

THE PERSON AND WORK OF CHRIST IN
THE HEBREW SCRIPTURES

Psalms

Dr. Gary Staats, Th.D.; Ph.D.

Transcribed by Pastor Jim Davison

Copyright © 2010
Dr. Gary Staats
All Rights Reserved

ABOUT THE AUTHOR

Dr. Gary Staats is the Gale and Harriette Ritz professor of Old Testament at Winebrenner Theological Seminary in Findlay, Ohio. He received his Bachelor of Arts degree in Bible at Southeastern Bible College in Birmingham, Alabama, in 1963; his Th.M, in New Testament Greek from Dallas Theological Seminary in 1967; his Th.D in Biblical Studies from DTS in 1971; and his Master of Arts in Hebrew and Ancient Near Eastern languages at Dropsie College of Hebrew and Cognate Learning in Philadelphia, Pennsylvania, in 1983. He completed his Ph.D, in Hebrew and Near Eastern Languages at New York University in 1989. Dr. Staats has been a professor and pastor for many years, serving at various schools and in numerous pastorates.

ACKNOWLEDGEMENTS

I want to thank my former student and colleague Jim Davison and my student Jeffery Gujjarlamudi for their tremendous overall help in typing this Old Testament Hebrew Christological Grammar book for me. Their kindness in typing this project has made my book on Inductive Hebrew Grammar in classic texts a tool that I can use in my classes. They are true friends with servants' hearts.

I want to also thank my students Erik Lightner, Linda Davison, Katie Erickson, Dan Adkins, Kevin Vile, and Dean Stoner for the sections which they helped to transcribe. I also want to thank my former students and colleagues in ministry Marty Daly for all of his technological expertise and help in the publication of my works and Ruth Whitaker for her help in formatting my works for publication.

I also would like to thank my parents for instilling in me a love of the Bible from childhood.

Finally, and foremost, I want to thank my wife Janet for her unfailing encouragement, her infinite patience and kindness, and for her constant love and sharing in all of life and ministry with me. She is truly אֵשֶׁת־חַיִל.

- Gary Staats

The Kethuvim (כתובים) - The Writings

PSALM 1 - THE TWO WAYS

INTRODUCTION

Psalm 1 is the Psalm of the two ways: the way of the righteous, and the way of the wicked. The righteous person meditates on the Torah day and night and is like a tree transplanted by streams of water with leaves that do not wither and ever bearing fruit. The wicked are as the chaff which the wind drives away. The Lord thus embraces the way of the righteous, but the way of the ungodly perishes.

Lesson 1: Psalm 1:1

1.1 Text

אֲשֶׁר־יִהְיֶה־אִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רְשָׁעִים
וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לֵיצִים לֹא יֹשֵׁב:

1.2 Vocabulary

אֲשֶׁר	Noun	“happiness”
הִלֵּךְ	Verb	“to walk”
עֵצָה	Noun	“counsel”
רְשָׁע	Adjective	“wicked”
חַטָּא	Noun	“sinner”
עָמַד	Verb	“to stand”
מוֹשֵׁב	Noun	“seat”
לֵיצִן	Verb	“to mock”
יֹשֵׁב	Verb	“to sit”

1.3 Grammar

אֲשֶׁר־יִהְיֶה־אִישׁ

“Happinesses belong to the man,” or “Happinesses of the man.” אֲשֶׁר־יִהְיֶה־אִישׁ is a noun in construct with הָאִישׁ. Notice the **sere-yod**, which shows that the noun is in construct in the plural. The word is אֲשֶׁר, meaning “happiness,” and in the construct masculine plural it becomes אֲשֶׁר־יִהְיֶה־אִישׁ. So it is

“happinesses,” “a multitude of happinesses.” This is like a fixed plural form whenever you find it in the Hebrew scripture in construct like this. “*Happinesses belong to the man.*” Notice the word **אִישׁ הָאִישׁ**. **אִישׁ** is the Hebrew noun for “man,” and notice the definite article **הָ**. **הָ** has the long **qames**, because the **א** cannot take a **daghesh**, so you have compensatory lengthening in the article. Normally the article has a **pathah** followed by a **daghesh forte**, having come from a previous historical prototype of **הָאִישׁ**, where the **ל** dropped out, so we have compensatory lengthening under the **ה**.

אֲשֶׁר

is a relative pronoun meaning, “*Blessed is the man who . . .*” Notice the alliteration in **אֲשֶׁר יֵהְיֶה אִישׁ אֲשֶׁר**. One of the beautiful things about poetry is assonance or alliteration, something you cannot find in a translation: the **שׁ**, the **ר**, the **א**, the repetition of these consonants.

לֹא הֵלֵךְ

לֹא is a negative particle. **הֵלֵךְ** is a verb, a Qal perfect, third masculine singular, from the root **הלך**, meaning “to walk.” So, “*blessed is the man who does not walk . . .*” Some would translate this as past, “*who has not walked.*” I think the perfect here is simply looking at one’s overall life, in sort of a collective idea. “*Blessed is the man who does not walk . . .*” **הֵלֵךְ**, an interesting word, has to do with conduct. So, “*Happinesses comes to the man who does not conduct his life or walk . . .*”

בְּעֵצַת רְשָׁעִים

“*. . . in the counsel of the wicked . . .*” **בְּ** is a preposition. Notice the noun **עֵצָה**, meaning “counsel”, becomes **עֵצַת** in construct with **רְשָׁעִים**. The hurried-pathah or **hateph-pathah** under the **ע** shifts its half-vowel over

under the **צ**, and the final **ה** becomes **ת** in construct with **רְשָׁעִים**, becoming **עֲצַת**. So, “*Blessed is the man who does not walk in the counsel of the wicked . . .*” **רְשָׁעִים** is the Hebrew word for “wicked”, and this is the masculine plural form here with the **ים**. Historically this would have been **רְשָׁעִים**, and since we are rushing to get to the end, the accent occurring at the end of the word here, **רְשָׁעִים** becomes **רְשָׁעִים**. The point of this phrase is that one does not conduct one’s life and walk and live according to the advice of wicked people.

וּבְדֶרֶךְ חַטָּאִים

In this next phrase, notice **ו** is a conjunction. It is a **shureq** instead of a **waw**, because when you have this conjunction with a labial (**ו** with **ב**), it is too much alike, so there was a dissimilation, moving from **ו** to **ו** here, in this position before the labial **ב**. **ב** is a preposition meaning “in.” “*And in the way of sinners.*” **דֶּרֶךְ** is a noun; it is in construct with **חַטָּאִים**. Notice when you have two nouns in construct, you treat it like a genitive in Greek: the book of John, the way of sinners. And **חַטָּאִים** is a noun that means a professional covenant breaker. Notice the **daghesh** in the **ט** shows something that is continuous. It is emphasizing this as an emphatic kind of noun, one who is a practicing covenant breaker, as it were. The noun **חַטָּאִים** actually means to break a covenant. When in the ancient world a king addresses another king, he might say, “You have sinned against me,” meaning “you have broken the covenant agreement that we have had.” Also, a secondary meaning of **חַטָּאִים** is to ‘miss the mark.’ We see this, for example, in the arrow that missed the mark, as it were, in the account of David and Jonathan, where the arrow did not go as far as the mark that they had set. Basically, **חַטָּאִים** in its secondary meaning means to miss the mark. Notice **ים** is a masculine plural. “*Happinesses come to this man also who does not walk in the counsel of the wicked, nor . . .*”

לֹא עֹמֵד

“... stand in the way of sinners,” or “in the path where habitual covenant breakers stand.” לֹא is a negative particle, עֹמֵד is a Qal perfect, again, third masculine singular, from the verb עָמַד, “to stand.” This is a more entrenched position that is being taken here, from walking to standing on the road where habitual covenant breakers stand.

וּבְמוֹשֵׁב לְצִיִּים

“Nor, . . .” and here we have this ו again, in the position before the labial ב, “. . . in . . .” מוֹשֵׁב לְצִיִּים. Notice מוֹשֵׁב is a noun meaning “seat,” and לְצִיִּים comes from the root לָצַץ. This is a Qal participle, masculine plural, from the root לָצַץ. “In the seat of those who mock,” or “of the mockers.” The ם shows it is masculine plural.

לֹא יֹשֵׁב:

“... he does not sit.” Notice again the negative particle לֹא, and the verb יֹשֵׁב. The verb again is a Qal perfect, third masculine singular, from the root יָשַׁב. Notice the double **games** here, with the final **games** because we are at the end of a verse, and we lengthen in pause here from a **pathah** to a **games**.

1.4 Translation

“Happinesses belong to the man who does not walk in the counsel of the wicked, and in the way of sinners he does not stand, and in the seat of the mockers he does not sit.”

1.5 Application/Interpretation

Notice the devolution in the text here. Happinesses, a multitude of happinesses, belong to the man who does not do three things: (1) he does not walk in the advice of the wicked, nor (2) stand on the road where habitual covenant breakers stand (this is a more fixed position), and finally (3) does

not sit in the seat of the mockers. This one becomes a teacher, sitting in the seat of a teacher, and making light of the great truths of God. This is a progressive devolution, if we could use that word, and it also shows a more fixed position, moving from following advice to taking a fixed position of standing on the road of covenant breakers to finally assuming the role of teacher in a seated position. The happy man does not do these things. But, in verse two, the happy man is contrasted with what the ungodly man does.

Lesson 2: Psalm 1:2

2.1 Text

כִּי אִם בְּתוֹרַת יְהוָה חֻפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה
יוֹמָם וְלַיְלָה:

2.2 Vocabulary

תּוֹרָה	Noun	“law”
חֻפֵּץ	Noun	“delight”
הגה	Verb	“to meditate”

2.3 Grammar

כִּי אִם

These two words together show sharp contrast. We translate it as “*But . . .*” with a sharp contrast.

בְּתוֹרַת יְהוָה

Notice the **ב** is a preposition, “. . . *in the Torah of Yahweh . . .*” Actually the word תּוֹרָה becomes תּוֹרַת in construct again, that final ה of the noun changing to a ת in construct with יְהוָה.

חֻפְצוֹ

“*. . . is His delight . . .*” We must supply “is.” Notice the noun חֻפֵּץ, meaning “delight.” חֻפֵּץ becomes חֻפְצוֹ or חֻפֵּץ in construct with ו, a pronominal suffix, third masculine singular. In sharp contrast to verse one, the godly person has his delight in the Torah or the instruction of the Lord. That’s where his delight is; that’s where he wants to be.

וּבְתוֹרַתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:

“... and in His Torah he constantly meditates by day and night.” Notice in the next phrase ו the conjunction again, followed by the preposition בְּ. Notice there is no **daghesh lene** in the בְּ, because it is preceded by the **shureq**, by the vowel, which softens the ב here. תוֹרָה again means “instruction” or “law.” Notice it is in construct with ו, but in an open syllable because of the final ו. The ו is another pronominal suffix, third masculine singular. “And in His Torah he constantly muses (or mumbles under the breath)” God’s Torah “day and night.” יִהְיֶה comes from the word הִגִּה, which means “to speak or mumble under the breath.” It is a Qal imperfect, third masculine singular from the root הִגִּה. Notice the **seghol** under the ה. The reason for this is probably because this verb had a **final yod** at one time. Most of these **lamed he** verbs, that is, where the ה is in the final position, were historically **lamed yods** and preferred the I-class vowel or the **seghol** here. So, “in His Torah he constantly muses or mumbles under the breath.” There is this constant speaking the Torah under one’s breath, as it were, day and night. “...by day and night.” Notice יוֹם is the noun that means “day” followed by the adverbial suffix ׀, meaning “...by day and night”. ו is a conjunction, and לַיְלָה is a noun that simply means “night”.

2.4 Translation

“But in the law of the LORD is his delight, and in His law he constantly meditates by day and night.”

2.5 Application/Interpretation

This is a beautiful summary of where the delight of the godly and happy person is. His delight is in the instruction of the Lord, and in His Torah, he constantly mutters God’s Word under the breath, as it were, by day and by night. It is his ongoing occupation that drives this godly person because of his delight and where it is.

One of the rabbis tells the story of coming from the place of the **מִדְרָשׁ** **בֵּית**, or “the house of study” when he is met by a man on the road. The man says to him, “I can give to you all kinds of money, Rabbi.” The rabbi says, “Why do I need your money? I have just come from the most wealthy house I could come from, for I have come from the house of the Torah.”

Certainly being in God’s word is the greatest joy that one could have and as we look at the New Testament, Jesus says to “*Search the Scriptures,*” for they testify of Him. And as a Christian, the greatest joy of meditating in the Torah is to grow in our knowledge of Jesus Christ, to see Him in the Scriptures, and to develop a deeper love with Him from the study of the Torah.

Lesson 3: Psalm 1:3

3.1 Text

וְהָיָה כְּעֵץ שָׁתוּל עַל-פְּלִיגַי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן
בְּעֵתוֹ וְעָלְהוּ לֹא-יִבֹּל וְכֹל אֲשֶׁר יַעֲשֶׂה יִצְלִיחַ:

3.2 Vocabulary

שָׁתַל	Verb	“to transplant”
פְּלִיגַי	Noun	“stream”
עֵת	Noun	“season”
עָלָה	Noun	“leaf”
נָבַל	Verb	“to wither”
צָלַח	Verb	“to prosper”

3.3 Grammar

וְהָיָה

The results now of meditation in the Torah follow. “*And he shall*

be . . .” Notice the conjunction וְ. וְהָיָה is a Qal perfect, third masculine singular with a **waw conversive**. Notice this וְ here is converting. It is turning this perfect over and making it a future, and whenever you have this **waw** reversive or **waw conversive** in the perfect, it occurs with a **shewa** underneath the **waw** or וְ. “*And he shall be . . .*” As a result of his constant ongoing meditation, he shall be

כְּעֵץ שְׁתוּל

“... *he shall be as a tree transplanted* . . .” כְּ is a preposition meaning “as”, and עֵץ a noun meaning “tree”. שְׁתוּל is a Qal passive participle. Notice the A-U pattern in this form. “*He shall be as a tree **having been transplanted*** . . .” The Torah takes one from an arid region and transplants this one into a well-watered region.

עַל-פְּלִגֵּי מַיִם

עַל is a preposition. פְּלִגֵּי comes from פָּלַג meaning “a dividing” or a “division.” Notice the earth was divided during the time of פָּלַג in Genesis 10. In the plural, we move from פְּלִגִּים to פְּלִגֵּי in the construct form. פְּלִגֵּי, with the **sere-yod**, just like we saw in אֲשֶׁר־י, is a masculine noun in a plural construct. This word means something that cuts or divides, and it could look at irrigated ditches, or more probably at streams that cut their way through the mountainside or cut their way through the land: they are sharp, cutting streams. So, “*he shall be as this tree **having been transplanted by these cutting streams, as it were, of waters*** . . .” מַיִם is a dual noun, and notice the יִם ending, the **qames** here because we are in a pause position instead of the simple **pathah**. The great truth of this passage is that as one is in the Torah, it is as though he is then being transported or transplanted from a dry region of this world in its aridity into that well-watered area of God’s Word, and it is like being then placed by these sharp, cutting streams of waters.

אֲשֶׁר פְּרִיו יִתֵּן בְּעֵתוֹ

The result of that then is fruitfulness. “. . . *whose fruit it customarily gives in its season* . . .” אֲשֶׁר is a relative pronoun, “whose,” with פְּרִיו, “its fruit.” פְּרִי is a noun that means “fruit,” and in construct פְּרִי becomes פְּרִיו with the pronominal suffix, third masculine singular, וֹ. “*Whose fruit of it . . .*”, literally, or “*whose its fruit it customarily gives in its season.*” יִתֵּן is a

pe nun verb from the verb **נָתַן**. What has happened here is that it is a Qal imperfect, third masculine singular, historically from **יְנַתֵּן**. In **יְנַתֵּן** that **נ** of the **pe nun** verb has assimilated into the **ת**, causing a doubling. So **יְנַתֵּן** became **יִתֵּן**, and the **י** shows that it is a Qal imperfect. “*Whose its fruit it customarily keeps on giving in its season.*” **בְּ** is a preposition, **עֵת** is in construct from **עֵת**, meaning “season,” and **וְ** the pronominal suffix, third masculine singular. In other words, as one is transplanted by these streams of water, the root of that soul is constantly bearing fruit, in season, always in season, and its leaf never ever withers.

וְעֵלְהוּ לֹא-יִבּוֹל

וְ is the conjunction, followed by the noun **עֵלְהוּ**, which means “leaf.”

Notice the **הוּ** here is a pronominal suffix, third masculine singular. What has happened here historically is that **עֵלְהוּ** had **הוּ** added to it, and one of the **ה**s dropped out. So we have **עֵלְהוּהוּ** with one **ה** dropping out, becoming **עֵלְהוּ**. “*And its leaf. . .*” This is another alternative way of writing the third masculine singular pronominal suffix. “. . . *does not*

wither. . .” **לֹא** is a negative particle, followed by **יִבּוֹל**, which is another **pe nun** verb, from **יְנַבּוֹל** becoming **יִבּוֹל**, the **נ** having assimilated into the **ב**. It is a simple Qal imperfect, third masculine singular, from **נִבַּל**, meaning “to wither or fade.” “. . . *its leaf does not wither or does not fade.*” Actually it “*does not ever wither.*” Notice these imperfects, which describe ongoing fruit-bearing, a never-withering leaf.

וְכֹל אֲשֶׁר יַעֲשֶׂה יִצְלֵיחַ:

“. . . *and all which he does, it is caused to prosper.*” Notice the **וְ**, the conjunction “and,” followed by **כֹּל**, the adjective “all,” then **אֲשֶׁר**, another relative pronoun “which,” followed by **יַעֲשֶׂה**, “he does.” **יַעֲשֶׂה** is a verb

from the root עֶשֶׂה. It is a Qal imperfect, third masculine singular. Notice this is a **lamed he** verb, again preferring the **seghol**, because עֶשֶׂה was probably historically עֶשֶׂה, with a final ם changing to a ה in the progression of time. Notice under the ם you have a hurried-**pathah**. In this hurried-**pathah**, the **pathah** part under the ם shifts over under the ם, and we end up with עֶשֶׂה. So in this **hateph-pathah**, the **pathah** is shifting under the ם, and that is the reason for the **pathah** under the ם. But this is a Qal imperfect, third masculine singular from the root עֶשֶׂה. “. . . *all that he does is caused to prosper.*” Notice in יִצְלַח the root צלח and the A-I pattern in this verb. When you have an A-vowel under the prefix ם followed by a **hireq-yod**, it indicates the Hiphil stem. This is a Hiphil imperfect, the ם showing third person masculine singular, from the root צלח. Notice also the **furtive pathah** under the ה, to make sure that the reader pronounces the ה. The Masoretes put that **pathah** there to make sure that it was not ignored in pronunciation. “. . . *all which he does is caused to prosper.*” It is a causative stem.

3.4 Translation

“And he shall be as a tree having been transplanted by streams of waters, whose fruit it customarily gives in its season, and its leaf does not ever wither, and all which he does is caused to prosper.”

3.5 Application/Interpretation

Notice the elongation of this verse from a literary point of view. The person who meditates in the Torah you can't say enough about. He is like a tree having been transplanted by streams of water whose fruit it customarily gives in its season and its leaf never ever withers and all that he does results in prospering. On the other hand, what do you say about the wicked? They are simply as chaff which the wind drives away.

The other point that needs to be made in verse three is that fruitfulness comes from being in the Torah, because as one is studying the Word of God, it is as if the Word takes one and places one before these life-giving streams that are found in the Word, in the Torah. Then one becomes fruit-bearing, always in season, whether young or old. One's leaf never ever withers, and all that he does results in spiritual prosperity. Let us spend our days and nights meditating in the Torah to worship our Lord Jesus to have the spiritual prosperity that is promised by so doing.

Lesson 4: Psalm 1:4

4.1 Text

לֹא־כֵן הַרְשָׁעִים כִּי אִם כַּמִּץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ:

4.2 Vocabulary

מִץ	Noun	“chaff”
נִדַּף	Verb	“to drive away”

4.3 Grammar

לֹא־כֵן הַרְשָׁעִים

Notice the contrast in this verse. “*Not so are the wicked . . .*” לֹא is a negative particle. כֵּן is an adverb meaning “so.” “*Not thus are the wicked ones . . .*” The adjective רָשָׁע in the plural, masculine plural, with the definite article הַ here, again because the ר cannot take a **daghesh**. The ל of the original article has fallen out, causing compensatory lengthening.

כִּי אִם כַּמִּץ

There’s that sharp contrast again, in כִּי אִם. “. . . *but are as the chaff . . .*” כִּי means “as”, and notice the **pathah** underneath makes it a definite article. Historically this was כַּה־מִץ becoming כַּמִּץ.

אֲשֶׁר־תִּדְפְּנוּ רוּחַ:

אֲשֶׁר is the relative pronoun “which.” “. . . *which the wind drives it away.*” Notice the root here is נִדַּף. It is another **pe nun** verb. Historically what has happened is תִּנְדַּף פְּנָחוּ became תִּדְפְּנוּ. First of all, you have several types of assimilation. The נ historically in תִּנְדַּף has assimilated into the ד,

making it a **daghesh forte**, and then in **פְּנֵהוּ**, the **נ** is a hinge taking us to the final pronominal suffix **והו**. The **ה** in **והו**, by reverse assimilation, has been lost in the **נ** or has gone back into the **נ**. So we have two types of assimilation historically occurring here. First, **progressive** assimilation, in the first part of this verb, in which the **נ** has assimilated into the **פ**, with the **daghesh forte** in the **פ**. Then the **נ** is a hinge taking us to the final pronominal suffix **והו** where the **ה** by **reverse** assimilation has gone back into the **נ**. The root is **נדרף**, “to drive away.” It is Qal imperfect, third feminine singular, from the root **נדרף**, with a final pronominal suffix **והו**, in this form, third masculine singular. “. . . *but are as the chaff which the wind drives it away.*” Notice that the final **והו** is a resumptive pronoun here, “drives **it** away.” Notice that **רוח** is a noun, feminine singular, simply meaning “wind,” with the final **furtive pathah** under the **ו** to make sure that we pronounce the **ו**.

4.4 Translation

“Not so are the wicked, but are as the chaff which the wind drives away.”

4.5 Application/Interpretation

This is a very interesting verse. The farmer, in the evening, would often take his grain and with a shovel throw it into the air, as it were, and the heavier grain would fall at the feet of the farmer and the lighter chaff would blow away. He would then gather it and burn the chaff. So the wicked, in contrast to those that meditate in Torah, are very sharply contrasted. Notice the fruitfulness of the one versus the lack of fruit in chaff. Notice the fixity of one in Torah: one is like a tree transplanted by streams of water, whose fruit it customarily gives, versus that which is fleeting and fruitless. There are all of these contrasts that are being presented here. And what do you say about the wicked? They are just like chaff which the wind blows away. He does not go on and on, elongating statements about the wicked. He just simply says they are as chaff. This elongation in verse three is a literary device that the Psalmist is using to highlight the fruit of one in Torah and to contrast that

one with a person not in the Word and who is not living a godly life, but a wicked life.

Lesson 5: Psalm 1:5

5.1 Text

עַל־כֵּן לֹא יִקְמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים
בַּעֲדַת צְדִיקִים:

5.2 Vocabulary

קוּם	Verb	“to arise”
מִשְׁפָּט	Noun	“judgment”
עֲדָה	Noun	“assembly”

5.3 Grammar

עַל־כֵּן

These two words go together to mean “*Wherefore.*”

לֹא יִקְמוּ רְשָׁעִים

“... *the wicked will not arise* ...” לֹא is a negative particle, following עַל־כֵּן, the conjunction “wherefore.” יִקְמוּ comes from קוּם, the verb that means to stand or arise or to be established. It is a middle weak verb, and the ך shows it is third person with the ך third plural, so it is a Qal imperfect, third masculine plural, from the root קוּם. רְשָׁעִים is from רָשָׁע, and means “the wicked ones.” Notice again the ך showing it is masculine plural.

בְּמִשְׁפָּט

בְּ is a preposition, and notice the **pathah** underneath it makes it a definite article, בְּהַמִּשְׁפָּט becoming בְּמִשְׁפָּט, “in the judgment.” The judgment here is a noun, and no doubt this is looking at the final judgment. “Wherefore the wicked will not arise in the judgment.” In the ancient world, often one would rise up in court to declare one’s innocency. In the final judgment, the wicked will not be able to arise. They will have to stay seated, because they cannot arise to declare their innocency; only the righteous can.

וְחַטָּאִים

This phrase is in parallelism, and we find this in Hebrew poetry. Line two is now in parallelism with line one. “. . . nor covenant breakers . . .” Notice the noun חַטָּאִים with the **daghesh** in the ח showing the intensity here of covenant-breaking, the repetitiousness of it. וְ is the conjunction which here is translated “nor,” and the יִם ending shows the noun is masculine plural. וְחַטָּאִים is “sinners” or professional covenant-breakers.

בְּעֵדַת צְדִיקִים:

“. . . in the congregation of the righteous.” בְּעֵדַת comes from עֵדָה, meaning “assembly.” עֵדָה becomes עֵדַת in construct; notice that final ה changes to a ת. We have this **pathah** because of the shift of the hurried-**pathah**, the **pathah** part of that under the ע here. צְדִיק is a righteous person, so we could translate this “of the righteous ones.” בְּעֵדַת is a noun in construct with the plural noun צְדִיקִים. יִם is a masculine plural.

5.4 Translation

“Wherefore the wicked will not rise up in the judgment, nor sinners in the assembly of the righteous ones.”

5.5 Application/Interpretation

The text is saying that the wicked will not be able to arise in the final judgment to declare innocency nor covenant-breakers in the assembly of the righteous ones, in parallelism with the previous clause. Simply, the righteous only will be able to arise in the judgment, not the wicked.

Lesson 6: Psalm 1:6

6.1 Text

כִּי־יֹדֵעַ יְהוָה דְרֹךְ צְדִיקִים וְדֹרֶךְ רְשָׁעִים תֵּאבֵד:

6.2 Vocabulary

יָדַע	Verb	“to know”
אָבַד	Verb	“to perish”

6.3 Grammar

כִּי־יֹדֵעַ יְהוָה

“*For the LORD knows (or embraces) . . .*” Notice **כִּי** is a conjunction, and now we have the participle **יֹדֵעַ** from the root **יָדַע**. Notice the **O-sere** pattern, with the **furtive pathah** under the **ע**. That’s a long **O (holem-waw)**, but it is a Qal participle, masculine singular. “*For the LORD knows . . .*” He knows experientially or He embraces. This is a very strong word showing experiential kind of knowledge. He is a part of the way of the righteous. The Lord embraces or knows intimately the way of the righteous.

דְרֹךְ צְדִיקִים

Again, these are two nouns in construct. **דְרֹךְ** is a noun, feminine singular, from **דָרַךְ**, and **צְדִיקִים** would be an adjective meaning “the righteous ones.” “*For the LORD knows the way of the righteous ones . . .*”

וְדֹרֶךְ רְשָׁעִים

“*. . . but the way of the wicked . . .*” Again, **וְ** is a conjunction, with two nouns in construct.

תֵּאבֹד:

“... shall perish.” Notice this final word תֵּאבֹד is like אָמַר; it is a **pe aleph** verb that historically must have gone through a stage of having two I-vowels, possibly תֵּאבֹד, and by a process of dissimilation we end up with תֵּאבֹד, because that א always prefers the O-vowel instead of the I-vowel, as in a normal verb like יִשְׁמֹר, for example. Possibly through the process of historical Hebrew development, two I-vowels may have been there at one time, תֵּאבֹד changing through dissimilation to תֵּאבֹד, just like in יֵאמֶר, “he said.”

6.4 Translation

“For the LORD knows the way of the righteous, but the way of the wicked shall perish.”

6.5 Application/Interpretation

As we come to the conclusion, the Lord knows intimately the path of the righteous. Therefore, that is why the righteous will be able to arise in the judgment; they have followed that path through life that the Lord embraces. But the way of the wicked will perish; it will come to nought. I think the imagery here is like a path that you are following and all of a sudden, with the overgrowth of weeds, it perishes. So the way of the wicked will not endure; it will come to nought; it will perish.

We must live our lives by the Word of God. It is the instrument that leads us to the path that the Lord would have His people to walk in. And as we look at this great text, in the New Testament, Jesus again calls us to come to the Torah to find Him, to come to the Hebrew scripture to see Jesus. In Luke 24, on the road to Emmaus, the Lord took the Torah of Moses, the Prophets, and the Psalms, and He found Himself. And so as we meditate on the Word of God, we grow into a deeper knowledge of our Lord and Savior Jesus Christ. Paul in Second Timothy chapter three told Timothy to spend time in the Holy Scriptures, “*which will make you wise in salvation, which is in Jesus Christ.*”

May we spend our days and nights meditating on the instruction of the Lord, the **תּוֹרַת יְהוָה**. May that be our delight, and as we do, the Scriptures promise us that we shall be as a tree transplanted by streams of water, with fruit being borne in proper season, our leaves never withering, and all that we do resulting in spiritual prosperity.

PSALM 2 - THE CORONATION OF THE MESSIAH

INTRODUCTION

Psalm 2 is the coronation of an Israeli king. The king becomes a type of Christ in His death, the coronation at His resurrection, and His second coming to judge the world. Happy are all those who kiss Christ, the Son and who take refuge in Him.

Lesson 1: Psalm 2:1

1.1 Text

לְמָה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יִהְגּוּ רֵיק:

1.2 Vocabulary

רָגַשׁ	Verb	“to be in uproar”
גוֹי	Noun	“nation”
לְאֻמִּים	Noun	“people”
יִהְגּוּ	Verb	“to meditate”
רֵיק	Adjective	“vain”

1.3 Grammar

לְמָה רָגְשׁוּ גוֹיִם

Notice לְמָה, “Why?”, an interrogative question. “*Why are the nations in uproar?*” רָגְשׁוּ comes from the word רָגַשׁ, “to be in uproar.” It is a Qal perfect, third masculine plural from the root רָגַשׁ. It is often used of the idea of a sea roaring. Notice then גוֹיִם, from the noun גוֹי and the plural ending יִם. “*Why are the nations in an uproar? . . .*”

וְלְאֻמִּים

Here we have in Hebrew poetry the second stanza going with the first. “. . . and the peoples meditate a vain thing.” Notice וְ is a conjunction and is a **shureq** in the environment with the following **shewa** in לְ because it is easier to pronounce it as a **shureq**. לְאֻמִּים means “people”, and לְאֻמִּים the plural masculine “peoples.”

יְהִיגוּ־רַיִק:

Notice we saw in Psalm 1 יְהִיגוּ. Now we have the same verb יְהִיגוּ. Many have seen that Psalm 1 and Psalm 2 are to be placed together. Now we have the nations יְהִיגוּ־רַיִק, that is, meditating a vain thing. The meditation here, the mumbling under the breath, is not a positive thing as in Psalm 1. They are meditating something that will come to nought. We parse this as a Qal imperfect, third masculine plural, from the root הִגָּה. Notice that ך again shows that it is a third person, and the ם that it is a plural. “. . . a vain thing . . .” The adjective רַיִק is showing something that will not come to pass. The nations are in uproar, meditating on that which will come to nought. The next verse shows what they are doing.

1.4 Translation

“Why are the nations in an uproar, and the peoples meditate a vain thing?”

1.5 Application/Interpretation

Psalm 1 is related to Psalm 2, dealing with right and wrong meditation. Also Psalm 2 is a great Psalm concerning the Coronation Day of a king in Israel. And I think it becomes a typical Psalm pointing in the New Testament to our Lord Jesus Christ. In the first three verses, it begins with the nations gathered together against God’s King.

Lesson 2: Psalm 2:2

2.1 Text

יִתְּצְבוּ מֶלְכֵי-אֶרֶץ וְרוֹזְנִים נוֹסְדוּ-יַחַד
עַל-יְהוָה וְעַל-מְשִׁיחֹו:

2.2 Vocabulary

יִצַּב	Verb	“to stand up against”
רוֹזֵן	Participle	“ruler”
יִסַּד	Verb	“to take counsel”
יַחַד	Adverb	“together”
מְשִׁיחַ	Noun	“Messiah”

2.3 Grammar

יִתְּצְבוּ מֶלְכֵי-אֶרֶץ

“*The kings of the earth station themselves . . .*” Notice יִתְּצְבוּ is a Hithpael imperfect, third masculine plural, from the root יִצַּב, meaning “to take one’s stand against.” Notice the יִתְ gives it away as a Hithpael imperfect, and the יִצַּב means “to stand up against,” so they are taking a very offensive stand, as it were, against the Lord and against His Christ. They stand up against, that is, the kings of the earth oppose the Lord and His Christ. Notice מֶלְכֵי from מְלָכִים. מְלָךְ would be the plural, but when that noun in plural is in construct, it becomes מֶלְכֵי. This is a noun, plural, in construct, having the **sere-yod**, followed by the noun for “earth,” reading “the kings of the earth.”

וְרוֹזְנִים נוֹסְדוּ יַחַד

“... and the rulers take counsel together...” Notice וְרוֹזְנִים is a conjunction, and רוֹזְנִים from רוֹזֵן is a Qal participle, masculine plural, with that O-vowel. The word “counsel” comes from יָסַד, “to take counsel.” “The rulers are taking counsel.” Historically we had a **pe waw** verb here, with the ׀ in the **pe** position. Underneath the ׀, which is identifying this as a Niphal, it would have been נִּסְדוּ, and that ׀ became ׀, נִּסְדוּ becoming נוֹסְדוּ. This is a Niphal perfect, third person plural, from the root יָסַד, which was historically a **one waw** form, וָסַד. “. . . the rulers are taking counsel together . . .”, showing a reciprocal action with the Niphal stem: “. . . together with one another . . .” Notice יַחַד is an adverb, “together.”

עַל-יְהוָה

“... against the LORD...” עַל here meaning “against,” “. . . against Yahweh . . .”

וְעַל-מָשִׁיחוֹ:

“... and against His Messiah.” Notice מָשִׁיחוֹ from the root מָשַׁח. This is where we get “Messiah.” מָשַׁח is in construct with ׀, third masculine singular pronominal suffix. They are taking counsel together against the LORD and against His Christ, against His Anointed One. In the Hebrew Bible, whenever a king or a prophet or a priest were installed, oil was poured on their head. This is where we get the concept of Messiah or מָשַׁח, one who has had oil poured on their head, from the Hebrew word מָשַׁח, “to pour oil upon.” In the Greek Septuagint, the word χρίστος appears here, “against the Lord and against His χρίστος,” the word which means “Christ.” In the New Testament, of course, we know our Lord Jesus is God’s ultimate anointed king and God’s ultimate anointed priest and prophet.

2.4 **Translation**

“The kings of the earth station themselves, and the rulers take counsel together with one another against the LORD and against His Messiah.”

2.5 **Application/Interpretation**

The revolt here is against the Lord and against His Anointed One. What they are saying follows in the next verse.

Lesson 3: Psalm 2:3

3.1 Text

נְתַקָּה אֶת־מוֹסְרוֹתֵימוֹ וְנִשְׁלִיכָה מִלְּנוֹ עַבְתֵּימוֹ:

3.2 Vocabulary

נִתַּק	Verb	“to tear”
מוֹסְרָה	Noun	“cord”
שִׁלַּךְ	Verb	“to cast away”
עֲבָה	Noun	“rope”

3.3 Grammar

נְתַקָּה

“*Let us tear away . . .*” Notice נִתַּק is the verb, and this is a Piel imperfect, first person plural, from the verb נִתַּק. Notice the **shewa-pathah** gives it away as a Piel imperfect, the ך shows it is first person plural, and the הָ is making this emphatic. Actually, this is a cohortative idea, that is, “*Let us tear (or cut)...*”

אֶת־מוֹסְרוֹתֵימוֹ

“*. . . their cords . . .*” אֶת is the sign of the direct object. מוֹסְרָה means “cord.” The ך shows it is a feminine plural noun, and it is in construct with ׀, a pronominal suffix, third masculine plural. “*Let us cut the cords of them (or their cords) from us . . .*” They do not want to be under the rule of Yahweh or His Anointed.

וְנִשְׁלֵי יָכָה מִפְּנוּ עַבְתֵּימוֹ:

“... and let us cast from us their ropes.” Notice the Hebrew root here is a Hiphil with the A-I pattern from the verb **שָׁלַךְ**, “to cast away.” The **נ** shows that it is a first person plural, so it is a Hiphil imperfect, first person plural, from the root **שָׁלַךְ**, again with that emphatic **הּ** ending, and having a cohortative meaning here in the first person. “... let us cast (or cause to cast) away . . .” **מִנְּמָנְהוּ** is the original form for **מִפְּנוּ**, the **נ** has assimilated into the second **מ**, causing the **daghesh forte**. The **מֵן** is a hinge followed by the **daghesh forte** in the **נ**, because in the final **הוּ**, the **ה** has assimilated back into the **נ**. So **מִנְּמָנְהוּ** becomes **מִפְּנוּ**. “... and let us cast off from us . . .”, with the first person pronominal suffix. Notice the **עַבְתֵּי** from **עָבָה**, meaning “rope,” and the **וֹת** shows that it is feminine plural, in construct with **מוֹ**. All the way through here this **מוֹ** is another way of indicating a pronominal suffix, third masculine plural. We saw that in **מוֹ** and **מוֹסְרוֹתַי**. We have it here in **עַבְתֵּימוֹ**. **ימוֹ** is showing pronominal suffix, third masculine plural.

3.4 Translation

“Let us cut off their cords and let us cast off their ropes from us.

3.5 Application/Interpretation

The kings are saying, and they are whispering this: “Let us cut off their cords and let us cast their ropes from off of us. We do not want to be under their authority.” This basically would represent the kinglets in rebellion against Yahweh’s king that He is coronating to reign, to be the king. It is no doubt His coronation day, and these other kings are in revolt against what the Lord is doing. While this had to do with an Israeli king, its New Testament application is applied to Jesus. In Acts chapter four, the early believers, in praying for boldness, quote this Psalm. They say in verse twenty-five that David, your servant, our Father, through the mouth of the Holy Spirit, said, “*Why have the nations raged, and the peoples meditated a vain thing? The kings of the earth station themselves, and the rulers take counsel together against the Lord and against His Christ.*” And then Luke

goes on to say, “*For they were gathered together of a truth in that city against Your holy child Jesus whom You anointed, Herod and Pontius Pilate with the Gentiles, and the people of Israel, to do whatsoever Your hand and Your will had pre-determined to happen.*” Notice the first movement of this Psalm is applied to the cross of Jesus Christ. When all the nations and all peoples are raging against Christ, in the New Testament, we see Jesus as the ultimate Anointed of God, and we see the cross fulfilling the first movement of this great Psalm.

We then move to God’s determination that this king is going to reign, in the next verse. Actually, in verses four through six we see the second movement of this Psalm.

Lesson 4: Psalm 2:4

4.1 Text

יֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג-לָמוֹ:

4.2 Vocabulary

שחַק	Verb	“to laugh”
------	------	------------

לעג	Verb	“to mock”
-----	------	-----------

4.3 Grammar

יֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק

“*The one who sits in the heavens will laugh . . .*” Notice while the kings are standing, He is sitting. God is sitting. **יֹשֵׁב** is a Qal participle, masculine singular, from the root **יָשַׁב**. Probably historically this was a **one waw** or **pe waw** form. But here we just have the “O” vowel written fully with the **holem-waw**. “*The one who sits . . .*” Notice the position of Yahweh. He is sitting; they are standing. He has it all under control. “. . . *in the heavens . . .*” Notice **בְּ** is a preposition, and it is followed by the definite article, with the **pathah** underneath: **בְּהַשָּׁמַיִם** becomes **בַּשָּׁמַיִם**. Notice the noun **שָׁמַיִם** is a dual noun, with a dual ending. “. . . *will laugh . . .*” Notice that **שְׁחַק** means “to laugh,” and the **י** prefix shows it is third masculine singular, Qal imperfect, from the root **שָׁחַק**. Here the **פ** is preferring the **games** instead of the O-vowel. So, “*The one who sits in the heavens will laugh . . .*” and then in the synonymous parallelism of the next phrase,

אֲדֹנָי יִלְעַג-לָמוֹ:

אֲדֹנָי, this is a noun simply meaning “the Lord.” “. . . *the Lord will mock at them.*” Notice the יִלְעַג comes from the root לֵעַג, “to mock.” It is a Qal imperfect, third masculine singular, with that ך again, from the root לֵעַג. Notice it prefers an A-vowel under the second consonant instead of an O. Instead of יִלְעֹג it is יִלְעַג. In Hebrew you have the I-A pattern occurring in a number of verbs, and the ך here prefers the **pathah** instead of the O-vowel. “. . . *the Lord will mock toward them or at them.*” Notice the לְ showing the preposition, followed by מו again, pronominal suffix, third masculine plural.

4.4 Translation

“The one who sits in the heavens will laugh, the LORD will mock at them.”

4.5 Application/Interpretation

We have a bold anthropomorphism here, that God has everything under control, and while they are speaking rebellion, that is, the kings on earth, He is simply laughing in heaven, as He is sitting on His throne. Applying this in the New Testament, the writer Luke tells us in Acts 4 that what happened on Calvary was already under God’s control, predetermined by the Lord, that Jesus would die for the sins of all human beings on the cross.

Lesson 5: Psalm 2:5

5.1 Text

אָז יִדְבַר אֱלֹהִים בְּאַפּוֹ וּבְחַרוֹנוֹ יִבְהִלֵּמוּ:

5.2 Vocabulary

אָז	Adverb	“then”
אַף	Noun	“anger”
חַרוֹן	Noun	“fury”
בֵּהל	Verb	“to terrify”

5.3 Grammar

אָז יִדְבַר

“Then, . . .” an adverb, אָז. Notice יִדְבַר is a Piel imperfect, third masculine singular, from the root דִּבַּר. You have that **shewa-pathah** with the doubling of the middle radical. “. . . *he will speak . . .*”

אֱלֹהִים

“. . . *unto them . . .*” Notice אֶל meaning “unto”, and then יָמוּ, pronominal suffix, third masculine plural.

בְּאַפּוֹ

“. . . *in his anger . . .*” בְּ is a preposition with the **shewa**, followed by the word “anger.” אֶף is the word for “nose;” when the nose becomes red, it is a picture of anger. It is literally “in his nose,” which actually means “in His anger.” The final ם is a pronominal suffix, third masculine singular.

וּבְחַרוֹנוֹ

Now we have the parallelism to this first phrase. “. . . *and in his fury . . .*” וּ is a conjunction; notice it is וּ instead of וְ because of the labial בּ, and the **shureq** then is preferred before the בּ. חַרוֹן means “fury” or “anger.” נוֹ is a pronominal suffix, third masculine singular. “. . . *in the anger of him . . .*”

יִבְהַלְמוּ:

“. . . *He will terrify them.*” Notice בַּהַל is the root here, and it means “to terrify.” The **shewa-pathah** makes this a Piel imperfect, third masculine singular from the root בַּהַל, and מוּ, pronominal suffix, third masculine plural.

5.4 Translation

“*Then he will speak to them in His anger; in His fury He will terrify them.*”

5.5 Application/Interpretation

Again, we are seeing God’s basic control over this whole situation. They are speaking and whispering under their breath; He speaks and thunders from heaven. He speaks, and His anger will terrify these rebellious kings in the historical context. This also can be applied to the future, and the fact that Christ is the means of having God’s judgment swayed or taken away when one is in Jesus and has faith in Him as one’s Savior and Lord.

Lesson 6: Psalm 2:6

6.1 Text

וְאֲנִי נִסְכַּתִּי מִלְכֵי עַל-צִיּוֹן הַר-קֹדֶשׁ:

6.2 Vocabulary

נִסַּךְ	Verb	“to install”
---------	------	--------------

צִיּוֹן	Noun	“Zion”
---------	------	--------

6.3 Grammar

וְאֲנִי

“*But I . . .*” Notice the “I” here is emphatic. “*But I . . .*”

נִסְכַּתִּי

“*. . . I have installed . . .*” from נִסַּךְ. It is a Qal perfect, first person singular, from the root נִסַּךְ, “to install.”

מִלְכֵי

“*. . . my king . . .*” מִלְכֵי is from מֶלֶךְ. It is a noun in construct, מֶלֶךְ becoming מִלְךְ, and the ך is a pronominal suffix, first person singular.

עַל-צִיּוֹן

עַל is a preposition, צִיּוֹן is a noun. “*. . . upon Zion . . .* (a place name here)”

הַר־קְדֹשִׁי:

“... *the mountain of My holiness.*” The actual word קְדֹשׁ meaning “holiness” becoming קְדֹשִׁי, “the mountain of My holiness” or “My holy mountain.” קְדֹשׁ is a noun, becoming קְדֹשִׁי with the **hireq-yod** showing it is a noun in construct with the pronominal suffix יְ. . . “... *upon Zion, my holy mountain.*”

6.4 Translation

“But I have installed my king upon Zion, My holy mountain.”

6.5 Application/Interpretation

The destiny of this king is to reign upon mount Zion. And not only then at the first level, is one looking at a historical king established on mount Zion, but it is pointing ultimately to Christ, whom God has destined to be the final king, reigning eternally over God’s people.

This leads us then to the next section, in verses seven through nine. The King is now going to speak, and declare what the Father (Yahweh) has said about Him. The Anointed of God will speak now.

Lesson 7: Psalm 2:7

7.1 Text

אֲסַפְּרָה אֶל חֶק יְהוָה אֲמַר אֵלַי בְּנֵי אֲתָהָ אֲנִי
הַיּוֹם יִלְדְּתֵיךָ:

7.2 Vocabulary

ספר	Verb	“to declare”
חק	Noun	“decree”
ילד	Verb	“to beget”

7.3 Grammar

אֲסַפְּרָה

“*I will declare . . .*” Notice אֲסַפְּרָה is a Piel imperfect, first person singular, from the root ספר, meaning “to declare.” You have a composite **shewa** with a **hateph-pathah**, followed by a **pathah**. That **shewa-pathah** pattern shows us that we are looking at a Piel imperfect, followed by the **daghesh** in the second consonant, the פ. It is a Piel imperfect, first person singular, from the root ספר, and it is intensive again or emphatic with the הָ added to this. “*I will declare . . .*” or “*Let me declare . . .*” It is cohortative. As the kings have declared, He will declare now as the Anointed of God.

אֶל חֶק

“*. . . concerning the decree . . .*” אֶל is a preposition, followed by חֶק, meaning “decree.” It is something that is permanent, something that has been carved into the rock, as it were. “*I will declare concerning the decree . . . (this permanent decree)*”

יְהוָה אָמַר אֵלַי

“*The Lord has said to me . . .*” “The Lord” is the proper name for the eternal covenant God, Yahweh, the Eternal One. By the way, this “יהוה” is unpronounced; we might substitute “Adonai” or “Hashem” (“the name”). The ך shows that it historically was imperfect; הוה means “to be.” It could be translated, “He is” or some want to render, “He causes to be.” Probably, “He is” goes best with Exodus, where we find for the name of the Lord, אֶהְיֶה אֲשֶׁר אֶהְיֶה (“I am that which I am”). So, “He is” or “He will be,” showing the eternity of the Lord in His covenant relationship with His people. אָמַר is a Qal perfect, third masculine singular, “*the Lord said . . .*” אֵלַי is “. . . unto me . . .”, a preposition followed by the pronominal suffix ך, first person singular.

בְּנִי אַתָּה

“. . . *my son . . .*” Notice the emphatic “you” are. This is very emphatic: “My son you are.” בְּנִי is from בֵּן, meaning “son.” בֵּן is in construct, בְּנִי, with the pronominal suffix, ך, first person pronoun.

“. . . *my son You are . . .*” אַתָּה is a personal pronoun, second masculine singular.

אֲנִי הַיּוֹם יָלַדְתִּיךָ

Now we have the emphatic אֲנִי, “I”, a pronoun, first person singular. We would not need the pronoun with the verb יָלַדְתִּיךָ, “. . . *I have given birth to you.*” But it makes it emphatic: “I . . .” הַיּוֹם is “today.” It is the definite article ה followed by the noun יוֹם. “. . . *I, this very day . . .*” This is the Coronation Day of this king. יָלַדְתִּיךָ is from יָלַד, “to beget.”

“. . . *I have begotten you.*” Actually this is a Qal perfect, first person singular, from the root **לָבַד**, with a pronominal suffix, second masculine singular.

7.4 Translation

“I will declare concerning the decree, the Lord has said to me, You are My son; today I have begotten you.”

7.5 Application/Interpretation

In the ancient Near East, when a king was coronated, his coronation day was viewed as the day when he was being “begotten,” as it were, by the god who was putting him on the throne. We find this, for example, in Ugaritic literature. I believe that here we are looking historically at an Israeli king and the day of his coronation. *“I today have begotten you.”* As we look into the New Testament, the New Testament then applies the ultimate fulfillment of this to the day of resurrection.

