ מֵעֵינֶיךָ שָׁמְרֵם בְּתוֹךְ לִבֶּךָ׃	Do not let *them* go out of your sight; Keep them inside your heart.	
Prov 4:22	כִּי־חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מַרְפֵּא׃	For they *are* life to those who find them And healing to all one's flesh.	
Prov 4:23	מִכָּל־מִשְׁמָר נְצֹר לִבֶּךָ כִּי־מִמֶּנּוּ תּוֹצְאוֹת חַיִּים׃	Guard your heart most rigorously, For from it *are* the ways out to life.	Guard ... most rigorously ← *Guard ... with all keeping*. ways out to life ← *ways out of life*. Wider use of the construct state.
Prov 4:24	הָסֵר מִמְּךָ עִקְּשׁוּת פֶּה וּלְזוּת שְׂפָתַיִם הַרְחֵק מִמֶּךָּ׃	Rid yourself of perverse speech, And distance yourself from wayward talk.	Rid yourself of perverse speech ← *Remove from you perverseness of mouth*. distance yourself from wayward talk ← *distance waywardness of lips from yourself*.
Prov 4:25	עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יַיְשִׁרוּ נֶגְדֶּךָ׃	Let your eyes look straight on, And let your eyelids point straight in front of you.	
Prov 4:26	פַּלֵּס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכֹּנוּ׃	Weigh up the path of your feet, And let all your ways be steadfast.	Weigh up: or *Make level*, but see Prov 5:6 *(considering)*. feet ← *foot*.
Prov 4:27	אַל־תֵּט־יָמִין וּשְׂמֹאול הָסֵר רַגְלְךָ מֵרָע׃	Do not deviate to the right or left; Move your feet away from evil.	feet ← *foot*.
Prov 5:1	בְּנִי לְחָכְמָתִי הַקְשִׁיבָה לִתְבוּנָתִי הַט־אָזְנֶךָ׃	My son, pay attention to my wisdom; Incline your ear to my understanding,	
Prov 5:2	לִשְׁמֹר מְזִמּוֹת וְדַעַת שְׂפָתֶיךָ יִנְצֹרוּ׃	In observing thoughtfulness, So that your lips are in keeping with knowledge.	In observing: gerundial use of the infinitive. So that: wider use of the *vav*. are in keeping with ← *keep*.

Prov 5:3	כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ׃	For the lips of a stranger-woman will drip honey, And the savour of her *is* smoother than oil.	drip: in a Hebrew "OVS" (object-verb-subject) sentence. --- the savour of her ← *her palate*, an objective genitive ↴
Prov 5:4	וְאַחֲרִיתָהּ מָרָה כַלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת׃	But her end *is as* bitter as wormwood *And as* sharp as a two-edged sword.	↳ (the son savours her). AV differs *(her mouth is ...)*, also possible.
Prov 5:5	רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃	Her feet descend *to* death; Her steps conduct *her to* the grave.	conduct *her to* ← *lay hold of (the path to)*.
Prov 5:6	אֹרַח חַיִּים פֶּן־תְּפַלֵּס נָעוּ מַעְגְּלֹתֶיהָ לֹא תֵדָע׃ פ	Beware of *even* considering *her* way of life; Her ways are changeable *in a way* you *can*not predict.	Beware of ← *Lest you*. --- predict ← *know*.
Prov 5:7	וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַל־תָּסוּרוּ מֵאִמְרֵי־פִי׃	So now, *my* sons, hear me, And do not depart from the sayings I have uttered.	I have uttered ← *of my mouth*.
Prov 5:8	הַרְחֵק מֵעָלֶיהָ דַּרְכֶּךָ וְאַל־תִּקְרַב אֶל־פֶּתַח בֵּיתָהּ׃	Keep your ways well clear of her, And do not approach the door of her house,	ways ← *way*. --- well clear of ← *distant from*.
Prov 5:9	פֶּן־תִּתֵּן לַאֲחֵרִים הוֹדֶךָ וּשְׁנוֹתֶיךָ לְאַכְזָרִי׃	In case you give your high standing to others And your years to the cruel *one*	high standing ← *majesty*.
Prov 5:10	פֶּן־יִשְׂבְּעוּ זָרִים כֹּחֶךָ וַעֲצָבֶיךָ בְּבֵית נָכְרִי׃	– In case strangers satiate *themselves with* your wealth, And your hard work *goes* to a foreigner's house,	satiate *themselves* ← *become satiated*. --- wealth ← *strength, power*.
Prov 5:11	וְנָהַמְתָּ בְאַחֲרִיתֶךָ בִּכְלוֹת בְּשָׂרְךָ וּשְׁאֵרֶךָ׃	And in your last *days* you groan, As your flesh and your body are consumed,	

Prov 5:12	וְאָמַרְתָּ אֵיךְ שָׂנֵאתִי מוּסָר וְתוֹכַחַת נָאַץ לִבִּי:	And you say, “How I have hated correction, And *how* my heart has despised reproof.	
Prov 5:13	וְלֹא־שָׁמַעְתִּי בְּקוֹל מוֹרָי וְלִמְלַמְּדַי לֹא־הִטֵּיתִי אָזְנִי:	And I have not heeded the appeal of my teachers, And I have not inclined my ear to my instructors.	appeal ← *voice, sound*.
Prov 5:14	כִּמְעַט הָיִיתִי בְכָל־רָע בְּתוֹךְ קָהָל וְעֵדָה:	I soon came into all *kinds of* trouble In the midst of the convocation and the congregation.”	soon: AV differs *(almost)*, an alternative which seems less likely in this context.
Prov 5:15	שְׁתֵה־מַיִם מִבּוֹרֶךָ וְנֹזְלִים מִתּוֹךְ בְּאֵרֶךָ:	Drink water from your *own* cistern, And liquid from your *own* well.	
Prov 5:16	יָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה בָּרְחֹבוֹת פַּלְגֵי־מָיִם:	Your *water*-sources *could* spread outside – Streams of water in the open areas –	*could* spread outside: AV differs *(let ... be dispersed abroad)*.
Prov 5:17	יִהְיוּ־לְךָ לְבַדֶּךָ וְאֵין לְזָרִים אִתָּךְ:	*But* let them be for you alone, And not for the strangers *who are* with you.	
Prov 5:18	יְהִי־מְקוֹרְךָ בָרוּךְ וּשְׂמַח מֵאֵשֶׁת נְעוּרֶךָ:	May your *water*-source be blessed, And rejoice in the wife of your youth	*water*-source: figurative for *wife* [CB], [BDB].
Prov 5:19	אַיֶּלֶת אֲהָבִים וְיַעֲלַת־חֵן דַּדֶּיהָ יְרַוֻּךָ בְכָל־עֵת בְּאַהֲבָתָהּ תִּשְׁגֶּה תָמִיד:	– The lovable hind Or the graceful wild she-goat, Whose breasts will delight you at all times, In whose love you will always indulge yourself.	lovable hind ... graceful wild she-goat ← *hind of loveliness ... wild she-goat of grace*, Hebraic genitives. delight ← *satiate*. indulge yourself ← *wander*. [BDB]= *swerve; be intoxicated*.
Prov 5:20	וְלָמָּה תִשְׁגֶּה בְנִי בְזָרָה וְתֶחֱבַק חֵק נָכְרִיָּה:	So why, my son, should you indulge yourself in a stranger-woman And embrace a foreign lady's bosom?	indulge yourself: see Prov 5:19.

Prov 5:21	כִּי נֹכַח | עֵינֵי יְהוָה דַּרְכֵי־אִישׁ וְכָל־מַעְגְּלֹתָיו מְפַלֵּס׃	For the ways of a man *are* before the eyes of the LORD, And he weighs up all of *a man*'s paths.	
Prov 5:22	עֲוֹנוֹתָיו יִלְכְּדֶנּוּ אֶת־הָרָשָׁע וּבְחַבְלֵי חַטָּאתוֹ יִתָּמֵךְ׃	The iniquities of the wicked *man* will catch him, And he will be caught up in the strands of his sin.	The iniquities of the wicked *man* will catch him ← *His iniquities will catch him, the wicked (man)*.
Prov 5:23	הוּא יָמוּת בְּאֵין מוּסָר וּבְרֹב אִוַּלְתּוֹ יִשְׁגֶּה׃ פ	He will die not *having accepted* instruction, And he will go astray in the great extent of his foolishness.	
Prov 6:1	בְּנִי אִם־עָרַבְתָּ לְרֵעֶךָ תָּקַעְתָּ לַזָּר כַּפֶּיךָ׃	My son, if you provide security for your neighbour, *If* you strike *a deal* with a stranger,	strike *a deal* ← *strike your hand*, i.e., in western culture, *shake hands (on a deal)*.
Prov 6:2	נוֹקַשְׁתָּ בְאִמְרֵי־פִיךָ נִלְכַּדְתָּ בְּאִמְרֵי־פִיךָ׃	*If* you are ensnared with the sayings you utter, *If* by the sayings you utter you are caught,	you utter *(2x)* ← *of your mouth*.
Prov 6:3	עֲשֵׂה זֹאת אֵפוֹא | בְּנִי וְהִנָּצֵל כִּי בָאתָ בְכַף־רֵעֶךָ לֵךְ הִתְרַפֵּס וּרְהַב רֵעֶיךָ׃	Then do this, my son, to extricate yourself: When you have come into your neighbour's grip, Go *and* humble yourself, And act firmly with your neighbour.	grip ← *palm*.
Prov 6:4	אַל־תִּתֵּן שֵׁנָה לְעֵינֶיךָ וּתְנוּמָה לְעַפְעַפֶּיךָ׃	Do not allow your eyes to sleep, Or your eyelids to slumber.	allow your eyes to sleep ← *give sleep to your eyes*.
Prov 6:5	הִנָּצֵל כִּצְבִי מִיָּד וּכְצִפּוֹר מִיַּד יָקוּשׁ׃ פ	Free yourself like a gazelle from the grip *of the predator*, And like a bird from the hand of the fowler.	grip ← *hand*.
Prov 6:6	לֵךְ־אֶל־נְמָלָה עָצֵל רְאֵה דְרָכֶיהָ וַחֲכָם׃	Go to the ant, *You who are* lazy; Observe its ways, And become wise.	

Prov 6:7	אֲשֶׁר אֵין־לָהּ קָצִין שֹׁטֵר וּמֹשֵׁל:	It *does* not *have* a superintendent, *Or* overseer, or ruler,	
Prov 6:8	תָּכִין בַּקַּיִץ לַחְמָהּ אָגְרָה בַּקָּצִיר מַאֲכָלָהּ:	*As* it stocks up its food in the summer *And* stores its provisions in the harvest *season*.	stocks up ← *sets up; prepares*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Prov 6:9	עַד־מָתַי עָצֵל ׀ תִּשְׁכָּב מָתַי תָּקוּם מִשְּׁנָתֶךָ:	How long, *you who are* lazy, Will you lie down? When will you get up from your sleep?	
Prov 6:10	מְעַט שֵׁנוֹת מְעַט תְּנוּמוֹת מְעַט ׀ חִבֶּק יָדַיִם לִשְׁכָּב:	*After* a little sleep, A little slumber, A little folding the arms To lie down,	
Prov 6:11	וּבָא־כִמְהַלֵּךְ רֵאשֶׁךָ וּמַחְסֹרְךָ כְּאִישׁ מָגֵן: פ	Poverty comes on you like a vagrant, And shortage like a man with a shield.	Poverty comes on you ← *Your poverty comes*.
Prov 6:12	אָדָם בְּלִיַּעַל אִישׁ אָוֶן הֹלֵךְ עִקְּשׁוּת פֶּה:	An iniquitous person *is* a worthless man; He walks *with* perverse speech.	We take this verse as starting with the predicate, not the subject. Compare Prov 6:23. AV differs. perverse speech ← *perversity of mouth*.
Prov 6:13	קֹרֵץ בְּעֵינָו מֹלֵל בְּרַגְלָו מֹרֶה בְּאֶצְבְּעֹתָיו:	He winks with his eyes, He speaks with his feet; He points with his fingers.	
Prov 6:14	תַּהְפֻּכוֹת ׀ בְּלִבּוֹ חֹרֵשׁ רָע בְּכָל־עֵת *מדנים מִדְיָנִים יְשַׁלֵּחַ:**	Subversive things *are* in his heart; He devises evil all the time. He sows discord,	discord ← *discords*. The *ketiv* and *qeré* are similar words with the same meaning. The *ketiv* is used in Prov 6:19. sows ← *sends*.
Prov 6:15	עַל־כֵּן פִּתְאֹם יָבוֹא אֵידוֹ פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא: פ	Which *is* why his downfall will suddenly come; Suddenly he will be broken without remedy.	

Prov 6:16	שֵׁשׁ־הֵנָּה שָׂנֵא יְהוָה וְשֶׁבַע *תועבות תּוֹעֲבַת נַפְשׁוֹ:**	The LORD hates these six *things*, And seven *are* {Q: an abomination} [K: abominations] to his being:	hates: in a Hebrew "OVS" (object-verb-subject) sentence. being ← *soul*.
Prov 6:17	עֵינַיִם רָמוֹת לְשׁוֹן שָׁקֶר וְיָדַיִם שֹׁפְכוֹת דָּם־נָקִי:	Haughty eyes, a lying tongue, And hands *which* shed innocent blood;	
Prov 6:18	לֵב חֹרֵשׁ מַחְשְׁבוֹת אָוֶן רַגְלַיִם מְמַהֲרוֹת לָרוּץ לָרָעָה:	A heart which devises vain thoughts, Feet *which* are quick to run to wrongdoing,	
Prov 6:19	יָפִיחַ כְּזָבִים עֵד שָׁקֶר וּמְשַׁלֵּחַ מְדָנִים בֵּין אַחִים: פ	A false witness *who* belches out lies, And he *who* sows discord among brothers.	belches out ← *puffs out*.
Prov 6:20	נְצֹר בְּנִי מִצְוַת אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ:	My son, keep your father's commandment, And do not forsake your mother's instruction.	instruction ← *law*.
Prov 6:21	קָשְׁרֵם עַל־לִבְּךָ תָּמִיד עָנְדֵם עַל־גַּרְגְּרֹתֶיךָ:	Bind them onto your heart at all times; Tie them round your neck.	round your neck ← *at your neck*.
Prov 6:22	בְּהִתְהַלֶּכְךָ	תַּנְחֶה אֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ:	As you walk around, Let it lead you; When you lie down, It will guard you. When you awaken, It will commune with you.	
Prov 6:23	כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:	For the commandment *is* a lamp, And the law *is* light, And the reproofs in correction *are* the way of life,	The first and third clauses in this verse are of the predicate-subject word order type.
Prov 6:24	לִשְׁמָרְךָ מֵאֵשֶׁת רָע מֵחֶלְקַת לָשׁוֹן נָכְרִיָּה:	In keeping you from an evil woman – From the flattery of an exotic tongue.	In keeping: gerundial use of the infinitive. an evil woman ← *a woman of evil*, a Hebraic genitive.

Prov 6:25	אַל־תַּחְמֹד יָפְיָהּ בִּלְבָבֶךָ וְאַל־תִּקָּחֲךָ בְּעַפְעַפֶּיהָ׃	Do not desire her beauty in your heart, And do not let her captivate you with her eyelids,	
Prov 6:26	כִּי בְעַד־אִשָּׁה זוֹנָה עַד־כִּכַּר לָחֶם וְאֵשֶׁת אִישׁ נֶפֶשׁ יְקָרָה תָּצוּד׃ פ	Because *going* after a prostitute *Will lead to forfeiture of everything* up to a loaf of bread, And *another* man's wife will hunt *one's* precious life.	life ← *soul*.
Prov 6:27	הַיַּחְתֶּה אִישׁ אֵשׁ בְּחֵיקוֹ וּבְגָדָיו לֹא תִשָּׂרַפְנָה׃	*Can* a man gather up fire in his bosom Without his clothes being burnt?	
Prov 6:28	אִם־יְהַלֶּךְ אִישׁ עַל־הַגֶּחָלִים וְרַגְלָיו לֹא תִכָּוֶינָה׃	*Can* a man walk on burning coals And his feet not be seared?	
Prov 6:29	כֵּן הַבָּא אֶל־אֵשֶׁת רֵעֵהוּ לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ׃	Such *is* he who goes to his neighbour's wife; No-one who touches her will be held guiltless.	No-one ... will ← *All ... will not*. touches: or *meddles with*.
Prov 6:30	לֹא־יָבוּזוּ לַגַּנָּב כִּי יִגְנֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעָב׃	A thief may not be despised if he steals To fill himself when he is hungry,	A thief may not be despised ← *They may not despise a thief*. Avoidance of the passive. himself ← *his soul*.
Prov 6:31	וְנִמְצָא יְשַׁלֵּם שִׁבְעָתָיִם אֶת־כָּל־הוֹן בֵּיתוֹ יִתֵּן׃	But *if* he is caught, He shall repay seven times over – He may *have to* give all the assets of his household.	caught ← *found*.
Prov 6:32	נֹאֵף אִשָּׁה חֲסַר־לֵב מַשְׁחִית נַפְשׁוֹ הוּא יַעֲשֶׂנָּה׃	He *who* commits adultery with a woman *is* weak-minded; He *who* does it ruins himself.	weak-minded ← *lacking heart*. himself ← *his soul*.
Prov 6:33	נֶגַע־וְקָלוֹן יִמְצָא וְחֶרְפָּתוֹ לֹא תִמָּחֶה׃	He will encounter adversity and shame, And his reproach will not be wiped out,	his reproach: an objective genitive (they reproach him).

Prov 6:34	כִּי־קִנְאָה חֲמַת־גָּבֶר וְלֹא־יַחְמֹול בְּיֹום נָקָם׃	For a man's fury *derives from* jealousy, And he will not show pity on the day of vengeance.	
Prov 6:35	לֹא־יִשָּׂא פְּנֵי כָל־כֹּפֶר וְלֹא־יֹאבֶה כִּי תַרְבֶּה־שֹׁחַד׃ פ	He will not accept any *payment of* damages; He will not become amenable *Even* if you make the gift large.	accept ← *lift, take*. any ← *all*. damages ← *a ransom*. become amenable ← *be willing*.
Prov 7:1	בְּנִי שְׁמֹר אֲמָרַי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ׃	My son, keep my sayings, And treasure up my commandments with you.	
Prov 7:2	שְׁמֹר מִצְוֹתַי וֶחְיֵה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ׃	Keep my commandments and live, And my instruction like the apple of your eye.	instruction ← *law*. apple of your eye ← *pupil of your eyes*.
Prov 7:3	קָשְׁרֵם עַל־אֶצְבְּעֹתֶיךָ כָּתְבֵם עַל־לֻוחַ לִבֶּךָ׃	Bind them to your fingers; Write them on the tablet of your heart.	
Prov 7:4	אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִּקְרָא׃	Say to wisdom, "You *are* my sister", And call understanding *your* acquaintance,	
Prov 7:5	לִשְׁמָרְךָ מֵאִשָּׁה זָרָה מִנָּכְרִיָּה אֲמָרֶיהָ הֶחֱלִיקָה׃	To guard you from a stranger-woman – From a foreign lady *who* flatters *with* her talk.	talk ← *sayings*.
Prov 7:6	כִּי בְחַלֹּון בֵּיתִי בְּעַד אָשְׁנַבִּי נִשְׁקָפְתִּי׃	For at the window of my house, Through the lattice window, I peered out,	
Prov 7:7	וָאֶרְאֶה בַפְּתָאיִם אָבִינָה בַּבָּנִים נַעַר חֲסַר־לֵב׃	And I looked among the gullible, *And* I discerned among the sons a weak-minded young man,	weak-minded ← *lacking heart*.
Prov 7:8	עֹבֵר בַּשּׁוק אֵצֶל פִּנָּהּ וְדֶרֶךְ בֵּיתָהּ יִצְעָד׃	Crossing the street at her corner, And striding *down* the way to her house.	

Prov 7:9	בְּנֶשֶׁף־בְּעֶרֶב יוֹם בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה׃	In the darkness at the end of the day, In the dead of night and thick darkness,	darkness *(first occurrence in verse)*: AV differs *(twilight)*. See [CB] at 1 Sam 30:17. end of the day ← *evening of the day*.
Prov 7:10	וְהִנֵּה אִשָּׁה לִקְרָאתוֹ שִׁית זוֹנָה וּנְצֻרַת לֵב׃	There *was* a woman meeting him, *In* a prostitute's attire, *Whose* intention *was* well guarded.	There *was* ← *Behold*. intention ← *heart*.
Prov 7:11	הֹמִיָּה הִיא וְסֹרֶרֶת בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ׃	She *is* restive and unruly; Her feet do not stay in her house.	
Prov 7:12	פַּעַם ׀ בַּחוּץ פַּעַם בָּרְחֹבוֹת וְאֵצֶל כָּל־פִּנָּה תֶּאֱרֹב׃	*One* moment *she is* out *in the open*; *Another* moment *she is* on the streets, And she lurks at every corner.	lurks ← *ambushes*.
Prov 7:13	וְהֶחֱזִיקָה בּוֹ וְנָשְׁקָה־לּוֹ הֵעֵזָה פָנֶיהָ וַתֹּאמַר לוֹ׃	And she took hold of him and kissed him; With brazen face, she said to him,	With brazen face ← *She emboldened her face and*.
Prov 7:14	זִבְחֵי שְׁלָמִים עָלָי הַיּוֹם שִׁלַּמְתִּי נְדָרָי׃	"I *have got* peace-sacrifices with me; Today I fulfilled my vows,	fulfilled ← *paid*.
Prov 7:15	עַל־כֵּן יָצָאתִי לִקְרָאתֶךָ לְשַׁחֵר פָּנֶיךָ וָאֶמְצָאֶךָּ׃	Which *is* why I have come out to meet you, To seek your company diligently, And I have found you.	company ← *face*. diligently ← *early*. See Prov 1:28.
Prov 7:16	מַרְבַדִּים רָבַדְתִּי עַרְשִׂי חֻטֻּבוֹת אֵטוּן מִצְרָיִם׃	I have made up my bed *with* drapery *And with* carvings *and* linen from Egypt.	
Prov 7:17	נַפְתִּי מִשְׁכָּבִי מֹר אֲהָלִים וְקִנָּמוֹן׃	I have sprinkled myrrh on my bed, And aloes *aroma* and cinnamon.	
Prov 7:18	לְכָה נִרְוֶה דֹדִים עַד־הַבֹּקֶר נִתְעַלְסָה בָּאֲהָבִים׃	Come let us luxuriate *in* passion until the morning. Let us revel in love,	luxuriate ← *be soaked*. passion ← *loves*.

Prov 7:19	כִּי אֵין הָאִישׁ בְּבֵיתֹו הָלַךְ בְּדֶרֶךְ מֵרָחוֹק:	Because *my* husband *is* not at home; He has gone on a distant journey.	at home ← *in his house*. journey ← *way*.
Prov 7:20	צְרוֹר־הַכֶּסֶף לָקַח בְּיָדֹו לְיוֹם הַכֵּסֶא יָבֹא בֵיתֹו:	He has taken a bag of money in his hand; On the day of the new moon he will come *back* home."	new moon: as [AnLx]. [BDB]= *full moon*; also [Ges-HCL] with reservations. [ST] offers both. home ← *(to) his house*.
Prov 7:21	הִסִּתּוּ בְּרֹב לִקְחָהּ בְּחֵלֶק שְׂפָתֶיהָ תַּדִּיחֶנּוּ:	She seduces him with the abundance of her captivating talk; With her flattering lips she entices him.	seduces ← *makes incline*. With her flattering lips ← *With flattery of her lips*.
Prov 7:22	הֹולֵךְ אַחֲרֶיהָ פִּתְאֹם כְּשׁוֹר אֶל־טָבַח יָבֹוא וְכִעֶכֶס אֶל־מוּסַר אֱוִיל:	Suddenly he goes after her, As an ox goes to slaughter, And as a miscreant *goes to* fetters for correction,	as a miscreant *goes to* fetters for correction ← *and as fetters for correction of a miscreant*.
Prov 7:23	עַד יְפַלַּח חֵץ כְּבֵדֹו כְּמַהֵר צִפּוֹר אֶל־פָּח וְלֹא־יָדַע כִּי־בְנַפְשֹׁו הוּא: פ	When an arrow cuts his liver in pieces, Like a bird hastening towards a snare, Not knowing that it *is* for its life.	When ← *Until*. life ← *soul*.
Prov 7:24	וְעַתָּה בָנִים שִׁמְעוּ־לִי וְהַקְשִׁיבוּ לְאִמְרֵי־פִי:	So now, sons, hear me; Pay attention to the sayings I utter.	I utter ← *of my mouth*.
Prov 7:25	אַל־יִשְׂטְ אֶל־דְּרָכֶיהָ לִבֶּךָ אַל־תֵּתַע בִּנְתִיבוֹתֶיהָ:	Do not let your heart turn aside to her ways; Do not stray onto her paths,	
Prov 7:26	כִּי־רַבִּים חֲלָלִים הִפִּילָה וַעֲצוּמִים כָּל־הֲרָגֶיהָ:	For she has caused many to fall *as* casualties, And *there are* mighty *men among* all her slain.	
Prov 7:27	דַּרְכֵי שְׁאוֹל בֵּיתָהּ יֹרְדוֹת אֶל־חַדְרֵי־מָוֶת: פ	Her home *lodges* the ways of the grave, *Which* go down to chambers of death.	

Prov 8:1	הֲלֹא־חָכְמָה תִקְרָא וְתְבוּנָה תִּתֵּן קוֹלָהּ׃	Does not wisdom call out? And does not understanding raise its voice?	raise ← *give; put*.
Prov 8:2	בְּרֹאשׁ־מְרוֹמִים עַלֵּי־דָרֶךְ בֵּית נְתִיבוֹת נִצָּבָה׃	On the most prominent position on the road, *At* the crossroads, *there* it stands;	most prominent position ← *peak of the heights*. crossroads ← *house of paths*.
Prov 8:3	לְיַד־שְׁעָרִים לִפְי־קָרֶת מְבוֹא פְתָחִים תָּרֹנָּה׃	At the side of the gates, At the way into the city – *At* the entrance doors – *There* it cries out.	way into ← *mouth of*.
Prov 8:4	אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם׃	"*You* men, to you I call out, And to *you* sons of Adam, *I direct* my voice.	Wisdom is personified for a section which we represent by direct speech. The feminine form can be seen in the participle מְשַׂחֶקֶת in Prov 8:31.
Prov 8:5	הָבִינוּ פְתָאִים עָרְמָה וּכְסִילִים הָבִינוּ לֵב׃	*You* gullible *ones*, understand shrewdness, And *you* fools, understand strength of character.	strength of character ← *heart*.
Prov 8:6	שִׁמְעוּ כִי־נְגִידִים אֲדַבֵּר וּמִפְתַּח שְׂפָתַי מֵישָׁרִים׃	Hear, for I will speak of noble things, While opening my lips *with* upright matters.	While opening ← *and (at) the opening of*.
Prov 8:7	כִּי־אֱמֶת יֶהְגֶּה חִכִּי וְתוֹעֲבַת שְׂפָתַי רֶשַׁע׃	For my palate savours the truth, But wickedness *is* an abomination to my lips.	savours ← *meditates on*. abomination to ← *abomination of*.
Prov 8:8	בְּצֶדֶק כָּל־אִמְרֵי־פִי אֵין בָּהֶם נִפְתָּל וְעִקֵּשׁ׃	All the sayings of my mouth *are* in righteousness; *There is* nothing crooked or perverse in them.	or: disjunctive use of the *vav*.
Prov 8:9	כֻּלָּם נְכֹחִים לַמֵּבִין וְיִשָּׁרִים לְמֹצְאֵי דָעַת׃	They *are* all straightforward to him who understands, And upright to those *who* find knowledge.	

Prov 8:10	קְחוּ־מוּסָרִי וְאַל־כֶּסֶף וְדַעַת מֵחָרוּץ נִבְחָר׃	Accept my correction, and not silver, And knowledge rather than choice gold.	
Prov 8:11	כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁווּ־בָהּ׃	For wisdom *is* better than red corals, And no *material* desires *can* be compared to it.	red corals: or *pearls*, but see Lam 4:7. no ← *not ... all*.
Prov 8:12	אֲנִי־חָכְמָה שָׁכַנְתִּי עָרְמָה וְדַעַת מְזִמּוֹת אֶמְצָא׃	I, wisdom, abide *in* shrewdness, And I acquire the faculty of thoughtfulness.	acquire ← *find*. faculty ← *knowledge*.
Prov 8:13	יִרְאַת יְהוָה שִׂנְאַת רָע גֵּאָה וְגָאוֹן	וְדֶרֶךְ רָע וּפִי תַהְפֻּכוֹת שָׂנֵאתִי׃	The fear of the LORD *is* to hate evil, Pride, and arrogance and an evil way. And I hate a mouth *speaking* subversive things.
Prov 8:14	לִי־עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה׃	I *have* counsel and resourcefulness. I *am* understanding. I *have* valour.	
Prov 8:15	בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק׃	By me, kings reign, And potentates legislate justice.	
Prov 8:16	בִּי שָׂרִים יָשֹׂרוּ וְנְדִיבִים כָּל־שֹׁפְטֵי צֶדֶק׃	By me princes rule, and leaders – All those *who* administer justice.	administer justice ← *judge righteousness*. AV differs somewhat *(judges of the earth)*.
Prov 8:17	אֲנִי *אהביה **אֹהֲבַי אֵהָב וּמְשַׁחֲרַי יִמְצָאֻנְנִי׃	I love those who love {Q: me} [K: it]. And those who seek me diligently Will find me.	diligently ← *early*. See Prov 1:28.
Prov 8:18	עֹשֶׁר־וְכָבוֹד אִתִּי הוֹן עָתֵק וּצְדָקָה׃	Riches and honour accompany me – Resplendent wealth and righteousness.	accompany ← *(are) with*.
Prov 8:19	טוֹב פִּרְיִי מֵחָרוּץ וּמִפָּז וּתְבוּאָתִי מִכֶּסֶף נִבְחָר׃	My fruit *is* better than a gold *nugget* or a fine gold *ingot*, And my produce *is better* than choice silver.	

Prov 8:20	בְּאֹרַח־צְדָקָה אֲהַלֵּךְ בְּתוֹךְ נְתִיבוֹת מִשְׁפָּט׃	I walk in the way of righteousness – Within the paths of justice,	
Prov 8:21	לְהַנְחִיל אֹהֲבַי ׀ יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃ פ	By bestowing wealth on those who love me, As I fill their treasuries.	By bestowing: gerundial use of the infinitive. wealth ← *existence; there is*.
Prov 8:22	יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז׃	The LORD acquired me at the beginning of his way, Before his works since then	
Prov 8:23	מֵעוֹלָם נְסַכְתִּי מֵרֹאשׁ מִקַּדְמֵי־אָרֶץ׃	– Before the age *came about*. I was appointed in advance, Before the things preceding the earth.	Before *(2x)*: מֵ here is governed by קֶדֶם in the previous verse.
Prov 8:24	בְּאֵין־תְּהֹמוֹת חוֹלָלְתִּי בְּאֵין מַעְיָנוֹת נִכְבַּדֵי־מָיִם׃	When *there were* no deep waters, I was brought forth – When *there were* no sources well endowed with water.	well endowed ← *renowned, glorious*.
Prov 8:25	בְּטֶרֶם הָרִים הָטְבָּעוּ לִפְנֵי גְבָעוֹת חוֹלָלְתִּי׃	Before the mountains were settled *in place*, Before the hills *existed*, I was brought forth.	
Prov 8:26	עַד־לֹא עָשָׂה אֶרֶץ וְחוּצוֹת וְרֹאשׁ עָפְרוֹת תֵּבֵל׃	Before he had made the earth and the open spaces, When the particles of the earth *were* the starting point,	Before ← *Until not*. starting point ← *head*.
Prov 8:27	בַּהֲכִינוֹ שָׁמַיִם שָׁם אָנִי בְּחוּקוֹ חוּג עַל־פְּנֵי תְהוֹם׃	When he prepared the heavens, I *was* there. *And* when he determined a sphere over the surface of the deep,	
Prov 8:28	בְּאַמְצוֹ שְׁחָקִים מִמָּעַל בַּעֲזוֹז עִינוֹת תְּהוֹם׃	When he made the skies above firm, When *he* gave strength to the fountains of the deep,	

Prov 8:29	בְּשׂוּמוֹ לַיָּם ׀ חֻקּוֹ וּמַיִם לֹא יַעַבְרוּ־פִיו בְּחוּקּוֹ מוֹסְדֵי אָרֶץ׃	When he issued his statute to the sea That the waters should not exceed his dictum, When he decreed the foundations of the earth,	exceed his dictum: or *pass over its (his statute's) border*. [AnLx] gives *border* under heading IV.
Prov 8:30	וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשֻׁעִים יוֹם ׀ יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃	I was with him constantly, And I was *his* delight day *by* day, Rejoicing in his presence all the time,	constantly: AV differs *(as one brought up with him)*, also possible.
Prov 8:31	מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשֻׁעַי אֶת־בְּנֵי אָדָם׃ פ	Rejoicing in the inhabitants of his earth, And my delights *were* with the sons of Adam.	inhabitants: this parallels the second part of the verse. Alternatively, pleonastically, *inhabitable world*.
Prov 8:32	וְעַתָּה בָנִים שִׁמְעוּ־לִי וְאַשְׁרֵי דְּרָכַי יִשְׁמֹרוּ׃	So now, *you* sons, hear me, For happy *are* they *who* keep my ways.	For: causal use of the *vav*.
Prov 8:33	שִׁמְעוּ מוּסָר וַחֲכָמוּ וְאַל־תִּפְרָעוּ׃	Hear correction, And become wise, And do not reject *it*.	
Prov 8:34	אַשְׁרֵי אָדָם שֹׁמֵעַ לִי לִשְׁקֵד עַל־דַּלְתֹתַי יוֹם ׀ יוֹם לִשְׁמֹר מְזוּזוֹת פִּתָחָי׃	Happy *is* the man *who* hears me, So that he watches at my doors daily, Guarding *at* the posts of my doors,	
Prov 8:35	כִּי מֹצְאַי *מצאי **מָצָא חַיִּים וַיָּפֶק רָצוֹן מֵיְהוָה׃	For {Q: he who finds me has found} [K: they who find me are finders of] life, And he obtains favour from the LORD.	
Prov 8:36	וְחֹטְאִי חֹמֵס נַפְשׁוֹ כָּל־מְשַׂנְאַי אָהֲבוּ מָוֶת׃ פ	But he who sins against me, Does violence to himself; All who hate me love death.”	himself ← *his soul*.
Prov 9:1	חָכְמוֹת בָּנְתָה בֵיתָהּ חָצְבָה עַמּוּדֶיהָ שִׁבְעָה׃	Wisdom has built its house; It has hewn out its seven pillars.	

Prov 9:2	טָבְחָה טִבְחָהּ מָסְכָה יֵינָהּ אַף עָרְכָה שֻׁלְחָנָהּ׃	It has slaughtered its *animal for the* slaughter, It has blended its wine; It has also laid its table.	
Prov 9:3	שָׁלְחָה נַעֲרֹתֶיהָ תִּקְרָא עַל־גַּפֵּי מְרֹמֵי קָרֶת׃	It has sent out its maidservants; It will call out on the city hilltops,	the city hilltops ← *hillocks of heights of a city*.
Prov 9:4	מִי־פֶתִי יָסֵר הֵנָּה חֲסַר־לֵב אָמְרָה לּוֹ׃	"Whoever *is* gullible, Let him turn this way." *As for* the weak-minded, it says to him,	this way ← *to here*. weak-minded ← *lacking heart*.
Prov 9:5	לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃	"Come and partake of my bread, And drink the wine I have blended.	
Prov 9:6	עִזְבוּ פְתָאִים וִחְיוּ וְאִשְׁרוּ בְּדֶרֶךְ בִּינָה׃	Leave the gullible and live, And proceed on the way of understanding.	
Prov 9:7	יֹסֵר	לֵץ לֹקֵחַ לוֹ קָלוֹן וּמוֹכִיחַ לְרָשָׁע מוּמוֹ׃	He *who* admonishes a mocker Reaps contempt, And he *who* reproves a wicked *man*, *Becomes* tarnished.	Reaps ← *Gets himself*. *Becomes* tarnished ← *(It is) his blemish*.
Prov 9:8	אַל־תּוֹכַח לֵץ פֶּן־יִשְׂנָאֶךָּ הוֹכַח לְחָכָם וְיֶאֱהָבֶךָּ׃	Do not reprove a mocker In case he hates you *for it*; Reprove a wise *man*, And he will love you *for it*.	
Prov 9:9	תֵּן לְחָכָם וְיֶחְכַּם־עוֹד הוֹדַע לְצַדִּיק וְיוֹסֶף לֶקַח׃ פ	Give *wisdom* to the wise *man*, And he will become wiser still; Inform the righteous, And he will increase *in* learning.	

Prov 9:10	תְּחִלַּ֣ת חָ֭כְמָה יִרְאַ֣ת יְהוָ֑ה וְדַ֖עַת קְדֹשִׁ֣ים בִּינָֽה׃	The beginning of wisdom *is* the fear of the LORD, And understanding *is* knowledge of holy *matters*.	holy *matters*: [CB]= *the Holy One*, plural of majesty, which is also possible. But compare Num 18:8, where the expression explicitly applies to God's instructions. Compare this verse with Job 28:28 and Ps 111:10.
Prov 9:11	כִּֽי־בִ֭י יִרְבּ֣וּ יָמֶ֑יךָ וְיוֹסִ֖יפוּ לְךָ֣ שְׁנ֥וֹת חַיִּֽים׃	For *it is* by me *that* your days are multiplied, And years of life are added to you.	
Prov 9:12	אִם־חָ֭כַמְתָּ חָכַ֣מְתָּ לָּ֑ךְ וְלֵצְתָּ֥ לְבַדְּךָ֖ תִּשָּֽׂא׃	If you gain wisdom, You gain wisdom for yourself, But *if* you mock, You will bear *it* on your own.”	But: adversative use of the *vav*.
Prov 9:13	אֵ֭שֶׁת כְּסִילוּת֣ הֹמִיָּ֑ה פֶּ֥תִי וּבַל־יָ֝דְעָ֗ה מָֽה׃	A foolish wife *is* restive, Gullible, and she does not know anything.	foolish wife ← *wife of foolishness*, a Hebraic genitive. Gullible ← *Gullibility*.
Prov 9:14	וַיֵּ֥שֶׁב לְ֭פֶתַח בֵּיתָ֑הּ עַל־כִּסֵּ֥א מְרֳמֵי־קָֽרֶת׃	And she sits at the door of her house Or on a chair *in* the prominent places of the city,	
Prov 9:15	לִקְרֹ֣א לְעֹ֭בְרֵי־דָ֑רֶךְ הַֽמְיַשְּׁרִ֖ים אׇרְחוֹתָֽם׃	To call out to those passing by on the road, Who are going straight *on* their way,	
Prov 9:16	מִי־פֶ֭תִי יָסַ֣ר הֵנָּ֑ה וַחֲסַר־לֵ֥ב וְ֝אָמְרָה לּֽוֹ׃	*To* whoever *is* gullible, *That* he should turn aside there. And she says to the weak-minded,	there ← *here*, but English converts direct speech forms in indirect speech, which is required by the third person verb. weak-minded ← *lacking heart*.
Prov 9:17	מַ֭יִם־גְּנוּבִ֣ים יִמְתָּ֑קוּ וְלֶ֥חֶם סְ֝תָרִ֗ים יִנְעָֽם׃	“Stolen waters are sweet, And secret bread is delightful.”	secret bread ← *bread of secrets*, a Hebraic genitive.

Prov 9:18	וְלֹא־יָדַע כִּי־רְפָאִים שָׁם ׀ בְּעִמְקֵי שְׁאוֹל קְרֻאֶיהָ׃ פ	But he doesn't know that the Rephaim *are* there; Those she has called out *Are* in the depths of the grave.	Rephaim: see [CB] App. 25. AV differs *(dead)*.
Prov 10:1	מִשְׁלֵי שְׁלֹמֹה פ בֵּן חָכָם יְשַׂמַּח־אָב וּבֵן כְּסִיל תּוּגַת אִמּוֹ׃	The proverbs of Solomon. A wise son pleases *his* father; A foolish son *is* his mother's grief.	
Prov 10:2	לֹא־יוֹעִילוּ אוֹצְרוֹת רֶשַׁע וּצְדָקָה תַּצִּיל מִמָּוֶת׃	The lucre from wrongdoing is of no profit, But righteousness delivers from death.	lucre from ← *lucre of*. Wider use of the construct state.
Prov 10:3	לֹא־יַרְעִיב יְהוָה נֶפֶשׁ צַדִּיק וְהַוַּת רְשָׁעִים יֶהְדֹּף׃	The LORD will not let a righteous person go hungry, But he repudiates the ambition of the wicked.	person ← *soul*. ambition ← *desire*.
Prov 10:4	רָאשׁ עָשָׂה כַּף־רְמִיָּה וְיַד חָרוּצִים תַּעֲשִׁיר׃	A negligent hand makes *one* impoverished, But the hand of the industrious enriches.	negligent hand makes: standing for *(he of) a negligent hand*, which is why the verb is masculine. AV differs in syntactical arrangement.
Prov 10:5	אֹגֵר בַּקַּיִץ בֵּן מַשְׂכִּיל נִרְדָּם בַּקָּצִיר בֵּן מֵבִישׁ׃	He *who* gathers *store* in the harvest time *is* an intelligent son; He *who* falls asleep in the harvest time *is* a shameful son.	shameful ← *causing shame*, but here *causing (his own) shame*.
Prov 10:6	בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃	Blessings *come* onto the head of the righteous *man*, But violence envelops the mouth of the wicked.	violence envelops the mouth of the wicked: we offer an alternative for the same Hebrew words in Prov 10:11. The structure of the verses justifies the respective translations.
Prov 10:7	זֵכֶר צַדִּיק לִבְרָכָה וְשֵׁם רְשָׁעִים יִרְקָב׃	The memory of the righteous *is* a blessing, But the name of the wicked will rot.	

Prov 10:8	חֲכַם־לֵב יִקַּח מִצְוֹת וֶאֱוִיל שִׂפָתַיִם יִלָּבֵט׃	The wise in heart accepts commandments, But the loquacious fool will flounder.	loquacious fool ← *fool of lips*.
Prov 10:9	הוֹלֵךְ בַּתֹּם יֵלֵךְ בֶּטַח וּמְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ׃	He *who* walks with integrity walks securely, But he *who* perverts his ways will be identified.	
Prov 10:10	קֹרֵץ עַיִן יִתֵּן עַצֶּבֶת וֶאֱוִיל שִׂפָתַיִם יִלָּבֵט׃	He *who* winks with the eye causes sorrow, And the loquacious fool will flounder.	causes ← *gives*. loquacious fool: see Prov 10:8.
Prov 10:11	מְקוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יְכַסֶּה חָמָס׃	The mouth of a righteous *man is* the source of life, But the mouth of the wicked conceals violence.	mouth: i.e. *utterances*. mouth ... violence: AV differs, inverting subject and object, which is also possible. See Prov 10:6.
Prov 10:12	שִׂנְאָה תְּעוֹרֵר מְדָנִים וְעַל כָּל־פְּשָׁעִים תְּכַסֶּה אַהֲבָה׃	Hatred arouses strife, **But love covers all transgressions.**	**1 Pet 4:8**. strife ← *strifes*.
Prov 10:13	בִּשְׂפְתֵי נָבוֹן תִּמָּצֵא חָכְמָה וְשֵׁבֶט לִגֵּו חֲסַר־לֵב׃	In the lips of the astute *man*, wisdom is found, But a rod *is applicable* to the back of the weak-minded.	weak-minded ← *lacking heart*.
Prov 10:14	חֲכָמִים יִצְפְּנוּ־דָעַת וּפִי־אֱוִיל מְחִתָּה קְרֹבָה׃	The wise treasure up knowledge, But ruin *is* close to the mouth of the fool.	ruin ... mouth: AV differs, inverting subject and complement, which gives a discordant subject and adjective.
Prov 10:15	הוֹן עָשִׁיר קִרְיַת עֻזּוֹ מְחִתַּת דַּלִּים רִישָׁם׃	The wealth of the rich *is* his strong city; The ruination of the poor *is* their poverty.	his strong city ← *the city of his strength*, a Hebraic genitive.
Prov 10:16	פְּעֻלַּת צַדִּיק לְחַיִּים תְּבוּאַת רָשָׁע לְחַטָּאת׃	The recompense of the righteous *is* life, *But* the product of the wicked *is* sin.	life ... sin ← *to / for life ... to / for sin*, the preposition perhaps emphasizing the result.
Prov 10:17	אֹרַח לְחַיִּים שׁוֹמֵר מוּסָר וְעוֹזֵב תּוֹכַחַת מַתְעֶה׃	He *who* retains instruction *has* the way of life, But he *who* forsakes reproof leads astray.	leads astray: AV differs *(erreth)*, ignoring the causative verbal form (*hiphil*).

Prov 10:18	מְכַסֶּה שִׂנְאָה שִׂפְתֵי־שֶׁקֶר וּמוֹצֵא דִבָּה הוּא כְסִיל׃	He *who* conceals hatred *with* lying lips, Or he *who* spreads slander, *Is* a fool.	conceals ← *covers*. lying lips ← *lips of lying*, a Hebraic genitive. spreads ← *brings out*.
Prov 10:19	בְּרֹב דְּבָרִים לֹא יֶחְדַּל־פָּשַׁע וְחוֹשֵׂךְ שְׂפָתָיו מַשְׂכִּיל׃	In the abundance of words, Transgression does not cease, But he *who* is sparing *with* his lips Is intelligent.	
Prov 10:20	כֶּסֶף נִבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כִּמְעָט׃	The tongue of the righteous *man is* choice silver; The heart of the wicked *is* hardly so.	hardly so ← *as little*. Ironic, since it means *not at all so*.
Prov 10:21	שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים וֶאֱוִילִים בַּחֲסַר־לֵב יָמוּתוּ׃	The lips of the righteous act as a shepherd to many, But fools will die in weak-mindedness.	in weak-mindedness ← *in lack of heart*.
Prov 10:22	בִּרְכַּת יְהוָה הִיא תַעֲשִׁיר וְלֹא־יוֹסֵף עֶצֶב עִמָּהּ׃	The blessing of the LORD enriches, And he does not add sorrow to it.	to it ← *with it*.
Prov 10:23	כִּשְׂחוֹק לִכְסִיל עֲשׂוֹת זִמָּה וְחָכְמָה לְאִישׁ תְּבוּנָה׃	*It is* like a sport to a fool To devise fraud, But a man of understanding *has* wisdom.	
Prov 10:24	מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ וְתַאֲוַת צַדִּיקִים יִתֵּן׃	What the wicked *man* fears will come upon him, But he will grant the wish of the righteous.	What the wicked *man* fears ← *the fear of the wicked*. he will grant: i.e. *the LORD will grant*.
Prov 10:25	כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃	When the whirlwind passes over, *There will* not *be any* wicked, But the righteous *man* *is* an age-abiding foundation.	

