

EXCERPTS FROM:

Hebrew Bible Quotes that
Have Been Misunderstood
for Thousands of Years

Volume 4: Quotes from
Psalms to 2 Chronicles

By Kenneth Greifer

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Some of these books or parts of these books were also published as *How to Fix the Book of Psalms*, *How to Fix the Book of Isaiah*, *How to Fix Isaiah 53*, and *An Amateur's Discovery of the Original Isaiah 53*.

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PSALM 2

In order to understand PSALM 2, you need to know that kings were anointed with oil, so they were called “anointed ones” or “Messiahs”, which means the same thing. King David was anointed with oil by the prophet, Samuel, in 1 SAMUEL 16:1-13.

According to most commentaries, Psalm 2 is about the kings of the earth rising up together to throw off the control of G-d and His anointed one who is not identified, but is probably King David. They say to each other "let's break..." the cords of G-d and His anointed one. Then it says that G-d laughs at them, mocks them, and answers them.

“I” AND “ME”

The writer of PSALM 2 uses “I” and “me”, so the psalm is about the writer.

PSALM 2:1

USUAL TRANSLATION (JPS 1917)

“Why are the nations in an uproar? And why do the peoples mutter in vain?”

The usual translation is usually in the present tense, but the Hebrew is really in the past tense and future tense.

More literally:

“For what (why) have the nations made noise (raged) ו ש ג ר and the peoples will speak ו ג ה י emptiness?”

PSALM 2:2

USUAL TRANSLATION (JPS 1917)

“The kings of the earth ו ר א stand up, and the rulers take counsel together against the L-rd and against His anointed.”

This translation also sounds like it is in the present tense, but the quote has future and past tense verbs.

More literally:

“Kings of earth (a land) will stand up, and rulers have taken counsel together against the L-rd and against His anointed.”

PSALM 2:3

USUAL TRANSLATION (JPS 1917)

“Let us break their bands asunder, and cast away their cords from us.”

EARTH OR LAND

PSALM 2:2 does not say the word “the” in the words translated as “the kings of the earth will stand up.” The quote could say “kings of earth will stand up” or “kings of a land will stand up.”

The word ארץ can refer to a specific land or country or it can mean “earth.” For some examples, see GENESIS 35:6 “the land of Canaan”, EXODUS 8:3 “the land of Egypt”, ISAIAH 26:1 “the land of Judah”, and GENESIS 1:1 “the earth.”

JOSHUA 12:1 and JOSHUA 12:7 list “kings of the land (of the earth)” that Joshua and the children of Israel conquered, referring to kings of certain areas and not all of the kings of the earth.

KINGS OF EARTH"

Most translations of PSALM 2:2-3 say that "kings of earth" were rebelling against G-d and His anointed one, which sounds like all of the kings and nations of earth were ruled by a king of Israel, but that has not ever happened.

"KINGS OF A LAND"

It makes more sense to translate PSALM 2:2 as "kings of a land" which could refer to kings living in the land of Israel or kings of another land that Israel had conquered.

In those days, a land or country could have many kings who would get together to fight common enemies, so it could mean kings in the land of Israel or kings of a another land or were planning to rebel against G-d and His anointed one. For examples of quotes that mention lands that had more than one king, see the following quotes.

JOSHUA 10:1 says that five Amorite kings united together to fight Israel.

1 KINGS 20:1 and 1 KINGS 20:16 mention a king who got thirty-two kings to help him fight Samaria.

NUMBERS 31:8 says that the children of Israel

killed five kings of Midian in a war.

OTHER KINGS AND NATIONS IN THE LAND OF ISRAEL

If a king of Israel like King David or his son, King Solomon, conquered territory with other nations and peoples living there, their land would become part of the land of Israel, so “kings of a land” in PSALM 2:2 could refer to other kings that lived in the land of Israel or land near Israel that Israel conquered.

There were also other seven nations living in Israel when they entered the land of Canaan, according to DEUTERONOMY 7:1. Some of these nations and their kings could have still been living in the land of Israel during the reigns of King David and King Solomon.

2 SAMUEL 8 and 10 say that King David ruled over many of the nations around him, so PSALM 2 could be about King David. They also say that other kings were allowed to stay in power, but they had to serve David and give gifts to him. See 2 SAMUEL 8:2, 8:6, 8:14, and 2 SAMUEL 10:19.

1 KINGS 5:1 says:

“And Solomon ruled over all of the kingdoms from the River (the Euphrates River) unto the land of the Philistines and unto the border of Egypt. They brought presents and served Solomon all the days of his life.”

1KINGS 10:23 says that King Solomon was greater than all of the kings of the earth or of the land for wealth and for wisdom because the word ארץ can be translated as “the earth” or “the land.” Then, 1 KINGS 10:24-25 says that all of the earth or all of the land came to seek Solomon’s presence (his face) and to hear his wisdom, and they brought gifts annually.

The same story is repeated in 2 CHRONICLES 9:22-24. 2 CHRONICLES 9:22 says that King Solomon was greater than all of the kings of the earth or of the land for wealth and for wisdom. Then, 2 CHRONICLES 9:23-24 says that all of the kings of the earth or all of the kings of the land came to seek Solomon’s presence (his face) and to hear his wisdom, and they brought gifts annually. 2CHRONICLES 9:26 says that Solomon ruled over all of the kings from the River (the Euphrates) to the land of the Philistines to the border of Egypt.

If they brought gifts each year, then they were probably serving King Solomon.

THE BORDERS OF ISRAEL

1 KINGS 5:1 sounds like Solomon might have received the offer by G-d in PSALM 2:8 because he ruled over what I think is the full land of Israel (the ends of the land) and the nations in and around Israel. 1 KINGS 5:4 describes in more detail the region that King Solomon ruled over.

In JOSHUA 1:4, the borders of Israel are described as:

“From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border.” (JPS 1917)

GENESIS 15:18 says the borders are from the Euphrates River to the river of Egypt.

NUMBERS 34:1-12 and EXODUS 23:31 also describe the borders of the land of Israel.

WAS THERE A REBELLION?

Some commentators say that the psalm can't be about King David or King Solomon because the nations that served David and Solomon never rebelled against them, but the psalm does not say the nations actually rebelled against the king. It only says the nations were talking about rebelling, and they were warned not to do it or they would be punished for it.

PSALM 2:2 might be about the Philistines, who probably had more than one king, attacking Israel when they heard that David had been anointed king of Israel (2 SAMUEL 5:17). I don't think this could be a rebellion by the Philistines against David controlling them because I think David took control of them later in 2 SAMUEL 8:1. I think they were just trying to stop him from becoming powerful in the first place in 2 SAMUEL 5:17.

There was something like a rebellion against King David by the country of Ammon. 2 SAMUEL 8:11-12 mentions that David had conquered Ammon, and 2 SAMUEL 10:6-8 says that Ammon had made David hate them by humiliating some people he sent to Ammon, so they hired Aramean kings to help them fight him. 2 SAMUEL 10:18-19 says that Israel beat Ammon and the Arameans in battle.

PSALM 2 could also be about kings and nations in the land of Israel or in a land controlled by Israel planning to rebel against King Solomon when King David died because King Solomon was new to being a king. The Hebrew Bible does not mention a rebellion against King Solomon, but it does mention in 1 KINGS 11:14-25 that King Solomon had some enemies.

Even if the psalm was not about King David or King Solomon, it could be about any king of Judah or

Israel in the same situation. (Thousands of years ago, the kingdom of Israel was divided into two kingdoms, the kingdoms of Judah and Israel. In the future, they are supposed to become one kingdom again.)

PSALM 2:4

USUAL TRANSLATION (JPS 1917)

“He that sits in heaven laughs. The L-rd has them in derision.”

PSALM 2:5

USUAL TRANSLATION (JPS 1917)

“Then will He speak unto them in His wrath, and affright them (He will frighten them) in His sore displeasure.”

PSALM 2:6

USUAL TRANSLATION

“Truly it is I that has established My king מלכִי upon Zion, My holy mountain.”

More literally:

"...And (but) **I have set up** My king י כ ל מ upon Zion, My holy mountain."

The verb י כ ל usually means "to pour out", but it is believed to mean "to set up" or "to establish" in this quote and also in PROVERBS 8:23.

Some translations say:

"...And (but) **I have poured out (I have anointed)** My king י כ ל מ upon Zion, My holy mountain."

If the verb did mean "to anoint", then PSALM 2:6 might not be about King David because he was not anointed with oil in Jerusalem. He was anointed in Bethlehem in 1 SAMUEL 16:4 and 16:12-13) and in Hebron in 2 SAMUEL 2:3-4 and again in 2 SAMUEL 5:3.

King Solomon, King David's son, was anointed king in 1 KINGS 1:45-46 in a place called Gihon which is near Jerusalem and again in Jerusalem in 1 CHRONICLES 29:22-23, so PSALM 2:6 could be about him, if the verb means "to anoint."

PSALM 2:6

ALTERNATIVE TRANSLATION

"...And (but) I have poured out **My ruling** י כ ל מ upon Zion, My holy mountain."