The cross, as we saw in Acts four, is the first movement of this great Psalm, in the first three verses. God is determined that His Son is going to reign, in verses four to six. The cross happens under the preordained will of God, Luke tells us. But the next movement is the resurrection. *“I today have begotten you.”* And as we go into the New Testament, especially into the book of Acts, and in Acts chapter thirteen, Paul is preaching in a synagogue, and he makes this statement, as he is talking about our Lord Jesus. He says that God has fulfilled a promise, a promise that He had given to the fathers. Then he quotes Psalm two, stating that God has fulfilled to our children this great promise of a coming Messiah, by raising Jesus, the coming Anointed One, our Lord, as it is written in the second Psalm, *“You are my son; I today have begotten you.”* Paul goes on then to describe the resurrection of Jesus Christ when he says, verse thirty-four, *“And because He raised Him from the dead, He is no longer about to see corruption, thus He has said, ‘I will give to you the sure mercies of David’ (quoting from Isaiah fifty-five), since in another Psalm He says, ‘You will not give Your Holy One to see corruption.’”* Then as Paul applies this, he says, *“For David, in his own generation, after ministering in the will of God, fell asleep and was placed to his fathers, and he saw corruption. But He whom God raised (verse thirty-four) did not see corruption.”* Then Paul goes on to say, *“Therefore let it be known unto you, men brethren, that on account of this, to you forgiveness of sins is being declared.”*

So basically in the resurrection of Jesus Christ, according to the application in Acts by the apostle Paul, that when the statement was made, “*You are my son, this day have I begotten you*”, we are looking at the Coronation Day of our Lord Jesus Christ in His glorious resurrection.

Allusion is made to this again by the apostle Paul in the book of Romans when, in writing concerning the Lord Jesus, in verse three he says that, “*He was the Messiah, the Son, who came according to the seed of David after the flesh,*” and then, “*Who was designated the Son of God mightily by the spirit of holiness out of the resurrection from the dead, Jesus Christ our Lord.*” The reference to the Messiah here being designated the Son of God or being seen and declared to be the Son of God mightily according to the spirit of holiness is a reference back to this great resurrection moment of our Lord, when He was seen and declared to be God’s final Anointed Son and King-Messiah in the resurrection.

Psalm 2 is a great Psalm that has its ultimate application here in the New Testament to the resurrection of our Lord Jesus Christ.

Lesson 8: Psalm 2:8

8.1 Text

שֶׁאֵל מִמֶּנִּי וְאַתְּנָה גוֹיִם נַחֲלָתְךָ וְאַחֲזִיתְךָ
אֶפְסֵי־אָרֶץ:

8.2 Vocabulary

שֶׁאֵל	Verb	“to ask”
נַחֲלָה	Noun	“inheritance”
אַחֲזִיה	Noun	“possession”
אֶפְסֵי	Noun	“end”

8.3 Grammar

שֶׁאֵל מִמֶּנִּי

“Ask from me . . .” שֶׁאֵל is a Qal imperative, second masculine singular, from the root שֶׁאֵל. In מִמֶּנִּי, concerning the מֵן, the ן has assimilated into the ם here, causing the **daghesh forte**. ן is a hinge and ם is a pronominal suffix, first person singular.

וְאַתְּנָה גוֹיִם

“ . . . and I will give . . .” וְאַתְּנָה, from אֶתְנָתְנָה, of the root נתן, a **pe nun** verb here. We have a Qal imperfect, first person singular, from the root נתן, אֶתְנָתְנָה becoming אֶתְנָה. The ן is just a regular **waw connective**, not a **waw conversive**, so we continue with the future tense here: “. . . and I will give . . .” Notice the ה is emphatic. גוֹיִם is “nations,” a noun plural with the ם ending.

נַחֲלָתְךָ

“... *your inheritance* ...” נַחֲלָה means “inheritance.” The ך is a pronominal suffix, second masculine singular.

וְאַחֲזִיתְךָ

אֲחִזָּה means “possession,” and it is in construct. אֲחִזָּה, the feminine noun, becomes אֲחִזִּית. When we add the pronominal suffix ך, we have a long A under the ך in an open syllable. “... *and your possession* ...”

אַפְסֵי־אָרֶץ:

“... *the ends of the earth.*” Notice that אָפֶס is the noun meaning “end,” and when that is in construct plural, it becomes אַפְסֵי, “(the) ends of the earth.” Hence it can read, “... *and for your possession, the ends of the earth.*”

8.4 Translation

“*Ask from Me, and I will give the nations for your inheritance, and your possession the ends of the earth.*”

8.5 Application/Interpretation

All the Son has to do is ask the Father, and He will give the entire world, the nations and the uttermost parts of the earth, as His possession. This is an idealization, I believe, of an Israeli king that has its ultimate reality in the New Testament in our Lord Jesus Christ who literally reigns over the whole world as King of Kings and Lord of Lords, according to Revelation chapter nineteen, for example.

Also, I think in the book of Hebrews there is an allusion made to this, as we saw the resurrection of our Lord spoken of in Acts chapter thirteen. In the book of Hebrews, the writer begins in verse one, “*In many parts and in many ways God of old having spoken to the fathers in the prophets, in the last days has spoken to us in the Son...*” Then we have the statement, “*whom he placed heir of all things.*” I believe that statement “*whom he*

placed heir of all things” is a reflection back to this great text here. He is the Son, and He is the Son who has become heir of all things. The good news is that in Romans chapter eight, Paul says that Jesus Christ is heir of all things and we have been made joint-heirs with him when we have our faith in the Lord Jesus Christ as our Savior and Lord.

Lesson 9: Psalm 2:9

9.1 Text

תָּרַעַם בְּשֵׁבֶט בַּרְזֶל כְּכֵלֵי יוֹצֵר תִּנְפְּצֵם:

9.2 Vocabulary

רעה	Verb	“to shepherd”
שֵׁבֶט	Noun	“scepter”
בַּרְזֶל	Noun	“iron”
כְּלֵי	Noun	“vessel”
יוֹצֵר	Noun	“potter”
נִפְץ	Verb	“to shatter”

9.3 Grammar

תָּרַעַם

Notice **תָּרַעַם**. Actually the root here is probably from either **רעע** (double ayin) or **רעה** (final he). **רעע** means “to crush;” **רעה** means “to shepherd.” So we would parse this as a Qal imperfect, second masculine singular, from the root **רעע**, with a pronominal suffix, third masculine plural, in the **ם . תָּרַעַם**. **תָּרַעַם** is a very interesting word. The Septuagint understood this as **ποιμαίνεις**, as “**you shall shepherd** them with an iron scepter,” from the root **רעה** (final he) instead of the **double ayin** root **רעע**, “to crush.” And certainly in the ancient near east a king was often seen as a shepherd who would shepherd his people, rule over not only his subjects but those who would be opponents of his subjects. This word can carry with it the idea of judgment, even with the word meaning “shepherd.”

And since the **ע** or the **ה**, either one, could be here, we could translate this as “shepherd.” Most want to translate it as “crush” from **double ayin**. This is the warning that the Son or the king is giving in light of what the Lord, that is, Yahweh, has said about his authority. “*You shall shepherd (or crush) them...*”

בְּשֵׁבֶט בַּרְזֶל

“... *with a scepter of iron...*” Notice the **בְּ** preposition, and then **שֵׁבֶט**, meaning “scepter,” a noun in construct with **בַּרְזֶל**, meaning “iron.” “... *with a scepter of iron...*”, meaning “... **with strong authority** you shall shepherd them.”

כְּכֵלֵי יוֹצֵר תִּנְפְּצֵם:

“... *as vessels of a potter you shall dash them to pieces.*” This is looking at a potter who would take his vessels and throw them on the ground and they would break, again showing the authority of this king. Notice the **כְּ** is a preposition, followed by **כֵּלֵי**, which is a noun in construct, “vessel,” with **יוֹצֵר**, which is simply a noun meaning “potter.” “... *the vessels of a potter... you shall dash them to pieces.*” Actually, “*you shall shatter them*” would be another way of translating this. **נִפְּץ** means “to shatter.” This is a Piel imperfect, second masculine singular, from the root **נִפְּץ**, with that **shewa-pathah** pattern, the **shewa** in the prefix, followed by a **pathah** and doubling of the middle radical or middle consonant in the **פ** here gives it away as a Piel. “... *you shall shatter them.*” **ם** is a pronominal suffix, third masculine plural.

9.4 Translation

“*You shall crush them with an iron scepter; as vessels of a potter you will dash them to pieces.*”

9.5 Application/Interpretation

Notice the statement here of the authority of the king. It is interesting as we go to the New Testament that this particular passage looks at the Second Coming of Jesus Christ through the eyes of the book of Revelation, and John alludes to this in the writing of the second advent of Christ, when he speaks of Jesus Christ coming back “*on a white horse*” in Revelation 19, a symbol of a king, “*and out of his mouth goes a sharp sword, in order that with it he might smite the nations, and he shall shepherd them with an iron scepter.*” There we have an allusion back to this psalm, looking at the Second Coming of Christ, in which He will judge the world by His word.

This text seems to have two applications: (1) the earthly king, who is being set up, is being given authority by Yahweh, and the son or the king is speaking of that, and then finally (2) in the application in Revelation 19 to the Second Coming of Jesus, in which His word becomes the instrument of judgment. All the way through here, we see a tremendous New Testament application to the Lord Jesus Christ. The first movement is the cross, and then His resurrection, “*this day have I begotten you,*” and now finally here pointing to the Second Coming of Jesus Christ in Revelation chapter nineteen, as an allusion is made to this text.

Finally, we come now to the end of this psalm, in which the Psalmist warns the kings to be wise, and to stop the rebellion of the Son or against God’s Anointed.

Lesson 10: Psalm 2:10

10.1 Text

וְעַתָּה מְלָכִים הַשְׁכִּילוּ הִנְסְרוּ שֹׁפְטֵי אֶרֶץ:

10.2 Vocabulary

עַתָּה	Adverb	“now”
שָׁכַל	Verb	“to be wise”
יָסַר	Verb	“to instruct”
שֹׁפְטֵי	Noun, plural	“judges”

10.3 Grammar

וְעַתָּה מְלָכִים

“*And now . . .*” Notice the וְ is a conjunction, and עַתָּה means “now,” an adverb. מְלָכִים is from the root מָלַךְ, meaning “king,” the ים shows a masculine plural. “*And now kings . . .*”

הַשְׁכִּילוּ

“*. . . be wise . . .*” הַשְׁכִּילוּ is from שָׁכַל, a root that means to “be wise” or “be instructed.” Notice this is an imperative with the הוּ. The A-I pattern shows that it is a Hiphil imperative, second masculine plural, from שָׁכַל, “cause to be wise.” “*And now . . . be wise . . .*” He is talking to the kings, and then he repeats the statement.

הִנְסְרוּ שִׁפְטֵי אֶרֶץ:

“... *be instructed* (or “*be disciplined by this*”), *judges of the earth.*” Notice the root **סר** means “to be instructed,” and with the **ה** here, historically this would have been a **one waw** or **pe waw** verb, **וְסַר**, “to be instructed,” and it was historically **הִנְסְרוּ** becoming **הִנְסְרוּ**. Therefore it is an I-A pattern with the **ה**, giving it away as a Niphal, a Niphal imperative, second masculine plural, from the root **סר**, “so be instructed.” Here is a case where we have back-to-back a Hiphil imperative and a Niphal imperative. Notice the vowel patterns differ. Both have the **ה** (**הִשְׁפִּילוּ** and **הִנְסְרוּ**), but one has an A-I pattern while the other has the I-A pattern: **הִשְׁפִּילוּ** the A-I pattern, **הִנְסְרוּ** the I-A pattern with the doubling in the **ל**. The doubling in the **ל** in this second imperative is because of the **נ** in the Niphal that has assimilated, **הִנְסְרוּ** becoming **הִנְסְרוּ**. One point that might be said here about these two imperatives is that in the Hiphil and in the Niphal, both have the **ה** in the imperative, and probably the Niphal was influenced by the Hiphil stem here, because “be caused to be wise” would be the Hiphil, and the Niphal is also passive. But in the imperative the Hiphil has a causative passive sense, like for example here, “be caused to be wise,” and hence “be instructed,” both then having passive ideas, the one being causative, the other being more just simple passive. Possibly the **ה** of the Hiphil historically was then attracted to the Niphal in these imperative forms, the difference being the A-I pattern for the Hiphil imperative, and the I-A pattern with the doubling of the first radical in the Niphal imperative. “*Be wise, judges of the earth.*” Notice **שִׁפְטֵי**, the noun plural in construct with **אֶרֶץ**.

10.4 Translation

“*And now kings, be wise; be instructed, judges of the earth.*”

10.5 Application/Interpretation

In this verse we have the first phrase “*and now kings, be caused to be wise,*” and then the repetition and the synonymous parallelism in Hebrew poetry here, “*be wise, or be instructed, judges of the earth.*” Simply listen to what has been said.

Lesson 11: Psalm 2:11

11.1 Text

עֲבֹדוּ אֶת־יְהוָה בְּיִרְאָה וּגְיִלוּ בְרַעְדָּה:

11.2 Vocabulary

עבד	Verb	“to serve”
יראה	Noun	“reverence”
גיל	Verb	“to rejoice”
רעדה	Noun	“trembling”

11.3 Grammar

עֲבֹדוּ אֶת־יְהוָה בְּיִרְאָה

“*Serve the Lord with fear . . .*” עֲבֹדוּ is a Qal imperative, second masculine plural, from the root עבד. אֶת is the sign of the direct object, יְהוָה is the One you serve, בְּ is a preposition, יִרְאָה a noun, feminine singular, “in reverence.” “*Serve the Lord in reverence . . .*”

וּגְיִלוּ בְרַעְדָּה:

“*. . . and rejoice with trembling.*” Notice וּ is the conjunction and גִּיל means “to rejoice.” It is a Qal imperative, second masculine plural from גִּיל, a middle weak verb. בְּרַעְדָּה has the preposition בְּ, and רַעְדָּה meaning “trembling.”

11.4 Translation

“*Serve the Lord in reverence, and rejoice with trembling.*”

11.5 Application/Interpretation

In other words, rejoice with the proper awe of Yahweh and His Anointed One.

Lesson 12: Psalm 2:12

12.1 Text

נִשְׁקוּ-בַר פֶּן-יֵאָנֶף וְתֵאבְדוּ דְרֹךְ כִּי יִבְעַר כְּמַעַט
אֶפֶס אֲשֶׁרִי כָל-חֹסֵי בּוֹ:

12.2 Vocabulary

נִשְׁק	Verb	“to kiss”
בַּר	Noun	“son”
פֶּן	Conjunction	“lest”
אֵנֶף	Verb	“to be angry”
אֵבֵד	Verb	“to perish”
כְּמַעַט	Adverb	“suddenly”
בִּעַר	Verb	“to kindle”
חָס	Verb	“to take refuge”

12.3 Grammar

נִשְׁקוּ-בַר

Notice נִשְׁק means “to kiss.” This is a Piel imperative, second person plural, from נִשְׁק. Notice the A with the doubling of the middle radical. With the word בַּר here, some want to translate this as “kiss with purity,” that is, bow down and worship the Son in purity. However, the word בַּר can be an Aramaic word here for “son” as well as a rare word for son in Hebrew.

פֶּן־יֵאָנֶף

The next word פֶּן, which occurs next to בֵּר, means “lest.” If we had had בֶּן here, the usual Hebrew word for son, it would have been בֶּן פֶּן נִשְׁקוּ. It is very similar; it actually sounds very much alike. So possibly there might have been a dissimilation done purposely by the author to highlight the word בֵּר. With this possible בֵּר can be seen as an Aramaic word, and it is as though the Psalmist is italicizing בֵּר. “*Kiss the Son, lest He be angry . . .*” Notice פֶּן, the adverb, followed by יֵאָנֶף. יֵאָנֶף is a Qal imperfect, third masculine singular, from the root אָנַף. “. . . *lest He be angry . . .*”

וְתֵאָבְדוּ דְרֹךְ

“. . . *and you perish in the way . . .*” In וְתֵאָבְדוּ, the וְ is a simple conjunction. תֵאָבְדוּ is “*you will perish.*” Notice we saw that verb in Psalm 1. This is a Qal imperfect, second person plural, from the root אָבַד, “to perish.” “The way” here is a noun, and a דְרֹךְ is probably understood:

“. . . *lest you perish in the way . . .*” It is interesting that this is connected again with Psalm 1: וְדֹרְךְ רְשָׁעִים תֵאָבֵד, “*but the way of the wicked shall perish.*” This is why these two Psalms are seen as related. The wicked perish in their sinful ways. Here we have the kings being warned to kiss the Son, lest they would perish in the way. To “kiss the Son” means to reverence the Son, to bow down before Him and kiss His feet, as it were. “. . . *lest He be angry, and you perish in the way . . .*”

כִּי יִבְעַר כְּמַעַט אִפּוֹ

“. . . *when His wrath is kindled . . .*” כִּי is a conjunction, followed by יִבְעַר, “. . . *when His wrath is inflamed suddenly . . .*” כְּמַעַט can mean “in a moment” or “suddenly” or “quickly.” It is another adverb, going with

יִבְעַר, a Qal imperfect verb, third masculine singular, from the root בֵּעַר, “to kindle.” “. . . when His wrath is kindled suddenly . . .” אֶפּוֹ is the noun אָפָה, followed by the ו here, the pronominal suffix. “. . . when His wrath is suddenly inflamed or ablaze . . .” And then the conclusion:

אֲשֶׁרֵי כָּל-חֹסֵי בּוֹ:

We are back to where we started with the same אֲשֶׁרֵי that we saw in Psalm 1. “. . . happinesses . . .” or “. . . happy are all those who take refuge in Him.” אֲשֶׁרֵי again is a noun plural in construct with the sere-yod. כָּל is an adjective. חֹסֵי is from חָס, “to take refuge.” Notice this is a Qal active participle, masculine plural, in construct with בּוֹ. “. . . happy are all those who take refuge in Him,” that is, in the Son. בּוֹ is the preposition with the pronominal suffix ו.

12.4 Translation

“Kiss the Son, lest he be angry and you perish in the way when His wrath is kindled suddenly; happy are all those who take refuge in Him.”

12.5 Application/Interpretation

As we apply this Psalm, while historically it spoke of an Israeli king who was being coronated, focusing upon his coronation day, and encouraging the rebellious king to take refuge in this one whom Yahweh has set up, as we look at this Psalm through the eyes of the New Testament, we have seen the coronation of Jesus Christ, the final Anointed Son of God and King.

We saw the cross in the first three verses. Acts chapter four stated, *“Why do the nations rage and the peoples mutter a vain thing?”* We saw these verses being fulfilled upon the cross as there was the raging against Christ who was dying for the sins of the world.

We then saw Yahweh’s determination that His son would reign. *“And so this day have I begotten you,”* is applied in Acts thirteen, as we saw, to the resurrection of Jesus Christ by the apostle Paul. That is the coronation day of our Lord Jesus Christ, His resurrection.

In the book of Hebrews we saw that the writer of Hebrews sees Christ as heir now of all things. God has spoken in the Son, whom He made heir of all things. This is the ultimate fulfilment of the words, *“Ask of me, and I will give you the nations for your inheritance, and the uttermost parts of the earth for your possession.”*

The final conclusion of the New Testament application of this great psalm to our Lord Jesus is in the book of Revelation, where we have Jesus returning as *“King of Kings and Lord of Lords, as He will shepherd the nations with an iron scepter by the word of His mouth.”* This speaks of the Second Coming of Jesus Christ, when He rules and judges the world by His word.

So this great psalm then concludes with the exhortation to kiss the Son. Many Puritans at times would end their sermons with the exhortation to their hearers to kiss the Son, that is, to kiss Jesus, to bow down before Him, and adore Him as Savior, King and Lord of all areas of our life. Happy are all those who then take refuge in Jesus as Lord.

PSALM 8 - THE DIGNITY OF MAN

INTRODUCTION

Psalm 8 views the dignity of man at creation who has authority over the animal world. The Psalm points to the incarnation of Christ who in His incarnation was made a little lower than the angels to taste death for us as the second Adam, and now He is exalted above the angels in resurrection glory.

Lesson 1: Psalm 8:1

1.1 Text

לְמִנְצֵחַ עַל־הַגִּתִּית מְזֻמֹּר לְדָוִד:

1.2 Vocabulary

מִנְצֵחַ	Participle	“leader”
גִּתִּית	Noun	“gittith”
מְזֻמֹּר	Noun	“psalm”

1.3 Grammar

One of the great texts of the Hebrew *tehilim* or the Psalms is Psalm 8. It is a great Messianic Psalm that takes us in its meaning to the Lord Jesus Christ and is ultimately fulfilled in Him. It is a psalm about the paradox of God’s concern and love for mankind or humankind in light of the vast vista of His creation. It begins in verse one: “*For the leader upon the gittith, a psalm belonging to David.*”

לְמִנְצֵחַ

In לְמִנְצֵחַ, it begins, ‘for the leader,’ with a לְ, and the ל has a **pathah** under it, showing that it is a definite article, so it is “for the leader.” מִנְצֵחַ is a Piel participle, masculine singular, from the root נצח. If you will notice, it has the **daghesh forte** in the צ, showing that it the intensive stem or the Piel stem. Also, it has a **shewa-pathah** vowel pattern, which is the same vowel pattern that we find in the imperfect, but here in the participle. Under the ן we have a **pathah**, which is a **furtive pathah**, which causes us to pronounce the ן in a way that you hear it and do not overlook it.

עַל־הַגִּתִּית

עַל is a preposition, “upon”, and then the word הַגִּתִּית, “. . . upon the gittith . . .” הַ is the definite article; remember הַל formed the article historically. The ל of the הַל has assimilated into the ג, causing a **daghesh forte**. Hence we have a closed consonant-vowel-consonant pattern in the גַּה, and a doubling of the ג. We are not sure exactly what גִּתִּית means. It might be related to a winepress. Some have suggested that it might have been some type of melody that might have been sung around the vintage time or the harvesting of the grapes. We just don’t know. Some have even related it to Gath, a folk melody from Gath, but that doesn’t seem to be exactly what it might mean; we are just not sure.

מִזְמוֹר לְדָוִד:

The next word is מִזְמוֹר. It is a noun that means “a song” or “psalm” from זָמַר, “to sing.” “. . . a psalm or song belonging to David,” or “. . . of David.” לְ here probably indicates authorship. Some have felt that לְ could mean “concerning David” or “about David,” and also “belonging to the Davidic collection.” However, it could also simply look at authorship, a ל of authorship, meaning “belonging to David.” דָּוִד is simply the king, the great king David, who was the author of many **tehilim** or biblical songs of praise.

1.4 Translation

“For the leader upon the gittith, a psalm belonging to David.”

1.5 Application/Interpretation

This great praise psalm begins in the next verse with a praise of the Lord’s marvelous name.

Lesson 2: Psalm 8:2

2.1 Text

יְהוָה אֲדֹנָינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תָּנָה
הוֹדֶךָ עַל־הַשָּׁמַיִם:

2.2 Vocabulary

אֲדֹן	Noun	“lord”
אֲדִיר	Adjective	“marvelous, glorious”
הוֹד	Noun	“glory”

2.3 Grammar

יְהוָה אֲדֹנָינוּ

The first word is “Adonai.” It is **יהוה**, the tetragrammaton of the name “Yahweh.” However, the **shewa** and the **pathah** with the **holem-waw**, indicates that the Masoretes, who put the vowels in, would like for us to pronounce this as “Adonai,” by taking the word “master” and its vowels and putting it here, to suggest that pronunciation. **אֲדֹנִי** means “Lord.” **אֲדֹנִי** has a **sere-yod** in the plural form here in construct with **נוּ**, which is a pronominal suffix, first common plural. It is “*O Lord, our Lord . . .*”

מִה־אֲדִיר שְׁמֶךָ

“. . . *how majestic (or how glorious) is your name in all the earth . . .*” Notice we begin with praise. How majestic, how glorious! The adjective **אֲדִיר**, “glorious,” is followed by the verb “to be” understood. The word **שְׁמֶךָ** is from **שֵׁם**, meaning “name.” When it is in construct, it becomes **שֵׁם** with the **hireq**, and the **ךָ** is a pronominal suffix, second masculine singular.

בְּכֹל-הָאָרֶץ

“... *in all the earth* ...” בְּ is a preposition. כֹּל is a noun meaning “totality” or “all.” “... *how glorious is Your name in the totality of the earth* ...” showing the unity and totality of the whole earth, where God’s name is magnified. כֹּל is in construct with הָאָרֶץ, “*in the totality of the earth*.” Notice the definite article הַ. The א could not take the ל, so it dropped out or elided, and we then have compensatory lengthening under the ה. אָרֶץ is from אֶרֶץ. We have this long A, going from a **seghol** to a **qames**, because we are in a pause at the end of a major movement in this verse. Notice the **athnach**, indicating a major pause, that little wishbone at the bottom of the א. “... *how marvelous is Your name in all the earth* ...” looks at the Lord’s glorious name that permeates the world.

אֲשֶׁר תִּנָּה הוֹדֵךְ עַל-הַשָּׁמַיִם:

אֲשֶׁר is a relative pronoun. תִּנָּה is a difficult word. We are not exactly sure what תִּנָּה means. It could be an imperative from the verb נָתַן, “to give.” If that is the case, it could be a simple Qal imperative with the emphatic הַ, “*whose glory give above the heavens.*” הוֹדֵךְ is a noun followed by a pronominal suffix, second masculine singular, כִּי. “... *whose Your glory (speaking now of God), give* ...” and we could translate this “*upon the heavens (or above the heavens).*” Let Your glory shine, in all of its splendor, in the heavenly, celestial, stars and moon. It is the psalmist inviting God’s glory to shine forth, so that the Lord would show His glory even more from the heavens. The other possibility is “... *whose Your glory (literally), give above the heavens.*” In other words, it is asking God to magnify His glory among his angelic beings above the heavens. It is a difficult phrase. We are not sure how to understand it, but those are at least two possibilities, if we take it from נָתַן, a **pe nun** verb, where the נ has dropped out. In הַשָּׁמַיִם, notice הַ is the definite article. The ל has assimilated historically into the שׁ, causing the **daghesh forte**, hence the doubling. The noun has the dual form

ִַּּֿ , and the lengthening of the **pathah** to a **qames** before the **soph passuq**, or the end of the verse. This is a major accent with that little mark beside the **qames** called a **silluq**. It is a major accent of the verse. The last word in the verse causes us to pause, and hence we have a lengthening from a **pathah** to a **qames**.

2.4 Translation

“O Lord, our Lord, how glorious is Your name in all the earth, whose Your glory give upon the heavens.”

2.5 Application/Interpretation

When we look at verse two, we see that God is to be praised. There is an exhortation for His name to be magnified above the heavens. In the New Testament the Lord Jesus Christ is the Creator of all things. Hence, His name in the blessed Trinity is to be magnified along with God the Father, God the Son and God the Holy Spirit above the heavens.

Lesson 3: Psalm 8:3

3.1 Text

מִפִּי עוֹלָלִים וַיִּנְקִים יִסְדֹּתַי עִז לְמַעַן צוֹרְרֵיךָ
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:

3.2 Vocabulary

פֶּה	Noun	“mouth”
עוֹל	Verb	“to give suck”
יִנְק	Verb	“to give suck”
יִסֵּד	Verb	“to establish, found”
עִז	Noun	“strength”
לְמַעַן	Preposition	“for the sake of”
צוֹרַר	Verb	“to show hostility”
שָׁבַת	Verb	“to silence”
אֵיב	Verb	“to be an enemy”
נִקֵּם	Verb	“to avenge”

3.3 Grammar

מִפִּי עוֹלָלִים וַיִּנְקִים

Notice מִפִּי. The מ is a preposition, and the ן has gone into the פ here, causing it to double, מִנְּפִי becoming מִפִּי. The word means “mouth,” so “*from the mouth.*” Plus, here we have two words in construct, so we would

put “of” between the two nouns. “*From the mouth of babes . . .*”

עוֹלָלִים is a Qal active participle from עוֹל, “to give suck.” It looks at infants. We could even translate this “babes.” There is another participial form in וְיֹנְקִים, from יָנַק, another Qal active participle, “those who give suck.” “*From the mouths of babes and sucklings . . .*”

יִסְדָּתָּ עֹז

“*. . . you have established strength . . .*” יִסַּד means “to cause something to be founded.” It is a Piel perfect second masculine singular from the root יָסַד, “to found” or “to establish.” עֹז is simply a noun meaning “strength.”

God’s strength is established in the mouths of babes and sucklings. One interpretation of this could be a more literal interpretation, that from infants, who begin to think and speak and utter, God’s praise is established. His praise is magnified in the creation of human beings who are able to rationalize and speak. The other interpretation, having a more spiritual meaning, is that “babes and sucklings” would look at simple people. Jesus, for example, quotes this text in Matthew 21 and says that from the mouths of babes and sucklings God has established strength. Simple folk were praising Him in the midst of all of the religious leaders on His day of triumphal entry, and the religious leaders told Jesus to silence them. He said, “*Have you never heard that from the mouth of babes and sucklings the Lord has established His strength?*” So at the great triumphal entry it seems that Jesus saw this great text, and saw in those simple people who were praising Him the fulfilment of this great text.

לְמַעַן צוֹרְרֶיךָ

“*. . . because of your adversaries . . .*” לְמַעַן is a preposition, and צוֹרְרֶיךָ is another participle. It is followed by the ךְ, pronominal suffix, second masculine singular. It is a plural form in construct with ךְ. “*. . . for the sake of your adversaries . . .*”

לְהַשְׁבִּית אוֹיֵב וּמְתַנְקֵם:

“... to bring to silence the enemy and the avenger.” Notice **שבת** is the root, and we have a **ל**, indicating an infinitive, along with a **ה** with an A-I verbal pattern. This indicates a Hiphil infinitive construct from the root **שבת**, so we would translate it “to bring or to cause to come to silence.”

“The enemy” is **אוֹיֵב**, another participle, a Qal active participle (notice the O with the sere) from **אֵיב** meaning “enemy.” In **וּמְתַנְקֵם**, the **shureq** here appears before the **מ**, a labial. Since **וּמְתַנְקֵם** is more difficult to pronounce, historically the **ו** was preferred for the conjunction here.

מְתַנְקֵם is a Hithpael participle, masculine singular, from **נָקַם**, “to avenge,” so we would translate this “from the one who avenges himself” or the “avenger.”

3.4 Translation

“From the mouths of babes and sucklings you have established strength because of your adversaries, to silence the enemy and the avenger.”

3.5 Application/Interpretation

The Lord shows His power in simple babies and sucklings, in order that He can silence, for the sake of His adversaries, the enemy and the avenger. His greatness is seen in such creative wonder that it brings to silence any that would oppose Him or that would seek avengement. The other interpretation would simply say that when simple people love the Lord and praise Him, it acts as a bulwark to bring to silence God’s enemies and the avengers. It is a great text, showing us God’s great creative work, even in simple things and in simple people that act as a bulwark in praising His glorious name.

I am reminded that Paul in talking to the church at Corinth said to them, “Not many wise, not many noble are among you. For God takes the simple things of the world to confound the wise.” Certainly in the Church of Jesus Christ at Corinth, Paul wanted his readers to understand that it wasn’t the great intellects or those of great power, but it was the very simple people that the Lord had called and was using in His church. Even when you think of

the disciples, many of them were common people that were called and transformed miraculously by the power of the living Lord.

The next movement brings us to man's insignificance.

Lesson 4: Psalm 8:4

4.1 Text

כִּי־אֶרְאֶה שָׁמַיִךְ מַעֲשֵׂי אֶצְבְּעֹתֶיךָ
יָרַח וְכוֹכָבִים אֲשֶׁר כֹּונֵנְתָהּ:

4.2 Vocabulary

מַעֲשֵׂה	Noun	“work”
אֶצְבְּעָה	Noun	“finger”
יָרַח	Noun	“moon”
כוֹכָב	Noun	“star”
כֹּון	Verb	“to make”

4.3 Grammar

כִּי־אֶרְאֶה שָׁמַיִךְ

“When I see your heavens . . .” כִּי is a conjunction that is introducing a temporal clause here, “whenever” or “when.” Notice אֶרְאֶה is from the root ראה, a **lamed he** or final ה form, a Qal imperfect, first person singular from ראה. שָׁמַיִךְ is from שָׁמַיִם, “heavens,” which is used much of the time. שָׁמַיִךְ is the form in construct, “heavens of you” or “your heavens.” The noun is in construct with ךְ, a pronominal suffix. “Whenever I see your heavens . . .”

מַעֲשֵׂי אֶצְבְּעוֹתַיָךְ

“... *the works of your fingers* . . .” מַעֲשֵׂי is a noun, and it is in construct with אֶצְבְּעוֹתַיָךְ. Notice אֶצְבָּעָה means “finger,” and תִּ is an ending that indicates the feminine plural, and the ךְּ puts it in construct with ךְּ, the pronominal suffix.

יָרֵחַ וְכּוֹכָבִים

יָרֵחַ means “the moon,” a masculine singular noun. וְכּוֹכָבִים means “and the stars.” Notice כּוֹכָב is the word for “star.” It is a plural noun. ים indicates the plural masculine ending, and the ׀ here is just your simple conjunction.

אֲשֶׁר כּוֹנְנָתָהּ:

אֲשֶׁר is the relative pronoun. כּוֹנְנָתָהּ is an interesting verb. It comes from כּוֹן, which means “to establish.” This is a middle weak verb. These middle weak verbs, where your middle consonant was a ׀, lost its consonantal power and became simply a vowel. In such verbs you will often have a gemination of the last radical or the last consonant, forming what is called a Polel form. This is a Polel perfect, second masculine singular, from the root כּוֹן. It is followed by the הָ here, to make sure historically that it was read with the “A” vowel showing the second person. “. . . *the moon and the stars, which you have established (or, you have made).*”

4.4 Translation

“When I see your heavens, the work of your fingers, the moon and the stars that you have established,”

4.5 Application/Interpretation

It is interesting to me that the heavens are simply the fingerwork of God. It is His decorative work. They tell us that the nearest galaxy would be many, many light years away. We are told that if we travel at the speed of light, 186,000 miles a second, we could go to the nearest galaxy 30,000,000 light years away. In two seconds we zip past the moon, but we still have thirty million years of travel time to get to the nearest galaxy at that speed, and then I am understanding that there are millions of galaxies further and further away. This is God's finger work. However, when He saves His people, He has to get His arm involved. In Isaiah chapter 53 we are told the arm of the Lord is involved in saving His people. It took the arm of the Lord through Jesus Christ to save us while here the heavens are simply His finger work.

So the Psalmist is amazed at the greatness of God's creation, and the logical question is, "What is mere man?"

Lesson 5: Psalm 8:5

5.1 Text

מָה־אָנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקְדֵנוּ:

5.2 Vocabulary

אָנוֹשׁ	Noun	“(frail) man”
זָכַר	Verb	“to remember”
פָּקַד	Verb	“to visit”

5.3 Grammar

מָה־אָנוֹשׁ

This is beautiful in the Hebrew Bible. We have what we call “synonymous parallelism.” Parallelism is what basically defines poetry in the ancient near east. Along with that, we also have beautiful literary assonance. תִּפְקְדֵנוּ:

מָה־אָנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי.

מָה is “what?”, an interrogative. “*What is frail man . . .*” אָנוֹשׁ looks at man in his frailty.

כִּי־תִזְכְּרֵנוּ

“... *that you remember him?*” Notice תִּזְכְּרֵנוּ is from the root זָכַר, “to remember.” It is a Qal imperfect with the prefix ת, showing it here to be a second person, so it is a Qal imperfect, second masculine singular, from the root זָכַר, with a hinge, ך, followed by a **daghesh** in the ך. Historically the word was תִּזְכְּרֵנוּהוּ, “*that you remember him.*” The ה of the הוּ by reverse assimilation went back into the ך, causing a doubling, hence the **daghesh forte** in the ך. We would parse it simply as a Qal imperfect, second

masculine singular, from the root **זכר**, with a pronominal suffix, third masculine singular.

וּבֶן־אָדָם

“... *and the son of man* . . .” **וּ** is another conjunction. Before the labial it is a **וּ** instead of a **וַ**, hence it softens the **בּ**, so we do not have a **daghesh lene**, but just the soft “v” sound. **בֶּן** means “son,” and it is in construct with **אָדָם**, two nouns in construct here. **אָדָם** is the earthbound man. **אֲדָמָה** is the ground, the red ground and **אָדָם** was taken from the red ground. We are looking at simply an earthling, earthbound man, taken from the ground at creation.

כִּי תִפְקֹדֶנּוּ:

תִּפְקֹדֶנּוּ is from the root **פקד**, meaning “to visit” or “to pay attention to,” “to spend time with.” It is also a Qal imperfect, second masculine singular from the root **פקד**, with your hinge, **נ**, followed by the pronominal suffix **וּ**, that has assimilated, where the **וּ** has gone back into the **נ** again, causing a doubling by the reverse assimilation that we see here as well. “*What is mere earthling that you pay attention to him?*” It is a Qal imperfect, second masculine singular, from the root **פקד**, with a third masculine singular pronominal suffix.

5.4 **Translation**

“*What is frail man that you remember him, or the son of man, that you should pay attention to him?*”

5.5 **Application/Interpretation**

And yet, after asking this question, God has thought about man, and we are reminded in the book of Genesis how that after God created the world, the heavens and the earth, man was not an afterthought. Humankind was the epitome of His creation. This is further defined in verse six.

Lesson 6: Psalm 8:6

6.1 Text

וַתַּחַסְרָהוּ מֵעַט מֵאַלְהִים וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ:

6.2 Vocabulary

חָסַר	Verb	“to make low”
מֵעַט	Adverb	“a little”
כְּבוֹד	Noun	“glory”
הָדָר	Noun	“honor”
עָטַר	Verb	“to crown”

6.3 Grammar

וַתַּחַסְרָהוּ מֵעַט מֵאַלְהִים

We can read this: “*Yet you have made him a little lower than the angels . . .*” or “. . . *a little lower than God . . .*” depending on how we translate

אַלְהִים here. Notice the verb **וַתַּחַסְרָהוּ**. It is from the root **חָסַר**, “to make low.” Notice that you have first of all the **shewa** under the **ת**, followed by a **pathah**, and a **daghesh forte** in the **ס**. This shows us that we are looking at a Piel, a **shewa-pathah** pattern in the imperfect, followed by a **daghesh** in the middle radical, gives it away as a Piel imperfect, second masculine singular from the root **חָסַר**, followed by **הוּ**, which is your pronominal suffix, third masculine singular. The **ו** turns it over and takes the imperfect and puts it into the past; it is a **waw conversive** here - “*yet you have made him.*” **מֵעַט** means “a little bit” or “a little.” We could translate this, “. . . *you have made him a little lower than God . . .*” Then we have the preposition **מִן**. Notice **מִן** is the word “from”, and the **ן** could not go into

the א and assimilate, since the א cannot take a **daghesh forte**. The ך then drops out, and we have compensatory lengthening under the מ. This is what we call a comparative use of מן. “. . . *you have made him a little lower than . . .*” either “angels” or “God.” אֱלֹהִים normally means “God”, and some translations render it thus: “*you have made him just a little less than אֱלֹהִים or God.*” Others render it as “angels.” Sometimes אֱלֹהִים can carry the meaning of “angels” as well as “God,” and the LXX clearly renders this as “angels” (as also in 138:1). Notice the major pause with מֵאֱלֹהִים, with the **athnach** under the ה.

וְכָבוֹד וְהָדָר תַּעֲטֹרְהוּ:

“. . . *and with glory and honor you have crowned him.*” This is the second part of this beautiful poetic parallelism. וְ is a conjunction, כָּבוֹד is a noun, masculine singular, and it is the same with the other noun, הָדָר. Then we have another Piel from עטר. תַּעֲטֹרְהוּ is the same kind of form that we had above, a Piel imperfect, second masculine singular, from עטר, “to crown,” with a pronominal suffix, third masculine singular. Notice the **shewa-pathah** and the doubling of the middle radical in the ט. “. . . *with glory and honor you have crowned him.*” The ו in the first phrase is acting as an adversative with both of these verbs here in this parallel poetic construction.

6.4 Translation

“Yet you have made him a little lower than the angels, and with glory and honor you have crowned him.”

6.5 Application/Interpretation

So the meaning of this text, looking at Genesis, is that humankind is not an afterthought. In Enuma Elish, the Babylonian account of creation, for example, the gods decided that man should be created to do the work that they did not want to do: to wash the dishes, to put out the garbage, so to speak. So savage man was created as an afterthought to do the work that the

gods wanted to be free from doing, whereas in the biblical teaching, we are not such an afterthought. We are the epitome of God's creation. The world is prepared for humankind. We are God's viceroy, as it were. We serve under Him. We are still made from the clay, but we have a very high status in this world. Is it not tragic how humans have treated each other many times worse than their treatment of animals? We need to see the dignity of every human being that is taught from this text. Great human dignity is the first meaning of the text.

Then we are told that everything has been placed under man's feet. Notice verse seven.

Lesson 7: Psalm 8:7

7.1 Text

תִּמְשֵׁלְהוּ בְּמַעֲשֵׂי יָדָיךָ כֹּל שְׂפָתָה תַחַת רַגְלָיו:

7.2 Vocabulary

מַעֲשֵׂה	Noun	“work”
שִׁית	Verb	“to place”
רַגֵּל	Noun	“foot”

7.3 Grammar

תִּמְשֵׁלְהוּ בְּמַעֲשֵׂי יָדָיךָ

“You have caused him to rule over the works of your hands . . .” Notice תִּמְשֵׁלְהוּ is from the root **משל**, meaning “to rule.” You have a prefix, the **ת**, and an A-I pattern, which gives it away as a Hiphil. This is a Hiphil imperfect, second masculine singular, from the root **משל**, followed by a pronominal suffix in the **הוּ** with the hinge, the **sere**, to take us to that pronominal suffix. “You have caused him to rule (or to have dominion) . . .” Hiphil, remember, is the causative stem in Hebrew. “. . . over the works of your hands . . .” **משל** will often appear with the **ב**, meaning “to rule over” or “to have dominion over.” **ב** is a preposition, and **מַעֲשֵׂה** is the word for “work.” **מַעֲשֵׂי** is the plural form in construct with **יָדָיךָ**, the final **ה** dropping out when it is in construct. **יָדָיךָ** is from **יָד**, which means “hand.” The **יָ** shows it is a plural noun in construct with **ךָ**, a pronominal suffix, second masculine singular. This speaks of the dignity of the human creation, who has been caused to have this dominion under the Lord.

כֹּל שִׁתָּה תַחַת רַגְלָיו:

“... all things you have placed under his feet.” כֹּל is “all things”, “the totality”, “everything.” שִׁתָּה is from the root שִׁת. It is a middle weak root. It is a Qal perfect, second masculine singular, with the ה here, to make sure that historically we pronounce the A vowel. It is a ‘mater’ or ‘mother’ of reading. “... everything you have placed under his feet.” תַחַת is a preposition, “under”, and רַגְלָיו is from רַגַל, which means “foot”. רַגְלָיו changes to רַגְלָי because it is in pause here, and it is a plural noun in construct with לו, which is a pronominal suffix, third masculine singular.

7.4 Translation

“You have caused him to rule over the works of your hands; all things you have placed under his feet.”

7.5 Application/Interpretation

This shows dominion, and the dominion that is shown here will be the rule over the animal world. I would like at this point to look at how the New Testament applies these verses to our Lord Jesus Christ. In the book of Hebrews, chapter two, we are in the context of the writer of Hebrews speaking of the superiority of Jesus Christ to the angels. And as we are looking at this great book of Hebrews, he has argued in chapter one that Jesus is greater than angels because He is the Son. He is the Son who is King. They are going to worship Him some day when He comes back into the world. He is also the Divine Son who is Creator, and angels are simply part of God’s creation. Angels are simply like the wind or like lightning. Thirdly, He is seated at the right hand of the Father; they are ministering spirits. The writer of Hebrews, after describing this greatness of Christ in chapter one, and after giving a warning to give heed to the Lord, as to what He has taught and what He has done in 2:1-4, comes to talk about how Jesus has become the pioneer of our salvation in Hebrews 2:5 and following. It is at this point that this very Psalm is quoted. The writer of Hebrews writes, *“For not to the angels did he subject the earth about to be inhabited, concerning which we speak. But a certain one testified somewhere saying, ‘What is man, that you remember him, or the son of man, that you visit him?’*

You have made him a little lower than the angels. You have crowned him with glory and honor. You have placed all things under his feet’.” The writer of Hebrews is quoting from the LXX these very verses that we have been studying. He makes the ultimate application of this Psalm to our Lord Jesus Christ.

In Jewish exegesis, the rabbis talked about four different levels of interpretation. There was the **peshat**, which was the literal level. This word actually means “a blow”. This was the literal interpretation of the text, the normative, we might say. This Psalm, in its literal normative interpretation, is looking at human dignity, at creation and God’s high purpose for mankind.

The second rabbinic interpretation of a text is what was called **remes**, which means “a hint.” The text may hint at an idea. We see this, I believe, in Matthew 22, where Jesus said to the Sadducees, who did not believe in the resurrection, *“You err in not knowing the Scriptures, for the Scriptures say, ‘I am the God of Abraham, Isaac, and of Jacob.’”* Now the literal **peshat** would be, *“I am the same God that ministered to Abraham, Isaac, and Jacob.”* These would be the words that He would be speaking to Moses in the context of Exodus. However, there is a hint of a deeper thought with the use of the imperfect in Hebrew, and that is that “I am **still** the God of Abraham, Isaac, and Jacob. And since I am still their God, Abraham, Isaac, and Jacob must still exist, and hence, there is an anticipation of resurrection for them.” Jesus, I believe, alludes to this, using what I am understanding as **remes** as He is speaking to the Sadducees.

Then there is what is called **darash**. **Darash** is commentary. It is when the rabbis would take a text, and they would make a commentary out of a given text, and they would then apply it from point A to point B. I believe that is what we see here. An example of such a commentary could be seen in Romans chapter 10, where Paul quotes Deuteronomy 30 and he applies it to the Lord Jesus Christ. You remember in Deuteronomy 30 after Moses had given the Torah, he said, *“You don’t have to go to heaven to bring it down; I just brought it to you. You don’t have to go into the underworld to bring it up; it’s close to you. It’s in your mouth and in your heart. It’s on the tip of your tongue and in your mind. All you need to do is do it.”* I believe the same truth is taught by Paul except applied now Christologically to Jesus through **darash**, through commentary. *“You don’t have to go to heaven,”* he says in Romans 10, *“to bring Christ down.”* He has already come. He is the end of the Law. He fulfills Torah. He has already come in the Incarnation.

You don't have to go down into the underworld to bring Christ up from the dead. He is already resurrected. He is alive. But what does the Word say? The Word is "*the Gospel which we preach.*" There is the commentary on Word. Further, note now the commentary on heart and mouth. To be saved one must believe in the heart that God has raised Jesus from the dead, and confess with the mouth Jesus as Lord, for with the heart one believes in righteousness and with the mouth confession to salvation is made. That is **darash**. The **peshat** was simply, "You have heard the Torah, and it's now in your mind and heart." The **darash** is that Christ fulfills these words as the final Torah, having come from heaven. And in light of that, in the Incarnation, you don't have to seek for Him, you just believe that He is Lord, and you believe that God has raised Him from the dead and you will be saved. The words "heart" and "mouth" are commented upon to show how one is to believe and what one is to confess in Romans 10.

The last aspect of rabbinic interpretation is **sod**, which is mystery. We see this, for example, I believe, when Paul says in 1 Corinthians 10 the rock which followed the children of Israel was Christ that gave them water. We know that Moses smote the rock and gave them water when the children of Israel were traveling in the desert. But who was it that was actually behind it all, causing it to happen? It was Jesus, Paul says, that was following them in the desert, because He is the source of life. He is the source of creation.

We have the same kind of interpretation of **sod**, for example, in Ephesians five, where Paul, speaking of the creation of Adam and Eve, says that there is a great mystery in marriage. When God joined Adam and Eve together, they become a type of Christ and the church. Paul says, quoting Genesis, "*Let man leave father and mother and cleave to his wife, and they shall be one flesh. This is a great mystery (a great sod),*" Paul says, "*but I speak concerning Christ and the church.*" So there are two levels: the literal level of male and female becoming one flesh in marriage, and the spiritual level of Christ and the church wedded together and relating to each other in their oneness.

Now, having said this, when you put all of this together, **peshat, remes, darash, sod**, you end up with an acronym, "PaRaDiSe". Many rabbis had said that if you have this, you have a garden, and you interpret the Bible then around this beautiful garden, this beautiful paradise.

I would like to say in Psalm eight, I believe, the writer of Hebrews sees part of this paradise having its ultimate application of **darash** in Jesus Christ. That first Adam, while he could subjugate the animals after the fall, was not able to subjugate death. He was not able to subjugate the results of sin and everything that resulted from that horrendous fall in the garden of Eden.

So as we come to Hebrews, the writer of Hebrews tells us that Jesus Christ is greater than angels because He has become the pioneer of our salvation, to cut the way through the thicket of sin and death and bring us into that glorious relationship of eternality and eternal life with His Father. Notice he quotes this text, and after quoting it in verse eight of Hebrews two, he says, *“For in subjecting all things, he left nothing subjected that was not subjected to him, but now we do not see all things subjected, but we do see Jesus having been made a little lower than the angels on account of the suffering of death, crowned with glory and honor, that by the grace of God he might taste death on behalf of all.”* Now notice the **darash**, the commentary: *“We see Jesus, having been made a little lower than the angels.”* This refers to the Incarnation. Why was He made a little lower than the angels? That is the commentary. It is on account of the suffering of death, because He could suffer and pay in His death the penalty for sin. In so doing, in the resurrection, He could conquer death.