Prov 10:26	כַּחֹמֶץ ׀ לַשִּׁנַּיִם וְכֶעָשָׁן לָעֵינָיִם כֵּן הֶעָצֵל לִשֹׁלְחָיו׃	As vinegar to the teeth and as smoke to the eyes, So *is* the lazy *man* to those who send him *on an assignment*.	
Prov 10:27	יִרְאַת יְהוָה תּוֹסִיף יָמִים וּשְׁנוֹת רְשָׁעִים תִּקְצֹרְנָה׃	Fear of the LORD adds to *one's* days, But the years of the wicked will be curtailed.	
Prov 10:28	תּוֹחֶלֶת צַדִּיקִים שִׂמְחָה וְתִקְוַת רְשָׁעִים תֹּאבֵד׃	The expectation of the righteous *is* happiness, But the hope of the wicked will perish.	
Prov 10:29	מָעוֹז לַתֹּם דֶּרֶךְ יְהוָה וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃	The way of the LORD *is* a fortress to the man with integrity, But ruination to those *who* perpetrate iniquity.	
Prov 10:30	צַדִּיק לְעוֹלָם בַּל־יִמּוֹט וּרְשָׁעִים לֹא יִשְׁכְּנוּ־אָרֶץ׃	The righteous *man* will never falter, But the wicked will not inhabit the earth.	never ← *not for the age*.
Prov 10:31	פִּי־צַדִּיק יָנוּב חָכְמָה וּלְשׁוֹן תַּהְפֻּכוֹת תִּכָּרֵת׃	The mouth of the righteous produces wisdom, But a subversive tongue will be cut off.	
Prov 10:32	שִׂפְתֵי צַדִּיק יֵדְעוּן רָצוֹן וּפִי רְשָׁעִים תַּהְפֻּכוֹת׃	The lips of the righteous know what *is* pleasing, But the mouth of the wicked *only knows* subversive things.	
Prov 11:1	מֹאזְנֵי מִרְמָה תּוֹעֲבַת יְהוָה וְאֶבֶן שְׁלֵמָה רְצוֹנוֹ׃	False scales *are* an abomination to the LORD, But a full weight *is to* his liking.	False scales ← *Scales of falseness*, a Hebraic genitive. weight ← *stone*.
Prov 11:2	בָּא־זָדוֹן וַיָּבֹא קָלוֹן וְאֶת־צְנוּעִים חָכְמָה׃	*When* haughtiness comes, Then so does humiliation, But wisdom *is* with the modest.	*so* does ← *comes*.

Prov 11:3	תֻּמַּ֣ת יְשָׁרִ֣ים תַּנְחֵ֑ם וְסֶ֥לֶף בּוֹגְדִ֝֗ים *ושדם יְשָׁדֵֽם׃**	The integrity of the upright will lead them, But the perverseness of the treacherous will ravage them.	will ravage them: the *qeré* is strictly *and it ravages them*. A *vav* / *yod* issue.
Prov 11:4	לֹא־יוֹעִ֣יל הוֹן֮ בְּי֪וֹם עֶ֫בְרָ֥ה וּ֭צְדָקָה תַּצִּ֣יל מִמָּ֑וֶת׃	Wealth will not be of benefit on the day of wrath, But righteousness will deliver from death.	
Prov 11:5	צְדָקַ֣ת תָּ֭מִים תְּיַשֵּׁ֣ר דַּרְכּ֑וֹ וּ֝בְרִשְׁעָת֗וֹ יִפֹּ֥ל רָשָֽׁע׃	The righteousness of the integrous *man* will direct his way, But the wicked will fall by his wickedness.	
Prov 11:6	צְדָקַ֣ת יְ֭שָׁרִים תַּצִּילֵ֑ם וּ֝בְהַוַּ֗ת בֹּגְדִ֥ים יִלָּכֵֽדוּ׃	The righteousness of the upright will save them, But the treacherous will be caught in *their* intrigue.	intrigue ← *desire, lust*, but with negative connotations.
Prov 11:7	בְּמ֣וֹת אָ֭דָם רָשָׁ֣ע תֹּאבַ֑ד תִּקְוָ֥ה וְ֝תוֹחֶ֗לֶת אוֹנִ֥ים אָבָֽדָה׃	When a wicked man dies, *His* hope perishes, And the expectation of the iniquitous Comes to nothing.	Comes to nothing ← *Perishes*.
Prov 11:8	צַדִּ֣יק מִצָּרָ֣ה נֶחֱלָ֑ץ וַיָּבֹ֖א רָשָׁ֣ע תַּחְתָּֽיו׃	The righteous *man* is delivered from adversity, But the wicked *man* enters into *it* instead of him.	
Prov 11:9	בְּפֶ֣ה חָנֵ֣ף יַשְׁחֵ֣ת רֵעֵ֑הוּ וּ֝בְדַ֗עַת צַדִּיקִ֥ים יֵחָלֵֽצוּ׃	A profane *person* brings ruin on his neighbour with *his* mouth, But the righteous will be delivered by knowledge.	
Prov 11:10	בְּטוּב֮ צַדִּיקִ֪ים תַּעֲלֹ֫ץ קִרְיָ֥ה וּבַאֲבַ֥ד רְ֝שָׁעִ֗ים רִנָּֽה׃	A city rejoices in the goodness of the righteous, And *there is* jubilation at the demise of the wicked.	

Prov 11:11	בִּבְרָכַת יְשָׁרִים תָּרוּם קָרֶת וּבְפִי רְשָׁעִים תֵּהָרֵס׃	By the blessing of the upright, The city is exalted, But by the mouth of the wicked, It is demolished.	
Prov 11:12	בָּז־לְרֵעֵהוּ חֲסַר־לֵב וְאִישׁ תְּבוּנוֹת יַחֲרִישׁ׃	The weak-minded *man* despises his neighbour, But a man of understanding keeps silence.	weak-minded ← *lacking of heart*.
Prov 11:13	הוֹלֵךְ רָכִיל מְגַלֶּה־סּוֹד וְנֶאֱמַן־רוּחַ מְכַסֵּה דָבָר׃	He *who* goes *about* gossiping reveals a secret, But he of a dependable spirit Conceals a matter.	
Prov 11:14	בְּאֵין תַּחְבֻּלוֹת יִפֹּל־עָם וּתְשׁוּעָה בְּרֹב יוֹעֵץ׃	Without guidance a people will fall, But safety *is found* In taking much counsel.	taking much counsel ← *much of (being) a counsellor*, or *much (as) a counsel-taker*, or *in the greatness of a counsellor*.
Prov 11:15	רַע־יֵרוֹעַ כִּי־עָרַב זָר וְשֹׂנֵא תִקְעִים בּוֹטֵחַ׃	He *who* becomes security for a stranger Will surely suffer evil, But he *who* hates striking *deals* Is secure.	Will surely suffer evil ← *Will suffer evil evil(ly)*.
Prov 11:16	אֵשֶׁת־חֵן תִּתְמֹךְ כָּבוֹד וְעָרִיצִים יִתְמְכוּ־עֹשֶׁר׃	A gracious wife acquires honour, And the mighty acquire riches.	gracious wife ← *wife of grace*, a Hebraic genitive.
Prov 11:17	גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ אַכְזָרִי׃	A kind man benefits his *own* self, But a cruel *man* causes grief to his *own* body.	kind man ← *man of kindness*, a Hebraic genitive. benefits ← *recompenses*. self ← *soul*. body ← *flesh*.
Prov 11:18	רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר וְזֹרֵעַ צְדָקָה שֶׂכֶר אֱמֶת׃	An evil *man* engages in fraudulent activity, But he *who* sows righteousness *Has* a durable reward.	a durable reward ← *a reward of durability / truth*, a Hebraic genitive.

Prov 11:19	כֵּן־צְדָקָה לְחַיִּים וּמְרַדֵּף רָעָה לְמוֹתוֹ׃	As righteousness *is* to *one's* life, So *is* the pursuit of evil to one's death.	So: wider use of the *vav*. pursuit ← *(being a) pursuer*.
Prov 11:20	תּוֹעֲבַת יְהוָה עִקְּשֵׁי־לֵב וְרֹצֵי תָמִים דַּרְכּוֹ׃	The perverse in heart *are* an abomination to the LORD, But those of integrity in *their* way *are* his delight.	
Prov 11:21	יָד לְיָד לֹא־יִנָּקֶה רָע וְזֶרַע צַדִּיקִים נִמְלָט׃	*Whomever* the wicked shakes hands with, He will not be acquitted, But the seed of the righteous *man* will escape.	shakes hands with ← *hand to hand*.
Prov 11:22	נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם׃	A beautiful woman who lacks discernment *Is* a golden ring in the nose of a pig.	lacks ← *departs from*, but also *lacks*. ring: usually an *earring* or *nosering*.
Prov 11:23	תַּאֲוַת צַדִּיקִים אַךְ־טוֹב תִּקְוַת רְשָׁעִים עֶבְרָה׃	The yearning of the righteous *is* only for *what is* right; The prospect of the wicked *is* wrath.	prospect: the word more commonly means *hope*.
Prov 11:24	יֵשׁ מְפַזֵּר וְנוֹסָף עוֹד וְחוֹשֵׂךְ מִיֹּשֶׁר אַךְ־לְמַחְסוֹר׃	One distributes liberally, And more is added *to him*, But he *who* withholds more than what *is* fair *Will* surely *become* in need.	One ← *There is*, i.e. *there is (one)*. more than what *is* fair ← *from uprightness*.
Prov 11:25	נֶפֶשׁ־בְּרָכָה תְדֻשָּׁן וּמַרְוֶה גַּם־הוּא יוֹרֵא׃	A generous person will be richly satisfied, And he *who* gives plenty to drink Will in return receive *much* rain.	generous person ← *soul of blessing*. richly satisfied ← *made fat*. in return ← *also*, but with wider scope.
Prov 11:26	מַנִּיעַ בָּר יִקְּבֻהוּ לְאֹום וּבְרָכָה לְרֹאשׁ מַשְׁבִּיר׃	*As for* him *who* withholds corn, The people will curse him, But he *who* trades *it* *Has* a blessing on his head.	

Prov 11:27	שֹׁחֵר טוֹב יְבַקֶּשׁ רָצוֹן וְדֹרֵשׁ רָעָה תְּבוֹאֶנּוּ׃	He *who* diligently seeks good Seeks what *is* acceptable, But *as for* him *who* is intent on evil, It will come on him.	
Prov 11:28	בּוֹטֵחַ בְּעָשְׁרוֹ הוּא יִפֹּל וּכְעָלֶה צַדִּיקִים יִפְרָחוּ׃	He *who* trusts in his riches will fall, But the righteous will thrive like foliage.	
Prov 11:29	עוֹכֵר בֵּיתוֹ יִנְחַל־רוּחַ וְעֶבֶד אֱוִיל לַחֲכַם־לֵב׃	He *who* causes his household trouble Will inherit thin air, And a fool *will be* a servant to the wise of heart.	thin air ← *wind*.
Prov 11:30	פְּרִי־צַדִּיק עֵץ חַיִּים וְלֹקֵחַ נְפָשׁוֹת חָכָם׃	The fruit of the righteous *is* the tree of life, And he *who* takes *care of* spiritual needs *is* wise.	spiritual needs ← *souls*.
Prov 11:31	הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם אַף כִּי־רָשָׁע וְחוֹטֵא׃	Behold, the righteous in the land will be recompensed. How much *the other way with* the wicked and sinner!	
Prov 12:1	אֹהֵב מוּסָר אֹהֵב דָּעַת וְשֹׂנֵא תוֹכַחַת בָּעַר׃	He *who* loves correction loves knowledge, But he *who* hates reproof *is* ill-bred.	
Prov 12:2	טוֹב יָפִיק רָצוֹן מֵיְהוָה וְאִישׁ מְזִמּוֹת יַרְשִׁיעַ׃	A good *man* will obtain the LORD's goodwill, But he will condemn a scheming man.	scheming man ← *man of schemes*, a Hebraic genitive.
Prov 12:3	לֹא־יִכּוֹן אָדָם בְּרֶשַׁע וְשֹׁרֶשׁ צַדִּיקִים בַּל־יִמּוֹט׃	A man is not established by wickedness, But the root of the righteous will not be shaken.	
Prov 12:4	אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃	A virtuous wife *is* the crown of her husband, But she *who* causes shame *is* like rot in his bones.	

Prov 12:5	מַחְשְׁבוֹת צַדִּיקִים מִשְׁפָּט תַּחְבֻּלוֹת רְשָׁעִים מִרְמָה:	The thoughts of the righteous *are concerned with* justice, *But* the contrivances of the wicked *are with* deceit.	
Prov 12:6	דִּבְרֵי רְשָׁעִים אֱרֹב־דָּם וּפִי יְשָׁרִים יַצִּילֵם:	The words of the wicked *concern* ambushing for blood, But the mouth of the upright will deliver them.	ambushing: gerundial use of the infinitive.
Prov 12:7	הָפוֹךְ רְשָׁעִים וְאֵינָם וּבֵית צַדִּיקִים יַעֲמֹד:	The wicked are overthrown, And they *are* gone, But the house of the righteous will stand.	are overthrown: an infinitive absolute. See [Ges-HG] §113ff, "best rendered by the passive". *are* gone ← *are not*.
Prov 12:8	לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז:	A man is given praise according to his intelligence, But the false-hearted will be *held up* to contempt.	
Prov 12:9	טוֹב נִקְלֶה וְעֶבֶד לוֹ מִמְּתַכַּבֵּד וַחֲסַר־לָחֶם:	*One who is* of low estate, But *has* a servant, *Is* better than *one who* vaunts himself, But lacks bread.	of low estate ← *despised, mean*.
Prov 12:10	יוֹדֵעַ צַדִּיק נֶפֶשׁ בְּהֶמְתּוֹ וְרַחֲמֵי רְשָׁעִים אַכְזָרִי:	The righteous *man* recognizes the feelings of his cattle, But the mercies of the wicked *are* cruel.	feelings ← *soul*.
Prov 12:11	עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵיקִים חֲסַר־לֵב:	He *who* cultivates his land Will have plenty of bread, But he *who* pursues vain *things* *Is* weak-minded.	have plenty of ← *be satiated with*. weak-minded ← *lacking heart*.
Prov 12:12	חָמַד רָשָׁע מְצוֹד רָעִים וְשֹׁרֶשׁ צַדִּיקִים יִתֵּן:	The wicked *man* delights in the hunting net of evil *men*, But the root of the righteous will bear *fruit*.	

Prov 12:13	בְּפֶ֣שַׁע שְׂפָתַ֣יִם מוֹקֵ֣שׁ רָ֑ע וַיֵּצֵ֥א מִצָּרָ֖ה צַדִּֽיק׃	*There is* a snare to an evil *man* in the impropriety of *his* lips, But the righteous *man* will come out of adversity.	impropriety ← *transgression*.
Prov 12:14	מִפְּרִ֣י פִֽי־אִ֭ישׁ יִשְׂבַּ֣ע־טּ֑וֹב וּגְמ֖וּל יְדֵי־אָ֣דָם *ישוב **יָשֵׁ֖יב לֽוֹ׃	A man will be satiated *with* good *things* by the fruit of his mouth, And {Q: he will bestow the reward of a man's labour on} [K: the reward of a man's labour will return to] him.	he will bestow *(qeré)* ... will return *(ketiv)*: a *vav* / *yod* issue. labour *(qeré / ketiv)* ← *hands*, put for the work done by them.
Prov 12:15	דֶּ֣רֶךְ אֱוִ֭יל יָשָׁ֣ר בְּעֵינָ֑יו וְשֹׁמֵ֖עַ לְעֵצָ֣ה חָכָֽם׃	A fool's way *is* upright in his *own* eyes, But he *who* listens to advice *is* wise.	
Prov 12:16	אֱוִ֣יל בַּיּ֣וֹם יִוָּדַ֣ע כַּעְסּ֑וֹ וְכֹסֶ֥ה קָ֝לָ֗ון עָרֽוּם׃	The anger of the fool becomes known in due course, But he *who* conceals an ignominious situation *is* prudent.	in due course ← *in the day*.
Prov 12:17	יָפִ֣יחַ אֱ֭מוּנָה יַגִּ֣יד צֶ֑דֶק וְעֵ֖ד שְׁקָרִ֣ים מִרְמָֽה׃	He *who* utters faithful *things* declares justice, But a false witness, deceit.	utters ← *puffs out*. faithful *things* ← *faithfulness*. false witness ← *witness of lies*, a Hebraic genitive.
Prov 12:18	יֵ֣שׁ בּ֭וֹטֶה כְּמַדְקְרוֹת חָ֑רֶב וּלְשׁ֖וֹן חֲכָמִ֣ים מַרְפֵּֽא׃	There is *one who* speaks recklessly like the piercings of a sword, But the tongue of the wise *brings* healing.	
Prov 12:19	שְׂפַת־אֱ֭מֶת תִּכּ֣וֹן לָעַ֑ד וְעַד־אַ֝רְגִּ֗יעָה לְשׁ֣וֹן שָֽׁקֶר׃	A truthful lip is established in perpetuity, But a lying tongue *only endures* until I act all of a sudden.	truthful lip ← *lip of truth*, a Hebraic genitive. I act all of a sudden: or *I give (it) rest*. AV differs *(but for a moment)*; [BDB]= *while I would twinkle (= only for a moment)*.

Prov 12:20	מִרְמָה בְּלֵב־חֹרְשֵׁי רָע וְיֹעֲצֵי שָׁלוֹם שִׂמְחָה׃	*There is* deceit in the heart of those *who* devise evil, But those *who* counsel peace *will have* joy.	
Prov 12:21	לֹא־יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן וּרְשָׁעִים מָלְאוּ רָע׃	No adversity will befall the righteous *man*, But the wicked will be full of trouble.	
Prov 12:22	תּוֹעֲבַת יְהוָה שִׂפְתֵי־שָׁקֶר וְעֹשֵׂי אֱמוּנָה רְצוֹנוֹ׃	Lying lips *are* an abomination to the LORD, But they *who* act faithfully *are* his delight.	Lying lips ← *Lips of lies*, a Hebraic genitive. act faithfully ← *do faith*.
Prov 12:23	אָדָם עָרוּם כֹּסֶה דָּעַת וְלֵב כְּסִילִים יִקְרָא אִוֶּלֶת׃	A prudent man withholds information, But a foolish heart makes proclamations without discretion.	a foolish heart ← *a heart of fools*. makes proclamations without discretion ← *proclaims folly / impiety*.
Prov 12:24	יַד־חָרוּצִים תִּמְשֹׁול וּרְמִיָּה תִּהְיֶה לָמַס׃	The hand of the diligent will rule, But remissness will become tribute-*bearing*.	
Prov 12:25	דְּאָגָה בְלֵב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה׃	Anxiety in a man's heart brings it low, But a good word makes it rejoice.	
Prov 12:26	יָתֵר מֵרֵעֵהוּ צַדִּיק וְדֶרֶךְ רְשָׁעִים תַּתְעֵם׃	The righteous *man* is a *better* guide than his neighbour, But the way of the wicked leads them astray.	is a *better* guide: AV differs *(is more excellent)*, taking the word from root יָתַר, not תּוּר.
Prov 12:27	לֹא־יַחֲרֹךְ רְמִיָּה צֵידֹו וְהוֹן־אָדָם יְקַר חָרוּץ׃	The remiss will not catch his prey, But a man's wealth *is* precious *If* diligently *obtained*.	catch: AV differs *(roast)*.
Prov 12:28	בְּאֹרַח־צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת׃	In the way of righteousness *is* life, And the way of *this* path *is to* immortality.	

Prov 13:1	בֵּן חָכָם מוּסַר אָב וְלֵץ לֹא־שָׁמַע גְּעָרָה׃	A wise son *hears* the correction of *his* father, But a scoffer does not hear rebuke.	
Prov 13:2	מִפְּרִי פִי־אִישׁ יֹאכַל טּוֹב וְנֶפֶשׁ בֹּגְדִים חָמָס׃	A man shall eat *what is* good by the fruit of *his* mouth, But the appetite of the treacherous *will be slaked by* violence.	A man ... his ← *he ... a man's*. by the fruit of *his* mouth: i.e. *by saying righteous things*. appetite ← *soul*.
Prov 13:3	נֹצֵר פִּיו שֹׁמֵר נַפְשׁוֹ פֹּשֵׂק שְׂפָתָיו מְחִתָּה־לוֹ׃	He *who* guards his mouth keeps his life; He *who* opens his lips wide *will have* ruin.	life ← *soul*.
Prov 13:4	מִתְאַוָּה וָאַיִן נַפְשׁוֹ עָצֵל וְנֶפֶשׁ חָרֻצִים תְּדֻשָּׁן׃	The lazy person longs *for a thing*, But *it comes to* nothing, Whilst the appetite of the industrious Will be richly satisfied.	person ← *soul*. richly satisfied ← *made fat*.
Prov 13:5	דְּבַר־שֶׁקֶר יִשְׂנָא צַדִּיק וְרָשָׁע יַבְאִישׁ וְיַחְפִּיר׃	The righteous *man* hates a false word, But a wicked *man* acts despicably And is disgraced.	hates: in a Hebrew "OVS" (object-verb-subject) sentence. false word ← *word of falseness*, a Hebraic genitive.
Prov 13:6	צְדָקָה תִּצַּר תֻּם־דָּרֶךְ וְרִשְׁעָה תְּסַלֵּף חַטָּאת׃	Righteousness will guard an integrous *man* on *his* way, But lawlessness will subvert the sin-offering.	sin-offering: AV differs *(sinner)*.
Prov 13:7	יֵשׁ מֶתְעַשֵּׁר וְאֵין כֹּל מִתְרוֹשֵׁשׁ וְהוֹן רָב׃	There is *the one* who enriches himself, But *does* not *have* anything, *And the one who* impoverishes himself, But *has* great wealth.	anything ← *everything*, but after a negative, *anything*.
Prov 13:8	כֹּפֶר נֶפֶשׁ־אִישׁ עָשְׁרוֹ וְרָשׁ לֹא־שָׁמַע גְּעָרָה׃	The ransom for a man's life *is* his wealth, But the poor *man* does not hear rebuke.	life ← *soul*. rebuke: i.e., presumably, despite a tenuous semantic connection, a *ransom demand*, because a poor man is not held to ransom.

Prov 13:9	אוֹר־צַדִּיקִים יִשְׂמָח וְנֵר רְשָׁעִים יִדְעָךְ׃	The light of the righteous shines cheerfully, But the lamp of the wicked will be extinguished.	shines cheerfully: perhaps better re-pointed as *piel*, יְשַׂמַּח, *makes joyful*.
Prov 13:10	רַק־בְּזָדוֹן יִתֵּן מַצָּה וְאֶת־נִוָּעָצִים חָכְמָה׃	Haughtiness just engenders contention, But wisdom *is* with *those* *Who have been* given advice.	Haughtiness just engenders contention ← *Just by haughtiness it (or he) gives contention*.
Prov 13:11	הוֹן מֵהֶבֶל יִמְעָט וְקֹבֵץ עַל־יָד יַרְבֶּה׃	Wealth *obtained* from vain pursuits will decline, But *that of* him *who* gathers through labour will increase.	*that of* him: AV differs *(he)*. labour ← *hand*.
Prov 13:12	תּוֹחֶלֶת מְמֻשָּׁכָה מַחֲלָה־לֵב וְעֵץ חַיִּים תַּאֲוָה בָאָה׃	Protracted expectation grieves the heart, But the coming delight *is* a tree of life.	grieves ← *makes sick*.
Prov 13:13	בָּז לְדָבָר יֵחָבֶל לוֹ וְיֵרֵא מִצְוָה הוּא יְשֻׁלָּם׃	*If a person* despises a word, It will be his destruction, But he *who* fears the commandment Will be recompensed.	
Prov 13:14	תּוֹרַת חָכָם מְקוֹר חַיִּים לָסוּר מִמֹּקְשֵׁי מָוֶת׃	The law of the wise *man is* a source of life, By departing from deadly snares.	By departing: gerundial use of the infinitive. deadly snares ← *snares of death*, a Hebraic genitive.
Prov 13:15	שֵׂכֶל־טוֹב יִתֶּן־חֵן וְדֶרֶךְ בֹּגְדִים אֵיתָן׃	Good insight gives grace, But the way of the treacherous *is* austere.	
Prov 13:16	כָּל־עָרוּם יַעֲשֶׂה בְדָעַת וְכֹסֵיל יִפְרֹשׂ אִוֶּלֶת׃	Every prudent *man* acts in an informed way, But a fool spreads nonsense.	in an informed way ← *with knowledge*. nonsense: or *impiety*.
Prov 13:17	מַלְאָךְ רָשָׁע יִפֹּל בְּרָע וְצִיר אֱמוּנִים מַרְפֵּא׃	An unjust messenger will fall into harm, But a faithful envoy *brings* healing.	a faithful envoy ← *an envoy of faithfulness*, a Hebraic genitive.

Prov 13:18	רֵ֤ישׁ וְקָלוֹן֙ פּוֹרֵ֣עַ מוּסָ֔ר וְשׁוֹמֵ֥ר תּוֹכַ֖חַת יְכֻבָּֽד׃	Poverty and contempt *await* him *who* disregards correction, But he *who* takes heed of reproof will be honoured.	
Prov 13:19	תַּאֲוָ֤ה נִהְיָה֙ תְּעֻרַ֣ב לְנָ֔פֶשׁ וְתוֹעֲבַ֥ת כְּסִילִ֖ים סוּר מֵרָֽע׃	A longing fulfilled is sweet to *one's* spirit, But *it is* an abomination to fools to depart from evil.	fulfilled ← *come about*. spirit ← *soul*.
Prov 13:20	*הלוך **הוֹלֵךְ אֶת־חֲכָמִים *וחכם יֶחְכָּ֔ם וְרֹעֶ֥ה כְסִילִ֖ים** יֵרוֹֽעַ׃	He *who* walks with the wise Will become wise, But he *who* associates with fools Will suffer evil.	He *who* walks: the *ketiv* is an infinitive absolute. Will become wise: a *vav* / *yod* issue, but the meanings are essentially the same. There is perhaps a play on words with וְרֹעֶה and יֵרוֹעַ *(associates ... suffer evil)*.
Prov 13:21	חַטָּאִים֮ תְּרַדֵּ֪ף רָ֫עָ֥ה וְאֶת־צַדִּיקִ֥ים יְשֻׁלַּם־טֽוֹב׃	Trouble will pursue sinners, But he will recompense the righteous *with* good.	pursue: in a Hebrew "OVS" (object-verb-subject) sentence.
Prov 13:22	טוֹב֮ יַנְחִ֪יל בְּנֵֽי־בָ֫נִ֥ים וְצָפ֣וּן לַצַּדִּ֣יק חֵ֭יל חוֹטֵֽא׃	A good *man* leaves an inheritance to his sons' sons, Whereas the wealth of the sinner *Is* hidden away for the righteous.	Whereas: wider use of the *vav*.
Prov 13:23	רַב־אֹ֭כֶל נִ֣יר רָאשִׁ֑ים וְיֵ֥שׁ נִסְפֶּ֥ה בְלֹא־מִשְׁפָּֽט׃	The agricultural work of the poor *brings* abundance of food, But there is *the one who* perishes without justice.	there is *the one who* perishes without justice: or *wealth is taken away without justice*. Our translation of יֵשׁ is as in Prov 13:7.
Prov 13:24	חוֹשֵׂךְ֮ שִׁבְטוֹ֪ שׂוֹנֵ֫א בְּנ֥וֹ וְאֹהֲבוֹ֮ שִׁ֪חֲרוֹ֫ מוּסָֽר׃	He *who* spares his rod hates his son, But he who loves him Is alert to give him correction.	
Prov 13:25	צַדִּ֣יק אֹ֭כֵל לְשֹׂ֣בַע נַפְשׁ֑וֹ וּבֶ֖טֶן רְשָׁעִ֣ים תֶּחְסָֽר׃ פ	The righteous eats to his heart's content, But the stomach of the wicked will suffer lack.	to his heart's content ← *to satiety of his soul*.

Prov 14:1	חַכְמ֣וֹת נָ֭שִׁים בָּנְתָ֣ה בֵיתָ֑הּ וְ֝אִוֶּ֗לֶת בְּיָדֶ֥יהָ תֶּהֱרְסֶֽנּוּ׃	The wisdom of women *is what* builds up their household, But foolishness in their hands demolishes it.	wisdom: AV differs somewhat, taking the word as an adjective. [AnLx] accepts חַכְמוֹת as a secondary form of the noun חָכְמוּת *(wisdom)*. their *(2x)* ← *her*, but applying to each of many. foolishness: AV differs, *foolish [woman]*.
Prov 14:2	הוֹלֵ֣ךְ בְּ֭יָשְׁרוֹ יְרֵ֣א יְהוָ֑ה וְנִלְוָ֖ז דְּרָכָ֣יו בּוֹזֵֽהוּ׃	He *who* walks in his uprightness fears the LORD, But he who *is* devious in his ways despises him.	
Prov 14:3	בְּפִי־אֱ֭וִיל חֹ֣טֶר גַּאֲוָ֑ה וְ֝שִׂפְתֵ֗י חֲכָמִ֥ים תִּשְׁמוּרֵֽם׃	In the mouth of the fool *is* a sceptre of pride, But the lips of the wise will guard them.	the lips of the wise will guard them: reading תִּשְׁמְרוּם. Otherwise, one could read *(as for) the lips of the wise, you will guard them*, but referring to God with ך
Prov 14:4	בְּאֵ֣ין אֲ֭לָפִים אֵב֣וּס בָּ֑ר וְרַ֖ב־תְּבוּא֣וֹת בְּכֹ֣חַ שֽׁוֹר׃	For want of oxen, the stall *is* empty, But abundance of produce *is* by the strength of the ox.	ך the grammatical second person is not the general style of Proverbs. the strength of the ox: i.e. its ability to draw the plough.
Prov 14:5	עֵ֣ד אֱ֭מוּנִים לֹ֣א יְכַזֵּ֑ב וְיָפִ֖יחַ כְּזָבִ֣ים עֵ֣ד שָֽׁקֶר׃	A faithful witness does not lie, But a false witness utters lies.	faithful witness ... false witness ← *witness of faithfulness ... witness of falsehood*, Hebraic genitives. utters ← *puffs out*.
Prov 14:6	בִּקֵּ֣שׁ־לֵ֭ץ חָכְמָ֣ה וְאָ֑יִן וְדַ֖עַת לִנְבוֹ֣ן נָקָֽל׃	The scoffer seeks wisdom, But *does* not *find any*, Whilst knowledge is easily *come by* to the judicious.	
Prov 14:7	לֵ֣ךְ מִ֭נֶּגֶד לְאִ֣ישׁ כְּסִ֑יל וּבַל־יָ֝דַ֗עְתָּ שִׂפְתֵי־דָֽעַת׃	Go away from the foolish man, *In whom* you have not detected knowledgeable speaking.	from ← *from opposite*. detected ← *known*. knowledgeable speaking ← *lips of knowledge*.

Prov 14:8	חָכְמַ֣ת עָ֭רוּם הָבִ֣ין דַּרְכּ֑וֹ וְאִוֶּ֖לֶת כְּסִילִ֣ים מִרְמָֽה׃	The wisdom of the prudent *is* to understand his way, But the senselessness of fools *is* deceit.	
Prov 14:9	אֱ֭וִלִים יָלִ֣יץ אָשָׁ֑ם וּבֵ֖ין יְשָׁרִ֣ים רָצֽוֹן׃	*As for* fools, *each* ridicules the guilt-offering, But among the upright *is* goodwill.	*As for* fools, *each* ridicules the guilt-offering: AV differs somewhat *(Fools make a mock at sin)*, and see [CB]. Alternatively, read *(As for) fools, the (consequences of) guilt will ridicule (them)*.
Prov 14:10	לֵ֭ב יוֹדֵ֣עַ מָרַ֣ת נַפְשׁ֑וֹ וּבְשִׂמְחָתוֹ֥ לֹא־יִתְעָ֝רַ֗ב זָֽר׃	The heart knows its own bitterness, And a stranger does not interfere with its joy.	its own bitterness ← *the bitterness of its soul*.
Prov 14:11	בֵּ֣ית רְ֭שָׁעִים יִשָּׁמֵ֑ד וְאֹ֖הֶל יְשָׁרִ֣ים יַפְרִֽיחַ׃	The house of the wicked will be destroyed, But the tent of the upright will flourish.	
Prov 14:12	יֵ֤שׁ דֶּ֣רֶךְ ישָׁ֣ר לִפְנֵי־אִ֑ישׁ וְ֝אַחֲרִיתָ֗הּ דַּרְכֵ֥י־מָֽוֶת׃	There is a way which *seems* right from man's perspective, But its end *is* the ways of death.	from man's perspective ← *before man*.
Prov 14:13	גַּם־בִּשְׂחוֹק֮ יִכְאַ֪ב־לֵ֫ב וְ֭אַחֲרִיתָהּ שִׂמְחָ֣ה תוּגָֽה׃	Also in jesting there will be heartache, And the result of it *is that* the fun *will become* grief.	there will be heartache ← *the heart will ache*. result ← *end (in time)*.
Prov 14:14	מִדְּרָכָ֥יו יִשְׂבַּ֗ע סוֹג֥ לֵ֑ב וּ֝מֵעָלָ֗יו אִ֣ישׁ טֽוֹב׃	A backslider in heart *will be* satiated with his ways, And over against this, *so will* the good man!	over against this ← *from on / against it*.
Prov 14:15	פֶּ֭תִי יַאֲמִ֣ין לְכָל־דָּ֑בָר וְ֝עָרוֹם יָבִ֗ין לַאֲשֻׁרֽוֹ׃	The gullible *man* believes every word, But the prudent understands his course.	
Prov 14:16	חָכָ֣ם יָ֭רֵא וְסָ֣ר מֵרָ֑ע וּכְסִ֥יל מִתְעַבֵּ֗ר וּבוֹטֵֽחַ׃	A wise *man* is fearful And departs from evil, But a fool behaves wantonly And has confidence.	

Prov 14:17	קְצַר־אַפַּ֥יִם יַעֲשֶׂה אִוֶּ֑לֶת וְאִ֥ישׁ מְזִמּ֖וֹת יִשָּׂנֵֽא׃	He *who is* impatient will act foolishly, And a scheming man will be hated.	a scheming man ← *a man of schemes*, a Hebraic genitive.
Prov 14:18	נָחֲל֣וּ פְתָאִ֣ים אִוֶּ֑לֶת וְעָרוּמִ֥ים יַכְתִּ֖רוּ דָּֽעַת׃	The gullible inherit foolishness, But the prudent are crowned with knowledge.	
Prov 14:19	שַׁחֲו֣וּ רָ֭עִים לִפְנֵ֣י טוֹבִ֑ים וְ֝רְשָׁעִ֗ים עַל־שַׁעֲרֵ֥י צַדִּֽיק׃	The bad will submit to the good, And the wicked will be at the gates of the righteous *one*.	bad ... good ... wicked: all plural. Followed by the singular *righteous*, suggesting a Messianic interpretation.
Prov 14:20	גַּם־לְרֵעֵ֥הוּ יִשָּׂנֶ֥א רָ֑שׁ וְאֹהֲבֵ֖י עָשִׁ֣יר רַבִּֽים׃	The poor is hated even by his neighbour, But *there are* many *who* love a rich *man*.	
Prov 14:21	בָּז־לְרֵעֵ֥הוּ חוֹטֵ֑א וּמְחוֹנֵ֥ן עניים **עֲ֝נָוִ֗ים אַשְׁרָ֥יו׃*	A sinner despises his neighbour, But happy *is* he *who* is merciful to the {K: poor} [Q: meek].	The *ketiv* / *qeré* issue is a *yod* / *vav* issue.
Prov 14:22	הֲלוֹא־יִתְעוּ֣ חֹרְשֵׁ֣י רָ֑ע וְ֝חֶ֗סֶד וֶאֱמֶ֥ת חֹרְשֵׁ֥י טֽוֹב׃	Will not those *who* perpetrate evil perish, Whereas kindness and truth *will accompany* those *who* perform good?	perpetrate ... perform ← *plough ... plough*. perish ← *go astray (to ruin)*. See [AnLx]. Compare Job 38:41. Whereas: wider use of the *vav*.
Prov 14:23	בְּכָל־עֶ֥צֶב יִהְיֶ֑ה מוֹתָ֥ר וּ֝דְבַר־שְׂפָתַ֗יִם אַךְ־לְמַחְסֽוֹר׃	In all hard work there will be abundance, But talking at length only *leads to* shortage.	talking at length ← *a word of lips*.
Prov 14:24	עֲטֶ֣רֶת חֲ֭כָמִים עָשְׁרָ֑ם אִ֝וֶּ֗לֶת כְּסִילִ֥ים אִוֶּֽלֶת׃	The crown of the wise *is* their wealth, But the stupidity of fools *remains* stupidity.	
Prov 14:25	מַצִּ֣יל נְ֭פָשׁוֹת עֵ֣ד אֱמֶ֑ת וְיָפִ֖חַ כְּזָבִ֣ים מִרְמָֽה׃	A true witness saves lives, But a deceitful *witness* utters lies.	lives ← *souls*. utters ← *puffs out*.
Prov 14:26	בְּיִרְאַ֣ת יְ֭הוָה מִבְטַח־עֹ֑ז וּלְבָנָ֥יו יִהְיֶ֗ה מַחְסֶֽה׃	In the fear of the LORD *is* strong security, And his sons will have a refuge.	strong security ← *security of strength*, a Hebraic genitive.

Prov 14:27	יִרְאַ֣ת יְ֭הוָה מְקוֹר־חַיִּ֑ים לָ֝סוּר מִמֹּ֥קְשֵׁי מָֽוֶת׃	The fear of the LORD *is* the source of life, *So as* to avoid deadly snares.	deadly snares ← *snares of death*, a Hebraic genitive.
Prov 14:28	בְּרָב־עָ֭ם הַדְרַת־מֶ֑לֶךְ וּבְאֶ֥פֶס לְ֝אֹם מְחִתַּ֥ת רָזֽוֹן׃	The splendour of a king *is* in a large population, And lack of people *is* ruinous demise.	large population ← *multitude of people*. ruinous demise ← *ruin of diminution*, translated as a reverse Hebraic genitive. AV differs *(destruction of the prince)*, from root רָזַן, not our רָזָה.
Prov 14:29	אֶ֣רֶךְ אַפַּ֣יִם רַב־תְּבוּנָ֑ה וּ֝קְצַר־רֽוּחַ מֵרִ֗ים אִוֶּ֥לֶת׃	He *who is* patient *is* of great understanding, But he *who is* impatient extols foolishness.	patient ← *long of temperament*. impatient ← *short of spirit*.
Prov 14:30	חַיֵּ֣י בְ֭שָׂרִים לֵ֣ב מַרְפֵּ֑א וּרְקַ֖ב עֲצָמ֣וֹת קִנְאָֽה׃	A healthy heart *is* life in the flesh, But envy *is* rotting of the bones.	healthy heart ← *heart of health*, a Hebraic genitive.
Prov 14:31	עֹשֵׁ֣ק־דָּ֭ל חֵרֵ֣ף עֹשֵׂ֑הוּ וּמְכַבְּדוֹ֮ חֹנֵ֪ן אֶבְי֫וֹן׃	He *who* oppresses the poor reproaches his maker, But he who honours him is gracious to the needy.	
Prov 14:32	בְּרָעָתוֹ֮ יִדְּחֶ֪ה רָ֫שָׁ֥ע וְחֹסֶ֥ה בְּ֝מוֹתֽוֹ צַדִּֽיק׃	A wicked *man* will be abased by his evil, But the righteous has confidence at his death.	
Prov 14:33	בְּלֵ֣ב נָ֭בוֹן תָּנ֣וּחַ חָכְמָ֑ה וּבְקֶ֥רֶב כְּ֝סִילִ֗ים תִּוָּדֵֽעַ׃	Wisdom will rest in a judicious heart, And it will be made known among fools.	And it will be made known: i.e. the fools will be "shown up" by wisdom. AV differs *(But that which is ... is made known)*.
Prov 14:34	צְדָקָ֥ה תְרוֹמֵֽם־גּ֑וֹי וְ֝חֶסֶד לְאֻמִּ֗ים חַטָּֽאת׃	Righteousness will exalt a people, But sin *is* a reproach to nations.	reproach: a homonym; the more common meaning is *kindness*.
Prov 14:35	רְצ֣וֹן־מֶ֭לֶךְ לְעֶ֣בֶד מַשְׂכִּ֑יל וְעֶבְרָתוֹ֮ תִּהְיֶ֪ה מֵ֫בִ֥ישׁ׃	A king's delight *is* in a sensible servant, But his wrath will be *directed at* him *who* causes shame.	

Prov 15:1	מַעֲנֶה־רַךְ יָשִׁיב חֵמָה וּדְבַר־עֶצֶב יַעֲלֶה־אָף׃	A gentle answer turns wrath away, But a grievous word arouses anger.	gentle ← *soft*.
Prov 15:2	לְשׁוֹן חֲכָמִים תֵּיטִיב דָּעַת וּפִי כְסִילִים יַבִּיעַ אִוֶּלֶת׃	The tongue of the wise makes good *use* of knowledge, But the mouth of fools utters stupidity.	makes good *use* of knowledge ← *knows well*. utters ← *makes gush out*.
Prov 15:3	בְּכָל־מָקוֹם עֵינֵי יְהוָה צֹפּוֹת רָעִים וטוֹבִים׃	The eyes of the LORD *are* in every place, Observing the bad and the good.	The eyes of the LORD (etc.): compare Zech 4:10 and 2 Chr 16:9.
Prov 15:4	מַרְפֵּא לָשׁוֹן עֵץ חַיִּים וְסֶלֶף בָּהּ שֶׁבֶר בְּרוּחַ׃	A calming tongue *is* a tree of life, But perverseness with the *tongue is* spiritual shipwreck.	A calming tongue ← *Calmness / Healing of tongue*. the *tongue* ← *it*, referring to *tongue*, not *calming tongue*. spiritual shipwreck ← *breakage in spirit*.
Prov 15:5	אֱוִיל יִנְאַץ מוּסַר אָבִיו וְשֹׁמֵר תּוֹכַחַת יַעְרִם׃	A fool scorns his father's correction, But he *who* respects reproof will act prudently.	respects ← *guards*.
Prov 15:6	בֵּית צַדִּיק חֹסֶן רָב וּבִתְבוּאַת רָשָׁע נֶעְכָּרֶת׃	The house of the righteous *man is* great wealth, But the income of the wicked *man* will bring trouble.	
Prov 15:7	שִׂפְתֵי חֲכָמִים יְזָרוּ דָעַת וְלֵב כְּסִילִים לֹא־כֵן׃	The lips of the wise broadcast knowledge, But the heart of fools *is* dishonest.	dishonest: AV differs somewhat *(not so)*, also possible, and ultimately from the same root (כּוּן).
Prov 15:8	זֶבַח רְשָׁעִים תּוֹעֲבַת יְהוָה וּתְפִלַּת יְשָׁרִים רְצוֹנוֹ׃	The sacrifice of the wicked *is* an abomination to the LORD, But the prayer of the upright *is* his delight.	sacrifice of the wicked: a subjective genitive (the wicked sacrifice). But: adversative use of the *vav*.

Prov 15:9	תּוֹעֲבַ֣ת יְהוָ֣ה דֶּ֣רֶךְ רָשָׁ֑ע וּמְרַדֵּ֥ף צְדָקָ֖ה יֶאֱהָֽב׃	The way of the wicked *man is* an abomination to the LORD, But he loves him *who* pursues righteousness.	
Prov 15:10	מוּסָ֣ר רָ֭ע לְעֹזֵ֣ב אֹ֑רַח שׂוֹנֵ֥א תוֹכַ֝חַת יָמֽוּת׃	Correction *is* baneful to him *who* leaves the way, *And* he *who* hates reproof will die.	
Prov 15:11	שְׁא֣וֹל וַ֭אֲבַדּוֹן נֶ֣גֶד יְהוָ֑ה אַ֝֗ף כִּי־לִבּ֥וֹת בְּנֵי־אָדָֽם׃	The grave and destruction *are* before the LORD; How much more the hearts of the sons of Adam!	destruction: Hebrew *Abaddon*; compare Rev 9:11.
Prov 15:12	לֹֽא־יֶאֱהַ֣ב לֵ֭ץ הוֹכֵ֣חַ לֽוֹ אֶל־חֲכָמִ֥ים לֹ֝֗א יֵלֵֽךְ׃	The mocker does not love him *who* reproves him; He does not go to the wise.	
Prov 15:13	לֵ֣ב שָׂמֵ֣חַ ייטַ֣ב פָּ֑נִים וּבְעַצְבַּ֖ת־לֵ֣ב רוּחַ־נְכֵאָֽה׃	A joyful heart makes the face cheerful, But in a sorrowful heart *is* a dejected spirit.	a sorrowful heart ← *sorrow of heart*.
Prov 15:14	לֵ֣ב נָ֭בוֹן יְבַקֶּשׁ־דָּ֑עַת ופני **וּפִ֖י כְּסִילִ֣ים* יִרְעֶ֣ה אִוֶּֽלֶת׃	An astute mind seeks knowledge, But a fool's {K: face} [Q: mouth] feeds on nonsense.	mind ← *heart*.
Prov 15:15	כָּל־יְמֵ֣י עָנִ֣י רָעִ֑ים וְט֖וֹב־לֵ֣ב מִשְׁתֶּ֣ה תָמִֽיד׃	All the days of a poor *man are* bad, But he of a good heart *has* a continual banquet.	
Prov 15:16	טוֹב־מְעַ֣ט בְּיִרְאַ֣ת יְהוָ֑ה מֵאוֹצָ֥ר רָ֝֗ב וּמְהוּמָ֥ה בּֽוֹ׃	*It is* better *to have* little, With fear of the LORD, Than great treasure, But turmoil with it.	
Prov 15:17	טוֹב֮ אֲרֻחַ֪ת יָ֫רָ֥ק וְאַהֲבָ֥ה שָׁ֑ם מִשּׁ֖וֹר אָב֣וּס וְשִׂנְאָ֣ה־בֽוֹ׃	A meal of vegetables Where *there is* love *Is* better than a fatted ox Where *there is* hatred.	Where *there is* hatred ← *And hatred in it*.