The word י כ ל מ can be read as "my king" or "My ruling (infinitive of the verb י כ ל מ)."

G-d might have made a witty comment that they can't throw off the control of G-d and His anointed because He has anointed Zion with His ruling. The quote could be a kind of play on words mocking them because they wanted to be free of G-d and His anointed one, David or another king of Israel, but they can't be free of G-d and His anointed one, Zion.

I am not sure if it could be in the future tense "...and (but) I will pour out My ruling upon Zion, My holy mountain."

PSALM 2:7

USUAL TRANSLATION

"I will tell a **decree** ק ח. The L-rd said to me, 'You are My son. This day I have begotten you.' "

The usual translation doesn't translate the word ל נ in this quote.

PSALM 2:7

ALTERNATIVE TRANSLATIONS

"I will tell **a decree's** ק ח **strength** ל א. The L-rd said to me, 'You are My son. This day I have begotten you.' "

Or: "I will tell, **G-d decreed** ק ח, the L-rd said to me, 'You are My son. This day I have begotten you.' "

The word ל א can mean "G-d" or "strength." The word ק ח can be read as "decree" (noun) or "decreed" (verb) from the verb ק ק ח as ק ח.

G-D'S SONS AND DAUGHTERS

Some commentators take PSALM 2:7 very literally about G-d begetting a son, but other quotes use these words too, and they are not taken literally.

PSALM 89:27-28 says that King David will call G-d "my Father" and that G-d will make him a first born son, the highest to the kings of earth. King Solomon is also compared to a son by G-d in 1 CHRONICLES 17:13, 2 SAMUEL 7:14, 1 CHRONICLES 22:9-10, and 1 CHRONICLES 28:6.

Not only kings are called G-d's son. Israel is called G-d's first born son in EXODUS 4:22.

DEUTERONOMY 32:18 says "A Rock (G-d) begot you..." and "G-d brought you forth..." about G-d begetting Israel. DEUTERONOMY 32:19 says the children of Israel are G-d's sons and daughters.

In PSALM 2:7, G-d says that He begot His son that day, but it doesn't have to be taken literally. DEUTERONOMY 32:18 says G-d begot Israel, and PSALM 90:2 says mountains were begotten which is also not meant literally.

I discuss more about the "sons of G-d" quotes in volume 1 of these books.

PSALM 2:8

USUAL TRANSLATION (JPS 1917)

"Ask of Me, and **I will give** הַגּוֹיִם **the nations** for your inheritance, and the ends of the earth for your possession."

"And I will give" is written as הַגּוֹיִם.

The quote doesn't actually say "the nations", but "nations." It also doesn't actually say "for" in the words translated as "for your inheritance" or "for your possession." It also doesn't say the word "the" in the word translated as "the earth", but "ends (outer limits) of earth or a land." Almost all of the other quotes that

say “the ends of the earth” don’t have the word “the” in front of the word “earth”, so it is not unusual that this quote doesn’t have it either.

The word ארץ can refer to a specific land or country or it can mean “earth.” For some examples, see GENESIS 35:6 “the land of Canaan”, EXODUS 8:3 “the land of Egypt”, ISAIAH 26:1 “the land of Judah”, and GENESIS 1:1 “the earth.”

Some commentators say that no king of Israel or Judah was given control of all of the nations, so this psalm must be about a future king of Israel. PSALM 2:8 does not actually say that G-d gave control of all of the nations to the king, if the usual translation is right, but that He offered nations to him and ends of earth or ends of a land, so the psalm could be about a king that was alive at the time the psalm was written.

PSALM 2:8 doesn’t actually say “**all** of the nations” or “**all** of the ends of the earth (or land).”

PSALM 2:8

ALTERNATIVE TRANSLATION

“Ask from Me, and **I will make** אֶתְנַחֵם **nations** your inheritance (your possession), and your possession ends (outer limits) of a land (of earth).”

The word ו א ת נ ה is translated as “and I will make.”

I think that G-d could be saying that He will make nations the king’s possession, and then He will make his possession the outer limits of the king’s land, so G-d will expand the king’s land to include the nations around him.

REGROUPING THE LETTERS

“Ask from Me, **and I will make ו א ת ן the nations ם י ג ן ה** your inheritance (your possession), and your possession ends (outer limits) of a land (of earth).”

In this translation, I moved the letter ה from the end of the word “I will make” ו א ת נ ה to the front of the word “nations”, so it becomes “the nations” ם י ג ן ה. The letter ה can be moved without changing the meaning of the word “and I will make” ו א ת ן.

This translation sounds like G-d offered all of the nations of earth for the king to possess.

THE FULL LAND OF ISRAEL?

PSALM 2:8 could mean that G-d offered to give King David or King Solomon or whoever He was

talking to all of the land of Israel and any nations inside of the land of Israel or all of the nations of the earth for a possession. It doesn't say that G-d actually did either thing. The psalm only mentions the offer, but not what actually took place.

1 KINGS 5:1 says:

“And Solomon ruled over all of the kingdoms from the River (the Euphrates River) unto land of the Philistines and unto the border of Egypt...”

1 KINGS 5:1 sounds like Solomon received the offer by G-d in PSALM 2:8 because he ruled over what I think is the full land of Israel (the ends of the land) and the nations in and around Israel. 1 KINGS 5:4 describes in more detail the region that King Solomon ruled over.

In JOSHUA 1:4, the borders of Israel are described as:

“From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border.” (JPS 1917)

GENESIS 15:18 says the borders are from the Euphrates River to the river of Egypt.

NUMBERS 34:1-12 and EXODUS 23:31 also

describe the borders of the land of Israel.

OFFER TO RULE NATIONS OF A LAND OR NATIONS OF EARTH

I think PSALM 2:8 could be understood more than one way. G-d is offering the king all of the nations of the earth for a possession or some nations that are in or near the king's land for a possession.

Some commentators say that the king is already ruling over all of the nations of the earth in PSALM 2:1-3, but they also say that G-d is offering to let the king rule over all of the nations of the earth in PSALM 2:8 which doesn't make sense, if he is already ruling over them.

PSALM 2:11-12

USUAL TRANSLATION

“Serve the L-rd in (with) fear, and rejoice ג י ל ו
ו in (with) trembling ב ר ע ד ה.”

“Kiss ו ק ש נ a son (purity) ב ר, lest He will become angry, and you will perish in the way, when will burn almost (a little) (suddenly) His anger.”

“Happy י ש ר א are all כ ל that take refuge י ט ו
ח in Him ב ו.”

PSALM 2:12
SON IN ARAMAIC

PSALM 2:7 says "My son" in Hebrew, but supposedly PSALM 2:12 says "kiss a son" with the word "son" in Aramaic ܐܒ. If it means "son", it could refer to King David who was compared to a first born son in PSALM 89:27-28. Solomon was compared to a son by G-d in 1 CHRONICLES 17:13, 2 SAMUEL 7:14, 1 CHRONICLES 22:9-10, and 1 CHRONICLES 28:6. Israel was also called G-d's son in EXODUS 4:22.

PROVERBS 31:2 might also say "my son" in Aramaic, although the rest of the proverb is in Hebrew.

KISS PURITY

Some commentators say that PSALM 2:7 could say "kiss purity" using the Hebrew word for "purity" ܐܒ, which they say means to show respect. I think translators are just guessing what this phrase means because it is not used in any other quote.

PSALM 2:11-12
REGROUPING THE LETTERS

"Serve the L-rd with (in) fear and joy ܐܒ ܐܒ ܐܒ and

innocence ו בר, while (until) ע ד His being set on fire ו
ק נ ש ה is innocent ו בר, lest He will become angry and
you will perish stepping forth."

"When will burn almost (a little) His anger,
happy י ש ר א are all ל כ taking refuge י ח ו ט in Him ו
ב."

Or: "When will burn almost (a little) His anger,
marching ש ר א will complete ל כ י my pitying י ח ו ט
by Him ו ב."

I moved the letter ו at the end of the word ג י ל ו
to the beginning of the next word. I divided the word
"with trembling" ע ד ה ב ר ע ד ה into the words "innocence"
ו בר and "while" ע ד, and I put the letter ה in front of the
word "kiss" ו ק נ ש, so it says "His being set on
fire" from the verb ק נ ש (niph'al form).

In this reading, the word ו בר is used twice. The
first time, the word means "innocence" (noun) and the
second time it means "innocent" (adjective).

I also moved the letter י at the end of the word
"happy" י ש ר א to the front of the word ל כ.

The verb "will complete" ל כ י could be the
geminate verb ל כ ל כ as ל כ. It is used in EZEKIEL 27:4
and 11 as ל ל ל, but I think it is a geminate verb that

can also be conjugated as לִיכֹל in PSALM 2:12.

For example, in 1 KINGS 21:19, the geminate verb “to lick up or to lap up” לִקֹּק is conjugated as “the dogs licked up לִקֹּקוּ” and as “the dogs will lick up לִיקֹּל.”

Maybe the nations are planning to attack, so the psalm writer is saying that G-d is a little angry right now, but He will become very angry if they actually start to march toward Israel or Jerusalem or wherever they would attack.