Secondly, *“we see him now crowned with glory and honor, far above the angels.”* The commentary on *“glory and honor”* is that He is now crowned with glory and honor in the exaltation, *“that,”* the writer of Hebrews says, *“by the grace of God he might taste death on behalf of all.”* Jesus Christ tasted death so that He could bear the penalty of death that all humans are under as a result of the fall in Adam. Having done that, we now have a perfect pathfinder, who is in the process of bringing us into glory. In verse ten, *“it was fitting for him, on account of whom are all things, and through whom are all things, in bringing many sons into glory, to perfect the pathfinder (the ἄρχηγου) of their salvation through suffering.”* The writer goes on to say that we who are being set apart are being set apart with Christ as one, and it is in the resurrection that we have been set apart for glory. He goes on to quote Psalm 22 and Isaiah 8, describing the oneness that we have in Jesus Christ. He says, *“Since the children partook of flesh and blood, he likewise partook of the same, so that through death, he might render inoperative the one who is having the power of death, that is, the devil.”* So, as a result, He has reconciled us to Him, who were under the fear of death, under the bondage of death, He says, under the result of that fall in Adam.

Now we have that glorious hope of being brought to glory through what Christ has done.

This great text points beyond first Adam to second Adam, and shows Him as the great ἀρχηγον, as the great pioneer, who was made a little lower than the angels, so that He could pay the penalty of death for our sins upon the cross, so then He could come back from the grave in glorious resurrection, and be glorified. Then we who put our faith in Him have that glorious anticipation of sharing that glory with Him as His children. He is the pathfinder who has cut the way, as it were, through the thicket of death as a result of sin and opened the way to God's glorious presence.

So when the writer of Hebrews says he has "*subjected all things under his feet,*" that includes more than the animal world. That includes death itself. That is why Paul, in 1 Corinthians 15, could say, "*O death, where is your sting? O grave, where is your victory?*" because of that victory that Jesus Christ brings us in His glorious resurrection.

Come, let us adore Him and praise Him as our blessed Lord and Savior, who tasted death for all of us, so that we, through our faith in Him, could triumph eternally and be glorified with Him throughout the ceaseless ages of eternity, as He become our perfect pioneer, cutting a way through the thicket of the forest of death and bringing us into His glorious presence to share that glory with Him.

Lesson 8: Psalm 8:8

8.1 Text

צֹנֶה וְאֵל פִּיִּם כָּלָם וְגַם בְּהֵמוֹת שָׂדֵי:

8.2 Vocabulary

צֹנֶה	Noun	“sheep”
אֵלֶף	Noun	“ox”
בְּהֵמָה	Noun	“beast”
שָׂדֵי	Noun	“field”

8.3 Grammar

צֹנֶה וְאֵל פִּיִּם כָּלָם

“*Sheep and oxen, all of them . . .*” Now he is defining what humans at creation, Adam and Eve, had subjugated under them. “Sheep” is a noun, followed by אֵלֶף, the plural noun (notice ם , the sign of the plural). כָּלָם is the “totality” of them. כָּל is a noun meaning “totality” in construct with ם , pronominal suffix, third masculine plural.

וְגַם בְּהֵמוֹת שָׂדֵי:

וְגַם means “. . . and also . . .”, and בְּהֵמוֹת is the plural of בְּהֵמָה (notice the feminine ending ם here, the sign of the plural). “. . . the domesticated beasts of the field.” שָׂדֵי is a noun meaning “field”.

8.4 Translation

“Sheep and oxen, all of them, and also the domesticated beasts of the field.”

8.5 Application/Interpretation

This verse is about man's subjugation of the animals on the earth. The writer will go on to talk about the fowl, the animals which are above the earth and the fish in the sea.

Lesson 9: Psalm 8:9

9.1 Text

צָפוֹר שָׁמַיִם וּדְגַי הַיָּם עֹבֵר אֲרָחוֹת יַמַּיִם:

9.2 Vocabulary

צָפוֹר	Noun	“birds”
דָּג	Noun	“fish”
עֵבֵר	Verb	“to pass”
אֲרָח	Noun	“path”

9.3 Grammar

צָפוֹר שָׁמַיִם וּדְגַי הַיָּם

צָפוֹר is a collective singular noun meaning “birds.” It is in construct with שָׁמַיִם, “The birds of the heavens . . .” Note the dual יָם־ ending under שָׁמַיִם. שָׁמַיִם וּדְגַי becomes וּדְגַיִּ. The conjunction is ׀ instead of ׀, as you could not have two **shewas** standing together. דָּג is a noun that simply means “fish,” and the **sere-yod** in דְּגַיִּ shows it is plural construct with הַיָּם, “the sea.” הַ is the definite article, and יָם־ is the noun meaning “sea.” “. . . and the fish of the sea . . .”

עֹבֵר אֲרָחוֹת יַמַּיִם:

“. . . whatever passes . . .” עֹבֵר is a Qal active participle, masculine singular from עֵבֵר, “to pass.” אֲרָחוֹת is from אֲרָח, meaning “paths.” אֲרָחוֹת is the feminine plural form of the noun. “. . . whatever passes (or all which passes) the paths of the seas.” יַמַּיִם־ is the plural form of יָם־, the

וְ is the sign of the masculine plural. “. . . *all which passes the pathways of the seas.*”

9.4 Translation

“The birds of the heavens and the fish of the sea, all which passes the paths of the seas.”

9.5 Application/Interpretation

Then we go to the final refrain in the last verse.

Lesson 10: Psalm 8:10

10.1 Text

יְהוָה אֲדַגִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:

10.2 Vocabulary

מְנַצֵּחַ	Participle	“leader”
גִּתִּית	Noun	“gittith”
מִזְמוֹר	Noun	“psalm”

10.3 Grammar

יְהוָה אֲדַגִּינוּ

We saw this refrain at the beginning of the Psalm. “*O Lord, our Lord . . .*”

מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:

“*. . . how marvelous is your name in all the earth.*”

10.4 Translation

“*O Lord, our Lord, how marvelous is your name in all the earth.*”

10.5 Application/Interpretation

Notice he enumerates the wonder of the Lord in all that He has done, and especially His concern for humankind.

One of the interesting points, I believe, that we can make from verses eight to nine, is that certainly there is a statement against any idolatry, any worship of animals or birds or any kind of fish. This is simply a part of God’s creation that we as humans are to subjugate. We are to subjugate the animal world rather than worshipping it. This would certainly address any kind of polytheism, such as in Egyptian religion, where animals, birds, etc. were worshipped, or in other ancient religions, where animals were considered part of worship, as well as the stars and the heavenly elements,

because God is the One who creates it all and places humankind over the animal world.

At one level, this text is a text that teaches that humans should never be involved in any kind of idolatry of God's creation. Part of the Ten Commandments is being illustrated in this great Psalm - that the Lord is the One who is the Creator - He is the one that we should serve, not His creation. Furthermore, we are under Him, but we are over His animal creation. This Psalm teaches against all idolatry.

The other great truth is that it points beyond Adam and Eve and humankind and this dignity over the animal world to the ultimate climactic elevation of Jesus Christ. He came in the Incarnation according to Hebrews two, and tasted death for us, having been made a little lower than the angels, and is now crowned with glory and honor as the exalted King, Pioneer over death and has become our great and empathetic High Priest, the One that we can now go to, and know that He has identified with us and become that great victor over all that brings fear to us as a result of the fall. We can sing with the apostle Paul, "*O death, where is your victory? O death, where is your sting? Thanks be to God, who gives to us the victory through our Lord Jesus Christ.*"

May we adore our Lord Jesus as our great resurrected priest, and praise the glorious Trinity of God the Father, God the Son, and God the Holy Spirit for what they have done on our behalf!

PSALM 16: 10 - MESSIAH NOT ABANDONED TO THE GRAVE

INTRODUCTION

Psalm 16: 10 points to the resurrection of Jesus Christ who was not left in the grave but rose again victorious from the grave and He is now at the Father's right reigning in glory.

Lesson 1: Psalm 16:10

1.1 Text

כִּי לֹא תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל לֹא־תִתֵּן חַסִּידְךָ
לְרָאוֹת שְׁחָת:

1.2 Vocabulary

עֲזַב	Verb	“to leave” or “to forsake”
שֵׂאוֹל	Noun	“the grave” or “Sheol”
חַסִּיד	Noun	“holy one”
שְׁחָת	Noun	“destruction”

1.3 Grammar

כִּי לֹא תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל

כִּי is a conjunction, “and”, לֹא is a negative particle. תַעֲזֹב is a Qal imperfect second person singular from עֲזַב. “You will not abandon or leave . . .” The noun for נַפְשִׁי is נֶפֶשׁ. Here it is in construct, becoming נַפְשִׁי, and the ׀ is a pronominal suffix, first person singular. “You will not abandon my soul to Sheol . . .” Sheol is the underworld or the grave and the לְ here is a preposition.

לֹא־תִתֵּן חַסִּידְךָ לְרָאוֹת שְׁחָת:

Now we have a repetition of this last clause that we just looked at. There is a negative particle לֹא, and תִתֵּן is a Qal imperfect second person singular from נתן. תִתֵּן became תִתֵּן, with the ׀ assimilating into the second ת, causing a **daghesh forte**. “. . . you will not give your holy

one . . .” קֹדֶשׁ is a noun meaning “holy one”, and ךְּ is a pronominal suffix, second masculine singular. “. . . you will not allow your holy one (or your devout one) to see destruction.” לִרְאוֹת is a Qal infinitive construct from רָאָה. The הָ became וֹת with the לְ in the Qal infinitive construct form here. It is a “final he” form. שְׁחַת is a noun meaning “destruction”.

1.4 Translation

“For you will not leave my soul to Sheol, neither will you give your holy one to see destruction.”

1.5 Application/Interpretation

Another great text that looks at the resurrection of the Lord Jesus as it was applied in the New Testament is Psalm 16. This is a psalm in which the Psalmist is praising the Lord and talking about how the Lord has allotted him a portion in pleasant places, a beautiful inheritance. Hence he is going to bless the Lord; he is going to always set the Lord before him, rather than idols of any sort. He will be able to rejoice and his soul will be elated, for he will rest in confidence. He says in verse nine, “Therefore my heart will rejoice, and my glory will be glad. Indeed my flesh will dwell securely.” Then comes this verse ten.

Peter, in Acts chapter two, quotes this very text when he is preaching at Pentecost concerning the resurrection of our Lord Jesus Christ. He says, after quoting this great text from Psalm 16, that the patriarch’s *tomb is yet with us, even to this day. Hence being a prophet (Acts 2:30), David knew that God had sworn with an oath that out of the fruit of his loins that One would sit upon his throne. Seeing in advance, he spoke concerning the resurrection of Christ when he said that He was not abandoned in Hades, nor did His flesh see corruption.*

He goes on then to say that,

God has raised up Jesus, of whom we are all witnesses (Acts 2:32). Therefore being exalted to the right hand of God and having received the promise of the Holy Spirit from the father, He has poured out this which you see and hear, for David did not ascend into heaven, but he said, ‘The Lord said to my lord, Sit here at my right hand until I make your enemies the footstool of your feet.’ Therefore let all the house of

Israel know assuredly that God has made this Jesus whom you have crucified both Lord and Christ.

PSALM 19 - THE TWO WITNESSES/NATURE AND TORAH

INTRODUCTION

Psalm 19 is a great Psalm that looks at natural revelation and the special revelation. Natural revelation of the Lord's greatness is seen in the heavens as His handywork, whereas special revelation is found in the Torah, the Scriptures that illuminate our spiritual eyes taking into truths that natural revelation cannot do.

Lesson 1: Psalm 19: 1

1.1 Text

לְמַנְצִיחַ מִזְמוֹר לְדָוִד :

1.2 Vocabulary

נָצַח	Verb	“to be pre-eminent”
מִזְמוֹר	Noun	“a psalm or song”
דָּוִד	Proper Noun	“David”

1.3 Grammar

לְמַנְצִיחַ

לְמַנְצִיחַ is a customary title that we see quite a bit in the Psalter. The ל is the inseparable preposition “to” which is followed by the participle, מְנַצֵּחַ.

This is a piel participle from נָצַח to be pre-eminent. We are probably looking at the choir director who would be leading.

מִזְמוֹר

This is a noun that means a psalm or a song.

לְדָוִד

The final word begins with the לְ which is the preposition in this case, and

דָּוִד is the proper noun, David.

1.4 Translation

“For the leader a psalm of David.”

1.5 Application/Interpretation

In this introduction, the choir director would be leading the song. I believe the author of the psalm is David with the lamed representing his authorship.

Lesson 2: Psalm 19: 2

2.1 Text

הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד - אֵל וּמַעֲשֵׂה יָדָיו מְגִיד
הַרְקֵיעַ׃

2.2 Vocabulary

שָׁמַיִם	Plural Noun	“heavens”
סָפַר	Verb	“to relate”
כְּבוֹד	Noun	“glory, honor”
מַעֲשֵׂה	Noun	“deed or work”
יָד	Dual Noun	“hand”
נָגַד	Verb	“to declare”
רָקִיעַ	Noun	“expanse”

2.3 Grammar

הַשָּׁמַיִם

Is a noun with the definite article הַ notice the ending is dual in ם and it means “heavens.”

מִסְפָּרִים כְּבוֹד - אֵל

מִסְפָּרִים

This is a Piel participle masculine plural from סָפַר “to relate or to declare.” Notice the piel is identified by the shewa followed by pathah and the doubling of the middle radical which is the פ here. And the מ gives it

away as a participle. So it is a masculine plural participle. So we are looking at a piel participle nominative masculine plural from **סִפֵּר**

כְּבוֹד - אֵל

כְּבוֹד -

This is a noun meaning “glory” and so the heavens are rehearsing the glory and notice that this noun is in construct with **אֵל**. When you have two nouns with the first and the second together like this, we call them two nouns “in construct” and we translate them much like the Greek genitive “of” before the second noun. So the heavens declare the glory of God.

וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ :

וּמַעֲשֵׂה

Notice the **ו** is a conjunction and **מַעֲשֵׂה** is a noun feminine singular meaning “work.”

יָדָיו

The work of his hands **יָדָיו** is from the Hebrew word **יָד** meaning hands. Notice that the **יו** ending is showing that we are looking at a pronominal suffix third masculine singular that goes with a plural noun. And so the noun **יָדַיִם** a dual form is in construct with the preposition, we have **יָדַיִם** becoming **יָדָיו**. So we render it “and the firmament of his hands.”

מְגִיד הַרְקִיעַ :

מְגִיד

“The expanse is declaring.”

Notice again we are looking at another participle with the **מְ** and we have an a-i vowel pattern so we are looking at a hiphil participle masculine singular

from נגד. This is a pe-nun verb. Notice the doubling of the ג shows assimilation. The form became מגיד with the dagesh forte indicating a doubling of the gimmel showing that the נ has assimilated.

הַרְקֵי־עַ

A noun that means “expanse.” And notice הַ is the definite article and we have a qames because the ר could not take a dagesh being and functioning as a guttural. Historically the ל of the article dropped out. This caused the necessity for compensatory lengthening.

2.4 Translation

“The heavens declare the glory of God and the expanse shows the work of his hands.”

2.5 Application/Interpretation

This is a beautiful verse declaring what we would call “synonymous parallelism.” “The heavens declare the glory of God” would be line one and “The expanse shows the work of his hands” would be line two. The word רַקֵּי־עַ occurs in Genesis chapter 1 when God as it were, slid the רַקֵּי־עַ between the waters and it became the expanse of the heavens. It becomes actually another way of simply speaking of the heavens. This great verse shows us the wonderful sovereignty and power of God to create the universe. It is his finger work. We are reminded of Psalm 8, “When I see your heavens, the work of your fingers.” Here he has the “work of His hands.” So He made all of the great galaxies and we are told that the nearest is 30 million light years away, traveling at the speed of light, 186,000 miles per second. In two seconds we zip past the moon and we still have 30 million years of travel time to get to the nearest galaxy. That is the handiwork of God. I believe that this is a wonderful verse when we think of Jesus Christ because in John chapter one verse three, πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν “All things were made by him and without him was not anything that has been made.” So Jesus Christ is the great Creator as well and we see his glory revealed in the creation as well as God the Father.

Lesson 3: Psalm 19: 3

3.1 Text

יּוֹם לַיּוֹם יִבְיַע אִמְרֵהּ וּלַיְלָה לַלַּיְלָה יִחַןּוּהָ דַעַת׃

3.2 Vocabulary

יּוֹם	Noun	“day”
יִבְיַע	Verb	“to pour forth”
אִמְרֵהּ	Noun	“speech”
לַיְלָה	Noun	“night”
יִחַןּוּהָ	Verb	“to reveal”
דַעַת	Noun	“knowledge”

3.3 Grammar

יּוֹם לַיּוֹם
יּוֹם

a noun that simply means “day.” We see it repeated again after the preposition ל “to” before the second enunciation of the word “day” and so day unto day, in other words every day, day after day, God is speaking in his creation.

יִבְיַע אִמְרֵהּ
יִבְיַע

This is a hiphil imperfect third masculine singular from the root **יִבְיַע** meaning “to pour forth” or we could actually understand this as “pouring forth.” Notice the a-i vowel pattern gives it away as hiphil. The ך of the pe-

nun verb has assimilated here in the **ב** and we have a furtive patach under the **ע** to make sure that we include the **ע** in our pronunciation.

אָמַר

So day unto day pours forth **אָמַר** “speech.” This is a noun that simply means “speech.” So everyday God is speaking by his creation and he is going to further define that especially by the sun in the following verses.

וְלַיְלָה לַלַּיְלָה

וְלַיְלָה

The **ו** is the simple conjunction “and” followed by the feminine noun **לַיְלָה** “night.”

לַלַּיְלָה

Here we have the inseparable preposition in the **ל** followed by the noun **לַיְלָה** So it is night after night.

יְחַוֶּה דָּעַת

יְחַוֶּה

This is from the root **חַוֶּה** meaning “to reveal.” Notice that we have a **י** prefix showing that we are looking at an imperfect. Then we have a shewa-pathah vowel pattern with the doubling of the middle radical in the dagesh forte in the **ל** showing that we are looking at a piel imperfect third masculine singular from the root **חַוֶּה**. So it is “night after night reveals.”

דָּעַת

This is a noun which is the object of **יְחַוֶּה** showing what is actually being revealed and it is knowledge about God, **דָּעַת**. If we are looking at the verb it is from **יָדַע** “to know” but here it is just simply the noun “knowledge.”

3.4 Translation

“Day to day pours forth speech and night to night reveals knowledge.”

3.5 Application/Interpretation

As we look at each day from the rising until the setting of the sun and each night as we look at the stars and the moon, we see a constant revelation of knowledge. The knowledge that is being revealed is none other than knowledge about the power, that is, the omnipotence of God the Father and God the Son. We continually, day after day are reminded of that great Lord that we love and that we serve.

Lesson 4: Psalm 19: 4

4.1 Text

אֵין־ אִמֶר וְאֵין דְּבָרִים בְּלִי נְשִׁמָּע קוֹלָם:

4.2 Vocabulary

אֵין־	Negative Particle	“no” or “naught”
אִמֶר	Noun	“speech”
דְּבָר	Noun	“word”
בְּלִי	Particle Adverb	“neither or nor”
נְשִׁמָּע	Verb	“to hear”
קוֹל	Noun	“sound or voice”

4.3 Grammar

אֵין־

Notice אֵין־ is simply a negative particle “there is no.”

אִמֶר

And אִמֶר is the noun again meaning “speech.” So there is no speech.

וְאֵין דְּבָרִים

וְאֵין

The conjunction וְ is followed by אֵין the negative particle.

דְּבָרִים

Notice the word **דְּבָרִים** is in the masculine plural with the **ים** suffix from the root word **דָּבַר** meaning “words.” So there is no speech and there are no words.

בְּלִי נְשֻׁמָּע

בְּלִי

We translate here “neither or nor.”

נְשֻׁמָּע

This is the niph'al perfect third masculine singular from **שָׁמַע** Notice the **נ** prefix here and the “a” vowel under the **מ** and it’s a long “a” because the **ע** is inaudible. It functions because of its quiescence in causing the previous pathah to lengthen to a qames in the niph'al stem here. So “neither is heard...”

קוֹלָם:

It is translated “their voice.” **קוֹל** is the word meaning “voice” and **ם** is the pronominal suffix third masculine plural, and so “we do not hear their voice.”

4.4 Translation

“There is no speech and there are no words; neither is their voice heard.”

4.5 Application/Interpretation

As the writer is looking at creation, there is no speech and there are no words and their sound is not at all heard. They have no speaking voice and yet they continue to give knowledge by what they declare without speaking. So again the creation of God is God’s way of communicating to all without any audible voice or sound, his glory and his greatness.

Lesson 5: Psalm 19: 5

5.1 Text

בְּכֹל־הָאָרֶץ יֵצֵא קוֹם וּבְקֵצֶחַ תֵּבֵל מִלִּיהֶם לְשֶׁמֶשׁ
שָׁם־אָהֵל בָּהֶם:

5.2 Vocabulary

יֵצֵא	Verb	“to go out”
קו	Noun	“a measuring line”
קֵצֶחַ	Noun	“the end”
תֵּבֵל	Noun	“world”
מִלָּה	Noun	“word or speech”
שֶׁמֶשׁ	Noun	“sun”
שָׁם	Verb	“to place or set”
אָהֵל	Noun	“tent”

5.3 Grammar

בְּכֹל־הָאָרֶץ

בְּכֹל

Notice the **ב** here is the preposition “in.” **כֹּל** is an adjective for “all.”

הָאָרֶץ

The **ה** is the definite article “the” followed with the noun **אָרֶץ**, “earth.”

The **ה** under the “he” is here because historically it was **הָל** but it lost

the lamed and to compensate for that we have the qames. This is a compensatory lengthening from a pathah to a qames. The lamed could not assimilate into the aleph because the aleph is a guttural. The word “the earth” can be understood as being in construct with **בְּכֹל** so this would refer to the entirety of the earth.

יָצָא קוֹם

יָצָא

This is a simple Qal perfect verb third masculine singular from the root **יָצָא**. It is a pe-yod and lamed-aleph verb meaning “to go out.”

קוֹם

Is a noun meaning “line” from **קו** followed by the pronominal suffix third masculine plural in the **וֹם**. This word looks at the measuring line and so the measuring line that determines how far the heavenly bodies can go is worldwide.

וּבְקֵצַח תֵּבֵל מִלְּיָהֶם

וּבְקֵצַח

Notice the **ו** is just a conjunction “and” The **בְּ** is an inseparable preposition “in” or “unto.” So it reads “and unto” **קֵצַח**, the noun for “the end...” It is in construct with the following noun. “and unto the end of the world, their words.”

תֵּבֵל

The second noun is in construct with the previous. It means “world” and so “unto the end of the world.”

מִלְּיָהֶם is from **מִלָּה** a noun for “word.” **מִלְּיָהֶם** is the word in its plural form. Notice the sere-yod. It is a masculine plural noun in construct with **וֹם** which is the pronominal suffix third masculine plural. So “unto the

ends of the world, their words.” The sun and the moon extend their words throughout the whole world.

לְשֶׁמֶשׁ שָׁם-אֵהָל בָּהֶם
לְשֶׁמֶשׁ

Note again that the lamed is the inseparable preposition “for.” The pathah below the lamed indicates the definite article “the” and the dagesh forte in the ש. Historically, this would have been לל. The ל has assimilated into the next letter which doubles it. “For the sun he has placed a tent in them.”

שָׁם-אֵהָל

שָׁם is the Qal perfect third person singular from שׂים. It is a middle-weak verb, a bi-consonantal verb here and so “for the sun he has placed a tent.”

אֵהָל is the noun meaning tent. It is followed by the personal pronoun.

בָּהֶם: is a third person plural personal pronoun “in them” with the preposition ב.

5.4 Translation

“In all the earth has gone forth their line and unto the end of the world their words for the sun he has placed a tent in them.”

5.5 Application/Interpretation

The sun as it were is provided for by a tent. The heavens therefore become like a tent that the sun dwells. Here is a personification of the sun and this would have great meaning in the ancient near east because the sun was an object of worship. This is especially true in Akkadian where we find that the sun or “Shamshu” is often sung in many of the Akkadian hymns in worship of the sun. Also there is the god, “Re” in Egypt. The name, “Re” refers to the sun god who was often a key element of Egyptian worship. But here what the Lord is teaching is that the sun is simply part of his creation personified here as one which he provides for by having a house as it were that the sun can live in which is simply the heavens which he has created. So the Psalmist is teaching us to keep our eyes on the Lord and worship him,

not the physical sun that was worshipped in ancient Babylon or Egyptian culture.

Lesson 6: Psalm 19: 6

6.1 Text

וְהוּא כְּחֶתֶן יֵצֵא מִחֻפָּתוֹ יִשֵּׁשׁ כְּגִבּוֹר לְרוּץ אֲרֶחַ:

6.2 Vocabulary

חֶתֶן	Noun	“bridegroom”
חֻפָּה	Noun	“chamber or pavilion”
שׁוּשׁ	Verb	“to exalt or rejoice”
גִּבּוֹר	Adjective	“strong or mighty”
רוּץ	Verb	“to run”
אֲרֶחַ	Noun	“course or race”

6.3 Grammar

וְהוּא כְּחֶתֶן

וְהוּא

Notice that we have the conjunction “and” followed by the personal pronoun **וְהוּא** “he.” This is emphatic as the psalm is personifying the sun in a personal way even though the sun is not personal. The sun is simply an object of God’s creation.

כְּחֶתֶן

Note the preposition **כְּ** “as” is linked with the noun **חֶתֶן**. It is masculine singular and means “bridegroom” and so, “he as a bridegroom.”

יֵצֵא

This is a qal active participle masculine singular from **יָצָא**. Notice the vowel pointing. The holem and the sere is indicative of a qal active participle. It is a pe-yod verb. So “he as a bridegroom comes forth.”

מִחֲפָתוֹ

The **מִ** is a preposition from **מִן** but the nun has elided so we have compensatory lengthening from a hireq to a sere. And **חֲפָה** is a noun meaning “chamber” and notice we add the **ת** here. The **ת** is added because it is in construct with the final **וֹ** which is the pronominal suffix third masculine singular “his.” So, “he comes forth from his pavilion or his chamber as a bridegroom.” We are looking at a bridegroom on his wedding day coming forth with happiness and strength. That is the way the sun comes out every day. It is like a bridegroom coming forth from its chamber, the hymn writer is saying.

יֵשׁוּשׁ כְּגִבּוֹר

יֵשׁוּשׁ

It is a Qal imperfect third masculine singular from **שׁוּשׁ**. Notice it is a middle weak verb, a middle yod and with the prefix yod, we are looking at a qal imperfect third masculine singular. So, “he rejoices.”

כְּגִבּוֹר

Now we have the comparative use of the preposition “as” with **גִּבּוֹר** a noun that means “strong man.” And so “he rejoices as a strong man.”

לָרוּץ אַרְחָ:

לָרוּץ

Here we have an infinitive from the root **רוּץ** a middle weak verb meaning “to run.” This infinitive is defining what the strong man is about to do. He rejoices as a strong man to run.

אַרְחָ

A noun that simply means “path or course,” translated here as “race.”

6.4 Translation

“And he as a bridegroom comes forth from his chamber. He rejoices as a strong man to run a race.”

6.5 Application/Interpretation

There is a double imagery of a bridegroom in all of his strength and beauty, and happiness, and a strong man that is going to complete the course that is before him. These two images are used to describe the sun as it daily comes out to do its task. What a beautiful imagery picturing the power of God and the power of Christ who created the sun and who placed it in the heavens and both of whom are the Creators of the sun in all of its virility and strength. It should lead us to adore the blessed Trinity in Father, Son, and Holy Spirit as the great omnipotent God of Creation.

Lesson 7: Psalm 19: 7

7.1 Text

מִקְצֵה הַשָּׁמַיִם מוֹצְאוֹ וְתַפּוּכָתוֹ עַל־קְצוֹתָם וְאֵין
נִסְתָּר מִחֶמְתּוֹ:

7.2 Vocabulary

קֶצֶח	Noun	“end or extremity”
מוֹצֵא	Noun	“going forth”
תַּקּוּפָה	Noun	“turning or circuit”
אֵין	Neg. particle	“nothing or not”
סִתַּר	Verb	“to hide”
חֶמֶה	Noun	“heat of sun”

7.3 Grammar

מִקְצֵה

Has the **מִן** prepositional prefix meaning “from” and so from the “end of the heavens” **קֶצֶח** means “end or extremity.” It is in construct with the following noun.

הַשָּׁמַיִם

Is the noun for heavens. It has the definite article and the pathah and the dagesh forte in the shin. Here the lamed was able to double showing a dagesh forte in the original. So, “from the end of the heavens.”

מוֹצְאוֹ

“is his going forth.” **מוֹצְאוֹ** is a noun meaning “a going forth” and the **וְ**

is the pronominal suffix third masculine singular “his.”

וּתְקוּפָתוֹ

The וּ is the conjunction “and” וּתְקוּפָה is a noun meaning “turning” Here it is in construct with וּ and so the ה changes to a ת rendered “and its turning.”

עַל־קְצוֹתָם

“unto their ends.” עַל is the preposition meaning “on or unto.” קְצָה means “end or extremity.” This has a pronominal suffix, third masculine plural.

And so their turning or circuit goes unto the ends of the heavens.” The noun here is in construct with the following noun.

וְאִי־

The conjunction with the negative particle means “and nothing or not.”

נִסְתָּר מִחֶמְתּוֹ

נִסְתָּר

The verb here is the niph'al perfect third masculine singular from סָתַר which means “to hide.” So “there is nothing that is hidden” מִחֶמְתּוֹ or “from its heat.” מִ is the preposition “from.” It has lost the nun and there is compensatory lengthening which is shown by the sere under the מ.

חֶמֶה means “heat” but in construct the final ה becomes ת. So, there is “nothing that was hidden from its heat.” Notice the וּ is the pronominal suffix third masculine singular.

7.4 Translation

“From the end of heaven is its going forth and his circuit is unto their ends and there is nothing hidden from its heat.”

7.5 **Application/Interpretation**

It is interesting that the writer here focuses upon how the sun is worldwide and how that it goes from one end of heaven to the other. There is no place that is left without a witness of its glory. Again this is pointing to the Lord, the Creator behind the sun who provides heat and life through the sun for all who are willing to see it and accept it.

As we look at these chapters, Paul could say in Romans chapter one that “the heavens declare the glory of God” when he makes the statement that “the things that are unseen are being clearly perceived by the things that are made.” That is, the unseen things of God’s divinity and of the Lord’s omnipotence and sovereignty are seen in human creation, especially in nature. Notice in Romans 1:19, Paul says that God’s wrath is about to be revealed from heaven because that which is known of God is manifest in them. For God has manifested it to them. Again, his unseen things from the creation of the world are being clearly perceived or understood by the things that are made. Even his eternal power and divinity is evident so that they are without excuse. Paul in Romans sees creation as God’s witness and to reject that is to reject him as its creator.

At this point, we now have seen natural revelation. It was John Calvin who said that we need to put on the spectacles or glasses through special revelation and by so doing in order to see more clearly what we could not see without the clarity of the glasses. This would include such things as the Trinity and eternal salvation through Christ alone and many other themes that can only be seen through the revelation of God’s written Torah which will lead us now to the next section of this great Psalm beginning in verse eight through verse fifteen which will talk about the Torah and its witness to God’s glory.

Lesson 8: Psalm 19: 8

8.1 Text

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נַפְשׁ עֲדוֹת יְהוָה נֶאֱמָנָה
מִחֲכֵמַת פְּתִי:

8.2 Vocabulary

תּוֹרָה	Noun	“instruction or law”
תְּמִיִּם	Adjective	“complete or perfect”
שׁוּב	Verb	“to turn or return”
נַפְשׁ	Noun	“soul or living being”
עֲדוֹת	Noun	“testimony”
אִמֵּן	Verb	“to confirm or be sure”
חֲכָם	Verb	“to be made wise”
פְּתִי	Noun	“simple”

8.3 Grammar

תּוֹרַת is a noun from תּוֹרָה that is feminine singular and in construct with יְהוָה. Notice that in the construct relationship, the final ה changes to a ת. So, “the Torah of the Lord...”

תְּמִימָה is an adjective meaning “perfect or whole” in the sense of the instruction that the Lord brings us from his word. The result of the Word of God being whole or perfect is that it converts the soul.

מְשִׁיבַת נֶפֶשׁ

מְשִׁיבַת is a Hiphil participle feminine singular from שׁוּב “to turn.” It is in construct with נֶפֶשׁ and it is translated “causing the soul to be converted.” The Torah of the Lord changes us and turns around our soul to do the will of God. This is the power of his instruction in our lives.

נֶפֶשׁ is a noun meaning “soul.”

עֵדוּת יְהוָה

עֵדוּת is a feminine singular noun that means “testimony.” It may also be a regulation that God gives that will help us to understand his will. It is in construct with יְהוָה, “the testimony of the Lord.”

נֹאמְנָה מִחֲכִימַת פְּתִי

נֹאמְנָה is a verb from אָמַן “to be sure.” It is Niphal perfect third feminine singular. Notice the nun prefix is indicative of the Niphal stem.

מִחֲכִימַת

Is from חָכַם “to be wise.” There is an מ prefix with an “a” class vowel followed by the hireq-yod, an “I” class vowel followed by the final ת. This is a hiphil participle feminine singular. It is translated “causing to be wise or making wise.”

פְּתִי is a noun that means “simple.” It refers here to a person that is open to the influence that the regulation of the Lord will bring. This person is willing to be molded by the Torah of God.

8.4 Translation

“The Torah of the Lord is perfect converting the soul. The testimony of the Lord is sure making wise the simple.”

8.5 Application/Interpretation

Beginning in verse eight, we now come to see the “spectacles of God” as John Calvin called it. This is that which the Word of God brings us in clear focus. This is in more detail, dealing with the commandments, precepts, etc.

The importance of the Torah of the Lord is that it leads to spiritual conversion when people read the Scriptures. The testimony of God’s Word is sure. It is something we can trust in to make us wise and to cause us to have spiritual wisdom that only the Lord can give.

Lesson 9: Psalm 19: 9

9.1 Text

פְּקוּדֵי יְהוָה יִשְׁרִים מְשֻׁמְהֵי-לֵב מְצֻוֹת יְהוָה בְּרָה
מְאִירַת עֵינָיִם:

9.2 Vocabulary

פְּקוּדֵיִם	Noun	“precept”
יִשְׁרִי	Adjective	“straight or right”
שִׂמְחָה	Verb	“to gladden”
לֵב	Noun	“inner man or heart”
מְצֻוֹה	Noun	“commandment”
בְּרָה	Adjective	“pure”
אִיר	Verb	“to become light”
עֵינַיִן	Dual noun	“eyes”

9.3 Grammar

פְּקוּדֵיִ

This is a plural noun from פְּקוּדָה it's in construct with Adonai. Notice the sere-yod shows the plurality of this noun in construct. It means “precepts.” So it means “the precepts of the Lord.” or “rules” which the Lord has given to us to respond to.

יִשְׁרֵיִם מְשֻׁמְהֵי־לֵב

יִשְׁרֵיִם

They are straight or right. This is an adjective meaning “straight” The rules of the Lord are not crooked but straight, unlike that which would be winding.

מְשֻׁמְהֵי־לֵב

מְשֻׁמְהֵי

This is a verb from the root שִׁמַּח. It is a piel participle masculine plural. It is in construct with לֵב Notice the shewa-pathah and doubling of the middle radical. This identifies it as piel. And so “the statutes or precepts of the Lord are straight, rejoicing the heart.”

מִצְוֹת יְהוָה

מִצְוֹת

This is the noun that means “the commandment.” It is from מִצְוָה Notice it is a feminine noun in construct with Adonai. The ת ending is the feminine ending in construct.

בָּרָה מְאִירַת עֵינַיִם

בָּרָה

This is a Qal perfect third feminine singular from בָּרָה “to make pure” in the sense of clear.

מְאִירַת עֵינַיִם

מְאִירַת

This is a hiphil participle feminine singular from אִירָ meaning “to become light.” The מ gives it away as a participle. It is a bi-radical root with the feminine ending ת־ So it is rendered “enlightening the eyes.”

עֵינַיִם is a dual noun from עַיִן meaning “eyes.” So, the commandment of the Lord is pure, it is clear, causing the eyes to be enlightened.

9.4 Translation

“The precepts of the Lord are straight, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes.”

9.5 Application/Interpretation

Because they are straight, the precepts of the Lord make the heart glad for when one obeys them, one experiences the joy of an obedient heart to the Lord. So also the commandment of the Lord is pure, it is clear, causing the eyes to be enlightened.

Lesson 9: Psalm 19: 10

10.1 Text

יְרֵאָת יְהוָה טְהוֹרָה עוֹמְדָת לְעַד מִשְׁפָּטֵי־יְהוָה אֱמֶת
צָרְקוֹ יִחְדָּו:

10.2 Vocabulary

יְרֵאָה	Noun	“fear”
טְהוֹר	Adjective	“pure”
עֹמֵד	Verb	“to stand”
מִשְׁפָּט	Noun	“judgment”
אֱמֶת	Noun	“firmness or faithfulness”
צָדֵק	Verb	“to make righteous”
יִחְדָּו	Adverb	“united or together”

10.3 Grammar

עוֹמְדָת

Notice this is a Qal active participle feminine singular from עֹמֵד. Here it is an “o” class vowel followed by the double segholate. It “abides” or “stands” forever.

מִשְׁפָּטֵי יְהוָה

With the sere-yod, it is a plural masculine noun in construct with Adonai. So, the commandments of the Lord are true and from mispat were are understanding that the judgments of the Lord are fair.

אֱמֶת צְרֻקוֹ יַחְדָּו:

אֱמֶת

A noun or “firm” or “faithful.”

צְרֻקוֹ

From צדק a qal perfect 3rd common plural verb that means “to be righteous.” It is followed by the adverb יַחְדָּו meaning “altogether.”

10.4 Translation

“The fear of the Lord is pure, it stands forever. The ordinances of the Lord are true, they are altogether righteous.”

10.5 Application/Interpretation

The fear that we have for the Lord is a reverence based on his character and who he is and so he shares with us the kind of fear or reverence we are to have toward him. It is not polluted as in idolatrous worship but it is clean. It does not involve any kind of immoral conduct such as with the worship of Baal.

When we look at the fear of the Lord because it is pure and clean, it endures. There is no end, it is eternal and goes back to God Himself.

This great fear shows us that reverence for the Lord that he asks of us is clean and therefore it is eternal, it abides forever. God’s individual judgments and ordinances are true. Because there is no partiality or unfairness in his judgments, they are altogether righteous.

Lesson 11: Psalm 19: 11

11.1 Text

הִנְחָמָדִים מִזָּהָב וּמִפֶּזֶז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנוֹפֵת
צוּפִים:

11.2 Vocabulary

הָמַד	Verb	“to desire”
זָהָב	Noun	“gold”
פֶּזֶז	Noun	“fine gold”
רַב	Adjective	“much or many”
מִתּוֹק	Participle	“to be sweet”
דְּבַשׁ	Noun	“honey”
נוֹפֵת	Participle	“flowing (honey) ”
צוּף	Noun	“honey comb”

11.3 Grammar

הִנְחָמָדִים

Notice the definite article in the הַ followed by the niph'al participle. The nun gives it away as a niph'al. It is a niph'al participle plural with the ים ending, “they are desired.”

מִזָּהָב

Here we have a comparative use of the מִ with the noun זָהָב which means “than gold.”

וּמִפֵּז רַב

Again we have the comparative use of the mem “than” followed by the noun, פֵּז, meaning “rich gold or fine gold” and רַב is just the adjective meaning “much.”

וּמִתּוֹקִים

Here we have the conjunction followed by the qal passive participle from מָתוֹק “to be sweet.”

מִדְּבֶשׁ

Again the comparative use of the מ “than” occurs with the noun דְּבֶשׁ meaning “honey.”

וְנֹפֶת צוּפִים

נֹפֶת is the Qal active participle “flowing honey” and צוּפִים means the “honey comb.” The ם shows that it is masculine plural.

11.4 Translation

“They are desired more than gold, indeed more than fine gold and they are sweeter than honey and the flowing of the honey combs.”

11.5 Application/Interpretation

God’s words and his judgments are more desired than gold. The beautiful thought here is that God’s Word is more to be desired than much fine gold. It is sweet, so sweet that it is sweeter than honey. Honey was the sweetest thing of that time. This great text shows the importance of the Word of God. The Word of God is gold.

There is the story told of a Rabbi who was approached by someone after the Rabbi had come out of a study of the Torah. The Rabbi was told, “Rabbi, I can give you all kinds of gold, silver, and money. The Rabbi stopped him and said, “I’m not interested in all of that because I have just come from the wealthiest house I could come from for I have come from the house of the Torah.

Certainly as we study the Word of God, there is nothing more sweet and to be desired than God's Word, and all of these things that we have been looking at in Psalm 19, the Word of the Lord brings to us.

Lesson 12: Psalm 19: 12

12.1 Text

גַּם־עַבְדְּךָ נִזְהָר בְּהֵם בְּשֹׁמְרָם עֵקֶב רַב:

12.2 Vocabulary

גַּם	Conjunction	“Yea”
עַבְד	Noun	“slave or servant”
זָהָר	Verb	“to be warned”
שָׁמַר	Verb	“to keep”
עֵקֶב	Noun	“reward or consequence”

12.3 Grammar

גַּם־עַבְדְּךָ

גַּם is an adverb meaning “indeed” followed by עַבְדְּךָ which means servant notice in construct with the pronominal suffix second masculine singular ךָּ, “indeed your servant...”

נִזְהָר

This is a Niphal participle from זָהָר “to be warned.” So, your servant indeed is warned בְּהֵם in them. the preposition “in” occurs with the pronominal suffix third masculine plural in the הֵם.

בְּשִׁמְרָם יֵקֵב רָב:

בְּשִׁמְרָם

Notice the bet here is the preposition “in” followed by the infinitive construct in שִׁמַּר with the pronominal suffix third masculine plural, “their keeping.”

יֵקֵב רָב:

Here we must supply “there is” with the noun, יֵקֵב which means “reward.” The רָב is the adjective for “great.” It defines the type of reward.

12.4 Translation

“Indeed your servant is warned in them and in keeping them there is great reward.”

12.5 Application/Interpretation

In this verse we are told to keep God’s law and His Word. The servant of the Lord that does this is warned as to what to do and what not to do. I am reminded how the New Testament puts focus on the emphasis on obedience to the Word of God and the great reward that follows. Paul could say in I Corinthians 15: 58, speaking of our toil in the Lord, “So therefore my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”

Certainly as we seek to be faithful to the Word of God, and to follow Scripture, and to be warned by it, and to keep God’s Word, there is great reward. There is great reward in fidelity to God and to our Lord and Savior Jesus Christ.

Lesson 13: Psalm 19: 13

13.1 Text

שְׂגִיאוֹת מִי־יָבִין מִנְּסִתְרוֹת נִקְנִי:

13.2 Vocabulary

שְׂגִיָּאָה	Noun	“error”
מִי	Interrogative Pronoun	“who”
יָבִין	Verb	“to understand or discern”
סָתַר	Verb	“to hide”
נִקְּהָה	Verb	“to clear or make innocent”

13.3 Grammar

שְׂגִיאוֹת

This is a noun from שְׂגִיָּאָה meaning “error”. It is feminine plural with the **אוֹת** ending, “Errors.”

מִי־יָבִין

The interrogative pronoun meaning “who” is followed by a qal imperfect third masculine singular from **יָבִין**, “to understand.” It has a bi-radical root. We translate this “who can discern errors?”

מִנְּסִתְרוֹת

This is a niph'al participle feminine plural from **סָתַר**. The nun gives it away as a participle. It means “hidden.” It is preceded by the preposition **מִן** meaning “from.” So, it reads “from hidden” and here we must supply “faults.” This gives an adjectival use of the niph'al participle.

:נִקְוֶה is a verb that means “to clear or to make innocent.” From the נִקְוֶה. The “he” has elided and we have the ׀, the pronominal suffix first person singular. Notice also the pathah and the doubling of the ק. This shows us that we are looking at a piel imperative second masculine singular from נִקְוֶה plus the pronominal suffix first person singular.

13.4 Translation

“Who can understand errors? Make me innocent from faults.”

13.5 Application/Interpretation

Here the Psalmist prays that the Lord would help him to be able to discern the errors within himself, even those hidden errors that he needs to be aware of. He is asking the Lord to help him be aware of them and rid himself of them. He is asking that he be cleared of hidden faults.

The Lord looks at the heart, and how important it is to be as Jesus taught, pure in heart for such shall see God.

Lesson 14: Psalm 19: 14

14.1 Text

גַּם מִזְדִּים חֲשֵׁךְ עֲבָדְךָ אֶל-יְמִשְׁלוֹ-בִּי אֲזַ אֵיתָם וְנִקֵּיתִי
מִפֶּשַׁע רָב:

14.2 Vocabulary

זָד	Adjective	“presumptuous”
חָשַׁךְ	Verb	“to keep”
עֲבָד	Noun	“servant”
מִשַּׁל	Verb	“to rule”
אֲזַ	Adverb	“then”
תָּמַם	Verb	“to be clear”
נִקָּה	Verb	“to be innocent”
פֶּשַׁא	Noun	“transgression”

14.3 Grammar

Notice the **גַּם** is an adverb. The mem with **מִזְדִּים** is the preposition “from.” **זְדִים** is a plural masculine adjective meaning “that which is presumptuous.” We are looking at presumptuous sins that he is praying to be kept from. These are sins with a high hand or openly rebellious against the Lord.

חֲשֵׁךְ

This is a Qal imperative second masculine singular from **חָשַׁךְ**

עֲבָדְךָ

This is a noun in construct. עֲבָד changes to the form we have here. It means “your servant.” It is in construct with the pronoun second masculine singular ךָּ. And so, it reads, “keep back your servant from presumptuous sins.”

אֶל-יִמְשְׁלוּ

אֶל is the negative particle and יִמְשְׁלוּ is a verb, qal imperfect third masculine plural from מָשַׁל “to rule.” This is followed by בִּי a preposition followed by the personal pronoun first person singular “me.” So “do not let them rule over me.” This is in reference to the presumptuous sins.

אֶזְאִיתָם וְנִקֵּיתִי

אֶזְאִיתָם is an adverb meaning “then.” It is followed by אִיתָם which comes from the root תָּמַם This was a double ayin but we lose the final mem. So it is a qal imperfect first person singular from תָּמַם. “Then I shall be clear or faultless.” The conjunction follows in וְנִקֵּיתִי which also serves as a waw conversive that turns the perfect over and makes it imperfect. נִקְהָ is the root of the verb. This is a piel perfect first person singular with the תִּי ending. The “hireq-sere” and the doubling in the qof shows us that we are looking at a piel stem, “and I shall be innocent.”

מִפְשַׁע רָב:

The mem is the preposition “from” with פְּשָׁא which is the masculine singular noun for transgression. רָב is the adjective, also masculine singular meaning “great.” So “from the great transgression I shall be innocent.”

14.4 Translation

“Indeed from presumptuous sins keep your servant. Do not let them rule over me. Then I shall be clear and I shall be innocent of the great transgression.”

14.5 Application/Interpretation

The great transgression is a willful apostasy from the Lord. The psalmist prays that the Lord will keep him from presumptuous sins and that they would not have dominion over or rule over him. If that would be the case, he says, “I will be faultless and I will be clear of the great transgression.” This is the ultimate apostasy from the Lord.

This would be paralleled in the New Testament in the book of Hebrews in the five warning sections where the writer of Hebrews encourages his readers to go on with Christ. He encourages them not to fall away from Christ in a purposeful or intentional way.

This great Psalm is praying for the Lord’s protection from this kind of sinning with a high hand and open rebellion against the Lord. In the New Testament this can be equally applied to forsaking Christ in the warning sections of Hebrews and abandoning a relationship with him.

Lesson 15: Psalm 19: 15

15.1 Text

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי
וְגֹאֲלִי:

15.2 Vocabulary

הָיָה	Verb	“to be”
רָצוֹן	Noun	“goodwill or favor”
אָמַר	Noun	“word or speech”
פֶּה	Noun	“mouth”
הִגִּיוֹן	Noun	“meditation”
לֵב	Noun	“heart”
פָּנֶה	Noun	“face”
צוּר	Noun	“rock”
גָּאֵל	Participle	“to redeem”

15.3 Grammar

יְהִי

This is a qal imperfect verb from **הָיָה**. It is jussive here because it is a command. It is third masculine plural. So “let (the words of my mouth) be...”

לְרָצוֹן

The lamed here is the preposition “for” with the noun **רְצוֹן** meaning “what is acceptable.” So, “let there be for what is acceptable.”

אִמְרֵי־פִי

אִמְרֵי is a masculine plural noun from **אָמַר** meaning “words.” It is in construct with **פִּי** which is another noun that means “mouth.” So, “let the words of my mouth be acceptable.”

וְהַגִּיוֹן לִבִּי

וְהַגִּיוֹן is a noun that means “meditation.” It is preceded by the conjunction “and.” We see the root of this word in Psalm 1 “in his law he meditates (הַלֵּל) day and night.” “Let the words of my mouth and the meditation of **לִבִּי** “my heart,” a noun from **לֵב** It is in construct with **וְהַגִּיוֹן** with a pronominal suffix first person singular.

לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:
לְפָנֶיךָ

The lamed is the preposition “to” and the **ךָ** is the pronominal suffix second masculine singular. The noun is from **פָּנָה** meaning “face” but translated here “before you” forming a preposition.

יְהוָה צוּרִי

Here the Lord is spoken to as **צוּרִי** “my rock” from **צוּר**. It is a masculine singular noun.

גֹּאֲלִי the word begins with the conjunction “and” followed by **גֹּאֲלִי** “my redeemer” with the pronominal suffix “my.” It is a qal participle rendered “the one who redeems me.”

15.4 Translation

“Let the words of my mouth and the meditation of my heart be acceptable before you O, Lord, my rock, and my redeemer.”