Prov 15:18	אִישׁ חֵמָה יְגָרֶה מָדוֹן וְאֶרֶךְ אַפַּיִם יַשְׁקִיט רִיב׃	A bad-tempered man will stir up strife, But forbearance quietens a quarrel.	bad-tempered man ← *man of wrath*. forbearance ← *length of temper*. The alliteration (stir ... strife, quieten ... quarrel) was not deliberate.
Prov 15:19	דֶּרֶךְ עָצֵל כִּמְשֻׂכַת חָדֶק וְאֹרַח יְשָׁרִים סְלֻלָה׃	The way of the lazy *is* a hedge of thorns, But the path of the upright *is* a highway.	a highway ← *raised*, or re-point as סְלֻלָּה, *a rampart*.
Prov 15:20	בֵּן חָכָם יְשַׂמַּח־אָב וּכְסִיל אָדָם בּוֹזֶה אִמּוֹ׃	A wise son brings joy to the father, But a foolish man despises his mother.	
Prov 15:21	אִוֶּלֶת שִׂמְחָה לַחֲסַר־לֵב וְאִישׁ תְּבוּנָה יְיַשֶּׁר־לָכֶת׃	Foolishness *is* joy to the weak-minded, But a man of understanding walks in uprightness.	weak-minded ← *lacking heart*. walks in uprightness ← *makes going straight*.
Prov 15:22	הָפֵר מַחֲשָׁבוֹת בְּאֵין סוֹד וּבְרֹב יוֹעֲצִים תָּקוּם׃	Projects fail for lack of consultation, But you will prosper if *you have* plenty of counsellors.	fail: infinitive absolute in the role of a finite verb. prosper ← *rise*, but with wider scope. AV differs *(they are established)*. if *you have* ← *by*.
Prov 15:23	שִׂמְחָה לָאִישׁ בְּמַעֲנֵה־פִיו וְדָבָר בְּעִתּוֹ מַה־טּוֹב׃	A man's joy *comes* from the aptness of his speech, And how good a word in season *is*!	aptness of his speech ← *answer / intent of his mouth*, so *answerableness*. in season ← *in its season*.
Prov 15:24	אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה׃	The way of life to the sensible *is* upwards, *So as* to avoid the grave below.	avoid ← *depart from*.
Prov 15:25	בֵּית גֵּאִים יִסַּח | יְהוָה וְיַצֵּב גְּבוּל אַלְמָנָה׃	The LORD will pluck the house of the proud away, But he will appoint an estate for the widow.	estate ← *boundary*. for ← *of*. Wider use of the construct state.

Prov 15:26	תּוֹעֲבַ֣ת יְ֭הוָה מַחְשְׁבוֹת רָ֑ע וְ֝טְהוֹרִ֗ים אִמְרֵי־נֹֽעַם׃	The thoughts of the evil *man are* an abomination to the LORD, But pleasant words *are* pure.	abomination to ← *abomination of*. pleasant words ← *words of pleasantness*, a Hebraic genitive. pleasant words *are* pure: or *the pure (utter) pleasant words*. AV differs *(the words of the pure are pleasant words)*.
Prov 15:27	עֹכֵ֣ר בֵּ֭יתוֹ בּוֹצֵ֣עַ בָּ֑צַע וְשׂוֹנֵ֥א מַ֝תָּנֹ֗ת יִחְיֶֽה׃	He *who* engages *in* robbery Brings trouble on his household, But he *who* hates bribes Will live.	bribes ← *gifts*.
Prov 15:28	לֵ֣ב צַ֭דִּיק יֶהְגֶּ֣ה לַעֲנ֑וֹת וּפִ֖י רְשָׁעִ֣ים יַבִּ֣יעַ רָעֽוֹת׃	A righteous heart meditates *on how* to give an answer, But the mouth of the wicked exudes evil *things*.	
Prov 15:29	רָח֣וֹק יְ֭הוָה מֵרְשָׁעִ֑ים וּתְפִלַּ֖ת צַדִּיקִ֣ים יִשְׁמָֽע׃	The LORD *is* far away from the wicked, But he hears the prayer of the righteous.	
Prov 15:30	מְאוֹר־עֵינַ֥יִם יְשַׂמַּח־לֵ֑ב שְׁמוּעָ֥ה טוֹבָ֝ה תְּדַשֶּׁן־עָֽצֶם׃	The light of the eyes makes the heart glad, *And* a good report *heard* nourishes a person.	The light of the eyes: i.e. *what is seen*. nourishes ← *fattens*. person ← *bone; body*.
Prov 15:31	אֹ֣זֶן שֹׁמַ֣עַת תּוֹכַ֣חַת חַיִּ֑ים בְּ֝קֶ֗רֶב חֲכָמִ֥ים תָּלִֽין׃	An ear that hears reproof *which gives* life Will dwell in the company of the wise.	reproof *which gives* life ← *reproof of life*. Wider use of the construct state.
Prov 15:32	פּוֹרֵ֣עַ מ֭וּסָר מוֹאֵ֣ס נַפְשׁ֑וֹ וְשׁוֹמֵ֖עַ תּוֹכַ֣חַת קוֹנֶ֣ה לֵֽב׃	He *who* disregards correction Rejects his *own* self, But he *who* heeds reproof Acquires inward understanding.	self ← *soul*. inward understanding ← *a heart*.

Prov 15:33	יִרְאַ֣ת יְ֭הוָה מוּסַ֣ר חָכְמָ֑ה וְלִפְנֵ֖י כָּבֹ֣וד עֲנָוָֽה׃	The fear of the LORD *yields* wise reproof, And before honour *can come*, Meekness *is warranted*.	wise reproof ← *reproof of wisdom*, a Hebraic subjective genitive (wisdom reproves).
Prov 16:1	לְאָדָ֣ם מַעַרְכֵי־לֵ֭ב וּמֵיְהוָ֣ה מַעֲנֵה־לָשֽׁוֹן׃	Man *has* resolutions, But from the LORD *comes* the spoken answer.	resolutions ← *arrangements of heart*. spoken answer ← *answer of the tongue*.
Prov 16:2	כָּל־דַּרְכֵי־אִ֭ישׁ זַכּ֣וֹת בְּעֵינָ֑יו וְתֹכֵ֖ן רוּחֹ֣ות יְהוָֽה׃	All man's ways *are* pure in his *own* eyes, But the LORD assesses the *nature of* spirits.	assesses ← *weighs*.
Prov 16:3	גֹּ֣ל אֶל־יְהוָ֣ה מַעֲשֶׂ֑יךָ וְ֝יִכֹּ֗נוּ מַחְשְׁבֹתֶֽיךָ׃	Commit your deeds to the LORD, And your thoughts will be well-grounded.	Commit ← *Roll*. well-grounded ← *made firm*.
Prov 16:4	כֹּ֤ל פָּ֭עַל יְהוָ֣ה לְמַעֲנֵ֑הוּ וְגַם־רָ֝שָׁ֗ע לְי֣וֹם רָעָֽה׃	The LORD has made everything for his *own* purpose, Including even the wicked *one* for the day of evil.	purpose ← *answer*, but also *intent, purpose*. See Prov 15:23.
Prov 16:5	תּוֹעֲבַ֣ת יְ֭הוָה כָּל־גְּבַהּ־לֵ֑ב יָ֥ד לְ֝יָ֗ד לֹ֣א יִנָּקֶֽה׃	Everyone of a haughty heart *is* an abomination to the LORD, *And* he *who* colludes *with them* will not be held innocent.	abomination to: see Prov 15:26. he *who* colludes ← *hand to hand*. AV differs somewhat.
Prov 16:6	בְּחֶ֣סֶד וֶ֭אֱמֶת יְכֻפַּ֣ר עָוֹ֑ן וּבְיִרְאַ֥ת יְ֝הוָ֗ה סוּר֥ מֵרָֽע׃	Iniquity is atoned for by kindness and truth, And by fear of the LORD, *So as* to depart from evil.	
Prov 16:7	בִּרְצֹ֣ות יְ֭הוָה דַּרְכֵי־אִ֑ישׁ גַּם־אֹ֝יְבָ֗יו יַשְׁלִ֥ם אִתֹּֽו׃	When a man's ways are pleasing to the LORD, He will cause even a *man's* enemies to be at peace with him.	pleasing to ← *the pleasure of*. even a *man's* ← *also his*.
Prov 16:8	טֹוב־מְ֭עַט בְּצֶדֶ֣ק מֵרֹ֑ב תְּבוּאֹ֖ות בְּלֹ֣א מִשְׁפָּֽט׃	A little *obtained* righteously *is* better Than abundance of produce *obtained* unjustly.	

Prov 16:9	לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ וַיהוָה יָכִין צַעֲדוֹ׃	A man's heart plans his course, But *it is* the LORD *who* directs his steps.	
Prov 16:10	קֶסֶם	עַל־שִׂפְתֵי־מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו׃	*When there is* an oracle on the lips of a king, His pronouncement will not be perverse in jurisdiction.	pronouncement ← *mouth*.
Prov 16:11	פֶּלֶס	וּמֹאזְנֵי מִשְׁפָּט לַיהוָה מַעֲשֵׂהוּ כָּל־אַבְנֵי־כִיס׃	The LORD *has* a just balance and scales; All the weights of the bag *are* his work.	weights ← *stones*.
Prov 16:12	תּוֹעֲבַת מְלָכִים עֲשׂוֹת רֶשַׁע כִּי בְצֶדֶק יִכּוֹן כִּסֵּא׃	*It is* an abomination to kings to act wickedly, For a throne is established on *the basis of* righteousness.	an abomination to kings ← *an abomination of kings*. Wider use of the construct state. A subjective genitive (kings abominate). act wickedly ← *do wickedness*.
Prov 16:13	רְצוֹן מְלָכִים שִׂפְתֵי־צֶדֶק וְדֹבֵר יְשָׁרִים יֶאֱהָב׃	Just pronouncements *are* the delight of kings, And he loves him *who* speaks uprightly.	pronouncements ← *lips*. he loves: AV differs *(they love)*. Perhaps understand *each loves*. uprightly ← *upright (things)*.
Prov 16:14	חֲמַת־מֶלֶךְ מַלְאֲכֵי־מָוֶת וְאִישׁ חָכָם יְכַפְּרֶנָּה׃	The wrath of a king *is like* angels of death, But a wise *man* will appease it.	
Prov 16:15	בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃	In the light of the appearance of the king *is* life, And acceptance by him *is* like a cloud of latter rain.	appearance ← *face*. acceptance by him ← *his acceptance*. A subjective genitive (he accepts).
Prov 16:16	קְנֹה־חָכְמָה מַה־טּוֹב מֵחָרוּץ וּקְנוֹת בִּינָה נִבְחָר מִכָּסֶף׃	How much better *it is* to acquire wisdom than pure gold, And *how* preferable to acquire understanding than silver!	to acquire *(first occurrence in verse)*: a rare infinitive construct form, also seen in Prov 21:3.

Prov 16:17	מְסִלַּת יְשָׁרִים סוּר מֵרָע שֹׁמֵר נַפְשׁוֹ נֹצֵר דַּרְכּוֹ׃	The course of the upright *is* to depart from evil; He *who* guards his way keeps his life safe.	life ← *soul*.
Prov 16:18	לִפְנֵי־שֶׁבֶר גָּאוֹן וְלִפְנֵי כִשָּׁלוֹן גֹּבַהּ רוּחַ׃	Pride *comes* before a disaster, And a haughty spirit before ruin.	a disaster ← *breakage*. a haughty spirit ← *height of spirit*.
Prov 16:19	טוֹב שְׁפַל־רוּחַ אֶת־*עניים **עֲנָוִים מֵחַלֵּק שָׁלָל אֶת־גֵּאִים׃	*It is* better *to be* of a lowly spirit with the {Q: meek} [K: poor] Than to share spoil with the proud.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue.
Prov 16:20	מַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב וּבוֹטֵחַ בַּיהוָה אַשְׁרָיו׃	He *who* acts sensibly in a matter will find good, And happy *is* he *who* trusts in the LORD.	
Prov 16:21	לַחְכַם־לֵב יִקָּרֵא נָבוֹן וּמֶתֶק שְׂפָתַיִם יֹסִיף לֶקַח׃	The wise in heart will be called astute, And sweet lips add to learning.	wise in heart ← *wise of heart*. Wider use of the construct state. sweet lips ← *sweetness of lips*.
Prov 16:22	מְקוֹר חַיִּים שֵׂכֶל בְּעָלָיו וּמוּסַר אֱוִלִים אִוֶּלֶת׃	Insight *is* a source of life *to* those who possess it, But correction by fools *Is simply* foolishness.	correction by fools ← *correction of fools*. Wider use of the construct state. A subjective genitive (fools correct). An objective genitive is also possible (correcting fools), in the sense of casting pearls before swine (Matt 7:6).
Prov 16:23	לֵב חָכָם יַשְׂכִּיל פִּיהוּ וְעַל־שְׂפָתָיו יֹסִיף לֶקַח׃	A wise heart instructs one's mouth And adds learning to one's lips.	one's mouth: i.e. *what to say*.
Prov 16:24	צוּף־דְּבַשׁ אִמְרֵי־נֹעַם מָתוֹק לַנֶּפֶשׁ וּמַרְפֵּא לָעָצֶם׃	Pleasant words *are* a honeycomb – Sweet to *one's* sentiments, And healing to the body.	Pleasant words ← *Words of pleasantness*, a Hebraic genitive. *one's* sentiments ← *the soul*.
Prov 16:25	יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי־אִישׁ וְאַחֲרִיתָהּ דַּרְכֵי־מָוֶת׃	There is a way *which seems* right from man's perspective, But its end *is* the ways of death.	from man's perspective ← *to man's face*. Compare Prov 14:12.

Prov 16:26	נֶ֣פֶשׁ עָמֵ֣ל עָמְלָ֣ה לּ֑וֹ כִּֽי־אָכַ֖ף עָלָ֣יו פִּיהוּ׃	A person who toils Toils for himself, For his aspirations urge him on.	person ← *soul*. his aspirations urge him on ← *his mouth presses down on him*.
Prov 16:27	אִ֣ישׁ בְּלִיַּ֣עַל כֹּרֶ֣ה רָעָ֑ה וְעַל־*שפתיו **שְׂפָתֹ֖ו כְּאֵ֣שׁ צָרֶֽבֶת׃	A useless man plots evil, And *what is* on his {K: lips} [Q: lip] *is* like a scorching fire.	plots ← *digs*. a scorching fire ← *a fire of scorching*, a Hebraic genitive.
Prov 16:28	אִ֣ישׁ תַּהְפֻּכ֣וֹת יְשַׁלַּ֣ח מָד֑וֹן וְנִרְגָּ֖ן מַפְרִ֣יד אַלּֽוּף׃	A subversive man launches *into* contention, And a gossipmonger separates friends.	subversive man ← *man of subversions*, a Hebraic genitive. friends ← *a friend*.
Prov 16:29	אִ֣ישׁ חָמָ֣ס יְפַתֶּ֣ה רֵעֵ֑הוּ וְהוֹלִיכוֹ֖ בְּדֶ֣רֶךְ לֹא־טֽוֹב׃	A malevolent man deceives his neighbour And leads him on a way *which is* not good.	malevolent ← *violent*, but here figuratively.
Prov 16:30	עֹצֶ֣ה עֵינָ֣יו לַחְשֹׁ֑ב תַּהְפֻּכ֥וֹת קֹ֖רֵץ שְׂפָתָ֣יו כִּלָּ֥ה רָעָֽה׃	He *who* shuts his eyes *So as* to contemplate subversion Seals his lips *And* concludes evil *intent*.	Seals ← *Presses together*.
Prov 16:31	עֲטֶ֣רֶת תִּפְאֶ֣רֶת שֵׂיבָ֑ה בְּדֶ֥רֶךְ צְדָקָ֖ה תִּמָּצֵֽא׃	Grey hairs *constitute* a crown of splendour *If* it is acquired on the righteous way.	acquired ← *found*, but also *acquired*.
Prov 16:32	טֽוֹב אֶ֣רֶךְ אַפַּ֣יִם מִגִּבּ֑וֹר וּמֹשֵׁ֖ל בְּרוּחֹ֣ו מִלֹּ֣כֵד עִֽיר׃	*A man of* forbearance *is* better than a warrior, And *one who can* control his spirit *Is better* than *one who can* capture a city.	
Prov 16:33	בַּחֵ֣יק יוּטַ֣ל אֶת־הַגּוֹרָ֑ל וּמֵיְהוָ֖ה כָּל־מִשְׁפָּטֹֽו׃	*One's* lot is cast into the lap, But from the LORD *comes* all his judgment.	
Prov 17:1	טֽוֹב פַּ֣ת חֲרֵבָ֑ה וְשַׁלְוָה־בָּ֖הּ מִבַּ֣יִת מָלֵ֣א זִבְחֵי־רִֽיב׃	A dry morsel when *there is* calm with it *Is* better than a house full of meat with strife.	meat with ← *sacrifices of*, but also used of *slaughter for meat*. Wider use of the construct state.

Prov 17:2	עֶבֶד־מַשְׂכִּיל יִמְשֹׁל בְּבֵן מֵבִישׁ וּבְתוֹךְ אַחִים יַחֲלֹק נַחֲלָה׃	An intelligent servant will rule over a son who causes shame, And he will have a share of the inheritance among the brothers.	
Prov 17:3	מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וּבֹחֵן לִבּוֹת יְהוָה׃	The crucible *is* for silver, And the furnace for gold, But *it is* the LORD *who* tests hearts.	
Prov 17:4	מֵרַע מַקְשִׁיב עַל־שִׂפַת־אָוֶן שֶׁקֶר מֵזִין עַל־לְשׁוֹן הַוּוֹת׃	An evildoer heeds unprofitable lips, *And* a lie feeds a perverse tongue.	unprofitable lips ... perverse tongue ← *a lip of nothingness ... a tongue of perversities*, Hebraic genitives. lie: AV differs, *liar*, but only here; elsewhere *lie* or similar. feeds: AV differs *(giveth ear)*. We take the verb as הֵזִין, root זון, not AV's הֶאֱזִין. AV's reading cannot be ruled out.
Prov 17:5	לֹעֵג לָרָשׁ חֵרֵף עֹשֵׂהוּ שָׂמֵחַ לְאֵיד לֹא יִנָּקֶה׃	He *who* mocks the poor Reproaches his maker; He *who* rejoices in *another's* calamity Will not be absolved.	
Prov 17:6	עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם׃	Grandchildren *are* the crown of old *men*, And the glory of sons *is* their fathers.	Grandchildren ← *Sons of sons*, so *Grandsons*. fathers: including *forefathers*.
Prov 17:7	לֹא־נָאוָה לִנָּבָל שִׂפַת־יֶתֶר אַף כִּי־לְנָדִיב שִׂפַת־שָׁקֶר׃	Verbosity is not becoming to an irreverent *man*; How much less lying lips to a well-bred *man*!	Verbosity ← *A lip of abundance*. lying lips ← *a lying lip*.
Prov 17:8	אֶבֶן־חֵן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו אֶל־כָּל־אֲשֶׁר יִפְנֶה יַשְׂכִּיל׃	A gift *is* a beautiful gemstone in the eyes of its owner; Wherever he turns, He considers *it*.	a beautiful gemstone ← *a stone of grace*, a Hebraic genitive. he ... He considers *it*: AV differs *(it ... it prosperseth)*.

Prov 17:9	מְכַסֶּה־פֶּשַׁע מְבַקֶּשׁ אַהֲבָה וְשֹׁנֶה בְדָבָר מַפְרִיד אַלּוּף׃	He *who* pardons a transgression Seeks love, But he *who* is fickle in a matter Alienates friends.	pardons ← *covers*. is fickle: or *repeats*. Compare Prov 24:21. Alienates friends ← *Separates a friend*.
Prov 17:10	תֵּחַת גְּעָרָה בְמֵבִין מֵהַכּוֹת כְּסִיל מֵאָה׃	A rebuke is more effective With *one who* has understanding Than a hundred beatings With a fool.	is ... effective ← *descends; lands (home)*. With a fool ← *Of a fool*. Wider use of the construct state.
Prov 17:11	אַךְ־מְרִי יְבַקֶּשׁ־רָע וּמַלְאָךְ אַכְזָרִי יְשֻׁלַּח־בּוֹ׃	Surely rebellion invites trouble, And a cruel emissary will be sent against it.	invites ← *seeks*. AV differs in several respects which are also possible.
Prov 17:12	פְּגֹושׁ דֹּב שַׁכּוּל בְּאִישׁ וְאַל־כְּסִיל בְּאִוַּלְתּוֹ׃	May a bereaved bear meet a man Rather than *that* a fool in his stupidity *should meet him*.	May ... meet: infinitive absolute in the role of the jussive. Rather than ← *And not*.
Prov 17:13	מֵשִׁיב רָעָה תַּחַת טוֹבָה לֹא־*תמיש **תָּמוּשׁ רָעָה מְבֵיתוֹ׃	*As for* him *who* requites evil for good, Evil will not retreat from his house.	retreat: a *yod* / *vav* issue, but the meanings are the same.
Prov 17:14	פֹּוטֵר מַיִם רֵאשִׁית מָדֹון וְלִפְנֵי הִתְגַּלַּע הָרִיב נְטֹושׁ׃	The beginning of strife *is like when* one lets water escape, So abandon the quarrel before it becomes heated.	becomes heated: AV differs *(be meddled with)*.
Prov 17:15	מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק תֹּועֲבַת יְהוָה גַּם־שְׁנֵיהֶם׃	He *who* justifies a wicked *man*, And he *who* condemns a righteous *man*, *Are* both an abomination to the LORD.	both ← *also both*, giving emphasis, *both, each for their part*. abomination to ← *abomination of*. Wider use of the construct state.
Prov 17:16	לָמָּה־זֶּה מְחִיר בְּיַד־כְּסִיל לִקְנוֹת חָכְמָה וְלֵב־אָיִן׃	Why, then, *is there* a payment in a fool's hand to buy wisdom When *he has* no heart *to receive it*?	payment ← *price*.

Prov 17:17	בְּכָל־עֵת אֹהֵב הָרֵעַ וְאָח לְצָרָה יִוָּלֵד:	A friend shows love at all times, And a brother is born for adversity.	A friend ← *The friend*. An unexpected definite article. See Gen 22:9.
Prov 17:18	אָדָם חֲסַר־לֵב תּוֹקֵעַ כָּף עֹרֵב עֵרָבָה לִפְנֵי רֵעֵהוּ:	A weak-minded man strikes a deal *And* offers security in the presence of his neighbour.	weak-minded ← *lacking heart*. a deal ← *palm (of hand)*.
Prov 17:19	אֹהֵב פֶּשַׁע אֹהֵב מַצָּה מַגְבִּיהַּ פִּתְחוֹ מְבַקֵּשׁ־שָׁבֶר:	He *who* loves transgression Loves a quarrel, *And* he *who* has a high door Courts disaster.	has a high door ← *makes his entrance high*, i.e. *flaunts his wealth*. Courts ← *Seeks*.
Prov 17:20	עִקֶּשׁ־לֵב לֹא יִמְצָא־טוֹב וְנֶהְפָּךְ בִּלְשׁוֹנוֹ יִפּוֹל בְּרָעָה:	He *who is* of a perverse heart Will not find good, And he *who is* subversive with his tongue Will fall into evil.	
Prov 17:21	יֹלֵד כְּסִיל לְתוּגָה לוֹ וְלֹא־יִשְׂמַח אֲבִי נָבָל:	*If* one begets a fool, *It will be* sorrow for him, And the father of an irreverent *son* Does not have joy.	
Prov 17:22	לֵב שָׂמֵחַ יֵיטַב גֵּהָה וְרוּחַ נְכֵאָה תְיַבֶּשׁ־גָּרֶם:	A joyful heart brings good healing, But a dejected spirit parches the *human* frame.	
Prov 17:23	שֹׁחַד מֵחֵיק רָשָׁע יִקָּח לְהַטּוֹת אָרְחוֹת מִשְׁפָּט:	A wicked *man* takes a bribe out of the lap To pervert the course of justice.	the lap: where the purse is kept. course ← *paths*.
Prov 17:24	אֶת־פְּנֵי מֵבִין חָכְמָה וְעֵינֵי כְסִיל בִּקְצֵה־אָרֶץ:	Wisdom *is* in prospect to him *who* understands, But the eyes of a fool *are fixed* on the end of the earth.	
Prov 17:25	כַּעַס לְאָבִיו בֵּן כְּסִיל וּמֶמֶר לְיוֹלַדְתּוֹ:	A foolish son *is* a frustration to his father And an exasperation to her who gave birth to him.	

Prov 17:26	גַּם עָנוֹשׁ לַצַּדִּיק לֹא־טוֹב לְהַכּוֹת נְדִיבִים עַל־יֹשֶׁר:	*It is* not right at all to punish the righteous, *Or* to beat the noble-*minded* for *their* uprightness.	at all ← *also*, but with wider, intensifying, scope.
Prov 17:27	חוֹשֵׂךְ אֲמָרָיו יוֹדֵעַ דָּעַת וקר־**יַקַּר־רוּחַ אִישׁ* תְּבוּנָה:	He *who* possesses knowledge is sparing with his speeches, {Q: *And*} [K: And] a man of understanding *is* of a {Q: highly prized} [K: cool] spirit.	The *ketiv* / *qeré* issue is a *vav* / *yod* issue.
Prov 17:28	גַּם אֱוִיל מַחֲרִישׁ חָכָם יֵחָשֵׁב אֹטֵם שְׂפָתָיו נָבוֹן:	Even a fool *who* is silent Is considered wise, *And* he *who* seals his lips, Astute.	
Prov 18:1	לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע:	A recluse seeks *to fulfil his* yearning, *And* despite all *his* resourcefulness, He flares up.	recluse ← *separated (man)*. AV differs in some respects.
Prov 18:2	לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ:	A fool does not take delight in understanding, But in laying open his heart.	in laying open: gerundial use of the infinitive.
Prov 18:3	בְּבוֹא־רָשָׁע בָּא גַם־בּוּז וְעִם־קָלוֹן חֶרְפָּה:	When a wicked *man* comes, Contempt comes too, And with shame *comes* reproach.	AV differs somewhat.
Prov 18:4	מַיִם עֲמֻקִּים דִּבְרֵי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חָכְמָה:	The words of a man's mouth *are* deep waters, *And* the source of wisdom *is* a gushing stream.	*And*: perhaps supply *But*.
Prov 18:5	שְׂאֵת פְּנֵי־רָשָׁע לֹא־טוֹב לְהַטּוֹת צַדִּיק בַּמִּשְׁפָּט:	To show partiality to the wicked *is* not good, *Nor is it* to pervert the course of justice of the righteous *man*.	To show partiality to ← *To lift the face of*. to pervert the course of justice of the righteous ← *to divert the righteous in justice*.

Prov 18:6	שִׂפְתֵי כְסִיל יָבֹאוּ בְרִיב וּפִיו לְמַהֲלֻמוֹת יִקְרָא׃	The lips of the fool enter into a quarrel, And his mouth calls out for beatings.	
Prov 18:7	פִּי־כְסִיל מְחִתָּה־לּוֹ וּשְׂפָתָיו מוֹקֵשׁ נַפְשׁוֹ׃	The fool's mouth *is* his ruin, And his lips *are* a trap for his life.	a trap for ← *a trap of*. Wider use of the construct state. life ← *soul*.
Prov 18:8	דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִּים וְהֵם יֵרְדוּ חַדְרֵי־בָטֶן׃	The words of a gossipmonger *are* like delicacies, Which go down *to* the inner parts of the belly.	delicacies: as [AnLx]; [BDB]= *dainties*. AV differs *(wounds)*.
Prov 18:9	גַּם מִתְרַפֶּה בִּמְלַאכְתּוֹ אָח הוּא לְבַעַל מַשְׁחִית׃	Also he *who* is slack in his work *Is* a brother to a ruinous man.	ruinous man ← *possessor of ruination*.
Prov 18:10	מִגְדַּל־עֹז שֵׁם יְהוָה בּוֹ־יָרוּץ צַדִּיק וְנִשְׂגָּב׃	The name of the LORD *is* a tower of strength. To him the righteous *man* runs And *is* set on high.	
Prov 18:11	הוֹן עָשִׁיר קִרְיַת עֻזּוֹ וּכְחוֹמָה נִשְׂגָּבָה בְּמַשְׂכִּיתוֹ׃	A rich *man's* wealth *is* his strong town, And *it is* like a high wall in his imagination.	imagination: AV differs somewhat *(conceit)*.
Prov 18:12	לִפְנֵי־שֶׁבֶר יִגְבַּהּ לֵב־אִישׁ וְלִפְנֵי כָבוֹד עֲנָוָה׃	A man's heart is haughty before a disaster, But meekness *is warranted* before honour.	a disaster ← *breakage*.
Prov 18:13	מֵשִׁיב דָּבָר בְּטֶרֶם יִשְׁמָע אִוֶּלֶת הִיא־לּוֹ וּכְלִמָּה׃	*When* one gives an answer before he has heard, It *is* foolishness and ignominy to his *account*.	
Prov 18:14	רוּחַ־אִישׁ יְכַלְכֵּל מַחֲלֵהוּ וְרוּחַ נְכֵאָה מִי יִשָּׂאֶנָּה׃	The spirit of a man sustains *him in* his infirmity, But *as for* a dejected spirit, Who *can* endure it?	

Prov 18:15	לֵב נָבוֹן יִקְנֶה־דָּעַת וְאֹזֶן חֲכָמִים תְּבַקֵּשׁ־דָּעַת׃	An understanding heart acquires knowledge, And *it is* knowledge *that* the ear of the wise seeks.	knowledge ... knowledge: otiose, but see Gen 12:5.
Prov 18:16	מַתַּן אָדָם יַרְחִיב לוֹ וְלִפְנֵי גְדֹלִים יַנְחֶנּוּ׃	A gift from a man provides relief for him And leads him to the presence of the great.	provides relief for ← *widens*.
Prov 18:17	צַדִּיק הָרִאשׁוֹן בְּרִיבוֹ יבא־**וּבָא־רֵעֵהוּ* וְחַקָּרוֹ׃	The first *to state his case seems* right in his lawsuit, {K: *But*} [Q: But] *when* his neighbour comes, He investigates him.	The *ketiv* / *qeré* issue is a *yod* / *vav* issue. lawsuit ← *quarrel*.
Prov 18:18	מַדָּנִים יַשְׁבִּית הַגּוֹרָל וּבֵין עֲצוּמִים יַפְרִיד׃	The lot *as determined* puts an end to disputes, And it parts great *men*.	parts ← *parts between*.
Prov 18:19	אָח נִפְשָׁע מִקִּרְיַת־עֹז ומדונים **וּמִדְיָנִים* כִּבְרִיחַ אַרְמֹן׃	An offended brother *is* more *difficult to win over* Than a strong town, As *are* arguments Than a castle *gate* bolt.	arguments: the *ketiv* and *qeré* are similar words with the same meaning. Prov 6:14 is similar, but with *scriptio defectiva* in the *ketiv*.
Prov 18:20	מִפְּרִי פִי־אִישׁ תִּשְׂבַּע בִּטְנוֹ תְּבוּאַת שְׂפָתָיו יִשְׂבָּע׃	By the fruit of a man's mouth His stomach will be satisfied, *And by* the produce of his lips He will be satiated.	satisfied ... satiated ← *satisfied ... satisfied*. Otiose, but see Gen 12:5.
Prov 18:21	מָוֶת וְחַיִּים בְּיַד־לָשׁוֹן וְאֹהֲבֶיהָ יֹאכַל פִּרְיָהּ׃	Life and death *are* in the power of the tongue, And those who love it Will eat its fruit.	Life and death ← *Death and life*. eat its fruit: i.e. *reap the consequences* (good or bad).
Prov 18:22	מָצָא אִשָּׁה מָצָא טוֹב וַיָּפֶק רָצוֹן מֵיְהוָה׃	He *who* has found a wife Has found *something* good And has received goodwill from the LORD.	

Prov 18:23	תַּחֲנוּנִים יְדַבֶּר־רָשׁ וְעָשִׁיר יַעֲנֶה עַזּוֹת׃	He *who* is impoverished utters supplications, But a rich *man* answers *with* harsh *words*.	
Prov 18:24	אִישׁ רֵעִים לְהִתְרֹעֵעַ וְיֵשׁ אֹהֵב דָּבֵק מֵאָח׃	A man *may have* friends *Who* bring *him* to breaking point, But there is *one who* loves *him* *And* is attached to *him* more than a brother.	to breaking point ← *to being broken*, from root רָעַע, as [AnLx]. AV differs *(must shew himself friendly)*, from root רָעָה. [BDB] offers both meanings.
Prov 19:1	טוֹב־רָשׁ הוֹלֵךְ בְּתֻמּוֹ מֵעִקֵּשׁ שְׂפָתָיו וְהוּא כְסִיל׃	An impoverished *man who* walks in his integrity *Is* better than *one who is* of perverse lips And who *is* a fool.	
Prov 19:2	גַּם בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאָץ בְּרַגְלַיִם חוֹטֵא׃	Also *it is* not good *That* a person *should be* without knowledge, And he *who* hastens impetuously Sins.	person ← *soul*. hastens impetuously ← *hastens with feet*.
Prov 19:3	אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ וְעַל־יְהוָה יִזְעַף לִבּוֹ׃	The foolishness of a man perverts his way, And his heart becomes dispirited with the LORD.	
Prov 19:4	הוֹן יֹסִיף רֵעִים רַבִּים וְדָל מֵרֵעֵהוּ יִפָּרֵד׃	Wealth makes many extra friends, But a poor *man* becomes separated from his friend.	makes ... extra ← *adds*.
Prov 19:5	עֵד שֶׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט׃	A false witness will not be held guiltless, And he *who* belches out lies will not escape.	false witness ← *witness of lies*, a Hebraic genitive. belches out ← *puffs out*.
Prov 19:6	רַבִּים יְחַלּוּ פְּנֵי־נָדִיב וְכָל־הָרֵעַ לְאִישׁ מַתָּן׃	Many appeal to the noble-minded, And everyone *is* the friend of a generous man.	appeal to ← *weaken the face of*. generous man ← *man of a gift*.

Prov 19:7	כָּל אַחֵי־רָשׁ | שְׂנֵאָהוּ אַף כִּי מֵרֵעֵהוּ רָחֲקוּ מְמֶנּוּ מְרַדֵּף אֲמָרִים לֹא־**לוֹ־הֵמָּה:*	All the brothers of an impoverished man hate him; How much more do his friends distance themselves from him! He accosts *them* {K: eloquently, *but* they *are* not *obliging*} [Q: *with* sayings of his].	accosts ← *pursues*. eloquently *(ketiv)* ← *(with) sayings*.
Prov 19:8	קֹנֵה־לֵב אֹהֵב נַפְשׁוֹ שֹׁמֵר תְּבוּנָה לִמְצֹא־טוֹב:	*He who* acquires a *right* heart Loves his life, *As* he nurtures understanding *So as* to find *what is* good.	life ← *soul*. nurtures ← *keeps*.
Prov 19:9	עֵד שֶׁקָרִים לֹא יִנָּקֶה וְיָפִיחַ כְּזָבִים יֹאבֵד: פ	A false witness will not be held guiltless, And he *who* belches out lies will perish.	false witness ← *witness of lies*, a Hebraic genitive. belches out ← *puffs out*.
Prov 19:10	לֹא־נָאוֶה לִכְסִיל תַּעֲנוּג אַף כִּי־לְעֶבֶד | מְשֹׁל בְּשָׂרִים:	Luxury *is* not befitting for a fool; How much less *is it befitting* for a servant to rule over princes!	
Prov 19:11	שֵׂכֶל אָדָם הֶאֱרִיךְ אַפּוֹ וְתִפְאַרְתּוֹ עֲבֹר עַל־פָּשַׁע:	A man's insight stems his anger, And *it is to* his credit To pass over a transgression.	stems his anger ← *prolongs his forbearing-temper*. Compare Prov 15:18. credit ← *splendour, glory*.
Prov 19:12	נַהַם כִּכְפִיר זַעַף מֶלֶךְ וּכְטַל עַל־עֵשֶׂב רְצוֹנוֹ:	The anger of a king *is* like the growling of a young lion, But his goodwill *is* like dew on grass.	like the growling of a young lion ← *growling like the young lion*.
Prov 19:13	הַוּוֹת לְאָבִיו בֵּן כְּסִיל וְדֶלֶף טֹרֵד מִדְיְנֵי אִשָּׁה:	A foolish son *is* a calamity to his father, And the contentions of a wife *are like* a continual drip.	calamity ← *calamities*. continual: or *tempestuous*.
Prov 19:14	בַּיִת וְהוֹן נַחֲלַת אָבוֹת וּמֵיְהוָה אִשָּׁה מַשְׂכֶּלֶת:	The inheritance of *one's* fathers *is* a house and wealth, But a sensible wife *is* from the LORD.	

Prov 19:15	עַצְלָה תַּפִּיל תַּרְדֵּמָה וְנֶפֶשׁ רְמִיָּה תִּרְעָב:	Laziness makes *one* fall *into* deep sleep, And an indolent person will suffer hunger.	person ← *soul*.
Prov 19:16	שֹׁמֵר מִצְוָה שֹׁמֵר נַפְשׁוֹ בּוֹזֵה דְרָכָיו *יומת יָמוּת:**	He *who* keeps the commandment Keeps his life, *But* he who shows contempt for his ways {Q: Will die} [K: Will be put to death].	life ← *soul*. his ways: i.e. *the LORD's ways*.
Prov 19:17	מַלְוֵה יְהוָה חוֹנֵן דָּל וּגְמֻלוֹ יְשַׁלֶּם־לוֹ:	He *who* is gracious to a poor *man* Is a lender to the LORD, *Who* will repay him a recompense.	him a recompense ← *his recompense*.
Prov 19:18	יַסֵּר בִּנְךָ כִּי־יֵשׁ תִּקְוָה וְאֶל־הֲמִיתוֹ אַל־תִּשָּׂא נַפְשֶׁךָ:	Discipline your son while there is hope, And do not forbear, *Which would lead* to him losing his life.	forbear ← *let your soul raise*, also meaning *to set one's affections (on)*. to him losing his life ← *to his killing*, an objective genitive. AV differs *(for his crying)*.
Prov 19:19	*גרל-**גְּדֹל־חֵמָה נֹשֵׂא עֹנֶשׁ כִּי אִם־תַּצִּיל וְעוֹד תּוֹסֵף:	{K: A wrathful lot} [Q: *A man of* great wrath] bears punishment, *And* unless you put *it* away, You will *bear it* again.	The *ketiv* / *qeré* issue is a *resh* / *daleth* issue. wrathful lot *(ketiv)* ← *a lot (=fate) of wrath*. AV differs, as does [CB].
Prov 19:20	שְׁמַע עֵצָה וְקַבֵּל מוּסָר לְמַעַן תֶּחְכַּם בְּאַחֲרִיתֶךָ:	Hear advice and accept correction So that you become wise in the latter *time of* your *life*.	
Prov 19:21	רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ וַעֲצַת יְהוָה הִיא תָקוּם:	Many *are* the thoughts in a man's heart, But *it is* the LORD's counsel Which will stand firm.	
Prov 19:22	תַּאֲוַת אָדָם חַסְדּוֹ וְטוֹב־רָשׁ מֵאִישׁ כָּזָב:	The longing of a man *is for* his kindness, And a poor *man is* better than a liar.	his kindness: perhaps referring to *the LORD's kindness*. For alternatives, see commentaries on biblehub.com.

Prov 19:23	יִרְאַ֣ת יְ֭הוָה לְחַיִּ֑ים וְשָׂבֵ֥עַ יָלִ֗ין בַּל־יִפָּ֥קֵד רָֽע׃	The fear of the LORD *leads* to life, And he *who is* steeped *in it* will lodge *Where* harm will not be encountered.	steeped *in it* will lodge: AV differs *(shall abide satisfied)*. encountered ← *visited on*.
Prov 19:24	טָ֭מַן עָצֵ֣ל יָד֑וֹ בַּצַּלָּ֥חַת גַּם־אֶ֝֗ל־פִּיהוּ֮ לֹ֪א יְשִׁיבֶֽנָּה׃	A lazy *man* dips his hand in the bowl, Yet he will not bring it back to his mouth.	bowl: AV differs *(bosom)*.
Prov 19:25	לֵ֣ץ תַּכֶּ֣ה וּפֶתִ֣י יַעְרִ֑ם וְהוֹכִ֥יחַ לְ֝נָבוֹ֗ן יָבִ֥ין דָּֽעַת׃	Hit the scoffer And the gullible will become wary, And reprove the astute *So that* he will acquire *all the more* knowledge.	wary ← *cunning*. acquire ← *understand*.
Prov 19:26	מְשַׁדֵּ֣ד־אָ֭ב יַבְרִ֣יחַ אֵ֑ם בֵּ֥ן מֵ֝בִ֗ישׁ וּמַחְפִּֽיר׃	He *who* preys on *his* father *Or* causes *his* mother to flee, *Is* a son *who* causes shame and disgrace.	
Prov 19:27	חֲדַל־בְּנִ֥י לִשְׁמַ֗עַ מוּסָ֑ר לִ֝שְׁגּ֗וֹת מֵאִמְרֵי־דָֽעַת׃	My son, to stop listening to correction *Is* to stray from instructive sayings.	to stop: an anomalous form, but we take it as the construct state of the adjective חָדֵל combined with לִשְׁמַע, literally *a stopping-one of to listen*. AV differs throughout *(Cease, my son, to hear the instruction that causeth to err from the words of knowledge)*. instructive sayings ← *sayings of knowledge*, a Hebraic genitive.
Prov 19:28	עֵ֣ד בְּלִיַּ֣עַל יָלִ֣יץ מִשְׁפָּ֑ט וּפִ֖י רְשָׁעִ֣ים יְבַלַּ֣ע אָֽוֶן׃	A rogue witness mocks justice, And the mouths of the wicked feast on iniquity.	mouths ... feast ← *mouth ... feasts*, but *the wicked* is plural.
Prov 19:29	נָכֹ֣נוּ לַלֵּצִ֣ים שְׁפָטִ֑ים וּ֝מַהֲלֻמ֗וֹת לְגֵ֣ו כְּסִילִֽים׃	Judgments have been prepared for the mockers, And beatings for the backs of fools.	backs ← *back*.

Prov 20:1	לֵ֣ץ הַיַּ֣יִן הֹמֶ֑ה שֵׁכָ֥ר וְכָל־שֹׁגֶ֖ה בֹּ֣ו לֹ֣א יֶחְכָּֽם׃	Wine *is* a mocker, *And* strong drink *is* riotous, And none *who* go astray with it Become wise.	
Prov 20:2	נַהֲם כַּכְּפִ֣יר אֵימַ֣ת מֶ֑לֶךְ מִתְעַבְּרֹ֖ו חוֹטֵ֣א נַפְשֹֽׁו׃	Fear of a king *is* like the growling of a young lion; He who takes liberties with him Sins against himself.	himself ← *his soul*.
Prov 20:3	כָּבֹ֣וד לָ֭אִישׁ שָׁבֶ֣ת מֵרִ֑יב וְכָל־אֱוִ֖יל יִתְגַּלָּֽע׃	Honour to the man who ceases from strife, But every fool flares up.	*who* ceases from ← *cessation of*. From root שבת, not ישב.
Prov 20:4	מֵחֹ֣רֶף עָצֵ֣ל לֹא־יַ֭חָרֹשׁ ישאל **וְשָׁאַ֣ל בַּקָּצִ֑יר* וְאָֽיִן׃	From autumn on, the lazy *man* will not plough, {K: *Then*} [Q: Then] at harvest time he begs And *has* nothing.	From autumn: or *From winter*. AV differs somewhat *(by reason of cold)*, but חֹרֶף is a season; compare Gen 8:22 *(winter)*.
Prov 20:5	מַ֭יִם עֲמֻקִּ֣ים עֵצָ֑ה בְּלֶב־אִ֥ישׁ וְאִ֝ישׁ תְּבוּנֶ֗נָּה יִדְלֶֽנָּה׃	Counsel in a man's heart *is like* deep water, And a man of understanding draws on it.	
Prov 20:6	רַב־אָ֭דָם יִקְרָ֣א אִ֑ישׁ חַסְדֹּ֖ו וְאִ֣ישׁ אֱמוּנִ֔ים מִ֥י יִמְצָֽא׃	The majority of men will proclaim their *own* generosity, But *as for* a faithful man, Who *can* find *him*?	men ← *man, mankind*. a faithful man ← *man of faithfulnesses*, a Hebraic genitive.
Prov 20:7	מִתְהַלֵּ֣ךְ בְּתֻמֹּ֣ו צַדִּ֑יק אַ֝שְׁרֵ֗י בָּנָ֥יו אַחֲרָֽיו׃	The righteous *man* walks in his integrity; Happy *are* his sons after him.	
Prov 20:8	מֶ֭לֶךְ יֹושֵׁ֣ב עַל־כִּסֵּא־דִ֑ין מְזָרֶ֥ה בְעֵינָ֝יו כָּל־רָֽע׃	A king sitting in *his* judgment seat Winnows out everything *that* in his eyes *is* evil.	
Prov 20:9	מִֽי־יֹ֭אמַר זִכִּ֣יתִי לִבִּ֑י טָהַ֥רְתִּי מֵחַטָּאתִֽי׃	Who *can* say, “I have purified my heart; I am clear of my sin”?	I am clear: perhaps better re-pointed as *pual*, טֻהַרְתִּי *(I have been cleansed)*.

Prov 20:10	אֶבֶן וָאָבֶן אֵיפָה וְאֵיפָה תּוֹעֲבַת יְהוָה גַּם־שְׁנֵיהֶם:	*One* weight *for one*, And *another* weight *for another*, *One* ephah *for one*, And *another* ephah *for another* – They *are* both an abomination to the LORD.	ephah *(2x)*: about 6 imperial gallons or 27 litres. --- both ← *also both*.
Prov 20:11	גַּם בְּמַעֲלָלָיו יִתְנַכֶּר־נָעַר אִם־זַךְ וְאִם־יָשָׁר פָּעֳלוֹ:	Even a boy is known by his deeds – Whether his behaviour *is* pure And whether *it is* upright.	behaviour ← *work*.
Prov 20:12	אָזֶן שֹׁמַעַת וְעַיִן רֹאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם:	A hearing ear and a seeing eye – The LORD assuredly made both of them.	
Prov 20:13	אַל־תֶּאֱהַב שֵׁנָה פֶּן־תִּוָּרֵשׁ פְּקַח עֵינֶיךָ שְׂבַע־לָחֶם:	Do not love sleep, So that you do not become destitute. Open your eyes *And* be satiated *with* bread.	
Prov 20:14	רַע רַע יֹאמַר הַקּוֹנֶה וְאָזֵל לוֹ אָז יִתְהַלָּל:	"*It is* poor *quality*, poor *quality*", Says the buyer. And then he goes his *way* And then boasts *about it*.	goes his *way*: i.e. he buys it having knocked the price down and goes his way.
Prov 20:15	יֵשׁ זָהָב וְרָב־פְּנִינִים וּכְלִי יְקָר שִׂפְתֵי־דָעַת:	Gold and an abundance of red corals have *a place*, But knowledgeable lips *are* a precious instrument.	red corals: or *pearls*, but see Lam 4:7. --- have *a place* ← *there are*. --- knowledgeable lips ← *lips of knowledge*, a Hebraic genitive.
Prov 20:16	לָקַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד *נכרים **נָכְרִיָּה חַבְּלֵהוּ:	"Take his clothing, For he became security to a stranger, And bind him up, For *pledging to* {K: foreigners} [Q: a foreign lady]."	bind him up: AV differs *(take a pledge of him)*. Perhaps a play on words (bind by a pledge / bind with cords).