PSALM 22

In PSALM 22, the writer talks about crying out to G-d for help while he is surrounded by enemies who are taunting him. The writer describes himself as a worm and his enemies as bulls, possibly a lion, and dogs.

PSALM WRITER USES "I"

In PSALM 22, the writer uses "I" and is talking

about himself.

PSALM 22:2-4

USUAL TRANSLATION

"My G-d, My G-d, why have you abandoned me, far from my help, my word I roared, My G-d, I will cry by day, You did not answer and evening and no silence is to me, and (but) **You** ה ת א, H-oly One, **inhabit** ב ש ו ם the praises of Israel."

PSALM 22:2-4

ALTERNATIVE TRANSLATIONS

"My G-d, My G-d, why have you abandoned me, far from my help, my word I roared, My G-d, I will cry by day, You did not answer and evening and no silence is to me, and (but) **with her** ה ת א (with silence) is the H-oly One, **He will be caused to bring back** ב ש ו ם (hophal of ב ש ו ם) the praises of Israel."

Or: "My G-d, My G-d, why have you abandoned me, far from my help, my word I roared, My G-d, I will cry by day, You did not answer and evening and no silence is to me, and (but) **with her** ה ת א (with silence) the H-oly One **will be caused to bring back** ב ש ו ם

(hophal of ב ו ש) the praises of Israel."

Or: "My G-d, My G-d, why have you abandoned me, far from my help, my word I roared, My G-d, I will cry by day, You did not answer and evening and no silence is to me, and (but) **with her** ה ת א (with silence) **sanctifying** (infinitive) **inhabits** ב ו ש י the praises of Israel."

Or: "My G-d, My G-d, why have you abandoned me, far from my help, my word I roared, My G-d, I will cry by day, You did not answer and evening and no silence is to me, and (but) **will come** ה ת א the H-oly One, **He will be caused to bring back** ב ו ש י (hophal of ב ו ש) the praises of Israel."

PSALM 22:7

In PSALM 22:7, the writer says he is a worm and not a man.

PSALM 22:9

USUAL TRANSLATION

In PSALM 22:9, his enemies surround him and seem to mock him about G-d helping him. They say

things like:

"Let him commit himself לָא to the L-rd, He will save him..."

Or: "Let him commit himself to the L-rd, let Him save him..."

I don't think the verb can mean "let him commit himself" because it does not have the letter נ at the beginning of the verb. I also doubt that the verb even means this.

PSALM 22:9

ALTERNATIVE TRANSLATIONS

"Roll (a roller is) לָא to the L-rd, He will save him (it)..." or "let Him save him (it)..."

Or: "A heap לָא is to the L-rd, He will save him (it)..."

Or: "A heap לָא is to the L-rd, let Him save him (it)..."

The translation for PSALM 22:9 is confusing

because the verb (ל ג from ל ל ג) is translated "let him commit himself", but it does not have the letter ך at the beginning of the verb. Maybe it could be the command form of the verb saying "commit" to the L-rd." Maybe it could say "one committing himself is to the L-rd", but I really don't think the verb means this.

I think the verb (ל ל ג as ל ג) means "to roll." If it means "roll" or "roller", it could say "roll to the L-rd" or "a roller is to the L-rd" because that could describe how a worm moves.

The word ל ג can mean "heap", so it could say "a heap is to the L-rd."

PSALM 22:13-14

USUAL TRANSLATION

"Many bulls have surrounded me, strong ones of Bashan have surrounded me, they have opened against me their mouth, a lion is ravening (seizing or tearing to pieces) and roaring."

Or: "Many bulls have surrounded me, strong ones of Bashan have surrounded me, they have opened against me their mouth, a ravening and roaring lion".

I am not sure if he is saying a lion is also

surrounding him, or that he is the ravening and roaring lion. Some translations say that they have opened their mouths against him "like a ravening and roaring lion", but the Hebrew does not say the word "like". In PSALM 22:22, the psalm writer asks to be saved from the lion's mouth, so it sounds like the lion is someone else.

PSALM 22:15-16

USUAL TRANSLATIONS

"Like water I was poured out and all of my bones have been parted, my heart was like wax, it is melted in the midst of my inner parts ׁ ׃ ׄ."

Or: "Like water I was poured out and all of my bones have been parted, my heart was like wax melted in the midst of my inner parts."

I think PSALM 22:15-16 says that the writer's bones have separated figuratively. I don't think this is meant literally. If a person's bones have parted, and that person has collapsed into a heap (PSALM 22:9), then you can't see the person's bone structure, and the person is like a worm on the floor (PSALM 22:7) because a worm does not have hands, feet, or bones.

PSALM 22:16

USUAL TRANSLATION

"My strength is dried up like a potsherd (a broken piece of pottery) (like earthenware), and my tongue is cleaving (is being caused to cleave) (hophal verb) my jaws."

I think this is the only quote where the word is translated "jaws." Usually the word is translated as spoil, booty, and prey.

PSALM 22:16

ALTERNATIVE TRANSLATIONS

"Is dried up like a potsherd (like earthenware) my strength and my tongue from overtaking my prey, and to the dust פ ר ל ע of death מ ו ת You will put me..."

Or: "Is dried up like a potsherd (like earthenware) my strength and my tongue from overtaking my prey, and for a young deer פ ר ל ע ו dying מ ו ת, You will establish me."

I am not sure if this form of the verb can mean "to overtake." Also, in this translation, the verb "is dried

up" is singular for the two subjects "my strength" and "my tongue", but sometimes two subjects can be used with a singular verb. For example, PSALM 55:6 "fear and trembling will come..."and PSALM 73:26 "my flesh and my heart have failed..."

PSALM 22:16

REGROUPING THE LETTERS

"My strength is dried up like a potsherd (like earthenware), and my tongue is a measure ד מ , in ב withering ל מ ק a measuring line ו ק is alive י ח , ...and (by withering) You will put me to ל the dust פ ר ע of death ת מ ו ..."

Or: "My strength is dried up like a potsherd (like earthenware), and my tongue is a measure ד מ , in ב withering ל מ ק a measuring line ו ק is alive י ח ,...and for ל a young deer פ ר ע dying ת מ ו You will establish me."

The letter ב in front of "withering" could mean "by" or "in", so it could say "in (by) withering a measuring line is alive, and (in) (by) (withering) You will put me to the dust of death."

THE SAME ALTERNATIVE TRANSLATIONS WITHOUT THE DETAILS

“My strength is dried up like a potsherd (like earthenware), and my tongue is a measure.

In withering, a measuring line is alive.

And You will put me to the dust of death because dogs have surrounded me.

A company of evildoers has surrounded me like a lion...”

Or: “My strength is dried up like a potsherd (like earthenware), and my tongue is a measure.

In withering, a measuring line is alive.

And for a young deer dying You will establish me because dogs have surrounded me.

A company of evildoers has surrounded me like a lion...”

If PSALM 22:16 says his strength is dried up and "...to the dust of death You will put me," I think this means that he will be put to the ground, and not that he will die. I think people who die are called "descenders of dust" in PSALM 22:30 because they go down into the dust of the earth. I think the psalm writer is only saying that he will be very close to dying.

The word translated "put" in this quote is also translated "ordained" or "established" in ISAIAH 26:12.

PSALM 22:17-18

USUAL TRANSLATION

“LIKE A LION”

"Because dogs have surrounded me, **a company of evildoers** has surrounded me like a lion י א ר כ, my hands and my feet, I will count (I can count) all of my bones, they will look, they will look against me" or "at me."

“Like a lion my hands and my feet” does not sound right.

Most translations say "I can count all of my bones", even though literally it says “I will count...”

PSALM 22:16-18

ALTERNATIVE TRANSLATION

“And to ל the dust פ ר ע of death מ ו ת You will put me י נ י ש פ ת נ י...”

Or: “And for ל a young deer פ ר ע dying מ ו ת,

You will establish me יְנַפְּתֵנִי...

“Because dogs have surrounded me.

A company of evildoers has surrounded me like
a lion.

My hands and my feet I will count.

All of my bones they will see.”

In PSALM 22:7, David said he is a worm, and not a man. Since a worm does not have hands, feet, or bones, I think in PSALM 22:17, he is saying poetically that he is not a worm any more by saying that he has hands, feet, and bones like a lion. Before he was surrounded by wild bulls and a lion, but later he says he is surrounded by dogs, and he is like a lion. Maybe it also says that a young deer (one of his enemies) will die.

I think at first King David felt weak compared to the enemies that surrounded him, but I think later he felt strong compared to them. I think that is why he first said he is surrounded by wild bulls, and probably a lion, but later he says dogs have surrounded him like a lion, and a young deer will die, so that he will be established.

Maybe PSALM 22 is about the time King David's son, Absalom, tried to overthrow him (2 SAMUEL 15-19). 2 SAMUEL 17:26 says that Absalom and Israel

camped in Gilead before the battle against David and his people. I read that Gilead is in Bashan which is mentioned in PSALM 22:13 "strong ones of Bashan". Maybe Absalom was the ravening and roaring lion in PSALM 22:14, and the people with him were the bulls surrounding King David.