15.5 Application/Interpretation

This is a beautiful picture of the Lord redeeming us and becoming like a rock in whom we have ultimate protection. As I think about this great text I am reminded that we have redemption through the blood of Christ who has become our great redeemer. Nothing can now sever us from the love of God which is in Christ Jesus our Lord. He is our rock of security.

In Romans chapter eight this great reality is brought home. Paul says, “I am persuaded that neither death nor life, nor angels, nor rulers, nor things that are present, nor things about to come, nor height, nor depth, nor any other creature shall ever be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom. 8: 38-39).

In Christ we have a rock of impregnable protection. What a beautiful address that the request of the prayer in this psalm is now found in Jesus Christ our Rock and Redeemer.

PSALM 22 - THE PRAYER OF CHRIST UPON THE CROSS

INTRODUCTION

One of the more beautiful Psalms in the Bible is Psalm 22. It is a Lament Psalm, not only the lamentation of David, but ultimately pointing to the Lord Jesus Himself. We might even entitle this in its ultimate fulfillment, “The Prayer of Christ Upon the Cross.”

In a Lament Psalm, there are several ways that the Psalm is developed. First of all, you have what is called the “lament” itself, followed by a petition to the Lord for help, and finalized by a declaration of praise. The psalm begins in verse one up to the petition, which takes place in verse twenty in the Hebrew Bible. From verses one to nineteen we have the lament. From verses twenty to twenty-two we have the petition to the Lord for help. From verses twenty-three to the end, verse thirty-two, we have the declaration of praise.

Lesson 1: Psalm 22:1

1.1 Text

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִישׁוּעָתִי דְבַרֵּי שְׂאֵגְתִּי:

1.2 Vocabulary

עזב	Verb	“to leave, forsake”
רְחוֹק	Noun	“far”
יְשׁוּעָה	Noun	“help”
שְׂאֵגָה	Verb	“roaring”

1.3 Grammar

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי

We begin this great Psalm, probably an individual Lament Psalm, with the Psalmist crying out, אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי, and our mind immediately thinks of the cross of Jesus Christ. אֱלֹהֵי אֱלֹהֵי, “My God, my God.” The word אֱלֹהֵי is the word for “God”, and ךִּי is a pronominal suffix, first person singular, and this is repeated twice. לָמָּה is an interrogative pronoun, “why?”, followed by the word עֲזַבְתָּנִי, a Qal perfect second masculine singular from the root עזב, with a pronominal suffix, first person singular in the ךִּי. “Why have you forsaken me?”

רְחוֹק מִישׁוּעָתִי דְבַרֵּי שְׂאֵגְתִּי:

“... far from my help...” In other words, “You seem so far from helping me.” This is the intention of these words. רְחוֹק is an adjective meaning “far”, and מִישׁוּעָתִי is a noun. יְשׁוּעָה is the noun in construct with the

pronominal suffix first person singular in the ך. The מ preceding this noun is simply the preposition מן. “So far are you (understood) from my help, or from helping me,” and from the ךְ בְּרִי שִׁאֲגַתִּי, “. . . from the words of my roaring.” The word ךְ בְּרִי in the plural construct here is ךְ בְּרִי. The sere-yod shows this noun in construct. Historically it was ךְ בְּרִי, becoming ךְ בְּרִי. שִׁאֲגַתִּי is from the noun שִׁאֲגָה, which means “roaring,” and ך. is the pronominal suffix first person singular.

1.4 Translation

“My God, my God, why have you forsaken me? Why are you so far from my help, and from the words of my roaring?”

1.5 Application/Interpretation

As we think about this, the Psalmist is crying out for God and is saying, “Why have you abandoned me? Why have you left me?”

As we look at the New Testament, these very words are quoted by Jesus upon the cross. He is no doubt thinking of this great Psalm when he says, “*Eli, Eli lama sabachthani.*” שׁבך (the Greek letter *sigma* translates several Hebrew S-consonants) is the Aramaic equivalent to עזב, and it means to abandon, to completely forsake.

The Psalmist is saying, “*Why are you so far from the words of my roaring?*” The noun here is looking at that intense pain that is coming from the very depths of the Psalmist, and ultimately from the Lord Jesus Himself.

As we look at David, he is experiencing what seems to be God’s absence. But when we look at Jesus Christ, the greater David, upon the cross, He literally experiences a separation from His Father as He bears our sins upon the cross of Calvary. So when Jesus said this phrase in Aramaic, I believe He is experiencing that great atonement and the separation that occurred between God the Father and God the Son, as God the Son, our Lord Jesus Christ, bore the penalty of the sins of the whole world and suffered an eternal death during that experience upon the cross. I believed that is the

ultimate meaning of what this phrase means as we see it in the New Testament.

When we think about it, we can certainly understand the prayer in the garden, "*If it is possible, let this cup pass from me.*" Jesus was not only going to die a physical death, but a spiritual death for all those who would believe in Jesus Christ. He died for the whole world, but it becomes effective to those who believe in Him as Lord and Savior. "Why have You abandoned Me? Why have You forsaken Me?" is the prayer of Jesus, thinking about this great Psalm.

Lesson 2: Psalm 22:2

2:1 Text

אֱלֹהֵי אֶקְרָא יוֹמָם וְלַיְלָה וְלֹא־דוֹמָיָה לִי:

2.2 Vocabulary

ענה	Verb	“to answer”
דוֹמָיָה	Adjective	“respice, rest”

2.3 Grammar

אֱלֹהֵי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶנּוּ

אֱלֹהֵי comes from the noun אֱלֹהִים, and it is in construct with ׀, the pronominal suffix first person singular that is put on plural nouns. “My God, I cry . . .” אֶקְרָא is a Qal imperfect, first person singular from the root קרא, and it is a **lamed aleph** verb, so you have the “A” preferred under the ר, the ׀, instead of the “O” vowel here, because of the final א. “I call by day,” יוֹמָם. Here is an adverbial ending ׀ with the noun יוֹם. “I call daily,” “by day.” וְלֹא־ is a conjunction, לֹא is a negative particle, and תַעֲנֶנּוּ is from the verb ענה. It is a **lamed he** verb, and it is a Qal imperfect, second masculine singular, from the root ענה. “. . . and you do not answer . . .”

וְלַיְלָה

׀ is another conjunction, and לַיְלָה is the noun meaning “night.”

“. . . and by night . . .” is understood here.

וְלֹא־דִמְיוֹתָ לִי:

“... and there is no cessation for me.” “... there is no respite.”

“... there is no rest.” “I keep crying” is the point here. וְ is a conjunction, לֹא again the negative particle. דִמְיוֹתָ is a feminine noun meaning “respite” or “rest.” לִי is a pronominal suffix, first person singular, from the preposition לְ.

2.4 Translation

“My God, I cry daily, and you do not answer, and at night, and there is no respite for me.”

2.5 Application/Interpretation

I cannot help not only thinking of David crying out in his plight, but ultimately the greater David, our Lord Jesus Christ, constantly praying from the garden to the Father concerning what He was going through on the cross of Calvary for us.

3.4 Translation

“But You are holy, the One who inhabits the praises of Israel.”

3.5 Application/Interpretation

The meaning here is that You, O Lord, are set apart, and You inhabit, You make Your throne the praises of Israel. It is as though our forefathers have been able to praise You, and their praises have become Your throne. “I want to be a part of that; I want to be able to make my praise a part of Your throne,” David is saying, and ultimately our Lord Jesus, the greater David, is praying the same upon Calvary’s cross.

Lesson 4: Psalm 22:4

4.1 Text

בְּךָ בִטְחוּ אֲבֹתֵינוּ בִטְחוּ וְתִפְּלֹטְמוּ:

4.2 Vocabulary

בטח	Verb	“to trust”
אב	Noun	“father”
פלט	Verb	“to deliver”

4.3 Grammar

בְּךָ בִטְחוּ אֲבֹתֵינוּ

“*In you our fathers trusted . . .*” בְּךָ is the preposition בְּ with the pronominal suffix ךְּ, second masculine singular. בִטְחוּ is a Qal perfect, third masculine plural, from the word בטח. In אֲבֹתֵינוּ, אֲבֹת is the feminine plural ending of the noun אב. The נוּ is the pronominal suffix, first masculine plural. “*Our fathers trusted in you . . .*”

בִטְחוּ וְתִפְּלֹטְמוּ:

“*. . . they trusted . . .*” Notice again בִטְחוּ is repeated. It is a Qal perfect, third masculine plural, from בטח. “. . . *they trusted . . .*” וְתִפְּלֹטְמוּ, “. . . *and you delivered them.*” וְתִפְּלֹטְמוּ is from the root פלט, meaning “to deliver.” Notice the **waw** here is a **waw** that is a **conversive** with the verb. The verb is a Piel, with the **shewa-pathah** pattern, and the doubling of the middle radical. It is a Piel imperfect, second masculine singular, from the root פלט, with מוּ, a pronominal suffix, third masculine plural. “. . . *they trusted and you delivered them.*”

4.4 Translation

“Our fathers trusted in you; they trusted and you delivered them.”

4.5 Application/Interpretation

Our fathers put their confidence in You, and they were able to be delivered. The Psalmist is saying, “I want to experience that.” This is the prayer of Jesus upon the cross, “Father, bring me through this. Glorify me.” There is that constant prayer not only by David, but by our Lord, asking for ultimate deliverance by our Heavenly Father.

Lesson 5: Psalm 22:5

5:1 Text

אֱלֹהֵיךָ זָעַקוּ וְנִמְלְטוּ בְּךָ בְּטָחוּ וְלֹא־בּוֹשׁוּ:

5.2 Vocabulary

זעק	Verb	“to cry (out)”
מלט	Verb	“to deliver”
בוש	Verb	“to (be) put to shame”

5.3 Grammar

אֱלֹהֵיךָ זָעַקוּ וְנִמְלְטוּ

“*Unto you . . .*” Notice the preposition **אל**, with the pronominal suffix **ך**, or rather **ךְ**. The **sere-yod** here is like a hinge between the preposition and the pronominal suffix. “*Unto you they cried . . .*” **זָעַקוּ** is a Qal perfect, third plural, from **זעק**. “. . . *and they were delivered.*” **וְנִמְלְטוּ** is from the root **מלט**, and this is a Niphal with the **נ** prefix here, a Niphal perfect, third masculine plural, and the **waw** here is just a **waw connective**. “*Unto you they cried and they were delivered.*”

בְּךָ בְּטָחוּ וְלֹא־בּוֹשׁוּ:

“*In you . . .*”, another preposition followed by the pronominal suffix **ך**, second masculine singular. “*In you they trusted . . .*” Notice **בְּטָחוּ** again, Qal perfect, third masculine plural, from **בטח**. **וְלֹא־בּוֹשׁוּ**. The **ו** is the conjunction “and”, while **לֹא** is the negative particle. **בּוֹשׁוּ** is a Qal perfect, third masculine plural, from the root **בוש**. It is a middle weak verb, a bi-consonantal verb. It means “*they were not put to shame.*”

5.4 Translation

“Unto you they cried and they were delivered; in you they trusted and they were not put to shame.”

5.5 Application/Interpretation

“Our fathers cried unto You,” the Psalmist is saying. “Unto You they cried, and they were delivered. Unto You they trusted, and they were not put to shame. But as for me, I feel like I am a worm and no man.”

Lesson 6: Psalm 22:6

6.1 Text

וְאֶנְכִי תוֹלַעַת וְלֹא־אִישׁ חֲרַפַּת אָדָם וּבְזוּי עָם:

6.2 Vocabulary

תוֹלַעַת	Noun	“worm”
חֲרַפָּה	Noun	“reproach”
בָּזָה	Verb	“to despise”

6.3 Grammar

וְאֶנְכִי תוֹלַעַת

“*But I . . .*” Notice וְאֶנְכִי is a personal pronoun, first person. “. . . *I am a . . .*.” תוֹלַעַת. תוֹלַעַת is a feminine noun meaning “worm.” I am a worm, the lowliest of all creatures, of all of God’s creation.

וְלֹא־אִישׁ

Notice the conjunction וְ, and then the לֹא, the negative particle, and then the noun אִישׁ, the noun meaning “man.” “*I am a worm, and I am not even a man.*”

חֲרַפַּת אָדָם

“*. . . a reproach of man . . .*” חֲרַפָּה is a noun meaning “reproach”, and it is in construct with אָדָם, and so the final ה changes to a ת, and we end up with חֲרַפַּת אָדָם, “*the reproach of man.*”

וּבְזוּי עָם:

Notice the ו here is the conjunction, because we have the two labials back-to-back. וּבְזוּי causes the first ו, the conjunction, to change from וּ to ו, to a **shureq**, so we end up with the ו in this position, before the labial בְּ. וּבְזוּי. “. . . and despised . . .” בְּזוּה means to despise. Notice that the ו here shows us that this is a Qal passive participle, from the verb בְּזוּה. The final ו is interesting. This word בְּזוּה is a **lamed he** verb. The **lamed he** verbs were historically **lamed yod** verbs, and here that **lamed yod** is reappearing in this Qal passive participle. וּבְזוּי עָם. “. . . and despised of the people.” The participle is in construct with עָם.

6.4 Translation

“But I am a worm, and am not even a man, a reproach of man, and despised of the people.”

6.5 Application/Interpretation

“I am like a worm,” the Psalmist says, “the lowliest of all creation, as it were, *and not a man, a reproach of men, and despised of the people.*” What David experienced, Jesus experiences in the ultimate sense upon the cross. He was beaten, He was bruised for us, He was a reproach among men, and He was despised of the people that crucified Him, that took Him to Calvary.

Lesson 7: Psalm 22:7

7.1 Text

כָּל־רְאִי יִלְעָגוּ לִי יִפְטְרוּ בְּשִׁפְהַ יִנְיְעוּ רֹאשׁ:

7.2 Vocabulary

לְעַג	Verb	“to mock or jeer”
פָּטַר	Verb	“to part (the lips)”
שִׁפְהָ	Noun	“lip”
נָוַע	Verb	“to shake”

7.3 Grammar

כָּל־רְאִי יִלְעָגוּ לִי

“All who see me jeer at me.” Notice the כָּל here is a noun, masculine singular, “everyone” or “all.” רְאִי is from the root רָאָה, meaning “to see,” and the “O” vowel gives it away as a Qal active participle. The ה has dropped out in this **lamed he** verb, and we end up with the pronominal suffix יְ that is put on a plural participle or noun. “All who see me . . .” “Everyone who sees me . . .” And now the plural verb with that plural participle: יִלְעָגוּ לִי, “they jeer at me.” Notice the root is לְעַג, “to jeer or laugh at.” It is a Hiphil imperfect, third masculine plural, from the root לְעַג. Notice the A-I pattern gives it away as a Hiphil, followed by לִי, the preposition לְ, followed by the personal pronoun יְ. “All who see me jeer at me . . .”

יִפְטְרוּ בְשִׁפָּה

Here is another Hiphil from פטר. “. . . *they cause to part with the lip . . .*” It is Hiphil imperfect, third masculine plural, from the root פטר. They part בְשִׁפָּה, “*with the lip.*” Notice the בְּ is a preposition, followed by the noun שִׁפָּה. So, “*they part with the lip.*”

יִנְיְעוּ רֹאשׁ:

“. . . *they shake the head.*” נוּע is the root. It is a middle weak verb. It is parsed as a Hiphil imperfect, third masculine plural, from נוּע. “. . . *they cause to shake . . .*” or “. . . *they shake the head.*” רֹאשׁ is a noun, masculine singular.

7.4 Translation

“*All who see me jeer at me; they part with the lip, they shake the head.*”

7.5 Application/Interpretation

What we are looking at here is mockery. They are shaking their head in mockery. The Psalmist says, “*Everybody who sees me mocks at me. They part their lips, they shake their head in mockery.*” Not only do we look at David, but we see this ultimate fulfillment upon the cross. As the crowds are gathered around Jesus, they are mocking. They are laughing. They are parting their lips in mockery at Him. In the gesture of laughter and mockery, they shake their heads.

What they say follows in the next verse.

Lesson 8: Psalm 22:8

8:1 Text

גַּל אֶל-יְהוָה יִפְלְטֵהוּ יִצִּילֵהוּ כִּי חָפֵץ בּוֹ:

8.2 Vocabulary

גַּל	Verb	“to roll”
פִּלְט	Verb	“to deliver”
נִצֵּל	Verb	“to rescue”
חָפֵץ	Verb	“to please or take pleasure”

8.3 Grammar

גַּל אֶל-יְהוָה יִפְלְטֵהוּ

Notice the word **גַּל** is a Qal imperative, second person singular, from the root **גלל**. It is a **double ayin** verb, and the last **lamed** has dropped out. We translate it as “roll.” “*Roll unto the Lord . . .*” **אֶל** is a preposition. There is the **tetragrammaton** “Adonai”. “*Roll unto the Lord, let him deliver him.*” Notice the **shewa-pathah** pattern in **יִפְלְטֵהוּ**, giving this verb away as a Piel. The root is **פלט**. It is a Piel imperfect, third masculine singular, from the root **פלט**, with the pronominal suffix **הוּ**, third masculine singular. “. . . *let him deliver him.*” It is a jussive use, a command.

יִצִּילֵהוּ כִּי חָפֵץ בּוֹ:

יִצִּילֵהוּ “*Let him rescue him . . .*” The root is **נצל**. Notice the **י** is a prefix, showing that it is a third masculine singular. There is an A-I pattern and a doubling of the **צ**. That **daghesh forte** in the **צ** shows that a **נ** has assimilated, so it is a **pe nun** verb from **נצל**, **יִנְצִילֵהוּ** becoming

יִצִּילֵהוּ. It is a Hiphil imperfect, third masculine singular, plus the pronominal suffix הוּ, from the root נצַל. “Let him . . .” (This is another jussive use of the Hiphil here.) “Let him deliver him . . .” or “. . . cause him to be delivered . . .” כִּי is the conjunction “for.” בּוֹ חֵפֵץ “...for he takes pleasure in him.” Notice חֵפֵץ is Qal perfect, third masculine singular. It is like the root כָּבַד, an A-vowel followed by a **sere**. These **qames-sere** verbs show a stative use here. בּוֹ here is a preposition followed by the third masculine singular pronominal suffix.

8.4 Translation

“They say, ‘Roll unto the Lord, let Him deliver him. Let Him rescue him, for He takes pleasure in him.’”

8.5 Application/Interpretation

Their mockery is that they are saying, “Roll unto the Lord. Rest upon Him. Let Him deliver him. Let Him rescue him, for He takes pleasure in him.” This would no doubt not only be looking at David’s enemies, as they were mocking him in this way, but around the cross, we hear the angry crowd saying, “He says that He is the Son of God. Let Him be delivered. Let God come and rescue Him.” You can hear the mockery of the crowd.

Lesson 9: Psalm 22:9

9.1 Text

כִּי־אַתָּה גָּחִי מִבֶּטֶן מִבְּטִיחִי עַל־שְׂדֵי אִמִּי:

9.2 Vocabulary

גָּיַח	Verb	“to take”
בֶּטֶן	Noun	“womb”
בָּטַח	Verb	“to trust”
שְׂדַיִם	Noun	“breasts” (dual form)
אִמָּה	Noun	“mother”

9.3 Grammar

כִּי־אַתָּה גָּחִי מִבֶּטֶן

“For you . . .” Here we have the conjunction **כִּי**, showing the cause of this petition. **אַתָּה** is a personal pronoun, second masculine singular. The root of **גָּחִי** is **גָּיַח**. “For you are the one who took me . . .” The form is a Qal active participle from **גָּוַח**. Notice the O-vowel. The **י** is a pronominal suffix, first person singular. “. . . you are the one who took me . . .” **מִבֶּטֶן**. Notice the **מ** here with the **hireq**. The **daghesh forte** in the **ב** shows that there has been an assimilation of the **נ** from **מִן**, **מִנְבֶּטֶן** becoming **מִבֶּטֶן**. The noun is **בֶּטֶן**, meaning “womb.” Since it is in pause, the **seghol** is changed to a **qames**, and the accent is on the next-to-the-last syllable.

מִבְּטֵיחִי עַל־שְׁדַי אִמִּי:

The root of מִבְּטֵיחִי is בטח. The מ gives it away as a participle, and you have an A-I pattern, so it is a Hiphil participle, followed by ךְּ, the pronominal suffix, first person singular. “. . . you are the one causing me to trust . . .” עַל is “upon,” the preposition, followed by שְׁדַי, the construct form of שְׁדַיִם, meaning “breasts.” Notice the **sere-yod** construct ending. This noun is in construct with אִמִּי. “. . . the breasts of my mother.” אִמָּה is “mother.” The ה drops out, and hence we have the ךְּ in the pronominal suffix.

9.4 Translation

“For you are the one who took me from the womb; you are the one causing me to trust the breasts of my mother.”

9.5 Application/Interpretation

Notice the words of the Psalmist, “*You are the one who took me from the womb. I was cast upon you; you caused me to trust in you from my mother’s womb. I was dependent upon you from the womb,*” David is saying. Ultimately the Lord Jesus was no doubt thinking of His dependency upon the Father in the womb of Mary as the Incarnation was being carried out. “I was dependent upon You, and I need Your help now. Deliver me. Rescue me. Help me.”

אִמִּי is the word for “mother.” In construct it becomes אִמִּי, followed by יְ, the pronominal suffix, first person singular. אֱלֹהֵי has the word אֱלֹהִים, meaning “God,” and יְ, pronominal suffix, first person singular. “. . . *from the womb of my mother you are my God.*” אֲנִי is a personal pronoun, second masculine singular.

10.4 Translation

“Upon You I was caused to be cast forth from the womb; from the womb of my mother You are my God.”

10.5 Application/Interpretation

He is saying again, *“I was cast forth from the womb upon You. My trust was upon You as I was brought forth from the womb. And You are my God. I was dependent upon You from the womb,”* David was saying. Ultimately our Lord was reflecting on this, upon the cross of Calvary, no doubt, as He is thinking of His Father, who had cared for Him in the womb of His mother Mary.

Lesson 11: Psalm 22:11

11.1 Text

אַל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוּבָה כִּי־אֵין עֹזָר:

11.2 Vocabulary

רחק	Verb	“to be far”
צָרָה	Noun	“trouble, distress”
קְרוּב	Adjective	“near”
עֹזָר	Verb	“to help”

11.3 Grammar

אַל־תִּרְחַק מִמֶּנִּי

“Do not be far from me . . .” אַל is a negative particle, and here it is used with תִּרְחַק, bringing a request in the prayer. תִּרְחַק is from רחק. It is a Qal imperfect, second masculine singular, from the root רחק. Notice the **pathah** is under the ך, instead of the O-vowel, like a normal ישמר, because the ך prefers the A-vowel, the **pathah**, under it. “Do not be far . . .” מִמֶּנִּי. מִן is “from”; the ך has assimilated into the second ך. The second ך is a hinge, actually מִן, followed by the first person pronominal suffix ך. “Do not be far from me . . .”

כִּי־צָרָה קְרוּבָה

כִּי is a conjunction. צָרָה קְרוּבָה. “. . . *for trouble is near . . .*” Notice the conjunction followed by the noun צָרָה, a feminine singular noun.

קְרוּבָה is an adjective meaning “near.” “. . . *trouble is near . . .*”

כִּי־אֵין עֹזֵר:

“. . . *and there is no helper.*” כִּי is a conjunction again, showing cause or purpose: “for.” אֵין is a negative particle meaning, “there is no.” עֹזֵר is a Qal participle, masculine singular, from עֹזַר, “to help,” meaning “helper.” Notice the **holem-waw** followed by the **sere**, showing it is a Qal active participle from עֹזַר.

11.4 Translation

“Do not be far from me, for trouble is near, and there is no helper.”

11.5 Application/Interpretation

David cried out to the Lord, “*Don’t be far from me, for I am in trouble, and there is no helper.*” And certainly our Lord Jesus is crying out to His Father, “Don’t be far. Help me. I am in distress upon the cross, and there is no one else who can help me.”

Lesson 12: Psalm 22:12

12:1 Text

סָבְבוּנִי פָרִים רַבִּים אֲבִירֵי בָשָׁן כְּתָרוּנִי:

12.2 Vocabulary

סָבַב	Verb	“to surround”
פָּר	Noun	“bull”
אֲבִיר	Adjective	“mighty/strong (one)”
כָּתַר	Verb	“to encircle”

12.3 Grammar

סָבְבוּנִי פָרִים רַבִּים

Notice סָבְבוּנִי is from the root סָבַב. It means “to surround.” It is a Qal perfect, third masculine plural, from the root סָבַב, followed by a pronominal suffix, first masculine singular, in the נִי. The noun פָּר means a “bull,” and פָּרִים is the masculine plural ending ים. רַבִּים means “many”, and רַבִּים is the masculine plural form. “Many bulls . . .” It is the adjective modifying פָּרִים. “Many bulls have surrounded me . . .”

אֲבִירֵי בָשָׁן כְּתָרוּנִי:

Notice the two nouns in construct. אֲבִירֵי means “mighty ones,” speaking of the bulls, and the **sere-yod** is a noun masculine plural in construct with בָּשָׁן. “. . . mighty (ones) of Bashan . . .” בָּשָׁן is a noun that looks at that grassy, well-watered area on the east side of the Jordan up around the Sea of Galilee, where sleek cattle would graze. Here we have these healthy bulls of Bashan that are ready to destroy him. כְּתָרוּנִי.

“ . . . (they) encircle me.” כָּתַר means “to encircle.” Notice the I-vowel followed by the doubling in the ת. This indicates a Piel perfect, third masculine plural with the ם, followed by a first person singular pronominal suffix in the ך. “. . . strong ones of Bashan have stationed themselves about me.”

12.4 Translation

“Many bulls have surrounded me; mighty ones of Bashan have encircled me.”

12.5 Application/Interpretation

David is thinking of bulls when he thinks of his enemies, strong ones of Bashan encircling him. Jesus, upon the cross, experiences the crowd as bulls ready to gore Him, ready to destroy Him upon the cross of Calvary. Now the imagery moves from bulls to a lion.

Lesson 13: Psalm 22:13

13:1 Text

פָּצוּ עָלַי פִּיהֶם אַרְיֵה טָרַף וְשָׂאֵג:

13.2 Vocabulary

פצה	Verb	“to open”
פֶּה	Noun	“mouth”
אַרְיֵה	Noun	“lion”
טרף	Verb	“to tear”
שאג	Verb	“to roar”

13.3 Grammar

פָּצוּ עָלַי פִּיהֶם

“*They open against me their mouth . . .*” Notice **פצה** means “to open.” It is a **lamed he** verb. The **ה** has dropped out in this verb, and we have Qal perfect, third masculine plural, from **פצה**. “*They opened . . . their mouth . . .*” Notice **עַלִּי**, “. . . against me . . .” **עַל** is a preposition, followed by **יְ**, a first person pronominal suffix. It normally appears on plural nouns, and yet it also appears regularly with **עַל**. “*They opened against me . . .*” **פֶּה** is a noun, masculine singular, followed by a pronominal suffix, third masculine plural, in the **הֶם**. “*They opened against me their mouth . . .*”

אַרְיֵה טֹרֵף וְשֹׂאֵג:

“... as a tearing and roaring lion.” אַרְיֵה is a noun that means “lion,” followed by two Qal active participles: from טֹרֵף, “to tear”, and from שֹׂאֵג, “to roar.” Notice that the **holem-sere** gives both of these away as Qal active masculine singular participles. “. . . as a tearing and roaring lion.”

13.4 Translation

“They open against me their mouth, as a tearing and roaring lion.”

13.5 Application/Interpretation

Certainly David felt that, and the greater David also upon the cross, observing the crowd, saw that they are not only like bulls, but they are like a tearing and roaring lion, seeking to devour Him, seeking to destroy our Lord.

Lesson 14: Psalm 22:14

14:1 Text

כַּמַּיִם נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָּל־עַצְמוֹתַי הֲיָה לִּבִּי
כַּדֹּנֶגַע נִמַּס בְּתוֹךְ מַעֵי:

14.2 Vocabulary

שָׁפַךְ	Verb	“to pour out”
פָּרַד	Verb	“to be out of joint, disjointed”
עֲצָם	Noun	“bone”
דֹּנֶגַע	Noun	“wax”
מָסַס	Verb	“to melt”
מַעֵה	Noun	“inner being”

14.3 Grammar

כַּמַּיִם נִשְׁפָּכְתִּי

“As water . . .” כִּי is a preposition, followed by the *pathah*, showing that it is with the definite article. “As the water . . .”, looking at any kind of water that one might see, poured out. מַיִם is a dual form meaning “waters,” but we would just translate it here as “water.” “As water, I am poured

out . . .” Notice שָׁפַךְ means “to pour out.” The ך gives it away as a Niphal, a Niphal perfect, first person singular with the pronominal suffix ׀ here.

“As water, I am poured out . . .”

וְהָתְפָּרְדוּ כָּל־עֲצָמוֹתַי

“... and all of my bones are out of joint ...” וְהָתְפָּרְדוּ is a Hithpael perfect, third masculine plural, from the root פָּרַד, “to be out of joint” or “to be disjoined.” כָּל־עֲצָמוֹתַי. “... all of my bones are disjoined ...” כָּל is a noun, and it is in construct with עֲצָמוֹתַי. עֶצֶם is the noun singular “bone,” but when it is put in the plural, feminine plural here, we end up with אוֹת, followed by a pronominal suffix in the ךְּ. Notice that since it is at the end of the clause, the **pathah** is changed to a **qames**.

“... all of my bones are out of joint ...”

הָיָה לִבִּי כַדּוֹנָג

“... my heart has become as wax ...” הָיָה is a Qal perfect, third masculine singular, from the root הָיָה. In לִבִּי, the noun is לֵב, masculine singular, with a pronominal suffix, first person singular, in the ךְּ. “... my heart has become ...” כַּדּוֹנָג “... as wax ...” כִּי is the preposition again, followed by the noun דּוֹנָג, meaning “wax.”

נָמַס בְּתוֹךְ מִעֵי:

“... it is melted in the midst of my inner being.” Notice the verb here is נָמַס, meaning “to melt.” It is a **double ayin** root, and the final ס has elided. The ךְּ gives it away as a Niphal. It is a Niphal perfect, third masculine singular, from נָמַס. בִּי is a preposition, in construct with the noun תוֹךְ, “in the midst of.” מִעֵה means “bowels” or “inner being” or “inner bowels.” The final ה drops out here, and we have a pronominal suffix, in the ךְּ, again the long A because of the pause, the **pathah** becoming a **qames**.

14.4 Translation

“As water I am poured out and all of my bones are out of joint, my heart has become as wax; it is melted in the midst of my inner being.

14.5 Application/Interpretation

We are looking here at the strength being depleted. Certainly David felt that, and Jesus upon the cross felt no doubt the strength going away, the depletion of His strength.

David felt as though his bones were disjointed from running from his enemies. But with Jesus upon the cross, we are looking at a literal disjointing of His bones as He hangs upon the cross for the sins of the world for all of our sins.

We look at the depletion of strength and fear. There is certainly fear in David’s case. And in our Lord, there is a double certain anxiety, because He is not only experiencing physical death but spiritual death for the sins of the world for which He is dying upon the cross.

Thus, we are looking at the strength being depleted and we are looking at the fear that would certainly be there in David, and also in our Lord Himself in His human nature, in His humanity, facing physical death, as the God-man, and on His divine side, suffering an eternal death for us. In His inner being, there had to be the melting of His strength.

Lesson 15: Psalm 22:15

15:1 Text

יָבֵשׁ כַּחֲרֵשׁ כֹּחִי וּלְשׁוֹנִי מִדָּבַק מִלְּקוֹחַי
וּלְעֶפֶר-מָוֶת תִּשְׁפֹּתֵנִי:

15.2 Vocabulary

יָבֵשׁ	Verb	“to dry up”
חֲרֵשׁ	Noun	“a potsherd”
כֹּחַ	Adjective	“strength”
לָשׁוֹן	Noun	“tongue”
דָּבַק	Verb	“to cleave”
מִלְּקוֹחַ	Noun	“palate”
עֶפֶר	Noun	“dust”
מָוֶת	Adjective	“death”
שִׁפְתַּי	Verb	“to place, set down”

15.3 Grammar

יָבֵשׁ כַּחֲרֵשׁ כֹּחִי

“My strength is dried up like a potsherd . . .” Notice **יָבֵשׁ** is a verb from **יָבֵשׁ**, “to dry up.” It is a stative verb, with the A-vowel followed by the sere. In **כַּחֲרֵשׁ**, **כַּ** is a preposition, followed by the noun **חֲרֵשׁ**, “. . . as a potsherd . . .” And **כֹּחִי** is from **כֹּחַ**, meaning “strength,” and becomes

כְּחִי in construct, the ךְ being a pronominal suffix, first person singular. “My strength is dried up as a potsherd . . .”, “. . . as a dry piece of pottery . . .”

וּלְשׁוֹנִי מְדַבֵּק מִלְּקוֹחַי

“. . . and my tongue is caused to cleave . . .” With וּלְשׁוֹנִי, we have the וְ preceding the לְ here. Instead of having two **shewas** together, וְלְ, the וְ changes to a וּ, as in this conjunction. Notice לְשׁוֹן is the noun for “tongue,” and ךְ is a pronominal suffix, first person singular. “. . . my tongue is caused to cleave . . .” Notice מְדַבֵּק is a Hophal masculine singular participle from דָּבַק, “to cleave.” “. . . my tongue is caused to cleave to my palate . . .” Notice מִלְּקוֹחַי means “palate,” and ךְ is a pronominal suffix, first person singular.

וּלְעֵפָר־מֹת תִּשְׁפְּתֵנִי:

“. . . and to the dust of death you have brought me,” or “. . . you have set me down in the dust of death.” Notice the וְ here is the conjunction, followed by the preposition לְ. The **pathah** underneath the לְ is not the definite article here; the **hateph-pathah** under the ע causes a shift of a **pathah** under the לְ. After the preposition, we have two nouns in construct: עֵפָר and מֹת. “. . . and to the dust of death . . .” The verb תִּשְׁפְּתֵנִי is from the root שָׁפַת, meaning “to place” or “to set down.” “. . . you have placed me . . .” or “. . . you have set me down . . .” It is a Qal imperfect, second masculine singular, from the root שָׁפַת, followed by the pronominal suffix, first person singular, in the ךְ. The **sere** is functioning as a hinge here, taking us to the suffix. “. . . you have placed me to the dust of death.” Note that the imperfect and perfect tenses are often used interchangeably in Hebrew poetry.

15.4 Translation

“My strength is dried up like a potsherd, and my tongue is caused to cleave to my palate, and to the dust of death you have brought me.”

15.5 Application/Interpretation

“As a dry piece of pottery, shriveled up, that is the way my strength is,” David is saying. And certainly Jesus experienced a constant weakening as the hours passed upon the cross of Calvary.

When we read, *“My tongue is caused to cleave to my palate,”* we are looking here at thirst. I am reminded of our Lord Jesus, when He cried out on the cross, *“I thirst,”* in the Gospel of John.

In *“dust of death,”* we have two nouns that are looking at death itself. Not only was David placed there, but Jesus upon the cross.

In biblical times, in the Hebrew Bible, when one like David was brought into this kind of situation facing death, it was seen to be God’s sovereignty that allowed this. As we come to the cross, we see the same, that God’s sovereignty brings Jesus to the cross. It was not a mistake. The Father offered up His beloved Son, and the Beloved Son, our Lord Jesus, was willing to go to Calvary on our behalf. *“You have placed me to the dust of death.”* I am reminded of John 3:16: *“For God so loved the world that He gave His only begotten son...”* We must also understand that Jesus said, *“No one takes my life from me, but I lay it down.”*

Lesson 16: Psalm 22:16

16:1 Text

כִּי סָבְבוּנִי כְּלָבִים עֲדַת מְרַעִים הִקִּיפוּנִי
כְּאֲרֵי יָדַי וְרַגְלָי:

16.2 Vocabulary

סָבַב	Verb	“to surround”
כְּלָב	Noun	“dog”
עֲדָה	Noun	“assembly, company”
מְרַעִים	Adjective	“evildoers” (plural)
נִקְףָּ	Verb	“to enclose”
כָּאָר	Verb	“to pierce”
רַגְלָא	Noun	“foot”

16.3 Grammar

כִּי סָבְבוּנִי כְּלָבִים

“For dogs have surrounded me . . .” The כִּי here is a conjunction, followed by the verb סָבְבוּנִי, a Qal perfect, third masculine plural, with a pronominal suffix (first person singular) in the ןִי. Notice following this **double ayin** verb, we have the noun in the plural with the םִ ending, the noun כְּלָב, meaning “dog.” “For dogs have surrounded me . . .”

עֲדַת מְרַעִים הִקְיִפוּנִי

“... a company of evildoers have stationed themselves about me . . .” or “. . . have enclosed me . . .” The two nouns are in construct, עֲדַת and מְרַעִים. עֲדַת is from the noun עֵדָה, meaning “congregation” or “assembly,” and מְרַעִים is a plural noun with the ים ending. “. . . a company of evildoers . . .” This is followed by the Hiphil perfect הִקְיִפוּנִי, from נִקַּף, meaning “to surround.” Notice the ה, indicating Hiphil with the I-I vowel pattern. It is Hiphil perfect, third person plural, from נִקַּף, followed by the pronominal suffix נִי. “. . . an assembly of evildoers have enclosed me . . .”

כָּאֲרִי יָדַי וְרַגְלָי:

“... piercing my hands and my feet.” Some want to translate this,

“... as a lion, my hands and my feet.” כָּאֲרִי can sometimes mean “a lion,” with the preposition כִּי, “as.” Those who take that approach view the lion’s teeth attacking the innocent defender, and attacking him as he would put up his hands, attacking in his hands and at his legs. However, I believe the form כָּאֲרִי can come from a root כָּאֵר, and taking it that way, I would understand this as a Piel infinitive with a pronominal suffix, first person singular, from the root כָּאֵר, meaning “to pierce.” “. . . piercing me [in] my hands . . .” (“in” being understood), or “. . . piercing me [with reference to] my hands and my feet.” The word יָד is a noun, and י_ is the pronominal suffix, looking at the hands that are being pierced. Remember that י_ goes with plural nouns, so the יָד here is looking at both hands. וְרַגְלָי is the same: “. . . and my feet.” The noun is רַגְלַי, and in construct with י_ it becomes וְרַגְלָי. “. . . piercing me in my hands and my feet.”

16.4 Translation

“For dogs have surrounded me, a company of evildoers have enclosed me, piercing me in my hands and my feet.”

16.5 Application/Interpretation

In speaking of “dogs,” remember that in the Ancient Near East, these are mongrel dogs. These were not pets or poodle dogs or house pets. They were the dogs that roamed the streets and were scavengers. Not only David, but our Lord upon the cross, looking out on the crowd that was crying for his crucifixion, felt as though scavenger dogs had surrounded Him.

David is seeing his enemies as “evildoers,” encircling him. Jesus, upon the cross, saw the crowd as bent on doing evil unto Him, surrounding the cross.

We are looking at the enemies of David as likening them to an animal that is seeking to bite him. But ultimately its fulfillment is in the greater David, the Lord Jesus Christ, who upon the cross literally had his hands and feet pierced by the nails that were put into our Lord’s hands and feet on the cross of Calvary.

Lesson 17: Psalm 22:17

17.1 Text

אֶסְפֹּר כָּל־עֲצָמוֹתַי הִמָּה יִבְיטוּ יְרֵאוּ־בִי:

17.2 Vocabulary

ספר	Verb	“to count”
עצם	Noun	“bone”
נבט	Verb	“to look, stare”

17.3 Grammar

אֶסְפֹּר כָּל־עֲצָמוֹתַי

“*I can count all of my bones . . .*” אֶסְפֹּר is the Piel imperfect, first person singular, from the root ספר, “to count.” Notice the **shewa**, a **composite shewa** followed by a **pathah** and the doubling of the middle radical in the פ give it away as a Piel. “*I can count all of my . . .*” עצם is the noun for “bone,” and notice it is in the plural with וְת, and then the י, the pronominal suffix, first person singular, is added to this plural feminine noun. “*I can count all of my bones . . .*”

הִמָּה יִבְיטוּ יְרֵאוּ־בִי:

“*. . . they look, they stare at me.*” הִמָּה is a personal pronoun, third masculine plural, followed by the verb יִבְיטוּ, from נבט. Notice we have a **pe nun** verb, יִבְיטוּ becoming יִבְיטוּ, the **daghesh forte** in the ב showing that the נ has assimilated, causing a doubling. The A-I pattern gives it away as a Hiphil. It is a Hiphil imperfect, third masculine plural from נבט. “. . . *they cause to look . . .*” or “. . . *they look . . .*” “. . . *they stare at*

me.” וַיִּבְטְאוּ is from בִּטְאוּ, a **lamed he** verb where the ב has dropped out. It is a Qal imperfect, third masculine plural, from בִּטְאוּ. This is followed by the preposition אֶל with the first person pronominal suffix יָ. “. . . *they look at me.*”

17.4 Translation

“I can count all of my bones; they look, they stare at me.”

17.5 Application/Interpretation

We are looking at David at one level emaciated, as it were, thin, so that you could see and count all of his bones. In its ultimate fulfilment, though, it looks at Jesus Christ on the cross of Calvary, where in the nudity or partial nudity of the cross, His bones could be counted, as it were. *“They looked, they stared back at him.”*

Again, this is a vivid description, I believe, of the crucifixion of our Lord on Calvary.

Lesson 18: Psalm 22:18

18:1 Text

יַחֲלִקוּ בְּגָדַי לָהֶם וְעַל-לְבוּשֵׁי יַפְיָלוּ גּוֹרָל:

18.2 Vocabulary

חלק	Verb	“to divide”
בְּגָד	Noun	“garment”
לְבוּשׁ	Noun	“clothing, vesture”
נפל	Verb	“to fall”
גּוֹרָל	Adjective	“lot, lots”

18.3 Grammar

יַחֲלִקוּ בְּגָדַי לָהֶם

“*They divide my garments among them . . .*” Notice יַחֲלִקוּ is from the root חלק, “to divide.” We have a **shewa-pathah**, which indicates a Piel, especially with the **daghesh forte** in the second radical, the בְּגָד is the noun for “garment,” and this is a noun in the plural, with the pronominal suffix, first person singular. “*They divide my garments to themselves . . .*” לְ is the preposition, and הֶם is a personal pronoun, third masculine plural. “*They divide my garments among them . . .*”

וְעַל-לְבוּשֵׁי יַפְיָלוּ גּוֹרָל:

“*. . . and for my vesture [or, for my clothing] they cast lots.*” Here we have the conjunction, followed by the preposition וְ. עַל-לְבוּשׁ is the word for “clothing” or “vesture,” and the pronominal suffix follows in the יַ, first

person singular. “. . . and for my vesture . . .” גִּזְרָהּ יִפְּלוּ “. . . they cast lots.” יִפְּלוּ is from נָפַל, “to cause to fall,” another **pe nun**, where the נ has assimilated into the פ, יִנְפְּלוּ becoming יִפְּלוּ. Notice the A-I pattern gives it away as a Hiphil imperfect, third person plural, from נָפַל. גִּזְרָהּ is a noun in the singular, looking at a kind of plural idea in a collective singular: “they cast a lot,” hence “they cast lots.”

18.4 Translation

“They divide my garments among them, and for my vesture they cast lots.”

18.5 Application/Interpretation

We are reminded of the teaching of the New Testament, especially in John’s gospel, that the soldiers divided the garments of Jesus when He was upon the cross. This was then followed by the very fulfillment of this in John chapter nineteen, where it says, “*Let us not tear it, this special clothing of our Lord, but let us cast lots as to whose it shall be, in order that the Scripture might be fulfilled, saying, ‘They divided my garments among them, and for my vesture they cast a lot.’*” The soldiers did these things in fulfillment of this great Lament Psalm.

Its ultimate reality does not rest with David alone, but has its ultimate fulfillment upon the cross of Jesus Christ, where the greater and final David experienced these very words, as the Roman soldiers surrounding the cross cast lots for the clothing, and especially the vesture, of our Lord Jesus Christ.

We now move to the next section, which is the petition. It covers the next three verses.

Lesson 19: Psalm 22:19

19:1 Text

וְאַתָּה יְהוָה אַל־תִּרְחֹק אֵילֹתַי לְעֶזְרָתִי חֹשֶׁה:

19.2 Vocabulary

רָחַק	Verb	“to be far”
אֵילֹת	Participle	“strength”
עֶזְרָה	Adjective	“help, assistance”
חֹשֶׁה	Adjective	“hurry”

19.3 Grammar

וְאַתָּה יְהוָה אַל־תִּרְחֹק

“*But you, O Lord, do not be far . . .*” וְ is the conjunction, followed by the personal pronoun אַתָּה, “you,” and then יְהוָה, “O Lord.” Here is a request or a petition. אַל־תִּרְחֹק. אַל is the negative particle used in this petition.

תִּרְחֹק is from רָחַק, “to be far.” It is a Qal imperfect, second masculine singular. “. . . *do not be far . . .*”

אֵילֹתַי לְעֶזְרָתִי חֹשֶׁה:

אֵילֹתַי means “o my strength.” אֵילֹת followed by י, the noun followed by the pronominal suffix י. “. . . *o my strength hurry . . .*” חֹשֶׁה means “hurry,” but notice right before that, though, לְעֶזְרָתִי “. . . *to my help . . .*” (literally) “. . . *hurry.*” The לְ here is the preposition, and עֶזְרָה means “help” or “assistance,” and it is in construct with י, so the final ה changes to a ת. “. . . *and to my help . . .*” חֹשֶׁה “. . . *hurry.*” חֹשֶׁה means

“hurry.” It is a middle weak verb, and here it is the imperative, followed by the Π , making it intensive. It is a Qal imperative, second person singular, showing an intensive ending. “. . . *hurry to my help, my strength.*”

19.4 Translation

“But you, O Lord, do not be far; o my strength, hurry to my help.”

19.5 Application/Interpretation

Again, David prays. Also Jesus on the cross is praying to the Heavenly Father to deliver Him.

Lesson 20: Psalm 22:20

20.1 Text

הַצִּילָהּ מִחֶרֶב נַפְשִׁי מִיַּד־כָּלֵב יַחֲדָתִי:

20.2 Vocabulary

נצל	Verb	“to deliver”
חרב	Noun	“sword”
יחידה	Adjective	“only one”

20.3 Grammar

הַצִּילָהּ מִחֶרֶב נַפְשִׁי

“*Deliver my soul from the sword . . .*” The root here of הַצִּילָהּ is נצל, another **pe nun** verb, where the נ has assimilated into the צ. This is a Hiphil imperative with the הַ ending, showing intensity. “*Cause to*

deliver . . .” or “*Deliver from the sword . . .*” Notice מִנְחָרֶב. The נ could not assimilate in the guttural ח, and so we have compensatory lengthening to a sere. מִחֶרֶב. “. . . *from the sword . . .*” חֶרֶב is a noun, masculine singular. נַפְשִׁי. נַפֶּשׁ is the word for “soul.” נַפֶּשׁ is in construct with י, the pronominal suffix, first person singular. “*Deliver my soul from the sword . . .*”

מִיַּד־כָּלֵב יַחֲדָתִי:

“. . . *from the hand of the dog . . .*” Notice the מֵן, the נ has assimilated here in the י. יַד is just a noun meaning “hand.” כָּלֵב means “dog.” The two nouns are in construct. “. . . *from the hand of the dog . . .*” יַחֲדָתִי is in

parallel with נַפְשׁ or “soul,” and it literally means “*my only one.*” יְחִידָהּ is “*my unique and only one,*” and when that is in construct with the pronominal suffix, first person singular, it becomes יְחִידָתִי. This is the “soul,” my only one, hence “*my only soul.*”

20.4 Translation

“Deliver my soul from the sword, from the power of the dog, my only one.”

20.5 Application/Interpretation

“Deliver me from the sword,” meaning from death, and *“from the power of the dog,”* meaning the destruction that the dog would bring.

Again, we are looking at David struggling with the enemies surrounding him like dogs seeking to destroy him in death. But the ultimate fulfillment again is the cross of Christ, where He is praying to His Heavenly Father to rescue Him from death, to rescue Him from the power of the dog, that is, the dog that would inflict a mortal wound of death upon the Lord.

Lesson 21: Psalm 22:21

21:1 Text

הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רְמִים עֲנִיתָנִי:

21.2 Vocabulary

יִשַׁע	Verb	“to save”
אַרְיֵה	Noun	“lion”
קַרְן	Noun	“horn”
רְמִים	Noun	“wild oxen” (plural)
עֲנָה		“to answer, give reply”

21.3 Grammar

הוֹשִׁיעֵנִי

Now we have another imperative. It is from the root **יִשַׁע**, meaning “to save.” Notice there is a ה, and this consonant is followed by the long O-vowel, by the **holem-waw**. Historically this form would have been a **pe waw** verb. It would have been הוֹשִׁיעֵנִי. That **pathah-waw** changes to a long O, a **holem-waw** in that context, and it would have become הוֹ. It is a Hiphil imperative, masculine singular, from **יִשַׁע**, formerly **וּשַׁע**. “*Save me . . .*” or “*Cause me to be saved . . .*” Notice that it is followed by the pronominal suffix, first person singular, in the נִי.

מִפִּי אַרְיֵה

“... *from the mouth of the lion* . . .” Again, the preposition מִן becomes מִפִּי, with the doubling of the פ, because of the assimilation of the נ, and then your pronominal suffix, the **hireq-yod**. “... *from the mouth of the* . . .” (two nouns in construct) “... *of the lion* . . .”