Prov 20:17	עָרֵב לָאִישׁ לֶחֶם שֶׁקֶר וְאַחַר יִמָּלֵא־פִיהוּ חָצָץ׃	Dishonestly obtained bread *is* sweet to a man, But afterwards his mouth becomes full of gravel.	Dishonestly obtained bread ← *Bread of falsehood*, a Hebraic genitive.
Prov 20:18	מַחֲשָׁבוֹת בְּעֵצָה תִּכּוֹן וּבְתַחְבֻּלוֹת עֲשֵׂה מִלְחָמָה׃	Plans *undertaken* with counsel will be established, So wage war with shrewd deliberations.	Plans ← *Thoughts*. will be established: singular, generalizing.
Prov 20:19	גּוֹלֶה־סּוֹד הוֹלֵךְ רָכִיל וּלְפֹתֶה שְׂפָתָיו לֹא תִתְעָרָב׃	He *who* goes around gossiping Reveals a secret, So do not involve yourself With one of wide open lips.	one of wide open lips: i.e. *a babbler*.
Prov 20:20	מְקַלֵּל אָבִיו וְאִמּוֹ יִדְעַךְ נֵרוֹ *באישון **בְּאֶשׁוֹן חֹשֶׁךְ׃	*As for* him *who* curses his father or mother, His lamp will go out in pitch black darkness.	or: disjunctive use of the *vav*. pitch black darkness ← *the pupil (of the eye) of darkness*.
Prov 20:21	נַחֲלָה *מבחלת מְבֹהֶלֶת בָּרִאשֹׁנָה** וְאַחֲרִיתָהּ לֹא תְבֹרָךְ׃	An inheritance may be {K: avariciously obtained} [Q: hastily acquired] at first, But *then* its final state will not be blessed.	AV differs, reading the *qeré*.
Prov 20:22	אַל־תֹּאמַר אֲשַׁלְּמָה־רָע קַוֵּה לַיהוָה וְיוֹשַׁע לָךְ׃	**Do not say,** **"I will repay evil."** **Put your hope in the LORD,** **And he will save you.**	Alluded to in **Rom 12:19**. he will save: or *let him save*.
Prov 20:23	תּוֹעֲבַת יְהוָה אֶבֶן וָאָבֶן וּמֹאזְנֵי מִרְמָה לֹא־טוֹב׃	*One* weight *for one*, and *another* weight *for another*, *Is* an abomination to the LORD, And false scales *are* not good.	
Prov 20:24	מֵיהוָה מִצְעֲדֵי־גָבֶר וְאָדָם מַה־יָּבִין דַּרְכּוֹ׃	Man's steps *are received* from the LORD. But *as for* man, What does he understand *of* his way?	

Prov 20:25	מוֹקֵשׁ אָדָם יְלַע קֹדֶשׁ וְאַחַר נְדָרִים לְבַקֵּר׃	*It is* a snare to a man To rashly say *anything* holy, And after the vows, To reconsider.	a snare to a man ← *a snare of a man*. Wider use of the construct state.
Prov 20:26	מְזָרֶה רְשָׁעִים מֶלֶךְ חָכָם וַיָּשֶׁב עֲלֵיהֶם אוֹפָן׃	A wise king winnows out the wicked And drives the *threshing* wheel back over them.	
Prov 20:27	נֵר יְהוָה נִשְׁמַת אָדָם חֹפֶשׂ כָּל־חַדְרֵי־בָטֶן׃	The spirit of man *is* the LORD's lamp, Searching all the inner parts of the belly.	
Prov 20:28	חֶסֶד וֶאֱמֶת יִצְּרוּ־מֶלֶךְ וְסָעַד בַּחֶסֶד כִּסְאוֹ׃	Kindness and truth protect the king, And *it is* with kindness That he sustains his throne.	
Prov 20:29	תִּפְאֶרֶת בַּחוּרִים כֹּחָם וַהֲדַר זְקֵנִים שֵׂיבָה׃	The glory of young men *is* their strength, And the dignity of the old *is their* grey hair.	
Prov 20:30	חַבֻּרוֹת פֶּצַע *תמריק תַּמְרוּק בְּרָע וּמַכּוֹת** חַדְרֵי־בָטֶן׃	Weals from wounding *are* a cleansing, In a baneful *way*, And beatings *cleanse* the inner parts of the belly.	a cleansing: the *ketiv* / *qeré* issue is a *yod* / *vav* issue, but the meanings are the same. In a baneful *way*: AV differs somewhat *([cleanseth away] evil)*.
Prov 21:1	פַּלְגֵי־מַיִם לֵב־מֶלֶךְ בְּיַד־יְהוָה עַל־כָּל־אֲשֶׁר יַחְפֹּץ יַטֶּנּוּ׃	A king's heart *is like* sources of water in the LORD's hand; He inclines it to whatever he wishes.	
Prov 21:2	כָּל־דֶּרֶךְ־אִישׁ יָשָׁר בְּעֵינָיו וְתֹכֵן לִבּוֹת יְהוָה׃	Every way of man *is* right in his *own* eyes, But *it is* the LORD *who* tests hearts.	
Prov 21:3	עֲשֹׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזָּבַח׃	To do righteousness and justice *Is* preferable with the LORD to sacrifice.	To do: a rare infinitive construct form, also seen in Prov 16:16.

Prov 21:4	רוּם־עֵינַיִם וּרְחַב־לֵב נֵר רְשָׁעִים חַטָּאת׃	Haughty eyes and arrogance – The field *of work* of the wicked – *Are preferable to them than* a sin-offering.	Haughty ← *Height of*. arrogance ← *wideness of heart*. See [CB], whose note we accept. AV differs *(... is sin)*.
Prov 21:5	מַחְשְׁבוֹת חָרוּץ אַךְ־לְמוֹתָר וְכָל־אָץ אַךְ־לְמַחְסוֹר׃	The thoughts of a diligent *man* assuredly *lead* to plentifulness, But *as for* everyone *who* is hasty, *His actions* assuredly *lead* to lack.	
Prov 21:6	פֹּעַל אוֹצָרוֹת בִּלְשׁוֹן שֶׁקֶר הֶבֶל נִדָּף מְבַקְשֵׁי־מָוֶת׃	Acquiring treasure by a lying tongue *Is* mist blown around *By* those *who* seek death.	
Prov 21:7	שֹׁד־רְשָׁעִים יְגוֹרֵם כִּי מֵאֲנוּ לַעֲשׂוֹת מִשְׁפָּט׃	The rapacity of the wicked drags them away, For they refuse to act justly.	act justly ← *do justice*.
Prov 21:8	הַפַּכְפַּךְ דֶּרֶךְ אִישׁ וְזָר וְזַךְ יָשָׁר פָּעֳלוֹ׃	The way of man *is* crooked and outlandish, But *as for* the pure *man*, His work *is* upright.	
Prov 21:9	טוֹב לָשֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת מִדְיָנִים וּבֵית חָבֶר׃	*It is* better to live in a corner of a roof Than *in* a mansion, But *with* a contentious wife.	live ← *sit*, but also *dwell*. mansion ... contentious wife ← *wife of contentions ... house of a company*, Hebraic genitives. The Hebrew reads *than (with) a contentious wife and / but (in) a mansion*, which we ↴
Prov 21:10	נֶפֶשׁ רָשָׁע אִוְּתָה־רָע לֹא־יֻחַן בְּעֵינָיו רֵעֵהוּ׃	A wicked person craves wrongdoing; His neighbour does not find favour in his eyes.	↳ have re-arranged in English to bring out the contrast which the Hebrew conveys. person ← *soul*.

Prov 21:11	בַּעְנָשׁ־לֵץ יֶחְכַּם־פֶּתִי וּבְהַשְׂכִּיל לְחָכָם יִקַּח־דָּעַת׃	By the punishment of the mocker, The naive *man* becomes wise, And by the instruction to the wise *man*, He obtains knowledge.	By the punishment ... by the instruction: gerundial use of the infinitives.
Prov 21:12	מַשְׂכִּיל צַדִּיק לְבֵית רָשָׁע מְסַלֵּף רְשָׁעִים לָרָע׃	The righteous *one* is prudent with the house of the wicked; He overthrows the wicked to *their* detriment.	He overthrows: AV differs *(But God overthroweth)*, a sense not denied by our translation.
Prov 21:13	אֹטֵם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא יִקְרָא וְלֹא יֵעָנֶה׃	He *who* shuts his ear to the cry of the poor Will in turn call out, But he will not be answered.	in turn ← *also*, but with wider scope.
Prov 21:14	מַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֵק חֵמָה עַזָּה׃	A gift *given* in private appeases anger, And a present *put into* the lap *assuages* strong fury.	in private ← *in secret*.
Prov 21:15	שִׂמְחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃	*It is* joy to the righteous to act justly, But a dreadful thing to those *who* commit iniquity.	to act justly ← *to do justice*. dreadful thing: AV differs *(destruction shall be)*.
Prov 21:16	אָדָם תּוֹעֶה מִדֶּרֶךְ הַשְׂכֵּל בִּקְהַל רְפָאִים יָנוּחַ׃	A man *who* strays from a prudent way Comes to rest in the company of the Rephaim.	Rephaim: see [CB] App. 25. AV differs *(dead)*.
Prov 21:17	אִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה אֹהֵב יַיִן־וָשֶׁמֶן לֹא יַעֲשִׁיר׃	He *who* loves merrymaking Will be a man in penury; He *who* loves wine and fine food Will not become rich.	man in ← *man of*. fine food ← *oil; fatness*.

Prov 21:18	כֹּ֣פֶר לַצַּדִּ֣יק רָשָׁ֑ע וְתַ֖חַת יְשָׁרִ֣ים בּוֹגֵֽד׃	The wicked *will be* a ransom for the righteous, And the traitor in the place of the upright.	wicked ... righteous ... traitor ... upright: the first three of these are singular. The sense is as in Prov 11:8, that the wicked enter into the trouble which the righteous are delivered from, the trouble sometimes being the plan of the wicked themselves, e.g. with Haman and Mordecai.
Prov 21:19	טֽוֹב שֶׁ֥בֶת בְּאֶֽרֶץ־מִדְבָּ֑ר מֵאֵ֖שֶׁת *מדונים וְכָ֣עַס׃** מִדְיָנִֽים	*It is* better to live in a desert land Than *with* a contentious and bad-tempered wife.	contentious: the *ketiv* and *qeré* are similar words with the same meaning. As in Prov 18:19. contentious ... and bad-tempered wife ← *wife of contention and anger*, a Hebraic genitive.
Prov 21:20	אוֹצָ֣ר	נֶחְמָ֣ד וָשֶׁ֑מֶן בִּנְוֵ֥ה חָ֝כָ֗ם וּכְסִ֥יל אָדָ֥ם יְבַלְּעֶֽנּוּ׃	*There is* delightful treasure and oil In the abode of the wise, But a foolish man dissipates it.	dissipates ← *swallows, consumes*.
Prov 21:21	רֹדֵ֣ף צְדָקָ֣ה וָחֶ֑סֶד יִמְצָ֥א חַ֝יִּ֗ים צְדָקָ֥ה וְכָבֽוֹד׃	He *who* pursues righteousness and kindness Will find life, righteousness and honour.	
Prov 21:22	עִ֣יר גִּבֹּרִ֣ים עָ֭לָה חָכָ֑ם וַיֹּ֥רֶד עֹ֝֗ז מִבְטֶ֥חָה׃	The wise *man can* ascend *into* a city of warriors, And shatter its great confidence.	shatter ← *bring down*. its great confidence ← *the strength of its confidence*, a Hebraic genitive.
Prov 21:23	שֹׁמֵ֣ר פִּ֭יו וּלְשׁוֹנ֑וֹ שֹׁמֵ֥ר מִ֝צָּר֗וֹת נַפְשׁ֥וֹ׃	He *who* guards his mouth and his tongue Guards himself from adversities.	himself ← *his soul*.
Prov 21:24	זֵ֤ד יָ֖הִיר לֵ֣ץ שְׁמ֑וֹ עֹ֝שֶׂ֗ה בְּעֶבְרַ֥ת זָדֽוֹן׃	*As for* the arrogant and haughty *man*, His name *is* Mocker; He deals in insolent presumption.	insolent presumption ← *pride / anger of insolence / pride*.

Prov 21:25	תַּאֲוַת עָצֵל תְּמִיתֶנּוּ כִּי־מֵאֲנוּ יָדָיו לַעֲשׂוֹת׃	The inclination of the lazy *man* will kill him, For his hands refuse to work.	work ← *do, make*.
Prov 21:26	כָּל־הַיּוֹם הִתְאַוֶּה תַּאֲוָה וְצַדִּיק יִתֵּן וְלֹא יַחְשֹׂךְ׃	All day *long* he craves what *his heart* desires, But a just *man* gives and does not spare.	
Prov 21:27	זֶבַח רְשָׁעִים תּוֹעֵבָה אַף כִּי־בְזִמָּה יְבִיאֶנּוּ׃	The sacrifice of the wicked *is* an abomination – All the more so When he brings it in deceit.	deceit ← *scheming*.
Prov 21:28	עֵד־כְּזָבִים יאבֵד וְאִישׁ שׁוֹמֵעַ לָנֶצַח יְדַבֵּר׃	A false witness will perish, But a man *who* listens Will speak steadfast *words*.	false witness ← *witness of lies*, a Hebraic genitive. listens: or *understands*. steadfast ← *in perpetuity*.
Prov 21:29	הֵעֵז אִישׁ רָשָׁע בְּפָנָיו וְיָשָׁר הוּא | *יכין **יָבִין דרכיו **דַּרְכּוֹ׃*	The wicked man puts on a bold front, But the upright man {K: prepares his ways} [Q: understands his way].	puts on a bold front ← *emboldens on his face*.
Prov 21:30	אֵין חָכְמָה וְאֵין תְּבוּנָה וְאֵין עֵצָה לְנֶגֶד יְהוָה׃ פ	*There is* no wisdom and *there is* no expertise, And *there is* no counsel *Which can prevail* against the LORD.	
Prov 21:31	סוּס מוּכָן לְיוֹם מִלְחָמָה וְלַיהוָה הַתְּשׁוּעָה׃	The horse *may be* prepared for the day of war, But salvation *belongs* to the LORD.	
Prov 22:1	נִבְחָר שֵׁם מֵעֹשֶׁר רָב מִכֶּסֶף וּמִזָּהָב חֵן טוֹב׃	A *good* reputation *is* preferable to great wealth; Good grace *is preferable* to silver and gold.	
Prov 22:2	עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עֹשֵׂה כֻלָּם יְהוָה׃	Rich and poor meet *each other*; The maker of all of them *is* the LORD.	

Prov 22:3	עָרוּם | רָאָה רָעָה ויסתר **וְנִסְתָּר* וּפְתָיִים עָבְרוּ וְנֶעֱנָשׁוּ:	The prudent *man* sees evil and hides, But the gullible cross over *to it*, And pay the penalty.	hides: the *ketiv* and *qeré* are different forms of the same verb, but the meanings are essentially the same here. pay the penalty ← *are punished*.
Prov 22:4	עֵקֶב עֲנָוָה יִרְאַת יְהוָה עֹשֶׁר וְכָבוֹד וְחַיִּים:	*It is* by meekness *and* fear of the LORD *That* riches and honour and life *are obtained*.	
Prov 22:5	צִנִּים פַּחִים בְּדֶרֶךְ עִקֵּשׁ שׁוֹמֵר נַפְשׁוֹ יִרְחַק מֵהֶם:	Thorns *and* snares *lie* on the way of the perverse; He *who* guards his life Distances himself from them.	life ← *soul*.
Prov 22:6	חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה:	Initiate a youth along his way, *Then* even when he grows old, He will not depart from it.	along ← *according to*.
Prov 22:7	עָשִׁיר בְּרָשִׁים יִמְשֹׁול וְעֶבֶד לֹוֶה לְאִישׁ מַלְוֶה:	The rich *man* will rule over the poor, And he *who* borrows *is* servant to the man *who* lends.	
Prov 22:8	זוֹרֵעַ עַוְלָה יקצור־**יִקְצָר־אָוֶן* וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה:	He *who* sows injustice Will reap iniquity, And his offensive regime Will come to an end.	reap: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. his offensive regime ← *the sceptre of his wrath / haughtiness*, a Hebraic genitive.
Prov 22:9	טוֹב־עַיִן הוּא יְבֹרָךְ כִּי־נָתַן מִלַּחְמוֹ לַדָּל:	**He *who is* generous will be blessed,** For he gives *some* of his bread to the poor.	**2 Cor 9:7**, adapted. generous ← *good of eye*.
Prov 22:10	גָּרֵשׁ לֵץ וְיֵצֵא מָדוֹן וְיִשְׁבֹּת דִּין וְקָלוֹן:	Drive out the mocker, And contention will depart, And strife and shame will cease.	

Prov 22:11	אֹהֵב *טהור־**טְהָר־לֵב חֵן שְׂפָתָיו רֵעֵהוּ מֶלֶךְ׃	*As for* him *who* loves the pure in heart, His lips *are* graceful; The king *is* his friend.	pure: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. His lips *are* graceful ← *Grace (is) his lips*.
Prov 22:12	עֵינֵי יְהוָה נָצְרוּ דָעַת וַיְסַלֵּף דִּבְרֵי בֹגֵד׃	The eyes of the LORD preserve knowledge, But he has overthrown the words of the treacherous *man*.	
Prov 22:13	אָמַר עָצֵל אֲרִי בַחוּץ בְּתוֹךְ רְחֹבוֹת אֵרָצֵחַ׃	The lazy *man* says, "*There is* a lion in the open; I will be killed on the streets."	
Prov 22:14	שׁוּחָה עֲמֻקָּה פִּי זָרוֹת זְעוּם יְהוָה יפול־**יִפָּל־שָׁם׃*	The mouths of the foreign *women are* a deep pit; *He with whom* the LORD *is* angry Will fall there.	Will fall: the *ketiv* can be regarded as the *scriptio plena* spelling of the *qeré*. mouths ... *are* ← *mouth (is)*, but plural *women*.
Prov 22:15	אִוֶּלֶת קְשׁוּרָה בְלֶב־נָעַר שֵׁבֶט מוּסָר יַרְחִיקֶנָּה מִמֶּנּוּ׃	Foolishness *is* bound to the heart of a boy, *But* the rod of correction will put him at a distance from it.	put him at a distance from it ← *distance it from him*.
Prov 22:16	עֹשֵׁק דָּל לְהַרְבּוֹת לוֹ נֹתֵן לְעָשִׁיר אַךְ־לְמַחְסוֹר׃	He *who* oppresses the poor to enrich himself And he *who* gives to the rich *man* *Will* surely *be* in need.	enrich himself ← *increase for him*. need ← *lack*.
Prov 22:17	הַט אָזְנְךָ וּשְׁמַע דִּבְרֵי חֲכָמִים וְלִבְּךָ תָּשִׁית לְדַעְתִּי׃	Incline your ear And hear the words of the wise, And direct your heart to my knowledge.	
Prov 22:18	כִּי־נָעִים כִּי־תִשְׁמְרֵם בְּבִטְנֶךָ יִכֹּנוּ יַחְדָּו עַל־שְׂפָתֶיךָ׃	For *it is* pleasant if you keep them inwardly; Together they are ready *to be* on your lips	inwardly ← *in your belly*.
Prov 22:19	לִהְיוֹת בַּיהוָה מִבְטַחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אַף־אָתָּה׃	So that your trust should be in the LORD. Today *it is* to you *that* I have made it known – To your very self.	*To* your very self ← *Indeed you*.

Prov 22:20	הֲלֹא כָתַבְתִּי לְךָ שלשום **שָׁלִישִׁים* בְּמוֹעֵצֹת וָדָעַת׃	{Q: Have I not written thirty *times* to you} [K: Did I not write to you three days ago] With pieces of advice and knowledge?	thirty *times (ketiv)* ← *thirds* or *third (times)*, but by analogy of the cardinal numbers, we apply a factor of ten for the Hebrew plural. AV differs *(excellent things)*.
Prov 22:21	לְהוֹדִיעֲךָ קְשֹׁט אִמְרֵי אֱמֶת לְהָשִׁיב אֲמָרִים אֱמֶת לִשְׁלְחֶיךָ׃ פ	– To make known to you the veracity of truthful sayings *So that it is with* truthful sayings *that you can* answer Those who send *for* you.	truthful sayings *(2x)* ← *sayings of truth*, a Hebraic genitive, but the second example is not in the regular construction.
Prov 22:22	אַל־תִּגְזָל־דָּל כִּי דַל־הוּא וְאַל־תְּדַכֵּא עָנִי בַּשָּׁעַר׃	Do not rob a poor *man*, For he *is* poor, And do not tread a needy *man* down at the gate.	
Prov 22:23	כִּי־יְהוָה יָרִיב רִיבָם וְקָבַע אֶת־קֹבְעֵיהֶם נָפֶשׁ׃	For the LORD will defend their interest, And he will despoil the livelihood Of those who despoiled them.	defend their interest ← *contend their contention*. livelihood ← *soul*.
Prov 22:24	אַל־תִּתְרַע אֶת־בַּעַל אָף וְאֶת־אִישׁ חֵמוֹת לֹא תָבוֹא׃	Do not associate with a bad-tempered man, And you shall not go with a man *prone to* fury,	a bad-tempered man ← *possessor of anger*. *prone to* fury ← *of furies*.
Prov 22:25	פֶּן־תֶּאֱלַף *ארחתו אֹרְחֹתָיו וְלָקַחְתָּ** מוֹקֵשׁ לְנַפְשֶׁךָ׃	In case you learn his {Q: ways} [K: way], And you pick up a snare for your life.	way: or, defectively written, *ways*. pick up ← *take; receive*. life ← *soul*.
Prov 22:26	אַל־תְּהִי בְתֹקְעֵי־כָף בַּעֹרְבִים מַשָּׁאוֹת׃	Do not be among those *who* strike a deal – Among those *who* are surety for debts.	those *who* strike a deal ← *strikers of palm of hand*.
Prov 22:27	אִם־אֵין־לְךָ לְשַׁלֵּם לָמָּה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ׃	If you *do* not *have the means* to pay, Why let *anyone* take your bed from under you?	
Prov 22:28	אַל־תַּסֵּג גְּבוּל עוֹלָם אֲשֶׁר עָשׂוּ אֲבוֹתֶיךָ׃	Do not move an age-old boundary *marker* Which your fathers put in place.	move: or *remove*. put in place ← *made*.

Prov 22:29	חָזִ֣יתָ אִ֭ישׁ | מָהִ֣יר בִּמְלַאכְתּ֑וֹ לִפְנֵ֖י־מְלָכִ֣ים יִתְיַצָּ֑ב בַּל־יִ֝תְיַצֵּ֗ב לִפְנֵי חֲשֻׁכִּ֥ים: פ	Have you seen a man going about his work efficiently? He will stand before kings; He will not stand before the low-bred.	going about his work efficiently ← *quick in his work*. low-bred ← *obscure, mean*; etymologically, *darkened*.
Prov 23:1	כִּֽי־תֵשֵׁ֥ב לִלְחֹ֗וֹם אֶת־מוֹשֵׁ֥ל בִּ֝ין תָּבִ֗ין אֶת־אֲשֶׁ֥ר לְפָנֶֽיךָ׃	When you sit down to dine with a ruler, Be well aware of who *it* *is* before you,	Be well aware: infinitive absolute.
Prov 23:2	וְשַׂמְתָּ֣ שַׁכִּ֣ין בִּלְעֶ֑ךָ אִם־בַּ֝עַ֗ל נֶ֣פֶשׁ אָתָּֽה׃	And put a knife to your throat If you *have* a keen appetite.	put a knife to your throat: i.e. *eat and drink circumspectly*. If you *have* a keen appetite ← *If you (are) a possessor of a soul*.
Prov 23:3	אַל־תִּתְאָ֥ו לְמַטְעַמּ֑וֹתָיו וְ֝הוּא לֶ֗חֶם כְּזָבִֽים׃	Do not be desirous of his delicacies, For they *are* beguiling food.	beguiling food ← *bread of falsehoods*, a Hebraic genitive. See 1 Sam 28:22-24.
Prov 23:4	אַל־תִּיגַ֣ע לְ֭הַעֲשִׁיר מִבִּינָתְךָ֥ חֲדָֽל׃	Do not exhaust yourself to become rich; Cease from your *own* understanding.	
Prov 23:5	*הֲתָעוף **תָּ֭עִיף עֵינֶ֣יךָ בּ֑וֹ וְ֝אֵינֶ֗נּוּ כִּ֣י עָשֹׂ֤ה יַעֲשֶׂה־לּ֨וֹ כְנָפַ֪יִם כְּ֫נָשֶׁ֥ר ועיף **יָעֽוּף הַשָּׁמָֽיִם׃* פ	Do you fix your eye on *a thing*, Then it *is* gone? For it easily gives itself wings, *And* like an eagle, {Q: it flies *off into*} [K: it *is* weary *in*] the sky.	fix ← *make fly*. The *ketiv* and *qeré* are different stem-formations of the same word, with the same meaning here. A *vav* / *yod* issue. it flies *off (ketiv)*: the *qeré* has *vav* for *yod* and *yod* for *vav*. it easily gives itself: infinitive absolute.
Prov 23:6	אַל־תִּלְחַ֣ם אֶת־לֶ֣חֶם רַ֣ע עַ֑יִן וְאַל־*תתאו תִּתְאָ֝יו לְמַטְעַמֹּתָ֗יו:**	Do not eat food from a malevolent *person*, And do not be desirous of his delicacies.	be desirous: the *ketiv* can be regarded as a variant form of the *qeré*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. a malevolent *person* ← *an evil eye*.

Prov 23:7	כִּי | כְּמוֹ־שָׁעַר בְּנַפְשׁוֹ כֵּן־הוּא אֱכֹל וּשְׁתֵה יֹאמַר לָךְ וְלִבּוֹ בַל־עִמָּךְ׃	For as he assesses *a matter* inwardly, So he *is*. "Eat and drink", He will say to you, But his heart *will* not *be* with you.	*a matter* inwardly ← *in his soul*.
Prov 23:8	פַּתְּךָ־אָכַלְתָּ תְּקִיאֶנָּה וְשִׁחַתָּ דְּבָרֶיךָ הַנְּעִימִים׃	The morsel *which* you have eaten, You will vomit out, And you will spoil your pleasant conversation.	vomit out ← *vomit it out*. conversation ← *words, affairs*.
Prov 23:9	בְּאָזְנֵי כְסִיל אַל־תְּדַבֵּר כִּי־יָבוּז לְשֵׂכֶל מִלֶּיךָ׃	Do not speak to the ears of a fool, For he will despise the insightfulness of your words.	
Prov 23:10	אַל־תַּסֵּג גְּבוּל עוֹלָם וּבִשְׂדֵי יְתוֹמִים אַל־תָּבֹא׃	Do not move an age-old boundary *marker*, And do not go into the fields of orphans,	move: or *remove*.
Prov 23:11	כִּי־גֹאֲלָם חָזָק הוּא־יָרִיב אֶת־רִיבָם אִתָּךְ׃	For their redeemer *is* strong; He will defend their case against you.	against ← *with*. Compare Gen 14:8.
Prov 23:12	הָבִיאָה לַמּוּסָר לִבֶּךָ וְאָזְנְךָ לְאִמְרֵי־דָעַת׃	Dispose your heart to instruction, And your ears to learned sayings.	Dispose ← *Bring*. ears ← *ear*. Singular in Hebrew because one ear per person to be inclined. Compare Ezek 33:26.
Prov 23:13	אַל־תִּמְנַע מִנַּעַר מוּסָר כִּי־תַכֶּנּוּ בַשֵּׁבֶט לֹא יָמוּת׃	Do not withhold correction from a youth; When you beat him with a rod, He will not die.	
Prov 23:14	אַתָּה בַשֵּׁבֶט תַּכֶּנּוּ וְנַפְשׁוֹ מִשְּׁאוֹל תַּצִּיל׃	You may be beating him with a rod, But you will be saving him from the grave.	him ← *his soul*.
Prov 23:15	בְּנִי אִם־חָכַם לִבֶּךָ יִשְׂמַח לִבִּי גַּם־אָנִי׃	My son, if your heart becomes wise, My heart will rejoice – it really will –	it really will ← *also I*, but the word גַּם can just add emphasis.

Prov 23:16	וְתַעְלֹזְנָה כִלְיוֹתָי בְּדַבֵּר שְׂפָתֶיךָ מֵישָׁרִים׃	And my kidneys will exult, As your lips speak upright *words*.	kidneys: i.e. *inward feelings*. Compare Ps 139:13, Jer 11:20.
Prov 23:17	אַל־יְקַנֵּא לִבְּךָ בַּחַטָּאִים כִּי אִם־בְּיִרְאַת־יְהוָה כָּל־הַיּוֹם׃	Do not let your heart be envious of sinners, But rather *let it be zealous of* fear of the LORD All day *long*.	
Prov 23:18	כִּי אִם־יֵשׁ אַחֲרִית וְתִקְוָתְךָ לֹא תִכָּרֵת׃	For there is a final state, And your hope will not be cut off.	
Prov 23:19	שְׁמַע־אַתָּה בְנִי וַחֲכָם וְאַשֵּׁר בַּדֶּרֶךְ לִבֶּךָ׃	Do hear, my son, and become wise, And direct your heart on the way.	
Prov 23:20	אַל־תְּהִי בְסֹבְאֵי־יָיִן בְּזֹלְלֵי בָשָׂר לָמוֹ׃	Do not be among those *who* become drunk on wine, *Or who* take to guzzling meat.	take to guzzling meat ← *(are) guzzlers of meat to themselves*.
Prov 23:21	כִּי־סֹבֵא וְזוֹלֵל יִוָּרֵשׁ וּקְרָעִים תַּלְבִּישׁ נוּמָה׃	For the drunkard and guzzler will be dispossessed, And slumber will clothe *them with* rags.	rags ← *tearings*.
Prov 23:22	שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ וְאַל־תָּבוּז כִּי־זָקְנָה אִמֶּךָ׃	Listen to your father Who begot you, And do not despise your mother When she is old.	
Prov 23:23	אֱמֶת קְנֵה וְאַל־תִּמְכֹּר חָכְמָה וּמוּסָר וּבִינָה׃	Acquire truth, And do not sell *it*, *As with* wisdom and instruction and understanding.	
Prov 23:24	*גוֹל **גִּיל *יגוֹל **יָגִיל אֲבִי צַדִּיק *יוֹלֵד וְיוֹלֵד חָכָם** וישמח־**יִשְׂמַח־בּוֹ׃*	The father of a righteous *son* will greatly rejoice, {K: *And he who*} [Q: And *he who*] begets a wise *son* Will delight in him.	will greatly rejoice: infinitive absolute. The *ketiv* / *qeré* issue is a *vav* / *yod* issue, but the meanings are the same. Will delight: the *ketiv* uses a correlative *vav*, redundant in English.

Prov 23:25	יִשְׂמַח־אָבִיךְ וְאִמֶּךָ וְתָגֵל יוֹלַדְתֶּךָ׃	Your father and your mother will take delight, And she who bore you will rejoice.	
Prov 23:26	תְּנָה־בְנִי לִבְּךָ לִי וְעֵינֶיךָ דְּרָכַי *תרצנה תִּצֹּרְנָה׃**	My son, give your heart to me, And may your eyes {K: welcome} [Q: keep] my ways.	
Prov 23:27	כִּי־שׁוּחָה עֲמֻקָּה זוֹנָה וּבְאֵר צָרָה נָכְרִיָּה׃	For a prostitute *is* a deep abyss, And a foreign *woman is* a narrow pit.	pit ← *well*.
Prov 23:28	אַף־הִיא כְּחֵתֶף תֶּאֱרֹב וּבוֹגְדִים בְּאָדָם תּוֹסִף׃	Indeed she lies in wait like a predator And adds to the traitors among men.	like a predator: AV differs, but the sense is not affected *(as for a prey)*. Similarly [AnLx], [BDB]= *as (for) prey*. men ← *Adam*, but also *mankind*.
Prov 23:29	לְמִי אוֹי לְמִי אֲבוֹי לְמִי מדונים **מְדְיָנִים * לְמִי שִׂיחַ לְמִי פְצָעִים חִנָּם לְמִי חַכְלִלוּת עֵינָיִם׃	Who *has* “woe”, Who *has* “alas” *on his lips*? Who *has* contentions, Who *has* a grievance, Who *has* gratuitous wounds? Who *has* reddened eyes?	contentions: the *ketiv* and *qeré* are similar words with the same meaning. As in Prov 18:19, Prov 21:19. reddened ← *redness (of)*. [BDB]= *dullness*. [AnLx] has more variations.
Prov 23:30	לַמְאַחֲרִים עַל־הַיָּיִן לַבָּאִים לַחְקֹר מִמְסָךְ׃	*It is* those who linger at wine – Those who come to sample blended liquor.	
Prov 23:31	אַל־תֵּרֶא יַיִן כִּי יִתְאַדָּם כִּי־יִתֵּן *בכיס **בַּכּוֹס עֵינוֹ יִתְהַלֵּךְ בְּמֵישָׁרִים׃	Do not care for wine – When it exhibits its red colour, When it gives its sparkle in a {Q: goblet} [K: bag], *And when* it flows smoothly.	care for ← *see*. sparkle ← *eye; appearance; fountain*. Compare Num 11:7, Dan 10:6. smoothly ← *in straightnesses*.
Prov 23:32	אַחֲרִיתוֹ כְּנָחָשׁ יִשָּׁךְ וּכְצִפְעֹנִי יַפְרִשׁ׃	Its effect *is that* it bites like a serpent And puts *one* in torment like a viper.	effect ← *end*, but here causal.

Prov 23:33	עֵינֶיךָ יִרְאוּ זָרוֹת וְלִבְּךָ יְדַבֵּר תַּהְפֻּכוֹת׃	Your eyes will see *women who are* strangers, And your heart will speak subversive things,	
Prov 23:34	וְהָיִיתָ כְּשֹׁכֵב בְּלֵב־יָם וְכִשְׁכַּב בְּרֹאשׁ חִבֵּל׃	And you will be like *one who* lies at the bottom of the sea, Or *one who* lies at the top of a mast.	bottom ← *heart*.
Prov 23:35	הִכּוּנִי בַל־חָלִיתִי הַלָמֻונִי בַל־יָדָעְתִּי מָתַי אָקִיץ אֹוסִיף אֲבַקְשֶׁנּוּ עֹוד׃	“They beat me, *But* I did not feel pain; They struck me, *But* I was not conscious *of it*. When will I wake up? I will seek *this pleasure* yet again.”	
Prov 24:1	אַל־תְּקַנֵּא בְּאַנְשֵׁי רָעָה וְאַל־*תתאו **תְּתְאָיו לִהְיוֹת אִתָּם׃	Do not be envious of evil men, And do not long to be with them.	long: the *ketiv* can be regarded as a variant form of the *qeré*. evil men ← *men of evil*, a Hebraic genitive.
Prov 24:2	כִּי־שֹׁד יֶהְגֶּה לִבָּם וְעָמָל שִׂפְתֵיהֶם תְּדַבֵּרְנָה׃	For their heart meditates on violence, And their lips speak *of* ill-treatment.	
Prov 24:3	בְּחָכְמָה יִבָּנֶה בָּיִת וְתִבּוֹנָה יִתְכּוֹנָן׃	A house is built with skill, And it is established with expertise,	skill ← *wisdom*.
Prov 24:4	וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃	And rooms are filled with knowledge *And* all *kinds of* precious and delightful belongings.	filled with knowledge: perhaps meaning *fitted out expertly*. belongings ← *wealth*.
Prov 24:5	גֶּבֶר־חָכָם בַּעֹוז וְאִישׁ־דַּעַת מְאַמֶּץ־כֹּחַ׃	A wise man *disposes* over strength, And a knowledgeable man increases *his* power,	a knowledgeable man ← *a man of knowledge*, a Hebraic genitive.

Prov 24:6	כִּי בְתַחְבֻּלוֹת תַּעֲשֶׂה־לְּךָ מִלְחָמָה וּתְשׁוּעָה בְּרֹב יוֹעֵץ׃	For *it is* with strategy *that* you *can* wage a war, And success *comes* through taking much counsel.	wage ← *make for yourself*. success ← *salvation*, here meaning *being saved from defeat*. taking much counsel: see Prov 11:14.
Prov 24:7	רָאמוֹת לְאֱוִיל חָכְמוֹת בַּשַּׁעַר לֹא יִפְתַּח־פִּיהוּ׃	Wisdom to a fool *is too* lofty; At the gate he does not open his mouth.	lofty ← *lofty (things)*. [BDB] gives *black corals*; [Ges-HCL] also gives *red corals*, but not for this verse.
Prov 24:8	מְחַשֵּׁב לְהָרֵעַ לֹו בַּעַל־מְזִמּוֹת יִקְרָאוּ׃	*As for* him *who* plots doing evil, They will call him a schemer.	schemer ← *possessor of schemes*.
Prov 24:9	זִמַּת אִוֶּלֶת חַטָּאת וְתוֹעֲבַת לְאָדָם לֵץ׃	The scheming of a fool *is* a sin, And a mocker *is* an abomination to men.	men ← *Adam*, but also *mankind*.
Prov 24:10	הִתְרַפִּיתָ בְּיוֹם צָרָה צַר כֹּחֶכָה׃	*If* you flag on an adverse day, Your strength *is* feeble.	an adverse day ← *a day of adversity*, a Hebraic genitive. feeble ← *narrow*.
Prov 24:11	הַצֵּל לְקֻחִים לַמָּוֶת וּמָטִים לַהֶרֶג אִם־תַּחְשׂוֹךְ׃	If you refrain from delivering *those* *Who are* being taken *away* to death, Or *who are* on the verge of being killed,	from delivering: gerundial use of the infinitive. on the verge of ← *tottering*. being killed ← *(being victim of an act of) killing*.
Prov 24:12	כִּי־תֹאמַר הֵן לֹא־יָדַעְנוּ זֶה הֲלֹא־תֹכֵן לִבּוֹת | הוּא־יָבִין וְנֹצֵר נַפְשְׁךָ הוּא יֹדֵעַ וְהֵשִׁיב לְאָדָם כְּפָעֳלוֹ׃	If you say, “Look, we did not know this”, Does not he *who* examines hearts discern *the matter*? And will he *who* guards your life *not* know, And will he *not* requite a man according to his deed?	life ← *soul*.
Prov 24:13	אֱכָל־בְּנִי דְבַשׁ כִּי־טוֹב וְנֹפֶת מָתוֹק עַל־חִכֶּךָ׃	My son, eat honey, Because *it is* good, And honey from the honeycomb, *Which is* sweet on your palate.	

Prov 24:14	כֵּן ׀ דְּעֵה חָכְמָה לְנַפְשֶׁךָ אִם־מָצָאתָ וְיֵשׁ אַחֲרִית וְתִקְוָתְךָ לֹא תִכָּרֵת: פ	So *get to* know wisdom. *It is* for your life if you have found *it*, And *it* has an effect, And your hope will not be dashed.	life ← *soul*. an effect ← *an end*. Compare Prov 23:32. dashed ← *cut (off)*. AV differs somewhat in several respects.
Prov 24:15	אַל־תֶּאֱרֹב רָשָׁע לְנְוֵה צַדִּיק אַל־תְּשַׁדֵּד רִבְצוֹ:	Do not wickedly hold an ambush at the dwelling of a righteous *man*, *And* do not lay his place of rest waste.	wickedly ← *(as a) wicked (man)*. AV differs somewhat *(O wicked man)*.
Prov 24:16	כִּי שֶׁבַע ׀ יִפֹּל צַדִּיק וָקָם וּרְשָׁעִים יִכָּשְׁלוּ בְרָעָה:	For a righteous *man* may fall seven *times* And get up *again*, But the wicked will stumble into trouble.	
Prov 24:17	בִּנְפֹל *אויבך **אֹויְבֶךָ אַל־תִּשְׂמָח וּבִכָּשְׁלוֹ אַל־יָגֶל לִבֶּךָ:	Do not rejoice when your {Q: enemy falls} [K: enemies fall], And do not let your heart exult at his stumbling,	
Prov 24:18	פֶּן־יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהֵשִׁיב מֵעָלָיו אַפּוֹ:	Lest the LORD sees, And *it is* wrong in his sight, And he turns his anger from him *against you*.	
Prov 24:19	אַל־תִּתְחַר בַּמְרֵעִים אַל־תְּקַנֵּא בָּרְשָׁעִים:	Do not be infuriated at evildoers; Do not be envious of the wicked,	|| Ps 37:1.
Prov 24:20	כִּי ׀ לֹא־תִהְיֶה אַחֲרִית לָרָע נֵר רְשָׁעִים יִדְעָךְ:	For the evil *man* will not have *any* posterity – The lamp of the wicked will be extinguished.	posterity: or *latter (time)*.
Prov 24:21	יְרָא־אֶת־יְהוָה בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב:	My son, fear the LORD and the king; Do not involve yourself with the fickle,	fickle: see Prov 17:9.

Prov 24:22	כִּי־פִתְאֹם יָקוּם אֵידָם וּפִיד שְׁנֵיהֶם מִי יוֹדֵעַ׃ ס	For suddenly their downfall arises, And who knows The demise of them both?	
Prov 24:23	גַּם־אֵלֶּה לַחֲכָמִים הַכֵּר־פָּנִים בְּמִשְׁפָּט בַּל־טוֹב׃	These *things* too *belong* to the wise. *It is* not right to show partiality in judgment,	show partiality ← *acknowledge faces*.
Prov 24:24	אֹמֵר	לְרָשָׁע צַדִּיק אַתָּה יִקְּבֻהוּ עַמִּים יִזְעָמוּהוּ לְאֻמִּים׃	Saying to the wicked *man*, "You *are* righteous." Peoples will vilify him; Nations will be indignant at him.	
Prov 24:25	וְלַמּוֹכִיחִים יִנְעָם וַעֲלֵיהֶם תָּבוֹא בִרְכַּת־טוֹב׃	But to those who rebuke *a man showing partiality*, It will be a delight, And a good blessing will come on them.	
Prov 24:26	שִׂפָתַיִם יִשָּׁק מֵשִׁיב דְּבָרִים נְכֹחִים׃	May *one* compliment the lips *When a man* replies *with* straightforward words.	compliment ← *kiss*. Idiomatic; not lip-lip contact.
Prov 24:27	הָכֵן בַּחוּץ	מְלַאכְתֶּךָ וְעַתְּדָהּ בַּשָּׂדֶה לָךְ אַחַר וּבָנִיתָ בֵיתֶךָ׃ פ	Prepare your exterior work, And make it ready for yourself on your site, Then afterwards you *can* build your house.	your exterior work ← *at outside your work*. site ← *field*.
Prov 24:28	אַל־תְּהִי עֵד־חִנָּם בְּרֵעֶךָ וַהֲפִתִּיתָ בִשְׂפָתֶיךָ׃	Do not be a gratuitous witness against your neighbour, And would you deceive with your lips?	
Prov 24:29	אַל־תֹּאמַר כַּאֲשֶׁר עָשָׂה־לִי כֵּן אֶעֱשֶׂה־לּוֹ אָשִׁיב לָאִישׁ כְּפָעֳלוֹ׃	Do not say, **"As he has done to me,** **So I will do to him.** **I will requite the man according to his deed."**	Alluded to in **Rom 12:19**.
Prov 24:30	עַל־שְׂדֵה אִישׁ־עָצֵל עָבַרְתִּי וְעַל־כֶּרֶם אָדָם חֲסַר־לֵב׃	I passed by the field of a lazy man, And by the vineyard of a weak-minded person,	weak-minded ← *lacking heart*.

Prov 24:31	וְהִנֵּ֣ה עָלָ֣ה כֻלּ֣וֹ | קִמְשֹׂנִ֣ים כָּסּ֣וּ פָנָ֣יו חֲרֻלִּ֣ים וְגֶ֣דֶר אֲבָנָ֣יו נֶהֱרָֽסָה׃	And what *I* saw *was* *That* thistles had overgrown it all, And *that* its surface was covered *in* nettles, And *that* the stone wall was dilapidated.	And what *I* saw *was* ← *And behold*. overgrown ← *come up (over)*. was covered: AV differs, not recognizing that כָּסּוּ is *pual*, so passive.
Prov 24:32	וָאֶחֱזֶ֣ה אֲנִ֣י אָשִׁ֣ית לִבִּ֑י רָ֝אִ֗יתִי לָקַ֥חְתִּי מוּסָֽר׃	So I took note *and* laid *it to* heart; I looked *and* received instruction.	*to* heart ← *to my heart*.
Prov 24:33	מְעַ֣ט שֵׁנ֣וֹת מְעַ֣ט תְּנוּמ֣וֹת מְעַ֣ט | חִבֶּ֣ק יָדַ֣יִם לִשְׁכָּֽב׃	A little *more* sleep, A little *more* slumbering, A little *more* folding the arms to lie down,	
Prov 24:34	וּבָ֣א כִמְהַלֵּ֣ךְ רֵישֶׁ֣ךָ וּמַחְסֹרֶ֣יךָ כְּאִ֣ישׁ מָגֵ֔ן׃ פ	And along will come your impoverishment And your penury, Like a man with a shield.	penury ← *lack*. a man with a shield ← *a man of a shield*. Compare Prov 6:11.
Prov 25:1	גַּם־אֵ֣לֶּה מִשְׁלֵ֣י שְׁלֹמֹ֔ה אֲשֶׁ֥ר הֶעְתִּ֖יקוּ אַנְשֵׁ֣י | חִזְקִיָּ֑ה מֶ֖לֶךְ־יְהוּדָֽה׃	These too *are* Solomon's proverbs which Hezekiah king of Judah's men transcribed.	
Prov 25:2	כְּבֹ֣ד אֱלֹהִ֣ים הַסְתֵּ֣ר דָּבָ֑ר וּכְבֹ֖ד מְלָכִ֣ים חֲקַ֥ר דָּבָֽר׃	*It is* God's glory to conceal a matter, And the glory of kings to investigate a matter.	
Prov 25:3	שָׁמַ֣יִם לָרוּם֮ וָאָ֪רֶץ לָעֹ֫מֶק֥ וְלֵ֥ב מְלָכִ֑ים אֵ֝֗ין חֵֽקֶר׃	Heaven for height And the earth for depth, But *there is* no searching the heart of kings.	
Prov 25:4	הָגְל֣וּ סִ֣יגִים מִכֶּ֣סֶף וְיֵצֵ֖א לַצֹּרֵ֣ף כֶּ֑לִי׃	Remove the dross from the silver, And let the refiner's *silver*ware be produced.	Remove: infinitive absolute in the role of an imperative. be produced ← *come out*, but also as *qal* for passive of *hiphil*, *be brought out*.