Maybe King David felt weak when he said he was a worm, and not a man (PSALM 22:7) because he had to run for his life from his own son. He was crying when he left to go into hiding (2 SAMUEL 15:30), but later he was willing to fight (2 SAMUEL 18:2), so maybe then he was like a lion again. King David did not actually fight in that battle because his people wanted him to be safe (2 SAMUEL 18:1-4).

In PSALM 22:13-14, maybe Absalom was the ravening and roaring lion with bulls helping him against King David. Maybe later Absalom is compared to a young deer and his helpers to dogs surrounding King David who might be compared to a lion.

COUNTING HANDS AND FEET AND SEEING BONES

For some reason, people can believe the usual translation that the writer will count all of his bones, but

not that he will count his hands and feet. I think this is a poetic way of saying he is not a worm anymore because he has hands and feet that can be counted.

I think it says they will see his bones also because he is like a lion and not a worm anymore. Maybe he means that his bones are not separated, and he is not a heap anymore. Maybe now his body has a support structure that holds it up like a lion with hands, feet, and bones.

It is also possible that they will see all of his bones as a lion because he could be a skinny lion that needs to eat to become strong to fight them.

Normally, in Hebrew the word (et) is put before the definite direct object, so "...my hands and my feet I will count..." should have (et) before "my hands" and "my feet", but I don't think this rule is always followed in the psalms. Also, the translation "...they have pierced my hands and my feet..." should also have (et) before "my hands" and "my feet," but it doesn't.

PSALM 22:17-18

ALTERNATIVE EXPLANATIONS

Some commentators say the usual translation "...because dogs have surrounded me, a company of

evildoers has surrounded me like a lion, my hands and my feet. I will count all of my bones..." could mean that when a lion is surrounded by dogs, they somehow go after the paws and feet. I don't know if they mean the lion lies down on it's side, back, or belly, or if they mean it stays standing up. They don't really explain, and most people today have not seen a lion surrounded by dogs. I don't think a lion would lie down in any way if it was surrounded by dogs. I once saw a lion chased by dogs on a nature show on TV, and the lion went up a tree. I think a lion is like a cat and would jump up onto a large rock, a wall, or go up a tree if dogs chased it.

Maybe the usual translation "...because dogs have surrounded me, a company of evildoers has surrounded me like a lion, my hands and my feet. I will count all of my bones..." could mean the lion went up onto something to be above the dogs. Then they would surround it's feet. PSALM 27:5-6 says the psalm writer is upon a rock surrounded by his enemies, and his head is lifted up above them.

TWO LIONS?

The psalm writer says that an enemy that he compares to a lion $\eta \gamma \rho \lambda$ is threatening him in PSALM 22:14, and he prays to G-d to save him from the lion η

יָרָא in PSALM 22:22. I think the psalm writer is also comparing himself to a lion יָרָא in PSALM 22:17, but he is a lion that is weak and surrounded by dogs.

It is possible for a lion to be confronted and threatened by another lion because lions do fight each other sometimes.

“LION” SPELLED TWO WAYS

In PSALM 22:14 and 22:22, the word “lion” לֵיָא is spelled with the letter ה at the end, which is the more common spelling for that word. I think PSALM 22:17 says “like a lion” יָרָא using the less common spelling without the letter ה at the end. Maybe the psalm writer used the shorter word to show that the word refers to a different lion, or maybe it sounded better in the psalm. Nobody really knows why both words were used throughout the Hebrew Bible.

The longer form of the word “lion” לֵיָא is used six times in the Book of Psalms, including two times in PSALM 22. It is possible that it is spelled the shorter way one time in PSALM 22:17.

The shorter form of “lion” is used throughout the Hebrew Bible. For examples, see NUMBERS 23:24, NUMBERS 24:9, and 1 SAMUEL 17:34, 36, and 37.

Both words for “lion” are used in some books of

the Hebrew Bible.

EZEKIEL 1:10 and EZEKIEL 10:14 have the longer word, and EZEKIEL 22:25 has the shorter word.

AMOS 3:4 and AMOS 3:8 have the longer word, and AMOS 3:12 and AMOS 5:19 have the shorter word.

JUDGES 14:8 has the longer word twice and JUDGES 14:9 has it once, and JUDGES 14:18 has the shorter word once.

PSALM 22:16-17

ANOTHER COMMON TRANSLATION

“THEY HAVE PIERCED”

"And You will put me to the dust of death because dogs have surrounded me. A company of evildoers has surrounded me. They have pierced my hands and my feet. I will count all of my bones. They will see, they will look at me..."

Some translators say the word “pierced” has a ן at the end instead of a ך, so it says ן ך ך ך (they have pierced?) instead of ך ך ך ך (like a lion). The ן is just a little longer than the ך, so this is could be an easy mistake by an ancient scribe.

RARE VERB?

There is no known verb spelled like the word in this quote that means "they have pierced." Some commentators say the verb was translated "they have pierced (they have dug)" in the Greek Septuagint after the quote became religiously controversial, but maybe it was translated that way before the religious controversy started because they thought this is what the verb meant. It's possible that people did not understand why the quote said "like a lion", so they might have assumed it meant something else.

The Greek Septuagint was written around a thousand years after Psalm 22 was first written, so no one can say that the people then knew exactly what the word originally said and meant. They were translating based on what they believed the quote said many years later.

Some commentators say that verbs with ן in the middle can have an ם in the middle instead sometimes like the verb ם ק ן in HOSEA 10:14 ם א ק and the verb ם ר ן in ZECHARIAH 14:10 ר א מ ה. They say that the verb with the root letters כ ר ה which means "to dig" can also have the root כ ו ר and כ א ר, so in PSALM 22, the word "like a lion" could be a verb spelled כ א ר ן, but I don't think there is any proof that these other verb roots

have ever existed and meant "to pierce" or "to bore". They also give some examples of nouns spelled with a ן in the middle that can be spelled with an ם in the middle like the word "pit" spelled ם א ר ב or ב ו ר ם.

There is another verb with the root letters ק ו ר ם that means "to bore or dig" and I think is used about wells. The letter ק is not used in the word in the psalm, the letter כ is.

If ם א ר כ was a rare verb or an unusual spelling of a common verb, it would be used in the Hebrew Bible spelled this way in this quote only, according to the scholars who say it existed. Some of them say that the shorter word for "lion" י א ר ם "in like a lion" is rare, so they don't think it was used in PSALM 22:17, but that word for "lion" is used throughout the Hebrew Bible, and not just once in PSALM 22:17.

PSALM 22:16-18

ALTERNATIVE TRANSLATION

IF "DIG"

If the verb ם א ר כ really existed, it might have meant "they dug", so the quotes could say:

"And You will put me to the dust of death because dogs have surrounded me. A company of

evildoers has surrounded me. My hands and my feet **dug**. I will count all of my bones. They will see, they will look at me..."

If G-d put the psalm writer to the dust of death in PSALM 22:16, then he might have started digging in the ground which means he was starting to die. PSALM 22:30 also calls the people who will die "descenders of dust." I don't think it literally means that he dug in the dust of death anymore than he will count all of his bones or that his heart was melted like wax (PSALM 22:15-17).

A person probably can't dig with his hands and feet at the same time, so it could mean that he took turns digging with his hands and feet. Or maybe he said he was digging because worms dig in the soil and he compared himself to a worm in PSALM 22:7. Worms don't have hands, feet, or bones to dig with or to count, but he doesn't have to literally act like a worm.

PSALM 22:16-18

ALTERNATIVE TRANSLATION

IF "THEY PIERCED"

If the quote actually said: "they have pierced my hands and my feet", it could be because David was

wearing a helmet and metal or leather body armor in a battle. If he wore armor and had a shield, then most of his body could have been protected from being injured. I think that the hands and feet were the least protected by armor. Also, any injuries could be affected by other things like if he was on a horse or chariot, or if he was standing and how high he was compared to his enemies who might have been on horses, chariots, or also standing on their feet.

If David was in a battle and his hands and feet were pierced, his injuries might not have been life-threatening, but he might not have been able to fight back or run because of his injuries.

If the quote said “they have pierced my hands and my feet”, I don’t think PSALM 22 psalm would be describing David’s battle with his son Absalom in 2 SAMUEL 18 because David did not fight in that battle (2 SAMUEL 18:1-4).

MY HANDS AND MY FEET (MY LEGS)?

PSALM 22:17 might not say “my hands and my feet (my legs).” If the quote is about David being injured in a battle while wearing armor, it could say “they have pierced my hand (or my hands) and my foot (or my feet) (or my leg) (or my legs).” The person might have

had both hands and feet (or legs) injured, or only one hand and one foot (one leg) injured, or maybe two hands and one foot (one leg) injured, or one hand and two feet (two legs) injured. The quote does not have to say both hands and feet (or legs) were injured somehow, if that is what the quote really says because both words can be plural or singular.