וּמִקְרָנַי רְמִים עֲנִיתָנִי:

“... *and from the horns of the* . . .” Notice the ו again is your conjunction, a ו instead of a ׀ because of the labial מ. The מ is actually from the preposition מִן, where the נ has assimilated into the ק, causing the **daghesh forte**. קְרָן is the noun for “horn,” and this is a noun that is plural, and in the construct plural, קְרָן becoming קְרָנַי, with the **sere-yod**, in this construct plural form. רְמִים could be translated here as the “wild oxen.” Notice the ׀ is the plural form of this noun. “... *and from the horns of the wild oxen* . . .” עֲנִיתָנִי is from עָנָה, meaning “to answer” or “to give reply to.” Notice this is a Qal perfect, second person masculine singular, from עָנָה, followed by the pronominal suffix, first person singular, נִי. We need to translate it as “... *you have answered me.*”

21.4 Translation

“*Save me from the mouth of the lion, and from the horns of the wild oxen you have answered me.*”

21.5 Application/Interpretation

He is crying out for deliverance from the wild lion, hence death again, that is lurking to destroy not only David, but our Lord Jesus upon the cross.

When we change to the perfect verb at the end of the verse, we are now moving from the petition to the assurance of deliverance that is to come. I am reminded of the Lord’s work upon the cross, when He had finished His atoning work. He cried out after saying, “*My God, My God, why have You*

forsaken me?” Eli, Eli, lama shabachtani? to “*It is finished.*” Then He said, “*Into Your hands I commit my spirit.*” We are moving from the finished work of Christ to the anticipation of deliverance. This is what this verb leads us to. We move from the imperative to the perfect: “*You have answered me.*” In other words, he is looking forward to the answer that is about to come.

This leads us then to the declaration of praise, from the next verse to the end of this great Psalm.

Lesson 22: Psalm 22:22

22:1 Text

אַסְפְּרָה שְׁמִי לְאַחֵי בְּתוֹךְ קְהֵל אֲהַלֵּלְךָ:

22.2 Vocabulary

שֵׁם	Noun	“name”
אָח	Noun	“brother”
קְהֵל	Noun	“assembly”
הִלֵּל	Verb	“to praise”

22.3 Grammar

אַסְפְּרָה שְׁמִי לְאַחֵי

“I will declare your name to the brethren . . .” First the verb אַסְפְּרָה is a Piel imperfect, first person singular. Notice the א showing the first person. Then we have the **shewa-pathah** pattern, a **hateph-pathah** under the א, since it is a guttural, plus the doubling of the middle radical. Then we have the הָ, showing intensity. “I will declare your name . . .” שְׁמִי is the word for “name.” In construct it becomes שֵׁם, with the **hireq** instead of the **sere**. The ך is a pronominal suffix, second masculine singular. “I will declare your name . . .” לְאַחֵי is from אָח, the word for “brother.” Notice the preposition לְ, and then the plural noun with the pronominal suffix, first person singular. “I will declare your name to my brethren . . .”

בְּתוֹךְ קְהֵל אֲהַלְלֶךָ:

“... *in the midst of the assembly* . . .” Notice the בְּ here is the inseparable preposition, followed by תוֹךְ, meaning “in the midst of,” a noun in construct with קְהֵל, another noun. “. . . *in the midst* . . .” or

“... *in the middle of the assembly, I will praise you.*” אֲהַלְלֶךָ is another Piel form, with the **hateph-pathah**, followed by the **pathah**. It is a Piel imperfect, first person singular, from the root הָלַל, followed by the pronominal suffix ךְּ, second masculine singular. “. . . *in the midst of the assembly, I will praise you.*”

22.4 Translation

“I will declare your name to the brethren, in the midst of the assembly I will praise you.”

22.5 Application/Interpretation

This great text is leading us now from the cross to the resurrection. With David, he is going to go and declare the Lord’s name in the temple of his deliverance. But pointing to the greater David, its fulfillment is when Jesus Christ came back from the grave and went among the disciples and began to declare the name of His Heavenly Father.

The writer of Hebrews picks this up in Hebrews chapter two, verses ten and following, when he says, “*For it was fitting for him, on account of whom are all things, and through whom are all things, in bringing many sons into glory, to perfect the pathfinder (the ἀρχηγόν) of their salvation through suffering. For the one who sets apart and the ones who are being set apart, are all of one.*” That is, God the Father perfects God the Son as the perfect pathfinder, cutting the way through the thicket of death, to become that perfect victor and pathfinder for us, and to make us one with Him, headed for glory. In other words, as he moves on in verse eleven, “*For the one who sanctifies...*” That is Jesus, the one setting us apart. “*...and the ones who are being set apart...*” Those are the believers. “*...are all one.*” We are one with Him. “*...on account of which reason He is not ashamed to call them ‘brethren,’ saying, ‘I will declare your name to my brethren. In the midst of*

the church, I will praise you.” Here the text is being quoted by the writer of Hebrews and applied to Jesus Christ, who in the resurrection identifies with His disciples and with the church, as one who has now become the perfect pathfinder, cutting the way through this thicket of death, bringing us into eternity with Him.

He goes on to drive this home in the following verses of Hebrews two and thirteen and following when he says, *“Again, I will be confident in Him, and again, Behold I and the children which God has given me.”* This is a quote, by the way, from Isaiah chapter eight, in which Isaiah becomes a type of Christ and his children a type of the church, a repetition of the unification that we now have with Christ because of His victory over death on our behalf.

Then he goes on to say, *“Therefore, since the children partook of blood and flesh, He likewise partook of the same, in order that through death He might void, or make inoperative, the one who is having the power of death, that is, the devil, and he might reconcile them as long as they were under or in the fear of death, and were liable to that while they were living, they were enslaved to that fear. For of course, the text says, He is not helping angels, but He is helping the seed of Abraham. Wherefore, it was necessary that He be made like to His brethren in all things, in order that He might become a merciful and faithful high priest, with reference to the things of God, and to make satisfaction for the sins of the people. For in that He suffered, being tested, He is able to help those who are being tested.”* Notice that it is through the death of Jesus Christ that He now has conquered death and brought us into a relationship of victory with Him. We who were liable to the bondage of and fear of death, now have a pathfinder, an ἀρχηγόν, in Jesus Christ.

This great text starts with the cross and concludes with the declaration of praise, looking forward to the resurrection, when it says, *“I will declare your name among the brethren. In the midst of the assembly, I will praise you.”* That is the resurrection of Jesus Christ. The Lord answers the prayer of the Son. God the Father answers the prayer of the Son. *“Glorify me with the glory that I had with you before the world began,”* Jesus prays in John 17. And now we see the answer to that. His prayer throughout this great Psalm is, *“Rescue me. Deliver me.”* He does it through death. It was through the cross, and coming out the other side, in the resurrection, that deliverance is seen.

I am reminded of a sermon that was preached some years ago. The preacher was saying to the congregation, "It's Friday, but Sunday's coming." He continued to preach, "It's Friday, but Sunday's coming." He would talk about Good Friday, but then he would always conclude by saying, "But Sunday's coming." After preaching for an hour or so, finally, he came to the conclusion of his sermon, and he said, "It's Friday," and the whole congregation stood up simultaneously and shouted back to the preacher, "but Sunday's coming!" As we look at this great text, it was Friday. But when we come to this verse, Sunday has come. From this point on, we are looking at the resurrection of Jesus Christ and the results of that great resurrection.

Lesson 23: Psalm 22:23

23:1 Text

יִרְאֵי יְהוָה הַלְלוּהוּ כָּל־זֵרַע יַעֲקֹב כְּבָדוּהוּ
וְגִוְרוּ מִמֶּנּוּ כָּל־זֵרַע יִשְׂרָאֵל:

23.2 Vocabulary

זֵרַע	Noun	“seed”
כָּבַד	Verb	“to glorify”
גִּוַר	Verb	“to stand in awe”

23.3 Grammar

יִרְאֵי יְהוָה הַלְלוּהוּ

Notice the noun יִרְאֵי, “the fearers” or “God-fearers.” Here is a noun in construct, with יְהוָה, “Adonai.” “*The fearers of God . . .*” הַלְלוּהוּ is from the root הָלַל, “to praise.” Notice it is a Piel imperative, second person plural, with the pronominal suffix, third masculine singular, הוּ. “*The fearers of the Lord, praise Him . . .*”

כָּל־זֵרַע יַעֲקֹב כְּבָדוּהוּ

“*. . . all the seed of Jacob, glorify Him . . .*” Notice the כָּל is a noun, followed by זֵרַע, two nouns in construct. זֵרַע means “seed,” another noun. “. . . *all the seed of Jacob . . .*” כְּבָדוּהוּ is a Piel imperative, second masculine plural from כָּבַד. Notice the A-vowel and the doubling of the middle radical gives it away as a Piel imperative, followed by the pronominal suffix הוּ. “. . . *all seed of Jacob, glorify Him . . .*”

וּגְּוֹרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל:

“... and stand in awe from Him . . .” Notice **גּוֹר** is “to be in awe.” It is a middle weak verb, and here it is a Qal imperative, second masculine plural, from **גּוֹר**. Notice **מִמֶּנּוּ** again. The **נ** of the **מִן** has assimilated in the preposition “from.” **מִן** is a hinge. Historically this was **מִנְהוּ**. The **ה** by reverse assimilation went back into the **נ**, causing the **daghesh forte**.

“... stand in awe from Him, all the seed of Israel.” Again, there are two nouns in construct, all of the totality of the seed of Israel. Actually there are three nouns standing in construct here: “... all of the seed of Israel.”

23.4 Translation

“The ones who fear the Lord, praise Him; all seed of Jacob, honor Him; and stand in awe at Him, all seed of Israel.”

23.5 Application/Interpretation

So God-fearers are called to praise the Lord, and to honor Him as a result of this great resurrection. Israel is called to give honor to Him. I am reminded in Acts chapter two that it was Jewish believers who were beginning to praise the Lord because of the resurrection of Jesus Christ.

Lesson 24: Psalm 22:24

24:1 Text

כִּי לֹא־בָזָה וְלֹא שָׁקַץ עֲנֹת עֲנִי וְלֹא־הִסְתִּיר פְּנָיו
מִמֶּנּוּ וּבְשׁוּעוֹ אֱלֹהֵי שְׁמַע:

24.2 Vocabulary

בָּזָה	Verb	“to despise”
שָׁקַץ	Verb	“to loathe”
עֲנֹת	Adjective	“affliction”
עֲנִי	Adjective	“afflicted one”
סָתַר	Verb	“to hide”
שׁוּעַ	Verb	“to cry”
שָׁמַע	Verb	“to hear”

24.3 Grammar

כִּי לֹא־בָזָה וְלֹא שָׁקַץ עֲנֹת עֲנִי

“*For . . .*” Here is a conjunction again. **לֹא** is the negative particle. **בָּזָה** is Qal perfect, third masculine singular, from **בָּזָה**, meaning “to despise.”

“*For He has not despised . . .*” **וְלֹא** again is the conjunction followed by the negative particle. “. . . *He has not despised nor loathed . . .*” **שָׁקַץ** is a *Piel*. Notice the **hireq** with the **pathah**, and the **daghesh** in the **ק**, in the second radical. “*For He has not despised nor loathed the affliction of the afflicted . . .*” **עֲנֹת** is a noun meaning “affliction,” standing in construct with **עֲנִי**, meaning “the afflicted one.”

וְלֹא־הִסְתִּיר פָּנָיו מִפְּנֵי

“... *nor has He hidden . . .*” Notice again the וְ conjunction with the negative particle לֹא, followed by the Hiphil perfect verb, third masculine singular, from סָתַר. Notice the I-I pattern in the Hiphil here. “... *nor has He hidden His face . . .*” פָּנִים becomes פָּנָיו. We have a dual noun here that is now in construct with a ל. “... *nor has He hidden His face from him . . .*” Here we have that same form that we saw above.

וּבְשׁוֹעוֹ אֵלָיו שָׁמַע:

“... *but in his crying . . .*” Notice the וְ here is the conjunction, followed by the root שׁוּע, which means “to cry.” Here we have a **pathah** with the doubling of the middle radical. This is a Piel infinitive, followed by the pronominal suffix וְ, third masculine singular. “... *and in his crying unto Him . . .*” אֵלָיו is followed by the pronominal suffix in the וְ. “... *and unto Him He heard.*” We could translate this, “... *but when he cried unto Him, He heard.*” Notice שָׁמַע is the Qal perfect, third masculine singular, from שָׁמַע. Notice the **pathah**, which is under the ע. It is a **furtive pathah**, making sure we pronounce it.

24.4 Translation

“For He has not despised nor loathed the affliction of the afflicted, nor has He hidden His face from him, but when he cried unto Him, He heard.”

24.5 Application/Interpretation

The Lord has not loathed the affliction, and also this could mean supplication of the afflicted one or of the poor one, who cried out in prayer, looking at our Lord in His prayer upon the cross.

The text here teaches us that, “*He did not despise nor loathe the affliction of the afflicted one, nor did He hide His face from him, but when he cried unto Him, He heard him.*” Certainly not only was David heard, but Jesus was heard in His prayer by His Heavenly Father, and we see that in the glorious resurrection.

Lesson 25: Psalm 22:25

25:1 Text

מֵאַתָּךְ תְּהִלָּתִי בְּקִהְלֹ רַב נְדָרֵי אֲשַׁלֵּם נֶגְדַד יִרְאַיוֹ:

25.2 Vocabulary

דְּתִהְלֶה	Adjective	“praise”
רַב	Adjective	“great, much”
נְדָר	Noun	“vow”
שִׁלֵּם	Verb	“to fulfill”
נֶגְדַד	Preposition	“in front of, before”
יִרְא	Verb	“to fear”

25.3 Grammar

מֵאַתָּךְ תְּהִלָּתִי בְּקִהְלֹ רַב

“From you my praise is in the great assembly . . .” Notice **מֵ** here. The **נ** could not assimilate into the **א**, so **מֵ** is showing compensatory lengthening, the **נ** having dropped out. **אַתָּךְ** is the personal pronoun in the object form here. “From you my praise . . .” **תְּהִלָּתִי** is from **תְּהִלָּה**, which becomes **תְּהִלָּת** in construct with **י**, pronominal suffix, first person singular. “From you my praise is [supplied here, understood] in the great assembly . . .” **בְּ** is the inseparable preposition, followed by **קִהְלֹ**, meaning “assembly,” and **רַב**, meaning “great,” the adjective, masculine singular.

נְדָרַי אֲשַׁלֵּם נֶגְדַי יִרְאֵיוֹ:

“. . . and my vows I will pay before those who fear Him.” Notice נְדָר is the word for “vow,” and here we have it in the plural form, with the pronominal suffix יְ. אֲשַׁלֵּם means “to fulfill” or “to fulfill by paying.” It is a Piel imperfect, first person singular, from שָׁלַם. Notice the **hurried-pathah** followed by the **pathah** and the **daghesh** in the second radical.

“. . . my vows I will fulfill before those who fear Him.” נֶגְדַי means “in front of” or “before.” יִרְאֵיוֹ is a noun plural, in construct with the ל, of “those who are God-fearers.”

25.4 Translation

“From you my praise is in the great assembly, and my vows I will pay before those who fear Him.”

25.5 Application/Interpretation

David is going to go and praise the Lord in the great assembly, and Jesus gives praises among His disciples, and continues to reiterate it to them and to others after the resurrection. It continues to be praised in the great assembly or the church of Jesus Christ.

Lesson 26: Psalm 22:26

26:1 Text

יֹאכְלוּ עֲנָוִים וְיִשְׂבְּעוּ יִהְלְלוּ יְהוָה דִּרְשׁוּ יְהוָה
לְבַבְכֶם לְעֶד:

26.2 Vocabulary

אָכַל	Verb	“to eat”
עָנָו	Noun	“humble”
שָׂבַע	Verb	“to be satisfied”
דָּרַשׁ	Verb	“to seek”
לֵב	Noun	“heart”
חַיָּה	Verb	“to live”
עֶד	Adjective	“perpetuity, eternity”

26.3 Grammar

יֹאכְלוּ עֲנָוִים וְיִשְׂבְּעוּ

Notice it says, “*Let the humble eat and be satisfied . . .*” יֹאכְלוּ is the Qal imperfect, third person plural, from אָכַל, “to eat.” Notice this **pe aleph** verb is a little different. Through dissimilation we end up with an O here after the prefix, instead of the normal I-vowel of the Qal imperfect.

“*. . . the humble shall eat . . .*” Notice עָנָו: עֲנָוִים, meaning “humble,” and יִשְׂבְּעוּ shows a masculine plural. “*. . . the humble shall eat and they shall be satisfied . . .*” וְיִשְׂבְּעוּ is from שָׂבַע. It is a Qal imperfect, third person

plural, with the ׀ here, which is a simple **waw connective**. “. . . *and they shall be satisfied . . .*”

יְהַלְלוּ יְהוָה דֹרְשָׁיו

“. . . *let those who seek the Lord praise Him . . .*” “. . . *let them praise the Lord [literally] who seek Him . . .*” יְהַלְלוּ is from הלל, “to praise.” It is a Piel from הלל. Note the **shewa-pathah**. It is a Piel imperfect, third person plural, functioning here as a jussive. “. . . *let those who seek the Lord praise Him . . .*” דֹרֵשׁ is the verb “to seek,” and notice the O-vowel shows it is a participle. It is a Qal active participle, masculine plural, in construct with the ׀ here. The ׀ is a pronominal suffix, third masculine singular.

“. . . *let those who seek Him praise the Lord . . .*”

יְחִי לְבַבְכֶם לְעֶד:

“. . . *let your heart live forever.*” The verb is חיה, “to live,” and the final ׀ has dropped out. It is a **lamed he** verb. We have a Qal imperfect, third person singular, from חיה, “to live.” לְבַבְכֶם is the word for “heart.” It is a noun, masculine singular, followed by כֶּם, the plural pronominal suffix, second masculine plural. לְעֶד means “forever.”

26.4 Translation

“*Let the humble eat and be satisfied; let those who seek Him praise the Lord; let your heart live forever.*”

26.5 Application/Interpretation

Those who are poor and humble are to eat and be satisfied. And they who seek the Lord are to praise Him and to let their hearts live forever. Salvation that Jesus brings is for everyone, whether rich or poor, and the humble are those who really respond to His grace. We have to become like little children, Jesus says, to come to Him. So the humble are to eat and be

satisfied. They will be the ones that will seek the Lord, and their hearts will be able to live forever.

He moves now to extending this praise to the whole world, not only to Jews but to Gentiles as well.

Lesson 27: Psalm 22:27

27:1 Text

זִכְרוּ וַיֵּשְׁבוּ אֶל־יְהוָה כָּל־אַפְסֵי־אָרֶץ
וַיִּשְׁתַּחֲווּ לְפָנָיִךָ כָּל־מִשְׁפָּחוֹת גּוֹיִם:

27.2 Vocabulary

זכר	Verb	“to remember”
שוב	Verb	“to return, turn back”
אֶפֶס	Noun	“end”
שחה	Verb	“to bow down, worship”
מִשְׁפָּחָה	Noun	“family”
גוי	Noun	“nation”

27.3 Grammar

זִכְרוּ וַיֵּשְׁבוּ אֶל־יְהוָה כָּל־אַפְסֵי־אָרֶץ

“All of the ends of the earth shall remember and shall return unto the Lord . . .” זִכְרוּ is a Qal imperfect, third masculine plural, from זכר, “to remember.” וַיֵּשְׁבוּ is from שׁוּב, and it is a Qal imperfect, third masculine plural as well, a middle weak verb, with the ו here as a **waw connective**. “All of the ends of the earth will remember and will turn back unto the

Lord . . .” אֶל is a preposition, followed by the noun יְהוָה. כָּל is another noun, “all.” אֶפֶסִי is from the noun אֶפֶס, meaning “end,” and here we have the noun in plural, a plural masculine construct with the **sere-yod** with אָרֶץ.

וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־מִשְׁפָּחוֹת גּוֹיִם:

“... and let all families of nations bow before You.” וְיִשְׁתַּחֲוּוּ is from שָׁחַ, “to bow before.” It is a Hithpael imperfect, third masculine plural, from שָׁחַ. Notice we have a metathesis here in the Hithpael. Instead of יִתְשַׁחֲוּוּ we have יִשְׁתַּחֲוּוּ, so the ת and the ש have changed places in what we call a metathesis in this particular form. It means “to bow down” or “to worship.” לְפָנֶיךָ is from the preposition meaning “before,” לְפָנַי, the ל meaning “for,” and פָּנַי meaning “face,” hence “before.” The ך is a pronominal suffix, second masculine singular, “before you” or “to your face,” literally. כָּל־מִשְׁפָּחוֹת כָּל again is the noun meaning “all” or “every.” “... all of the families . . .” מִשְׁפָּחָה is the noun meaning “family,” and this is a plural feminine in the יוֹת. גּוֹיִם is “nation,” and גּוֹיִם is the masculine plural meaning “nations.” “... all families of nations shall worship before You.”

27.4 Translation

“All of the ends of the earth shall remember and shall return unto the Lord, and let all families of nations bow before You.”

27.5 Application/Interpretation

This is looking at Gentiles, I believe, from all over the world that will respond from every nation to Jesus.

I cannot help but think here of Genesis chapter twelve verse three and the Abrahamic covenant, “In you all families of the earth shall be blessed.” בָּרַךְ כָּל־מִשְׁפָּחַת הָאֲדָמָה נִבְרָכוּ. The same word מִשְׁפָּחַת is used in both verses, הָאֲדָמָה (“the earth”) is used here instead of גּוֹיִם (“nations”). Jesus Christ is the centerpiece that brings this blessing, through His death and resurrection. In Galatians chapter three, Paul quotes the Abrahamic covenant and says that all families of the earth are blessed in Jesus Christ. Here in Psalm 22, all families of the גּוֹיִם, of the nations, are

to worship before Him. I am reminded in Philippians chapter two that every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, in other words, out of every tribe and out of every nation. By the way, Philippians two is not teaching that everyone is saved; it simply means that all are going to have to bow before Jesus, either as Savior or as Judge. Here I think the text is speaking about all nations who are invited to bow before Jesus Christ, that He is the reigning King, that He is the reigning Sovereign.

Lesson 28: Psalm 22:28

28:1 Text

כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם:

28.2 Vocabulary

מְלוּכָה	Noun	“kingdom, kingship”
משל	Verb	“to rule”

28.3 Grammar

כִּי לַיהוָה הַמְּלוּכָה

“For the kingdom is the Lord’s . . .” כִּי is a conjunction, followed by the inseparable preposition לְ. “For to the Lord . . .” or “. . . belonging to Yahweh, is the kingship . . .” מְלוּכָה means “kingship” or “kingdom.”

Notice the הַ with the **pathah**, the definite article. “For to the Lord is the kingdom . . .” or “. . . the kingship . . .”

וּמִשָּׁל בְּגוֹיִם:

“. . . and He rules among the nations,” or “. . . He rules over the nations.”

Notice מִשָּׁל is a Qal active participle, masculine singular, from the root מִשָּׁל, “to rule.” The conjunction וְ here, meaning “and,” the **shureq**, is used because of the labial. Instead of being וּמִשָּׁל, it is וּמִשָּׁל. “. . . He rules among (or) over the nations . . .” בְּ is an inseparable preposition with the definite article in the **pathah**. גוֹי is the noun for “nation,” and the יִם shows that it is a masculine plural, “nations.”

28.4 Translation

“For to the Lord is the kingship, and He rules among the nations.”

28.5 Application/Interpretation

This again is Philippians chapter two, the kingship of Jesus Christ. I am reminded also of Psalm two, where the nations are to “kiss the Son,” to bow down before Him.

Again, our mind goes to Philippians chapter two, where Jesus Christ is the King, and everyone must bow, as we had said above, either to Jesus as Savior, as Lord Savior, or to Jesus as Lord Judge, as the King who judges them. But He is the King of kings; He is the Lord of lords. It is so important that we bow before Him as Savior and not as Judge.

Lesson 29: Psalm 22:29

29:1 Text

אָכְלוּ וַיִּשְׁתַּחֲוּוּ כָּל־דְּשָׁנַי־אֶרֶץ לְפָנָיו יִכְרְעוּ
כָּל־יֹרְדֵי עֶפְרָ וַנִּפְשׂוּ לֹא חָיָה:

29.2 Vocabulary

דֶּשֶׁן	Noun	“fat”
כָּרַע	Verb	“to bow down”
יָרַד	Verb	“to go down”
חָיָה	Verb	“to keep alive”

29.3 Grammar

אָכְלוּ וַיִּשְׁתַּחֲוּוּ כָּל־דְּשָׁנַי־אֶרֶץ

“All the fat ones of the earth will eat and worship . . .” Notice אָכְלוּ is a Qal perfect, third masculine plural, from אָכַל. It is a prophetic perfect, I believe here, seen as though it has already occurred by the Psalmist, yet it is futuristic. “. . . they will eat and they will bow down . . .” Notice וַיִּשְׁתַּחֲוּוּ again from the root שָׁחַה, a **final he** verb. It is another Hithpael, with the metathesis of the ת and the ש interchanging, יִתְשַׁחֲוּוּ becoming וַיִּשְׁתַּחֲוּוּ. It is that Hithpael imperfect, third masculine plural, from שָׁחַה. “All the fat ones . . . will bown down . . .” כָּל is the noun meaning “all” or “every.” דְּשָׁנַי is the noun in construct plural with the **sere-yod**, from דֶּשֶׁן. “. . . fat ones of the earth . . .” אֶרֶץ is the noun meaning “earth,” feminine singular.

לְפָנָיו יִכָּרְעוּ כָּל-יֹרְדֵי עָפָר

“... before Him, all who go down to the dust shall bow down...” Here we have again the לְ, the inseparable preposition, before פָּנִים, meaning “face.” The ׀ is a pronominal suffix, third masculine singular. However, “to his face” becomes a preposition. לְפָנָיו is “before,” but here literally it is “to his face,” hence it simply means “before Him.” “. . . they will, all the ones who go down to the dust will bow down . . .” Notice יִכָּרְעוּ from כָּרַע. It is a Qal imperfect, third person plural, from כָּרַע. כָּל is a noun in construct with the participle יֹרְדֵי. “. . . all the ones who go down to the dust . . .” יָרַד means “to go down.” It is a Qal active participle, with the O-vowel followed by the sere-yod, putting it in construct with עָפָר, a noun meaning “dust.”

וְנִפְשׁוֹ לֹא חִיָּה:

“... but he will not revive his soul” or “who makes alive his soul.” The word וְנִפְשׁוֹ has ׀ as the conjunction, followed by נִפְשׁ, the word for “soul” that is in construct with ׀, the pronominal suffix, third masculine singular. “. . . and his soul he cannot keep alive.” לֹא is the negative particle, followed by חִיָּה, which means “to keep alive.” It is a Piel perfect, third person singular, from חִיָּה.

29.4 Translation

“All the fat ones of the earth will eat and worship; before him all the ones who go down to the dust shall bow down, but he will not revive his soul.”

29.5 Application/Interpretation

“All the fat ones of the earth,” meaning people who are wealthy or who have much, even they must bow down and worship.

“All the ones that go down to the dust” means we are looking at everyone who dies or descends back to dust. All must bow before Him. Again, we are reminded of what we had referred to already in Philippians two.

“He will not make alive his soul,” in other words, the one who dies, meaning every human, is not able to keep his life alive. Only God is immortal, so all will have to bow down to Christ as King and as Lord, either again as Savior or Judge.

It is looking at every mortal that eventually goes back to dust, at the end of life or at death. Everyone who is mortal, therefore, is called to bow down and will bow down before Him. We are looking again at that great passage in Philippians two, in which everyone will bow down before Him, either as Lord and Savior, or again as Lord but as their final Judge.

We move on to the conclusion of this great text.

Lesson 30: Psalm 22:30

30.1 Text

זֶרַע יַעֲבֹדֶנּוּ יְסַפֵּר לְאֲדֹנָי לְדֹר:

30.2 Vocabulary

זֶרַע	Noun	“seed”
עֲבַד	Verb	“to serve”
דֹּר	Noun	“generation”

30.3 Grammar

זֶרַע יַעֲבֹדֶנּוּ

“A seed will serve him . . .” זֶרַע is a noun, masculine singular. יַעֲבֹדֶנּוּ is from עֲבַד, meaning “to serve.” It is a Qal imperfect, third person singular from the root עֲבַד, followed by the hinge נָ, and then הוּ is a pronominal suffix where the ה has gone back into the נ by reverse assimilation, causing a doubling, or a **daghesh forte**. “A seed will serve him...”

יְסַפֵּר לְאֲדֹנָי לְדֹר:

“... it shall be rehearsed . . .” or “... told . . .” Notice סֵפֶר means “to tell.” The **shewa-qibbus** shows that it is a Pual imperfect, third masculine singular from סֵפֶר. Notice that Pual has that intensive doubling of the second radical in the פ here. “... it shall be told of the Lord . . .” or “... to the Lord . . .” or “... concerning the Lord to a generation,” that is, to a later generation. In לְאֲדֹנָי, the ל here with the **pathah** shows the definite article, and לְאֲדֹנָי is the word for “lord” or “master,” looking at God here, looking at the Lord Jesus, and really the blessed Trinity. “... it shall be told concerning the Lord to the later generation” or “... the latter generation.”

Literally it is “to a generation.” ל is the preposition with the **pathah**, showing the definite article, and דֹר simply is a masculine noun meaning “generation.”

30.4 Translation

“A seed will serve him, it shall be told of the Lord to a generation.”

30.5 Application/Interpretation

A seed or progeny will serve him, and that progeny will tell about the Lord Jesus to another generation. Then that will continue to pass on all through time from one generation to another.

Lesson 31: Psalm 22:31

31:1 Text

יְבֹאוּ וַיְגִידוּ צְדָקְתוֹ לְעַם נוֹלָד כִּי עָשָׂה:

31.2 Vocabulary

נִגַּד	Verb	“to declare, tell”
צְדָקָה	Adjective	“righteousness”
עַם	Noun	“people”
יֵלֵד	Verb	“to be born”

31.3 Grammar

יְבֹאוּ וַיְגִידוּ צְדָקְתוֹ

“*They shall come . . .*” Notice יְבֹאוּ is a Qal imperfect, third person plural, from בוא, “they shall come.” וַיְגִידוּ is from the root נגד, a **pe nun** verb, where the ן has assimilated into the ג, וַיְגִידוּ. It is a Hiphil imperfect, third person plural, from נגד, “. . . *and they shall cause to declare . . .*” צְדָקָה is the noun meaning “righteousness,” and the word here means actual deliverance. Notice the ם is the pronominal suffix, third masculine singular. “. . . *they shall declare His great deliverance . . .*”

לְעַם נוֹלָד כִּי עָשָׂה:

“. . . *to a people . . .*” לְ is a preposition, and עַם is a noun, masculine singular, meaning “people.” “. . . *to a people about to be born . . .*” Notice יֵלֵד is the verb, and the ן here shows that it is a Niphal participle, masculine singular, from the root ולד, historically a **pe waw** verb. When

you add the ך, the participle historically was נִלְדָּ, becoming נִלְדָּ, with the **pathah-waw** changing to a **holem-waw**. “. . . a people that would be born that He has done it.” Notice עָשָׂה is a Qal perfect, third masculine singular, from עָשָׂה.

31.4 Translation

“They shall come, and they shall cause to declare His righteousness to a people about to be born that He has done it.”

31.5 Application/Interpretation

No doubt this is referring to that generation that has heard from the previous generation, and they are going to declare His righteousness to a people that is not yet born, that He has done such things.

I am reminded of the words of Jesus upon the cross, *“It is finished”* (τετέλεσται). Jesus Christ has accomplished the work of redemption, and one generation will relate that great cross victory to another, and they will relate it to a generation that has not yet been born, and in turn this will go on all through time until Jesus Christ returns.

Praise the Lord Jesus Christ. He died on the cross for our sins. He rose again the third day victorious over death. He declared His name among the brethren, the name of the blessed Trinity. He reigns today as King of kings and Lord of Lords. We are to be those that declare from one generation to another that great work of Christ upon the cross, that which He has done, that which He has accomplished in His great victory upon Calvary.

PSALM 23 - THE GOOD SHEPHERD

INTRODUCTION

Psalm 23 is the Psalm of the good Shepherd. Even though the sheep walk in the valley of deep darkness they don't have to fear for the Lord the Good Shepherd is with them. Jesus Christ is the Good Shepherd who gives His life for the sheep and leads the sheep of believers in Him to find pasture as He cares for them.

Lesson 1: Psalm 23:1

1.1 Text

מְזֻמֹּר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסֵר:

1.2 Vocabulary

מְזֻמֹּר	Noun	“song”
רעה	Verb	“to shepherd”
חסר	Verb	“to lack”

1.3 Grammar

מְזֻמֹּר לְדָוִד

One of the great Psalms in the Hebrew Bible is Psalm 23. It is a Psalm that has dried many eyes and also encouraged many as they have walked through this life. We might call it “the Good Shepherd Psalm.” It begins in verse one: מְזֻמֹּר לְדָוִד, that is, “A psalm belonging to David.” Notice מְזֻמֹּר is a noun meaning “song,” and in לְדָוִד, לְ is a preposition followed by the noun דָּוִד, the noun David. “A song by David . . .” or “A song belonging to David . . .”

יְהוָה רֹעִי

Note the יְהוָה, the tetragrammaton, “. . . the Lord is my shepherd . . .” The word רֹעִי is from the word רָעָה, a **lamed he** verb. Notice the O-vowel. This shows it is a Qal active participle, masculine singular from the root רעה. The final ה has elided in this **lamed he** verb, and you have the **hireq-yod** pronominal suffix meaning “me.” “. . . the Lord shepherds me . . .” Note the personal aspect of the shepherd’s work here. It is very personal. He did not say the Lord is “our” shepherd, but the Lord is “my” shepherd. Every reader can apply this personally to his or her life.

לֹא אֶחְסֵר:

The negative particle לֹא is followed by the verb אֶחְסֵר. אֶחְסֵר is a Qal imperfect first person singular from the root חָסַר. “. . . *I shall not lack.*”

1.4 **Translation**

“The Lord is my shepherd, I shall not lack.”

1.5 **Application/Interpretation**

The Psalmist says, I do not lack in any way. The Lord takes care of all of my needs.

Lesson 2: Psalm 23:2

2.1 Text

בְּנֵאוֹת דְּשֵׁא יְרֵב־יֹצְנִי עַל־מִי מְנַחֹת יִנְחֵלְנִי:

2.2 Vocabulary

נֵוָה	Noun	“pasture”
דְּשֵׁא	Noun	“grass”
רִבַּץ	Verb	“to recline”
מְנַחָה	Noun	“rest”, “quietness”
נָחַל	Verb	“to lead”

2.3 Grammar

בְּנֵאוֹת דְּשֵׁא

Notice the **ב**, the preposition “in” and **נֵאוֹת דְּשֵׁא** is a plural noun. Notice the **וֹת**, which is a feminine plural suffix, on the noun **נֵוָה**. It actually means “pastures.” “*In pastures (or meadows) of grass . . .*” We might translate this “of grassy knolls” or “grass.” **דְּשֵׁא** is simply a noun in construct. Actually, the two nouns are in construct with each other. We put the “of” between them, remember. “*In pastures of grass . . .*”

יְרֵב־יֹצְנִי

“*. . . he causes me to recline . . .*” **יְרֵב־יֹצְנִי** is from the root **רִבַּץ**. Notice the A-I pattern here, showing that it is a Hiphil, with the **י** meaning third person singular Hiphil imperfect from the root **רִבַּץ**, with a **se** in the suffix as a connecting vowel, and the personal pronoun **נִי**, which is a first common singular personal pronoun.

עַל־מֵי מְנוּחֹת

עַל is a preposition, followed by two nouns in construct, מֵי מְנוּחֹת. מֵי is from the dual form מַיִם, and מַיִם changes to **sere-yod** in the construct with מְנוּחֹת. It is a masculine plural noun in construct (מֵי from מַיִם).

מְנוּחֹת actually means “resting places.” The noun is feminine מְנוּחָה, having נוּחַ in the feminine plural, becoming מְנוּחֹת. “. . . beside waters of resting places . . .” or “. . . beside waters of rest . . .” The waters are quiet, not rushing.

יְנַחֵלְנִי:

“. . . He leads me” or “. . . He guides me”. The verb יְנַחֵלְנִי has a prefix יְ followed by a **shewa-pathah** pattern, so we are looking at a Piel imperfect third masculine singular from the root נחל. Then you have the helping vowel **sere**, followed by the נִי, which is a pronominal suffix, first common singular.

2.4 Translation

“In pastures of grass He causes me to recline, and beside waters of rest He leads me.”

2.5 Application/Interpretation

This is a beautiful text showing again how personal this is. All the way through here it is simply the first common singular rather than the first common plural. Not only that, but we are looking at quietness. One of the things that is needed in our society today is to slow down and allow the Lord to lead us in the meadows of luscious grass, causing us to recline there, and bringing us beside not the rushing waters but the quiet waters, where we can refresh our soul.

Notice the contrast between the hurried, harried, ‘gerbilistic’ society that we live in today and Jesus, who is our Good Shepherd. In John 10, we are told He leads us out from the fold to pasture. He wants to lead us into those quiet places of soul restfulness.

Lesson 3: Psalm 23:3

3.1 Text

נִפְשִׁי יְשׁוּבָה בְּיַחְדָּי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוֹ:

3.2 Vocabulary

נִפְשִׁי	Noun	“soul”
שׁוּב	Verb	“to turn around”
נחה	Verb	“to lead”
מַעְגָּל	Noun	“track”
לְמַעַן	Preposition	“on account of”
שֵׁם	Noun	“name”

3.3 Grammar

נִפְשִׁי יְשׁוּבָה

“*My soul He restores . . .*” נִפְשִׁי is from the noun נֶפֶשׁ. When it is in construct with ך, here in the singular, it becomes נִפְשִׁי. Notice the **pathah** which shows a closed syllable with the ך and the פ here, with the ך, which is the pronominal suffix, first person singular on the noun נֶפֶשׁ. This is emphatic here: “*My life/my soul He restores . . .*” The root of יְשׁוּבָה is שׁוּב, and it means to “turn around” or to “convert.” Notice it is a Polel imperfect third person singular, and it is showing intensity here in the active voice, that is, “*He is actively restoring my soul . . .*” One of the exciting things about this phrase is that it is in the quiet places that the Lord Jesus is able to restore our interior soul, and bring us into refreshment anew with Him.

יְנַחֵנִי

יְנַחֵנִי is another verb. Notice the pattern here is an A-I. The **pathah** is under the ך, and the ך is the prefix. The root is נחה, a **final he** form, but the ה has dropped out. It is a **lamed he** verb, we have lost the final ה, and there is that **sere**, helping vowel, followed by the ך, pronominal suffix, first person singular. “. . . *He leads me . . .*” or “. . . *He guides me . . .*” or “. . . *He causes me to be guided . . .*”

בְּמַעַגְלֵי יֶצְדֵק

בְּ is a preposition. Notice it does not have the **daghesh lene**, because it is preceded by a vowel, the **hireq-yod**, that softens the ב into a “v” sound. Notice מַעַגְלֵי is a noun, and it is in the plural construct form (with the **sere-yod** here) with יֶצְדֵק. The noun actually is מַעַגְלָה, meaning “track.” This word is very interesting. It is often used of wagon tracks or beaten-down type of trails or tracks. The imagery here is very beautiful in these beaten tracks of righteousness, ‘the right track.’ יֶצְדֵק is a noun, masculine singular. What we actually have here in these two nouns is a noun plural in construct with יֶצְדֵק: “. . . *in the beaten paths of righteousness He causes me to be led . . .*” It is interesting that these are tried paths. These are not paths that the shepherd has not gone over before. He is used to these paths; He has made the journey many times. The Psalmist is saying, “I can trust You not to lead me over a cliff or to lead me in some negative way, because Your Name is at stake.” It is also interesting that not only do we trust the Lord in our daily lives to lead us, but also I believe this great text can address the whole area of even the teaching of the Torah, the teaching of generations that the Lord, through the centuries in the proper moral precepts and standards that He has set down in the Word of God. These are tried, and today in our culture when we try things that are outside of God’s word, we are headed for disaster and actually headed for a cliff rather than in the beaten, tried paths of God’s ethical standards and teaching into which He has led and wants to lead His sheep.

לְמַעַן שְׁמוֹ:

“... *on account of His name.*” לְמַעַן is a preposition meaning “on account of,” and שְׁמוֹ is from שֵׁם, meaning “name,” and ם is a pronominal suffix masculine singular. “... *on account of His name.*” In other words, His name is at stake here, and He is leading us properly as our Good Shepherd, because it is His name that is at stake.

3.4 Translation

“My soul He restores. He leads me in the beaten paths of righteousness on account of His name.”

3.5 Application/Interpretation

I am reminded of John 10 again, where the hirelings, those who were hired to take care of the sheep because they were being paid, did not take good care of the sheep. But Jesus, who is the Good Shepherd, lays down His life for His sheep. He loves His sheep. His very name is at stake as the good, faithful shepherd. So He leads each one of His own properly, according to His will for each individual life, as well as according to His will in terms of the type of lifestyle that we are to live in obedience to Him, which is always according to His word, the Scriptures.

Lesson 4: Psalm 23:4

4.1 Text

גַּם כִּי־אֵלֶיךָ בָּגִיא צִלְמֹת לֹא־אִירָא רָע
כִּי־אַתָּה עִמָּדִי שֶׁבֶטֶךָ וּמִשְׁעֲנֹתֶיךָ הִנָּחֵנִי:

4.2 Vocabulary

גַּם כִּי	Adverb & Preposition	“although”
בָּגִיא	Noun	“valley”
צִלְמֹת	Noun	“deep darkness”
אִירָא	Verb	“to be afraid”
עִמָּד	Preposition	“with”
שֶׁבֶט	Noun	“rod”
מִשְׁעֲנֹת	Noun	“staff”
נָחֵנִי	Verb	“to comfort”

4.3 Grammar

גַּם כִּי־אֵלֶיךָ

In verse four, we see the way in which He leads us, even in the very difficult, dark times that the sheep go through. “*Indeed . . .*” גַּם כִּי is an adverb with a conjunction, and the two together here we translate as “although.” “*Although I should walk in the valley of deep darkness . . .*” אֵלֶיךָ is from the root הֵלך, and in this verb the ה drops out and we have a **se** under the א here in the first person singular. This is a Qal imperfect first person singular from the root הֵלך. “*Although I should walk . . .*”

בְּגֵיאַ צִלְמָוֹת

“... *in the valley of the shadow of death* . . .” Actually the word “shadow of death” simply means “deep darkness.” בְּ is a preposition, and then we have two nouns in construct, גֵיאַ צִלְמָוֹת. The word גֵיאַ is the word “valley” and is spelled גַיאַ, but when it is construct it becomes גֵיאַ.

צִלְמָוֹת is actually one word in Hebrew that means “deep shadow” or “deep darkness.” The imagery here is very beautiful. It is the imagery of the sheep being led in a deep valley in which the sun is blocked because of the mountainous terrain. As the sheep go into this dark valley, there is room to be afraid, because perhaps robbers would be lurking there that would prey on the sheep, or perhaps wild animals. What the Psalmist is saying is that even in that dark valley, I will not have to be afraid. In life, many times there are those dark moments, and it is easy to become fearful. But the Lord Jesus Christ is with us. God the Father, God the Son and God the Holy Spirit accompany us, and that is what gives us our strength and encouragement. “*Even though I walk in the valley of deep darkness . . .*”

לֹא־אֶירָא רָע

Notice the alliteration, the assonance in לֹא־אֶירָא רָע. This is something that we could not get in English. לֹא is a negative particle meaning “not.” The verb אֶירָא is a Qal imperfect first person singular from the root ירא, which means to “be afraid.” This is a **pe yod** verb, where that ך is historically consistent or constant. There are two types of **pe yod** verbs: there are those that lose the ך when you go into the imperfect, and there are those that retain it. Here we have a retention of this ך. “. . . *I will not fear . . .*” Notice the רָע is a singular noun. It is purposely used to have the alliteration of sound or the assonance here. לֹא־אֶירָא רָע.

“. . . *I will not fear evil . . .*”

כִּי־אַתָּה עִמָּדִי

“... *for You are with me* ...” כִּי, meaning “for,” is a conjunction. אַתָּה is a personal pronoun second person masculine singular. עִמָּדִי is a preposition meaning “with,” and ׀ is a pronominal suffix first person singular. Notice the emphatic use of “**you**.” That is why the sheep does not fear evil, because “*You, O Lord, are with me.*” And it is true that as each believer moves through life that we can know that individually the Lord is with us. “*My sheep hear my voice and I lead them out and I go before them.*” Jesus says that nothing can ever separate us from His love. “*I know My sheep, and no one can pluck them out of My Father’s hand,*” in John 10. It is interesting in Romans 8 that Paul can make the statement that, “*Nothing can ever sever us from the love of God which is in Christ Jesus our Lord.*” He goes into a list of things: “*neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate us from the love of God which is in Christ Jesus our Lord.*” That is why the Psalmist can say, “**לֹא־אֵיֶרָא רָע**” That is why a believer in Jesus Christ today can say, “**לֹא־אֵיֶרָא רָע כִּי־אַתָּה עִמָּדִי**” In Matthew 28, He has promised, “*Lo, I am with you always, even unto the end of the age.*”

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ

The great Psalm here concludes, “... *Your rod and Your staff they comfort me.*” Notice the word for “rod” here, שִׁבְטְךָ, is from שִׁבְט, a masculine singular noun followed by the pronominal suffix ךָּ. “... *Your rod and Your* ...” מִשְׁעֶנְתְּךָ “... *Your staff* ...” This word is from the noun מִשְׁעָנָה; it is a **double segholate** noun feminine meaning “staff.” Notice the ךָּ is the pronominal suffix, second masculine singular on this noun.

“... *Your rod and Your staff* ...”

הֵמָּה יְנַחֲמֵנִי:

“... they ...” Notice the הֵמָּה, a personal pronoun masculine plural, and it is emphatic here. “... they comfort me.” יְנַחֲמֵנִי comes from the verb נָחַם, which means “to comfort” or “to give comfort.” The pattern here is the prefix ׳ and the **shewa-pathah**, which is the Piel pattern, remember, in the imperfect. This is a Piel imperfect third plural because of the **qibbus** under the ם, followed by a pronominal suffix ׳נִי. “... they comfort me.”

4.4 Translation

“Although I walk in the valley of deep darkness, I will not fear evil, for You are with me. Your rod and Your staff, they comfort me.”

4.5 Application/Interpretation

I do not have to be afraid, David is saying, as your sheep, Lord, even when I walk in this very dark valley of experience in life, just like a sheep walking in the midst of the dark ravine or valley where the sun has been blocked, for Your rod will drive away the marauding animals that might be there, and Your staff will give me surefootedness in this deep valley. Hence, they comfort me. They bring me comfort. You as a shepherd have the necessary equipment to protect me as a sheep even in the midst of this dark, dark valley that I may go through.

Jesus again has promised never to leave us, never to forsake us. What a wonderful promise this brings to us as believers in Jesus Christ. We are already in Christ, Paul says in Ephesians chapter two, we have been raised with Him, we have been seated with Him in the heavenlies. In Romans eight, we have already been glorified with Him. Hence, we have this impregnable protection from the Lord Himself. As we move through life, even in the dark times of life, and even through all of this life into the world to come, the Lord has promised to always be with us. Paul says in Second Timothy chapter four that all had left him, but the Lord remained with him, when he was going through his struggles. What a joy to know that the Lord has promised to be with us, and with us individually even to the end of the age and throughout the ceaseless ages of eternity.

Lesson 5: Psalm 23:5

5.1 Text

תַּעֲרֹךְ לְפָנַי שֶׁלְחַן נֶגֶד צָרְרִי דִשְׁנֹתָ בְשֶׁמֶן
רֵאשִׁי כּוֹסֵי רְוִיָּה:

5.2 Vocabulary

עֲרַךְ	Verb	“to arrange”
שֶׁלְחַן	Noun	“table”
נֶגֶד	Preposition	“in the presence of”
צָרַר	Participle	“adversary”
דִּשְׁן	Verb	“to anoint”
שֶׁמֶן	Noun	“oil”
כּוֹס	Noun	“cup”
רְוִיָּה	Noun	“saturation”

5.3 Grammar

תַּעֲרֹךְ לְפָנַי שֶׁלְחַן

תַּעֲרֹךְ is a Qal imperfect second masculine singular from the verb עֲרַךְ, “to arrange.” לְפָנַי is “before me.” לְפָנַי actually is a preposition, followed by יְ. As we break this down, you have a לְ meaning “to,” and פָּנִים meaning “face” (dual form). You take off the ים and add יְ, which is your pronominal suffix on plural nouns, first person singular. You end up with the preposition followed by the personal pronoun first person singular.

“*You arrange before me . . .*” (lit., “before my face”) a **שֶׁלֶּחָן**, a “table.”