Prov 25:5	הָנֹ֣ו רָ֭שָׁע לִפְנֵי־מֶ֑לֶךְ וְיִכֹּ֖ון בַּצֶּ֣דֶק כִּסְאֹֽו׃	Remove the wicked *man from* the king's presence, And his throne will be established in righteousness.	Remove: see Prov 25:4.
Prov 25:6	אַל־תִּתְהַדַּ֥ר לִפְנֵי־מֶ֑לֶךְ וּבִמְקֹ֥ום גְּדֹלִ֗ים אַל־תַּעֲמֹֽד׃	Do not vaunt yourself in the presence of the king, And do not stand in the place of high-ranking *men*,	high-ranking ← *great*. Compare Luke 14:7 - Luke 14:9.
Prov 25:7	כִּ֤י טֹ֣וב אֲמָר־לְךָ֣ עֲלֵ֑ה הֵ֥נָּה מֵהַשְׁפִּ֥ילְךָ֗ לִפְנֵ֫י נָדִ֥יב אֲשֶׁר־רָא֥וּ עֵינֶֽיךָ׃	For *it is* better *that someone* says to you, “Come up here”, Than *that he* humiliates you in the presence of a noble Whom your eyes have seen.	
Prov 25:8	אַל־תֵּצֵ֣א לָרֹ֣ב מַהֵ֑ר פֶּן־ מַה־תַּעֲשֶׂ֥ה בְאַחֲרִיתָ֗הּ בְּהַכְלִ֥ים אֹתְךָ֥ רֵעֶֽךָ׃	Do not go out to litigate precipitously, In case of what you might *need to* do as a consequence of it When your neighbour puts you to shame.	as a consequence of it ← *in its latter end*.
Prov 25:9	רִיבְךָ֣ רִ֣יב אֶת־רֵעֶ֑ךָ וְסֹ֥וד אַ֝חֵ֗ר אַל־תְּגַֽל׃	Contend your case with your neighbour, But do not divulge a secret to another *person*,	Contend your case: i.e. *if you must*. a secret to another *person*: or *(any) other private matter*.
Prov 25:10	פֶּן־יִחְסָ֥דְךָ שֹׁמֵ֑עַ וְ֝דִבָּתְךָ֗ לֹ֣א תָשׁ֔וּב׃	In case *one who* is *out to* discredit you hears, And the *consequences of* your slander don't go away.	go away ← *recede, turn*.
Prov 25:11	תַּפּוּחֵ֣י זָ֭הָב בְּמַשְׂכִּיֹ֣ות כֶּ֑סֶף דָּבָ֥ר דְּ֝בָרָ֗ר עַל־אָפְנָֽיו׃	A word spoken in season *Is like* golden apple-*shaped beads* in silver showpieces.	
Prov 25:12	נֶ֣זֶם זָ֭הָב וַחֲלִי־כָ֑תֶם מֹוכִ֥יחַ חָכָ֗ם עַל־אֹ֫זֶן שֹׁמַ֥עַת׃	To a hearing ear, A wise reprover *is like* a golden earring Or an ornament of fine gold.	

Prov 25:13	כִּצִנַּת־שֶׁלֶג ׀ בְּיוֹם קָצִיר צִיר נֶאֱמָן לְשֹׁלְחָיו וְנֶפֶשׁ אֲדֹנָיו יָשִׁיב: פ	A faithful messenger *is* to those who send him *Like* the cooling *effect* of snow on a day in the harvest *season*, And he refreshes the spirit of his masters.	spirit ← *soul*.
Prov 25:14	נְשִׂיאִים וְרוּחַ וְגֶשֶׁם אָיִן אִישׁ מִתְהַלֵּל בְּמַתַּת־שָׁקֶר:	A man *who* boasts in a dishonest gift *Is like* mists and wind, but no rain.	dishonest gift ← *gift of falsehood*, a Hebraic genitive.
Prov 25:15	בְּאֹרֶךְ אַפַּיִם יְפֻתֶּה קָצִין וְלָשׁוֹן רַכָּה תִּשְׁבָּר־גָּרֶם:	A senior official is persuaded by much persistence, And a gentle tongue *can* break bones.	persistence ← *length of temper; forbearance*. Compare Jer 15:15. gentle ← *soft*. bones ← *a bone*.
Prov 25:16	דְּבַשׁ מָצָאתָ אֱכֹל דֵּיֶּךָ פֶּן־תִּשְׂבָּעֶנּוּ וַהֲקֵאתוֹ:	*If* you find honey *Only* eat *what is* sufficient for you, Lest you become satiated *with* it And vomit it out.	
Prov 25:17	הַקַּר רַגְלְךָ מִבֵּית רֵעֶךָ פֶּן־יִשְׂבָּעֲךָ וּשְׂנֵאֶךָּ:	Make yourself scarce in your neighbour's house Lest he has enough of you, And takes a disliking to you.	Make yourself scarce ← *Make your foot rare from*.
Prov 25:18	מֵפִיץ וָחֶרֶב וְחֵץ שָׁנוּן אִישׁ עָנֶה בְרֵעֵהוּ עֵד שָׁקֶר:	A man *who* testifies against his neighbour *with* a false testimony *Is* a club and a sword and a sharp arrow.	
Prov 25:19	שֵׁן רֹעָה וְרֶגֶל מוּעָדֶת מִבְטָח בּוֹגֵד בְּיוֹם צָרָה:	*Putting* trust in a traitor In a time of tribulation *Is like* a bad tooth Or a sprained foot.	time ← *day*.
Prov 25:20	מַעֲדֵה בֶגֶד ׀ בְּיוֹם קָרָה חֹמֶץ עַל־נָתֶר וְשָׁר בַּשִּׁרִים עַל לֵב־רָע: פ	He *who* removes a *person's* garment on a cold day *Is like* vinegar on soda, Or *one who* sings songs to a grieving heart.	grieving ← *bad*. AV differs in syntactical arrangement.

Prov 25:21	אִם־רָעֵב שֹׂנַאֲךָ הַאֲכִלֵהוּ לָחֶם וְאִם־צָמֵא הַשְׁקֵהוּ מָיִם׃	**If he who hates you is hungry, Give him food; And if he is thirsty, Give him water to drink,**	**Rom 12:20**. Give him food ← *Feed him bread*, standing for *food* in general. See 1 Sam 28:22-24.
Prov 25:22	כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ וַיהוָה יְשַׁלֶּם־לָךְ׃	**For *then* you are heaping burning coals on his head, And the LORD will repay you.**	**Rom 12:19, Rom 12:20**. heaping ← *shovelling*.
Prov 25:23	רוּחַ צָפוֹן תְּחֹולֵל גֶּשֶׁם וּפָנִים נִזְעָמִים לְשׁוֹן סָתֶר׃	A northern wind brings forth rain, And a resentful face an uncommunicative tongue.	brings forth: AV differs *(driveth away)*. an uncommunicative tongue ← *a tongue of secrecy*, a Hebraic genitive. AV differs somewhat, and it is stronger *(backbiting)*.
Prov 25:24	טוֹב שֶׁבֶת עַל־פִּנַּת־גָּג מֵאֵשֶׁת *מדונים וּבֵית חָבֶר׃**	*It is* better to live in the corner of a roof, Than in a mansion But *with* a contentious wife.	contentious ← *of contentions*. The *ketiv* and *qeré* are similar words with the same meaning. As in Prov 18:19, Prov 21:19; Prov 23:29 (which has the textual issue). live ... mansion: see Prov 21:9, and the additional note there.
Prov 25:25	מַיִם קָרִים עַל־נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק׃	*As* cold water *is* to a weary person, So *is* a good report from a distant land.	person ← *soul*. So: wider use of the *vav*.
Prov 25:26	מַעְיָן נִרְפָּשׁ וּמָקוֹר מָשְׁחָת צַדִּיק מָט לִפְנֵי־רָשָׁע׃	A righteous *man* tottering before a wicked *one* *Is like* a turbid spring and a sullied water-source.	
Prov 25:27	אָכֹל דְּבַשׁ הַרְבּוֹת לֹא־טוֹב וְחֵקֶר כְּבֹדָם כָּבוֹד׃	*It is* not good to eat much honey, But investigation of *what has* glory *Is itself* glory.	to eat: infinitive absolute. *what has* glory ← *their glory*. AV differs in the second hemistich *(so for men to search their own glory is not glory.)*.

Prov 25:28	עִיר פְּרוּצָה אֵין חוֹמָה אִישׁ אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ׃	A man who *has* no restraint of his spirit *Is like* a breached city *which has* no wall.	
Prov 26:1	כַּשֶּׁלֶג	בַּקָּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא־נָאוֶה לִכְסִיל כָּבוֹד׃	As snow in summer And as rain in the harvest, So *it is* not becoming For a fool *to have* honour.	
Prov 26:2	כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף כֵּן קְלָלַת חִנָּם לֹא **לוֹ תָבֹא׃*	As a bird takes flight, As a swallow flies away, So shall a gratuitous curse {K: Not come to pass} [Q: Come to him].	The *qeré* could be taken as *Come to pass on the one who made the curse*.
Prov 26:3	שׁוֹט לַסּוּס מֶתֶג לַחֲמוֹר וְשֵׁבֶט לְגֵו כְּסִילִים׃	A whip for the horse, A bridle for the donkey, And a rod for the back of fools.	
Prov 26:4	אַל־תַּעַן כְּסִיל כְּאִוַּלְתּוֹ פֶּן־תִּשְׁוֶה־לּוֹ גַם־אָתָּה׃	Do not answer a fool according to his *own* foolishness, In case you yourself *come to* resemble him.	you yourself ← *also you*.
Prov 26:5	עֲנֵה כְסִיל כְּאִוַּלְתּוֹ פֶּן־יִהְיֶה חָכָם בְּעֵינָיו׃	Do answer a fool according to his *own* foolishness, So that he does not become wise in his *own* eyes.	This and the preceding verse give the risks whether answering a fool according to his foolishness or not.
Prov 26:6	מְקַצֵּה רַגְלַיִם חָמָס שֹׁתֶה שֹׁלֵחַ דְּבָרִים בְּיַד־כְּסִיל׃	He *who* sends a message by the agency of a fool Cuts off the feet *and* drinks injury.	agency ← *hand*.
Prov 26:7	דַּלְיוּ שֹׁקַיִם מִפִּסֵּחַ וּמָשָׁל בְּפִי כְסִילִים׃	*You could* amputate the legs of a lame *man* And a proverb in the mouth of a fool.	*You could* amputate the legs of a lame *man* ← *Remove* ([ST] ôter) *the legs from a lame (man)*. Others, *The legs of a lame (man are) weak*, but this does not account for the imperative or the preposition *from*. AV differs *(... are not equal)*.

Prov 26:8	כִּצְרֹור אֶבֶן בְּמַרְגֵּמָה כֵּן־נוֹתֵן לִכְסִיל כָּבוֹד׃	As a grain of grit in a heap of boulders, So *is* he *who* gives a fool honour.	grit ← *stone*. heap of boulders: AV differs *(sling)*.
Prov 26:9	חֹוחַ עָלָה בְיַד־שִׁכּוֹר וּמָשָׁל בְּפִי כְסִילִים׃	A thorn gets stuck in the hand of a drunkard, And a proverb in the mouths of fools.	gets stuck in ← *goes up into*. mouths ← *mouth*, but plural *fools*.
Prov 26:10	רַב מְחוֹלֵל־כֹּל וְשֹׂכֵר כְּסִיל וְשֹׂכֵר עֹבְרִים׃	A great *man* produces all *kinds of things*, But he *who* hires a fool Also hires those *who* are remiss.	are remiss ← *pass over*, so also more strongly, *transgress*. AV differs throughout *(The great God that formed all things both rewardeth the fool, and rewardeth transgressors)*.
Prov 26:11	כֶּכֶלֶב שָׁב עַל־קֵאֹו כְּסִיל שֹׁונֶה בְאִוַּלְתֹּו׃	**Like a dog *which* returns to its *own* vomit,** *Is* a fool *who* repeats his stupidity.	**2 Pet 2:22**.
Prov 26:12	רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ׃	Have you seen a man wise in his *own* eyes? A fool *has more* hope than him.	than him: or, if the reader prefers, *than he*.
Prov 26:13	אָמַר עָצֵל שַׁחַל בַּדֶּרֶךְ אֲרִי בֵּין הָרְחֹבוֹת׃	A lazy *man* says, "*There is* a lion in the road – A fierce lion among the streets."	
Prov 26:14	הַדֶּלֶת תִּסֹּוב עַל־צִירָהּ וְעָצֵל עַל־מִטָּתֹו׃	A door turns on its hinge, And a lazy *man* on his bed.	
Prov 26:15	טָמַן עָצֵל יָדֹו בַּצַּלָּחַת נִלְאָה לַהֲשִׁיבָהּ אֶל־פִּיו׃	A lazy *man* dips his hand in the bowl, *But can't be bothered* to bring it back to his mouth.	*can*'t be bothered ← *is weary*. Compare Prov 19:24.
Prov 26:16	חָכָם עָצֵל בְּעֵינָיו מִשִּׁבְעָה מְשִׁיבֵי טָעַם׃	A lazy *man is* wise in his *own* eyes – *More so* than seven *men can* give a reason *for*.	give a reason *for* ← *return discernment (for)*.

Prov 26:17	מַחֲזִיק בְּאָזְנֵי־כֶלֶב עֹבֵר מִתְעַבֵּר עַל־רִיב לֹא־לוֹ׃	He *who* crosses over and interferes in a dispute Which doesn't *belong* to him, *Is like one who* seizes a dog's ears.	interferes ← *goes beyond limits*.
Prov 26:18	כְּמִתְלַהֵלַּה הַיֹּרֶה זִקִּים חִצִּים וָמָוֶת׃	Like a madman who shoots darts, arrows and death,	
Prov 26:19	כֵּן־אִישׁ רִמָּה אֶת־רֵעֵהוּ וְאָמַר הֲלֹא־מְשַׂחֵק אָנִי׃	So *is* a man *who* deceives his neighbour and says, "*I* was *only* jesting, *was*n't I?"	
Prov 26:20	בְּאֶפֶס עֵצִים תִּכְבֶּה־אֵשׁ וּבְאֵין נִרְגָּן יִשְׁתֹּק מָדוֹן׃	When *there are* no *more* logs, The fire goes out, And when *there is* no gossipmonger, Contention abates.	
Prov 26:21	פֶּחָם לְגֶחָלִים וְעֵצִים לְאֵשׁ וְאִישׁ *מדונים מְדְיָנִים לְחַרְחַר־רִיב׃**	Coal for the embers, And wood for the fire, And a contentious man To incite an argument.	a contentious man ← *a man of contentions*. The textual issue is as in Prov 25:24 etc.
	פ		
Prov 26:22	דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִּים וְהֵם יֵרְדוּ חַדְרֵי־בָטֶן׃	The words of a gossipmonger *are* like delicacies, Which descend *into* the inner parts of the belly.	delicacies: AV differs *(wounds)*.
Prov 26:23	כֶּסֶף סִיגִים מְצֻפֶּה עַל־חֶרֶשׂ שִׂפָתַיִם דֹּלְקִים וְלֵב־רָע׃	Ardent lips but an evil heart *Are like* silver dross overlaid on a shard.	
Prov 26:24	*בשפתו **בִּשְׂפָתָיו יְנַכֵּר שׂוֹנֵא וּבְקִרְבּוֹ יָשִׁית מִרְמָה׃	He *who* hates Puts up a pretence with his {Q: lips} [K: lip] And harbours deceit inwardly.	inwardly ← *in his inward part*.

Prov 26:25	כִּֽי־יְחַנֵּ֣ן קוֹלוֹ אַל־תַּאֲמֵ֣ן בּ֑וֹ כִּ֤י שֶׁ֥בַע תּוֹעֵבֹ֖ות בִּלְבֹּֽו׃	When he sounds gracious, Do not believe him, For *there are* seven abominations in his heart.	sounds gracious ← *makes his voice gracious*.
Prov 26:26	תִּכַּסֶּ֣ה שִׂנְאָ֣ה בְמִרְמָ֑ה תִּגָּלֶ֖ה רָעָתֹ֣ו בְּקָהָֽל׃	Hatred is concealed by deception, *But* his evil will be discovered in the convocation.	concealed ← *covered*.
Prov 26:27	כֹּרֶ֣ה שַׁ֭חַת בָּ֣הּ יִפֹּ֑ל וְגֹולֵ֥ל אֶ֝בֶן אֵלָ֗יו תָּשֹֽׁוב׃	He *who* digs a pit will fall into it, And *as for* him *who* rolls a stone, It will come back upon him.	
Prov 26:28	לְשֹׁ֣ון־שֶׁ֭קֶר יִשְׂנָ֣א דַכָּ֑יו וּפֶ֖ה חָ֣לָק יַעֲשֶׂ֣ה מִדְחֶֽה׃	A lying tongue hates those whom it has oppressed, And a flattering mouth brings about ruin.	those whom it has oppressed ← *its oppressed (ones)*.
Prov 27:1	אַל־תִּתְהַלֵּ֣ל בְּיֹ֣ום מָ֑חָר כִּ֤י לֹא־תֵ֥דַע מַה־יֵּ֖לֶד יֹֽום׃	Do not boast about tomorrow, For you do not know what the day will bring.	bring ← *bear, give birth to*.
Prov 27:2	יְהַלֶּלְךָ֣ זָ֑ר וְלֹא־פִ֝יךָ נָכְרִ֗י וְאַל־שְׂפָתֶ֥יךָ׃	Let an outsider praise you, And not your *own* mouth – A foreigner, And not your *own* lips.	outsider ← *stranger*.
Prov 27:3	כֹּ֣בֶד־אֶ֭בֶן וְנֵטֶל֣ הַחֹ֑ול וְכַ֥עַס אֱ֝וִ֗יל כָּבֵ֥ד מִשְּׁנֵיהֶֽם׃	*There is* the weight of a stone And the burden of sand, But a fool's anger *is* more burdensome than either of them.	either of them ← *the two of them*, but applicable individually, to each.
Prov 27:4	אַכְזְרִיּ֣ות חֵ֭מָה וְשֶׁ֣טֶף אָ֑ף וּמִ֥י יַעֲמֹ֖ד לִפְנֵ֣י קִנְאָֽה׃	*There are* cruelty *and* fury, And the eruption of anger, But who *can* stand In the face of envy?	eruption ← *effusion*.
Prov 27:5	טֹובָ֣ה תֹוכַ֣חַת מְגֻלֶּ֑ה מֵ֝אַהֲבָ֗ה מְסֻתָּֽרֶת׃	Open reproof *is* better Than secret love.	Open ← *Uncovered*. secret ← *hidden*.

Prov 27:6	נֶאֱמָנִים פִּצְעֵי אוֹהֵב וְנַעְתָּרוֹת נְשִׁיקוֹת שׂוֹנֵא׃	Wounds from a friend *Are* bearable, But the kisses of *one who* hates *Are* glib.	bearable ← *faithful*, but see Isa 60:4 where the verb means *be carried*. glib: the Hebrew word has connotations of *profusion* and *insincerity*.
Prov 27:7	נֶפֶשׁ שְׂבֵעָה תָּבוּס נֹפֶת וְנֶפֶשׁ רְעֵבָה כָּל־מַר מָתוֹק׃	*One with* a satisfied appetite will trample a honeycomb *under foot*, But *to one with* a ravenous appetite, *Even* anything bitter *is* sweet.	appetite *(2x)* ← *soul*. anything ← *everything*.
Prov 27:8	כְּצִפּוֹר נוֹדֶדֶת מִן־קִנָּהּ כֵּן־אִישׁ נוֹדֵד מִמְּקוֹמוֹ׃	As a bird *which* flies away from its nest, So *is* a man *who* migrates from his place.	
Prov 27:9	שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃	Oil and incense please the heart, As *does* a friend's generosity With vitally important advice.	generosity ← *sweetness*. With vitally important advice ← *From advice of the soul*, a Hebraic genitive.
Prov 27:10	רֵעֲךָ *ורעה **וְרֵעַ אָבִיךָ אַל־תַּעֲזֹב וּבֵית אָחִיךָ אַל־תָּבוֹא בְּיוֹם אֵידֶךָ טוֹב שָׁכֵן קָרוֹב מֵאָח רָחוֹק׃	Do not forsake your *own* friend, Or a friend of your father, And do not enter your brother's house in the event of your downfall. A nearby neighbour *Is* better than a distant brother.	a friend: the *ketiv* and *qeré* are similar words with the same meaning.
Prov 27:11	חֲכַם בְּנִי וְשַׂמַּח לִבִּי וְאָשִׁיבָה חֹרְפִי דָּבָר׃	My son, become wise and please my heart So that I *can* answer him who reproaches me.	So that: purposive use of the *vav*. answer ← *return word*.
Prov 27:12	עָרוּם רָאָה רָעָה וְנִסְתָּר פְּתָאיִם עָבְרוּ וְנֶעֱנָשׁוּ׃	A prudent *man* sees evil and hides, But the gullible cross over *to it* *And* pay the penalty.	pay the penalty ← *are punished*. Compare Prov 22:3.

Prov 27:13	קַח־בִּגְדוֹ כִּי־עָרַב זָר וּבְעַד נָכְרִיָּה חַבְּלֵהוּ׃	"Take his clothing, For he became security to a stranger, And bind him up, For *pledging to* a foreign lady."	Compare Prov 20:16.
Prov 27:14	מְבָרֵךְ רֵעֵהוּ | בְּקוֹל גָּדוֹל בַּבֹּקֶר הַשְׁכֵּים קְלָלָה תֵּחָשֵׁב לוֹ׃	*As for* him *who* rises early in the morning *And* blesses his neighbour with a loud voice, It will be considered a curse to him.	
Prov 27:15	דֶּלֶף טוֹרֵד בְּיוֹם סַגְרִיר וְאֵשֶׁת *מדונים מִדְיָנִים נִשְׁתָּוָה׃**	The steady dripping on a day of persistent rain *Is what* a contentious wife is comparable *to*.	contentious: the *ketiv* and *qeré* are similar words with the same meaning. As in Prov 18:19, Prov 21:19.
Prov 27:16	צֹפְנֶיהָ צָפַן־רוּחַ וְשֶׁמֶן יְמִינוֹ יִקְרָא׃	He who would restrain her *Might as well* restrain the wind, And call *for* ointment *to soothe* his right *hand*.	He who would restrain her ← *Her restrainers*, but followed by a singular verb. --- ointment *to soothe* his right *hand* ← *oil of his right hand*. Ironic, as if after much manual labour. There is no word for *grasping*, as some propose (see biblehub.com). --- AV differs in several ways.
Prov 27:17	בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ׃	Iron is sharpened by iron, And a man sharpens the intellect of his neighbour.	intellect ← *face*.
Prov 27:18	נֹצֵר תְּאֵנָה יֹאכַל פִּרְיָהּ וְשֹׁמֵר אֲדֹנָיו יְכֻבָּד׃	He *who* keeps a fig tree Will eat of its fruit, And he *who* heeds his master Will be honoured.	heeds ← *keeps, guards*, but also *takes heed of*.
Prov 27:19	כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃	*Just* as water *reflects* a face *back* to a face, So a man's heart *reflects* the man.	

Prov 27:20	שְׁאוֹל *ואבדה **וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה:	The grave and destruction are never satisfied, And never satisfied are the eyes of man.	destruction: the *ketiv* and *qeré* are similar words with the same meaning, similar to the Hebrew Abaddon; compare Rev 9:11. never satisfied ... never satisfied ← *not satisfied ... not satisfied*. Otiose, but see Gen 12:5.
Prov 27:21	מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וְאִישׁ לְפִי מַהֲלָלוֹ:	The crucible *is* for silver, And the furnace for gold, But a man *is assessed* According to how he *is* commended.	how he *is* commended ← *his commendation*, an objective genitive. Compare Prov 17:3.
Prov 27:22	אִם תְּכַתֵּוּשׁ־אֶת־הָאֱוִיל | בַּמַּכְתֵּשׁ בְּתוֹךְ הָרִיפוֹת בַּעֲלִי לֹא־תָסוּר מֶעָלָיו אִוַּלְתּוֹ: פ	*Even* if you *were to* grind the fool in a mortar Among the crushed grain, with a pestle, His stupidity would not depart from him.	a mortar ... a pestle ← *the mortar ... the pestle*. An unexpected definite article. See Gen 22:9.
Prov 27:23	יָדֹעַ תֵּדַע פְּנֵי צֹאנֶךָ שִׁית לִבְּךָ לַעֲדָרִים:	Make a point of knowing the condition of your sheep, *And* pay attention to the flocks,	Make a point of knowing: infinitive absolute. condition ← *face*. pay attention ← *lay to your heart*.
Prov 27:24	כִּי לֹא לְעוֹלָם חֹסֶן וְאִם־נֵזֶר לְדוֹר *דור וָדוֹר:**	For riches *do* not *endure* for ever Nor does a crown from generation {Q: to} [K: *to*] generation.	for ever ← *for the age*. Nor ← *And if*. Perhaps strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Prov 27:25	גָּלָה חָצִיר וְנִרְאָה־דֶשֶׁא וְנֶאֱסְפוּ עִשְׂבוֹת הָרִים:	The hay is taken away, The *fresh* grass appears, And the vegetation of the mountains is gathered.	is taken away: AV differs, as if *niphal (appeareth)*, but [AnLx] includes *disappear*.
Prov 27:26	כְּבָשִׂים לִלְבוּשֶׁךָ וּמְחִיר שָׂדֶה עַתּוּדִים:	Lambs *are* for your clothing, And goats *pay* for the price of *their* field,	

Prov 27:27	וְדֵי ׀ חֲלֵב עִזִּים לַלַּחְמֶךָ לְלֶחֶם בֵּיתֶךָ וְחַיִּים לְנַעֲרוֹתֶיךָ׃	And you will have sufficient goats' milk for your *own* food, *And* for the food of your household And sustenance for your maid*servants*.	food ← *bread*, standing for *food* in general (here for dairy produce). See 1 Sam 28:22-24. sustenance ← *life*.
Prov 28:1	נָס וְאֵין־רֹדֵף רָשָׁע וְצַדִּיקִים כְּכְפִיר יִבְטָח׃	The wicked flee when *there is* no pursuer, But the righteous have confidence like a lion.	The wicked: singular, but with plural verb. the righteous: plural, but with singular verb (though its subject could be taken to be *a lion*).
Prov 28:2	בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ וּבְאָדָם מֵבִין יֹדֵעַ כֵּן יַאֲרִיךְ׃	For the misrule of a country, *It has* many rulers, But with a man *who* understands *and* is knowledgeable, *Its* basis will last long.	misrule ← *transgression*.
Prov 28:3	גֶּבֶר רָשׁ וְעֹשֵׁק דַּלִּים מָטָר סֹחֵף וְאֵין לָחֶם׃	An impoverished man who oppresses the poor *Is like* sweeping rain And no food.	food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Prov 28:4	עֹזְבֵי תוֹרָה יְהַלְלוּ רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְגָּרוּ בָם׃ פ	Those *who* forsake the law Praise the wicked *man*, But those *who* keep the law Are offended by them.	offended: or *provoked*. AV differs somewhat *(contend)*.
Prov 28:5	אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי יְהוָה יָבִינוּ כֹל׃	Evil men do not understand justice, But those who seek the LORD Will understand everything.	Evil men ← *Men of evil*, a Hebraic genitive.
Prov 28:6	טוֹב־רָשׁ הוֹלֵךְ בְּתֻמּוֹ מֵעִקֵּשׁ דְּרָכַיִם וְהוּא עָשִׁיר׃	An impoverished *man* who walks in his integrity *Is* better than *one who* perverts his ways And who *is* rich.	his ways: dual, suggesting double-dealing, but the consonantal text could also be plural.
Prov 28:7	נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו׃	He *who* keeps the law *Is* an understanding son, But he *who* associates with the debauched Puts his father to shame.	debauched: or *prodigal*.

Prov 28:8	מַרְבֶּה הוֹנוֹ בְּנֶשֶׁךְ ובתרבית **וְתַרְבִּית* לְחוֹנֵן דַּלִּים יִקְבְּצֶנּוּ׃	He *who* increases his wealth by *charging* interest, And {K: by} [Q: -] *exacting a* financial return, Accumulates it For him *who* will be gracious to the poor.	
Prov 28:9	מֵסִיר אָזְנוֹ מִשְּׁמֹעַ תּוֹרָה גַּם־תְּפִלָּתוֹ תּוֹעֵבָה׃	*As for* him *who* turns a deaf ear to the law, His prayer *is* an abomination in addition.	turns a deaf ear to ← *removes his ear from hearing*.
Prov 28:10	מַשְׁגֶּה יְשָׁרִים	בְּדֶרֶךְ רָע בִּשְׁחוּתוֹ הוּא־יִפֹּול וּתְמִימִים יִנְחֲלוּ־טוֹב׃	He *who* leads the upright astray into a bad way Will fall into his *own* pit, Whereas *those* with integrity Will inherit *what is* good.	
Prov 28:11	חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדַל מֵבִין יַחְקְרֶנּוּ׃	A rich man *is* wise in his *own* eyes, But a poor *man who* has understanding Will examine him.	examine: perhaps not just perspicacity when the rich man boasts, but a legal examination in the future.
Prov 28:12	בַּעֲלֹץ צַדִּיקִים רַבָּה תִּפְאָרֶת וּבְקוּם רְשָׁעִים יְחִפֵּשׂ אָדָם׃	When the righteous rejoice, *There is* great glory, But when the wicked rise, A man will be in hiding.	in hiding ← *(needing to be) sought*. Gerundival use of the *pual* (so passive) participle.
Prov 28:13	מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ וּמוֹדֶה וְעֹזֵב יְרֻחָם׃	He *who* covers up his transgressions Will not be successful, But he *who* confesses *them* and renounces *them* Will be shown mercy.	renounces ← *leaves, abandons*.
Prov 28:14	אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד וּמַקְשֶׁה לִבּוֹ יִפֹּול בְּרָעָה׃	Happy *is* the man *who* always fears, But he *who* hardens his heart Will land in trouble.	land in ← *fall into*.

Prov 28:15	אֲרִי־נֹהֵם וְדֹב שׁוֹקֵק מֹשֵׁל רָשָׁע עַל עַם־דָּל׃	An evil ruler over a powerless people *Is* a growling lion and a prowling bear.	
Prov 28:16	נָגִיד חֲסַר תְּבוּנוֹת וְרַב מַעֲשַׁקּוֹת *שנאי שֹׂנֵא בֶּצַע יַאֲרִיךְ** יָמִים׃ פ	A leader *who* lacks understanding And a great oppressor *– What of him?* *But* {Q: he *who* hates} [K: those *who* hate] plunder Will prolong {Q: *his*} [K: *their*] days.	a great oppressor ← *great of oppressions*.
Prov 28:17	אָדָם עָשֵׁק בְּדַם־נָפֶשׁ עַד־בּוֹר יָנוּס אַל־יִתְמְכוּ־בוֹ׃	A man under pressure by *having shed* the blood of a person Will flee until *he goes to* the grave. May he not be given support.	person ← *soul*. grave ← *pit*. May he not be given support ← *May they not support him*. Avoidance of the passive.
Prov 28:18	הוֹלֵךְ תָּמִים יִוָּשֵׁעַ וְנֶעְקָשׁ דְּרָכַיִם יִפּוֹל בְּאֶחָת׃	He *who* walks *with* integrity Will be saved, But he *who* is perverse *in his ways* Will fall on one *of them*.	*his* ways: dual; see Prov 28:6.
Prov 28:19	עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵקִים יִשְׂבַּע־רִישׁ׃	He *who* cultivates his land Will have plenty of food, But he *who* pursues vain *things* Will have plenty of scarcity.	food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. scarcity: or *poverty*.
Prov 28:20	אִישׁ אֱמוּנוֹת רַב־בְּרָכוֹת וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה׃	A faithful man *will have* many blessings, But he *who* hastens to enrich *himself* Will not be held guiltless.	faithful man ← *man of faithfulnesses*, a Hebraic genitive.
Prov 28:21	הַכֵּר־פָּנִים לֹא־טוֹב וְעַל־פַּת־לֶחֶם יִפְשַׁע־גָּבֶר׃	*It is* not good to show partiality, Yet for a piece of bread A man will transgress.	show partiality ← *acknowledge faces*. Yet: adversative use of the *vav*. piece of bread: perhaps standing for *an item of food*. See 1 Sam 28:22-24.

Prov 28:22	נִבְהָל לַהוֹן אִישׁ רַע עָיִן וְלֹא־יֵדַע כִּי־חֶסֶר יְבֹאֶנּוּ׃	A man *with* a covetous eye hastens to riches, But he does not know That scarcity will come upon him.	A man *with* (etc.): AV differs in syntactical arrangement. scarcity: or *lack*.
Prov 28:23	מוֹכִיחַ אָדָם אַחֲרֵי חֵן יִמְצָא מֵמַחֲלִיק לָשׁוֹן׃	He *who* reproves a man Will find more goodwill afterwards Than he *who* flatters with his tongue.	afterwards: we take the *yod* as paragogic; otherwise, the meaning is *after me*.
Prov 28:24	גּוֹזֵל	אָבִיו וְאִמּוֹ וְאֹמֵר אֵין־פֶּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית׃	*As for* him *who* robs his father and his mother, Saying *that it is*n't wrong, He *is* an accomplice To a ruinous man.	wrong ← *a transgression*. ruinous man ← *man of ruin*, a Hebraic genitive.
Prov 28:25	רְחַב־נֶפֶשׁ יְגָרֶה מָדוֹן וּבוֹטֵחַ עַל־יְהוָה יְדֻשָּׁן׃	*He* of an overbearing manner Arouses strife, But he *who* trusts in the LORD Will be richly satisfied.	of an overbearing manner ← *wide of soul*. richly satisfied ← *made fat*.
Prov 28:26	בּוֹטֵחַ בְּלִבּוֹ הוּא כְסִיל וְהוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט׃	He *who* trusts his *own* heart *Is* a fool, But he *who* walks in wisdom Will be delivered.	
Prov 28:27	נוֹתֵן לָרָשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאֵרוֹת׃	He *who* gives to the poor *Does* not *suffer* lack, But he *who* turns his eyes away *Incurs* an abundance of curses.	turns his eyes away ← *hides his eyes*.
Prov 28:28	בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאָבְדָם יִרְבּוּ צַדִּיקִים׃	When the wicked rise up, A man will go into hiding, But when they perish The righteous will be numerous.	go into hiding ← *hide themselves*, or *be hidden*.

Prov 29:1	אִישׁ תּוֹכָחוֹת מַקְשֶׁה־עֹרֶף פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃	A man who *has been* reproved many times Becomes stiff-necked And will suddenly suffer a downfall With no remedy.	A man who *has been* reproved many times ← *A man of reproofs*. Becomes stiff-necked ← *Stiffens his neck*. suffer a downfall ← *be broken*.
Prov 29:2	בִּרְבוֹת צַדִּיקִים יִשְׂמַח הָעָם וּבְמֹשֹׁל רָשָׁע יֵאָנַח עָם׃	When the righteous have power, The people are joyful, But when a wicked *man* rules, The people sigh.	But: adversative use of the *vav*.
Prov 29:3	אִישׁ־אֹהֵב חָכְמָה יְשַׂמַּח אָבִיו וְרֹעֶה זוֹנוֹת יְאַבֵּד־הוֹן׃	A man who loves wisdom Pleases his father, But he *who* associates with prostitutes Dissipates wealth.	Dissipates ← *Destroys*.
Prov 29:4	מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֲהָרְסֶנָּה׃	A king *reigning* judiciously Establishes a country, But a man *open to* bribes Demolishes it.	judiciously ← *in justice*. bribes ← *offerings*. Also used of *heave-offerings*.
Prov 29:5	גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ רֹשֶׁת פּוֹרֵשׂ עַל־פְּעָמָיו׃	A man *who* flatters his neighbour Spreads a net at his steps.	
Prov 29:6	בְּפֶשַׁע אִישׁ רָע מוֹקֵשׁ וְצַדִּיק יָרֹן וְשָׂמֵחַ׃	An evil man *is* a snare with *his* transgression, But a righteous *man* shouts for joy And rejoices.	
Prov 29:7	יֹדֵעַ צַדִּיק דִּין דַּלִּים רָשָׁע לֹא־יָבִין דָּעַת׃	A righteous *man* recognizes the legal rights of the poor, *But* a wicked *man* does not care to acknowledge *them*.	legal rights ← *judgment; (legal) defence*. care to acknowledge ← *attend to know*.
Prov 29:8	אַנְשֵׁי לָצוֹן יָפִיחוּ קִרְיָה וַחֲכָמִים יָשִׁיבוּ אָף׃	Scornful men incite a town, But the wise avert anger.	Scornful men ← *Men of scorn*, a Hebraic genitive. incite: from root פוח. AV differs *(bring into a snare)*, from root פחח.

Prov 29:9	אִישׁ־חָכָם נִשְׁפָּט אֶת־אִישׁ אֱוִיל וְרָגַז וְשָׂחַק וְאֵין נָחַת:	*As for* a wise man litigating with a fool, Whether he rages or laughs, *There is* no rest.	
Prov 29:10	אַנְשֵׁי דָמִים יִשְׂנְאוּ־תָם וְיֹשְׁרִים יְבַקְשׁוּ נַפְשׁוֹ:	Blood*thirsty* men hate an integrous *man*, But the upright seek *to preserve* his life.	Blood*thirsty* men ← *Men of blood*. life ← *soul*.
Prov 29:11	כָּל־רוּחוֹ יוֹצִיא כְסִיל וְחָכָם בְּאָחוֹר יְשַׁבְּחֶנָּה:	A fool gives vent to all his temperament, But a wise *man* keeps it quiet in the background.	gives vent to all his temperament ← *brings out all his spirit*. in the background: AV differs *(till afterwards)*, which is לְאָחוֹר; see [AnLx].
Prov 29:12	מֹשֵׁל מַקְשִׁיב עַל־דְּבַר־שָׁקֶר כָּל־מְשָׁרְתָיו רְשָׁעִים:	*If* a ruler heeds lying words, All his servants *will be recruited from* the wicked.	lying words ← *a word of falsehood*, a Hebraic genitive.
Prov 29:13	רָשׁ וְאִישׁ תְּכָכִים נִפְגָּשׁוּ מֵאִיר־עֵינֵי שְׁנֵיהֶם יְהוָה:	*When* a poor *man* and a violent man meet, The LORD enlightens the eyes of both of them.	violent man ← *man of injuries*, a Hebraic genitive.
Prov 29:14	מֶלֶךְ שׁוֹפֵט בֶּאֱמֶת דַּלִּים כִּסְאוֹ לָעַד יִכּוֹן:	*If* a king judges the poor truthfully, His throne will be established in perpetuity.	
Prov 29:15	שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה וְנַעַר מְשֻׁלָּח מֵבִישׁ אִמּוֹ:	The rod and reproof yield wisdom, But a child excused Brings shame on his mother.	excused ← *dismissed*, so *remitted*.
Prov 29:16	בִּרְבוֹת רְשָׁעִים יִרְבֶּה־פָּשַׁע וְצַדִּיקִים בְּמַפַּלְתָּם יִרְאוּ:	When the wicked increase, Transgression increases *too*, But the righteous will see their *down*fall.	
Prov 29:17	יַסֵּר בִּנְךָ וְיָנִיחֲךָ וְיִתֵּן מַעֲדַנִּים לְנַפְשֶׁךָ: פ	Correct your son, And he will give you rest, And he will give your being great pleasure.	being ← *soul*. great pleasure ← *pleasures*.

Prov 29:18	בְּאֵין חָזוֹן יִפָּרַע עָם וְשֹׁמֵר תּוֹרָה אַשְׁרֵהוּ׃	When *there is* no vision, The people will behave wildly, But *as for* him *who* keeps the law, Blessed *is* he.	behave wildly: AV differs *(perish)*.
Prov 29:19	בִּדְבָרִים לֹא־יִוָּסֵר עָבֶד כִּי־יָבִין וְאֵין מַעֲנֶה׃	A servant will not be corrected by words; *Even* if he understands, There *will* not *be* a response.	
Prov 29:20	חָזִיתָ אִישׁ אָץ בִּדְבָרָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ׃	Have you seen a man *Who* was rash with his words? *There is more* hope for a fool than him.	
Prov 29:21	מְפַנֵּק מִנַּעַר עַבְדּוֹ וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן׃	When one spoils one's servant from *his* youth, The result of it will be ingratitude.	The result of it will be ingratitude ← *His latter (time) will be ingratitude*. AV differs *(Shall have him become his son at the length)*.
Prov 29:22	אִישׁ־אַף יְגָרֶה מָדוֹן וּבַעַל חֵמָה רַב־פָּשַׁע׃	A bad-tempered man stirs up strife, And a man prone to fury *Is in* great transgression.	bad-tempered man ← *man of anger*. prone to ← *of*.
Prov 29:23	גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ וּשְׁפַל־רוּחַ יִתְמָךְ כָּבוֹד׃	A man's pride will bring him low, But he of humble spirit will acquire honour.	But he of humble spirit will acquire honour: or *But honour will support (him of) humble spirit*. AV differs, taking the alternative.
Prov 29:24	חוֹלֵק עִם־גַּנָּב שׂוֹנֵא נַפְשׁוֹ אָלָה יִשְׁמַע וְלֹא יַגִּיד׃	He *who* shares *spoil* with a thief Hates himself; He hears an oath, But he does not tell *anyone*.	himself ← *his soul*. an oath: or *a curse*, i.e. *a plot*.
Prov 29:25	חֶרְדַּת אָדָם יִתֵּן מוֹקֵשׁ וּבוֹטֵחַ בַּיהוָה יְשֻׂגָּב׃	A man's disquiet constitutes a snare, But he *who* trusts in the LORD Will be placed in security.	

Prov 29:26	רַבִּים מְבַקְשִׁים פְּנֵי־מוֹשֵׁל וּמֵיְהוָה מִשְׁפַּט־אִישׁ:	Many seek an audience with a ruler, But a man's justice *will come* from the LORD.	an audience with ← *the face of*.
Prov 29:27	תּוֹעֲבַת צַדִּיקִים אִישׁ עָוֶל וְתוֹעֲבַת רָשָׁע יְשַׁר־דָּרֶךְ: פ	An iniquitous man *is* an abomination to the righteous, Whereas he *who is* upright in *his* way *Is* an abomination to the wicked *man*.	An iniquitous man ← *A man of iniquity*, a Hebraic genitive. upright in ← *upright of*.
Prov 30:1	דִּבְרֵי	אָגוּר בִּן־יָקֶה הַמַּשָּׂא נְאֻם הַגֶּבֶר לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל:	The words of Agur the son of Jakeh. The burden *which* the man spoke to Ithiel, to Ithiel and Ucal.	burden: see Isa 13:1.
Prov 30:2	כִּי בַעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי:	Now I *am* more unrefined than *any* individual, And I *do* not *have* a man's erudition,	
Prov 30:3	וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע:	And I have not learned wisdom, But I do have knowledge of holy *things*.	But I do have knowledge: or, as AV, allowing the previous negation to apply to this clause as well, *Nor do I have*, but surely Agur has been given some positive insight for his words to be admitted into scripture. So AV differs.
Prov 30:4	מִי עָלָה־שָׁמַיִם	וַיֵּרֶד מִי אָסַף־רוּחַ	בְּחָפְנָיו מִי צָרַר־מַיִם	בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע:	Who has ascended *to* heaven and descended? Who gathers the wind in his cupped hands? Who has bound up the waters in a garment? Who established all the ends of the earth? What *is* his name, And what *is* his son's name, If you know?	a garment ← *the garment*. An unexpected definite article. See Gen 22:9.
Prov 30:5	כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ:	Every saying of GOD *has been* refined; It *is* a shield to those who take refuge in him.	

Prov 30:6	אַל־תֹּוסֵף עַל־דְּבָרָיו פֶּן־יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ: פ	**Do not add to his words,** Lest he reprove you, And you are proved false.	**Rev 22:18**.
Prov 30:7	שְׁתַּיִם שָׁאַלְתִּי מֵאִתָּךְ אַל־תִּמְנַע מִמֶּנִּי בְּטֶרֶם אָמֻות:	I have asked two *things* from you; Do not withhold *them* from me Before I die.	
Prov 30:8	שָׁוְא ׀ וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי רֵאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּי:	Keep falsity and lying words away from me, Do not give me poverty or riches; Feed me on the food appointed for me,	lying words ← *a word of lying*, a Hebraic genitive. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24. appointed for me ← *of my statute*.
Prov 30:9	פֶּן אֶשְׂבַּע ׀ וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יְהוָה וּפֶן־אִוָּרֵשׁ וְגָנַבְתִּי וְתָפַשְׂתִּי שֵׁם אֱלֹהָי: פ	Lest I should become excessively provided for, And disavow, and say, "Who *is* the LORD?" And lest I should become impoverished and steal, And use the name of my God irreverently.	excessively provided for ← *satiated*, and so *blasé*. use the name of my God irreverently ← *seize the name of my God*.
Prov 30:10	אַל־תַּלְשֵׁן עֶבֶד אֶל־*אדנו **אֲדֹנָיו פֶּן־יְקַלֶּלְךָ וְאָשַׁמְתָּ:	Do not speak slanderously of a servant to his master, Lest he should curse you, And you incur guilt.	his master: the *ketiv* uses the singular form of *master*; the *qeré* the plural (of majesty).
Prov 30:11	דּוֹר אָבִיו יְקַלֵּל וְאֶת־אִמּוֹ לֹא יְבָרֵךְ:	A generation curses their father And does not bless their mother.	their *(2x)* ← *its*.
Prov 30:12	דּוֹר טָהוֹר בְּעֵינָיו וּמִצֹּאָתוֹ לֹא רֻחָץ:	A generation *is* pure in its *own* eyes, But it is not washed clean of its excrement.	But: adversative use of the *vav*.
Prov 30:13	דּוֹר מָה־רָמוּ עֵינָיו וְעַפְעַפָּיו יִנָּשֵׂאוּ:	How a generation's eyes are haughty And its eyelids lifted up!	

Prov 30:14	דּוֹר ׀ חַרְבוֹת שִׁנָּיו֮ וּמַאֲכָלוֹת מֻתַלְּעֹתָיו לֶאֱכֹל עֲנִיִּים מֵאָרֶץ וְאֶבְיוֹנִים מֵאָדָם׃ פ	– A generation whose teeth *are* swords And whose incisors *are* knives For devouring the poor of the land And the needy among mankind.	of the land ← *from the land*. among mankind ← *from (sons of) Adam*.
Prov 30:15	לָעֲלוּקָה ׀ שְׁתֵּי בָנוֹת֮ הַב ׀ הַב תִּשְׁלֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן׃	A leech *had* two daughters, *Who said*, “Give, give.” *When there were* three of them, They were not satisfied, *And when they were* four, they did not say, “*That is* plenty.”	satisfied: or *sufficient (for her)*.
Prov 30:16	שְׁאוֹל֮ וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַּיִם וְאֵשׁ לֹא־אָמְרָה הוֹן׃	*They are* the grave, A closed womb, Land not satisfied *with* water, And a fire which does not say, “*That is* plenty.”	closed womb ← *restraining of womb*.
Prov 30:17	עַיִן ׀ תִּלְעַג לְאָב֮ וְתָבֻז לִיקְהַת־אֵם יִקְּרוּהָ עֹרְבֵי־נַחַל וְיֹאכְלוּהָ בְּנֵי־נָשֶׁר׃ פ	*As for* an eye *which* mocks *his* father And scorns obedience to *his* mother, The ravens of the brook will peck at it, And the young of the eagle will consume it.	
Prov 30:18	שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי *וארבע וְאַרְבָּעָה לֹא יְדַעְתִּים:**	*There are* three *things* too wonderful for me, And four which I do not comprehend:	four: the *ketiv* is masculine in form; the *qeré* feminine, as is the word *three*. comprehend ← *know*.
Prov 30:19	דֶּרֶךְ הַנֶּשֶׁר ׀ בַּשָּׁמַיִם֮ דֶּרֶךְ נָחָשׁ עֲלֵי צוּר דֶּרֶךְ־אֳנִיָּה בְלֶב־יָם וְדֶרֶךְ גֶּבֶר בְּעַלְמָה׃	The way of the eagle in the sky, The way of the serpent on a rock, The way of a ship in the middle of the sea And the way of a man with a maiden.	in the middle of the sea: more loosely *on the high sea*.