ANCIENT FRAGMENTS

A fragment with PSALM 22:17 was found among the Dead Sea scrolls, but it does not have the whole word translated "like a lion" or "they have pierced (they have dug)." At a different place they found another fragment called 5/6HevPs with the whole word that has what looks like a ʾ at the end of the word instead of the ʾ in "like a lion."¹

I think it is possible that a scribe wrote the ʾ by mistake or the ʾ is longer than normal, but it is also possible that the letter ʾ was changed to a ʾ by people who did not understand how it could mean "like a lion."

¹ VanderKam, James and Peter Flint. *The Meaning of the Dead Sea Scrolls*. New York. T&T Clark International, 2002. Page 125.

Of course, it is also possible that the original psalm writer wrote the word with the letter י at the end.

AGE OF FRAGMENT

Experts believe that this fragment is from the second half of the first century of the Common Era² which would be after the quote had become religiously controversial, so you can't know if either side of the controversy had changed the letter at the end of the word to fit their religious beliefs.

I think that people could not understand how the quote could say "like a lion" long before the quote became religiously controversial. It is possible that they even if the י (they have dug or pierced) was written before the controversy began started, the people might have changed the letter י to י because "like a lion" did not make sense to them. They might have thought "like a lion" was a mistake just like people today.

You also can't assume that this fragment shows what the original writer said because the fragment is

² Flint, Peter W. *The Dead Sea Psalms Scrolls & the Book of Psalms*. Brill (Publisher). Netherlands. 1997. Pages 144-145.

from around a thousand years after the psalm was written. A lot could happen over a thousand years to a quote that people don't understand very well.

The fragment called 5/6HevPs has other words with regular looking YUDs (י), but it also has a few extra long YUDs, in my opinion. PSALM 22:18 says "they will look at me", but the two YUDs (י) look like VAVs (ו) to me, and PSALM 22:20 say "to my help" י ת ר ז ע ל with a long י at the end, also in my opinion.

Some commentators say the word "my hands" in 5/6HevPs has a letter ה at the end which is different than the Masoretic text. If this is true, it could be a mistake or it could show that people back then were willing to intentionally change the spelling of words in the psalms. I have also read that the last letter might be to another word and might be correct. I don't know which explanation is right.

PSALM 22:19

PSALM 22:19 says that his enemies divided his clothing and cast lots for them. I don't think everything King David wrote in his psalms literally happened. I don't he was surrounded by dogs and bulls and that he would count his bones, if that is what the quote really says. I think he was describing himself in a desperate

situation that was so bad that he was about to die and his enemies were going to divide his clothing. It could also mean that they were so sure that he would die that they were already casting lots to divide his clothing among themselves.

PSALM 22:20

USUAL TRANSLATIONS

"And You יהתא, L-rd, be not far, my strength ית לו יא, to my help, hurry..."

Maybe G-d is called "my strength".

Or: "And You יהתא, L-rd, make not far my strength, to my help, hurry..."

PSALM 22:20

ALTERNATIVE TRANSLATIONS

"And You יהתא, L-rd, make not far (hiphil form of verb) my deer (plural feminine noun) ית לו יא, to my help, hurry..."

Maybe King David is like a lion, so now he is after his enemies who are like deer or maybe the deer are for King David to eat and become a strong. Maybe at that time he was a weak and hungry lion surrounded

by dogs who were his enemies.

Or: "And come ה ת א, L-rd, make not far (hiphil form of the verb) my deer (feminine plural noun), to my help hurry..."

I am not sure if PSALM 22:20 really says "my strength" because that word is only translated "strength" in this quote. The word is translated as "deer" (plural) usually.

PSALM 22:21-23

USUAL TRANSLATION

"Save from the sword my soul, from a dog's paw my only one. Save me from a lion's mouth and from horns of wild oxen **answer me (command form)**..."

PSALM 22:21-23

ALTERNATIVE TRANSLATION

"Save from the sword my soul, from a dog's paw my only one. Save me from a lion's mouth and from horns of oxen. **You answered me (past tense)**. I will declare Your name to my brothers..."

I don't know why they translate the quote with the command form of "answer" because the quote really says "you answered me" אָנַתְּ לִי. The command form of "answer me" אָנֹכִי is used in PSALM 27:7 and PSALM 69:17.

In PSALM 22:2-3, the psalm writer cries out to G-d for help, but G-d does not answer him. Here, the writer says G-d answered him.

PSALM 22:25

USUAL TRANSLATION

“Because He did not hate and He did not abhor an **affliction** אָנֹכִי of an afflicted one.”

I think the word אָנֹכִי “affliction”, if it ever really existed, was only used in this quote in the Hebrew Bible.

PSALM 22:25

ALTERNATIVE TRANSLATIONS

“Because He did not hate and He did not abhor **answering** (infinitive) אָנֹכִי an afflicted one.”

In PSALM 22:2-3, the psalm writer called out to G-d for help, but G-d did not answer him. Maybe PSALM 22:22-23 and PSALM 22:25 show that G-d

answered him eventually.

Maybe in PSALM 22, G-d answered the psalm writer by helping him in some way.

PSALM 22:27-31

In PSALM 22:27, he says "humble ones will eat, and they will be satisfied."

Maybe this means they will eat the prey or just food.

In PSALM 22:30, he says "all of the fat ones of earth (a land) ate and worshiped", and then they will die.

Then PSALM 22:31 says that a seed will serve G-d. Maybe the humble ones ate and became fat over time, and when they die, their seed will serve G-d.

USUAL TRANSLATION (JPS 1917):

Psalms 22:31

"A seed shall serve Him.

It shall be told of the L-rd unto the next generation."

USUAL TRANSLATION (JPS 1917):

Psalm 22:32

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

ALTERNATIVE TRANSLATION:

Psalm 22:31-32

“A seed will serve Him.

It (the seed) will tell (singular verb) to my L-rd to a generation they (the seed) will come (plural verb), and they (the seed) will tell (plural verb) His righteousness.”

The same translation without the details:

“A seed will serve Him.

It will tell to my L-rd to a generation they will come, and they will tell His righteousness.”

“For a people is born (is begotten) (was born) (was begotten) (is brought forth) because He is doing it (is doing righteousness).”

Or: “For a people is born (is begotten) (was born) (was begotten) (was brought forth) because He did it

(He did righteousness).”

Psalm 22:23 is similar to Psalm 22:31-32 because the psalm writer says to G-d that He will praise G-d to his brothers just like Psalm 22:31-32 says that a seed will tell G-d that they will tell His righteousness to a generation.

USUAL TRANSLATION:

Psalm 22:23

“I will tell Your name to my brothers. In the midst of the congregation I will praise You.”

I think the quote means that Israel was formed by G-d because He did righteousness (a feminine noun). Some other quotes also use the verb "to do" with the noun "righteousness." For examples, see Ezekiel 45:9, Isaiah 56:1, and Isaiah 58:2.

The word “seed” (descendant or descendants) is used with singular or plural verbs. For examples of the word “seed” used with singular verbs, see Psalm 25:13 and Psalm 37:28. For examples of the word “seed” used with plural verbs, see Psalm 69:37 and Jeremiah 31:36.

PSALM 45:3 AND 45:6-8

In PSALM 45, the psalm writer is complimenting a king who is marrying a princess from Tyre (PSALM 45:13-14). Some commentators think the king is being called a god in a few quotes in PSALM 45:7-8, but I think those quotes have been misunderstood.

PSALM 45:3

USUAL TRANSLATION (JPS 1917)

“You are fairer than the children of men. Grace is poured upon your lips. Therefore, G-d has blessed you **forever.**”

THE WORD “FOREVER”

DANIEL 12:2 says that in the future many dead people will come back to life, so that could mean that some people will live forever in the future. Also, EZEKIEL 37:1-14 says that all of Israel will be brought back to life in the future.

The word "forever" can also mean a regular

lifetime. EXODUS 21:6 and DEUTERONOMY 15:17 mention people being slaves to their masters forever, 1 SAMUEL 1:22 says that Samuel would live in the Temple forever, and many psalms say that the writer will praise G-d forever or will not be ashamed forever or will do other things forever. Some examples are PSALM 30:13, 31:2, 52:10-11, 71:1, 86:12, 119:44, and 145:1-2.

In 1 CHRONICLES 28:4, David said that G-d chose him to be king over Israel forever.

PSALM 45:6

USUAL TRANSLATION (JPS 1917)

"Your arrows are sharp. The peoples below fall under you. [They sink] into the heart of the king's enemies."

It doesn't really say "they sink." In this translation, the people fall.

ALTERNATIVE TRANSLATION

"Your arrows are sharp, peoples are below You, they (the arrows) will fall into the heart of the king's enemies..."

I think the psalm writer is saying that G-d is

shooting arrows at the king's enemies. Instead of the quote saying the peoples are falling below G-d or the king, I think the arrows are falling into the peoples below G-d killing the king's enemies.

G-d also shoots arrows at people in PSALM 18:15, in PSALM 38:3, and in many other quotes.

PSALM 45:7

USUAL TRANSLATION

"Your throne, G-d, is forever and ever, a scepter of uprightness is the scepter of Your kingdom."

