cānî AND ITS SEMANTIC DOMAIN

IN THE PSALMS

by

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Thesis

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STATEMENT/DECLARATION

I the undersigned hereby declare that the work contained in this thesis is my own original work and has not been previously in its entirety or in part been submitted at any university for a degree.

Signature

Date
In loving memory of my father in law

The late Ronald John Jacobs

11/10/1920 - 31/05/1991
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ABSTRACT

One of the most vexing questions in the exegetical research on the Psalms has been the establishing of the identity of the suppliant who refers to himself as the 죄니. Many scholars have endeavoured to study the meaning and significance of this word, but it is still not satisfactorily resolved. The weakness of these studies can be traced back to two factors:

(1) an exaggerated over-confidence in the etymological method of analysis, and
(2) the implementation of inadequate and incomplete semantic methods.

This investigation starts out with the hypothesis that the meaning of 죄니 must be determined in terms of both its macro and micro level. Thus, the meaning of this designation will be established synchronically, as well as in terms of an associative field. In this way the semantic field of 죄니 can be demarcated in light of its immediate lexical, as well as its wider associative field.

A close reading of the Psalms in which 죄니 appears, reveals that a triangular relationship is depicted between certain actants. The dramatis personae occupying the following roles in this triangle are:

(1) Yahweh as judge and saviour,
(2) the 죄니 as suppliant and victim, and
(3) the antagonist as oppressor and blasphemer.

In order to establish the identity of the 죄니 it was necessary to investigate its synonyms and antonyms within this complex triangular structure. Within such a semantic framework it has been determined that the stereotype translation equivalent "poor" is both inadequate and misleading.
Opsomming

Een van die mees kwellende vrae in die moderne Psalmsegese is die raaisel aangaande die identiteit van die ānī. Baie geleerdes het gepoog om die betekenis van hierdie woord te bepaal, maar tot nou toe is die probleem nog nie bevredigend opgelos nie as gevolg van:

(1) te swaar klem wat op die etimologie van die woord geplaas is, of
(2) onvoldoende semantiese metodes wat gebruik is in die ondersoek van hierdie term.

Hierdie studie gaan uit van die hipotese dat die betekenis van ānī op beide makro- en mikrovlak vasgestel moet word. Die betekenis moet sinkronies sowel as in terme van 'n assosiatiewe veld bepaal word. Op hierdie wyse kan die semantiese veld afgebaken word op grond van die onmiddellike leksikale sowel as die wyere assosiatiewe veld.

Verder is daar ook vasgestel dat in die Psalms waarin ānī voorkom, daar gewoonlik sprake is van 'n driehoekseervhouding. Die dramatis personae is:

(1) Jahwe as rigter en redder,
(2) die ānī as aangeklaagde/smekeling en slagoffer en
(3) die antagonis as onderdruker en aanklaer/lasteraar.

Om die identiteit van die ānī vas te stel, was dit nodig om die sinonieme sowel as die antonieme van hierdie term binne so 'n driehoekige struktuur te ondersoek. Binne so 'n semantiese raamwerk is vasgestel dat die stereotipe vertalingsekwivalent "arm" beide onvoldoende en misleidend is.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AB</td>
<td>Anchor Bible</td>
</tr>
<tr>
<td>BKAT</td>
<td>Biblischer Kommentar Altes Testament</td>
</tr>
<tr>
<td>BOT</td>
<td>De Boeken van het Oude Testament</td>
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<td>BT</td>
<td>Bible Translator</td>
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<tr>
<td>HAT</td>
<td>Handbuch zum Alten Testament</td>
</tr>
<tr>
<td>hp.leg.</td>
<td>hapax legomenon</td>
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<tr>
<td>ICC</td>
<td>International Critical Commentary</td>
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<td>ITC</td>
<td>International Theological Commentary</td>
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<td>JB</td>
<td>The Jerusalem Bible, 1968</td>
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<tr>
<td>JBL</td>
<td>Journal of Biblical Literature</td>
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<tr>
<td>JNES</td>
<td>Journal of Near Eastern Studies</td>
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<td>JSS</td>
<td>Journal of Semitic Studies</td>
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<tr>
<td>KAT</td>
<td>Kommentar zum Alten Testament</td>
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<td>KBL</td>
<td>L. Koehler &amp; W. Baumgartner, Lexicon in Veteris Testamenti Libros, 1958</td>
</tr>
<tr>
<td>KVHS</td>
<td>Korte Verklaring der Heilige Schrift</td>
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<td>LBS</td>
<td>The Library of Biblical Studies</td>
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<td>LKHAT</td>
<td>G. Lisowsky, Konkordanz zum hebräischen Alten Testament, 1958</td>
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<td>LXX</td>
<td>Septuagint</td>
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<td>MT</td>
<td>Masoretic Text</td>
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<td>NAV</td>
<td>Nuwe Afrikaanse Vertaling</td>
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<td>NCBC</td>
<td>New Century Bible Commentaries</td>
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<td>NEB</td>
<td>The New English Bible, 1970</td>
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<tr>
<td>NGTT</td>
<td>Nederduits-Gereformeerde Teologiese Tydskrif</td>
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NICOT  The New International Commentary on the Old Testament