Prov 30:20	כֵּן ׀ דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה וּמָחֲתָה פִּיהָ וְאָמְרָה לֹא־פָעַלְתִּי אָוֶן׃ פ	This *is* the way of an adulterous woman: She eats and wipes her mouth, And says, “I haven't done *anything* wrong.”	This ← *Thus*.
Prov 30:21	תַּחַת שָׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא־תוּכָל שְׂאֵת׃	At three *things* the earth is agitated, And four it is not able to bear:	At ← *Under*. four ← *under four*.
Prov 30:22	תַּחַת־עֶבֶד כִּי יִמְלֹךְ וְנָבָל כִּי יִשְׂבַּע־לָחֶם׃	A servant who reigns, And a fool when he has had his fill of food,	A servant ← *Under / At a servant*. food ← *bread*, standing for *food* in general. See 1 Sam 28:22-24.
Prov 30:23	תַּחַת שְׂנוּאָה כִּי תִבָּעֵל וְשִׁפְחָה כִּי־תִירַשׁ גְּבִרְתָּהּ׃ פ	A detestable *woman* if she marries, And a maidservant who dispossesses her mistress.	A detestable *woman* ← *Under / At a detestable (woman)*.
Prov 30:24	אַרְבָּעָה הֵם קְטַנֵּי־אָרֶץ וְהֵמָּה חֲכָמִים מְחַכָּמִים׃	*There are* four *creatures* Which *are* small on the earth, But they *are* wise, Most wise:	small on ← *small of*.
Prov 30:25	הַנְּמָלִים עַם לֹא־עָז וַיָּכִינוּ בַקַּיִץ לַחְמָם׃	The ants *are* not a strong people, But in summer they make provision for their food;	
Prov 30:26	שְׁפַנִּים עַם לֹא־עָצוּם וַיָּשִׂימוּ בַסֶּלַע בֵּיתָם׃	The rock hyraxes *which are* not a powerful people, But they make their home in a rock;	rock hyraxes: see Lev 11:5.
Prov 30:27	מֶלֶךְ אֵין לָאַרְבֶּה וַיֵּצֵא חֹצֵץ כֻּלּוֹ׃	The locust *which does* not *have* a king, Yet they go out in a pincer movement;	in a pincer movement ← *the whole of it dividing*.
Prov 30:28	שְׁמָמִית בְּיָדַיִם תִּתַּפֵּשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃ פ	The lizard *which* holds on with its arms And *is found* in royal palaces.	lizard: AV differs *(spider)*. royal palaces ← *palaces of a king*.

Prov 30:29	שְׁלֹשָׁה הֵמָּה מֵיטִיבֵי צָעַד וְאַרְבָּעָה מֵיטִיבֵי לָכֶת:	*There are* three *creatures* Which are good in *their* motion, And four which are good in *their* movement:	motion ← *step*. movement ← *going*.
Prov 30:30	לַיִשׁ גִּבּוֹר בַּבְּהֵמָה וְלֹא־יָשׁוּב מִפְּנֵי־כֹל:	The lion *is* mighty among the animals – It does not back away from anything;	from ← *from the face of*. anything ← *everything*.
Prov 30:31	זַרְזִיר מָתְנַיִם אוֹ־תָיִשׁ וּמֶלֶךְ אַלְקוֹם עִמּוֹ:	The zebra *girded around* the loins, And the he-goat, And the king against whom *there is* no insurrection.	zebra: AV differs *(greyhound)*. Others, *gazelle, starling*. no insurrection ← *no rising with him*.
Prov 30:32	אִם־נָבַלְתָּ בְהִתְנַשֵּׂא וְאִם־זַמּוֹתָ יָד לְפֶה:	If you have acted foolishly in exalting yourself, Or if you have been devious, *Put your* hand to *your* mouth.	in exalting: gerundial use of the infinitive.
Prov 30:33	כִּי מֵיץ חָלָב יוֹצִיא חֶמְאָה וּמִיץ־אַף יוֹצִיא דָּם וּמֵיץ אַפַּיִם יוֹצִיא רִיב: פ	For the churning of milk produces butter, But the churning of wrath produces blood*shed*, And the churning of anger produces contention.	churning of wrath: AV differs *(wringing of the nose)*.
Prov 31:1	דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר־יִסְּרַתּוּ אִמּוֹ:	The words of Lemuel the king – the burden which his mother taught him.	burden: see Isa 13:1. taught ← *instructed*.
Prov 31:2	מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי:	What, my son? And what, O son of my womb? And what, O son of my vows?	What *(3x)*: i.e. *What do you know*. son *(3x)*: an Aramaic form.
Prov 31:3	אַל־תִּתֵּן לַנָּשִׁים חֵילֶךָ וְדַרְכֶּיךָ לְמַחֲוֹת מְלָכִין:	Do not give your strength to women, Or *engage on* ways *Liable* to wipe out kings.	ways ← *your ways*. kings: in an Aramaic form.

Prov 31:4	אַל לַמְלָכִים | לְמוֹאֵל אַל לַמְלָכִים שְׁתוֹ־יָיִן וּלְרוֹזְנִים *או **אֵי שֵׁכָר:	*It is* not *fitting* for kings, Lemuel, *It is* not *fitting* for kings to drink wine, Nor for princes *to drink* {Q: any strong liquor} [K: strong liquor either],	The *ketiv* / *qeré* issue is a *vav* / *yod* issue.
Prov 31:5	פֶּן־יִשְׁתֶּה וְיִשְׁכַּח מְחֻקָּק וְיִשַּׁנֶּה דִּין כָּל־בְּנֵי־עֹנִי:	Lest he should drink and forget *what is* decreed, And he subverts the justice of any of the afflicted.	he ... he: referring to a *king* or *prince* from the previous ↴ any ← *all*. afflicted ← *sons of affliction*.
Prov 31:6	תְּנוּ־שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ:	Give strong liquor to him *who* is perishing, And wine to the inwardly bitter.	↳ verse. A change of grammatical number (not uncommon in Hebrew). inwardly bitter ← *bitter of soul*.
Prov 31:7	יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וַעֲמָלוֹ לֹא יִזְכָּר־עוֹד:	Let him drink and forget his poverty, And no longer remember his sorrow.	
Prov 31:8	פְּתַח־פִּיךָ לְאִלֵּם אֶל־דִּין כָּל־בְּנֵי חֲלוֹף:	Open your mouth to the mute *And* for the justice of all those passing away.	those passing away ← *sons of a passing away*.
Prov 31:9	פְּתַח־פִּיךָ שְׁפָט־צֶדֶק וְדִין עָנִי וְאֶבְיוֹן: פ	Open your mouth, Judge righteously, And defend the poor and needy.	
Prov 31:10	אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ:	Who *can* find a virtuous wife, Whose value *is* far above red corals?	virtuous wife ← *wife of virtue*, a Hebraic genitive. red corals: or *pearls*, but see Lam 4:7.
Prov 31:11	בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר:	Her husband's heart will put trust in her, And gain will not be lacking.	gain will not be lacking: AV differs *(he shall have no need of spoil)*.
Prov 31:12	גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ:	She will bestow good *on* him, and not evil, All the days of her life.	

Prov 31:13	דָּרְשָׁה צֶּמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ:	She asks for wool and flax, And works *with* her hands with pleasure.	
Prov 31:14	הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ:	She *is* like a merchant's ships; She brings her food in from a long way off.	
Prov 31:15	וַתָּקָם | בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:	And she arises while *it is* still night And gives food to her household And instructions to her maidservants.	instructions ← *a statute*.
Prov 31:16	זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ *נטע נָטְעָה כָּרֶם:**	She considers a field And acquires it; By the fruitful work of her hands {K: A vineyard is planted} [Q: she plants a vineyard].	is planted *(ketiv)*: we take it as *niphal*, as in Isa 40:24.
Prov 31:17	חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ:	She girds her loins with strength And puts energy into her arms.	
Prov 31:18	טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה *בליל בַּלַּיְלָה נֵרָהּ:**	She verifies that her merchandise *is* good, *And* her lamp does not go out at night.	night: the *ketiv* and *qeré* are similar words with the same meaning. verifies ← *tastes, discerns*.
Prov 31:19	יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ:	She applies her arm to the distaff, And her hand holds the spindle.	distaff: i.e. the rod on which wool is wound prior to spinning. AV differs, exchanging *distaff* and *spindle*.
Prov 31:20	כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן:	Her hand distributes to the poor, And she extends her arms to the needy.	
Prov 31:21	לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים:	She does not fear snow in her house, For all her household are clothed *in* scarlet.	scarlet: [CB]= *double change of garments*, from a root meaning *two*. In any case, *warm clothes*.
Prov 31:22	מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:	She makes herself drapery; Fine linen and purple *are* her attire.	

Prov 31:23	נוֹדָ֣ע בַּשְּׁעָרִ֣ים בַּעְלָ֑הּ בְּשִׁבְתּ֖וֹ עִם־זִקְנֵי־אָֽרֶץ׃	Her husband *is* known at the gates When he sits with the elders of the land.	
Prov 31:24	סָדִ֣ין עָשְׂתָ֔ה וַתִּמְכֹּ֑ר וַחֲגוֹר֙ נָתְנָ֣ה לַֽכְּנַעֲנִֽי׃	She makes linen and sells *it*, And she supplies the merchant with girdles.	girdles ← *a girdle*.
Prov 31:25	עֹ֥ז־וְהָדָ֖ר לְבוּשָׁ֑הּ וַתִּשְׂחַ֖ק לְי֣וֹם אַחֲרֽוֹן׃	Strength and dignity *are* her attire, And she will laugh on the last day.	
Prov 31:26	פִּ֖יהָ פָּתְחָ֣ה בְחָכְמָ֑ה וְתוֹרַ֥ת־חֶ֖סֶד עַל־לְשׁוֹנָֽהּ׃	She opens her mouth with wisdom, And the law of kindness *is* on her tongue.	
Prov 31:27	צוֹפִיָּ֥ה הֲלִיכ֖וֹת בֵּיתָ֑הּ וְלֶ֥חֶם עַצְלֻ֖ת לֹ֣א תֹאכֵֽל׃	She watches the proceedings of her household closely, And she does not eat the bread of laziness.	
Prov 31:28	קָ֭מוּ בָּנֶ֣יהָ וַיְאַשְּׁרֻ֑הָ בַּעְלָ֥הּ וַיְהַלְלָֽהּ׃	Her sons arise and call her blessed, *As does* her husband, And he praises her.	blessed: we normally translate *happy* to distinguish from מְבֹרָךְ.
Prov 31:29	רַבּ֣וֹת בָּנ֣וֹת עָשׂ֣וּ חָ֑יִל וְאַ֖תְּ עָלִ֣ית עַל־כֻּלָּֽנָה׃	Many daughters have conducted themselves virtuously, But you have surpassed them all.	conducted themselves virtuously ← *done virtue*.
Prov 31:30	שֶׁ֣קֶר הַ֭חֵן וְהֶ֣בֶל הַיֹּ֑פִי אִשָּׁ֥ה יִרְאַת־יְ֝הוָ֗ה הִ֣יא תִתְהַלָּֽל׃	Elegance *is* a delusion, And beauty *is* a vain thing, But *it is* a *woman* who fears the LORD Who will be praised.	delusion ← *lie*. --- a *woman* who fears ... Who: from the adjective יִרְאָה. Alternatively, *fear of ... which*, from the noun יִרְאָה.
Prov 31:31	תְּנוּ־לָ֭הּ מִפְּרִ֣י יָדֶ֑יהָ וִיהַלְלוּהָ֖ בַּשְּׁעָרִ֣ים מַעֲשֶֽׂיהָ׃	Give her the fruit of her hands, And may her deeds occasion her praise at the gates.	
Eccl 1:1	דִּבְרֵ֣י קֹהֶ֔לֶת בֶּן־דָּוִ֖ד מֶ֥לֶךְ בִּירוּשָׁלָֽם׃	The words of the convener, the son of David, the king in Jerusalem.	

Eccl 1:2	הֲבֶל הֲבָלִים אָמַר קֹהֶלֶת הֲבֶל הֲבָלִים הַכֹּל הָבֶל:	"Vanity of vanities," Says the convener, "Vanity of vanities; All *is* vanity.	Vanity: the meaning often seems to be *pointlessness* (Eccl 2:15) or *unfairness* (Eccl 8:14). convener: a grammatically feminine word with a masculine verb here and Eccl 12:8-10. Only with a feminine verb in Eccl 7:27.
Eccl 1:3	מַה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשָּׁמֶשׁ:	What *is* the benefit to a man Of all his toil which he toils *at* Under the sun?	
Eccl 1:4	דּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:	A generation goes and a generation comes, But the world stands age-abidingly.	
Eccl 1:5	וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זוֹרֵחַ הוּא שָׁם:	And the sun rises, and the sun sets, Then it draws towards its place Where it rises *again*.	
Eccl 1:6	הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב | סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שָׁב הָרוּחַ:	It goes to the south, and it turns to the north; Turning and turning, the wind goes, And by its round trips The wind returns.	
Eccl 1:7	כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת:	All the streams go to the sea, But the sea *is* not full. To the place where the streams flow, There they return to flow *again*.	flow *(2x)* ← *go*.
Eccl 1:8	כָּל־הַדְּבָרִים יְגֵעִים לֹא־יוּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עַיִן לִרְאוֹת וְלֹא־תִמָּלֵא אֹזֶן מִשְּׁמֹעַ:	Everything *is* wearisome; No-one can utter *it*. The eye is not satisfied with seeing, And the ear is not filled with hearing.	

Eccl 1:9	מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה וּמַה־שֶּׁנַּעֲשָׂה הוּא שֶׁיֵּעָשֶׂה וְאֵין כָּל־חָדָשׁ תַּחַת הַשָּׁמֶשׁ:	What has been *is* what will be, And what has been done *is* what will be done, And *there is* nothing new under the sun.	
Eccl 1:10	יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ:	Is there anything *of* which it *can* be said, ‘Look, this *is* new’? It was already *in existence* in ancient times – *Something* which existed before us.	it *can* be said ← *one says*. in ancient times ← *of the ages*.
Eccl 1:11	אֵין זִכְרוֹן לָרִאשֹׁנִים וְגַם לָאַחֲרֹנִים שֶׁיִּהְיוּ לֹא־יִהְיֶה לָהֶם זִכָּרוֹן עִם שֶׁיִּהְיוּ לָאַחֲרֹנָה: פ	*There is* no remembrance of the former *things*, Nor will there be *any* remembrance of the latter *things* which will be, With *those* who will be *in existence* In the latter *time*.	
Eccl 1:12	אֲנִי קֹהֶלֶת הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלִָם:	I, the convener, became king over Israel in Jerusalem,	
Eccl 1:13	וְנָתַתִּי אֶת־לִבִּי לִדְרוֹשׁ וְלָתוּר בַּחָכְמָה עַל כָּל־אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמָיִם הוּא	עִנְיַן רָע נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ:	and I decided to seek and investigate by *means of* wisdom everything that has been done under heaven. *It is* a troublesome matter *that* God has given the sons of Adam to be afflicted by.	decided ← *gave / put my heart*. everything ← *concerning everything*.
Eccl 1:14	רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ:	I have seen all the works which are done under the sun, and look, everything *is* vanity and idle pursuit.	idle pursuit ← *feeding on wind*.

Ecclesiastes 1:15	מְעֻוָּת לֹא־יוּכַל לִתְקֹן וְחֶסְרוֹן לֹא־יוּכַל לְהִמָּנוֹת׃	That *which is* crooked Cannot be made straight, *And* that *which is* lacking Cannot be counted.	
Ecclesiastes 1:16	דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃	I spoke to myself deep down and said, 'Here I *am*; I have become great, and I have increased *in* wisdom more than everyone who was before me in Jerusalem, and my heart has seen much wisdom and knowledge.'	deep down ← *with my heart*. Here I *am* ← *I, behold*. AV differs in extent of direct speech. in Jerusalem: or *over Jerusalem*, but only Saul and David were really *over* Jerusalem.
Ecclesiastes 1:17	וָאֶתְּנָה לִבִּי לָדַעַת חָכְמָה וְדַעַת הוֹלֵלוֹת וְשִׂכְלוּת יָדַּעְתִּי שֶׁגַּם־זֶה הִוא רַעְיוֹן רוּחַ׃	And I devoted my heart to knowing wisdom, and to knowledge of folly and foolishness, *and* I came to know that this too *is* idle pursuit.	devoted ← *gave*. idle pursuit ← *pursuit of wind*. A similar word for *pursuit* to the one used in Ecclesiastes 1:14.
Ecclesiastes 1:18	כִּי בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃	For in much wisdom *there is* much annoyance, And he *who* increases knowledge Increases sorrow.	
Ecclesiastes 2:1	אָמַרְתִּי אֲנִי בְּלִבִּי לְכָה־נָּא אֲנַסְּכָה בְשִׂמְחָה וּרְאֵה בְטוֹב וְהִנֵּה גַם־הִוא הָבֶל׃	I said in my heart, 'Go now; I will test you with joy. And discern *what is* good.' But behold, this *is* also vanity.	discern ← *look on*, but often with some emotion (delight, grief etc.), so perhaps *rejoice in*.
Ecclesiastes 2:2	לִשְׂחוֹק אָמַרְתִּי מְהוֹלָל וּלְשִׂמְחָה מַה־זֹּה עֹשָׂה׃	To laughter I said, '*It is* foolish', and to joy, 'What is it doing?'	

Eccl 2:3	תַּרְתִּי בִלִבִּי לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי וְלִבִּי נֹהֵג בַּחָכְמָה וְלֶאֱחֹז בְּסִכְלוּת עַד אֲשֶׁר־אֶרְאֶה אֵי־זֶה טוֹב לִבְנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסְפַּר יְמֵי חַיֵּיהֶם:	I purposed in my heart to invigorate my body with wine, yet familiarizing my heart with wisdom, and to lay hold of foolishness until I had seen what *was* good for the sons of Adam, for them to do under heaven for the number of the days of their life.	body ← *flesh*.
Eccl 2:4	הִגְדַּלְתִּי מַעֲשָׂי בָּנִיתִי לִי בָּתִּים נָטַעְתִּי לִי כְּרָמִים:	I was great *in* my works – I built myself houses; I planted myself vineyards.	was great ← *did great (things)*.
Eccl 2:5	עָשִׂיתִי לִי גַּנּוֹת וּפַרְדֵּסִים וְנָטַעְתִּי בָהֶם עֵץ כָּל־פֶּרִי:	I made gardens for myself, and parks, and I planted all *kinds of* fruit trees in them.	all *kinds of* fruit trees ← *trees of all (kinds of) fruit*.
Eccl 2:6	עָשִׂיתִי לִי בְּרֵכוֹת מָיִם לְהַשְׁקוֹת מֵהֶם יַעַר צוֹמֵחַ עֵצִים:	I made pools of water for myself, with which to irrigate the orchard where the trees were growing.	the orchard where the trees were growing ← *the growing orchard / forest of trees*.
Eccl 2:7	קָנִיתִי עֲבָדִים וּשְׁפָחוֹת וּבְנֵי־בַיִת הָיָה לִי גַּם מִקְנֶה בָקָר וָצֹאן הַרְבֵּה הָיָה לִי מִכֹּל שֶׁהָיוּ לְפָנַי בִּירוּשָׁלָם:	I acquired menservants and maidservants, and I had servants *born* in the household; I also had much livestock – oxen and sheep – more than anything there had been in Jerusalem before me.	anything ← *everything*.
Eccl 2:8	כָּנַסְתִּי לִי גַּם־כֶּסֶף וְזָהָב וּסְגֻלַּת מְלָכִים וְהַמְּדִינוֹת עָשִׂיתִי לִי שָׁרִים וְשָׁרוֹת וְתַעֲנוּגֹת בְּנֵי הָאָדָם שִׁדָּה וְשִׁדּוֹת:	I also collected for myself silver and gold and *what is* particular to kings and states. I acquired for myself *men* singers and *women* singers and the delights of the sons of Adam, and mistresses one after another.	states: or *jurisdiction*. --- mistresses one after another ← *a mistress and mistresses*. AV differs *(musical instruments)*.
Eccl 2:9	וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנַי בִּירוּשָׁלָם אַף חָכְמָתִי עָמְדָה לִי:	And I became great and surpassed everyone who was before me in Jerusalem, and my wisdom stood me *in good stead*.	

Eccl 2:10	וְכֹל֙ אֲשֶׁר שָׁאֲל֣וּ עֵינַ֔י לֹ֥א אָצַ֖לְתִּי מֵהֶ֑ם לֹֽא־מָנַ֙עְתִּי֙ אֶת־לִבִּ֔י מִכָּל־שִׂמְחָ֖ה כִּי־לִבִּ֣י שָׂמֵ֔חַ מִכָּל־עֲמָלִ֑י וְזֶה־הָיָ֥ה חֶלְקִ֖י מִכָּל־עֲמָלִֽי׃	And I did not deny my eyes anything they asked for; I did not refuse my heart any pleasure, For my heart obtained joy from all my toil, And this was my portion of all my toil.	anything ... any ← *everything ... everything ... everything*.
Eccl 2:11	וּפָנִ֙יתִי֙ אֲנִ֣י בְכָל־מַעֲשַׂ֔י שֶׁעָשׂ֖וּ יָדַ֑י וּבֶעָמָ֕ל שֶׁעָמַ֥לְתִּי לַעֲשׂ֖וֹת וְהִנֵּ֣ה הַכֹּ֔ל הֶ֖בֶל וּרְעוּת֣ רוּ֑חַ וְאֵ֥ין יִתְר֖וֹן תַּ֥חַת הַשָּֽׁמֶשׁ׃	And I turned to all my works Which my hands had made, And to the toil which I had toiled *at* by working, And behold, *it was* all vanity and idle pursuit, And *there was* no benefit under the sun.	by working: gerundial use of the infinitive. idle pursuit: see Eccl 1:14.
Eccl 2:12	וּפָנִ֙יתִי֙ אֲנִ֣י לִרְאוֹת֙ חָכְמָ֣ה וְהוֹלֵל֔וֹת וְסִכְלֻ֑ת כִּ֚י ׀ מָ֣ה הָאָדָ֔ם שָׁיָּבוֹא֙ אַחֲרֵ֣י הַמֶּ֔לֶךְ אֵ֥ת אֲשֶׁר־כְּבָ֖ר עָשׂ֥וּהוּ׃	And I turned to look *into* wisdom, And folly and foolishness, For what will the man who comes after the king *do*? Something that they have already done.	
Eccl 2:13	וְרָאִ֣יתִי אָ֔נִי שֶׁיֵּ֥שׁ יִתְר֖וֹן לַחָכְמָ֣ה מִן־הַסִּכְלֻ֑ת כְּיִתְר֥וֹן הָאוֹר֙ מִן־הַחֹֽשֶׁךְ׃	And I saw that wisdom has more benefit than foolishness, As light *has* more benefit than darkness.	
Eccl 2:14	הֶֽחָכָ֞ם עֵינָ֣יו בְּרֹאשׁ֗וֹ וְהַכְּסִ֙יל֙ בַּחֹ֣שֶׁךְ הוֹלֵ֔ךְ וְיָדַ֙עְתִּי֙ גַּם־אֲנִ֔י שֶׁמִּקְרֶ֥ה אֶחָ֖ד יִקְרֶ֥ה אֶת־כֻּלָּֽם׃	The wise *man has* his eyes in his head, But the fool walks in darkness. And I myself know that one event Takes place with all of them.	

Eccl 2:15	וְאָמַרְתִּי אֲנִי בְּלִבִּי כְּמִקְרֵה הַכְּסִיל גַּם־אֵנִי יִקְרֵנִי וְלָמָּה חָכַמְתִּי אֲנִי אָז יוֹתֵר וְדִבַּרְתִּי בְלִבִּי שֶׁגַּם־זֶה הָבֶל׃	And I said in my heart, 'As *is* the event with the fool, So it will happen to me too. So why then should I become wiser still?' And I concluded That this too *was* vanity.	concluded ← *said in my heart*.
Eccl 2:16	כִּי אֵין זִכְרוֹן לֶחָכָם עִם־הַכְּסִיל לְעוֹלָם בְּשֶׁכְּבָר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכָּח וְאֵיךְ יָמוּת הֶחָכָם עִם־הַכְּסִיל׃	For *there is* no age-abiding remembrance of the wise Any more than of the fool, In that the days are already coming *When* everything will be forgotten. And how will the wise *man* die? With the fool.	Any more than of ← *With*.
Eccl 2:17	וְשָׂנֵאתִי אֶת־הַחַיִּים כִּי רַע עָלַי הַמַּעֲשֶׂה שֶׁנַּעֲשָׂה תַּחַת הַשָּׁמֶשׁ כִּי־הַכֹּל הֶבֶל וּרְעוּת רוּחַ׃	And I hated life. For the matter which was done under the sun *was* baneful to me, because everything *is* vanity and idle pursuit.	idle pursuit: see Eccl 1:14.
Eccl 2:18	וְשָׂנֵאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עָמֵל תַּחַת הַשָּׁמֶשׁ שֶׁאַנִּיחֶנּוּ לָאָדָם שֶׁיִּהְיֶה אַחֲרָי׃	And I hated all my toil which I had toiled *at* under the sun, which I will leave to the man who comes after me.	comes ← *will be*.
Eccl 2:19	וּמִי יוֹדֵעַ הֶחָכָם יִהְיֶה אָו סָכָל וְיִשְׁלַט בְּכָל־עֲמָלִי שֶׁעָמַלְתִּי וְשֶׁחָכַמְתִּי תַּחַת הַשָּׁמֶשׁ גַּם־זֶה הָבֶל׃	And who knows whether he will be a wise *man* or a fool when he rules over all my toil which I have toiled *at*, and which I was wise *in* under the sun? This too *is* vanity.	

Eccl 2:20	וְסַבּוֹתִי אֲנִי לְיַאֵשׁ אֶת־לִבִּי עַל כָּל־הֶעָמָל שֶׁעָמַלְתִּי תַּחַת הַשָּׁמֶשׁ:	Then I had reason to let my heart despair of all the toil which I had toiled *at* under the sun.	I had reason ← *I turned*. AV differs somewhat *(I went about to cause)*.
Eccl 2:21	כִּי־יֵשׁ אָדָם שֶׁעֲמָלוֹ בְּחָכְמָה וּבְדַעַת וּבְכִשְׁרוֹן וּלְאָדָם שֶׁלֹּא עָמַל־בּוֹ יִתְּנֶנּוּ חֶלְקוֹ גַּם־זֶה הֶבֶל וְרָעָה רַבָּה:	For there is *one* man whose toil *is* in wisdom and knowledge and skill, but to *another* who has not toiled in this *way* he will legate a share. This too *is* vanity and a great evil.	legate a share ← *give his share*.
Eccl 2:22	כִּי מֶה־הָוָה לָאָדָם בְּכָל־עֲמָלוֹ וּבְרַעְיוֹן לִבּוֹ שֶׁהוּא עָמֵל תַּחַת הַשָּׁמֶשׁ:	For what accrues to a man in all his toil and in his pursuit of his heart's *desire at* which he toils under the sun?	
Eccl 2:23	כִּי כָל־יָמָיו מַכְאֹבִים וְכַעַס עִנְיָנוֹ גַּם־בַּלַּיְלָה לֹא־שָׁכַב לִבּוֹ גַּם־זֶה הֶבֶל הוּא:	For all his days *are* sorrows, and his affairs *are* an irritation. Moreover his heart does not rest at night. This too *is* vanity.	affairs *are* ← *affair is*. rest ← *lie down*.
Eccl 2:24	אֵין־טוֹב בָּאָדָם שֶׁיֹּאכַל וְשָׁתָה וְהֶרְאָה אֶת־נַפְשׁוֹ טוֹב בַּעֲמָלוֹ גַּם־זֹה רָאֵיתִי אָנִי כִּי מִיַּד הָאֱלֹהִים הִיא:	*There is* nothing good in *the fact* that a man eats and drinks and provides himself *with* good *things* in his toil. I have seen this too – that it *is* from the hand of God.	good in *the fact*: others have *better than*, but there is no mark of a comparative, unlike Eccl 5:5 with a *mem*. [BDB] proposes, with others, adding a *mem* to the text, reading מִשֶּׁיֹּאכַל, which we do not accept. himself ← *his soul*.
Eccl 2:25	כִּי מִי יֹאכַל וּמִי יָחוּשׁ חוּץ מִמֶּנִּי:	For who eats and who experiences *pleasure* more than me?	more than me: or, if the reader prefers, *more than I*. [AnLx] has *except me*, as in Modern Hebrew. The suggestion is that even with all his pleasures, Solomon finds nothing good in the situation.

Eccl 2:26	כִּי לְאָדָם שֶׁטּוֹב לְפָנָיו נָתַן חָכְמָה וְדַעַת וְשִׂמְחָה וְלַחוֹטֶא נָתַן עִנְיָן לֶאֱסוֹף וְלִכְנוֹס לָתֵת לְטוֹב לִפְנֵי הָאֱלֹהִים גַּם־זֶה הֶבֶל וּרְעוּת רוּחַ:	For he gives a man who *is* good in his sight wisdom and knowledge and joy, but to the sinner he gives a task of gathering and collecting *things*, to give to a good *man* before God. This too *is* vanity and idle pursuit.	in his sight ← *before him*. but: adversative use of the *vav*. of gathering and collecting: gerundial use of the infinitives. idle pursuit: see Eccl 1:14.
Eccl 3:1	לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם: ס	*There is* a time for everything, And a season for every concern under heaven.	concern: or *delight*.
Eccl 3:2	עֵת לָלֶדֶת וְעֵת לָמוּת עֵת לָטַעַת וְעֵת לַעֲקוֹר נָטוּעַ:	A time to bear *children*, And a time to die; A time to plant, And a time to uproot that *which has been* planted;	to bear *children*: many others, *to be born*, but the verb (in *qal*) is always transitive.
Eccl 3:3	עֵת לַהֲרוֹג וְעֵת לִרְפּוֹא עֵת לִפְרוֹץ וְעֵת לִבְנוֹת:	A time to kill, And a time to heal; A time to demolish, And a time to build;	
Eccl 3:4	עֵת לִבְכּוֹת וְעֵת לִשְׂחוֹק עֵת סְפוֹד וְעֵת רְקוֹד:	A time to weep, And a time to laugh; A time to mourn, And a time to dance;	
Eccl 3:5	עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק:	A time to throw stones, And a time to gather stones; A time to embrace, And a time to be far from embracing;	
Eccl 3:6	עֵת לְבַקֵּשׁ וְעֵת לְאַבֵּד עֵת לִשְׁמוֹר וְעֵת לְהַשְׁלִיךְ:	A time to demand, And a time to forego; A time to keep, And a time to throw away;	
Eccl 3:7	עֵת לִקְרוֹעַ וְעֵת לִתְפּוֹר עֵת לַחֲשׁוֹת וְעֵת לְדַבֵּר:	A time to tear, And a time to sew; A time to be silent, And a time to speak;	

Eccl 3:8	עֵ֤ת לֶֽאֱהֹב֙ וְעֵ֣ת לִשְׂנֹ֔א עֵ֥ת מִלְחָמָ֖ה וְעֵ֣ת שָׁלֽוֹם׃ ס	A time to love, And a time to hate; A time for war, And a time for peace.	
Eccl 3:9	מַה־יִּתְרוֹן֙ הָעוֹשֶׂ֔ה בַּאֲשֶׁ֖ר הֽוּא־עָמֵֽל׃	What *is* the benefit *to* the maker of what he toils *at*?	
Eccl 3:10	רָאִ֕יתִי אֶת־הָעִנְיָ֔ן אֲשֶׁ֥ר נָתַ֖ן אֱלֹהִ֑ים לִבְנֵ֥י הָאָדָ֖ם לַעֲנ֥וֹת בּֽוֹ׃	I have seen the task which God has given to the sons of Adam to be exercised by.	
Eccl 3:11	אֶת־הַכֹּ֥ל עָשָׂ֛ה יָפֶ֖ה בְּעִתּ֑וֹ גַּ֚ם אֶת־הָעֹלָ֣ם נָתַ֔ן בְּלִבָּ֔ם מִבְּלִ֕י אֲשֶׁ֥ר לֹא־יִמְצָ֛א הָאָדָ֖ם אֶת־הַֽמַּעֲשֶׂ֑ה אֲשֶׁר־עָשָׂ֥ה הָאֱלֹהִ֖ים מֵרֹ֥אשׁ וְעַד־סֽוֹף׃	He has made everything beautiful in its season; he has also put the world into their heart, because of man's failure to find the work which God has done from the beginning to the end.	world ← *age*. [BDB] includes *age of the world*. [Ges-HCL] includes *world*, and by extension *worldly things*. --- because of man's failure ← *for lack of that man has not found* (implicit double negative, *lack ... not*).
Eccl 3:12	יָדַ֕עְתִּי כִּ֥י אֵֽין־טוֹב֙ בָּ֔ם כִּ֚י אִם־לִשְׂמֹ֖חַ וְלַעֲשׂ֣וֹת טֽוֹב בְּחַיָּֽיו׃	I know that *there is* no good in them, except to rejoice and to do good in one's life,	
Eccl 3:13	וְגַ֣ם כָּל־הָאָדָ֗ם שֶׁיֹּאכַל֙ וְשָׁתָ֣ה וְרָאָ֔ה טֽוֹב בְּכָל־עֲמָלֹ֖ו מַתַּ֣ת אֱלֹהִ֑ים הִֽיא׃	and also for every man to eat and drink and to see the good in all his toil – it *is* the gift of God.	
Eccl 3:14	יָדַ֕עְתִּי כִּ֥י כָל־אֲשֶׁ֛ר יַעֲשֶׂ֥ה הָאֱלֹהִ֖ים הִ֣וא יִהְיֶ֣ה לְעוֹלָ֑ם עָלָ֥יו אֵ֖ין לְהוֹסִ֑יף וּמִמֶּ֥נּוּ אֵ֖ין לִגְרֹ֑עַ וְהָאֱלֹהִ֖ים עָשָׂ֥ה שֶׁיִּרְא֖וּ מִלְּפָנָֽיו׃	I know that everything that God does will be age-abiding. *There is* nothing to add to it, and *there is* nothing to take away from it, and God made *it* so that *men* should fear in his presence.	

Eccl 3:15	מַה־שֶּׁהָיָה֙ כְּבָ֣ר הֽוּא וַאֲשֶׁ֥ר לִֽהְיוֹת֖ כְּבָ֣ר הָיָ֑ה וְהָאֱלֹהִ֖ים יְבַקֵּ֥שׁ אֶת־נִרְדָּֽף׃	That which has been *is* still *here*, And *that* which *is* to be has already been. And God demands *an account* Of *what has been* pursued.	
Eccl 3:16	וְע֣וֹד רָאִ֔יתִי תַּ֖חַת הַשֶּׁ֑מֶשׁ מְק֣וֹם הַמִּשְׁפָּ֔ט שָׁ֖מָּה הָרֶ֑שַׁע וּמְק֣וֹם הַצֶּ֔דֶק שָׁ֖מָּה הָרָֽשַׁע׃	And I saw more under the sun, *In* the place of justice, There *there was* wickedness, And *in* the place of righteousness, There *there was* wickedness.	There *there was* wickedness *(2x)*: otiose, but see Gen 12:5.
Eccl 3:17	אָמַ֣רְתִּי אֲנִ֔י בְּלִבִּ֖י אֶת־הַצַּדִּ֣יק וְאֶת־הָרָשָׁ֑ע יִשְׁפֹּ֥ט הָאֱלֹהִ֖ים כִּי־עֵ֥ת לְכָל־חֵ֛פֶץ וְעַ֥ל כָּל־הַמַּעֲשֶׂ֖ה שָֽׁם׃	I said in my heart, ‘God will judge the righteous and the wicked. For *there is* a time for every concern, And then for every work.’	concern: see Eccl 3:1. then: the far more common meaning is *there*.
Eccl 3:18	אָמַ֣רְתִּי אֲנִ֔י בְּלִבִּ֖י עַל־דִּבְרַ֣ת בְּנֵ֣י הָאָדָ֑ם לְבָרָ֣ם הָאֱלֹהִ֔ים וְלִרְא֖וֹת שְׁהֵ֣ם־בְּהֵמָ֔ה הֵ֖מָּה לָהֶֽם׃	I said in my heart, ‘*It is* because of the *behaviour of the* sons of Adam, that God will examine them and see whether they *are* beasts towards each other.’	and see: AV differs *(that they might see)*. towards each other ← *they to them*.
Eccl 3:19	כִּֽי־מִקְרֶ֤ה בְנֵי־הָאָדָם֙ וּמִקְרֶ֣ה הַבְּהֵמָ֔ה וּמִקְרֶ֥ה אֶחָ֛ד לָהֶ֖ם כְּמ֣וֹת זֶ֑ה כֵּ֚ן מ֣וֹת זֶ֔ה וְר֥וּחַ אֶחָ֖ד לַכֹּ֑ל וּמוֹתַ֥ר הָאָדָ֖ם מִן־הַבְּהֵמָ֥ה אָ֛יִן כִּ֥י הַכֹּ֖ל הָֽבֶל׃	For the sons of Adam *are subject to* an event, and cattle *are subject to* an event, and they *share* one event. As *is* the death of one, so *is* the death of the other, and all *have* one breath, and *there is* no superiority of man over the cattle, for everything *is* vanity.	

Eccl 3:20	הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר:	All go to one place, all came from the dust and all return to the dust.	
Eccl 3:21	מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:	Who knows the spirit of the sons of Adam, which goes up, and the spirit of cattle which goes down to the earth?	which goes up ... which goes down: a possible amendment by the Sopherim, but, [CB], *not in the official list*. We do not reverse this alleged change. See [CB] at the verse and App. 33. MT points ֶ֫
Eccl 3:22	וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׂמַח הָאָדָם בְּמַעֲשָׂיו כִּי־הוּא חֶלְקוֹ כִּי מִי יְבִיאֶנּוּ לִרְאוֹת בְּמֶה שֶׁיִּהְיֶה אַחֲרָיו:	And I saw that *there is* nothing better than that man should rejoice in his works, for that *is* his apportionment. For who *can* bring him to look at what will take place after him?	֗ as the Hebrew article, הַ; the claim is that the original was as the interrogative particle, הֲ, so reading *whether it goes up ... whether it goes down*.
Eccl 4:1	וְשַׁבְתִּי אֲנִי וָאֶרְאֶה אֶת־כָּל־הָעֲשֻׁקִים אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמֶשׁ וְהִנֵּה | דִּמְעַת הָעֲשֻׁקִים וְאֵין לָהֶם מְנַחֵם וּמִיַּד עֹשְׁקֵיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם:	So I returned, and I saw all the oppressions which *are* perpetrated under the sun. And what *I* saw *was* the tear of the oppressed, Who *have* no comforter, While from the hand of those who oppress them *comes* force. And they *have* no comforter.	what *I* saw *was* ← *behold*.
Eccl 4:2	וְשִׁבַּחְתִּי אֲנִי אֶת־הַמֵּתִים שֶׁכְּבָר מֵתוּ מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדֶנָה:	Then I praised the dead, Who have already died, More than the living, Who *are* still alive.	
Eccl 4:3	וְטוֹב מִשְּׁנֵיהֶם אֶת אֲשֶׁר־עֲדֶן לֹא הָיָה אֲשֶׁר לֹא־רָאָה אֶת־הַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ:	Yet better than both *is* he Who has not yet come into being, Who has not seen the wicked work Which has been done under the sun.	

Eccl 4:4	וְרָאִיתִי אֲנִי אֶת־כָּל־עָמָל וְאֵת כָּל־כִּשְׁרוֹן הַמַּעֲשֶׂה כִּי הִיא קִנְאַת־אִישׁ מֵרֵעֵהוּ גַּם־זֶה הֶבֶל וּרְעוּת רוּחַ:	And I saw all the toil and all the skill *applied* to the work, for it *is* a man's rivalry with his neighbour. This too *is* vanity and idle pursuit.	rivalry ← *zeal*. idle pursuit: see Eccl 1:14.
Eccl 4:5	הַכְּסִיל חֹבֵק אֶת־יָדָיו וְאֹכֵל אֶת־בְּשָׂרוֹ:	The fool folds his arms And eats his *own* flesh.	folds his arms ← *embraces his hands*.
Eccl 4:6	טּוֹב מְלֹא כַף נָחַת מִמְּלֹא חָפְנַיִם עָמָל וּרְעוּת רוּחַ:	A handful *in* quiet *is* better Than two fistfuls *in* toil and idle pursuit.	idle pursuit: see Eccl 1:14.
Eccl 4:7	וְשַׁבְתִּי אֲנִי וָאֶרְאֶה הֶבֶל תַּחַת הַשָּׁמֶשׁ:	Then I returned and saw vanity under the sun.	
Eccl 4:8	יֵשׁ אֶחָד וְאֵין שֵׁנִי גַּם בֵּן וָאָח אֵין־לוֹ וְאֵין קֵץ לְכָל־עֲמָלוֹ גַּם־*עיניו עֵינוֹ לֹא־תִשְׂבַּע עֹשֶׁר** וּלְמִי | אֲנִי עָמֵל וּמְחַסֵּר אֶת־נַפְשִׁי מִטּוֹבָה גַּם־זֶה הֶבֶל וְעִנְיַן רָע הִוא:	There is a certain *man*, And *there is* no-one in his company, Neither does he *have* son or brother, And *there is* no end to all his toil, Nor is his eye satisfied *with* riches. And *he says*, 'For whom do I toil, And deprive myself of goodness?' This too *is vanity*, And it *is* a bad *state of* affairs.	is his eye: the *ketiv* has *eyes*, but with a singular verb. a certain ← *one*. no-one in his company ← *no second*. myself ← *my soul*.
Eccl 4:9	טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד אֲשֶׁר יֵשׁ־לָהֶם שָׂכָר טוֹב בַּעֲמָלָם:	Two *are* better than one, In that they have good wages for their toil.	
Eccl 4:10	כִּי אִם־יִפֹּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ וְאִילוֹ הָאֶחָד שֶׁיִּפּוֹל וְאֵין שֵׁנִי לַהֲקִימוֹ:	For if they fall, One will get his colleague up. But alas for one *on his own* who falls When *there is* no other to get him up.	other ← *second*.

Eccl 4:11	גַּם אִם־יִשְׁכְּבוּ שְׁנַיִם וְחַם לָהֶם וּלְאֶחָד אֵיךְ יֵחָם:	Also if two lie down together Then they *have* warmth. But how will one *on his own* Become warm?	
Eccl 4:12	וְאִם־יִתְקְפוֹ הָאֶחָד הַשְּׁנַיִם יַעַמְדוּ נֶגְדּוֹ וְהַחוּט הַמְשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק:	If *anyone* would overpower the one, Two will stand against him. And a triple thread Is not quickly broken.	
Eccl 4:13	טוֹב יֶלֶד מִסְכֵּן וְחָכָם מִמֶּלֶךְ זָקֵן וּכְסִיל אֲשֶׁר לֹא־יָדַע לְהִזָּהֵר עוֹד:	*It is* better *to be* a poor but wise child Than an old and foolish king Who no longer knows how to receive admonition.	
Eccl 4:14	כִּי־מִבֵּית הָסוּרִים יָצָא לִמְלֹךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד רָשׁ:	For he comes out of prison to reign, But also in his kingdom A poor *man* is born.	
Eccl 4:15	רָאִיתִי אֶת־כָּל־הַחַיִּים הַמְהַלְכִים תַּחַת הַשָּׁמֶשׁ עִם הַיֶּלֶד הַשֵּׁנִי אֲשֶׁר יַעֲמֹד תַּחְתָּיו:	I have seen all who *are* alive, Walking under the sun, With the heir apparent Who will succeed him.	heir apparent ← *second child*. succeed ← *stand instead of*.
Eccl 4:16	אֵין־קֵץ לְכָל־הָעָם לְכֹל אֲשֶׁר־הָיָה לִפְנֵיהֶם גַּם הָאַחֲרוֹנִים לֹא יִשְׂמְחוּ־בוֹ כִּי־גַם־זֶה הֶבֶל וְרַעְיוֹן רוּחַ:	*There is* no end to all the people – To all who were before them – Neither will the latter *ones* rejoice in him, For this too *is* vanity and idle pursuit.	idle pursuit: see Eccl 1:14.

Eccl 5:1	שְׁמֹ֤ר *רגליך **רַגְלְךָ֙ כַּאֲשֶׁ֣ר תֵּלֵ֔ךְ אֶל־בֵּ֖ית הָאֱלֹהִ֑ים וְקָרֹ֣וב לִשְׁמֹ֔עַ מִתֵּ֤ת הַכְּסִילִים֙ זָ֔בַח כִּ֥י־אֵינָ֖ם יוֹדְעִ֥ים לַעֲשֹׂ֖ות רָֽע׃	Mind your {K: feet} [Q: foot] when you go into the house of God, and *be* near so as to hear, rather than to let fools *give* a sacrifice, for they do not know *anything other than* doing wrong.	doing: gerundial use of the infinitive. AV differs in this clause *(they consider not that they do evil)*.
Eccl 5:2	אַל־תְּבַהֵ֣ל עַל־פִּ֔יךָ וְלִבְּךָ֖ אַל־יְמַהֵ֣ר לְהוֹצִ֣יא דָבָ֔ר לִפְנֵ֖י הָאֱלֹהִ֑ים כִּ֣י הָאֱלֹהִ֤ים בַּשָּׁמַ֙יִם֙ וְאַתָּ֣ה עַל־הָאָ֔רֶץ עַל־כֵּ֖ן יִהְיוּ֙ דְבָרֶ֣יךָ מְעַטִּֽים׃	Do not be rash with your mouth, And do not let your heart be hasty in uttering a word in God's presence, For God *is* in heaven, But you *are* on the earth, So let your words be few.	in uttering: gerundial use of the infinitive.
Eccl 5:3	כִּ֣י בָ֤א הַחֲלוֹם֙ בְּרֹ֣ב עִנְיָ֔ן וְקֹ֖ול כְּסִ֣יל בְּרֹ֣ב דְּבָרִֽים׃	For a dream comes with much to occupy *one*, But the voice of the fool *Comes with* many words.	to occupy *one* ← *occupation*.
Eccl 5:4	כַּאֲשֶׁ֤ר תִּדֹּר֙ נֶ֔דֶר לֵֽאלֹהִ֖ים אַל־תְּאַחֵ֣ר לְשַׁלְּמֹ֑ו כִּ֣י אֵ֤ין חֵ֙פֶץ֙ בַּכְּסִילִ֔ים אֵ֥ת אֲשֶׁר־תִּדֹּ֖ר שַׁלֵּֽם׃	When you make a vow to God, Do not be late in fulfilling it, For *there is* no pleasure in fools. What you have vowed, fulfil!	make a vow ← *vow a vow*. in fulfilling: gerundial use of the infinitive.
Eccl 5:5	טֹ֣וב אֲשֶׁ֤ר לֹֽא־תִדֹּר֙ מִשֶּׁתִּדֹּ֣ור וְלֹ֔א תְּשַׁלֵּֽם׃	*It is* better for you not to make a vow Than to vow but not fulfil.	to vow but not fulfil ← *that you vow, but you do not fulfil*.