ALTERNATIVE TRANSLATION

"Your throne, G-d, is an eternity (eternal) and an eternity (eternal) is a scepter of uprightness, the scepter of Your kingdom..."

I am not sure if the word is "eternity" or "eternal."
I think this translation is probably wrong.

KING CALLED G-D?

Some commentators say that the psalm writer is calling the king "god." Kings of Israel used to judge the

people, and they say that human judges were called “gods” because they judged the people like G-d. For examples of kings of Israel judging the people, see JUDGES 15:2-6 and 1 KINGS 3:16-28. I don’t think human judges were called “gods”, and I don’t think there is any proof for this claim.

It is also possible that the psalm writer thought that the unidentified king was a god because in those times some kings were considered to be gods.

I think the psalm writer talks to the king in PSALM 45:2-5 and then suddenly starts talking to G-d in PSALM 45:6-7 when he says “Your throne, G-d,...” I think he switches back to talking to the king in PSALM 45:8.

There are other psalms where the writer says “you” to someone and then talks to G-d also as “You.” PSALM 52:2-7 is to someone, and PSALM 52:11 is to G-d. PSALM 55:13-15 is to someone, and PSALM 55:2-4 and 55:24 are to G-d. In PSALM 66:1-8, the psalm writer talks to all of the earth and the peoples, and in PSALM 66:10-15 the psalm writer talks to G-d. PSALM 118:13 is said to someone, and PSALM 118:21, 25, and 28 are said to G-d. PSALM 135:1-2 and 19-20 are said to people, and PSALM 135:13 is said to G-d.

PSALM 45:8

USUAL TRANSLATION

"...Upon thus has anointed you, G-d, your G-d"

PSALM 45:8 is controversial because it says "G-d, your G-d." Some commentators say it says "...upon thus has anointed you, G-d, your G-d", calling the person G-d with the first word. In other words, they say it means "upon thus your G-d has anointed you, oh, G-d."

There are other quotes that say things like "G-d, your G-d." For example, PSALM 43:4 "G-d, my G-d", 48:15 "G-d, our G-d", 50:7 "G-d, your G-d", 67:7 "G-d, our G-d", and 68:9 "G-d, the G-d of Israel", and 1 CHRONICLES 28:20 "G-d, my G-d".

PSALM 110

PSALM 110:1

USUAL TRANSLATION

"A psalm of David"

ALTERNATIVE TRANSLATIONS

"A psalm is David's"

Or: "A psalm belongs to David"

Or: "A psalm for David"

It's possible that psalms that say "a psalm for David" were written or sung by other people for David or in honor of David, or David wrote them to be sung for him in the tabernacle.

Not every psalm says "for (to) David." For example, PSALM 72:1 says "for (to) Solomon" and PSALM 73:1 says "a psalm for (to) Asaph." These introductions could also mean the psalm belongs to the person, was written in honor of the person, or were to be sung for the person, or whatever other possible reason.

PROVERBS 1:1 and 10:1 say "the proverbs of Solomon" and not "proverbs for Solomon" like some psalms say "a psalm for David." PROVERBS 25:1 says they were copied by the men of King Hezekiah who lived hundreds of years after King Solomon.

1 CHRONICLES 16:7 tells when David put Asaph and his brothers in charge of singing praises to G-d. Then it has one of David's psalms praising G-d and saying that the people should sing songs of praise to G-d. This shows that David wanted Asaph and his brothers to sing his songs, so that could explain why some songs said "a psalm (song) for David" if they sang it for him or in honor of him.

I think other people might have written psalms in honor of David or other people, or maybe they wrote songs because David commanded them to write songs. If they obeyed his command, then "a psalm for David" could show that they did it for him because he said to do it. Or maybe they wrote songs that were sung for them in the tabernacle just like King David might have done.

I don't think anyone knows who wrote the introductions to each psalm that has one or when they were written. Some psalms don't have introductory lines and some have introductions that are not understood. It is also possible that the introductory lines were written by people a long time later who might have written them out wrong. I don't think it is a good idea to try to prove a religious belief on a note written at the beginning of a psalm when you don't know who wrote it or what they meant by it.

Some psalms that say "a psalm for (to) David" also have introductory notes that tell what the psalm is about. All of these use the third person (the "he" form of verbs) to tell what happened to David, instead of saying "I" like in the rest of the psalm, so you can't know if David wrote the introductory note or if someone else did. Just because a psalm says "for (to) David" might not mean that David wrote it. If he wrote it, he might have used "I" in the introduction of the psalm like in the rest of it. Some examples of psalms that use the "he" form of verbs in introductions with "for (to) David" are PSALM 7:1, PSALM 34:1, PSALM 18:1, and PSALM 51:1.

PSALM 18:1

USUAL TRANSLATION

"For the leader (conductor) for the servant of the L-rd, for David"

ALTERNATIVE TRANSLATIONS

"For the leader to serve the L-rd for David"

Or: "For the leader for the serving of the L-rd for David."

The word לַיהוָה should be used before the definite direct object "the L-rd" if it says "to serve (et) the L-rd", but it not always used in the psalms. For example, (et) is not used before "the L-rd" in PSALM 103:20, 21, and 22, PSALM 111:1, and PSALM 146:2.

PSALM 110:1

USUAL TRANSLATION

"The L-rd said to my lord (my master), 'Sit to My right hand until (while) I will make your enemies a footstool for your feet.' "

PSALM 110:1 is controversial because it is hard to know for sure who wrote the psalm.

One opinion is that David wrote the psalm about someone else because he said "the L-rd said to my lord (my master), 'Sit to My right hand until (while) I will make your enemies a footstool for your feet.' "

Another opinion is that David wrote it about himself from the point of view of the singers who would sing the song about David who is their lord (their master). The singers would say "the L-rd said to my lord (to king David, the lord of the singers), 'Sit to My right hand until (while) I will make your enemies a footstool for your feet.' " I don't think other psalms were

written that way, so I think someone else wrote it about King David.

WRITTEN BY A PROPHET?

Some commentators say the word "said" in PSALM 110:1 is a word used in prophecies, so this quote could be a prophecy. They say the quote actually says "the saying of the L-rd to my lord..." Even if the quote was a prophecy, it could also be a prophecy about King David, so the word would not change who it is about.

Some commentators say that King David was a prophet because he said G-d spoke through him in 2 SAMUEL 23:1-3, so King David could have written PSALM 110.

Some psalms, like PSALMS 73-83, say they were written by or for Asaph. 1 CHRONICLES 25:1-6 says that Asaph and other people who sang and played musical instruments in the Temple also prophesied. 2 CHRONICLES 29:30 also says that the Levites praised the L-rd in the words of David and Asaph, the seer (the prophet), so it is possible that Asaph or someone else wrote PSALM 110 about King David.

1 KINGS 5:17

EXPLANATION

In 1 KINGS 5:17, King Solomon said that his father, King David, could not build G-d's house from the presence of the war that surrounded him until it was under the soles (plural) of **"his foot"** (King David's foot) ר ג ל ו or "my feet" (King Solomon's feet) ר ג ל י. Literally, it says "his foot", but sometimes the letter ׀ was written a little long, so it looks like a ר.

It is also possible that the quote says that King David could not build the house of G-d until the presence of war was under the soles of **"his feet"** (King David's feet), if you make the letter ׀ the letter ׀ and move the next letter ר to the end of the word "foot" or "feet" from the beginning of the next word, so it says "his feet" ר ג ל י ׀.

PSALM 110:1 that G-d will make the king's enemies a footstool for his feet, probably referring to King David's feet. Maybe 1 KINGS 5:17 means that G-d made them a footstool for King David or for King Solomon.

I have a whole chapter on 1 KINGS 5:16-18 in volume 1.

PSALM 110:1

ALTERNATIVE TRANSLATION

"The L-rd said to my lord (to King David), 'Sit, for My right hand is a witness (proof) † ∪ I will make your enemies a footstool for your feet.' "

Maybe G-d swore on His right hand that this would happen like in ISAIAH 62:8 He swore something by His right hand. I doubt this translation is right.

SITTING AT G-D'S RIGHT HAND

Some commentators assume that to sit at G-d's right hand would mean that the person is in heaven, but maybe it means that David sat to the right of the ark of the covenant in the Tabernacle. There is a quote in 1 CHRONICLES 17:16 and 2 SAMUEL 7:18 where David sat before G-d in the Tabernacle. JUDGES 20:26-27 and JUDGES 21:2 say that the children of Israel went to the city where the ark of the covenant was, and they sat before G-d and cried. Maybe sitting before G-d meant sitting in front of the ark of the covenant where G-d's presence was. If people could sit before G-d, maybe King David could sit to G-d's right by sitting to the right of the ark of the covenant.

Many quotes mention G-d or people at someone's right hand. For example, PSALM 109:31 says G-d is at the right hand of the poor to save his soul. I

think it is possible that PSALM 110 and 109 do not literally mean that David sat at G-d's right hand or that G-d is at the right hand of the poor. It might just be an expression meaning that G-d is near the person or the person is near to G-d.