שֶׁלֶּחָן is a singular noun. I take this **שֶׁלֶּחָן** here again possibly to be a Bedouin table that is spread out like a mat on the floor of the ground. “*You arrange a table before me . . .*”

נִגְדָה צִרְרֵי

“*. . . before (or, in the presence of) my adversaries . . .*” **נִגְדָה** is a preposition, **צִרְרֵי** is a Qal active participle (**צִרַר**), with a plural pronominal suffix first person singular. “*You arrange a table before . . . the ones who are my adversaries . . .*” “*. . . before those who are vexing me . . .*” or “*. . . my harassers . . .*” The root is from **צָרַר**. One of the beautiful images here is that the enemies are right outside, as it were, the tent door. But they cannot hurt this guest, because the host is duty-bound in Oriental hospitality to take care of his guests. The imagery here is that the Lord takes care of us even in the midst of the adversarial circumstances of life many times. What does He do? He throws a banquet sometimes even in the midst of those circumstances! Notice in the next phrase:

דִּשְׁנָה בְּשֶׁמֶן רֹאשִׁי

Again, the beautiful alliteration in **דִּשְׁנָה בְּשֶׁמֶן**, in this cognate word **שֶׁמֶן** with **דִּשַׁן**, “to anoint.” “*. . . You anoint with oil my head . . .*” **דִּשְׁנָה** is a Piel perfect second masculine singular from the root **דִּשַׁן**, meaning “to anoint.” The imagery here is beautiful, the host now is anointing the head of the guest who has been hot, running from enemies, no doubt. ‘You bring me into the tent and you anoint my head **בְּשֶׁמֶן** (with oil).’ **בְּ** is a preposition meaning “with,” and **שֶׁמֶן** is a noun simply meaning “oil,” a noun masculine singular. Then you have **רֹאשִׁי**; **רֹאשׁ** is another noun meaning “head,” followed by the pronominal suffix **י**. “*. . . You anoint my head with oil.*”

כּוֹסֵי רְוֵיָהּ:

“... *my cup is satiation.*” The word “cup,” from the Hebrew כּוֹס, followed by the pronominal suffix first person singular, “my cup,” is “satiation.” Actually the word is “well-filled,” even “filled to overflowing.” In other words, this host not only throws out the mat and arranges a beautiful table and throws a party, as it were, or a feast in the midst of the adversarial circumstances in the life of the guest here, but he refreshes him by putting oil upon his head, and he is not a stingy host. His cup is full to saturation.

רְוֵיָהּ is a feminine noun which means “satiation” or “full and overflowing” or “well filled.” I think sometimes of going to a restaurant that has a huge salad bar and all types of foods, and you leave just feeling רְוֵיָהּ, that there has been, as it were, saturation. In other words, he is a royal host. I can remember some years back going to a beautiful restaurant, very expensive, and asking for a piece of pie that was so small that you could hardly see it. But here the imagery is so different. It is that of a host that is filling us up to saturation.

5.4 Translation

“You arrange a table before me in the presence of my adversaries. You anoint my head with oil, my cup is full and overflowing.”

5.5 Application/Interpretation

As we come to verse five, the imagery changes from a shepherd to a host. Some have seen this as the imagery of a shepherd king hosting his subject in a royal palace. I tend to take it more as a shepherd imagery, which is rustic, and continuing that imagery into a Bedouin type tent, in which the host is inviting those who are being hosted, his guests, into the tent. As a mat is put down on the floor, the host will protect his visitors from all adversaries.

Lesson 6: Psalm 23:6

6.1 Text

אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי וְשִׁבְתִּי
בְּבַיִת-יְהוָה לְאָרְךָ יָמַי:

6.2 Vocabulary

אַךְ	Adverb	“surely”
חֶסֶד	Noun	“loyal love”
רָדַף	Verb	“to pursue”
אָרַךְ	Noun	“length”

6.3 Grammar

אַךְ טוֹב וְחֶסֶד

אַךְ is the adverb “surely.” Notice the noun **טוֹב**, meaning “goodness” or “pleasantness,” and **חֶסֶד**. **חֶסֶד** is a famous word in the Hebrew Bible. It is a noun that means “loyal love” or “kindness,” “covenant kindness,” “loyal fidelity and love.”

יִרְדְּפוּנִי

יִרְדְּפוּנִי means “will pursue me” or “will chase after me.” Notice the verb **רָדַף**, meaning “to pursue.” It is a Qal imperfect third masculine plural from the root **רָדַף**, followed by the pronominal suffix **נִי**. “*Surely goodness and loyal love will chase after me . . .*” An interesting contrast between the enemies who have been chasing the Psalmist, as it were, followed now by God’s loyal love and goodness pursuing him or chasing after him. What a beautiful contrast! It is wonderful to know that in the midst of life’s circumstances which it appears at times that the believer is being pursued

heavily by the struggles of this world, Satan and demons and all of the struggle that a believer may have, being pursued by these spiritual foes, to know that the Lord is pursuing each one with kindness and covenant loyalty all the days of life.

כָּל-יְמֵי חַיָּי

כָּל is a substantive noun here meaning “all,” “every,” “the totality of.” It is in construct with יְמֵי, and that is in construct with חַיָּי. יְמֵי is from the noun יוֹם, meaning “day.” יָמִים is the plural form; here it becomes יְמֵי in construct. It is a noun masculine plural in construct with the **sere-yod** here. “. . . *all (or the totality of) the days of my life . . .*” “Life” is חַיָּים; it is in the plural form, a noun plural. But when we add the pronominal suffix יְ, it actually becomes חַיָּי. “. . . *all the days of my life . . .*” While it is plural, we translate it, of course, as singular. The יְ is a pronominal suffix that goes upon plural nouns. The plural noun חַיָּים is חַיִּים in construct with יְ. “. . . *the totality of the days of my life, God’s goodness and His kindness will chase after me . . .*”

וְשֹׁבְתִי

‘As a consequence of this, therefore, I will return.’ The verb וְשֹׁבְתִי can come from the root שׁוּב, which means “to return.” If we take it as a middle weak verb from שׁוּב, then we have a Qal perfect first person singular from that verb שׁוּב with a **waw conversive** that is turning it over and taking the perfect and making it into a future. “. . . *I will return unto the house of the Lord for length of days.*” In other words, I am going to keep going back to His house because He has treated me so royally and so well. I think that is the basic meaning of the text here. If it were a perfect “to *dwell in the house of the Lord*”, it would have been וְשֹׁבְתִי with a **pe yod**, “. . . *I will dwell in the house of the Lord.*” The only other possibility is that this could be from the root יָשַׁב, “to dwell,” a **pe yod** verb, except here then we would

have to point it differently, from **שְׁבֵתִי** to **שְׁבֵתִי**, “. . . *my dwelling will be in the house of the Lord . . .*” However, the pointing of the Masoretic text, at least with its vowels, is **שְׁבֵתִי**. If we did the other, we would have to take the vowels and change the **pathah** to a **hireq**, **וְשֵׁבֵתִי**, “my dwelling.” Since the Hebrew Bible was written without vowels, it is possible to have a double meaning understood by this **וְשֵׁבֵתִי**: in other words, “I will keep going back to this house, and as a result, it is as though I live there, I will dwell there.” It is like as I can remember as a boy going to a particular home where there were these delicious cookies. I kept going back to this home where I would experience and eat the delicious cookies; so I kept returning. It is as though I lived there, because of the cookies that were freshly baked on an almost daily basis. Probably the meaning here is that “. . . *I will return unto the house of the Lord . . .*” Hence it will be my permanent dwelling where I will live.

בְּיַתְיָ־יְהוָה

Notice **בְּ** is a preposition, followed by **יַתְיָ**, which is a noun in construct with **יְהוָה**. The noun is **בַּיִת**, and **בַּיִת** in construct becomes **יַתְיָ**. “. . . *I will return unto the house of Yahweh . . .*”

לְאָרְךָ יָמִים:

“. . . *for length of days.*” Notice the **לְ**, the preposition. **אָרְךָ** is a noun meaning “length” or “duration,” and we have that in construct with the final noun **יָמִים**, which is a noun masculine plural from **יּוֹם**.

6.4 Translation

“Surely goodness and loyal love will chase after me all the days of my life, and I will return to the house of the Lord for length of days.”

6.5 Application/Interpretation

In other words, the Psalmist says, “I am going to keep going back to the house of the Lord all of my life for length of days, because His house is where I am taken care of, where my soul and all of its needs are met.” I believe one of the greatest goals in life is to continue to go back to the Lord’s home, back to where He is and where He dwells. This of course for a believer is in communion with the Lord Jesus Christ. As we continue to abide in Him and He in us, He richly feeds our soul. Truly the Psalms and this Psalm become herbal tea for our soul. As we spend time with our Lord in communion, in fellowship, He will feed our soul royally. All of the other things and pursuits apart from Christ is simply not soul food at all. But He is the One who will nourish us with His goodness and with His loyal love and will chase after us all the days of our life, nourishing our souls with heavenly manna.

As we come to the conclusion of this great Psalm, some of the lessons I think that can be learned are as follows:

First, we must go to quiet places, restful waters, grassy knolls, rather than the hurried, harried pace of our “gerbilistic” society, where we can truly experience the Lord’s communion and rest for our soul.

Second, we see in this great Psalm that even as we go through the dark times, the Lord is always with us.

Third, we can know that He is always a royal host, and He pursues us with His loyal love and goodness all the days of life, and even into eternity when we know Christ as our personal Savior and Lord.

As I look at this Psalm, then, I see Jesus Christ fulfilling all in the heart and life of a believer. In John 10, He is that Good Shepherd and He leads us to find pasture all the days of our life.

PSALM 40: 7-9 - WHAT THE LORD DESIRES

INTRODUCTION

The next great Messianic Psalm is Psalm 40.

It is a Psalm in which David is thanking the Lord for the great deliverance that He has given to Him.

It is in the midst of this great Psalm that we pick up a couple verses that are used by the writer of Hebrews in Hebrews chapter ten. In speaking of what the Lord wants, we begin at verse seven of Psalm 40.

Lesson 1: Psalm 40:7

1:1 Text

זָבַח וּמִנְחָה לֹא־חָפְצָתָּ אָזְנִים כָּרִיתָ לִּי עוֹלָה וַחֲטָאָה
לֹא שָׁאַלְתָּ:

1.2 Vocabulary

זָבַח	Noun	“sacrifice”
מִנְחָה	Noun	“meal offering”
חָפֵץ	Verb	“to please”
אָזֶן	Noun	“ear”
עוֹלָה	Noun	“scent offering”
חֲטָאָה	Noun	“sin offering”
שָׁאַל	Verb	“to ask for”

1.3 Grammar

זָבַח וּמִנְחָה לֹא־חָפְצָתָּ

“Sacrifice and meal offering you have not desired . . .” זָבַח is a noun, masculine singular. וְ is a conjunction. It is a **shureq** because of the labial מ, the ו changes to ו here. מִנְחָה is a noun, feminine singular, meaning “meal offering.” לֹא is the negative particle, followed by the verb חָפְצָתָּ, meaning “to desire.” It is a Qal perfect, second masculine singular, from the root חָפֵץ.

אָזְנִים כָּרַיְתָ לִי

“... ears you have pierced for me . . .” or “... you have pierced [or] you have opened my ears . . .” אָזְנִים is from the noun אֶזְן, and the ים_ is a dual form, looking at the two ears. כָּרַיְתָ is from the root כרה, “to pierce” or “to cut.” Here we have כָּרַיְתָ, with the suffix תָ, that indicates a Qal perfect, second masculine singular, from the root כרה, “to open” or “to pierce.” It is followed by the inseparable preposition ל and the first person singular pronominal suffix. “... ears you have opened . . .” or “... ears you have dug [or] opened for me . . .”

עוֹלָה וְחֹטְאָה לֹא שָׁאַלְתָּ:

“... a scent offering and sin offering you have not asked for.” עוֹלָה is a noun, feminine singular. The וְ is the conjunction, and חֹטְאָה is another noun, feminine singular, meaning “sin offering.” לֹא is a negative particle meaning “not.” שָׁאַלְתָּ is from שאל, meaning “to ask for,” and the תָ is a pronominal suffix, second masculine singular, showing that it is a Qal perfect, second masculine singular, from the root שאל.

1.4 Translation

“Sacrifice and meal offering you have not desired, ears you have pierced for me, a scent offering and sin offering you have not asked for.”

1.5 Application/Interpretation

What he is saying here is, “You don’t simply want sacrifice and meal offering, but you want me with an obedient heart.” This is brought out in the next phrase. In other words, what you want is attentive, receptive ears and hearts, rather than simply religious ritual.

Lesson 2: Psalm 40:8

2:1 Text

אָז אָמַרְתִּי הִנֵּה־בָאֲתִי בְּמִגְלַת־סֵפֶר כָּתוּב עָלָי:

2.2 Vocabulary

אָז	Adverb	“then”
בוא	Verb	“to come”
מִגְלָה	Noun	“scroll”
סֵפֶר	Noun	“book”
כתב	Verb	“to write”

2.3 Grammar

אָז אָמַרְתִּי

“Then I said . . .” אָז is an adverb, followed by the verb, Qal perfect, first person singular, from אָמַר. “Then I said . . .”

הִנֵּה־בָאֲתִי

“... Lo, I have come . . .” הִנֵּה is an interjection, “lo” or “Behold, I have come . . .” בָּאֲתִי is a Qal perfect, first person singular, from the root בוא. “... Behold, I have come . . .”

בְּמִגְלַת־סֵפֶר כָּתוּב עָלָי:

The בְּ is a preposition. Notice the **daghesh lene** because it is beginning a word. מִגְלָה means “scroll,” and it is in construct with סֵפֶר, meaning “book.” “. . . in the scroll of the book . . .” מִגְלָה becomes מִגְלַת. “. . . it

is written . . .” כְּתוּב is a Qal passive participle. Notice the A-U pattern, showing the Qal passive participle. “. . . *it is written concerning me.*” עַל is the preposition “concerning,” and ךְּ is the pronominal suffix, first person singular.

2.4 Translation

“Then I said, ‘Behold, I have come; in the scroll of the book it is written concerning me.’”

2.5 Application/Interpretation

He writes, *“In the scroll of the book it is written concerning me.”* Then he goes on to explain what is written. I believe this verse is looking at David speaking: *“I have come and it is written about me in the Torah.”* What is written about him? It is the fact that he wants to do the will of God. In the Hebrew Bible, you shall love the Lord your God with all your heart, soul, and mind, and do what He has taught you. He is referring back to that. *“You want attentive ears that are willing to obey the Torah.”* That thought is carried on in the next verse.

Lesson 3: Psalm 40:9

3:1 Text

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהֵי חֲפָצָתִי וְתוֹרָתְךָ בְּתוֹךְ מִעֵי:

3.2 Vocabulary

רְצוֹן	Noun	“will”
חֲפֵץ	Verb	“to desire”
מֵעָה	Noun	“bowels, inward parts”

3.3 Grammar

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹהֵי חֲפָצָתִי

“*To do your will, my God, I have desired . . .*” Notice **לַעֲשׂוֹת** is from the root **עשה**. It is an infinitive construct. Notice the final **ה** changes to a **ת** in this **lamed he** root in the infinitive construct. The **לְ** introduces the infinitive. Underneath it has a **pathah**, because the **hateph-pathah** under the **ע** causes the **pathah** part of that to shift under the **לְ**. “*To do your will...*” **רְצוֹן** is the noun meaning “will,” and notice the pronominal suffix **ךְ**, second masculine singular. “*To do your will, my God . . .*” **אֱלֹהִים** becomes **אֱלֹהֵי**. The **יְ** is a pronominal suffix, first person singular, used with a plural noun. The plurality here again constantly anticipates the reality of the Blessed Trinity that is revealed progressively through sacred scripture. **חֲפָצָתִי** is a Qal perfect, first person singular, from the root **חפץ**. “. . . *I have desired . . .*”

וְתוֹרַתְךָ בְּתוֹךְ מֵעֵי:

Notice the וְ here, the conjunction. תוֹרָה is the noun, feminine singular, meaning “instruction” or “law.” It is in construct with the pronominal suffix, second masculine singular, כֶּ. We have the ת here in this final ה noun תוֹרָה becoming תוֹרַת in construct with כֶּ. “. . . *your Torah is in . . .*” The בְּ in בְּתוֹךְ is the preposition “in,” and תוֹךְ is the noun “midst,” followed by מֵעֵי. “. . . *in the midst of my inner being.*” מֵעֵי is from מֵעָה, meaning “bowels” or “inward parts.” The ׁ_ is a pronominal suffix, first person singular, that is put on a plural noun.

3.4 Translation

“To do your will, my God, I have desired; and your instruction is in the midst of my inner being.”

3.5 Application/Interpretation

What is written in the scroll is the desire for me to obey You, or the exhortation for me to obey You, and that is exactly what I have come to do. *“To do Your will, my God, is what I have desired.”* It is written in the Torah that this is what You have called those who follow You to do.

“Your Torah is in the midst of my inner being,” that is, I have written it in my heart, I have heard it, and I want to do it. That is what you want instead of simply religious worship. You want my obedience. Then the sacrifice and offering have meaning.

That is the immediate or first context or what we would call the *peshat*, the literal, first meaning of the text. However, as we look at this through the eyes of the New Testament, and specifically the eyes of the writer of the book of Hebrews, led by the pen of divine inspiration, he teaches us that this can have a deeper meaning. It can point to Jesus Christ through the use of what we call *darash* or *midrash*. Remember *midrash* is commentary, in which in Hebrew thought often a text is taken, and different phrases from the text act like nails; they state a particular thought and from this a comment then is made, hence fastening into the minds of the hearer or reader an application. I believe that this is what the writer of Hebrews is doing,

applying this passage by way of *midrash*, by way of commentary, to Jesus Christ.

Notice in chapter ten of the book of Hebrews, he is talking about the final sacrifice of Christ, and in verse four, he says, “*For it is impossible for the blood of bulls and goats to take away sins. Wherefore coming into the world, he says...*” In other words, Jesus Christ, by coming into the world in the Incarnation, is making a statement. The statement then is this whole passage, “*Sacrifice and offering you have not desired, but a body you have prepared for me. Whole burnt offering and offering concerning sin you did not desire. Then I said, ‘Behold I come, in the scroll of the book it is written concerning me, to do your will, O God.’*”

When we look at this text, it is a quote from the Septuagint. The phrase “*but a body you have prepared for me,*” is taken, I believe, to look at the Incarnation of Jesus Christ, the final sacrifice for sins. As we look at the Septuagint, the phrase “*my ears you have pierced (or opened)*” is translated from the Hebrew as “*a body you have prepared for me.*” Hence, כָּרַתְּ לִי אָזְנַיִם

אָזְנַיִם in the Septuagint is σῶμα δὲ κατηρτίσω μοι. I believe that what the Septuagint translators were probably saying here is that if the ears are open to hear the Lord, then the body of the Psalmist will be dedicated to doing His will. It is a translation capturing the meaning of what happens when the ears have been opened and when God’s word has been allowed to get into the heart, then the body of that Psalmist is prepared to do the will of God. Applying this now to Jesus Christ, by taking upon Himself His humanity, the body of Jesus Christ in the Incarnation, is prepared to do the will of the Father, that is, to bring the final sacrifice for sin.

After this text is quoted in full, the writer of Hebrews begins to apply it and, as it were, nails down the meaning of the text in relationship to the final sacrifice of Christ. He says in verse eight, “*Wherefore saying that sacrifice and offering and whole burnt offering and offering concerning sin you have not desired nor taken pleasure in...*” Then he gives the commentary. “*...which are being offered according to the Law.*” Therefore religious worship, if it is simply being offered according to the Law, which is the sacrificial system, has become irrelevant. It is not what God desires. Then, the writer of Hebrews goes on to say, “*Behold, I have come to do your will.*” He then applies what Christ has fulfilled in becoming the final sacrifice for sins. As a result of His willingness to do the Father’s will, the writer of

Hebrews says, “...*he is taking away the first...*” That is the old covenant that was based upon animal sacrifice. “...*in order that he might establish the second...*” That is the new covenant, based upon the finality of the sacrifice of Jesus Christ. Then he concludes by saying, “...*by which will...*” (the will of Christ to become this final sacrifice for sins) “...*we have been sanctified (or set apart) through the offering of the body of Jesus Christ once for all.*” In other words, by the will of Christ to carry out and culminate the new covenant, and hence to bring an end to the old, it is through the offering of the body of Christ once for all that we now have been set apart, and that the Old Testament sacrificial system has been brought to an end.

There is quite a parallelism in the two texts, in comparing Psalm 40 with Hebrews 10. In the one case, to simply offer sacrifices and offerings without an obedient heart is meaningless to God. As we come now to the New Testament, since Jesus Christ has done away with the sacrificial system, to go back and to offer sacrifices of animals and meal offerings under the old covenant is meaningless religious ritual to God. Now in Jesus Christ and by His obedience, He has established once for all an end to the Old Testament sacrificial system, and brought in the final sacrifice once for all by which we now have been set apart by our faith in Jesus Christ.

This is a tremendous text that is used by the writer of Hebrews through the pen of divine inspiration to teach us and to show us that by the will of Christ to take upon Himself our human nature and yet without sin as the God-man, God in the flesh, perfect humanity, fully God, He becomes the final sacrifice for all time, fulfilling what the Old Testament was simply a shadow of under the old covenant. Hence now, through this new covenant final sacrifice, we are set apart once and for all, with a permanent, finished sacrifice of Jesus Christ, replacing completely the old covenant that was a mere shadow of the new.

PSALM 45: 7-8 - THE ETERNAL THRONE OF MESSIAH

INTRODUCTION

The next great Messianic text is Psalm 45.

It is the Psalm that deals with the wedding day of a king, and it becomes a type or a pointer to Jesus Christ, the Messiah.

As we look at this great text, the Psalmist is talking about the king and his throne and why he is so highly elevated. We pick that up in verse seven.

Lesson 1: Psalm 45:7

1.1 Text

כְּסֵאֶךָ אֱלֹהִים עוֹלָם וְעַד שִׁבְט מִיֶּשֶׁר שִׁבְט
מַלְכוּתְךָ:

1.2 Vocabulary

כְּסֵא	Noun	“throne”
עוֹלָם	Noun	“eternity, antiquity”
עַד	Noun	“eternity, perpetuity”
שִׁבְט	Noun	“scepter, rod”
מִיֶּשֶׁר	Noun	“equity, fairness”
מַלְכוּת	Noun	“kingdom”

1.3 Grammar

כְּסֵאֶךָ אֱלֹהִים עוֹלָם וְעַד

“Your throne, O God, is forever and ever . . .” The noun **כְּסֵא** means “throne,” and it is followed by **ךָ**, the pronominal suffix, second masculine singular. “Your throne, O mighty one, is forever . . .” **עוֹלָם** is a noun meaning “forever.” “. . . and ever . . .” **עַד** is another noun meaning “forever,” and **וְ** is the conjunction.

שֶׁבֶט מִיֶּשֶׁר שֶׁבֶט מִלְּכוּתְךָ:

“... the rod of equity is the rod of your kingdom.” שֶׁבֶט is a noun, masculine singular, and it is in construct with מִיֶּשֶׁר, meaning “equity” or “fairness.” “... the scepter of equity is the scepter...” Note the repetition of the noun again. “... is the scepter of your kingdom.” מִלְּכוּת is the noun meaning “kingdom,” and ךָ is your pronominal suffix, second masculine singular.

1.4 Translation

“Your throne, O God, is forever and ever; the scepter of equity is the scepter of your kingdom.”

1.5 Application/Interpretation

The word אֱלֹהִים means “God,” and it is used in Hebrew Bible to refer occasionally to human judges or human leaders, such as a king, showing the power, the greatness, the exaltation of this king as a ruler over others. At one level it can have that meaning. *“Your throne, O God, is eternal...”* It is eternal at one level in the sense that it is perpetual. It is also eternal, going back to the Abrahamic covenant, in that it will have no end.

What is interesting about this part of the verse is that the writer of Hebrews quotes this very phrase, but applies it to the divinity of Jesus Christ, because Jesus Christ is God, who will reign upon David’s throne forever. As we look at Hebrews chapter ten, it says, *“Your throne, O God, is forever and ever...”*

He did not say this to angels, who are sometimes called אֱלֹהִים, but He said this to the Son. The writer of Hebrews is applying this Messianically. It is being applied to Jesus Christ, who, unlike the human king who is highly elevated, the writer of Hebrews is pointing out that this is the Son who is ‘very God,’ who is fully divine. It is showing His deity in contrast to angels.

This is very clear, because in verse ten, he will quote Psalm 102, which begins, *“From all eternity, O Lord, you have laid the foundation of the earth. The heavens are the works of Your hand. They shall perish, but You shall abide. And all of them as a garment shall wax old, and as a scroll You shall roll them up. And as a garment they shall be changed, but You are and*

Your years shall fail not.” So all of them as a garment shall wax old, and as a scroll You shall roll them up, and as a garment they shall be changed, but You are eternal, and Your years fail not. This is clearly a quote from Psalm 102, and it is linked here together with this text in Psalm 45, showing the divinity and the eternity of Jesus Christ. What was spoken of in Psalm 102 of Yahweh is now being applied, over the board, so to speak, to Jesus Christ as Lord, as divine. When the writer of Hebrews quotes Psalm 45 in conjunction with Psalm 102, which is clearly speaking of Yahweh, we are seeing in this connection that Jesus Christ is the ultimate אֱלֹהִים of Psalm 45, which means in this context that He is fully divine. It is looking at His divinity.

There is a double meaning in Psalm 45. The first level is looking at a king of high stature, but its ultimate meaning is looking at Jesus Christ, who is אֱלֹהִים, who is God.

The text is saying that the king here is one whose kingdom is equitable or fair. Certainly the ultimate kingdom that is going to be equitable is that of Jesus Christ, הַמָּשִׁיחַ, the Messiah.

Lesson 2: Psalm 45:8

2:1 Text

אֶהְבֶּתָּ צְדָקָה וְתִשְׁנֵא רָשָׁע עַל־כֵּן מִשְׁחָה אֱלֹהִים
אֶל־הֵיךָ שֶׁמֶן שִׂשׁוֹן מִחֲבֵרֶיךָ:

2.2 Vocabulary

אהב	Verb	“to love”
שנא	Verb	“to hate”
רשע	Noun	“wickedness”
משח	Verb	“to anoint”
שמן	Noun	“oil”
ששון	Noun	“gladness, joy”
חבר	Noun	“contemporary, peer”

2.3 Grammar

אֶהְבֶּתָּ צְדָקָה וְתִשְׁנֵא רָשָׁע

“*You have loved righteousness and hated lawlessness [or wickedness] . . .*” Notice אֶהְבֶּתָּ is a Qal perfect, second masculine singular, from אָהַב, “to love.” צְדָקָה is a noun meaning “righteousness.” “*You have loved righteousness and you have hated . . .*” תִּשְׁנֵא is the verb meaning “to hate,” and this is a Qal imperfect, second masculine singular, from the root שָׁנָא, “to hate.” Notice the final **qames** instead of a **pathah** because of the א. It prefers the **qames** in this **final aleph** verb. “. . . *you have hated wickedness.*” רָשָׁע is a noun meaning “wickedness.”

עַל־כֵּן מִשָּׁחָה אֱלֹהִים אֶל־הָיָה שֶׁמֶן שְׂשׂוֹן מִחֲבֵרָיָה:

עַל־כֵּן is a conjunction that means “wherefore” or “therefore.”

“. . . therefore God has anointed you, your God, with the oil of gladness above your contemporaries.” Notice מִשָּׁחָה means “to anoint.” It is a Qal perfect, third masculine singular, from the root מִשַׁח. The הָ is your pronominal suffix, second masculine singular. The ׀ takes a **composite shewa** to connect with the final suffix. “. . . God has anointed you . . .” By the way, this is where we get the word מְשִׁיחַ, God’s “anointed,” looking from David to the ultimate מְשִׁיחַ, which is Jesus Christ our Lord.

אֱלֹהִים is the noun referring to “God,” and אֶל־הָיָה is “your God.”

אֱלֹהִים is repeated, except here the noun is in construct with הָ, pronominal suffix, second masculine singular. “. . . God, your God, has anointed you with the oil . . .” Notice שֶׁמֶן is the noun singular for “oil,” in construct with שְׂשׂוֹן. “. . . with the oil of gladness [or joy] . . .” It is followed by the preposition מִן here. The ן has dropped out, because the ׀, being a guttural, could not take a doubling, and hence we have the usual compensatory lengthening of the **sere** under the ׀. It is a comparative use of the מִן here. “. . . more than [or above] your contemporaries [or your peers].” Notice חֲבֵרָה is the noun meaning “friend.” It is a plural. Notice the הָ here is a pronominal suffix, second masculine singular.

2.4 Translation

“You have loved righteousness and hated wickedness, therefore God, your God, has anointed you with the oil of gladness above your contemporaries.”

2.5 Application/Interpretation

Certainly the king that is having his wedding day celebrated loved righteousness and hated wickedness. But ultimately its final fulfillment is Jesus, who is the one who loves righteousness so much that He was willing to become that righteous sacrifice on our behalf, and He hates wickedness and was willing to remove it through His own death upon Calvary.

The text is saying that “*God, your God,*” to King David, “*has anointed you with the oil of gladness or joy above your contemporaries or above your peers, because you have loved righteousness and hated wickedness.*” The ultimate application is to the Lord Jesus, as we have seen in the book of Hebrews. God the Father has anointed God the Son, אֱלֹהִים, in verse seven, with the oil of gladness that is beyond His peers. In other words, He is the final king of all kings. He is the מֶלֶךְ מְלָכִים, the הָאֲדֹנָיִם אֲדֹנָי, the King of kings and Lord of lords, as the God-man who reigns forever, having an eternal throne, according to the writer of Hebrews. At the right hand of God the Father, God the Son reigns as the eternal King on His eternal throne.

PSALM 46 - A MIGHTY FORTRESS IS OUR GOD

INTRODUCTION

Psalm 46 is a classic Psalm that pictures the Lord as a stronghold to His people. Even though the earth change and the mountains be moved into the heart of the seas, God's protection is pictured as a river and a high tower. In the New Testament Jesus Christ has promised never to leave or forsake his saints and He is with His people always and that nothing can separate us from the love of Christ.

Lesson 1: Psalm 46: 1

1.1 Text

לְמִנְצֵחַ לְבָנֵי־קֹרַח עַל־עֲלְמוֹת שִׁיר:

1.2 Vocabulary

נָצַח	Verb	“to be preeminent”
שִׁיר	Noun	“psalm”

1.3 Grammar

לְמִנְצֵחַ לְבָנֵי־קֹרַח

The inseparable preposition of לְ indicates a definite article. This is followed by the participle מְנַצֵּחַ from נָצַח meaning “the preeminent one” or “to be preeminent.” It is a Piel participle masculine singular from נָצַח. Notice the מְ gives it away as a participial form. Underneath the מְ we have a shewa followed by a pathah, which is the vowel pattern not only of the Piel imperfect but also the participle. In a participle, you simply add a מְ instead of one of the pronominal prefixes. Notice also you have the doubling of the middle radical צ which indicates again that this is a piel stem.

לְבָנֵי־קֹרַח can be translated “to the sons of Korah,” or we could translate it as “belonging to the songs of Korah.” The sons of Korah are perhaps those who had a hand in the writing of the psalm. Notice again the inseparable lamed, the preposition “to” or “belonging to.” בְּנֵי is from בֵּן meaning “son,” or בָּנִים which is the plural “sons.” When the plural בָּנִים is in construct it becomes בְּנֵי. Notice the s[ere-yod indicates that we’re looking at a plural masculine noun in construct with the word קֹרַח which is

simply the name of Korah. In translation we see two nouns in construct rendered “belonging to the sons of Korah.”

עַל־עֲלָמוֹת

עַל is a preposition meaning upon. עֲלָמוֹת is a plural feminine noun, and we’re not exactly sure the meaning of it. עֲלָם has the idea of ascending or going up, so it may refer to musical instruments that have an ascending sound or a high pitched tone. We’re not exactly sure whether this is a musical instrument, but that is a possible idea of the meaning of the noun. The noun עֲלָם simply means “psalm.”

1.4 Translation

“For the leader, to the sons of Korah, upon the alamoth, a psalm.”

1.5 Application/Interpretation

Psalm 46 is one of the great classic psalms of the Psalter. Martin Luther found this psalm to be very moving to him as he wrote the great hymn “A Mighty Fortress.” The psalm talks about God as a stronghold. Many believe it is a community song concerning the nation Israel and God’s protection of Israel as her stronghold. The context in terms of the background varies according to different interpreters. Some believe that it refers to the time with Sennacherib when the Assyrian people invaded Jerusalem. God intervened and 185,000 Assyrians were judged by the Angel of the Lord. Isaiah speaks of this in Isaiah 36-39. Others believe that this is a psalm that points to the messianic days with the coming of the Messiah. As we read this psalm as believers in Jesus Christ we can certainly say that in Jesus Christ we have a stronghold – a place where we can go for refuge and strength. Jesus is certainly a very present help to us in times of trouble and distress.

Lesson 2: Psalm 46: 2

2.1 Text

אֱלֹהִים לָנוּ מִחְסָה וְעֹז
נִמְצָא מְאֹד:
בְּצָרוֹת עֲזָרָה

2.2 Vocabulary

אֱלֹהִים	Noun	“God”
מִחְסָה	Noun	“refuge”
עֹז	Noun	“strength”
עֲזָרָה	Noun	“help”
צָרָה	Noun	“strait”
מִצָּא	Verb	“to find”
מְאֹד	Adverb	“exceedingly”

2.3 Grammar

אֱלֹהִים לָנוּ מִחְסָה וְעֹז

אֱלֹהִים is one of the key words in the Hebrew Bible for the name of God. We see it in Genesis 1. It looks at God’s strength and His power. It is in the plural, which I understand to be not only a plural of majesty but pointing to the reality of the Triune God of the Trinity, seen through the lenses of progressive revelation. So, God is literally for us or to us. Notice that לָנוּ has the lamed as an inseparable preposition, and then the first common plural suffix. לָנוּ means “to us” or “for us.”

מִחְסָה is a feminine noun that means “refuge,” a place that one goes in the time of storm. God is for us a refuge.

Notice the waw is the conjunction followed by the noun עֵז meaning “strength.” God is a refuge and strength to us.

עֵזְרָהּ בְּצָרוֹת

Notice עֵזְרָהּ is again a noun meaning “a help.” It is a feminine noun with the הָ ending, which often indicates a feminine noun. בְּצָרוֹת means “in straits.” The ב here is an inseparable preposition meaning “in.” צָרוֹת is the noun from צָרָה meaning a strait or a narrow, confined place. Notice the וֹת is the feminine plural ending of this noun. And so, God is a help in straits, in narrow types of situations of affliction or trouble when one seems penned in or squeezed in.

נִמְצָא מְאֹד

נִמְצָא is translated as “is found.” נִמְצָא is a Niphal perfect 3rd person masculine singular from the root מצא. The נ prefix gives it away as a Niphal, which is the passive stem of the Qal. Notice that this is a lamed aleph verb, which means that the א has a quiescent quality about it so it does not close the syllable. Because of that, there is compensatory lengthening from what would be a pathah to a qames[. מְאֹד is an adverb meaning exceedingly. “God’s help is found exceedingly.”

2.4 Translation

“God is for us a refuge and a strength. A help in straits, He is found exceedingly.”

2.5 Application/Interpretation

The beautiful thought that the psalmist is expressing in this verse is that our God is a place of refuge. Not only that but He is a strength as well. He is a help in straits that is exceedingly found. He can be found; He is there in the midst of all of the struggles, not only of the nation of Israel whether they are under Sennacherib or at some other time. But for believers in Jesus Christ, it

is wonderful to know that in Christ we have a refuge that nothing can ever sever us from the love of God, which is in Christ Jesus our Lord.

Lesson 3: Psalm 46: 3

3.1 Text

עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ וּבְמֹט
הַרִים בְּלֵב יַמִּים:

3.2 Vocabulary

עַל־כֵּן	Conjunction	“therefore”
ירא	Verb	“to fear”
מור	Verb	“to change”
אֶרֶץ	Noun	“earth”
מֹט	Verb	“to shake”
הַר	Noun	“mountain”
לֵב	Noun	“heart”
יַמִּים	Noun	“seas”

3.3 Grammar

עַל־כֵּן לֹא־נִירָא

עַל־כֵּן is a conjunction, together rendered “therefore.” Literally, “on account of thus.” Hence we would render it “therefore.” לֹא is a negative particle meaning “not,” followed by the verb נִירָא. נִירָא is a Qal imperfect first common plural, from the root ירא, to fear. Notice the ך gives it away as a first common plural form “we.” It is a pe yod root and also a lamed aleph verb, so it is a doubly weak verb. It is interesting here that historically the consonantal yod becomes here a vowel, the hireq yod with

the hireq under the nun. So what historically could have been **נִירָא** with the shewa under the yod, the shewa drops out and we end up with a hireq yod vowel in this verb. Notice that the aleph, being quiescent, takes a long qames[preceding it. The **א** prefers the a-class vowel, and it is lengthened because of its quiescence, hence not closing the syllable we then compensate by moving from a pathah to a qames[. This is translated “we will not fear.”

בְּהִמְרֵי אֶרֶץ

Literally, this can be translated “in the changing of the earth.” Notice the **בְּ** here is the inseparable preposition “in,” followed by the hiphil infinitive construct from a bi-radical root **מור**. Notice as we look at this form that the **ה** gives it away as a hiphil and is followed by the a-i vowel pattern. It is a hiphil infinitive that is now in construct with **אֶרֶץ**. So, “in the changing” or “in the altering” “of the earth.” **אֶרֶץ** is just the noun “earth,” from the noun **אֶרֶץ**. Since it is in pause, the first seghol under the aleph lengthens to a qames and the accent is pushed back to the first position here with the lengthened vowel. We might then translate this phrase, “Even though the earth is caused to change.”

וּבְמַטְ הַרִּים

ו is a conjunction. Notice that the **וּבְ** historically changes to **ו** in the context of two labials with two shewas, and so we have the sureq as the conjunction here. The **בְּ** here is the inseparable preposition “in,” followed then by the verb **מוט** meaning literally “to shake” or “to totter.” “Although the mountains shake” or “in the shaking of the mountains.” **מוט** is a qal infinitive construct with the inseparable preposition **בְּ** and a bi-radical root. It is followed then by the plural noun **הַרִּים**. Notice **הַר** is the word for mountain, with the masculine plural ending. In the shaking of the mountains, we are looking here at an earthquake.

בְּלֵב יַמִּים

The בְּ is the inseparable preposition “in” followed by two nouns in construct – לֵב meaning “heart” and יַמִּים meaning “the seas.” We must supply “of” before יַמִּים similar to the genitive case in Greek. יַמִּים is a masculine plural noun with the יִ ending. The singular is יָם meaning sea. When we add the plural we double the מ with the daghesh forte.

3.4 Translation

“Therefore we will not fear in the changing of the earth, in the shaking of the mountains into the heart of the seas.”

3.5 Application/Interpretation

No matter what happens, the Psalmist is saying, we will not fear. Though there be earthquakes, nature changing, and even though the mountains would be placed into the heart of the sea, even though the worst thing imaginable happens, we will not fear because God is our refuge and strength. What an assurance we have in Jesus Christ who has promised never to leave us nor forsake us but to always be with us no matter what happens. Paul could say in his last epistle 2 Timothy 4 that even though all forsake me, Jesus stood with me.

Lesson 4: Psalm 46: 4

4.1 Text

יְהִמּוּ יַחְמְרוּ מִיַּיִן יִרְעֲשׁוּ-הַרִים בְּגֹאֲוֹתָו
סְלָה:

4.2 Vocabulary

המה	Verb	“to roar”
המר	Verb	“to foam”
רעש	Verb	“to shake”
גְּאֹוָה	Noun	“swelling”

4.3 Grammar

יְהִמּוּ יַחְמְרוּ מִיַּיִן

There is a “though” or an “although” understood here, as a continuation of the previous verse’s translation. We translate יְהִמּוּ as “they roar.” The root is **המה** meaning to roar in a tempestuous way, speaking of the waters from verse 3. This is a qal imperfect 3rd masculine plural from **המה**. Notice that it is a lamed he verb and the final he has elided or dropped out. Notice that under the **ה** here we have a hurried or hateph seghol that then shifts under the yod, which causes the seghol to appear under the yod. The final **ה** elides so we just have the **ו** representing the 3rd common plural suffix. This is looking no doubt at the swelling of the waters again in a flood or a tempestuous type of picture.

יַחְמְרוּ is the qal imperfect 3rd masculine plural from **המר**, “to foam” or “to foam up.” This is followed then by the noun **מִיַּיִן**. This is from **מים**, which means waters. Notice here we have a plural in construct with the

pronominal suffix יוֹ , so מִיָּמֵינוּ goes back to an original מִיָּמֵינוּ in construct with the ל. This indicates a plural masculine noun in construct with the 3rd masculine singular pronominal suffix. Notice the yod after the second מ followed by the ל is the common ending of a plural noun when we add a pronominal suffix. That yod will be constant throughout, because in the plural form we had historically a sere-yod changing to a long qames under the second מ.

יִרְעָשׁוּ הַרִים

יִרְעָשׁוּ comes from the root רעש meaning to shake. Notice the yod prefix indicates that we're looking at a qal imperfect 3rd masculine plural from רעש, "to shake." This is followed by the noun mountains as we saw above in verse 3, from הַר the singular put into the plural with the ים masculine plural ending.

בְּגֵאֲוָתוֹ

בְּ is the inseparable preposition "in," followed by גֵּאֲוָתוֹ. גֵּאֲוָה means "that which is swelling" or "a swelling." It is followed then by the 3rd masculine singular pronominal suffix וֹ. The word is גֵּאֲוָה and in construct it becomes גֵּאֲוָה and then you add the וֹ pronominal suffix.

4.4 Translation

"[Though] its waters roar and foam, although the mountains shake in its the swelling. Selah."

4.5 Application/Interpretation

This is simply a repetition of what has been said in verse 3. Though the waters roar and foam like the roaring and foaming of a tempestuous sea and though the mountains shake because of its swelling, looks at an earthquake. Even though all of this happens again, the Psalmist is saying we are secure because God is our refuge. No matter what happens, he wants to communicate the truth of a permanent refuge that is found in the Lord.

Lesson 5: Psalm 46: 5

5.1 Text

נָהָר פְּלִגְיוֹ יִשְׂמְחוּ עִיר־אֱלֹהִים קֹדֶשׁ
מִשְׁכְּנֵי עֲלִיּוֹן:

5.2 Vocabulary

נָהָר	Noun	“river”
פְּלִגְ	Noun	“stream”
שָׂמַח	Verb	“to be happy”
עִיר	Noun	“city”
קֹדֶשׁ	Noun	“holy” or “holiness”
מִשְׁכָּן	Noun	“dwelling place”

5.3 Grammar

נָהָר פְּלִגְיוֹ יִשְׂמְחוּ עִיר־אֱלֹהִים

נָהָר is a singular noun that simply means river. The imagery here is that of a calm, in contrast to the storm that was earlier in the text. פְּלִגְיוֹ comes from the noun פְּלִגְ meaning stream, and it is in the plural here פְּלִגְ becoming פְּלִגְיוֹ with the lengthening to a qames under the ג, followed by the ׀ which is a 3rd masculine singular pronominal suffix added to the plural noun in construct. This can be translated as its streams or its tributaries that cut through the land.

יִשְׂמְחוּ is a piel imperfect 3rd masculine singular verb from the root שָׂמַח, “to be happy.” Notice the piel stem is indicated by the shewa-pathah vowel pattern and the dagesh forte doubling the מ, which is the middle radical. We

would render this verb as “rejoice” or “make glad.” עִיר is a noun meaning “city” in construct with אֱלֹהִים, the proper name for God. “A river, its streams (or tributaries) make glad the city of God.” This is speaking of Jerusalem.

קֹדֶשׁ מְשֻׁכָּנֵי עֲלֵיוֹן

Literally, this means “holiness of the dwelling places of the Most High.” קֹדֶשׁ is a noun that means “holy” or “holiness.” Here it is in construct with מְשֻׁכָּנֵי. מְשֻׁכָּנֵי comes from מִשְׁכָּן, which means “dwelling place.” It was used to describe the tent of meeting in the book of Exodus. The dwelling place spoken of here is the city of Jerusalem. What is striking here is that instead of the singular we have the plural noun here in construct with עֲלֵיוֹן, as indicated by the sere-yod in מְשֻׁכָּנֵי. The word עֲלֵיוֹן means “most high.” It is interesting that this word is first used in Genesis 14 where Melchizedek who was a king-priest of Jerusalem is a king-priest of God Most High, אֵל עֲלֵיוֹן. So, עֲלֵיוֹן looks at the elevated greatness of God.

5.4 Translation

“There is a river, its streams make glad the city of God, holiness of the dwelling places of the Most High.”

5.5 Application/Interpretation

After speaking of God as a refuge and strength, even in such a tumultuous time as earthquake and as the picture of the foaming seas, the Psalmist now contrasts that with a river that sends its waters into the city of Jerusalem and its tributaries provide fertility for the land. This is a sense of real joy in spite of all that is happening around them. So in this verse, the psalmist speaks of this wonderful river, contrasting it with the sea in its tumultuous activity. The dwelling place of the Most High no doubt refers to the city of Jerusalem.

In this great verse, the Psalmist sees a river. Its tributaries make joyful the city of God, and God is like that river. His presence is a holiness that

permeates the dwelling places of the Most High, which could represent the temple and its courts and all of the places where God's presence dwells.

As we think about this great text, one is reminded of the New Jerusalem of Revelation 21-22, where there is a river that flows in the city of God from the throne of God. That river makes glad the inhabitants of that eternal city where we will be with the Lamb, with God the Father, the Holy Spirit, and all the saints throughout the ages. That river will make glad that eternal city as it provides a constant life with the trees of life that go up and down each side of it. And so, what was historically a depiction of God's presence with His people and the city of Jerusalem in a very difficult time can be applied to eternity as well as even to the church right now. In the midst of the people of God where He dwells, His presence and the presence of the Lord Jesus Christ is like a river that brings quietness to the soul, and its tributaries bring joy to our lives.

Lesson 6: Psalm 46: 6

6.1 Text

אֱלֹהִים בְּקִרְבָּהּ בְּלִתְמוֹט יַעֲזֶרְהָ אֱלֹהִים
לְפָנֹת בֶּקֶר:

6.2 Vocabulary

קֶרֶב	Noun	“midst”
מוֹט	Verb	“to be moved”
עֲזַר	Verb	“to help”
פָּנָה	Verb	“to turn”
בֶּקֶר	Noun	“morning”

6.3 Grammar

אֱלֹהִים בְּקִרְבָּהּ

אֱלֹהִים again is the proper noun for God. Notice the םִ . masculine plural ending, indicating the majesty of God and also looking through the eyes of progressive revelation at the Trinity – Father, Son, and Holy Spirit. It is interesting since God the Father, God the Son, and God the Holy Spirit is in the midst of the church, she shall not be moved. Notice that בְּקִרְבָּהּ contains the inseparable preposition בְּ followed by קִרְבָּהּ, meaning “in the midst of her.” קֶרֶב is a noun meaning “middle” or “midst,” and it is followed by the 3rd feminine singular pronominal suffix. Notice קֶרֶב is actually in construct with the pronominal suffix. קֶרֶב changes to קִרְבָּהּ in construct with הָ . So, “God is in her midst.”

בַּל־תִּמּוּט

“She shall not be moved.” **בַּל** is a negative particle, like **לֹא** meaning not. **תִּמּוּט** is from the root **מוט**, meaning “to be moved.” Notice we have an i-class = vowel followed by a holem-waw. We would parse this as a niphāl imperfect 3rd feminine singular from **מוט**, “to be moved.” Notice that the hireq is followed by a dagesh in the **מ** which accounts for the **נ** of the niphāl stem that has assimilated. The **נ** is assimilating into the **מ**, causing the dagesh forte. We might ask how the holem here in a niphāl, when the niphāl basically has an i-a vowel pattern? Historically, there would have been a vowel under the **מ**, a qames, followed by the **ל** of the root **מוט**. When you have the combination of a qames and a waw, that changes to a long o. We could transcribe it in this way: an “a-w” becomes a long “o.” This is how this niphāl stem ends up with the holem instead of an a-class vowel.

יִעְזְרֶהָ אֱלֹהִים

Notice **יִעְזְרֶהָ** is from the root **עזר**, “to help.” It has a yod prefix, showing that we are looking at an imperfect. The a-class vowel under the **י** followed by an e-class vowel under the **ר**, so according to the rules the a-i/a-e vowel pattern indicates a hiphil. This is a hiphil imperfect 3rd masculine singular from the root **עזר**, followed by the 3rd feminine singular pronominal suffix **הָ** attached to it. This suffix refers back to the city that God will help. “God will cause help to her.”

לְפָנוֹת בְּקָר

לְפָנוֹת is a qal infinitive construct from the root **פנה**, “to turn.” Notice the **ל** indicates an infinitive construct, followed by the **וֹת** ending. This is a lamed he verb. In **לְפָנֶיהָ** the **ה** drops out and we end up with **לְפָנוֹת** with the **ת** preceded by the **וֹ** in this infinitival form. An infinitive is a verbal

noun. Here it is in construct with the noun **בִּקְרָא**, which is a masculine singular noun meaning “morning.” “God will help her at the turning of the morning.” A literal translation would be “to turn morning.” We would prefer to translate it “at the turning of the morning.”

6.4 Translation

“God is in her midst, she shall not be moved. God will help her at the turning of the morning.”

6.5 Application/Interpretation

It is interesting since God the Father, God the Son, and God the Holy Spirit is in the midst of the church, she shall not be moved.

The Lord says He is in the midst of the city of Jerusalem. She will not be moved because God will be there to help her through the night of affliction at the approach of day, or at the approach of dawn. It is striking that this is what happens in Isaiah 37. In the morning there were 185,000 Assyrians that were judged by the Lord and this of course brought a deliverance to Jerusalem. In the New Testament, it was in the morning that Jesus Christ arose from the dead that brings hope and deliverance to the city of God, the heavenly Jerusalem, and all who are citizens of that city as believers in Jesus Christ, knowing that the darkness of death has been conquered by the living Lord on the first day of Sabbath, early in the morning.