Eccl 5:6	אַל־תִּתֵּן אֶת־פִּיךָ לַחֲטִיא אֶת־בְּשָׂרֶךָ וְאַל־תֹּאמַר לִפְנֵי הַמַּלְאָךְ כִּי שְׁגָגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים עַל־קוֹלֶךָ וְחִבֵּל אֶת־מַעֲשֵׂה יָדֶיךָ׃	Do not let your mouth cause *you* to commit carnal sin, and do not say in the presence of an angel that it *was* a sin through ignorance. Why should God become angry at your utterance and destroy the work of your hands?	cause *you* to commit carnal sin ← *cause your flesh to sin*. utterance ← *voice*.
Eccl 5:7	כִּי בְרֹב חֲלֹמוֹת וַהֲבָלִים וּדְבָרִים הַרְבֵּה כִּי אֶת־הָאֱלֹהִים יְרָא׃	For in many dreams *there are* many vain things, as *in* many words. But fear God.	
Eccl 5:8	אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃	If you see oppression of the impoverished, and wresting of justice and righteousness in a state, do not be surprised at the matter, for *there is* high *rank* watching over high *rank*, and higher *ranks* above them.	surprised ← *amazed*. watching ← *guarding*. higher ← *high*.
Eccl 5:9	וְיִתְרוֹן אֶרֶץ בַּכֹּל *הִיא הָוֹא מֶלֶךְ לְשָׂדֶה** נֶעֱבָד׃	And the benefit of the earth *is* for all. The king is served by the field.	*is*: the word is represented by a feminine pronoun in the *ketiv*, and a masculine one in the *qeré*. But it does not qualify for non-italicization; see the Introduction.
Eccl 5:10	אֹהֵב כֶּסֶף לֹא־יִשְׂבַּע כֶּסֶף וּמִי־אֹהֵב בָּהָמוֹן לֹא תְבוּאָה גַּם־זֶה הָבֶל׃	He *who* loves money Will never be satisfied *with* money, Nor *will* he *who* loves wealth *be satisfied with* profit. This too *is* vanity.	money *(2x)*: or *silver*, but when not associated with gold, it is likely to mean *money*, which in any case involved silver coins. The repetition is otiose, but see Gen 12:5.
Eccl 5:11	בִּרְבוֹת הַטּוֹבָה רַבּוּ אוֹכְלֶיהָ וּמַה־כִּשְׁרוֹן לִבְעָלֶיהָ כִּי אִם־*רְאִית רְאוּת עֵינָיו:**	With an increase in good *things* Comes an increase in those that eat them, So what *is* the advantage to their owner Except a sight for his eyes?	a sight: the *ketiv* and *qeré* are similar words with the same meaning.

Eccl 5:12	מְתוּקָה שְׁנַת הָעֹבֵד אִם־מְעַט וְאִם־הַרְבֶּה יֹאכֵל וְהַשָּׂבָע לֶעָשִׁיר אֵינֶנּוּ מַנִּיחַ לוֹ לִישֹׁן׃	The workman's sleep *is* sweet Whether he eats little or much, But the abundance of the rich *man* Does not permit him to sleep.	
Eccl 5:13	יֵשׁ רָעָה חוֹלָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ עֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ׃	There is a grievous injustice *That* I have seen under the sun: Riches kept by their owner To his detriment.	grievous injustice ← *sick evil*.
Eccl 5:14	וְאָבַד הָעֹשֶׁר הַהוּא בְּעִנְיַן רָע וְהוֹלִיד בֵּן וְאֵין בְּיָדוֹ מְאוּמָה׃	Then those riches are lost In a calamitous affair, And he begets a son But *has* nothing in his hand.	
Eccl 5:15	כַּאֲשֶׁר יָצָא מִבֶּטֶן אִמּוֹ עָרֹם יָשׁוּב לָלֶכֶת כְּשֶׁבָּא וּמְאוּמָה לֹא־יִשָּׂא בַעֲמָלוֹ שֶׁיּוֹלֵךְ בְּיָדוֹ׃	As when he came out of his mother's womb – Naked – *so* he will return, Going as he came, And he will not take *any* of his toil *with him* Which he might take in his hand.	Compare the verse to Job 1:21. take ← *lead (away)*.
Eccl 5:16	וְגַם־זֶה רָעָה חוֹלָה כָּל־עֵמַת שֶׁבָּא כֵּן יֵלֵךְ וּמַה־יִּתְרוֹן לוֹ שֶׁיַּעֲמֹל לָרוּחַ׃	And this too *is* a grievous injustice: In exactly the same way that he comes, so he goes. So what benefit does he *have* By toiling for the wind?	grievous injustice: see Eccl 5:13. In exactly the same way that ← *All over against (how) that*.
Eccl 5:17	גַּם כָּל־יָמָיו בַּחֹשֶׁךְ יֹאכֵל וְכָעַס הַרְבֵּה וְחָלְיוֹ וָקָצֶף׃	Moreover all his days he eats in darkness And is much grieved And *is* sick and angry.	*is* sick and angry ← *and his sickness and anger*.

Eccl 5:18	הִנֵּה אֲשֶׁר־רָאִיתִי אָנִי טוֹב אֲשֶׁר־יָפֶה לֶאֱכוֹל־וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל־עֲמָלוֹ | שֶׁיַּעֲמֹל תַּחַת־הַשֶּׁמֶשׁ מִסְפַּר יְמֵי־*חיו **חַיָּיו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ׃	Behold what I have seen. *It is* right that *it is* pleasant to eat and drink and to see goodness in all one's toil which one toils *at* under the sun for the number of days of one's life which God gives him, for that *is* his apportionment.	life: the *ketiv* is a *scriptio defectiva* spelling of the *qeré*. what I have seen: in a Hebrew "OVS" (object-verb-subject) sentence. right that: AV differs *(good and)*.
Eccl 5:19	גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְהִשְׁלִיטוֹ לֶאֱכָל מִמֶּנּוּ וְלָשֵׂאת אֶת־חֶלְקוֹ וְלִשְׂמֹחַ בַּעֲמָלוֹ זֹה מַתַּת אֱלֹהִים הִיא׃	Also *as regards* every man to whom God has given riches and property and has allowed him to eat from them, and to take his portion, and to rejoice in his toil – this *is* a gift of God.	allowed him ← *given him rule*.
Eccl 5:20	כִּי לֹא הַרְבֵּה יִזְכֹּר אֶת־יְמֵי חַיָּיו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ׃	For one will not remember the days of his life much, for *it is* God *who* causes a response in the joy of his heart.	
Eccl 6:1	יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל־הָאָדָם׃	There is an injustice which I have seen under the sun, and it *is* severe among mankind,	severe among ← *great at*.
Eccl 6:2	אִישׁ אֲשֶׁר יִתֶּן־לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ | מִכֹּל אֲשֶׁר־יִתְאַוֶּה וְלֹא־יַשְׁלִיטֶנּוּ הָאֱלֹהִים לֶאֱכָל מִמֶּנּוּ כִּי אִישׁ נָכְרִי יֹאכְלֶנּוּ זֶה הֶבֶל וְחֳלִי רָע הוּא׃	*about* a man to whom God has given riches and property and honour, and whose heart does not lack anything he *could* wish for, but God does not allow him to eat from it, but a foreigner eats it. This *is* vanity and a grievous injustice.	heart ← *soul*. anything ← *everything*. injustice ← *sickness*, but also *affliction, grief, calamity*.

Eccl 6:3	אִם־יוֹלִיד אִישׁ מֵאָה וְשָׁנִים׀ רַבּוֹת יִחְיֶה וְרַב שְׁיֵהְיוּ יְמֵי־שָׁנָיו וְנַפְשׁוֹ לֹא־תִשְׂבַּע מִן־הַטּוֹבָה וְגַם־קְבוּרָה לֹא־הָיְתָה לּוֹ אָמַּרְתִּי טוֹב מִמֶּנּוּ הַנָּפֶל׃	If a man begets a hundred *children* and lives for many years, and many are the days of his years, but his heart is not satisfied with the goodness, and also *if* he does not have a burial, I say *that* a miscarriage *would have been* better than that.	heart ← *soul*. --- than that ← *than it / he*.
Eccl 6:4	כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה׃	For he arrives in vanity and departs in darkness, and in darkness his name is covered.	darkness ... darkness: otiose, but see Gen 12:5.
Eccl 6:5	גַּם־שֶׁמֶשׁ לֹא־רָאָה וְלֹא יָדָע נַחַת לָזֶה מִזֶּה׃	And he did not see the sun or know *about* it. This *one has* more rest than the former.	This ... the former ← *This ... this*.
Eccl 6:6	וְאִלּוּ חָיָה אֶלֶף שָׁנִים׀ פַּעֲמַיִם וְטוֹבָה לֹא רָאָה הֲלֹא אֶל־מָקוֹם אֶחָד הַכֹּל הוֹלֵךְ׃	And even if he were to live a thousand years twice *over* but did not see goodness, *is* it not *still the case that* all go to the same place?	the same ← *one*.
Eccl 6:7	כָּל־עֲמַל הָאָדָם לְפִיהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמָּלֵא׃	All man's toil *is* for his mouth, But his heart is nevertheless not fulfilled.	heart ← *soul*. --- nevertheless ← *also*, but the word can be adversative; compare 2 Sam 12:13.
Eccl 6:8	כִּי מַה־יּוֹתֵר לֶחָכָם מִן־הַכְּסִיל מַה־לֶּעָנִי יוֹדֵעַ לַהֲלֹךְ נֶגֶד הַחַיִּים׃	For what *does* a wise *man have* More than a fool? And what *advantage does* a poor *man have*, Knowing how to walk before the living?	
Eccl 6:9	טוֹב מַרְאֵה עֵינַיִם מֵהֲלַךְ־נָפֶשׁ גַּם־זֶה הֶבֶל וּרְעוּת רוּחַ׃	A sight *seen by* the eyes *is* better Than a wandering mind. This too *is vanity* and idle pursuit.	mind ← *soul*. --- idle pursuit: see Eccl 1:14.

Eccl 6:10	מַה־שֶּׁהָיָה כְּבָר נִקְרָא שְׁמוֹ וְנוֹדָע אֲשֶׁר־הוּא אָדָם וְלֹא־יוּכַל לָדִין עִם שהתקיף **שֶׁתַּקִּיף* מִמֶּנּוּ׃	What has taken place Has already been called *by* its name. And *it is* known that it *is* Adam, And *that* he cannot contend With *him* who *is* more powerful than he.	*him* who *is* more powerful: the *ketiv* has a double relative (שְׁהַתַּקִּיף). A *hiphil* pointing seems unlikely.
Eccl 6:11	כִּי יֵשׁ־דְּבָרִים הַרְבֵּה מַרְבִּים הֶבֶל מַה־יֹּתֵר לָאָדָם׃	For there are many things *that* increase vanity, *But* what *is* the advantage to man?	
Eccl 6:12	כִּי מִי־יוֹדֵעַ מַה־טּוֹב לָאָדָם בַּחַיִּים מִסְפַּר יְמֵי־חַיֵּי הֶבְלוֹ וְיַעֲשֵׂם כַּצֵּל אֲשֶׁר מִי־יַגִּיד לָאָדָם מַה־יִּהְיֶה אַחֲרָיו תַּחַת הַשָּׁמֶשׁ׃	For who knows what *is* good for man in life *in* the number of the days of his vain life which he spends like a shadow? Who *can* tell a man what will take place after him under the sun?	his vain life ← *the life of his vanity*, a Hebraic genitive. spends ← *does*.
Eccl 7:1	טוֹב שֵׁם מִשֶּׁמֶן טוֹב וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ׃	A reputation *is* better than fine oil, And the day of death than the day of one's birth.	
Eccl 7:2	טוֹב לָלֶכֶת אֶל־בֵּית־אֵבֶל מִלֶּכֶת אֶל־בֵּית מִשְׁתֶּה בַּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם וְהַחַי יִתֵּן אֶל־לִבּוֹ׃	*It is* better to go to the house of mourning Than to go to a house of banqueting, For that *is* the end of every man. And may he who is alive lay *it* to his heart.	banqueting: or *drinking*.
Eccl 7:3	טוֹב כַּעַס מִשְּׂחָק כִּי־בְרַע פָּנִים יִיטַב לֵב׃	Grief *is* better than laughter, For in a sad expression the heart is benefited.	expression ← *face*.
Eccl 7:4	לֵב חֲכָמִים בְּבֵית אֵבֶל וְלֵב כְּסִילִים בְּבֵית שִׂמְחָה׃	The heart of the wise *is* in the house of mourning, Whereas the heart of fools *Is* in the house of rejoicing.	Whereas: adversative use of the *vav*.

Eccl 7:5	טֹ֣וב לִשְׁמֹ֣עַ גַּעֲרַ֣ת חָכָ֔ם מֵאִ֖ישׁ שֹׁמֵ֣עַ שִׁ֑יר כְּסִילִֽים׃	*It is* better to hear the rebuke of a wise *man* Than for a man to hear the song of fools.	
Eccl 7:6	כִּ֣י כְקֹ֤ול הַסִּירִים֙ תַּ֣חַת הַסִּ֔יר כֵּ֥ן שְׂחֹ֖ק הַכְּסִ֑יל וְגַם־זֶ֖ה הָֽבֶל׃	For as *is* the sound of the thorns under the pot, So *is* the laughter of the fool. And this too *is* vanity.	thorns: i.e. *thorn bush cuttings* burning.
Eccl 7:7	כִּ֥י הָעֹ֖שֶׁק יְהוֹלֵ֣ל חָכָ֑ם וְיאַבֵּ֖ד אֶת־לֵ֥ב מַתָּנָֽה׃	For unjust gain shames the wise, And a bribe makes the heart stray.	unjust gain ← *oppression*. makes ... stray: or *destroys*.
Eccl 7:8	טֹ֣וב אַחֲרִ֣ית דָּבָ֔ר מֵרֵאשִׁיתֹ֑ו טֹ֖וב אֶֽרֶךְ־רֹ֥וחַ מִגְּבַהּ־רֹֽוחַ׃	The end of a matter *is* better than its beginning, *And* longsuffering *is* better than arrogance.	arrogance ← *high of spirit*, or, with alternative pointing (גִּבַּהּ), *height of spirit*.
Eccl 7:9	אַל־תְּבַהֵ֥ל בְּרוּחֲךָ֖ לִכְעֹ֑וס כִּ֥י כַ֖עַס בְּחֵ֥יק כְּסִילִ֖ים יָנֽוּחַ׃	Do not be quick in your spirit to become angry, For anger lodges in the bosom of fools.	
Eccl 7:10	אַל־תֹּ֣אמַר֮ מֶ֣ה הָיָה֒ שֶׁהַיָּמִ֞ים הָרִאשֹׁנִ֗ים הָי֤וּ טֹובִים֙ מֵאֵ֔לֶּה כִּ֥י לֹ֖א מֵחָכְמָ֥ה שָׁאַ֖לְתָּ עַל־זֶֽה׃	Do not say, ‘What has taken place? Because the first days *were* better than these’, For you would not be asking wisely about this.	
Eccl 7:11	טֹובָ֥ה חָכְמָ֖ה עִם־נַחֲלָ֑ה וְיֹתֶ֥ר לְרֹאֵ֖י הַשָּֽׁמֶשׁ׃	Wisdom with an inheritance *is* good, And *is* advantageous to those who see the sun.	
Eccl 7:12	כִּ֣י בְצֵ֤ל הַחָכְמָה֙ בְּצֵ֣ל הַכֶּ֔סֶף וְיִתְרֹ֥ון דַּ֖עַת הַחָכְמָ֑ה תְּחַיֶּ֥ה בְעָלֶ֖יהָ׃	For *one may be* under the protection of wisdom, *Or* under the protection of money, But the advantage of knowledge *Is that* wisdom gives life to its owners.	

Eccl 7:13	רְאֵה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֵת אֲשֶׁר עִוְּתוֹ׃	Look at the work of God, For who can straighten That which he has made bent?	
Eccl 7:14	בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹהִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃	On a day of prosperity, enjoy the success, But on a day of adversity, observe: God has made both one thing and another In order that man should not find out *About* anything *coming* after him.	enjoy ← *be in*. both ... and ← *also ... even as*.
Eccl 7:15	אֶת־הַכֹּל רָאִיתִי בִּימֵי הֶבְלִי יֵשׁ צַדִּיק אֹבֵד בְּצִדְקֹו וְיֵשׁ רָשָׁע מַאֲרִיךְ בְּרָעָתוֹ׃	I have seen everything in my vain days. There is a righteous *man* who perishes in his righteousness, And there is a wicked *man* *Who lives* a long time in his wickedness.	in my vain days ← *in the days of my vanity*, a Hebraic genitive. *lives* a long time ← *prolongs*.
Eccl 7:16	אַל־תְּהִי צַדִּיק הַרְבֵּה וְאַל־תִּתְחַכַּם יוֹתֵר לָמָּה תִּשּׁוֹמֵם׃	Do not be over-righteous, And do not make yourself too wise. Why should you destroy yourself?	over-righteous ← *very righteous*. too wise ← *more wise*.
Eccl 7:17	אַל־תִּרְשַׁע הַרְבֵּה וְאַל־תְּהִי סָכָל לָמָּה תָּמוּת בְּלֹא עִתֶּךָ׃	Do not do much wrong, And do not be foolish. Why should you die When *it is* not your time?	
Eccl 7:18	טוֹב אֲשֶׁר תֶּאֱחֹז בָּזֶה וְגַם־מִזֶּה אַל־תַּנַּח אֶת־יָדֶךָ כִּי־יְרֵא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם׃	*It is* good if you hold on to this, And do not let your hands drop this either, For he who fears God Will leave with everyone else.	leave ← *go out*. with everyone else ← *with all of them*. AV differs *(came forth of them all)*.
Eccl 7:19	הַחָכְמָה תָּעֹז לֶחָכָם מֵעֲשָׂרָה שַׁלִּיטִים אֲשֶׁר הָיוּ בָּעִיר׃	Wisdom will strengthen the wise *man* More than ten rulers Who are in the city.	

Eccl 7:20	כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טּוֹב וְלֹא יֶחֱטָא׃	For *there is* **not a just *man* on the earth** Who does good and does not sin.	**Rom 3:10**.
Eccl 7:21	גַּם לְכָל־הַדְּבָרִים אֲשֶׁר יְדַבֵּרוּ אַל־תִּתֵּן לִבֶּךָ אֲשֶׁר לֹא־תִשְׁמַע אֶת־עַבְדְּךָ מְקַלְלֶךָּ׃	Moreover do not concern yourself With all the words spoken, So that you do not hear Your servant cursing you.	concern yourself ... With ← *put your heart ... To*. --- spoken ← *they speak*. Avoidance of the passive.
Eccl 7:22	כִּי גַם־פְּעָמִים רַבּוֹת יָדַע לִבֶּךָ אֲשֶׁר גַּם־*את אַתָּה קִלַּלְתָּ אֲחֵרִים׃**	For also your heart knows That you have also cursed others Many times.	you: the *ketiv* is perhaps a form under Aramaic influence (אַנְתְּ). Otherwise, it is feminine.
Eccl 7:23	כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃	I have tested all this with wisdom. I said, 'I will be wise', But it *was* far from me.	
Eccl 7:24	רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק ׀ עָמֹק מִי יִמְצָאֶנּוּ׃	Who *can* find what is distant And very deep?	
Eccl 7:25	סַבּוֹתִי אֲנִי וְלִבִּי לָדַעַת וְלָתוּר וּבַקֵּשׁ חָכְמָה וְחֶשְׁבּוֹן וְלָדַעַת רֶשַׁע כְּסֶל וְהַסִּכְלוּת הוֹלֵלוֹת׃	Then I applied my heart To know and to investigate and to seek wisdom, And an explanation *of* *things*, And to know the wickedness of foolhardiness, And foolishness *and* folly.	
Eccl 7:26	וּמוֹצֵא אֲנִי מַר מִמָּוֶת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא מְצוֹדִים וַחֲרָמִים לִבָּהּ אֲסוּרִים יָדֶיהָ טּוֹב לִפְנֵי הָאֱלֹהִים יִמָּלֵט מִמֶּנָּה וְחוֹטֵא יִלָּכֵד בָּהּ׃	And I found more bitter than death The woman who *is out* *to* catch, And whose heart *is set* *on* enticements, Whose hands *are* bonds. *It is* good in God's sight *that* one should escape from her, But the sinner will be caught by her.	

Eccl 7:27	רְאֵה זֶה מָצָאתִי אָמְרָה קֹהֶלֶת אַחַת לְאַחַת לִמְצֹא חֶשְׁבּוֹן:	‘See what I have found’, Says the convener, ‘*Putting* one *thing* and another *together* To find the result.’	what ← *this*, but also a relative pronoun; compare Ps 74:2, Ps 104:8. --- Says: feminine here, a grammatical agreement. See Eccl 1:2 and the references there for use with a masculine verb, an agreement with the sense.
Eccl 7:28	אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי אָדָם אֶחָד מֵאֶלֶף מָצָאתִי וְאִשָּׁה בְּכָל־אֵלֶּה לֹא מָצָאתִי:	So my mind is still seeking And I have not found *it*. I have found one man in a thousand, But I have not found *such* a woman among all these.	mind ← *soul*.
Eccl 7:29	לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹּנוֹת רַבִּים:	Just look at this *that* I have found, That God made man upright, Yet they seek all sorts of schemes.	Yet: adversative / concessive use of the *vav*. --- all sorts of ← *many*.
Eccl 8:1	מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא:	Who *is* like the wise *man*? And who knows the interpretation of a matter? A man's wisdom enlightens his face, And the harshness of his face is changed.”	A man's wisdom: i.e. the wisdom a man acquires from God (Eccl 2:26). So not the same as *human wisdom*. --- his face ... his face: otiose, but see Gen 12:5.
Eccl 8:2	אֲנִי פִּי־מֶלֶךְ שְׁמֹור וְעַל דִּבְרַת שְׁבוּעַת אֱלֹהִים:	I *say*, “Keep the king's commandment, and *do so* on account of God's oath.	commandment ← *mouth*.
Eccl 8:3	אַל־תִּבָּהֵל מִפָּנָיו תֵּלֵךְ אַל־תַּעֲמֹד בְּדָבָר רָע כִּי כָּל־אֲשֶׁר יַחְפֹּץ יַעֲשֶׂה:	Do not hasten *away* from his presence, *but* walk. Do not defend an evil matter, for he will do whatever he pleases.	defend ← *stand in*.
Eccl 8:4	בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה:	Where the word of the king *is*, *There is* authority. And who will say to him, ‘What are you doing?’	

Eccl 8:5	שׁוֹמֵר מִצְוָה לֹא יֵדַע דָּבָר רָע וְעֵת וּמִשְׁפָּט יֵדַע לֵב חָכָם׃	He *who* keeps the commandment Will not experience *any* harmful thing, And a wise heart will know Both time and custom,	experience ← *know*. custom: or *judgment*.
Eccl 8:6	כִּי לְכָל־חֵפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי־רָעַת הָאָדָם רַבָּה עָלָיו׃	Because for every matter there is a time and a custom, For the wickedness of man *Is* heavily against him.	custom: or *judgment*.
Eccl 8:7	כִּי־אֵינֶנּוּ יֹדֵעַ מַה־שֶּׁיִּהְיֶה כִּי כַאֲשֶׁר יִהְיֶה מִי יַגִּיד לוֹ׃	For he does not know what will come to pass, For who *can* tell him when it will come to pass?	come to pass ... come to pass: otiose, but see Gen 12:5.
Eccl 8:8	אֵין אָדָם שַׁלִּיט בָּרוּחַ לִכְלוֹא אֶת־הָרוּחַ וְאֵין שִׁלְטוֹן בְּיוֹם הַמָּוֶת וְאֵין מִשְׁלַחַת בַּמִּלְחָמָה וְלֹא־יְמַלֵּט רֶשַׁע אֶת־בְּעָלָיו׃	*There is* no man with power over the wind To restrain the wind, And no-one *has* power over the day of death. And *there is* no leave of absence in war, Nor will wickedness save those who practise it.	the wind ... the wind: otiose, but see Gen 12:5. those who practise it ← *its owners*.
Eccl 8:9	אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃	I have seen all this, and *I* have applied my heart to every *kind of* occupation which is practised under the sun. *It is* a time when *one* man rules over *another* man to his detriment.	*I* have applied: infinitive absolute in the role of a finite verb.
Eccl 8:10	וּבְכֵן רָאִיתִי רְשָׁעִים קְבֻרִים וָבָאוּ וּמִמְּקוֹם קָדוֹשׁ יְהַלֵּכוּ וְיִשְׁתַּכְחוּ בָּעִיר אֲשֶׁר כֵּן־עָשׂוּ גַּם־זֶה הָבֶל׃	And so I looked at the wicked *who were* buried, *who* had come *to*, and *who* had departed from, the holy place, and *who* were forgotten in the city where they had done this. This too *is* vanity.	the holy place ← *a holy place*. done this ← *done thus*.

Eccl 8:11	אֲשֶׁר֙ אֵין־נַעֲשָׂ֣ה פִתְגָ֔ם מַעֲשֵׂ֥ה הָרָעָ֖ה מְהֵרָ֑ה עַל־כֵּ֗ן מָלֵ֛א לֵ֥ב בְּנֵי־הָאָדָ֖ם בָּהֶ֥ם לַעֲשׂ֥וֹת רָֽע׃	Where sentence is not executed, the work of the wicked *is* prompt, which *is* why the heart of the sons of men is full *of boldness* in them to do evil.	
Eccl 8:12	אֲשֶׁ֤ר חֹטֶא֙ עֹשֶׂ֣ה רָ֔ע מְאַ֥ת וּמַאֲרִ֖יךְ לֽוֹ׃ כִּ֣י גַם־יוֹדֵ֗עַ אָ֤נִי אֲשֶׁר֙ יִהְיֶה־טּ֣וֹב לְיִרְאֵ֔י הָאֱלֹהִ֕ים אֲשֶׁ֥ר יִֽרְאוּ מִלְפָנָֽיו׃	*Even* if a sinner does wrong a hundred times, and lives long, yet I also know that it will go well with those who fear God, who fear in his presence.	lives long ← *prolongs for himself*. go well ← *be well*.
Eccl 8:13	וְט֣וֹב לְא־יִהְיֶ֔ה לָרָשָׁ֖ע וְלֹא־יַאֲרִ֣יךְ יָמִ֑ים כַּצֵּ֗ל אֲשֶׁ֤ר אֵינֶ֙נּוּ֙ יָרֵ֣א מִלִּפְנֵ֔י אֱלֹהִֽים׃	But it will not go well with the wicked *man*, and he will not live long, *being* as a shadow, because he does not fear in God's presence.	go well ← *be well*. live long ← *prolong days*.
Eccl 8:14	יֵ֚שׁ־הֶ֣בֶל֔ אֲשֶׁ֥ר נַעֲשָׂ֖ה עַל־הָאָ֑רֶץ֙ אֲשֶׁ֣ר | יֵ֔שׁ צַדִּיקִ֕ים אֲשֶׁ֥ר מַגִּ֖יעַ אֲלֵהֶ֑ם כְּמַעֲשֵׂ֣ה הָרְשָׁעִ֗ים וְיֵ֛שׁ רְשָׁעִ֥ים שֶׁמַּגִּ֖יעַ אֲלֵהֶ֑ם כְּמַעֲשֵׂ֣ה הַצַּדִּיקִ֔ים אָמַ֕רְתִּי שֶׁגַּם־זֶ֥ה הָֽבֶל׃	There is a vanity which is committed on the earth, whereby there are righteous *men* upon whom *the consequences of* the work of the wicked comes, and there are wicked *men* upon whom *the consequences of* the work of the righteous comes. I say *that* this also *is* vanity.	*the consequences of* the work *(2x)* ← *as the work*. comes *(2x)* ← *arrives*.

Eccl 8:15	וְשִׁבַּחְתִּי אֲנִי אֶת־הַשִּׂמְחָה אֲשֶׁר אֵין־טוֹב לָאָדָם תַּחַת הַשָּׁמֶשׁ כִּי אִם־לֶאֱכֹל וְלִשְׂתּוֹת וְלִשְׂמֹחַ וְהוּא יִלְוֶנּוּ בַעֲמָלוֹ יְמֵי חַיָּיו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמֶשׁ:	And I praised joy, because man *has* nothing good under the sun other than to eat and drink and be merry, and that will accompany him in his toil for the days of his life which God has given him under the sun.	
Eccl 8:16	כַּאֲשֶׁר נָתַתִּי אֶת־לִבִּי לָדַעַת חָכְמָה וְלִרְאוֹת אֶת־הָעִנְיָן אֲשֶׁר נַעֲשָׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה שֵׁנָה בְּעֵינָיו אֵינֶנּוּ רֹאֶה:	When I applied my heart to know wisdom and to look into the matter which is being done on the earth – for it neither by day nor by night sees sleep in its eyes –	it: i.e. *the heart*.
Eccl 8:17	וְרָאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לִמְצוֹא אֶת־הַמַּעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת־הַשָּׁמֶשׁ בְּשֶׁל אֲשֶׁר יַעֲמָל הָאָדָם לְבַקֵּשׁ וְלֹא יִמְצָא וְגַם אִם־יֹאמַר הֶחָכָם לָדַעַת לֹא יוּכַל לִמְצֹא:	I saw the whole of God's work. For man cannot discover the work which is done under the sun, because man toils to seek *it out*, but he does not discover *it*, and even if a wise *man* says he knows *it*, he cannot discover *it*.	but: adversative use of the *vav*.

Eccl 9:1	כִּי אֶת־כָּל־זֶה נָתַתִּי אֶל־לִבִּי וְלָבֵור אֶת־כָּל־זֶה אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וַעֲבָדֵיהֶם בְּיַד הָאֱלֹהִים גַּם־אַהֲבָה גַם־שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לְפְנֵיהֶם׃	For I applied my heart to all this, to examine all this – *the fact* that the righteous and the wise and their works *are* in the hand of God. Mankind does not know *whether* either love or hatred *will come* – everything *lies* in front of them.	I applied my heart to all this ← *I applied all this to my heart.*
Eccl 9:2	הַכֹּל כַּאֲשֶׁר לַכֹּל מִקְרֶה אֶחָד לַצַּדִּיק וְלָרָשָׁע לַטּוֹב וְלַטָּהֹור וְלַטָּמֵא וְלַזֹּבֵחַ וְלַאֲשֶׁר אֵינֶנּוּ זֹבֵחַ כַּטּוֹב כַּחוֹטֵא הַנִּשְׁבָּע כַּאֲשֶׁר שְׁבוּעָה יָרֵא׃	Everything *happens* similarly to everyone. *There is* one result for the righteous and for the wicked, for the good and for the clean and for the unclean, and for him who sacrifices and for him who does not sacrifice. As for the good, So for the sinner, *As for* him who swears *an oath*, So for *him* who fears an oath.	Everything *happens* similarly to everyone ← *All (is) as to all.*
Eccl 9:3	זֶה ׀ רָע בְּכָל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ כִּי־מִקְרֶה אֶחָד לַכֹּל וְגַם לֵב בְּנֵי־הָאָדָם מָלֵא־רָע וְהוֹלֵלוֹת בִּלְבָבָם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל־הַמֵּתִים׃	This *is* an evil *thing* among everything that has been done under the sun, for *there is* one result for all, and also the heart of the sons of Adam is full of evil. And folly *is* in their heart during their life, and afterwards *they proceed* to the dead.	
Eccl 9:4	כִּי־מִי אֲשֶׁר *יבחר יְחֻבַּר אֶל כָּל־הַחַיִּים** יֵשׁ בִּטָּחוֹן כִּי־לְכֶלֶב חַי הוּא טוֹב מִן־הָאַרְיֵה הַמֵּת׃	For whoever {Q: is joined} [K: is chosen] to all the living has confidence. For A living dog *is* better than a dead lion.	

Eccl 9:5	כִּי הַחַיִּים יוֹדְעִים שֶׁיָּמֻתוּ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה וְאֵין־עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זִכְרָם׃	Yet the living know that they will die, But the dead don't know anything, Nor do they *have* a reward any more, For memory of them is forgotten.	
Eccl 9:6	גַּם אַהֲבָתָם גַּם־שִׂנְאָתָם גַּם־קִנְאָתָם כְּבָר אָבָדָה וְחֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ׃	Also their love and their hatred And their jealousy have already passed away. And they age-abidingly no longer *have* a portion In anything that has been done under the sun.	have already ← *has already*, the verb being attracted to one noun. passed away ← *perished*. anything ← *everything*.
Eccl 9:7	לֵךְ אֱכָל בְּשִׂמְחָה לַחְמֶךָ וְשְׁתֵה בְלֵב־טוֹב יֵינֶךָ כִּי כְבָר רָצָה הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ׃	Go *and* eat your bread with joy, And drink your wine with a merry heart, For God has already accepted your works.	bread: standing for *food* in general. See 1 Sam 28:22-24. merry ← *good*.
Eccl 9:8	בְּכָל־עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל־רֹאשְׁךָ אַל־יֶחְסָר׃	Let your clothes be white at all times, And let not oil be lacking on your head.	let not oil be lacking on your head ← *let your oil on your head not be lacking*.
Eccl 9:9	רְאֵה חַיִּים עִם־אִשָּׁה אֲשֶׁר־אָהַבְתָּ כָּל־יְמֵי חַיֵּי הֶבְלֶךָ אֲשֶׁר נָתַן־לְךָ תַּחַת הַשֶּׁמֶשׁ כֹּל יְמֵי הֶבְלֶךָ כִּי הוּא חֶלְקְךָ בַּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר־אַתָּה עָמֵל תַּחַת הַשָּׁמֶשׁ׃	Spend life with the woman you love all the days of your vain life which he has given you under the sun – all the days of your vanity – for that *is* your portion in life and in your toil at which you toil under the sun.	Spend ← *See*. your vain life ← *the life of your vanity*, a Hebraic genitive.

Ecclesiastes 9:10	כֹּ֣ל אֲשֶׁר֩ תִּמְצָ֨א יָדְךָ֜ לַעֲשׂ֗וֹת בְּכֹחֲךָ֤ עֲשֵׂה֙ כִּ֣י אֵ֣ין מַעֲשֶׂ֔ה וְחֶשְׁבּ֖וֹן וְדַ֣עַת וְחָכְמָ֑ה בִּשְׁאֹ֕ול אֲשֶׁ֥ר אַתָּ֖ה הֹלֵ֥ךְ שָׁמָּֽה׃ ס	Do with your strength whatever your hand finds to do, for *there is* no occupation or explanation or knowledge or wisdom in the underworld to which you are going.	underworld: or *grave*. The place of the dead.
Ecclesiastes 9:11	שַׁ֣בְתִּי וְרָאָ֔ה תַּחַ֥ת־הַשֶּׁ֖מֶשׁ כִּ֣י לֹא֩ לַקַּלִּ֨ים הַמֵּר֜וֹץ וְלֹ֣א לַגִּבֹּרִ֗ים הַמִּלְחָמָה֙ וְגַ֣ם לֹ֣א לַחֲכָמִ֔ים לֶ֖חֶם וְגַ֣ם לֹ֣א לַנְּבֹנִ֑ים עֹ֚שֶׁר וְגַ֣ם לֹא֔ לַיֹּדְעִ֖ים חֵ֑ן כִּֽי־עֵ֤ת וָפֶ֙גַע֙ יִקְרֶ֣ה אֶת־כֻּלָּֽם׃	I again saw under the sun that The race *is* not for the swift, And war *is* not for the valiant, Nor *is* bread for the wise, Nor *is* wealth for the prudent, Nor *is* grace for those who have knowledge, For an occasion and an incident befall them all.	saw: infinitive absolute in the role of a finite verb. befall ← *befalls*, suggesting that *occasion* and *incident* are in apposition.
Ecclesiastes 9:12	כִּ֣י גַם֮ לֹא־יֵדַ֣ע הָאָדָם֒ אֶת־עִתּ֗וֹ כַּדָּגִים֙ שֶׁנֶּאֱחָזִ֣ים בִּמְצוֹדָ֔ה רָעָ֔ה וְכַצִּפֳּרִ֖ים הָאֲחֻזֹ֣ות בַּפָּ֑ח כָּהֵ֤ם יוּקָשִׁים֙ בְּנֵ֣י הָאָדָ֔ם לְעֵ֥ת רָעָ֖ה כְּשֶׁתִּפֹּ֣ול עֲלֵיהֶ֑ם פִּתְאֹֽם׃	For man does not know his time either; *He is* like a fish caught in a nasty net, Or like birds caught in a snare. The sons of Adam *are* ensnared like them, In an evil hour, When it suddenly falls on them.	hour ← *time*.
Ecclesiastes 9:13	גַּם־זֹ֥ה רָאִ֛יתִי חָכְמָ֖ה תַּ֣חַת הַשֶּׁ֑מֶשׁ וּגְדוֹלָ֖ה הִ֥יא אֵלָֽי׃	I have also seen this wisdom under the sun, and it *seems* to me *to be* great:	
Ecclesiastes 9:14	עִ֣יר קְטַנָּ֔ה וַאֲנָשִׁ֥ים בָּ֖הּ מְעָ֑ט וּבָ֣א אֵלֶ֤יהָ מֶֽלֶךְ־גָּדֹול֙ וְסָבַ֣ב אֹתָ֔הּ וּבָנָ֥ה עָלֶ֖יהָ מְצוֹדִ֥ים גְּדֹלִֽים׃	*there was* a small town, with few people in it, and a great king came against it and surrounded it, and he built great siegeworks against it.	

Eccl 9:15	וּמָצָא בָהּ אִישׁ מִסְכֵּן חָכָם וּמִלַּט־הוּא אֶת־הָעִיר בְּחָכְמָתוֹ וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמִּסְכֵּן הַהֽוּא׃	But in it was found a poor man, *but* wise, and he delivered the city by his wisdom. Yet no man remembered that poor man.”	was found ← *one / he found*.
Eccl 9:16	וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְּבוּרָה וְחָכְמַת הַמִּסְכֵּן בְּזוּיָה וּדְבָרָיו אֵינָם נִשְׁמָעִים׃	And I said, “Wisdom *is* better than valour, But the wisdom of the poor *man is* despised, And his words *are* not heard.	But: adversative use of the *vav*.
Eccl 9:17	דִּבְרֵי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזַּעֲקַת מוֹשֵׁל בַּכְּסִילִים׃	The words of the wise *are* heard in quiet More than the shout of a ruler among fools.	
Eccl 9:18	טוֹבָה חָכְמָה מִכְּלֵי קְרָב וְחוֹטֶא אֶחָד יְאַבֵּד טוֹבָה הַרְבֵּה׃	Wisdom *is* better than equipment for battle, But one sinner *can* ruin much good.	But: adversative use of the *vav*.
Eccl 10:1	זְבוּבֵי מָוֶת יַבְאִישׁ יַבִּיעַ שֶׁמֶן רוֹקֵחַ יְקָר מֵחָכְמָה מִכָּבוֹד סִכְלוּת מְעָט׃	*As* deadly flies make the pharmacist's oil stink *and* go putrid, *So does* a little foolishness *with* him *who is* esteemed with wisdom *and* with honour.	deadly flies ← *flies of death*, a Hebraic genitive. AV differs *(dead flies)*.
Eccl 10:2	לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל לִשְׂמֹאלוֹ׃	The heart of a wise *man* *Is* on his right, But the heart of a fool *Is* on his left.	
Eccl 10:3	וְגַם־בַּדֶּרֶךְ *כשהסכל כְּשֶׁסָּכָל הֹלֵךְ לִבּוֹ** חָסֵר וְאָמַר לַכֹּל סָכָל הֽוּא׃	And also when {Q: a fool} [K: the fool] is walking along a road, His heart fails *him*, And he says to everyone *That* he *is* a fool.	The *ketiv* could also be translated *a fool*. See Gen 22:9.

Eccl 10:4	אִם־רוּחַ הַמּוֹשֵׁל תַּעֲלֶה עָלֶיךָ מְקוֹמְךָ אַל־תַּנַּח כִּי מַרְפֵּא יַנִּיחַ חֲטָאִים גְּדוֹלִים:	If the spirit of the ruler rises against you, Do not leave your place, For calmness bears with great sins.	calmness bears with great sins: perhaps *(through) calmness one remits great sins*, but *calmness* seems to be the subject of the verb.
Ecl 10:5	יֵשׁ רָעָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ כִּשְׁגָגָה שֶׁיֹּצֵא מִלִּפְנֵי הַשַּׁלִּיט:	There is an evil *thing which* I have seen under the sun: A sin through ignorance Which proceeds from the ruler.	A sin ← *As a sin*. from ← *from before*.
Eccl 10:6	נִתַּן הַסִּכְלוּת בַּמְּרוֹמִים רַבִּים וַעֲשִׁירִים בַּשֵּׁפֶל יֵשֵׁבוּ:	Foolishness is instituted in many high places, But the rich will sit in a low place.	
Eccl 10:7	רָאִיתִי עֲבָדִים עַל־סוּסִים וְשָׂרִים הֹלְכִים כַּעֲבָדִים עַל־הָאָרֶץ:	I have seen servants on horses, And princes walking like servants on the ground.	
Eccl 10:8	חֹפֵר גּוּמָּץ בּוֹ יִפּוֹל וּפֹרֵץ גָּדֵר יִשְּׁכֶנּוּ נָחָשׁ:	He *who* digs a pit will fall into it, And *as for* him *who* demolishes a wall, A serpent will bite him.	
Eccl 10:9	מַסִּיעַ אֲבָנִים יֵעָצֵב בָּהֶם בּוֹקֵעַ עֵצִים יִסָּכֵן בָּם:	He *who* quarries stones Will be hurt by them, And he *who* chops wood Will be endangered by it.	Will be hurt ... Will be endangered: one could translate *May be hurt ... May be endangered*, but compare the previous verse, where *will* seems more appropriate.
Eccl 10:10	אִם־קֵהָה הַבַּרְזֶל וְהוּא לֹא־פָנִים קִלְקַל וַחֲיָלִים יְגַבֵּר וְיִתְרוֹן *הכשיר הַכְשֵׁר חָכְמָה:**	If the iron *implement* is blunt, And he does not sharpen its edge, Then he *must* use more force. But wisdom *has* the benefit of bringing success.	of bringing success: the *ketiv* is an infinitive construct, used gerundially, or a discordant finite form; the *qeré* an infinitive absolute. use more force ← *increase force*.

Eccl 10:11	אִם־יִשֹּׁךְ הַנָּחָשׁ בְּלוֹא־לָחַשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן׃	If a serpent bites, *It is* because it has not been charmed, So the talkative *man has* nothing illustrious.	a serpent ← *the serpent*. An unexpected definite article. See Gen 22:9. talkative ← *owner of a tongue*.
Eccl 10:12	דִּבְרֵי פִי־חָכָם חֵן וְשִׂפְתוֹת כְּסִיל תְּבַלְּעֶנּוּ׃	The words of a wise *man*'s mouth *are* gracious, But the lips of a fool will swallow him up.	gracious ← *grace*. But: adversative use of the *vav*.
Eccl 10:13	תְּחִלַּת דִּבְרֵי־פִיהוּ סִכְלוּת וְאַחֲרִית פִּיהוּ הוֹלֵלוּת רָעָה׃	The beginning of the words of his mouth *is* foolishness, And the end of his speech *is* calamitous folly.	mouth ... speech ← *mouth ... mouth*. Otiose, but see Gen 12:5.
Eccl 10:14	וְהַסָּכָל יַרְבֶּה דְבָרִים לֹא־יֵדַע הָאָדָם מַה־שֶּׁיִּהְיֶה וַאֲשֶׁר יִהְיֶה מֵאַחֲרָיו מִי יַגִּיד לוֹ׃	And the fool is very talkative. *But* man does not know what will come to pass, And who *can* tell him What will come to pass after him?	is very talkative ← *increases words*. will come to pass ... will come to pass: otiose, but see Gen 12:5.
Eccl 10:15	עֲמַל הַכְּסִילִים תְּיַגְּעֶנּוּ אֲשֶׁר לֹא־יָדַע לָלֶכֶת אֶל־עִיר׃	The fool's toil will weary him Because he does not know *how* to go to the city.	fool's ← *fools'*, but followed by a singular suffix of the verb.
Eccl 10:16	אַי־לָךְ אֶרֶץ שֶׁמַּלְכֵּךְ נָעַר וְשָׂרַיִךְ בַּבֹּקֶר יֹאכֵלוּ׃	Woe to you, *O* land, Where your king *is* a boy, And your princes dine in the morning.	dine ← *eat*, but here even *hold a banquet*.
Eccl 10:17	אַשְׁרֵיךְ אֶרֶץ שֶׁמַּלְכֵּךְ בֶּן־חוֹרִים וְשָׂרַיִךְ בָּעֵת יֹאכֵלוּ בִגְבוּרָה וְלֹא בַשְּׁתִי׃	Blessed *are* you, *O* land, Where your king *is* a nobleman, And your princes eat in season, In valour and not in drinking.	
Eccl 10:18	בַּעֲצַלְתַּיִם יִמַּךְ הַמְּקָרֶה וּבְשִׁפְלוּת יָדַיִם יִדְלֹף הַבָּיִת׃	Through slackness the rafter-work decays, And through idleness in maintenance the house leaks.	maintenance ← *hands*, French *les mains*, giving English *maintenance*.

Eccl 10:19	לִשְׂחוֹק עֹשִׂים לֶחֶם וְיַיִן יְשַׂמַּח חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל:	A meal is made for entertainment, And wine makes life merry, But money answers everything.	A meal ← *Bread*. is made ← *they make*. Avoidance of the passive. entertainment ← *laughter*.
Eccl 10:20	גַּם בְּמַדָּעֲךָ מֶלֶךְ אַל־תְּקַלֵּל וּבְחַדְרֵי מִשְׁכָּבְךָ אַל־תְּקַלֵּל עָשִׁיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל וּבַעַל הכנפים **כְּנָפַיִם יַגִּיד* דָּבָר:	And do not curse the king in your mind, And do not curse the rich in your bedrooms, For a bird of the sky will carry *your* voice, And the winged one will divulge the matter.	winged one ← *owner of wings*, the *ketiv* strictly reading *owner of the wings*. bird ... winged one: an example where the Hebrew is not otiose.
Eccl 11:1	שַׁלַּח לַחְמְךָ עַל־פְּנֵי הַמָּיִם כִּי־בְרֹב הַיָּמִים תִּמְצָאֶנּוּ:	Cast *seed for* your bread alongside water, For then after many days You will find it.	alongside: compare Gen 16:12, Gen 25:18, Ex 20:3 *(beside)*, Num 3:4, Num 21:11, Deut 5:7, 2 Sam 15:18, 2 Chr 3:17.
Eccl 11:2	תֵּן־חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ:	Give a part to seven, And also to eight, For you do not know What will become a calamity on the earth.	
Eccl 11:3	אִם־יִמָּלְאוּ הֶעָבִים גֶּשֶׁם עַל־הָאָרֶץ יָרִיקוּ וְאִם־יִפֹּל עֵץ בַּדָּרוֹם וְאִם בַּצָּפוֹן מְקוֹם שֶׁיִּפֹּל הָעֵץ שָׁם יִהְיֶה:	If the thick clouds are full of rain, They will empty *it* on the land, And whether a tree falls to the south or to the north, *In* the place where the tree falls, There it remains.	remains ← *will be*.
Eccl 11:4	שֹׁמֵר רוּחַ לֹא יִזְרָע וְרֹאֶה בֶּעָבִים לֹא יִקְצוֹר:	He *who* takes note of the wind will not sow, And he *who* observes the clouds will not reap.	