TWO DIFFERENT WORDS, SAME TRANSLATION

In Hebrew, the first word L-rd is the four letter name for G-d. The second word is the word "master" or "lord" which can be used about G-d or people sometimes.

USUAL TRANSLATION:

Psalms 110:2

"The rod of your strength the L-rd will stretch forth from Zion.

Rule in the midst of your enemies. Your people are free-will offerings in the day of your warfare."

USUAL TRANSLATION:

Psalms 110:3

"In adornments of holiness, from the womb of dawn, yours (to you) is the dew of your youth."

According to most dictionaries, the word ל י ח does not mean "warfare", but "army, strength, power, and wealth." The word "dawn" מ ש ח ר is only used in this quote. The more common word for "dawn" is ש ח ר. Also, I don't think the dew of your youth coming from the womb of dawn makes much sense.

The word translated as "your youth" is ל ד ת י ך in some books and ל ד ת ך י without the last י in other books. The second spelling could be a word that means a woman who is giving birth.

ALTERNATIVE TRANSLATIONS:

Psalm 110:2

WAR TRANSLATIONS:

"The L-rd will stretch out from Zion the rod of your strength.

Rule ר ד ה in ב the midst ק ר ב of your enemies."

Or: "The L-rd will stretch out from Zion the rod of your strength.

Subdue ר ד ה in ב battle ק ר ב your enemies."

The word ר ד ה translated "rule" could be the verb with the root letters ר ד ה or it could be the

geminate verb with the root letters ד ר ד spelled ד ר ד with the ה added at the end for emphasis in the command form. Maybe it is a command for David to rule or a command by David to his people to rule over their enemies.

I am not sure if it says to rule in the midst of your enemies or subdue in battle your enemies.

USUAL TRANSLATION:

Psalm 110:3

“Your people ד מ ע are free-will offerings in the day of your warfare.”

ALTERNATIVE TRANSLATIONS:

Psalm 110:3

“Your people ד מ ע are free-will offerings ת ב ד נ in the day of your strength.”

Or: “Your people ד מ ע you incited ת ב ד נ in the day of your strength.”

If the quote says "you incited" instead of "free-will offerings" and the word "your warfare" is translated as "your strength", Psalm 110:2-3 could say:

“The L-rd will stretch out from Zion the rod of your strength.

Rule ה ד ר in ב the midst ב ק ר of your enemies,
Your people you incited in the day of your strength.”

Or: “The L-rd will stretch out from Zion the rod of your strength.

Subdue ה ד ר in ב battle ב ק ר your enemies",
Your people you incited in the day of your strength.”

It is possible that King David was speaking to his people and telling them to rule over their enemies or to subdue them by (in) battle. The verb with the root letters ב נ ד could mean "to incite", and the word ה ד ר could be the singular command form of the word meaning "rule" or "subdue." A command to people would usually be plural, but in Micah 6:3-5 commands to the people are in the singular.

I am not sure who is saying "rule" or "subdue" in Psalm 110:2.

ALTERNATIVE TRANSLATIONS

Psalm 110:2-3

“WITH YOU” TRANSLATIONS:

Using "with you" ך מ ע instead of "your people":

“The L-rd will stretch out from Zion the rod of your strength.

Rule ה ד ר in ב the midst ב ק ר of your enemies.

With you ך מ ע are free-will offerings in the day of your strength.”

Or: “The L-rd will stretch out from Zion the rod of your strength.

Subdue ה ד ר in ב battle ב ק ר your enemies.

With you ך מ ע are free-will offerings in the day of your strength.”

ALTERNATIVE TRANSLATIONS

Psalm 110:2-3

Moving one letter:

CATTLE TRANSLATIONS:

“The rod of your strength the L-rd will stretch forth from Zion.

The cattle ק ר ב ה wander ד ר among ב your enemies ך י ב י א.

With you are free-will offerings in the day of your strength.”

I moved the letter ה at the end of the word רד ה, to the beginning of the next word בקר which can mean "the ה cattle בקר." The word רדר can mean "wander" from the verb with the root letters רור, so it can say "the cattle wander."

It might mean he offers animal sacrifices to G-d while cattle just wander among his enemies.

PSALM 110:3

ALTERNATIVE TRANSLATIONS

BIRTH TRANSLATIONS:

"Your people are free-will offerings in the day of your strength."

Or: **"With you** are free-will offerings in the day of your writhing (your strength)."

"Among adornments of holiness (a holy one) from the womb, from מ dawn רחש is to you the dew of your mother (your begetter) (feminine)."

Or: "Among adornments of holiness (of a holy one) from the womb, a white linen רח removed ש מ for you the dew of your mother."

The verb ל י ח or ל ו ח can mean "to writhe" and might describe how a baby comes out of a woman giving birth. The free-will offerings could have been offered by King David's family in Bethlehem or Shilo (if it was close enough to Bethlehem and if the tabernacle was there at the time). In those days, maybe sacrifices could be done in Bethlehem and other places. 1 Samuel 16:2-3 and 1 Samuel 20:6 mention sacrifices being done in Bethlehem.

If David was born at dawn, then it sounds poetic to say he was covered with the dew of his mother (the liquid on newborn babies) instead of the regular dew that forms at dawn.

Maybe David is called a holy one with free-will offerings on the day of his birth because in the next line G-d says that he is a priest forever.

The verb ש מ could be from the verb with the root letters ש ו מ or ש ש מ as ש מ.

PSALM 110:3

UNLIKELY ALTERNATIVE TRANSLATIONS:

"With you ח מ ע are free-will offerings in the day of your writhing. With (by) a shout ה ה, moisture י ר of a holy one is from a womb. From dawn is to you the dew of your mother (your begetter)."

I don't think the word דה means "a shout". It is only used once in Ezekiel 7:7 as "confusion and not a shout דה of mountains" is coming. I think this quote could say something else.

Or: "In glory (דהו spelled דה), a holy one's (David's) moisture יר is from the womb, from dawn is to you the dew of your begetter (your mother)."

The word "moisture" יר is only used in Job 37:11.

Or: "By (in) the glory דה of moisture יר, a holy one is from the womb. From dawn is to you the dew of your mother."

PSALM 110:4

USUAL TRANSLATION

"The L-rd has sworn and He will not repent (and He has not repented) (and He has not regretted), you are a priest forever upon the manner of יתרבד Melchizedek..."

THE PRIESTS

The priests who did the sacrifices in the Temple

were the descendants of Aaron, Moses' brother. They were both from the tribe of Levi, but only Aaron and his descendants were allowed to be priests.

The high priest wore a special fancy outfit called an ephod, and the lower priests wore a simpler linen ephod. See EXODUS 28:1-35, EXODUS 29:4-9, 1 SAMUEL 14:3, and 1 SAMUEL 22:18.

DAVID AS A PRIEST AND A KING?

G-d swore "...you are a priest **forever upon** על **the manner of** יִרְתֵּי Melchizedek."

I don't think the quote in Hebrew actually says "upon the manner of Melchizedek" because the word translated "manner" יִרְתֵּי has a י at the end, and I don't think it is supposed to.

Melchizedek מְלִיכֵי צַדִּיק was a priest and the king of Salem that Abraham met long before King David was alive (GENESIS 14:18). Just for interest, the name Melchizedek in Hebrew can be read a few different ways. It can say "My king מְלִיכֵי is righteous צַדִּיק" or "kings of מְלִיכֵי righteousness צַדִּיק" or "a king מְלִיכֵי will be righteous צַדִּיק."

King David was from the tribe of Judah. The priests were descendants of Aaron from the tribe of Levi, so King David should not have done any sacrifices like a priest. Still, PSALM 110:4 could be about King David because he might have acted as a priest once when he wore a linen ephod (clothing a priest wore) and possibly offered some sacrifices like a priest in 2 SAMUEL 6:12-14 and 2 SAMUEL 6:17-18. King David also built an altar and offered some sacrifices in 2 SAMUEL 24:25.

It is hard to know for sure if King David actually performed animal sacrifices that only priests should have done, or if he brought animals to the priests for them to do the sacrifices for him. The quotes I mentioned sound like King David actually performed the sacrifices himself.

David might have done sacrifices after the priests moved the ark wrong by putting it on a cart (2 SAMUEL 6) instead of carrying it (1 CHRONICLES 15:11-15). Maybe G-d punished the priests by letting David be a priest too.

WERE DAVID'S SONS PRIESTS?

There is another quote that mentions David's sons as priests which doesn't make sense since David

and his sons were not supposed to be priests. 2 SAMUEL 8:18 says "...And David's sons were priests (chief ministers)..."

Some books translate the word "priests" as "chief ministers", but I don't think the word "priest" is used that way in any other quote.

I think 2 SAMUEL 8:18 might say something else which I discuss in it's own chapter.

THE KING WHO TRIED TO BE A PRIEST

Many years after King David, one of his descendants, King Azariah (or Uzziah), the son of King Amaziah, tried to offer incense on the altar of incense in the Temple, and G-d punished him by giving him leprosy. The priests tried to stop him by telling him that only they could do that, but he wouldn't listen to them. See 2 KINGS 15:1-5 and 2 CHRONICLES 26:1-3 and 2 CHRONICLES 26:16-21.