Lesson 7: Psalm 46: 7

7.1 Text

הָמוּ גוֹיִם מִטּוֹ מַמְלָכוֹת נָתַן בְּקוֹלוֹ תְּמוּגָאָרֶץ:

7.2 Vocabulary

המה	Verb	“to roar”
גוי	Noun	“nation”
ממלכה	Noun	“kingdom”
נתן	Verb	“to give”
קול	Noun	“voice”
מוג	Verb	“to melt”

7.3 Grammar

הָמוּ גוֹיִם

הָמוּ is the qal perfect 3rd common plural from המה meaning “to roar” or “to be in tumult.” Notice the final ה in the lamed he verb has elided or dropped out. We simply have the sureq showing the 3rd common plural suffix. גוֹיִם is the masculine plural noun from גוי meaning “nations.” So, “nations were in tumult” or “nations roared” against the people of God.

מִטּוֹ מַמְלָכוֹת

“Kingdoms were shaken.” מִטּוֹ is from the root מוט, a bi-consonantal root. In that root in the qal perfect, the ל has disappeared and we basically

have two consonants, the **מ** and the **ט**, followed by the 3rd common plural suffix. Notice **מַמְלָכָה**, the singular for kingdom, becomes **מַמְלָכוֹת** with the **וֹת** feminine plural ending.

נָתַן בְּקוֹלוֹ

“He gave forth with his voice” or “he uttered with his voice.” **נָתַן** is the qal perfect 3rd masculine singular from **נָתַן**, which is a pe nun verb but is regular here in the qal perfect. Literally, this means “he gave with his voice.” **בְּ** is the inseparable preposition, followed by the noun **קוֹל** and the 3rd masculine singular pronominal suffix in the **וֹ**. God is speaking here.

תִּמְנוּג אֶרֶץ

“The earth melts.” Notice **תִּמְנוּג** is the qal imperfect 3rd feminine singular from **מָג**, meaning “to melt.” **אֶרֶץ** is a feminine singular noun meaning “earth.”

7.4 Translation

“The nations were in tumult, kingdoms were shaken. He gave forth his voice, the earth melts.”

7.5 Application/Interpretation

The earth melts speaking of the whole world at the voice of the Lord in the fear of judgment that He is going to bring. This not only looks at protection in the past of Jerusalem, but again one is reminded of the voice of the Lord as He returns as King of Kings and Lord of Lords, the Lord Jesus Christ. In Revelation 19, He comes to judge the world and the nations are shaken at the return of Christ. As He speaks, He brings judgment with His Word. John pictures it symbolically as a sword coming out of His mouth, speaking of the divine judgment that His word would bring to the world when Jesus Christ returns. And so, even though the nations are in tumult as even Daniel speaks of the nations being likened to a sea in tumult, there is the rock cut out of the mountain without hands in Daniel 2 and the Son of Man in Daniel 7 both

being the same referring to Jesus Christ who will receive a kingdom and will bring final judgment to this world someday at His return.

Lesson 8: Psalm 46: 8

8.1 Text

יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֵּב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה:

8.2 Vocabulary

צְבָא	Noun	“host”
מִשְׁגֵּב	Noun	“tower”

8.3 Grammar

יְהוָה צְבָאוֹת עִמָּנוּ

Notice the word **יְהוָה** coupled with the noun **צְבָאוֹת** from **צְבָא**. Here we have the **אוֹת** ending indicating a feminine plural noun. These are two nouns in construct, translated as “The Lord of hosts.” This becomes a title, indicating the Lord’s omnipotent power and sovereignty over all of the angelic hosts. He is the one who is with us.

It is furthermore striking that He is with us – **עִמָּנוּ**. **עִמָּ** is the preposition meaning “with” followed by **נוּ**. The **נוּ** is the first common plural pronominal suffix. Literally it means “with us.”

מִשְׁגֵּב לָנוּ

He is also called a tower, a high tower. It is significant that a tower, like a refuge, was a place of protection. This is a masculine singular noun, followed by the inseparable preposition in the **ל** and the first common plural pronominal suffix in the **נוּ**, “A high tower for us.”

אֱלֹהֵי יַעֲקֹב

“... is the God of Jacob.”

אֱלֹהֵי is from אֱלֹהִים and by knocking off the ם we end up with the sere-yod in the construct masculine plural form of a proper name for God. He is the God of Jacob, since אֱלֹהֵי is in construct with יַעֲקֹב. One is reminded in the Torah where God was especially with Jacob to protect him and to bless him as he had promised that he would make the name of Abraham great. We see this happening in Jacob and we see God's blessing of Jacob and even the name change from יַעֲקֹב to יִשְׂרָאֵל. And so the psalmist is no doubt thinking out of the Torah at this point in how the Lord became a high tower as it were to Jacob and rescued him from all the problems that he was going through with his uncle Laban and all the things that he was facing, and God blessed him. So the psalmist wants us to know that the same God of Jacob is with us and we as believers in Christ can understand that in the theophany of the wrestling match with Jacob in Genesis 32 and the blessing that occurred that it was God who was wrestling with Jacob in the second person of the holy Trinity in a pre-incarnate theophany and he blessed Jacob. It is Jesus Christ who has blessed us in His death and resurrection and the glorious understanding that He is always with us, even unto the end of the age.

8.4 Translation

*“The Lord of hosts is with us, a high tower for us is the God of Jacob.
Selah.”*

8.5 Application/Interpretation

The word Lord or יְהוָה looks at the eternity of God. In Exodus 3, Moses says, “Whom do I tell them has sent me?” and the text says, “Tell them: אֲהִיָּה אֲשֶׁר אֲהִיָּה” which means ‘I am that which I am’ has sent me.”

This is from the same root הִיָּה, meaning “to be.” The proper name here is a verb, and it is looking at the eternity of Yahweh. He is the one who is, who is eternal. It is striking that in John 8, Jesus used the same title and applied it to himself when he says, “Before Abraham was, I am.” What a beautiful picture here in that the Lord of host is with us, the eternal Yahweh, and the eternal second person of the Trinity, Jesus Christ, is with His church today, the people of God. I am reminded of Romans 8 that nothing can ever separate us from the love of God which is in Christ Jesus.

The Lord of hosts being with us reminds us of Isaiah 7 where it says, “Behold a virgin shall conceive and bear a son, and this son’s name will be called Emmanuel, God with us.” What Isaiah saw there has its ultimate reality in Jesus Christ who is literally God with us. It was Jesus again who would say in Matthew 28, Lo I am with you always, even to the end of the age. So go and preach and disciple all nations, knowing that I am with you – **עִמָּנוּ**. And knowing that all power Jesus says is given to me in heaven and upon earth (28: 18). Jesus Christ shares this title **יְהוָה צְבָאוֹת**, the Lord of hosts. Someday He will return as King of all kings and Lord of all Lords, but it is joyful to know that He is **עִמָּנוּ**, with us, as His people the church.

Lesson 9: Psalm 46: 9

9.1 Text

לְכוּ-חִזּוּ מַפְעֵלוֹת יְהוָה אֲשֶׁר-שָׂם שְׁמוֹת
בְּאֶרֶץ:

9.2 Vocabulary

הלך	Verb	“to come”
הזה	Verb	“to see”
מַפְעֵלָה	Noun	“deed” or “work”
שִׂם	Verb	“to place”
שְׁמָה	Noun	“desolation”

9.3 Grammar

לְכוּ-חִזּוּ

As we look at this great text, the Psalmist says, “Come see.” לְכוּ is from the root הלך and it is a qal imperative second masculine plural from הלך.

Notice the ה has dropped out and we just have לְכוּ in this imperatival form. חִזּוּ is from the root הזה, a lamed he verb. Again here the final he has elided and we have another qal imperative second masculine plural from הזה.

מַפְעֵלוֹת יְהוָה

מַפְעֵלוֹת is from the noun מַפְעֵלָה which means “a deed” or “a work.”

Notice the וֹת is added to this feminine noun making it plural and is rendered “works.” “Come see the works of the Lord.” Notice that this

feminine plural noun is in construct with the Tetragrammaton יהוה. The Psalmist wants all to come and observe the great works of deliverance that the Lord has wrought.

אֲשֶׁר־שָׂם שְׁמוֹת בְּאֶרֶץ

“...who has placed desolations in the earth.” אֲשֶׁר is a relative pronoun rendered “who” here. שָׂם is a qal perfect 3rd masculine singular verb from the biradical root שׂים. The yod drops out in this perfect form leaving the verb שָׂם.

שְׁמוֹת is from שָׂמָה meaning “waste” or “desolation.” Again with the וְת we’re looking at a feminine plural noun, meaning “desolations.” בְּ is an inseparable preposition meaning “in.” Notice the qames under the בְּ is indicative of the definite article “the.” The pathah has changed to a qames in compensatory lengthening since there could not be a dagesh in the א and the ל of the historic הָל has elided. אֶרֶץ is from the noun אֶרֶץ which means “earth.” It is a masculine singular noun. Here since it is in pause before the end of the verse, the accent moves back to the next to the last syllable and the seghol is lengthened to a qames in this position.

9.4 Translation

“Come see the works of the Lord who has placed desolations in the earth.”

9.5 Application/Interpretation

In light of the great assurance of the God of Jacob being our high tower, the Psalmist then wants his readers to observe the great works of the Lord, the judgment He brings upon the earth, and the beautiful peace that follows.

The picture here is that of the Lord judging the earth and all of its evil and bringing in the picture of verse 10, which is worldwide peace and shalom. When Christ returns as the final king, there will be no more destruction and no more hurting on this earth, but there will be absolute peace throughout the ceaseless ages of eternity. This psalm anticipates that great moment of

the return of the Lord who will do these wonderful works which have already been seen in the death and resurrection and kingship of our Lord Jesus Christ.

Lesson 10: Psalm 46: 10

10.1 Text

מְשַׁבֵּית מִלְחָמוֹת עַד־קִצָּה הָאָרֶץ קֶשֶׁת
 יִשְׁבֵּר וְקִצֵּץ חֲנִית עֲגָלוֹת יִשְׂרָף בְּאֵשׁ:

10.2 Vocabulary

שַׁבַּת	Verb	“to cease”
מִלְחָמָה	Noun	“war”
קִצָּח	Noun	“end”
קֶשֶׁת	Noun	“bow”
שִׁבַּר	Verb	“to break”
קִצֵּץ	Verb	“to cut in two”
חֲנִית	Noun	“spear”
עֲגָלָה	Noun	“chariot”
שָׂרַף	Verb	“to burn”
אֵשׁ	Noun	“fire”

10.3 Grammar

מְשַׁבֵּית מִלְחָמוֹת

מְשַׁבֵּית is a masculine singular hiphil participle from שַׁבַּת. Notice the a/i vowel pattern and the מ. The מ indicates the participial form, and the a/i vowel pattern indicates the hiphil stem. “He causes to cease...” מִלְחָמוֹת

is a feminine plural noun from **מָלַחְמָה**. Notice the **ות** ending gives it away as a feminine plural. “He causes to cease wars...”

עַד־קֵצָה הָאָרֶץ

Here we have the preposition **עַד** followed by **קֵצָה** and **הָאָרֶץ**, two nouns in construct. “Unto the end of the earth.” **קֵצָה** is a noun meaning “end.” **קֵצָה** changes to **קֵצָה** in construct with **הָאָרֶץ**. **הָאָרֶץ** is just the noun **אָרֶץ** meaning earth with the definite article **הָ**. With the long a-class vowel under the **הָ**, we are definitely looking at a vowel that has been lengthened. The **ל** historically in the article **הָל** elided or dropped out because the **א** could not take a dagesh forte for doubling. Thus we have compensatory lengthening from the pathah to the qames under the definite article. “... unto the end of the earth.” He causes wars to cease to the end of the earth, meaning worldwide. We are looking at a time of worldwide peace that will come when Jesus Christ returns as the ruler and final king.

קִשֶׁת יִשָּׁבֵר

קִשֶׁת is a masculine singular noun simply meaning “bow,” followed by the verb **יִשָּׁבֵר** which is a piel imperfect third masculine singular from **שָׁבַר** meaning “to break” though here meaning “to shatter.” Notice the shewa-pathah vowel pattern and the doubling of the middle radical tells us that we’re looking at an imperfect piel stem. “He will shatter the bow.” This means all bows, since a collective singular is used here.

וְקָצַץ חַנִּית

קָצַץ is a verb meaning “to cut in two.” Notice it is a piel perfect 3rd masculine singular from **קָצַץ**. We have the i/sere vowel pattern and the doubling of the **צ** giving it away as a piel form. Also we have a waw consecutive or a waw conversive here. This changes the perfect verb to a

future tense. **קִנִּית** is a noun that means “spear.” All of the instruments of war and violence will be brought to a permanent end by our Lord Jesus Christ. “He will shatter the bow and he will cut asunder the spear...”

עֲגָלוֹת יִשְׂרָאֵל בְּאֵשׁ

עֲגָלוֹת is from the word **עֲגָלָה** which usually means “wagon,” but in this context I believe that it is fair to translate it as “chariot.” **יִשְׂרָאֵל** is from the root **שָׂרַף** which means “to burn.” It is a qal imperfect 3rd masculine singular. **בְּאֵשׁ** has an inseparable preposition **בְּ** with the a-class vowel indicating the definite article, followed by the noun **אֵשׁ** meaning “fire.” “The chariots he will burn with fire.”

10.4 Translation

“He makes wars to cease and to the end of the earth he breaks the bow and he cuts in pieces the spear. The chariots he burns with fire.”

10.5 Application/Interpretation

The Psalmist goes on to show how following God’s judgment, the return of Christ in the New Testaments leads us to permanent, eternal peace worldwide.

Here we have a picture of the permanent destruction of all war and violence that the Lord will bring. This will happen when Messiah, our Lord Jesus Christ, returns to bring worldwide peace to the world and to his people to enjoy forever and forever. In Isaiah 11: 6-9 and following, we have a further anticipation of this when Isaiah says that “the wolf shall dwell with the lamb. The leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child will lead them. And the cow and the bear shall feed together, their young shall lie down. The lion will eat straw like an ox, and the suckling child shall play over the whole of the poisonous and venomous asp or serpent. They shall not hurt nor destroy in all of my holy mountain, for the earth shall be full of the knowledge of the Lord as waters cover the sea.”

As I look at this psalm, I believe Isaiah is anticipating the same great truth of worldwide shalom and wholeness when the Lord Jesus ultimately returns as

the reigning sovereign. In Revelation 11:15-16 “the kingdoms of the world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever.” Then in the hymn that follows in verses 17-18, the 24 elders who are before the throne of God and are sitting upon their thrones fell upon their faces and worshipped God saying, “We give thanks to you, O Lord Almighty, the one who is and the one who was because you have taken your great power and you have begun to reign. The nations were angry and your wrath has come. The time has come to judge the dead and to give the reward to your prophets, to your saints, and to those who fear your name, both small and great, and to destroy those who destroy the earth.” Later John then will see in that new heaven and new earth, that New Jerusalem, where there will be perfect harmony and perfect peace as the saints and the servants of God will serve the Lamb and the Father forever and forever. We are told that in that day, there will be no more of the things that we have experienced in this world. For in that New Jerusalem, in that new heaven and new earth, John says in Revelation 21:8 that “the cowardly, the unbelievers, the vile, the murderers, the fornicators, sorcerers, idolaters, and all liars will have their part in the lake of fire and brimstone which burns as the second death. But those who have their faith in Jesus Christ as Lord and Savior will enter in to a new earth where all tears will be wiped away from their eyes. There will be no more death, no more pain, no more crying, no more sorrow because these former things have passed away (Revelation 21:4).”

And so, John like the psalmist and like Isaiah sees a future day when there will be no more hurt or injury or violence or evil, but there will be an unshakable kingdom as the writer of Hebrews speaks of in chapter 12 where the Lamb will reign in sovereignty with worldwide wholeness and peace that he brings and will reconcile all things to himself, whether in heaven or upon earth. All who then have faith in him as Lord and Savior will experience this throughout the ceaseless ages of eternity.

Lesson 11: Psalm 46: 11

11.1 Text

הִרְפוּ וּדְעוּ כִּי־אֲנֹכִי אֱלֹהִים אָרוּם בְּגוֹיִם
אָרוּם בְּאֶרֶץ:

11.2 Vocabulary

רפה	Verb	“to refrain”
ידע	Verb	“to know”
אֲנֹכִי	Pronoun	“I”
רומם	Verb	“to exalt”
גוי	Noun	“nation”

11.3 Grammar

הִרְפוּ וּדְעוּ

הִרְפוּ would be translated as “desist” or “refrain” from all of the efforts to destroy God’s city. הִרְפוּ is a hiphil imperative 2nd masculine plural from רפה. Notice the final ה of this lamed he verb has elided, or dropped out.

We have a ה prefix with a pathah indicating a hiphil imperative. This can be translated as “refrain” or “let alone” or “stop” this tumultuous revolt against the city of God, speaking to the nations here as the psalmist is concluding this psalm, or we could say speaking to all peoples. ו is just the conjunction “and” followed by the qal imperative 2nd masculine plural verb from the root ידע. Notice that in this pe yod verb, the yod has dropped out in this imperative form.

כִּי־אֲנֹכִי אֱלֹהִים

כִּי is just the conjunction meaning “that,” followed by the personal pronoun אֲנֹכִי meaning “I.” This is emphatic as God is speaking here that “I am God” and not any other gods nor anyone among the nations. אֱלֹהִים of course is the proper name for God, looking at his transcendence and power.

אָרוֹם בְּגוֹיִם

“I will be exalted among the nations.” אָרוֹם is a qal imperfect first common singular from רוֹם meaning “to be lifted up” or “to be exalted.” בְּ is an inseparable preposition with the definite article indicated by the pathah under the ב. גוֹיִם is a plural masculine noun from גוֹי meaning “nations.” The Lord is going to be king among all peoples, among all the nations.

אָרוֹם בְּאֶרֶץ

אָרוֹם again means “I will be exalted,” and this again is a qal imperfect first common singular from רוֹם. Again the בְּ of בְּאֶרֶץ is the inseparable preposition with the definite article indicated by the a-class vowel in the games here below the ב. אֶרֶץ again is a feminine noun meaning “earth” and it changes אֶרֶץ in pausal form in the next to the last syllable, lengthening from a seghol to a games.

11.4 Translation

“Refrain and know that I am God. I will be exalted among the nations, I will be exalted among the earth.”

11.5 Application/Interpretation

Here is an exhortation to the nations to understand that the Lord is sovereign of all nations. He is the king of all kings and that He is destined to be exalted on the earth. We believe that this will be fulfilled when Jesus Christ again returns as the final Sovereign and as the final King. I am reminded of the praise hymns in the book of Revelation. In this series of hymns, the Lord’s

name is being exalted and being praised. For example, in Revelation 5 we are told that Jesus Christ is called worthy as the living creatures and the 24 elders sing their song: “Worthy are you to receive the book and to open its seals, because you were slain and you have redeemed to God by your blood out of every tribe and tongue and people and nation and have made them a kingdom to our God and priests and they shall reign upon the earth.” This is followed by the elders and the living creatures singing “Worthy is the Lamb who was slain to receive power and wealth and wisdom and strength and honor and glory and blessing!” And then finally, all creation that is in heaven and upon the earth and under the earth and upon the sea and all in it, I heard saying to “the one who sits upon the throne and to the Lamb, be blessing and honor and glory and power forever and forever.”

This is the destiny of Jesus Christ who is destined to be exalted among all nations as the final Sovereign. Like Psalm 2, the psalmist here is encouraging the nations to understand God’s final exaltation on the earth which I believe will see its reality in the return of Jesus Christ as the final King and Lord of all creation when he comes back.

Lesson 12: Psalm 46: 12

12.1 Text

יְהוָה צְבָאוֹת עִמָּנוּ מִשְׁגֹּב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה:

12.2 Vocabulary

צְבָא	Noun	“host”
--------------	------	--------

מִשְׁגֹּב	Noun	“tower”
------------------	------	---------

12.3 Grammar

יְהוָה צְבָאוֹת עִמָּנוּ

יְהוָה is the tetragrammaton showing the eternal covenant God of Hosts

יְהוָה צְבָאוֹת, is speaking again of His power over all of the heavenly angels and elements. We had seen in verse 8 that עִמָּנוּ is just the preposition followed by the first common plural pronominal suffix, suggesting “Immanuel.” This is translated as “with us.” We had said early on that this is ultimately fulfilled in Jesus Christ, who said “I am with you always.”

מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב

“A high tower for us is the God of Jacob.” מִשְׁגֹּב is a masculine singular noun, followed by the inseparable preposition of the ל and the first common plural pronominal suffix in the לָנוּ. אֱלֹהֵי is the proper name for God in construct with יַעֲקֹב, looking at the great deliverance that God gave to Jacob which again is repeated and promised here in the psalm which God promised that he would give to His people in the church.

12.4 Translation

“The Lord of Hosts is with us, a high tower for us is the God of Jacob. Selah.”

12.5 Application/Interpretation

We have this repetition that we saw in verse 8. One is reminded of the great text of Romans 8 as we have looked at this psalm. Speaking of Jesus Christ Paul can say that he is persuaded that “neither death nor life nor angels nor rulers nor things present nor things about to come nor powers nor height nor depth nor any other creature shall ever be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom. 8: 38-39).

It was this great psalm that inspired Martin Luther to write the great hymn “A Mighty Fortress is our God.” As we think of the words of the psalm we can understand Martin Luther writing this hymn with these words:

A mighty fortress is our God,
 a bulwark never failing;
 our helper he amid the flood
 of mortal ills prevailing.
 For still our ancient foe
 doth seek to work us woe;
 his craft and power are great,
 and armed with cruel hate,
 on earth is not his equal.

Did we in our own strength confide,
 our striving would be losing,
 were not the right man on our side,
 the man of God's own choosing.
 Dost ask who that may be?
 Christ Jesus, it is he;
 Lord Sabaoth, his name,
 from age to age the same,
 and he must win the battle.

And though this world, with devils filled,
 should threaten to undo us,
 we will not fear, for God hath willed
 his truth to triumph through us.

The Prince of Darkness grim,
we tremble not for him;
his rage we can endure,
for lo, his doom is sure;
one little word shall fell him.

That word above all earthly powers,
no thanks to them, abideth;
the Spirit and the gifts are ours,
thru him who with us sideth.
Let goods and kindred go,
this mortal life also;
the body they may kill;
God's truth abideth still;
his kingdom is forever.

(Martin Luther, A mighty Fortress Is Our God)

And certainly we can conclude, How great Thou art, O Lord Jesus, our King
and our Redeemer!

PSALM 91 - SECURITY IN THE LORD

INTRODUCTION

Psalm 91 is a wonderful psalm concerning the security that we have in the Lord. It looks at the Lord's divine protection and deliverance of the righteous and the reward that he gives those who trust in Him. It is indeed a psalm of divine assurance that we as believers can apply to our lives.

Lesson 1: Psalm 91: 1

1.1 Text

יֵשֵׁב בְּסִתְרֵי עֶלְיוֹן
בְּצֵל שְׁדַי יִתְלוֹנֵן:

1.2 Vocabulary

יֵשֵׁב	Verb	“to sit, remain, dwell”
ב	Preposition	“in”
סִתֵּר	Noun	“shelter”
עֶלְיוֹן	Noun	“most high”
צֵל	Noun	“shadow”
שְׁדַי	Noun	“Almighty”
לוֹן	Verb	“to abide”

1.3 Grammar

יֵשֵׁב

יֵשֵׁב is a Qal Active Participle masculine singular from יָשַׁב meaning “to dwell.” Notice the vowel pattern is the o class vowel followed by the sere that gives it away as a active participle of the Qal stem. So we would translate this, “one who dwells.”

בְּסִתְרֵי עֶלְיוֹן

ב is a preposition and means “in.” סִתֵּר is a noun meaning “secret place or a shelter.”

עֶלְיוֹן is a noun masculine singular and means “most high.” It is a proper name for God. However, notice בְּסִתְרֵי עֶלְיוֹן are in the construct form. So we would translate this phrase “in the shelter of the Most High.”

בְּצֵל שְׁדַי

ב is a preposition, “in.” צֵל is a noun meaning “shadow.”

שְׁדַי is a noun masculine singular rendered “Almighty.” This is another word defining the Lord in His might or in His strength. It is interesting that אֵל שְׁדַי is the term used in the Genesis 17: 1 for God’s name. We are not exactly sure of the derivation of this word. Some suggest though it comes from an Akkadian source that means “mountain,” in sadu. If this is the case it can look at His great power and strength that provides a shadow for the one that will lodge under Him as the great omnipotent one whose powers strengthen the psalmist and all believers. Notice בְּצֵל שְׁדַי are in the construct form. So we would translate this phrase “in the shadow of the Almighty.”

יִתְלוֹן

יִתְלוֹן is a Hithpolel Imperfect 3rd masculine singular verb from לון and means “to abide.” It is a bi-radical root. Notice the doubling of the ך and the o class vowel with the ת prefix. We would translate this, “He who abides or dwells.”

1.4 Translation

“The one who dwells in the secret place of the most high shall lodge in the shadow of the almighty.”

1.5 Application/Interpretation

The psalmist gives an encouragement and a blessing upon those who dwell in the secret place of the most high and who are willing to make his dwelling place in the shadow of the almighty Lord. It is interesting that the word shadow here perhaps could be a picture of a bird hovering or dwelling under

the wings of its mother. So it's a beautiful picture here of God's protection, and deliverance of His own who are willing to trust in Him. The Psalmist also is looking at the shadow of perhaps a great mountain where one is willing to abide under as a rock of protection. And the Lord would be there to bring a shadow of covering over the psalmist from all the adverse circumstances that he might have to face. The Lord Jesus Christ said that He would have taken Israel under His wings as a mother hen but she would not (Matt. 23: 37). So when we trust in Jesus Christ as our Lord and savior and dwell under His wings we are eternally protected.

Lesson 2: Psalm 91: 2

2.1 Text

אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתַי אֱלֹהֵי אֲבֹתַי בְּוֹ:

2.2 Vocabulary

אָמַר	Verb	“to say”
ל	Preposition	“to”
יהוה	Noun	“God”
מַחְסֵה	Noun	“refuge”
ו	Conjunction	“and”
מְצוּדָה	Noun	“fortress”
בטח	Verb	“to trust”
ב	Preposition	“in”

2.3 Grammar

אָמַר

אָמַר is a Qal Imperfect 1st common singular from the root אָמַר, “to say.”

Notice the א of אָמַר elided and the א here is indicating the first person singular. This is a what we call a pe aleph verb in which the א is the first radical of the root and the o class vowel is the characteristics of the Pe aleph verb in the imperfect. We think of a form like וַיֹּאמֶר meaning “and God said” where you have a 3rd masculine singular and the o class vowel used in the imperfect probably due to what we might call dissimilation in the historical development in the verb where וַיֹּאמֶר became וַיֹּאמֶר . Here we

have the same phenomenon except the **א** of the root has dropped out but we still maintain the o vowel though after the initial **א** prefix. This is indicating the first person. So we would translate this, “I will say.”

ל יהוה

ל is a preposition means “to.” יהוה is the personal name for God rendered “Yahweh.” We would translate this, “to Yahweh.”

מִחֹסִי

מִחֹסִי is a noun masculine singular with a 1st common singular pronominal suffix from מִחֹסֶה and means “my refuge.” Notice the ה dropped out and we have in the suffix a ך showing that we are looking at the first person singular. We render the verse, “I will say of the Lord, He is my refuge and my fortress.”

וּמְצוֹדָתִי

וּ is a conjunction, “and.” מְצוֹדָתִי is a noun feminine singular with a 1st common singular suffix. We would translate this as “and my fortress or stronghold.” Actually, the noun is in construct with ך as for example מְצוֹדָה becomes מְצוֹדָת in construct.

אֱלֹהֵי

אֱלֹהֵי is a noun masculine plural with a 1st common singular suffix. We would translate this “my God.” Notice אֱלֹהֵי comes from אֱלֹהִים looking at the power of the Lord. This is followed by the 1st person pronominal suffix ך which is added to plural nouns. The plural name for God here is I believe anticipates the reality of the trinity seen through the

eyes of progressive revelation pointing to one God in three distinct persons. אֱלֹהִים always occurs in the plural and that I believe allows for the reality of the blessed trinity seen through scriptures in progressive development.

אֲבֹטַח-בּוֹ

אֲבֹטַח is a Qal Imperfect 1st common singular with a 1st common singular prefix from the root אֲבֹטַח, “to trust.” Notice the א indicates the first person. בּ is an inseparable preposition, “in.” וֹ is a 3rd masculine singular suffix. We would translate this phrase “in whom I trust.”

2.4 Translation

“I will say to the Lord he is my refuge and my fortress my God in whom I will trust.”

2.5 Application/Interpretation

We can say that in all of life trust needs to be in the Lord who made the heaven and earth. We are to trust in the Lord with all our heart and we are told that and the Lord provides protection for us; He is our refuge. He is our fortress. In the New Testament in Romans 8, Paul says, “I am convinced that neither death nor life nor principalities nor powers, nor things present nor things to come nor height nor depth, nor any other creature shall ever be able to separate us from the love of God which is in Jesus Christ. We have impregnable protection in Jesus Christ who is for Christians our refuge and our fortress.

Lesson 3: Psalm 91: 3

3.1 Text

כִּי הוּא יֶצֵי־לְךָ מִפֶּחַ יֶקוּשׁ מִדֶּבֶר הַוּוֹת:

3.2 Vocabulary

כִּי	Conjunction	“for”
הוּא	Personal Pronoun	“he”
נִצַּל	Verb	“to snatch, to deliver”
מִן	Preposition	“from”
פֶּחַ	Noun	“snare”
יֶקוּשׁ	Noun	“fowler”
דֶּבֶר	Noun	“pestilence”
הַוּוֹת	Noun	“destruction”

3.3 Grammar

כִּי הוּא יַצִּילְךָ

כִּי is the conjunction, “for.” הוּא is a personal pronoun 3rd masculine singular, “he.” Notice it is emphatic here. We don’t need it because the verb is in the 3rd person; so it makes the phrase “He will deliver you” emphatic.

יַצִּילְךָ is a Hiphil Imperfect 3rd masculine singular with a 2nd masculine singular suffix from נָצַל. And notice we have the daghesh forte in the

צ showing that we have a doubling, hence an assimilation showing this as

a pe-nun verb נָצַל. So the form יַנְצִיל became יַצִּיל with the doubling of the צ because of the assimilation of the nun. Notice we have an a/i

vowel pattern which gives it away as a hiphil in the imperfect followed by the pronominal suffix second masculine singular pronominal suffix in ךָ. So we would translate this phrase “for he will deliver you.”

מִפֶּחַ יִקּוֹשׁ

מִן is a preposition and means “from.” Notice the ךָ assimilated into the פ causing a doubling and פֶּחַ is a noun masculine singular meaning “trap or snare.” יִקּוֹשׁ is a noun masculine singular and means “fowler.” So we would translate this phrase as “from the snare of the hunter or fowler.” The Lord promises to deliver the psalmist from those traps laid by adversaries and men who would seek to destroy him.

מִדְּבַר הַחַיּוֹת

מִן is a preposition “from.” Again notice the ךָ is assimilated into the ד.

דְּבַר is a noun masculine singular and it is in the construct form meaning

“pestilence.” קִוִּיּוֹת is a noun feminine plural meaning “destructions.”

Notice the וֹת gives it away as plural. So we would translate this phrase as
 “from the pestilence of destructions.”

3.4 Translation

“For He will deliver you from the snare of the hunter and from the pestilence of destructions.”

3.5 Application/Interpretation

The Lord will deliver the psalmist from the traps that are laid and from the plague of destruction that would have destroyed him. As we look at the New Testament, it is significant that the Lord promises to bring the deliverance to His own by keeping them secure in Him and he prays in the great prayer of John 17 for His disciples, and the prayer is including all believers that we would be kept from the evil one and from the kingdom of Satan who has laid traps to destroy God’s people. It is wonderful to know that the Lord Jesus Christ constantly prays and intercedes for us and for our protection against all of Satan’s activities that he would engage against God’s people.

Lesson 4: Psalm 91: 4

4.1 Text

בְּאַבְרֹתָיו יִסָּד לְךָ וְתַחַת־כְּנָפָיו תִּחְסֶה צִנָּה
וְסַחֲרָה אֱמֶתוֹ:

4.2 Vocabulary

ב	Preposition	“in”
אַבְרָה	Noun	“pinion”
סָכַךְ	Verb	“to cover”
ו	Conjunction	“and”
תַּחַת	Preposition	“under”
כְּנָף	Noun	“wing”
חָסָה	Verb	“to seek refuge”
צִנָּה	Noun	“shield”
סַחֲרָה	Noun	“buckler”
אֱמֶת	Noun	“truth”

4.3 Grammar

בְּאַבְרֹתָיו

ב is a preposition and means “in or with.” **אַבְרָה** is a noun feminine singular and means “pinion.” It is significant that this is in construct form.

ל is a 3rd masculine singular suffix. So we would translate this word as “with his pinions.”

יִסְךָ לְךָ

יִסְךָ is a Hiphil Imperfect 3rd masculine singular from יִסְךָ, “to cover.” ל is an inseparable preposition, “to, or for.” לְךָ is a 2nd masculine singular suffix, “you.” So we would translate this phrase as “he will cause you to be covered.” The Hiphil stem here looks at the Lord making it possible for the psalmist and all of us to have protection under His wings.

וְתַחַת־כְּנָפָיו

וְ is the conjunction, “and.” תַּחַת is a preposition meaning “under.”

כְּנָפָיו is a noun masculine plural with a 3rd masculine singular suffix “his wings.”

תִּחְסֶה

תִּחְסֶה is a Qal Imperfect 2nd masculine singular from תִּחְסֶה meaning “to take refuge.” So we would translate this word as “you will take refuge.” The picture here reminds us of the book of Deuteronomy 32 where the Lord speaks of Himself as an eagle that took Israel under His wings, and cared for her and hovered over her teaching her to fly. The Lord covers us as we go through life with His protective wings like a bird covering its young.

צִנָּה וְסִחְרָה אֱמֶתוֹ

צִנָּה is a noun feminine singular that means “shield.” It looks at a large shield that protects the entire body. וְ is the conjunction “and,” and סִחְרָה is a noun feminine singular meaning “buckler,” and it looks at that which goes around the lions of the body for protection. Notice the ending ה gives it away as a feminine. אֱמֶתוֹ is a noun feminine singular with a 3rd masculine singular suffix, “his truth. So we would translate this phrase as “and his truth is a shield and buckler.”

4.4 Translation

“He will cover you with His pinions and under His wings you shall take refuge; His truth is a shield and a buckler.”

4.5 Application/Interpretation

When we look at this in the New Testament Christology, Christ said, “I am the way, the truth and the life” (Jn. 14: 6); you shall know the truth and truth will make you free. Over and over again the truth is found in Jesus Christ as the center piece of what is true and so as we get to know Christ through the word of God which is also that which is true in that it takes us to Christ, and then we have protection and as it were a shield given to us against the onslaughts of Satan and his demonic kingdom in this world. It is also significant that the Lord Jesus said to Israel, “O Israel I would have taken you as a hen gathers her chicks under her wings but you would not” (Matt. 23: 37). The Lord Jesus Christ will take all who put faith in Him and place them under His wings with His divine protection.

Lesson 5: Psalm 91: 5

5.1 Text

לֹא־תִירָא מִפֶּחַד לַיְלָה מִחֵץ יַעֲוֹף יוֹמָם:

5.2 Vocabulary

לֹא	Negative Particle	“not”
ירא	Verb	“to fear”
מן	Preposition	“from”
ספֿחֿד	Noun	“terror”
לַיְלָה	Noun	“night”
חֵץ	Noun	“arrow”
עוֹף	Verb	“to fly”
יוֹם	Noun	“day”

5.3 Grammar

לֹא־תִירָא

לֹא is a negative particle, “not.” תִּירָא is a Qal Imperfect 2nd masculine singular from יִרָא , “to fear.” So we would translate this phrase as “you will not fear.” Notice the pe-yod verb here and since the yod is retained it is a historically a pe yod verb rather than a pe waw verb.

מִפְּחַד לַיְלָה

מִן is a preposition meaning “from.” Notice the ך is assimilated into the פ.

פְּחַד is a noun masculine singular and it is in the construct form. So we would translate this word “from the terror of...” לַיְלָה is a noun singular meaning “night.” So we would translate this phrase as “from the terror of the night.” Darkness when the sun goes down can bring its anxiety and terror, but the psalmist says one will not be terrified by the darkness because the Lord is there to protect.

מִחֵץ יְעוֹף יוֹמָם

מִן again is the preposition “from.” The ך has elided so we have compensatory lengthening from hireq to sere under the מ. חֵץ is a noun masculine singular meaning “arrow.” We would translate this word as “from the arrow...”

יְעוֹף is a Qal Imperfect 3rd masculine singular from עוּף, to fly.

יוֹמָם is noun with the adverbial ending ׁ, rendered “by day.”

5.4 Translation

“Do not afraid of the terror by night or from the arrow that flies by day.”

5.5 Application/Interpretation

Daily there can be an assault against the psalmist and the good news is that one need not fear whether it is night or day time. Though the arrow is secretly pointed at the psalmist, he has protection from the Lord. I am reminded in Ephesians 6 that part of a Christian’s spiritual protection is to take the armor of God to quench all the fiery arrows or darts of the wicked one. And in Ephesians it looks at a life lived by faith trusting in the Lord Jesus Christ becomes a shield by which one is able to quench or extinguish all the flaming darts of the wicked one brought by Satan or from his demons.

Lesson 6: Psalm 91: 6

6.1 Text

מִדְּבַר בְּאֶפֶל יִהְלֵךְ מִקְטָב יְשׁוּד צָהָרִים:

6.2 Vocabulary

מִן	Preposition	“from”
דְּבַר	Noun	“pestilence”
ב	Preposition	“in”
אֶפֶל	Noun	“darkness”
יִהְלֵךְ	Verb	“to walk”
קְטָב	Noun	“destruction”
יְשׁוּד	Verb	“to destroy, oppress”
צָהָרִים	Noun	“noonday”

6.3 Grammar

מִדְּבַר בְּאֶפֶל יִהְלֵךְ

מִדְּבַר

מִן is the preposition “from.” Notice the ך assimilates into the ך. דְּבַר is a noun masculine singular meaning “pestilence.”

בְּאֶפֶל

ב is the preposition “in.” אֶפֶל is a noun that means “darkness.”

יִהְלֵךְ is a Qal Imperfect 3rd masculine singular from הָלַךְ, “to walk.” So we would translate this word as “it will walk.” The imagery is that of pestilence walking around in the darkness to assault and destroy the life of a believer, but one does not have to fear this for the believer has the protection of the seal of the Lord.

מִקְטָב יְשׁוּד צַהֲרָיִם

מִקְטָב

מִן is the preposition “from.” Notice the ך is assimilated into the ך.

מִקְטָב is a noun masculine singular rendered “destruction.”

יְשׁוּד is a Qal Imperfect 3rd masculine singular from שָׂדַד meaning “to waste, or destroy.” So we would translate this word as “it destroys.” Notice one of the dalets elided here in this imperfect form.

צַהֲרָיִם is a dual ending noun masculine plural meaning “noonday”, with a qames under the ך because of lengthening of a pathah here in that the accent is in the penultimate position at the end of the verse.

6.4 Translation

“Or of the pestilence that walks in darkness or of the destruction that destroys in the noon day.”

6.5 Application/Interpretation

When the sun is very bright there is still the potential of destruction that would destroy one with a sun stroke. At night when pestilence walks around in the darkness the psalmist is perfectly safe for the Lord would be protecting him. And as we look at the Lord’s protective care of the psalmist we can remember that in Romans 8: 31 where Paul writes these marvelous words: “what shall we say to this things, if God be for us who can be against us, who spared not his own son but delivered himself over on behalf of all of us, shall he not also freely with him give to us all things; who shall call anything to charge against the elect of God, God is the one who justifies; who is the one who condemns, Christ Jesus is the one who died, rather than be raised, who is at the right hand of God who also makes constant intercession

on our behalf.” That great text supplies the protection of both darkness and day time that the Lord gives through Jesus Christ in that impregnable protection through his death and resurrection given to the believers in the Lord Jesus Christ.

Lesson 7: Psalm 91: 7

7.1 Text

יִפֹּל מֵאַדְרָךְ אֶלֶף וְרֶבְבָה מִיְמִינֶךָ אֵלַי לֹא
יִגָּשׁ:

7.2 Vocabulary

נִפֹּל	Verb	“to fall”
מִן	Preposition	“from”
צַד	Noun	“side”
אֶלֶף	Noun	“a thousand”
רֶבְבָה	Noun	“ten thousand”
יְמִינֶיךָ	Adjective	“right”
אֶל	Preposition	“to”
לֹא	Negative	“not”
נִגָּשׁ	Verb	“to draw” or “come near”

7.3 Grammar

יִפֹּל מֵאַדְרָךְ

יִפֹּל is a Qal Imperfect 3rd masculine singular from נִפֹּל, “to fall.”

Notice it is a pe-nun verb and the ן is assimilated into the פ, and we would translate this word as “may fall.”

מֵאַדָּךְ

מֵ is the preposition “from.” Notice the ך is assimilated into the א. אֲדָךְ

is a noun masculine singular meaning “side” with ך which is a 2nd masculine singular pronominal suffix meaning “your.” So we would translate this word as “from your side.”

אֶלֶף וְרֶבְבָה מִיַּיִן

אֶלֶף is noun masculine singular and means “a thousand.”

וְרֶבְבָה

וְ is the conjunction “and.” רֶבְבָה is a noun feminine singular meaning “ten thousand.” Notice the ending ך gives it away as a feminine noun. So we would translate this word as “and ten thousand.”

מִיְמִינֶךָ

מֵ is the preposition “from.” Notice the ך has elided here. יְמִינֶיךָ is an adjective singular meaning “right.” Notice ך is a 2nd masculine singular pronominal suffix, “your.” We would translate this phrase as “at your right side.”

אֶלֶיךָ

אֶל is a preposition meaning “near.” ך is a 2nd masculine singular pronominal suffix, “your.” So we would translate this phrase as “unto you.”

לֹא יִגָּשׁ

לֹא is the negative, particle “not.” יִגָּשׁ is a Qal Imperfect 3rd masculine singular from יָגַשׁ, “come near.” Notice it is a pe-nun verb where the ך has assimilated into the ך. So we would translate this phrase as “it will not come near.”

7.4 Translation

“A thousand shall fall at your side and ten thousand at your right side but it shall not come near you.”

7.5 Application/Interpretation

Even though all around the psalmist negative things are occurring, destruction will not come near to him. What is encouraging is that Jesus Christ protects us that even with all of the things that occur everywhere, it is good know that we have impregnable protection that is found in Jesus Christ. Again “neither death nor life nor angels nor powers nor anything can ever saver us from His love” (Rom. 8: 31-32).

Lesson 8: Psalm 91: 8

8.1 Text

רַק בְּעֵינַיִךְ תִּבְיַט וְשִׁלְמָת רְשָׁעִים תִּרְאֶה:

8.2 Vocabulary

רַק	Adverb	“only”
ב	Preposition	“in”
עֵין	Noun	“eye”
נבט	Verb	“to look, regard”
שִׁלְמָה	Noun	“requital”
רָשָׁע	Adjective	“wicked”
ראה	Verb	“to see”

8.3 Grammar

רַק בְּעֵינַיִךְ תִּבְיַט

רַק is a adverb, “only.”

בְּעֵינַיִךְ

ב is the preposition and means “in.” עֵינַיִךְ is a noun feminine dual meaning “eyes” in construct form with ך, a 2nd masculine singular pronominal suffix meaning “your.”. So we would translate this word as “with your eyes.”

תִּבְיַט is a Hiphil Imperfect 2nd masculine singular from נבט, “to look or regard.” It is a pe-nun verb and the ן has assimilated into the ב so

תִּבְיֹט becomes into תִּבְיֹט. So we would translate this word as “you will cause to look or see.”

וְשִׁלְמָת רְשָׁעִים תִּרְאֶה

וְשִׁלְמָת

וְ is the conjunction “and.” שִׁלְמָת is a noun feminine singular and means “a recompense” and it is in the construct state and it comes from שִׁלְמָה.

So we would translate this word as “and the recompense of.”

רְשָׁעִים is an adjective meaning “wicked.” Notice the ending ים is a masculine plural ending. So we would translate this word as “the wicked ones.”

תִּרְאֶה is a Qal Imperfect 2nd masculine singular from רָאָה “to see.” So we would translate this word as “you will see.”

8.4 Translation

“Only with your eyes you shall look and the recompense of the wicked you shall see.”

8.5 Application/Interpretation

So the psalmist is told he will see the recompense of the wicked with his eyes. One is reminded how the Lord promises to take care of his own and we have already seen in the Scriptures the defeat of the Satan. Jesus says that the prince of this world has been judged (John 16: 11). It is significant that the Lord promises to bring recompense upon the wicked. Those who would follow Satan become children of judgment Paul would say in the Ephesians 2: 3. Our Lord Jesus Christ says that at the resurrection in John 5: 25, that all who are in the tombs will hear the voice of the Son of Man and come forth, they who have done good unto a resurrection of life and they who have done evil unto a resurrection of judgment. Salvation is by faith alone, but works show the reality of faith; if there is fire in the fire place there should be smoke coming out of chimney. In Matthew 25 our Lord

Jesus would say, “depart from me you cursed into everlasting fire prepared for the devil and the angels, for I was hungry and you did not feed and I was thirsty and you did not give me drink, etc.” So some day the Lord is going to recompense those who have been wicked and evil in his sight in the final judgment and already believers in Christ have seen the recompense to Satan that was accomplished in the death and resurrection of Jesus Christ and so John in Revelation further tells us that he saw the kingdom of Satan fall as he was cast out from the heave to the earth (Rev. 12: 11) and at the end into the Lake of Fire (Rev. 20).

Lesson 9: Psalm 91: 9

9.1 Text

כִּי־אַתָּה יְהוָה מִחְסֵי עֲלִיּוֹן שָׂמְתָּ מְעוֹנֶךָ:

9.2 Vocabulary

כִּי	Conjunction	“because”
אַתָּה	Personal Pronoun	“you”
יְהוָה	Noun	“God”
מִחְסָה	Noun	“refuge”
עֲלִיּוֹן	Noun	“most high”
שָׂמְתָּ	Verb	“to put”
מְעוֹן	Noun	“habitation”

9.3 Grammar

כִּי־אַתָּה יְהוָה

כִּי is the conjunction “for.” It introduces a causal clause here.

אַתָּה is a personal pronoun 2nd masculine singular, “you.”

יְהוָה is a personal name means “Yahweh.”

מִחְסֵי עֲלִיּוֹן

מִחְסֵי is a noun masculine singular from מִחְסָה meaning “refuge” with a pronominal suffix 1st person singular. Notice ם gives it away as 1st common singular suffix and means “my.” Note we lose the final ה of the noun when

we add the pronominal suffix in the hireq yod. We would translate this as “my refuge.”

עַלְיֹן is a noun masculine singular meaning “the Most High.”

שָׁמַתָּ מְעוֹנָךְ

שָׁמַתָּ is a Qal Perfect 2nd masculine singular from שָׁם, “to make or place.” So we would translate it as “you have made or placed.”

מְעוֹנָךְ is a noun masculine singular from מְעוֹן meaning “habitation.”

Notice the ending ךְ is a 2nd masculine singular suffix, “your.” So we would translate this word as “your habitation.”

9.4 Translation

“For (you have said) the Lord is my refuge, the most high you have placed as your habitation.”

9.5 Application/Interpretation

So the psalmist is encouraged because he has made the Most High his habitation. We need to make the Lord our refuge for protection.

I am reminded of John 15 that we are to abide in Christ and live in Him. The branch draws its resources from the vine so we must dwell with the Most High our Lord Jesus Christ, and make Him our habitation and then we can know that we will have a sure refuge in Him.

Lesson 10: Psalm 91: 10

10.1 Text

לֹא־תֵאָנֶה אֵלַיךָ רָעָה וְנִגַּע לֹא־יִקְרַב בְּאֹהֶלְךָ:

10.2 Vocabulary

לֹא	Negative	“not”
אָנָה	Verb	“to befall,” “to be allowed to meet.”
אֶל	Preposition	“to”
רָעָה	Adjective	“evil”
נִגַּע	Noun	“scourage”
קָרַב	Verb	“to approach”
אֹהֶל	Noun	“tent”

10.3 Grammar

לֹא־תֵאָנֶה אֵלַיךָ רָעָה

לֹא is the negative particle “not.”

תֵאָנֶה is a Pual Imperfect 3rd feminine singular from the root אָנָה meaning “to happen, befall.” Notice the ת prefix gives it away as a feminine. We would translate this verb as “shall befall.”

אֵלַיךָ is a preposition with a pronominal suffix 2nd masculine singular, “you.”

רָעָה is an adjective feminine singular meaning “evil.”

So we would translate this phrase as “No evil shall be allowed to befall unto you.”

וְנִגַּע לֹא יִקְרַב בְּאַחַדְךָ

וְנִגַּע

וְ is the conjunction “and.” נִגַּע is a noun masculine singular “scourge.” So we would translate this word as “and a scourge...”

לֹא יִקְרַב

לֹא is the negative “not.” יִקְרַב is a Qal Imperfect 3rd masculine singular from קָרַב meaning “come near.” So we would translate this phrase as “shall not come near.”