Eccl 11:5	כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מַה־דֶּרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כָּכָה לֹא תֵדַע אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:	*Just* as you do not know the route of the wind, Nor *the way* of the bones in the womb of her that *is* pregnant, So you do not know the work of God, Who makes everything.	pregnant ← *full*.
Eccl 11:6	בַּבֹּקֶר זְרַע אֶת־זַרְעֶךָ וְלָעֶרֶב אַל־תַּנַּח יָדֶךָ כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשָׁר הֲזֶה אוֹ־זֶה וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:	Sow your seed in the morning, And do not rest your hand in the evening, Because you do not know what will give success – This or that – Or whether both alike *will be* good.	alike ← *as one*.
Eccl 11:7	וּמָתוֹק הָאוֹר וְטוֹב לָעֵינַיִם לִרְאוֹת אֶת־הַשָּׁמֶשׁ:	Light *is* sweet, And *it is* also good for the eyes to see the sun*light*.	Be aware that it is harmful to the eyes to stare at the sun. This verse is metaphorical about being alive.
Eccl 11:8	כִּי אִם־שָׁנִים הַרְבֵּה יִחְיֶה הָאָדָם בְּכֻלָּם יִשְׂמָח וְיִזְכֹּר אֶת־יְמֵי הַחֹשֶׁךְ כִּי־הַרְבֵּה יִהְיוּ כָּל־שֶׁבָּא הֶבֶל:	For if a man lives for many years, May he rejoice in them all, But may he remember the days of darkness, For they will be many. Everything that comes *is* vanity.	
Eccl 11:9	שְׂמַח בָּחוּר בְּיַלְדוּתֶיךָ וְיִטַבְךָ לִבְּךָ בִּימֵי בְחוּרוֹתֶךָ וְהַלֵּךְ בְּדַרְכֵי לִבְּךָ וּבְמַרְאֵי עֵינֶיךָ וְדָע כִּי עַל־כָּל־אֵלֶּה יְבִיאֲךָ הָאֱלֹהִים בַּמִּשְׁפָּט:	Rejoice, *O* young man, in your youth, And let your heart make you cheerful in your youthful days, And walk in the ways of your heart And in the sight of your eyes, But know that concerning all these *things* God will bring you into judgment.	your youthful days ← *days of your youth*, a Hebraic genitive.

Eccl 11:10	וְהָסֵר כַּעַס מִלִּבֶּךָ וְהַעֲבֵר רָעָה מִבְּשָׂרֶךָ כִּי־הַיַּלְדוּת וְהַשַּׁחֲרוּת הָבֶל׃	Put away anger from your heart, And remove evil from your flesh, For childhood and tender age *are* vanity.	
Eccl 12:1	וּזְכֹר אֶת־בּוֹרְאֶיךָ בִּימֵי בְחוּרֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֵפֶץ׃	And remember your creator in the days of your youth, While the bad days have not *yet* come, Nor have the years arrived *of* which you will say, 'I *have* no pleasure in them',	creator: plural, like *Elohim* (God). bad days ← *days of badness*, a Hebraic genitive.
Eccl 12:2	עַד אֲשֶׁר לֹא־תֶחְשַׁךְ הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הֶעָבִים אַחַר הַגָּשֶׁם׃	While the sun has not gone dark, Nor the light, nor the moon and the stars, Nor have the thick clouds returned after the rain,	
Eccl 12:3	בַּיּוֹם שֶׁיָּזֵעוּ שֹׁמְרֵי הַבַּיִת וְהִתְעַוְּתוּ אַנְשֵׁי הֶחָיִל וּבָטְלוּ הַטֹּחֲנוֹת כִּי מִעֵטוּ וְחָשְׁכוּ הָרֹאוֹת בָּאֲרֻבּוֹת׃	On the day when the guardians of the house shake, And the strong men have become bowed, And the grinders have become unserviceable, Because they are few, And the lookers *out of* the windows have become dark,	The verse depicts the hands, legs, teeth and eyes. strong men ← *men of strength*, a Hebraic genitive.
Eccl 12:4	וְסֻגְּרוּ דְלָתַיִם בַּשּׁוּק בִּשְׁפַל קוֹל הַטַּחֲנָה וְיָקוּם לְקוֹל הַצִּפּוֹר וְיִשְׁחוּ כָּל־בְּנוֹת הַשִּׁיר׃	And the doors have closed in the street, When the sound of the mill is low, And one rises at the sound of a bird, And all the daughters of song are faint,	The verse depicts the mouth and the ears, and insomnia and inability to appreciate song and music. a bird ← *the bird*. An unexpected definite article. See Gen 22:9.

Eccl 12:5	גַּם מִגָּבֹהַּ יִרָּאוּ וְחִתְחִתִּים בַּדָּרֶךְ וְיִנָּאץ הַשָּׁקֵד וְיִסְתַּבֵּל הֶחָגָב וְתָפֵר הָאֲבִיוֹנָה כִּי־הֹלֵךְ הָאָדָם אֶל־בֵּית עוֹלָמוֹ וְסָבְבוּ בַשּׁוּק הַסֹּפְדִים׃	*When* also they are afraid of heights, With trepidation on the road, And the almond tree *sheds its blossom*, And the grasshopper is a burden, And the caperberry fails, For man goes to his age-abiding house, And mourners circulate in the street.	The verse depicts fear of falling, grey hair falling out (or perhaps wakefulness), difficulty in carrying a weight, lack of libido, and death and mourning. *sheds its blossom*: the almond tree is deciduous, so perhaps supply *its foliage*. Others translate *put forth blossom*, for fading of hair.
Eccl 12:6	עַד אֲשֶׁר לֹא־*ירחק יֵרָתֵק חֶבֶל הַכֶּסֶף** וְתָרֻץ גֻּלַּת הַזָּהָב וְתִשָּׁבֵר כַּד עַל־הַמַּבּוּעַ וְנָרַץ הַגַּלְגַּל אֶל־הַבּוֹר׃	*For a* while the silver cord is not {Q: constrained} [K: removed], And the golden bowl is *not* crushed, And the pitcher is *not* fractured at the fountain, And the wheel is *not* broken at the cistern,	The verse depicts the spinal cord (compressed by herniating disks?), the skull (containing the brain), the heart, and poor circulation.
Eccl 12:7	וְיָשָׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ׃	Then dust returns onto the earth, As it was, And the spirit returns to God Who gave it.”	
Eccl 12:8	הֲבֶל הֲבָלִים אָמַר הַקּוֹהֶלֶת הַכֹּל הָבֶל׃	“Vanity of vanities,” Says the convener, “Everything *is* vanity.”	convener: masculine, also in the next two verses. See Eccl 1:2.
Eccl 12:9	וְיוֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם עוֹד לִמַּד־דַּעַת אֶת־הָעָם וְאִזֵּן וְחִקֵּר תִּקֵּן מְשָׁלִים הַרְבֵּה׃	And the more that the convener was wise, the more he taught the people knowledge, and he weighed *it up*, and he sought *it out*, *and* he composed many proverbs.	composed: or *set in order*. But many are attributed to Solomon (Prov 1:1, Prov 10:1, Prov 25:1), and this book itself is attributed to Solomon as *the son of David* (Eccl 1:1).
Eccl 12:10	בִּקֵּשׁ קֹהֶלֶת לִמְצֹא דִּבְרֵי־חֵפֶץ וְכָתוּב יֹשֶׁר דִּבְרֵי אֱמֶת׃	The convener set out to find pleasing words, and honest writing – words of truth.	set out ← *sought*. pleasing words ... honest writing ← *words of pleasure ... (thing) written of honesty*, Hebraic genitives.

Eccl 12:11	דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת וּכְמַשְׂמְרוֹת נְטוּעִים בַּעֲלֵי אֲסֻפּוֹת נִתְּנוּ מֵרֹעֶה אֶחָד:	The words of the wise *are* like goads and like nails driven in. *They are* masters of gatherings, given by one shepherd.	driven in ← *planted*. one shepherd: i.e., [CB], *the Inspirer*.
Eccl 12:12	וְיֹתֵר מֵהֵמָּה בְּנִי הִזָּהֵר עֲשׂוֹת סְפָרִים הַרְבֵּה אֵין קֵץ וְלַהַג הַרְבֵּה יְגִעַת בָּשָׂר:	And, my son, be warned of *anything* more than these. *There is* no end of making many books, and much study *is* weariness to the flesh.	
Eccl 12:13	סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:	We will hear the whole conclusion of the matter: Fear God and keep his commandments, For this is the whole *duty* of man.	
Eccl 12:14	כִּי אֶת־כָּל־מַעֲשֶׂה הָאֱלֹהִים יָבִא בְמִשְׁפָּט עַל כָּל־נֶעְלָם אִם־טוֹב וְאִם־רָע:	For God will bring every deed into judgment, With every hidden *thing*, Whether good or bad.	
Song 1:1	שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה:	Solomon's Song of Songs.	We broadly follow the notes in [CB] on the speakers, and we separately enclose each speech in quotes.
Song 1:2	יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:	“May he kiss me with kisses of his mouth, For your love *is* better than wine.	The Shulamite, a beautiful lady from Shulem, speaks. he ... your: a change of grammatical person like this is not uncommon in Hebrew. Compare Lev 1:3, Num 15:9, Ps 91, Ruth 4:4, 1 Chr 17:21, 2 Chr 6:2, 2 Chr 7:20.
Song 1:3	לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ:	At the fragrance of your good oils, Your name *is as* oil poured out, Which *is* why the virgins love you.	virgins: distinct from *queens* and *mistresses* (all three terms are used in Song 6:8).

Song 1:4	מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃ ס	Draw me after you; we will run *away*. The king has brought me to his rooms.” “We will rejoice and be glad with you; We will remember your love more than wine. Those *who are* upright love you.”	Draw me after you: AV differs in word grouping, as does MT *(Draw me, we will run after thee)*. [CB] agrees with our grouping. A looser translation would be *get me out of here*. Friends or family speak in support.
Song 1:5	שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃	“I *am* swarthy and comely, *You* daughters of Jerusalem, Like the tents of Kedar, Like Solomon's curtains.	The Shulamite speaks specifically to the court-ladies.
Song 1:6	אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃	Do not look at me, because I *am* swarthy – Because the sun has given me a tan. The sons of my mother have become angry with me. They appointed me *as* a guardian of *their* vineyards; I have not guarded my own vineyard.	Do not look: plural.
Song 1:7	הַגִּידָה לִּי שֶׁאֶהֱבָה נַפְשִׁי אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם שַׁלָּמָה אֶהְיֶה כְּעֹטִיָּה עַל עֶדְרֵי חֲבֵרֶיךָ׃	Tell me, *you* whom my being loves, Where are you tending *your flock*? Where do you make *them* lie down at noon? For why should I be languishing Alongside the flocks of your fellow *shepherds*?”	The Shulamite soliloquizes. being ← *soul*. languishing ← *as languishing*.
Song 1:8	אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹּתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃ ס	“If you do not know, O most beautiful among women, *Then* go out along the tracks of the flock And tend your goat-kids By the tabernacles of the shepherds.”	The court-ladies answer ironically. know ... go out ← *know for yourself ... go out for yourself*, ethic datives adding to the irony. tabernacles: i.e. *tents*, but we translate this word concordantly.

Song 1:9	לְסֵסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:	"I have compared you to my mare Among Pharaoh's chariots, my beloved.	Solomon speaks, trying to gain the Shulamite's affection.
Song 1:10	נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים:	*How* beautiful *would* be your cheeks With rows *of beads*, *And* your neck with strings *of pearls*!	
Song 1:11	תּוֹרֵי זָהָב נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף:	We will make you rows of golden *beads* With studs of silver."	silver ← *the silver*. An unexpected definite article. See Gen 22:9.
Song 1:12	עַד־שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ:	"While the king *is* on his couch, My spikenard emits its fragrance.	The Shulamite speaks.
Song 1:13	צְרוֹר הַמֹּר	דּוֹדִי לִי בֵּין שָׁדַי יָלִין:	My lover *is* a bundle of myrrh to me. He shall pass the night between my breasts.	He: [CB] and others, but not AV, translate as *It*, referring to the bundle of myrrh.
Song 1:14	אֶשְׁכֹּל הַכֹּפֶר	דּוֹדִי לִי בְּכַרְמֵי עֵין גֶּדִי: ס	My lover *is* a bunch of henna flowers to me, In the vineyards of En- Gedi."	
Song 1:15	הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים:	"Behold *how* beautiful you *are*, my beloved; Behold *how* beautiful you *are* *With* your eyes of a dove."	The shepherd lover speaks. --- a dove ← *doves*.
Song 1:16	הִנְּךָ יָפֶה דּוֹדִי אַף נָעִים אַף־עַרְשֵׂנוּ רַעֲנָנָה:	"Behold *how* handsome you *are* my lover – Indeed delightful – Moreover our couch *is* fresh."	The Shulamite speaks.
Song 1:17	קֹרוֹת בָּתֵּינוּ אֲרָזִים רַחִיטֵנוּ **בְּרוֹתִים*	"The joists of our house *are* cedars, *And* our wainscoting *is* of cypress."	wainscoting: the *ketiv* has to be regarded as a dialectal equivalent to the *qeré*. === A joint statement by the Shulamite and the shepherd lover. --- cypress: in an Aramaic form.
Song 2:1	אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים:	"I *am* a lily of Sharon And a lily of the valley."	The Shulamite speaks. --- Sharon ← *the Sharon*. The name of a plain.

Song 2:2	כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃	"Like a lily among the brambles, So *is* my beloved among the daughters."	The shepherd lover speaks.
Song 2:3	כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃	"Like an apple tree among the trees of the forest, So *is* my lover among the sons. In his shadow I delight and sit, And his fruit *is* sweet to my taste.	The Shulamite speaks. taste ← *palate*.
Song 2:4	הֱבִיאַנִי אֶל־בֵּית הַיָּיִן וְדִגְלוֹ עָלַי אַהֲבָה׃	He brought me to the house of wine, And the ensign over me *was* love.	
Song 2:5	סַמְּכוּנִי בָּאֲשִׁישׁוֹת רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה אָנִי׃	Sustain me with raisin cake, Refresh me with apples, For I *am* lovesick.	Sustain me ... Refresh me: plural imperatives. raisin cake: AV differs *(flagons)*.
Song 2:6	שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃	His left *hand will be* under my head, And his right *hand* will embrace me.	
Song 2:7	הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַ͏ִם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ | וְאִם־תְּעוֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃ ס	I adjure you, O daughters of Jerusalem, By the wild gazelles and deer hinds, Do not by any means awaken or arouse love, Until it is willing.	A plea to the court-ladies (discordant in gender) not to incite affections for Solomon. Do not by any means: strong denial using an abbreviation of the oath formula of 2 Sam 3:35. it is willing: AV differs *(he please)*.
Song 2:8	קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃	The voice of my lover – Behold, he is coming – Leaping over the mountains *And* bounding over the hills.	

Song 2:9	דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים:	My lover is like a gazelle or a deer fawn. See how he is standing behind our wall, Gazing from the windows, Glancing from the grille.	
Song 2:10	עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ:	My lover answered and said to me, 'Get yourself up, my beloved, my beauty, And get going.	The Shulamite quotes the shepherd lover. Get yourself up ... get going: ethic datives.
Song 2:11	כִּי־הִנֵּה *הסתו הַסְּתָיו עָבָר הַגֶּשֶׁם** חָלַף הָלַךְ לוֹ:	For behold, the winter has passed, The rain has passed on *And* gone its *way*.	winter: the *ketiv* and *qeré* are different spellings of the same word. The Modern Hebrew meaning is *autumn*.
Song 2:12	הַנִּצָּנִים נִרְאוּ בָאָרֶץ עֵת הַזָּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ:	The blossoms have appeared in the land, The time of pruning has arrived, And the sound of the turtle-dove Is heard in our land.	pruning: [AnLx]= *pruning-time*; [BDB], [Ges-HCL] have *pruning, trimming*; [BDB] others, *singing*; [Ges-HCL] others, *time of the singing of birds*. NH= *pruning; nightingale*. *Nightingale* would balance *turtle-dove*.
Song 2:13	הַתְּאֵנָה חָנְטָה פַּגֶּיהָ וְהַגְּפָנִים | סְמָדַר נָתְנוּ רֵיחַ קוּמִי *לכי **לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ: ס	The fig tree has ripened its unripe figs, And the vines *with* vine blossom have produced a fragrance. {K: Arise, come} [Q: Arise, *will you*,] my beloved, my beauty, And get moving.	Arise, *will you (qeré)* ← *Arise for yourself*, taking לְךָ as an ethic dative. get moving ← *go for yourself*, an ethic dative.
Song 2:14	יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעִנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה: ס	*O* dove of mine in the clefts of the rock, In the shelter of the precipice, Show me what you look like, And let me hear your voice, For your voice *is* mellow And your appearance *is* becoming.'	what you look like ← *your appearances*.

Song 2:15	אֶחֱזוּ־לָנוּ שֻׁעָלִים שֻׁעָלִים קְטַנִּים מְחַבְּלִים כְּרָמִים וּכְרָמֵינוּ סְמָדַר׃	‘Catch the foxes for us, The little foxes *which* spoil the vineyards, For our vineyards *are in* blossom.’	The Shulamite quotes her brothers. For: causal use of the *vav*.
Song 2:16	דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃	My lover *is* mine, And I *am* his – The shepherd among the lilies.	The Shulamite speaks her own words.
Song 2:17	עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים סֹב דְּמֵה־לְךָ דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים עַל־הָרֵי בָתֶר׃ ס	Before the day grows cool, And the shadows flee, Return, my beloved; Be like a gazelle or a deer fawn On the mountains of Bether.	
Song 3:1	עַל־מִשְׁכָּבִי בַּלֵּילוֹת בִּקַּשְׁתִּי אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃	On my couch at night I sought him Whom my *whole* being loves; I sought him, But I did not find him.	being ← *soul*. But: adversative use of the *vav*.
Song 3:2	אָקוּמָה נָּא וַאֲסוֹבְבָה בָעִיר בַּשְּׁוָקִים וּבָרְחֹבוֹת אֲבַקְשָׁה אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃	Let me get up, then, And I will go around the city; In the squares and the streets, I will seek him Whom my *whole* being loves. I sought him, But I did not find him.	being ← *soul*. But: adversative use of the *vav*.
Song 3:3	מְצָאוּנִי הַשֹּׁמְרִים הַסֹּבְבִים בָּעִיר אֵת שֶׁאָהֲבָה נַפְשִׁי רְאִיתֶם׃	The watchmen who patrol the city found me. *I asked*, ‘Have you seen the one Whom my *whole* being loves?’	patrol ← *go around in*. being ← *soul*.

Song 3:4	כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיהוּ וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיהוּ אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי:	I had hardly passed on from them When I found him Whom my *whole* being loves. I held on to him And would not let him go Until I had brought him to my mother's house, And to the room of her who conceived me.	being ← *soul*.
Song 3:5	הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַ͏ִם בִּצְבָאוֹת אוֹ בְּאַיְלוֹת הַשָּׂדֶה אִם־תָּעִירוּ | וְאִם־תְּעוֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ: ס	I adjure you, O daughters of Jerusalem, By the wild gazelles and deer hinds, Do not by any means awaken or arouse love, Until it is willing.”	A plea to the court-ladies (discordant in gender) not to incite affections for Solomon, as in Song 2:7. AV differs likewise. Do not by any means: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Song 3:6	מִי זֹאת עֹלָה מִן־הַמִּדְבָּר כְּתִימֲרוֹת עָשָׁן מְקֻטֶּרֶת מוֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל:	“Who *is* this coming up from the desert, Like pillars of smoke, Perfumed with myrrh and frankincense, With all the *aromatic* powder of the merchant?”	A first inhabitant of Jerusalem speaks. Perfumed with: wider use of the construct state.
Song 3:7	הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל:	“Behold Solomon's bed. *There are* sixty warriors around it From the warriors of Israel.	A second inhabitant of Jerusalem speaks, answering the question.
Song 3:8	כֻּלָּם אֲחֲזֵי חֶרֶב מְלֻמְּדֵי מִלְחָמָה אִישׁ חַרְבּוֹ עַל־יְרֵכוֹ מִפַּחַד בַּלֵּילוֹת: ס	They are all wielding a sword *And are* trained in warfare. Each *has* his sword on his thigh Because of fear at night.”	trained in: wider use of the construct state.
Song 3:9	אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן:	“King Solomon has made himself a litter From the wood of Lebanon.	A third inhabitant of Jerusalem speaks.

Song 3:10	עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלִָם:	He made its posts *of* silver And its backing *of* gold *And* its seat *of* purple *material*. Its inside *is* a mosaic of love *themes* From the daughters of Jerusalem.”	
Song 3:11	צְאֶינָה	וְרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ: ס	“Come out, O daughters of Zion, And look at King Solomon, With the crown *with* which his mother crowned him On his wedding day, And on the day of joy in his heart.”	A fourth inhabitant of Jerusalem speaks. in his heart ← *of his heart*. Wider use of the construct state.
Song 4:1	הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד:	“How beautiful you *are*, my beloved, How beautiful you *are*! Your eyes *are those of* doves through your veil. Your hair *is* like a flock of goats Which shine from Mount Gilead.	The shepherd lover speaks. How beautiful you *are (2x)* ← *Behold you beautiful*. shine: AV differs *(appear)*. Gilead: see Gen 31:21.
Song 4:2	שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבּוֹת שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם:	Your teeth *are* like a flock Which *has been* shorn, Which has come up from the washing place, Which *are* all paired And among which none *is* bereft of young.	all paired: referring to the matching top and bottom teeth. bereft of young: by analogy a missing tooth in the row.
Song 4:3	כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵיךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ:	Your lips *are* like a scarlet thread, And your speech *is* delightful. Your cheek *is* like the segment of a pomegranate Through your veil.	

Song 4:4	כְּמִגְדַּל דָּוִיד צַוָּארֵךְ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תָּלוּי עָלָיו כֹּל שִׁלְטֵי הַגִּבּוֹרִים:	Your neck *is* like the Tower of David, Built as an armoury. A thousand bucklers hang from it – All the shields of warriors.	bucklers: see Jer 46:3.
Song 4:5	שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תְּאוֹמֵי צְבִיָּה הָרוֹעִים בַּשּׁוֹשַׁנִּים:	Your two breasts *are* like two deer fawn twins Of the gazelle hind, Grazing among the lilies.”	
Song 4:6	עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים אֵלֵךְ לִי אֶל־הַר הַמּוֹר וְאֶל־גִּבְעַת הַלְּבוֹנָה:	“Before the day grows cool, And the shadows flee, I will betake myself To the mountain of myrrh And to the hill of frankincense.”	The Shulamite speaks. betake myself ← *go for myself*.
Song 4:7	כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ: ס	“You *are* beautiful all over, my beloved, And *there is* no blemish on you.	The shepherd lover speaks. You *are* beautiful all over ← *All of you (is) beautiful*.
Song 4:8	אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי | מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים:	Come with me from Lebanon, *my* bride, With me from Lebanon. Look from the peak of Amana, From the peak of Senir and Hermon, From the dens of lions And from the mountains of leopards.	Senir: AV= *Shenir*. See Deut 3:9.
Song 4:9	לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּינִי *באחד בְּאַחַת מֵעֵינַיִךְ בְּאַחַד** עֲנָק מִצַּוְּרֹנָיִךְ:	You have given me heart, my sister, *my* bride, You have given me heart With one of your eyes, With one necklace of your necklace stack.	one of: the *ketiv* is masculine, the *qeré* feminine (the usual gender for *eye*).

Song 4:10	מַה־יָּפוּ דֹדַיִךְ אֲחֹתִי כַלָּה מַה־טֹּבוּ דֹדַיִךְ מִיַּיִן וְרֵיחַ שְׁמָנַיִךְ מִכָּל־בְּשָׂמִים:	How beautiful your love is, my sister, *my* bride! How your love is better than wine, And the fragrance of your oils than all the perfumes!	
Song 4:11	נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ כַּלָּה דְּבַשׁ וְחָלָב תַּחַת לְשׁוֹנֵךְ וְרֵיחַ שַׂלְמֹתַיִךְ כְּרֵיחַ לְבָנוֹן: ס	Your lips distil honey *from the honeycomb*, *my* bride. Honey and milk *are* under your tongue, And the fragrance of your clothes *Is* like the fragrance of Lebanon.	
Song 4:12	גַּן	נָעוּל אֲחֹתִי כַלָּה גַּל נָעוּל מַעְיָן חָתוּם:	My sister – *my* bride – *is* a locked garden, A blocked spring, a sealed water-source.	
Song 4:13	שְׁלָחַיִךְ פַּרְדֵּס רִמּוֹנִים עִם פְּרִי מְגָדִים כְּפָרִים עִם־נְרָדִים:	Your shoots *are* a park of pomegranates, With exquisite fruit, Henna flowers with spikenard plants,	exquisite fruit ← *fruit of exquisitenesses*, a Hebraic genitive.
Song 4:14	נֵרְדְּ	וְכַרְכֹּם קָנֶה וְקִנָּמוֹן עִם כָּל־עֲצֵי לְבוֹנָה מֹר וַאֲהָלוֹת עִם כָּל־רָאשֵׁי בְשָׂמִים:	Spikenard and saffron, Sweet cane and cinnamon, With all *kinds of* frankincense trees, Myrrh and aloes, With all the prime *sorts* of perfumes,	
Song 4:15	מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:	A source for gardens, A well of living water, And distillations from Lebanon.	
Song 4:16	עוּרִי צָפוֹן וּבוֹאִי תֵימָן הָפִיחִי גַנִּי יִזְּלוּ בְשָׂמָיו יָבֹא דוֹדִי לְגַנּוֹ וְיֹאכַל פְּרִי מְגָדָיו:	Awake, *O* North, And come, *O* South, Blow *on* my garden and let its perfumes distil.” “Let my lover come to his garden, And eat its exquisite fruit.”	The Shulamite interposes. its: AV differs *(his)*, also possible. exquisite fruit: see Song 4:13.

Song 5:1	בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים: ס	"I have come to my garden, my sister, *my* bride; I have gathered my myrrh with my perfume, I have eaten my honeycomb with my honey, I have drunk my wine with my milk." "Eat, friends, Drink, and imbibe strong drink, *You* lovers."	The shepherd lover speaks, then the court-ladies.
Song 5:2	אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל | דוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:	"I was asleep, But my heart was awake; The voice of my lover was knocking, 'Open to me, my sister, *My* beloved, my dove, my undefiled, For my head is full of dew, *As are* my locks of hair *With* dewdrops of the night.	The Shulamite tells the court-ladies her dream, including the shepherd lover speaking in the dream. But: adversative use of the *vav*.
Song 5:3	פָּשַׁטְתִּי אֶת־כֻּתָּנְתִּי אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת־רַגְלַי אֵיכָכָה אֲטַנְּפֵם:	I have taken my tunic off; How *can* I put it on *again*? I have washed my feet; How *can* I soil them *again*?'	
Song 5:4	דוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר וּמֵעַי הָמְוּ עָלָיו:	My lover stretched out his hand by the *lock* hole, And I was moved inwardly because of him.	The Shulamite speaks her own words. was moved inwardly ← *my innards moved*.
Song 5:5	קַמְתִּי אֲנִי לִפְתֹּחַ לְדוֹדִי וְיָדַי נָטְפוּ־מֹור וְאֶצְבְּעֹתַי מֹור עֹבֵר עַל כַּפּוֹת הַמַּנְעוּל:	I arose to open to my lover, And my hands exuded drops of myrrh, And my fingers liquid myrrh On the handles of the lock.	liquid ← *passing across, overflowing*. AV differs *(sweet smelling)*, perhaps translating עֹרֵב.

Song 5:6	פָּתַחְתִּי אֲנִי לְדוֹדִי וְדוֹדִי חָמַק עָבָר נַפְשִׁי יָצְאָה בְדַבְּרוֹ בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ קְרָאתִיו וְלֹא עָנָנִי:	I opened to my lover, But my lover withdrew *and* vanished. My heart went out *to him* when he spoke. I sought him, But I did not find him; I called to him, But he did not answer me.	But *(3x)*: adversative use of the *vav*. My heart ← *My soul*.
Song 5:7	מְצָאַנִי הַשֹּׁמְרִים הַסֹּבְבִים בָּעִיר הִכּוּנִי פְצָעוּנִי נָשְׂאוּ אֶת־רְדִידִי מֵעָלַי שֹׁמְרֵי הַחֹמוֹת:	The watchmen who patrol in the city found me. They struck me, they wounded me; The guardians of the walls lifted my veil off me.	patrol ← *go round in*.
Song 5:8	הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִָם אִם־תִּמְצְאוּ אֶת־דּוֹדִי מַה־תַּגִּידוּ לוֹ שֶׁחוֹלַת אַהֲבָה אָנִי:	I adjure you, O daughters of Jerusalem, If you find my lover, That you tell him That I am lovesick.”	That you tell him ... That ← *What you tell him (is) ... That*.
Song 5:9	מַה־דּוֹדֵךְ מִדּוֹד הַיָּפָה בַּנָּשִׁים מַה־דּוֹדֵךְ מִדּוֹד שֶׁכָּכָה הִשְׁבַּעְתָּנוּ:	“*In* what *way is* your lover *different* From *any other* lover, O beautiful *one* among women? *In* what *way is* your lover *different* From *any other* lover, That you should adjure us like this?”	The court-ladies speak.
Song 5:10	דּוֹדִי צַח וְאָדוֹם דָּגוּל מֵרְבָבָה:	“My lover *is* bright and red, Conspicuous among ten thousand.	The Shulamite speaks. red: or *ruddy*, but that is somewhat incompatible with *bright*. among ← *from*.
Song 5:11	רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:	His head *is* pure gold; His locks of hair *are* swaying palm fronds, *And they are* black like a raven.	

Song 5:12	עֵינָ֗יו כְּיוֹנִים עַל־אֲפִיקֵי מָ֫יִם רְחֲצוֹת֮ בֶּחָלָ֪ב יֹשְׁבֹ֫ת עַל־מִלֵּֽאת׃	His eyes *are* like a dove's By the torrents of water – *Eyes* washed in milk, Set *like a gemstone* in a bezel.	like a dove's ← *like doves*. Set ← *Sitting*.
Song 5:13	לְחָיָ֗ו כַּעֲרוּגַ֥ת הַבֹּ֫שֶׂם מִגְדְּלוֹת֮ מֶרְקָחִ֪ים שִׂפְתוֹתָ֫יו שׁוֹשַׁנִּ֥ים נֹטְפ֥וֹת מֹ֗ור עֹבֵֽר׃	His cheeks *are* like a raised garden of balsam plants – Raised beds of aromatic herbs; His lips *are like* lilies, Exuding liquid myrrh.	balsam: or *aromatic* plants in general. liquid: see Song 5:5.
Song 5:14	יָדָ֗יו גְּלִילֵי֙ זָהָ֔ב מְמֻלָּאִ֖ים בַּתַּרְשִׁ֑ישׁ מֵעָ֣יו עֶ֔שֶׁת שֵׁ֖ן מְעֻלֶּ֥פֶת סַפִּירִֽים׃	His forearms *are* cylinders of gold Set with Tarshish *gemstones*; His midriff *is* polished ivory, Covered *with* sapphires.	forearms: the word includes the hands, and it is often translated *hands*.
Song 5:15	שׁוֹקָ֗יו עַמּוּדֵ֤י שֵׁשׁ מְיֻסָּדִ֙ים עַל־אַדְנֵי־פָ֔ז מַרְאֵ֖הוּ כַּלְּבָנ֣וֹן בָּח֑וּר כָּאֲרָזִֽים׃	His legs *are* pillars of marble, Founded on socles of pure gold. His appearance *is* as Lebanon; *He is* a young man like the cedars.	
Song 5:16	חִכּ֗וֹ מַמְתַקִּ֙ים וְכֻלֹּ֔ו מַחֲמַדִּ֖ים זֶ֣ה דוֹדִ֑י וְזֶ֥ה רֵעִ֖י בְּנ֥וֹת יְרוּשָׁלִָֽם׃	His mouth *is* most sweet. And all of him *is* most desirable. This *is* my lover And this *is* my beloved, *O* daughters of Jerusalem.”	mouth ← *palate*. most sweet ... most desirable ← *sweet (things) ... desirable (things)*.
Song 6:1	אָ֤נָה הָלַךְ֙ דּוֹדֵ֔ךְ הַיָּפָ֖ה בַּנָּשִׁ֑ים אָ֤נָה פָנָה֙ דוֹדֵ֔ךְ וּנְבַקְשֶׁ֖נּוּ עִמָּֽךְ׃	“Where has your lover gone, O most beautiful among women? Which way has your lover turned? Then let us look for him with you.”	The court-ladies speak. Which way ← *To where*.

Song 6:2	דּוֹדִי יָרַד לְגַנּוֹ לַעֲרוּגוֹת הַבֹּשֶׂם לִרְעוֹת בַּגַּנִּים וְלִלְקֹט שׁוֹשַׁנִּים:	"My lover went down to his garden, To the raised beds of balsam To graze in the gardens And to gather lilies.	The Shulamite speaks. balsam: see Song 5:13. graze: either *graze his flock*, or of himself, perhaps figuratively, as in *feast one's eyes*.
Song 6:3	אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים: ס	I *belong* to my lover, And my lover *belongs* to me, The one grazing among the lilies."	grazing: see Song 6:2.
Song 6:4	יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלִָם אֲיֻמָּה כַּנִּדְגָּלוֹת:	"You *are* beautiful, my beloved, like Tirzah, As delightful as Jerusalem, As awe-inspiring as *a display of* banners.	Solomon speaks. He has a liking for geographical similes. Tirzah: the royal residence.
Song 6:5	הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד:	Turn your eyes away from me, For they have excited me. Your hair *is* like a flock of goats Which shine from Gilead.	shine: AV differs *(appear)*. Gilead: see Gen 31:21.
Song 6:6	שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכֻּלָה אֵין בָּהֶם:	Your teeth *are* like a flock of ewes Which have come up from the washing-place, Which *are* all paired, And among which none *is* bereft of young.	bereft of young: see Song 4:2. Solomon appears to be imitating the shepherd lover in this verse and the next. See Song 4:2, Song 4:3.
Song 6:7	כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ:	Your cheek *is* like the segment of a pomegranate Through your veil.	
Song 6:8	שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:	*There are* sixty queens and eighty mistresses, And virgins without number.	

Song 6:9	אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לִיוֹלַדְתָּהּ רָאֻוהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ: ס	*But there is just* one of my dove, My undefiled. She *is* the *only* one of her mother's; She *is* the favourite of her who bore her. The daughters saw her and blessed her, And the queens and mistresses praised her *And said*,	
Song 6:10	מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת: ס	‘Who *is* this peeping out like the dawn, As beautiful as the moon, As clear as the sun, As awesome as a *display of* banners?’ ”	Solomon quotes the queens and mistresses.
Song 6:11	אֶל־גִּנַּת אֱגוֹז יָרַדְתִּי לִרְאוֹת בְּאִבֵּי הַנָּחַל לִרְאוֹת הֲפָרְחָה הַגֶּפֶן הֵנֵצוּ הָרִמֹּנִים:	“I went down to the nut garden To see the plant life of the valley, To see if the vine was blossoming – *If* the pomegranates were blooming.	The Shulamite speaks. valley: or *torrent*, but referring to the banks.
Song 6:12	לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי מַרְכְּבוֹת עַמִּי־נָדִיב:	I don't know *how* I landed myself *In* the chariots of my noble people.”	I landed myself ← *my soul put me*. The Shulamite does not know how it happened that she ended up in the king's chariots (to be taken to Solomon as a potential mistress or wife) [CB].
Song 6:13	שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם:	“Come back, come back, O Shulamite, come back. Come back, and let us look at you.” “What do you see in the Shulamite?” “*You are like* the dance of Mahanaim.	Solomon speaks. The Shulamite answers. Then Solomon answers again [CB]; see Song 7:5, *king*, and the geographical similes. dance of Mahanaim: AV differs *(company of two armies)*, translating the place name.

Song 7:1	מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:	How beautiful your feet *are* in *your* shoes, *O* daughter of a noble. Your figure at your thighs *is* like necklaces – Craftsmanship in the hands of an artisan.	feet ← *steps*. at your thighs ... in the hands of: wider use of the construct state.
Song 7:2	שָׁרְרֵךְ אַגַּן הַסַּהַר אַל־יֶחְסַר הַמָּזֶג בְּטְנֵךְ עֲרֵמַת חִטִּים סוּגָה בַּשּׁוֹשַׁנִּים:	Your navel *is like* a round bowl; *Let it* not lack spiced wine. Your stomach *is* a pile of wheat Enclosed by lilies.	round bowl ← *bowl of roundness*, a Hebraic genitive. spiced ← *mixed*.
Song 7:3	שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תְּאֲמֵי צְבִיָּה:	Your two breasts *are* like two deer fawn – Twins of the gazelle hind.	
Song 7:4	צַוָּארֵךְ כְּמִגְדַּל הַשֵּׁן עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן עַל־שַׁעַר בַּת־רַבִּים אַפֵּךְ כְּמִגְדַּל הַלְּבָנוֹן צוֹפֶה פְּנֵי דַמָּשֶׂק:	Your neck *is* like a tower of ivory. Your eyes *are* pools in Heshbon At the Gate of Bath- Rabbim. Your nose *is* like the Tower of Lebanon, Which looks out towards Damascus.	pools in ← *pools of*.
Song 7:5	רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן מֶלֶךְ אָסוּר בָּרְהָטִים:	Your head *rests* on you like Carmel, And the locks of your head *are* like purple *material*; The king *is* captivated by the shocks of hair.	Carmel ← *the Carmel*.
Song 7:6	מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:	How beautiful you are and how delightful you are, *O* love among the pleasures!	
Song 7:7	זֹאת קוֹמָתֵךְ דָּמְתָה לְתָמָר וְשָׁדַיִךְ לְאַשְׁכֹּלוֹת:	This stature of yours is like a date palm, And your breasts *are* *like* bunches of grapes.	

Song 7:8	אָמַ֣רְתִּי אֶֽעֱלֶ֤ה בְתָמָר֙ אֹ֣חֲזָה בְסַנְסִנָּ֔יו וְיִֽהְי֥וּ־נָ֖א שָׁדַ֣יִךְ כְּאֶשְׁכְּל֣וֹת הַגֶּ֑פֶן וְרֵ֥יחַ אַפֵּ֖ךְ כַּתַּפּוּחִֽים׃	I said, ‘I will go up to the date palm; I will take hold of its palm-branches.’ And now may your breasts become like bunches of grapes of the vine, And the smell of your nose like apples.	
Song 7:9	וְחִכֵּ֖ךְ כְּיֵ֣ין הַטּ֑וֹב הוֹלֵ֤ךְ לְדוֹדִי֙ לְמֵישָׁרִ֔ים דּוֹבֵ֖ב שִׂפְתֵ֥י יְשֵׁנִֽים׃	And your mouth *is* like good wine Going straight to my beloved, Flowing past the lips of the sleepy.”	mouth ← *palate*.
Song 7:10	אֲנִ֣י לְדוֹדִ֔י וְעָלַ֖י תְּשׁוּקָתֽוֹ׃ ס	“I *am* my lover's, And his desire *is* for me.	The Shulamite refuses Solomon's advances.
Song 7:11	לְכָ֤ה דוֹדִי֙ נֵצֵ֣א הַשָּׂדֶ֔ה נָלִ֖ינָה בַּכְּפָרִֽים׃	Come, my lover, let us go out *into* the countryside; Let us lodge in the villages.	
Song 7:12	נַשְׁכִּימָ֤ה לַכְּרָמִים֙ נִרְאֶ֔ה אִם־פָּרְחָ֥ה הַגֶּ֖פֶן פִּתַּ֣ח הַסְּמָדַ֑ר הֵנֵ֙צוּ֙ הָרִמּוֹנִ֔ים שָׁ֖ם אֶתֵּ֥ן אֶת־דֹּדַ֖י לָֽךְ׃	Let us get up early *to go* to the vineyards; Let us see whether the vine is blossoming, *Whether* the vine blossom has opened, *Whether* the pomegranates have flourished. There I will give you my love.	love ← *loves*.
Song 7:13	הַדּוּדָאִ֣ים נָתְנ֣וּ רֵ֔יחַ וְעַל־פְּתָחֵ֖ינוּ כָּל־מְגָדִ֑ים חֲדָשִׁ֥ים גַּם־יְשָׁנִ֛ים דּוֹדִ֖י צָפַ֥נְתִּי לָֽךְ׃	The mandrakes give a fragrance, And at our gates *are* all *kinds of* exquisite *fruit*, *Both* new and old, my lover, *Which* I have stowed away for you.	*Both* new and old: the emphasis comes from the word גַּם, *gam*.

Song 8:1	מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבוּזוּ לִי:	If only you *were as* my brother, *Who* sucked my mother's breasts. I would find you outdoors; I would kiss you, And I would not be despised.	If only ← *Who will give?* I would not be despised ← *They would not despise me*. Avoidance of the passive.
Song 8:2	אֲנַהֲגֲךָ אֲבִיאֲךָ אֶל־בֵּית אִמִּי תְּלַמְּדֵנִי אַשְׁקְךָ מִיַּיִן הָרֶקַח מֵעֲסִיס רִמֹּנִי:	I would lead you And bring you to my mother's house. She would teach me. I would give you some spiced wine to drink *Made* from my pomegranate must.	She: or *You*.
Song 8:3	שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:	*Let* his left *hand be* under my head, And his right *hand* embrace me.	
Song 8:4	הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִָם מַה־תָּעִירוּ | וּמַה־תְּעֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ: ס	I adjure you, O daughters of Jerusalem, Why awaken or why arouse love Before it is willing?”	Before ← *Until*, but in a negative context (here implicit) also *before*.
Song 8:5	מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ:	“Who *is* this coming up from the desert, Leaning on her lover?” “I aroused you under the apple tree. Your mother bore you there. She *who* gave birth to you Bore *you* there.	The shepherd's companions speak. Then the Shulamite answers. bore ... Bore ← *was in labour pain*.
Song 8:6	שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:	Place me like a seal on your heart, Like a seal on your arm, For love *is as* strong as death *And* jealousy *is as* harsh as the grave; Its flames *are* fiery flames – An intense blaze.	An intense blaze ← *A blaze of the LORD*, but written as one word; an idiom using JAH (the LORD), for an extreme quality. Compare Gen 23:6, Gen 30:8, Ex 9:28, Job 1:16, Jonah 3:3. In the NT similarly at Acts 7:20, 2 Cor 10:4, 2 Cor 11:2.

Song 8:7	מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כָּל־הׇ֙וֹן בֵּיתוֹ֙ בָּאַהֲבָ֔ה בּ֥וֹז יָבֻ֖וזוּ לֽוֹ׃ ס	*Even* much water cannot quench love, Nor *can* rivers wash it away. If a man were to give all the wealth of his household for love, It would be utterly contemptible of him.”	Perhaps the shepherd lover speaks here. It would be utterly contemptible of him ← *They would despisingly despise him*. Infinitive absolute.
Song 8:8	אָח֥וֹת לָ֙נוּ֙ קְטַנָּ֔ה וְשָׁדַ֖יִם אֵ֣ין לָ֑הּ מַה־נַּעֲשֶׂ֣ה לַאֲחֹתֵ֔נוּ בַּיּ֖וֹם שֶׁיְּדֻבַּר־בָּֽהּ׃	“We have a little sister, Who *does* not *yet have* breasts. What should we do with our sister On the day when she is proposed to?”	One of the Shulamite's brothers speaks.
Song 8:9	אִם־חוֹמָ֣ה הִ֔יא נִבְנֶ֥ה עָלֶ֖יהָ טִירַ֣ת כָּ֑סֶף וְאִם־דֶּ֥לֶת הִ֛יא נָצ֥וּר עָלֶ֖יהָ לוּחַ־אָֽרֶז׃	“If she *is* a wall, We will build silver castellations on her. And if she *is* a door, We will enclose her with panels of cedar.”	Another brother speaks. wall: i.e. she keeps intruders out [CB]. door: i.e. she is accessible to anyone [CB].
Song 8:10	אֲנִ֣י חוֹמָ֔ה וְשָׁדַ֖י כַּמִּגְדָּל֑וֹת אָ֣ז הָיִ֔יתִי בְּעֵינָ֖יו כְּמוֹצְאֵ֥ת שָׁלֽוֹם׃ פ	“I *am* a wall, And my breasts *are* like towers. Then I was *the one Who* found peace in his sight.	The Shulamite speaks.
Song 8:11	כֶּ֣רֶם הָיָ֣ה לִשְׁלֹמֹ֔ה בְּבַ֥עַל הָמ֖וֹן נָתַ֣ן אֶת־הַכֶּ֑רֶם לַנֹּטְרִ֗ים אִ֚ישׁ יָבִ֣א בְּפִרְיוֹ֔ אֶ֖לֶף כָּֽסֶף׃	Solomon had a vineyard in Baal-Hamon. He let the vineyard out to tenants. Each *one* was to bring one thousand *pieces of* silver For his fruit.	let the vineyard out to tenants ← *gave the vineyard to the keepers*. his: or *its*.
Song 8:12	כַּרְמִ֥י שֶׁלִּ֖י לְפָנָ֑י הָאֶ֤לֶף לְךָ֙ שְׁלֹמֹ֔ה וּמָאתַ֖יִם לְנֹטְרִ֥ים אֶת־פִּרְיֽוֹ׃	My own vineyard *is* in front of me. You *can have* your thousand, Solomon, And *you who* keep its fruit, *your* two hundred.”	

Song 8:13	הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי׃	"You garden-dweller, *My* companions *can* hear your voice. Let me hear it *too*."	The shepherd lover speaks. You garden-dweller: feminine singular.
Song 8:14	בְּרַח ׀ דּוֹדִי וּדְמֵה־לְךָ לִצְבִי אֶו לְעֹפֶר הָאַיָּלִים עַל הָרֵי בְשָׂמִים׃	"Hasten, my lover, And be like a gazelle or a fawn of the deer On the mountains of balsam."	The Shulamite speaks. Hasten ← *Flee / Bolt*.