PSALM 110:4

ALTERNATIVE TRANSLATIONS

"The L-rd has sworn and He will not repent (and He has not repented) (and He has not regretted), you

are a priest forever ל עו ל upon My word י ד ב ר ת י."

Or: "The L-rd has sworn and He will not repent (and He has not repented) (and He has not regretted), you are a priest **for their doing evil (infinitive)** ל עו ל ל **against My word** י ד ב ר ת י."

David might have done sacrifices like a priest after the priests moved the ark wrong by putting it on a cart instead of carrying it (2 SAMUEL 6). Maybe G-d punished the priests by letting David be a priest too.

Or: "The L-rd has sworn and He will not repent (and He has not repented) (and He has not regretted), you are a priest **forever upon my manner** י ד ב ר ת י."

The writer of the psalm might have been the priest Zadok. He is mentioned in 2 SAMUEL 17:15 and 1 KINGS 1:32 as one of the priests who was with David. 1 KINGS 2:26-27 says that the other priest with David was forced to stop being a priest by David's son King Solomon after King David died.

EZEKIEL 43:19 and EZEKIEL 44:15-16 say that the descendants of Zadok will be priests in the future Temple. Also, 1 SAMUEL 2:35 mentions a priest who would walk before G-d's anointed (probably David) "all

of the days.”

THE WORD “FOREVER”

PSALM 110:4 might say “...you are a priest forever.”

DANIEL 12:2 says that in the future many dead people will come back to life, so that could mean that some people will live forever in the future. Also, EZEKIEL 37:1-14 says that all of Israel will be brought back to life in the future.

The word "forever" can also mean a regular lifetime. EXODUS 21:6 and DEUTERONOMY 15:17 mention people being slaves to their masters forever, 1 SAMUEL 1:22 says that Samuel would live in the Temple forever, and many psalms say that the writer will praise G-d forever or will not be ashamed forever or will do other things forever. Some examples are PSALM 30:13, 31:2, 52:10-11, 71:1, 86:12, 119:44, and 145:1-2.

In 1 CHRONICLES 28:4, David said that G-d chose him to be king over Israel forever.

PSALM 110:4-5

USUAL TRANSLATION

"The L-rd has sworn and He will not repent (and He has not repented) (and He has not regretted), you are a priest **forever upon the manner of Melchizedek**, my L-rd at your right hand is crushing (crushed) (is smiting) (smote) kings in the day of His anger."

PSALM 110:4-5

REGROUPING THE LETTERS

I divided the word "Melchizedek" into מ ל כ י "my king" and צ ד ק "justified" or "is righteous."

"My king is righteous. My L-rd at מ ל your right hand crushes (crushed) kings in the day of His anger."

Or: "...My king justified my L-rd above מ ל, your right hand crushes (crushed) (masculine verb) kings in the day of His anger."

I read that "right hand" in Hebrew is usually feminine, but some dictionaries say it can be masculine too, so I am not sure.

Or: "My king justified my L-rd about מ ל your right hand crushing kings in the day of His anger."

Or: "My king justified my L-rd, the yoke ל ׃ of your right hand crushes (crushed) kings in the day of His anger."

Or: "My king justified my L-rd, against ל ׃ your right hand He crushed kings."

PSALM 110:6

USUAL TRANSLATION (JPS 1917)

"He will judge among the nations.

He fills it with dead bodies.

He crushes (smites) the head over a wide land."

PSALM 110:6

ALTERNATIVE TRANSLATIONS

"He will judge among the nations a fullness (noun) of bodies is smiting (has smitten) a head (a leader) over much land (over a great land)."

The subject is "head" and the verb is "is smiting (has smitten)." I wrote the verb "is smiting (has smitten)" before the subject "head" because I am not sure if it says the leader smote the bodies over much land or if the leader is a head of a great land. In Hebrew,

it is written with the verb before the word “head”, so it can be read both ways.

The word “head” means “leader” in 1 CHRONICLES 11:6, 1 CHRONICLES 12:33, DEUTERONOMY 29:9, and ISAIAH 29:10.

Or: “He will judge among the nations a fullness (noun) of bodies a head (a leader) over much land (over a great land) is smiting (has smitten).”

Or: “He will judge among the nations a fullness (noun) of bodies a head (a leader) is smiting (has smitten) over much land (over a great land).”

Or: “My king is righteous. My L-rd at your right hand smites in the day of His anger kings He will judge among the nations.

A fullness (noun) of bodies is smiting (has smitten) a head (a leader) over much land (over a great land).”

It sounds better in English to say that a head or a leader is smiting a fullness of bodies over much land. In Hebrew the word order is a little different.

Or: “My king is righteous. My L-rd at your right hand smites (crushes) (crushed) in the day of His anger

kings.

He will judge by nations being full (infinitive) of
א ל מ bodies a smiting (infinitive) of a head (a leader)
over a great land (over much land).”

It could mean G-d will judge the leader’s smiting
of nation. I am not sure if it means the leader is over a
great land (over much land) or if the smiting is over
much land.

PSALM 110:7

PSALM 110:7 says that the king will drink from
a stream. This could be about King David going to the
Euphrates River to stop a king from taking over there in
1 CHRONICLES 18:3-5 and 2 SAMUEL 8:3-5. After
King David beat this king, he became very powerful in
the area.

PSALM 110:7

USUAL TRANSLATION

“He will drink of the brook in the way.
Therefore, will he lift up the head.”

PSALM 110:7 says that the king will drink from

a stream. This could be about King David going to the Euphrates River to stop a king from taking over there in 1 CHRONICLES 18:3-5 and 2 SAMUEL 8:3-5. After King David beat this king, he became very powerful in the area.

PSALM 110:7 says:

"...Upon thus, He (he) will lift up a head."

The word "head" is usually used with another word like "head of a tribe", but not in 1 CHRONICLES 12:33 "their heads", DEUTERONOMY 29:9 "your heads", and in 1 CHRONICLES 11:6 "head" is used twice for "leader." Also see ISAIAH 29:10.

King David said that G-d made him "a head of nations" in PSALM 18:44 which could fit PSALM 110:7.

PSALM 110:7

ALTERNATIVE TRANSLATIONS

"From a river in the way (by marching) he (the leader) will drink.

Upon thus, He will raise up (He will make high) a head (a leader)."

The word דרך can be a noun meaning “a way” or “a path” or the infinitive of the verb meaning “to march” or “to step forth.”

ESTHER 3:7

In the Book of Esther, a man named Haman, who is the top leader and adviser to the king of Persia, Ahasuerus, convinces the king of Persia to kill all of the Jewish people in his kingdom because they follow their own laws and because one of them would not bow down to Haman. They pick a date to destroy the Jewish people by casting lots, but the quote about this is a little confusing.

ESTHER 3:7

USUAL TRANSLATION

"In the first month, it is the month of Nisan, in the twelfth year to king מלך Ahasuerus, **he** caused to fall פה a pur, it is the lot, before Haman, from day to day, and from month **to month**, to the twelfth month, it

is the month of Adar."

The quote doesn't really say the words "to month" in the phrase "from day to day and from month **to month**, to the twelfth month." I think the quote really says "from the day to the day, and from the month to the twelfth month", and there is no need to add any words to the quote.

ESTHER 3:7

ALTERNATIVE TRANSLATIONS

"In the first month, it is the month of Nisan, in the twelfth year **to ל ruling (infinitive) ך ל ם**, **Ahasuerus caused to fall ל ן פ ה** a pur, it is the lot, before Haman, from the day to the day, and **from the month to the twelfth month**, it is the month of Adar."

Or: "In the first month, it is the month of Nisan, in the twelfth year **to ל the ruling (infinitive) ך ל ם of Ahasuerus, he caused to fall ל ן פ ה** a pur, it is the lot, before Haman, from the day to the day, and **from the month to the twelfth month**, it is the month of Adar."

The infinitive of the verb "to rule" is also used in Esther 3:1 "...in the third year to his ruling, he (Ahasuerus) made a feast..."

Or: "In the first month, it is the month of Nisan, in the twelfth year **to ל King ך ל מ Ahasuerus, he caused ל י פ ה to fall a pur**, it is the lot, before Haman, from the day to the day, and **from the month to the twelfth month**, it is the month of Adar."

According to ESTHER 3:12-13, the decree to kill the Jews on the thirteenth day of the twelfth month was sent out on the thirteenth day of the first month which was probably the same day that the lots were cast. I think the lot was somehow put on the thirteenth day, and then the lot was shaken, so that it fell onto the same day, and then it was put on the first month and shaken, so that it fell onto the twelfth month. This way the lot was caused to fall from the day to the day, which was the thirteenth day, and from the month to the twelfth month.

ESTHER 3:7

LESS LIKELY ALTERNATIVE TRANSLATION

"In the first month, it is the month of Nisan, in the twelfth year **to ל King ך ל מ Ahasuerus, is a causing to fall** (infinitive) **ל י פ ה of a pur**, it is the lot, before Haman, from the day to the day, and **from the month to the twelfth month**, it is the month of Adar."