בְּאַחַדְךָ

בְּ is the preposition “in.” אַחַדְךָ is the noun masculine singular from אָהַל meaning “tent” with the suffix ךָ rendered “your.” So we would translate this as “your tent.”

10.4 Translation

“There shall be no evil befall unto you and neither shall a plague come near unto your tent.”

10.5 Application/Interpretation

There shall not be any evil that shall be fall neither shall there be any plague that shall come close to the psalmist’s tent because the Lord will protect him from it. Again I am reminded in the New Testament that it says, that Satan walks around like a roaring lion seeking whom he may he devour. (I Peter 5: 8), but the good news is that he that is in us is greater than he who is in the world (I Jn. 4: 4). So again Christ protects us from the evil one that would seek to bring a plague and come near us to destroy us

Lesson 11: Psalm 91: 11

11.1 Text

כִּי מַלְאָכָיו יִצְוֶה-לָּךְ לְשָׁמְרֶךָ בְּכָל-דְּרָכֶיךָ:

11.2 Vocabulary

כִּי	Conjunction	“because”
מַלְאָךְ	Noun	“angel”
צוה	Verb	“to command”
ל	Preposition	“to or for”
שמר	Verb	“to keep, watch”
ב	Preposition	“in”
כָּל	Noun	“all”
דרך	Noun	“way”

11.3 Grammar

כִּי מַלְאָכָיו

כִּי is a conjunction rendered “for or because.”

מַלְאָכָיו is a noun masculine plural with a 3rd masculine singular suffix “his messengers or angels.”

יִצְוֶה-לָּךְ

יִצְוֶה is a Piel Imperfect 3rd masculine singular from יָצַו means “to charge.” Note the shewa pathah vowel pattern indicates a piel imperfect.

ל is the preposition, “to.” ךְ is a 2nd masculine singular pronominal suffix, “you.” So we would translate this phrase as “he will give charge to or for you.”

לְשָׁמְרְךָ

לְשָׁמְרְךָ is a Qal Infinitive construct from שָׁמַר meaning “to guard.” ל is a preposition introducing the infinitive. ךְ is a 2nd masculine singular pronominal suffix, “you.” So we would translate this as “to guard you.”

בְּכָל-דְּרָכֶיךָ

בְּכָל

ב is the preposition meaning “in.” כָּל is a noun masculine singular meaning “all.” It is rendered... “in all.”

דְּרָכֶיךָ is a noun masculine plural from דָּרַךְ meaning “way.” ךְ is a 2nd masculine singular pronominal suffix, “your.” So we would translate this word as “your ways.” So He will give His angels charge over you to keep you in all of your ways, and in all of the goings and comings of life, and all of your daily activities in all that you do

11.4 Translation

“For He will command His angels over you to keep you in all of your ways.”

11.5 Application/Interpretation

The text is saying that the Lord will command His angels to protect the psalmist and to protect all believers and keep them in all of their ways. I am reminded of the rule of angels in our lives as believers in Jesus Christ. Angels are ministering spirits sent forth to minister to those that are the heirs of salvation (Hebrews 2: 4). It’s good to know that angels accompany us just like they did our Lord throughout life. Even in the book of Luke angels were sent and carried the soul of the beggars to the bosom of Abraham. So angels have a role that they play according to this psalm and as taught in the New

Testament of protecting believers in Jesus Christ. We are promised to have these ministering spirits that are with us throughout this life to the very length of our lives.

Lesson 12: Psalm 91: 12

12.1 Text

עַל־כַּפַּיִם יִשְׂאוּנֶהָ פֶּן־תִּגַּף בְּאֶבֶן רַגְלָהּ:

12.2 Vocabulary

עַל	Preposition	“on”
כַּף	Noun	“hand”
נשא	Verb	“to lift, carry”
פֶּן	Conjunction	“less”
נגף	Verb	“to smite, strike”
ב	Preposition	“in,” “with”
אֶבֶן	Noun	“stone”
רַגְלָהּ	Noun	“foot”

12.3 Grammar

עַל־כַּפַּיִם

עַל is the preposition, “upon.” כַּפַּיִם is a noun feminine dual meaning “hands.” יָם gives it away as the dual. So we would translate this phrase as “on (their) hands.”

יִשְׂאוּנֶהָ is a Qal Imperfect 3rd masculine plural from נָשָׂא, “to bear.”

Notice it is pe-nun verb and the ן assimilated into the שׁ. Then we have ם showing that we are looking at the 3rd person plural followed by the helping ן consonant and then ך is a 2nd masculine singular pronominal suffix

meaning “you.” So we would translate this phrase as “they will bear you up.”

פִּן־תִּגַּח

פִּן is a conjunction meaning “lest.” תִּגַּח is a Qal Imperfect 2nd masculine singular from תִּגַּח , “to dash.” So we would translate this as “lest you dash.”

בְּאֶבֶן

בְּ is the preposition “in,” “with.” אֶבֶן is a noun feminine singular meaning “stone.” So we would translate this as “against the stone.”

רַגְלְךָ is a noun feminine singular from רַגַל meaning “foot.” ךָ is a 2nd masculine singular pronominal suffix. So we would translate this as “your foot.”

12.4 Translation

“Upon their hands they shall carry you lest you shall dash your foot against the stone.”

12.5 Application/Interpretation

It is interesting that it was this very text that Satan quoted in the temptation account in tempting our Lord. In Matthew 4 for example Satan takes the Son of Man our Lord Jesus Christ and says “since you are the Son of God than cast yourself down from the top of the temple for it is written, he will command his angels concerning you and they shall carry you upon their hands lest you should dash your foot against the stone.” Satan can quote Scripture but here it is certainly quoted out of context because for Jesus Christ to jump from the temple would be to appear as the coming Messiah before the cross. Satan is tempting Jesus to act independently of the Father’s plan of the cross misquoting scripture. Jesus replies again “it is written, you shall not tempt the Lord your God.” It is significant that angels ministered to Jesus when he was in the garden and helped him through the crucifixion and then continue to minister to Him after the crucifixion in guarding the tomb. So all the way through the angels minister to our Lord but here in Matthew, Satan quotes the Psalm out of context, to get the Lord to move away from

the Father's plan of providing redemption through the cross by publicly presenting Himself as the Messiah before Calvary.

Lesson 13: Psalm 91: 13

13.1 Text

עַל־שָׁחַל וּפְתָן תִּדְרֹךְ תִּרְמַס כְּפִיר וְתַנִּין:

13.2 Vocabulary

עַל	Preposition	“on”
שָׁחַל	Noun	“lion”
ו	Conjunction	“and”
פְּתָן	Noun	“adder, viper”
דִּרְךְ	Verb	“to tread”
רַמַּס	Verb	“to trample”
תַּנִּין	Noun	“serpent”

13.3 Grammar

עַל־שָׁחַל

עַל is a preposition meaning “over or on.” שָׁחַל is a noun masculine singular, “lion.” So we would translate this as “on the lion.”

וּפְתָן

ו is the conjunction “and.” פְּתָן is a noun masculine singular, “venomous serpent.” So we would translate this as “and the venomous serpent.”

תְּדַרְךְ תְּרַמֵּס כְּפִיר וְתַנִּין

תְּדַרְךְ is a Qal Imperfect 2nd masculine singular from דָּרַךְ meaning “to tread.” So we would translate this as “you will tread.”

תְּרַמֵּס is a Qal Imperfect 2nd masculine singular from רָמַס meaning “to trample,” “you shall or will trample...”

כְּפִיר is a noun masculine singular meaning “young lion.” Here is a Hebrew parallelism with repeated. It has an ab ba pattern of parallelism or a chiasmus pattern.

וְתַנִּין

וְ is the conjunction “and.” תַּנִּין is a noun masculine singular “serpent.” So we would translate this “and serpent.”

13.4 Translation

“Upon the lion and the serpent you shall tread you shall trample the young lion and serpent.”

13.5 Application/Interpretation

The lion here and serpent are the symbols of treacherous danger that faces not only the psalmist but all genuine believers. The ultimate idea of the serpent is found in Genesis 3 of Satan and the tempter who Jesus says in John 8 was a liar from the beginning. So in a spiritual sense the deception continues from the serpent and the injury he can afflict which started with the fall. It continues but the good news is that Genesis 3: 15 speaks of the seed of the woman as crushing the head of the serpent. Jesus Christ on the cross gains the final victory over the serpent and all of the demonic world. Paul could say in Romans 16: 20 “very shortly Satan would be crushed under your feet,” no doubt predicting the final return of Christ when Satan would ultimately cast Satan into the lake of fire. This is fulfilled and seen in Revelation 20: 10. The good news is that

we have this victory in a spiritual reality through Jesus Christ who has crushed the head of the serpent on the cross and then in the resurrection, and hence we are victors over Satan and the demonic world through the death and resurrection of our Lord and Savior Jesus Christ.

Lesson 14: Psalm 91: 14

14.1 Text

כִּי בִי חֲשַׁק וְאֶפְלֹטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע שְׁמִי:

14.2 Vocabulary

כִּי	Conjunction	“because”
ב	Preposition	“in”
חֲשַׁק	Verb	“to love,” “to be attached to”
פִּלֹט	Verb	“to deliver”
שִׁגְב	Verb	“to set high”
יָדַע	Verb	“to know”
שֵׁם	Noun	“name”

14.3 Grammar

כִּי בִי

כִּי is a causal conjunction rendered “because.”

בִּי is a preposition with a 1st common singular pronominal suffix, “in or unto me.”

חֲשַׁק is a Qal Perfect 3rd masculine singular from חֲשַׁק, “to love.”

וְאֶפְלֹטֵהוּ

וְ is the conjunction “and.” אֶ gives it away as the 1st common singular “I.” Notice the ending הוּ gives it away as a 3rd masculine singular pronominal suffix meaning “him.” וְאֶפְלֹטֵהוּ is Piel Imperfect 1st person singular from פִּלַּט, “to deliver.” It is translated “I will deliver him.”

אֲשַׁבֵּהוּ

אֲ gives it away as the 1st common singular, “I.” Notice the ending הוּ gives it away as a 3rd masculine singular pronominal suffix, “him.” אֲשַׁבֵּהוּ then is a Piel Imperfect 1st common singular from שָׁבַב, “to set on high.” We would translate this word as “I will set him on high.”

כִּי־יָדַע שְׁמִי

כִּי is a conjunction means “because.”

יָדַע is a Qal Imperfect 3rd masculine singular from יָדַע, “to know.”

שְׁמִי is a noun masculine singular from שֵׁם and means “name.” Notice the ending ךְּ gives it away as the 1st common singular pronominal suffix “my” It is translated “my name.”

14.4 Translation

“For in me he has set his love and I will therefore deliver him and I will set him on high because he has known my name.”

14.5 Application/Interpretation

The Lord is giving an assurance here that because the psalmist has loved him and has attached himself to him with love, the Lord promises him that he will rescue him. The Lord knows our name. As we think about the New Testament and our Lord Jesus Christ, I am reminded in Ephesians 2 how we were dead in trespasses and sins and separated from the Lord, but when we

set our love on him by faith and attach our faith to Him, He in his great mercy raised us and seated us in the heavenlies in Christ Jesus. What a beautiful thought that He loved us first and when we put our faith in Him and attach ourselves to His love for us, then we experience that great salvation of being quickened raised, and seated with Christ in the heavenly places (Eph. 2: 5-6).

Lesson 15: Psalm 91: 15

15.1 Text

יְקַרְאֵנִי וְאֶעֱנֶהוּ עִמּוֹ-אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ
וְאֶכְבְּדֵהוּ:

15.2 Vocabulary

קרא	Verb	“to call,” “to proclaim”
ענה	Verb	“to answer”
עם	Preposition	“with”
אנכי	Personal Pronoun	“I”
צרה	Noun	“trouble”
חלץ	Verb	“to deliver”
כבד	Verb	“to honor”

15.3 Grammar

יְקַרְאֵנִי is a Qal Imperfect 3rd masculine singular from קרא “to call.”

Notice the ending ךְּ gives it away as the 1st common singular “me.” So we would translate this word as “he calls me.”

וְאֶעֱנֶהוּ

וְ is the conjunction “and.” וְאֶעֱנֶהוּ is a Qal Imperfect 1st common singular from ענה and means “to answer.” Notice the הוּ ending gives it away as 3rd masculine singular pronominal suffix, “him.” So we would translate this word as “I will answer him.”

עִמּוֹ-אֲנֹכִי

עִמּוֹ is a preposition and 3rd masculine singular pronominal suffix, “with him.”

אֲנֹכִי is a personal pronoun 1st common singular “I.” We have to supply “will be.” So we would translate this phrase as “I will be with him.”

בְּצָרָהּ אֶחֱלֶיָּהּ

בְּצָרָהּ

ב is the preposition “in.” צָרָהּ is a feminine singular noun meaning “trouble.”

אֶחֱלֶיָּהּ is a Piel Imperfect 1st common singular from חָלַץ and means “to rescue.” Notice א gives it away as the 1st common singular and הוּ is the 3rd masculine singular pronominal suffix. So we would translate this phrase as “I will rescue him in trouble.”

וְאֶכְבֹּדָהּ

ו is the conjunction “and.” Notice the א gives it away as 1st common singular “I” and הוּ is a 3rd masculine singular pronominal suffix, “him.”

This is a Piel Imperfect 1st common singular verb from כָּבַד meaning “to honor.” Notice there is a composite shewa followed by a pathah and doubling of the middle radical in the כ. So we would translate this as “and I will honor him.”

15.4 Translation

“He will call me and I will answer him; I will be with him in trouble, and I will deliver him and I will honor him.”

15.5 Application/Interpretation

What a great assurance of the Lord's answer in time of trouble and how He will rescue us and bring us to honor. The apostle Paul speaks, as he was in prison of the fact that every one had left him, but he says: "the Lord stood beside me and strengthened me" (II Timothy 4: 17). Then he goes on to say: "Lord will rescue me (verse 18) from all every evil work and he will save me into his heavenly kingdom. To him be glory forever and ever, amen." What a beautiful text that Paul, thinking about the Lord's rescue, applies this thought telling how the Lord would deliver him from every evil and save him into his eternal kingdom and bring a reward to him. Earlier in this same chapter Paul said: "I have fought the good fight, I have finished the course, I have kept the faith henceforth there is laid it for me the crown of righteousness which the Lord the righteousness judge will give me in that day, and not to me only, but to all those also who have loved His appearing" (II Tim. 4: 8). The good news is that when we call upon the Lord, He will not only answer us in time of trouble, but deliver us and bring us ultimately into that same eternal blessing of his eternal kingdom.

Lesson 16: Psalm 91: 16

16.1 Text

אָרְךָ יָמִים אֲשֶׁבַּ יַעֲהוּ וְאַרְאֶהוּ בְּיִשׁוּעָתִי:

16.2 Vocabulary

אָרְךָ	Noun	“length”
יוֹם	Noun	“day”
שָׁבַע	Verb	“to satisfy”
רָאָה	Verb	“to show”
בְּ	Preposition	“in”
יִשׁוּעָה	Noun	“salvation”

16.3 Grammar

אָרְךָ יָמִים

אָרְךָ is a noun masculine singular meaning “length.” It is in the construct form.

יָמִים is a noun masculine plural rendered “days.” So we would translate this phrase as, “with length of days.”

אֲשֶׁבַּ יַעֲהוּ

אֲ gives it away as the 1st common singular “I” and the ending הוּ is a 3rd masculine singular pronominal suffix, “him.” The stem is a Hiphil Imperfect 1st common singular from שָׁבַע meaning “to satisfy.” So we would translate this, “I will satisfy him.”

וְאַרְאֶהוּ בְּיְשׁוּעָתִי

וְאַרְאֶהוּ

וְ is the conjunction “and.” Notice the א prefix gives it away as the 1st common singular “I” and the ending הוּ is a 3rd masculine singular pronominal suffix, “him.” The verb is a Hiphil Imperfect 1st common singular from רָאָה, “to show.” So we would translate this word as “I will show him.”

בְּיְשׁוּעָתִי

בְּ is a preposition meaning “in.” The noun is a feminine singular from יְשׁוּעָה meaning “salvation” and the ending י is a 1st common singular pronominal suffix, “my.” So we would translate this word as “my salvation.”

16.4 Translation

“With length of days I will satisfy him and I will make him to see my salvation.”

16.5 Application/Interpretation

The psalmist is promised long life and the Lord would show him his deliverance in this life and in all that he would go through. As we look at this in terms of the New Testament and the Lord Jesus Christ, he delivers us not only in this life because of his death and resurrection, but ultimately he will bring us into a final deliverance in the new heaven and new earth. Revelation 21: 3 tells us that his dwelling will be with us and he will wipe away every tear from our eyes. We will see our salvation in a new heaven in a new earth. We will see our Savior and He will bring us into the

ceaseless ages of eternity where “there will be no more death, sorrow, pain or sadness for all these things are passed away” (Rev. 21: 4). I am reminded of great hymn:

And can it be that I should gain
 An interest in the Savior’s blood!
 Died he for me? Who caused his pain!
 For me? Who him to death pursued?
 Amazing love! How can it be
 That thou, my God, shouldst die for me?
 Amazing love! How can it be
 That thou, my God, shouldst die for me?

(Charles Wesley, “And Can It Be that I Should Gain.” Nashville, Paragon Associates, p. 260).

As we think of this great deliverance that the Lord brings us and the eternal life and that we have in Him we can only sing:

All hail the power of Jesus’ name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown him Lord of all
 Bring forth the royal diadem,
 And crown him Lord of all.

(Edward Perronet, “All Hail The Power of Jesus Name.” Nashville, Paragon Associates, p. 325.

PSALM 100 - PRAISE TO THE LORD

INTRODUCTION

Psalm 100 is the great Psalm of thanksgiving for the Lord is God who has made us and we are His people and the sheep of His pasture. We are to bless His name for the Lord's good, his kindness is everlasting and His faithful extends from generation to generation.

Lesson 1: Psalm 100:1

1:1 Text

מִזְמוֹר לְתוֹדָה קָרְעוּ לַיהוָה כָּל־הָאָרֶץ:

1.2 Vocabulary

מִזְמוֹר	Noun	“song, psalm”
תוֹדָה	Noun	“sacrifice”
קָרַע	Verb	“to shout”

1.3 Grammar

There is a great hymn of praise that is fitting as we worship our Lord and Savior. It is the great תוֹדָה, the great Thanksgiving hymn of Psalm 100.

מִזְמוֹר לְתוֹדָה

“A song for thanksgiving . . .” or “. . . of thanksgiving . . .” Notice מִזְמוֹר is a noun meaning “song.” לְ is the inseparable preposition, and תוֹדָה means “thanksgiving.”

קָרְעוּ לַיהוָה כָּל־הָאָרֶץ:

“. . . shout to the Lord, all the earth.” קָרַע is the verb. It is a Hiphil imperative, second masculine plural, from קָרַע, a middle weak verb. Notice the A-I pattern that gives it away as a Hiphil, with a הָ prefix. “. . . shout to the Lord . . .” Notice the לְ preposition with the definite article preceding יהוה. “. . . all the earth.” כָּל is a noun (“the entirety of the earth”) in construct with הָאָרֶץ. Notice אָרֶץ is the word for “earth,” and הָ is the

definite article, with the long **A**, the **qames**, because the **Ḥ** could not take the assimilation of the historical **Ḥ** with the article that has dropped out.

1.4 **Translation**

“A song of thanksgiving. Shout to the Lord, all the earth.”

1.5 **Application/Interpretation**

All of the earth is called to shout praise to the Lord. Now we have several reasons for that in verses two and following.

Lesson 2: Psalm 100:2

2:1 Text

עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה בְּאוֹ לְפָנָיו בְּרִנָּה:

2.2 Vocabulary

עבד	Verb	“to serve”
שִׂמְחָה	Noun	“joy, gladness”
רִנָּה	Noun	“shouts of joy, joyous songs”

2.3 Grammar

עֲבֹדוּ אֶת־יְהוָה בְּשִׂמְחָה

Notice עֲבֹדוּ is from the root עבד, “to serve.” It is a Qal imperative, second person plural, from עבד. “Serve . . .” אֶת is the sign of the direct object. “Serve the Lord . . .” (the tetragrammaton, יהוה)

“. . . with . . .” The בְּ here is a preposition meaning “with.” שִׂמְחָה is a feminine noun meaning “joy.” “Serve the Lord with gladness . . .”

בְּאוֹ לְפָנָיו בְּרִנָּה:

בְּאוֹ is the bi-radical root בוא. It is a Qal imperative, second masculine plural, from בוא. “. . . come before his face . . .” or “. . . before him . . .”

Notice the לְ (“to”), and פָּנִים is the word for “face,” although here it is פָּנָיו, in construct with the ׀, the pronominal suffix, third masculine singular. “. . . come to his face . . .” or “. . . before him with shouts of joy . . .” or “. . . joyous song,” singing praise to him. בְּ is the preposition. רִנָּה means “shouts of joy.” A good way to render that might be with “joyous songs.”

2.4 Translation

“Serve the Lord with gladness, come before him with joyous songs.”

2.5 Application/Interpretation

We have ongoing exhortation to serve the Lord as well as shout to Him and to worship Him. The reason for this “shouting of joyous songs” is given in verse three.

Lesson 3: Psalm 100:3

3:1 Text

דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים הוּא־עָשָׂנוּ
(וְלֹא) [וְלוֹ] אֲנַחְנוּ עִמּוֹ וְצֹאן מִרְעֵיתוֹ:

3.2 Vocabulary

עַם	Noun	“people”
צֹאן	Noun	“sheep”
מִרְעֵית	Noun	“pasture”

3.3 Grammar

דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים

Notice דָּעוּ is from the root ידע, “to know.” The ך has dropped out in this **pe-yod** verb. It is a Qal imperative, second person plural, from ידע.

“Know . . .” The idea here is to know experientially. “. . . that . . .” כִּי is the conjunction. “. . . the Lord . . .” הוּא is the personal pronoun. “. . . he is God . . .”

הוּא־עָשָׂנוּ

“. . . he has made us . . .” הוּא is a personal pronoun, masculine singular.

עָשָׂנוּ is from עשה, a **lamed he** verb. The ה has dropped out. It is a Qal perfect, third person singular, with the pronominal suffix נוּ. “. . . he has made us . . .”

(וְלֵא) [וְלוֹ] אֲנַחְנוּ

“... and we are to him . . .” Notice וְ is the conjunction, and the לְ is the preposition with the personal pronoun לוֹ, third masculine singular pronominal suffix following the Qere. אֲנַחְנוּ is the personal pronoun “we.” “. . . we belong to him . . .” An alternate rendering is “not we ourselves,” following the Kethib.

עַמּוֹ

We are his עַמּוֹ. עַם is the word for “people.” עַמּוֹ is “his people.” Notice the pronominal suffix, third masculine singular. “. . . [we are] his people . . .”

וְצֹאן מְרֵעֵיתוֹ:

וְ is the conjunction “and.” צֹאן is the word meaning “sheep,” in construct with מְרֵעֵית, which is “pasture,” followed by the pronominal suffix לוֹ. “. . . and the sheep of his pasture.”

3.4 Translation

“Know that the Lord, he is God. We are to him his people, the sheep of his pasture.”

3.5 Application/Interpretation

The first reason that we are to come before Him with shouts of joy and to serve Him and bring worship to Him is that He is God. I am reminded of Jesus in John chapter eight, who uses the title Yahweh and applies it to Himself, when He says, “Before Abraham was, ἐγὼ εἰμὶ (‘I am,’)” which is a quote from the Hebrew אֶהְיֶה of Exodus chapter three, “I will be” or “I am that which I am.”

We come before God the Father, God the Son, and the God the Holy Spirit and worship and adore the Trinity, for He is God.

“He has made us.” God created Israel, and as we move to the New Testament, it is Jesus Christ and the work of the Trinity that has formed us into a people and given us His salvation.

Israel could say, “We belong to the Lord.” We as believers today say the same thing. We belong to Him because Christ has made us His people. We are His people, we are the sheep of His pasture. Jesus said, “I am the Good Shepherd.” He takes us in and out to find pasture in John ten.

We are to adore God the Father, God the Son, and God the Holy Spirit.

Then the writer continues with a second exhortation in the next verse.

Lesson 4: Psalm 100:4

4:1 Text

בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בְּתִהְלָה

הוֹדוּ-לוֹ בְּרִכּוֹ שְׁמוֹ:

4.2 Vocabulary

שַׁעַר	Noun	“gate”
חֲצֵר	Noun	“court”
תְּהִלָּה	Noun	“praise”
הוֹד	Verb	“to praise, laud”
בִּרְךְ	Verb	“to bless”

4.3 Grammar

בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בְּתִהְלָה

“Come . . .” or “Enter into his gates with thanksgiving . . .” Notice בָּאוּ is from בּוֹא. It is a Qal imperative, masculine plural, a bi-radical root. שַׁעַר is the word for “gate.” It is a plural construct with ם here, the pronominal suffix. “Enter his gates with thanksgiving . . .” בְּ is the preposition “with.” תוֹדָה is the noun, feminine singular, “thanksgiving.” Then this is repeated in חֲצֵרֹתָיו. “. . . his courts . . .” Notice חֲצֵר is the word for “court,” and ם is feminine plural, and it is in construct with the ם here, “his.” “. . . his courts with praise.” תְּהִלָּה is a noun meaning “praise.” This is where we get the word “psalm,” תְּהִלָּה, or the plural תְּהִלִּים, “Psalms.”

הוֹדוּ-לוֹ בְּרַכּוּ שְׁמוֹ:

“... praise him ...” or “... laud him ...” הוֹד is the root. It is a Qal imperative, second masculine plural, from הוֹד. ל is the preposition, followed by the pronominal suffix לוֹ. בְּרַכּוּ is the Piel here. Notice the A-vowel, a long A, because the **daghesh** in the ר cannot stay there, since the ר cannot double. It is a Piel imperative, second person plural, from בְּרַךְ.

“... bless his name.” שְׁם becomes שְׁמוֹ in construct with the pronominal suffix לוֹ, third masculine singular.

4.4 Translation

“Enter into his gates with thanksgiving, his courts with praise; praise him, bless his name.”

4.5 Application/Interpretation

The second call to praise is given, followed by the reasons then in the final verse.

Lesson 5: Psalm 100:5

5:1 Text

כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ וְעַד־דֹּר וְדוֹר אֱמוּנָתוֹ:

5.2 Vocabulary

חַסֵּד Noun “kindness, loyal love”

דֹּר Noun “generation”

אֱמוּנָה Noun “faithfulness”

5.3 Grammar

כִּי־טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ

“*For the Lord is good . . .*” He has brought us His goodness in the salvation work of our Lord and Savior Jesus Christ. לְּ לְעוֹלָם חַסְדּוֹ means “for,” and עוֹלָם means “for eternity” or “forever,” a noun looking with the preposition at “eternity.” “. . . forever is his loyal love . . .” חַסֵּד is a famous word. It means “kindness” or “covenant loyalty.” It is in construct here with the pronominal suffix, third masculine singular, םוֹ. “. . . for his loyal love is forever . . .”

וְעַד־דֹּר וְדוֹר אֱמוּנָתוֹ:

“. . . and . . .” Notice the conjunction. “. . . from (or, unto) generation and generation . . .” דֹּר is a noun meaning “generation.” The preposition עַד is followed by דֹּר, with another conjunction, again followed by the noun דֹּר. “. . . and unto generation and generation . . .” (meaning perpetually) “. . . from one generation unto another is his faithfulness.” Notice אֱמוּנָתוֹ is from אֱמוּנָה. It is in construct with the םוֹ here, third masculine singular pronominal suffix. The ת appears, replacing the final ה, אֱמוּנָה

becoming אֱמוּנָתוֹ. “. . . his faithfulness goes from one generation to another.”

5.4 Translation

“For the Lord is good, his loyal love is forever, and his faithfulness is from generation to generation.”

5.5 Application/Interpretation

Here are the reasons that we praise Him, that we enter into His courts. We look at Israel entering into the temple to praise the Lord. We look at us now entering into the presence of the Blessed Trinity, to praise the work of the Trinity for our salvation.

The kindness of God the Father, God the Son, and God the Holy Spirit is forever on behalf of us as we have put our faith in Jesus as our Lord and Savior.

The Lord is faithful from parent to children, from generation to generation, perpetually, we see his faithfulness.

Seven great things bring us to praise our Lord and Savior Jesus Christ in the Blessed Trinity: (1) because we know that the Lord, He is God in the Trinity of God the Father, God the Son, and God the Holy Spirit. (2) He has made us. Jesus Christ and God the Father and God the Spirit have made us in the salvation that they have brought us. We belong to Him. (3) We are His people, (4) the sheep of His pasture. He is the Good Shepherd, leading us in and out to find pasture. (5) He is good, (6) His loyal love is continual, and (7) His faithfulness extends from generation to generation. These are seven great things, the perfection of the work of salvation that the Blessed Trinity of God the Father, God the Son, and God the Holy Spirit has worked on our behalf.

Let us adore our Lord and Savior Jesus Christ. May we daily sing the praises of our Lord and Savior Jesus Christ, who has become our salvation, and who is the One who brings us these great truths in this psalm of תּוֹדָה. It is through the work of Christ that God the Father and God the Son and God the Holy Spirit are magnified. We are to lift the name of the Blessed Trinity on

high, always remembering these seven great things that have been accomplished on our behalf.

May the God of peace, who brought again from the dead the Great Shepherd of the sheep, by the blood of the eternal covenant, our Lord Jesus Christ, equip you in every good work to do His will, working in us that which is acceptable before Him through Jesus Christ. To Him be glory forever and ever. Amen. (Hebrews 13:20-21)

Worthy is the Lamb which was slain to receive power and wealth and wisdom and strength and honor and glory and blessing. To the One who sits upon the throne and to the Lamb, be blessing and honor and glory and power forever and forever. Amen and amen (Revelation 5:12-13).

PSALM 102: 26-29 - THE ETERNALITY OF THE MESSIAH

INTRODUCTION

Back to back with this great Messianic Psalm, as seen through the book of Hebrews, is also Psalm 102.

Psalm 102 is a psalm that is dealing with the plight of a sufferer in exile, who is praying to live to be restored and to be brought back to the land of Judah. He is asking Yahweh to extend his life so that he could see God's ultimate redeeming work, and be brought back to the land of Israel with his people.

It is in that context that we begin with verse twenty-six.

Lesson 1: Psalm 102:26

1:1 Text

לְפָנִים הָאָרֶץ יִסְדֶּתָּ וּמַעֲשֵׂה יְדֵיךָ שָׁמַיִם:

1.2 Vocabulary

יִסַּד Verb “to lay a foundation”

מַעֲשֵׂה Noun “work”

1.3 Grammar

לְפָנִים הָאָרֶץ יִסְדֶּתָּ

Literally, this is “*To the before . . .*” or “*Previously . . .*” פָּנִים is “to the front,” “the front” with the plural here, and with the לְ. We could just translate it something like “previously” or “before.” הָאָרֶץ has הָ, the definite article. It has a **qames** underneath the הָ, because the א cannot take a **daghesh**. Normally the article had a ל after it, and it assimilated into the next radical. This cannot happen here, so the ל dropped out, and we have compensatory lengthening from a **pathah** to a **qames**. Notice הָאָרֶץ is from אָרֶץ. It is in pause here. That is why there is the lengthening from a **seghol** to a **qames** under the א. “*Previously [or, Before] you laid the earth as a foundation . . .*” or “. . . you laid the foundation, the earth . . .” יִסַּד means to “lay a foundation.” It is a Qal perfect, second masculine singular, from יִסַּד.

וּמַעֲשֵׂה יְדֵיךָ שָׁמַיִם:

“... and ...” Notice the conjunction וְ with the **shureq** here instead of the וּ, because of the labial מ. “... and the work ...” מַעֲשֵׂה means “work.” It is a noun, a feminine noun. “... the work of your hands ...” יְדֵי means “hand,” and the **sere-yod** has this noun in construct with יָ, the **seghol-yod** showing it is plural, “... the work of your hands is the heavens.” Notice the שָׁמַיִם, meaning “heavens.” Notice the dual ending, and the long **qames** here instead of the **pathah** because it is in pause, and we go back to the second- or the next-to-the-last syllable, and there is a lengthening of the vowel from a **pathah** to a **qames**.

1.4 Translation

“Before you laid the earth as a foundation, and the work of your hands is the heavens.”

1.5 Application/Interpretation

“You laid the foundation of the earth, the heavens are the work of your hands.” He is talking here in the context about Yahweh, and about the Lord’s creative work.

He goes on to drive home the point even further.

Lesson 2: Psalm 102:27

2:1 Text

הִמָּה יֵאָבְדוּ וְאַתָּה תִּעָמַד וְכֹלֶם כַּבְּגָד יִבָּלֵוּ
כָּל־בוֹשׁ תִּחַלֵּי יָפִים וְיִחַלְפוּ:

2.2 Vocabulary

אָבַד	Verb	“to perish”
עָמַד	Verb	“to stand”
בְּגָד	Noun	“garment”
בָּהַל	Verb	“to wax old, wear out”
לְבוֹשׁ	Noun	“clothing, cloak”
חָלַף	Verb	“to change, exchange” or “to pass away”

2.3 Grammar

הִמָּה יֵאָבְדוּ

“They shall perish . . .”

Notice הִמָּה is a personal pronoun, masculine plural. “They” is referring to the heavens. *“They shall perish . . .”* יֵאָבְדוּ is from אָבַד, “to perish,” a **pe aleph** verb. It is a Qal imperfect, third masculine plural from אָבַד.

Notice as we look at this verb, we have an O-vowel after the ך, after the prefix. This is because we have a dissimilation in the historical process of the development of this verb. Probably it was something like יֵאָבְדוּ, and the I-vowel dissimilated here with the א into an O. *“They shall perish . . .”* is speaking of the heavens and the earth.

וְאַתָּה תֵּעָמַד

“... *but* ...” Notice the ׀ here, the conjunction, and the contrastive use of it. “... *but you* ...” אַתָּה is a personal pronoun, masculine singular. “... *but you shall stand* [or, *endure*] ...” עָמַד is the word “to stand” or “endure.” It is a Qal imperfect, second masculine singular, from עָמַד.

Notice because the ע, being a guttural, takes a **hateph-pathah**, the **pathah** part of that shifts under the ת, and that’s why we have the **pathah** instead of the **hireq**. “... *you shall stand* [or, *endure*] ...”

וְכֻלָּם כְּבִגְדֵי יְבֵלֵוּ

“... *and* ...” Notice the ׀ here, the conjunction. כֻּלְּ is “all,” and it is in construct with ם, the pronominal suffix, third masculine plural.

“... *and all of them, as the garment* ...” The definite article is used here, showing any specific garment, or a collective use of the singular referring to all garments. “... *like the garment they shall wax old* ...” בִּגְדֵי is a noun, masculine singular, followed by the verb בֵּל, meaning “to wax old” or “to wear out.” It is a Qal imperfect, third masculine plural, from בֵּל.

כְּלָבוֹשׁ תַּחֲלִיפֵם וְיַחֲלִפוּ:

“... *as clothing* ...” or “... *as a cloak* ...” The כְּ again is the inseparable preposition, followed by לָבוֹשׁ, meaning “cloak” or “clothing.” “... *as any piece of clothing, you will cause them to be changed.*” Notice חֲלִפֵּי means “to exchange” or “change.” It is a Hiphil; notice the A-I pattern, the A-vowel under the prefix ת, followed by the **hireq-yod** between the second and third radical. It is a Hiphil imperfect, second masculine singular, from חֲלַף, “to exchange” or “to change,” followed by the third masculine plural pronominal suffix ם. “... *you shall change them, and they shall pass*”

away.” וַיִּחַלְפוּ is a Qal imperfect, third masculine plural, with a simple **waw connective**. “. . . and they shall pass away.” חָלַף here means “to pass away,” with the previous usage, which means “to exchange” or “change”. “. . . you shall change them, and they shall pass away.”

2.4 **Translation**

“They shall perish, but you shall stand, and like the garment they shall wax old; as a piece of clothing, you shall change them, and they shall pass away.”

2.5 **Application/Interpretation**

The Psalmist here is contrasting the eternity of Yahweh with this whole world, like a garment that soon is exchanged and passes away.

Lesson 3: Psalm 102:28

3:1 Text

וְאַתָּה־הוּא וְשָׁנוֹתַי לֹא יִתְּמוּ:

3.2 Vocabulary

שָׁנָה	Noun	“year”
תָּמַם	Verb	“to end, complete”

3.3 Grammar

וְאַתָּה־הוּא

“*But you are the same . . .*” Literally it is “you are him,” but we would translate it “the same.” ׀ is a conjunction, אַתָּה is a personal pronoun, second masculine singular, and הוּא is a pronominal suffix, third person masculine singular. You could just translate it, “*you are (literally) he,*” but it would mean “*you are the same.*” “*You are he who remains*” would be the idea here.

וְשָׁנוֹתַי לֹא יִתְּמוּ:

׀ is a conjunction, again, it is a **shureq**. שָׁנָה is the word for “year,” and this has a plural feminine ending ׀ת, and it is in construct with ׀י, a masculine pronominal suffix, second person singular. “. . . *and your years will not come to an end*” or “. . . *will not end.*” לֹא is a negative particle, and תָּמַם means “to end” to “to be completed.” It is a Niphal here; notice the ׀ followed by the A-vowel. The root is תָּמַם; it is a **double ayin** root. The first **daghesh forte** is because the ׀ of the imperfect Niphal has assimilated from ׀תְּמוּ. Also, instead of having the double ׀’s, one of the ׀’s has by reverse assimilation gone back into the second ׀, and hence we have

יְתֵמָּוּ. “. . . *your years shall be endless.*” “*They shall be without end*” is the idea.

3.4 **Translation**

“But you are the same, and your years will never end.”

3.5 **Application/Interpretation**

Then, after looking at the eternity of Yahweh, he then concludes in the next verse.

Lesson 4: Psalm 102:29

4:1 Text

בְּנֵי־עַבְדֶּיךָ יִשְׁכְּנוּ וְזֶרְעָם לְפָנֶיךָ יִכּוֹן:

4.2 Vocabulary

שָׁכַן	Verb	“to dwell”
כּוֹן	Verb	“to establish”

4.3 Grammar

בְּנֵי־עַבְדֶּיךָ יִשְׁכְּנוּ

The first two words are two nouns in construct. “*The sons (or children) of your servants . . .*” Notice the pronominal suffix, second masculine singular, attached to the plural noun. יִשְׁכְּנוּ is a Qal imperfect third masculine plural from שָׁכַן. “. . . *they shall dwell continually . . .*” “*The children of your servants shall dwell continually . . .*”

וְזֶרְעָם לְפָנֶיךָ יִכּוֹן:

Notice the conjunction וְ, “and,” followed by the noun for “seed,” with a pronominal suffix, third masculine plural. “. . . *and their seed before you . . .*” לְפָנֶיךָ has the preposition לְ with the noun for “face,” literally “to the face(s),” but this is commonly translated “before.” Notice also the pronominal suffix, second masculine singular. יִכּוֹן is a Niphal imperfect from כּוֹן. Notice the I-vowel plus the **daghesh** in the כּ, showing the ך of the Niphal has assimilated, יִכּוֹן becoming יִכּוֹן, with the middle weak כּוֹן becoming כּוֹן, the **waw** becoming an O. “. . . *and their seed before you will be established.*”

4.4 **Translation**

“The children of your servants will dwell continually, and their seed before you will be established.”

4.5 **Application/Interpretation**

This particular verse is not quoted in the book of Hebrews. The verses that are quoted begin in verse twenty-six and go down through verse twenty-eight.

As we look at the book of Hebrews, all of these words are applied over the board to Jesus Christ, so to speak, and they are applied from Psalm 45. What the writer of Hebrews is teaching by the pen of divine inspiration is that Jesus Christ is not only the divine king, but He is the divine creator. He shares the title of Yahweh. He is equal to Yahweh. He is fully divine, as the One who is eternal. He is the eternal creator.

These two texts are put together in Hebrews chapter one, verses eight to twelve, to show that Jesus Christ the Son is the eternal King/Creator, where angels, in verse seven, are simply part of God’s creation. In verse seven he had quoted Psalm 104, *“The one who makes his angels winds, and his messengers a flame of fire”* (like lightning). Angels are part of God’s creation; Jesus is the eternal Creator, equal in deity with God the Father.

These great verses are Messianic, applied by the writer of Hebrews to Jesus Christ, the eternal King/Creator, who now reigns forever at the Father’s right hand.

PSALM 110: 1 - THE SEATING OF CHRIST AT THE FATHER'S RIGHT HAND

INTRODUCTION

Psalm 110: 1 is the most quoted verse in the New Testament looking at the resurrection and reign of Jesus Christ at the father's right side until He place all enemies under His feet including death.

Lesson 1: Psalm 110:1

1.1 Text

לְדָוִד מִזְמוֹר נְאֻם יְהוָה לְאֹדְנִי שֵׁב לְיְמֵינִי
עַד-אֲשִׁית אֵיבֶיךָ הָדָם לְרַגְלֶיךָ:

1.2 Vocabulary

יָמֵן	Noun	“right”
אֵיב	Participle	“enemy”
הָדָם	Noun	“footstool”
רַגֶּל	Noun	“foot”

1.3 Grammar

לְדָוִד מִזְמוֹר נְאֻם יְהוָה לְאֹדְנִי

“A Psalm of David . . .” There is a “. . . declaration of Yahweh . . .” “. . . the Lord said to my lord . . .” This was the very text that Jesus quoted in Matthew 22, in asking the Pharisees, Why is it that David called his Messiah “lord” if he is his son? They were not able to answer that, for Jesus was clearly applying this text, I believe, to His Divinity. “. . . the Lord said to my lord . . .”

שֵׁב לְיְמֵינִי

שֵׁב is a Qal imperative second person singular from the root יָשַׁב. The י has dropped out here in this “pe yod” verb in the imperative. “. . . sit to my right . . .” יָמֵן means “right”, and יְמֵינִי means “my right”, the י is a pronominal suffix, along with the preposition לְ here. “. . . sit here to my right . . .”

עַד־אַשִׁית אִיְבֵיךָ הַדָּם לְרַגְלֶיךָ:

“... until...” עַד is an adverb. “... until I make...” אַשִׁית is a middle weak form. It is a Qal imperfect first person singular from אִיב. אִיב is a Qal active participle meaning “enemy”. It is a plural form in construct with ך, pronominal suffix, second masculine singular. “... until I make your enemies the footstool...” הַדָּם is a noun meaning “footstool”. “... for your feet.” רַגְלֶיךָ is a noun, masculine plural construct, with ך, pronominal suffix, second masculine singular. The noun goes back to רַגַל in the singular form. “... until I make your enemies the footstool to your feet.”

1.4 Translation

“A Psalm of David. The Lord said to my lord, Sit here to my right until I make your enemies the footstool to your feet.”

1.5 Application/Interpretation

This is one of the most quoted texts in the New Testament in relationship to our Lord. It is the one that Jesus quotes in Matthew 22 in speaking of His divinity.

A king’s feet would rest upon the heads of his enemies, and so Christ, in the New Testament, has sat down at the right hand of the Father until He places all enemies under His feet. Paul will say this in 1 Corinthians 15. This text is applied in Acts 2, in Ephesians 1, throughout the book of Hebrews, in 1 Corinthians 15 to the exalted reign of Christ at the right hand of His heavenly Father. And He is reigning there until He put all enemies under His feet: sin, death, the demons. The last enemy that will be put under His feet is death itself. Paul could say in 1 Corinthians 15, “O death, where is your sting? O grave, where is your victory?” Jesus Christ is the One who has come and who has conquered sin and death and reigns as the Eternal King at the right hand of His heavenly Father and is preparing an eternal place for His church where there will be no more death but eternal life.

May we adore Jesus Christ as our divine Lord and King, and say with Thomas, “My Lord and my God” (Jn. 20).

PSALM 118: 22-23 - THE REJECTED STONE BECOMES THE CHIEF CORNERSTONE

INTRODUCTION

The next great text that has a Messianic meaning and application in the New Testament is Psalm 118.

This is a psalm that is speaking about Israel, who had been rejected by the Gentile people in exile. Gentiles become as builders, that rejected Israel as the stone that God is going to restore.

We will see, as we look at this, how this is then applied ultimately to the true Israel, which is Jesus Christ, in His fulfillment of it.

We begin in verse twenty-two.

Lesson 1: Psalm 118:22

1:1 Text

אֲבֶן מְאִסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פִּנָּה:

1.2 Vocabulary

אֲבֶן	Noun	“stone”
מֵאֵס	Verb	“to reject, despise”
בִּנְה	Verb	“to build”
פִּנָּה	Noun	“corner”

1.3 Grammar

אֲבֶן מְאִסוּ הַבּוֹנִים

אֲבֶן is a noun, masculine singular. מְאִסוּ is from the root מֵאֵס, “to reject” or “to despise.” It is a Qal perfect, third masculine plural, from מֵאֵס. הַבּוֹנִים is from the root בִּנְה, “to build.” Notice it has an O-vowel, a **holem-waw**, followed by the plural ים. It is from בִּנְה, “to build,” a Qal active participle, masculine plural, from בִּנְה, the final ה having dropped out. “*The stone the builders despised . . .*”

הַיְתָה

“*. . . has become . . .*” הַיְתָה is a Qal perfect, third feminine singular, from the root הִיָּה. Notice the final ה in this **lamed he** verb changes to a ת when you add the feminine suffix ending הַ. “*The stone which the builders despised has become . . .*”

לראש פְּנֵה:

לְ is a preposition. “. . . *for the head* . . .” רֵאשׁ is a noun meaning “head,” in construct with פְּנֵה, meaning “the corner.” “. . . *has become the head of the corner.*”

1.4 **Translation**

“The stone the builders despised has become the cornerstone.”

1.5 **Application/Interpretation**

“The head of the corner” could also be said to be “the cornerstone (of the building).” The writer goes on to say that something else besides this has happened...

Lesson 2: Psalm 118:23

2:1 Text

מֵאֵת יְהוָה הִיְתָה זֵאת נִפְלְאָת בְּעֵינֵינוּ:

2.2 Vocabulary

נִפְלְאָת	Adjective	“marvelous”
-----------	-----------	-------------

עַיִן	Noun	“eye”
-------	------	-------

2.3 Grammar

מֵאֵת יְהוָה הִיְתָה זֵאת

מֵ is a preposition. The ך from מֵן could not assimilate into the א, so it dropped out, and again we have that compensatory lengthening under the מ to a sere. אֵת is the sign of the direct object. “From the Lord...” יְהוָה is simply the tetragrammaton for Yahweh. “From Yahweh (or, the Lord) this has occurred . . .” or “. . . this has come about . . .” הִיְתָה again is a Qal perfect, third feminine singular, from הִיָּה, and it goes with the demonstrative pronoun זֵאת, which is feminine singular, from the singular זֶה in the masculine. “This has come from the Lord . . .”

הִיא נִפְלְאָת בְּעֵינֵינוּ:

“... it is . . .” הִיא is a feminine personal pronoun, referring to what the Lord has done. “. . . it is marvelous . . .” נִפְלְאָת is a noun meaning “marvelous” or “wonderful.” בְּעֵינֵינוּ has בְּ, the inseparable preposition, followed by the shewa. עֵינַיִם is the plural form of עַיִן, “eye.” Notice that it is in construct with the sere-yod with the נוּ, which is your pronominal suffix, first common plural. “. . . it is marvelous in our eyes.”

2.4 Translation

“From the Lord this has come about; it is marvelous in our eyes.”

2.5 Application/Interpretation

This great text at one point is looking in its historical **peshat** meaning, its literal meaning, at Israel being restored to the land after exile, and the builders representing the Gentiles, who had rejected and despised Israel.

Now, as we see this through the New Testament, our Lord Jesus interprets this around Himself. In the gospel of Matthew, after defining in the parable of the vineyard, the ill treatment that the religious leaders have given to the prophets, and ultimately to Jesus Himself as the divine Son of God, Jesus says, in verse forty-two, to them: *“Have you not ever read in the Scriptures, ‘The stone which the builders rejected has become the head of the corner. This has come about from the Lord, and it is marvelous in our eyes’?”* Jesus quotes this, applying this to Himself as the final Israel. The stone now, though, which the religious leaders have rejected, is Jesus Christ Himself. He will become the cornerstone of the temple, which is the church that He is establishing or building.

Jesus then goes on to say, *“On account of this, I say to you, that the kingdom of God will be taken from you and given to a nation bringing forth its fruit.”* The nation here will represent Gentiles along with Jewish believers who now will form the people of God. Jesus Christ will be that stone, that cornerstone, that will set the direction for the whole building. He applies this directly to Himself, looking toward His cross-work, which would supply the basis for this cornerstone. The religious leaders are the builders who, instead of building upon Him, have rejected Him.

Jesus then goes on to say that *“the one who falls upon this stone shall be smitten . . .”* This means that in order to fall upon Jesus, one would have to repent and be smitten from pride and all arrogancy and come as a child. *“. . . but on whomsoever it falls, he shall be smashed.”* The word here looks at a final, terminal judgment against those that the stone would fall upon. This seems to be also a clear reference to Daniel, and the stone cut out of the mountain without hands of Daniel two, falling upon the image of Daniel, representing the judgment that Christ would bring at His Second Coming.

As we look at this great text, our Lord Jesus saw Himself as the true Israel, rejected by the builders, the religious leaders. Having been rejected, He is made the head of the corner of the new temple. The new temple represents the church, which would be made up of Gentiles and believing Jews who accept the work of Jesus Christ for their redemption, the work of Jesus Christ, the God-man on the cross, bringing about this new temple, this new building, by His death and resurrection.