OAV  Ou Afrikaanse Vertaling

OT  Old Testament

OTL  Old Testament Library

PC  Prefix Conjugation

POT  De Prediking van het Oude Testament

RSV  Revised Standard Version, 1952

SC  Suffix Conjugation


TU  Teks & Uitleg


VT  Vetus Testamentum

WMANT  Wissenschaftliche Monographien zum Alten und Neuen Testament

ZAW  Zeitschrift für die alttestamentliche Wissenschaft
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CHAPTER 1

METHODOLOGICAL ASPECTS

1 INTRODUCTION

The noun כָּנִי appears twenty one times in the Hebrew Psalter. In all of these instances it has become almost customary for Bible translators to translate כָּנִי with the equivalent "poor". The AV renders it as "poor" in all twenty one instances, whereas, the RSV tries to improve on this record, by reducing the number to seventeen. The four other remaining instances are given the translation equivalent of "afflicted".

The newer translations, however have seriously tried to remedy the above-mentioned situation. Neither the AV or the RSV have succeeded in giving a desirable translation of כָּנִי in the Psalms. The translation equivalent "poor" shifts the emphasis to economic suffering (i.e. poverty). It has a modern day connotation and does not reflect the context and usage of כָּנִי in the Psalter adequately. The NIV translates כָּנִי with "poor" only eleven times and the NEB the same only nine times.

Schultz (1973:95) states that these committees correctly observed that in the twenty one instances in which כָּנִי appears, it does not always convey the idea of material poverty explicitly.

This however, does not summarily exclude the possibility that the suppliants who identified themselves as the כָּנִי, could have been victims of material poverty as well. It is evident that the translator cannot be dogmatic about the translation of כָּנִי, without first grappling with the context in which this term appears. Furthermore, in light of the current connotation which has been allotted to the concept "poor", the question is posed as to whether this translation equivalent does not inevitably lead to a one-sided or naive understanding of כָּנִי in this corpus. It is imperative that translators bear in mind this caveat when they translate this term.

The Psalms are for many people an important corpus of material in which spiritual guidance is mostly sought, partly because of the piquant nature of the expressions taken up in it. In a situation of tension between the "haves" and "have-nots", continuously positioning themselves against each other in many respects, this necessarily leads to a far too hasty and simplistic conclusion of the rich as the oppressors and the poor as the oppressed. It is therefore necessary to come to a proper understanding of the nature of the term כָּנִי in the Psalms and the way it corresponds and differs from other related designations. When this material is properly integrated with the results of a semantic study, it could lead to a better understanding of one of the most vexing problems in contemporary exegesis today, i.e. is God on the side of the poor or on the side of the rich?
The study of semantics is that aspect of linguistics which deals with meaning in language, whereas exegesis has to do with the interpretation of texts and the acquisition of its textual meaning. In this way the task of exegesis and the determining of meaning is closely tied together (Botha 1989:3-4). The exegetical process of biblical texts, however, is a complex matter. Its complexity lies in the fact that these ancient textual materials convey messages which are not always readily discernable to us today (Cotterell & Turner 1989:43), for these texts are separated from the modern exegete in terms of both chronology and culture. The exegete must therefore attempt to bridge this gulf if he wants to understand and decode the message of these ancient texts.

An exegetical model will therefore be applied in which the principles of modern linguistics are utilized. The theory of field semantics in which the lexical and associative domains of words are distinguished, forms an important aspect of such a model (Sawyer 1972:30). The viability of such an exegetical model will be tested on those psalms in which the word ēhî appears. In conclusion, certain guidelines will then be proposed for future exegetical studies in the Psalms.

1.1 A SHORT HISTORICAL SURVEY OF THE SEMANTICS DEBATE

Criticism against the unscientific manner in which linguistic material was utilized in theological discussion can be traced back to the 1935 presidential address of Kent (1935:115-137). He considered publications in the field of Semitic linguistics to be inferior, inaccurate and invalid, when compared to Indo-European publications. He listed the following factors as contributing to this state of affairs:

(1) The failure to distinguish between the spoken and the written aspect of language.

(2) The failure to standardize a system of terminological codes or references.

(3) The failure to adequately research the regularity of phonetic changes under given conditions.

(4) The failure to discontinue the indiscriminate usage of comparative linguistic studies, especially where it has been proven to be unjustified.

(5) The failure to integrate into Semitic research, the scientific methods used and devised by Indo-European scholarship.

He continued to argue that the main reason why Semitic scholarship found itself in such a crisis was "because most of those who worked on Semitic studies had been trained in the first instance as theologians and had only later and secondarily turned to linguistic scholarship" (Kent 1935:136).

The failure of this kind of language training in many theological curricula is that it is literary in emphasis, rather than linguistic in orientation and praxis. Its aim is the reading of the Bible in the original languages. Therefore it is not surprising that these types of language studies are neither designed nor equipped to deal with any of the linguistic issues raised by Kent in his address. In fact, an
ability to read a language is no guarantee that a reader will understand the structure of that language. Only a descriptive language study will be able to solve a language's structural problems (Chomsky 1971:71-79).

This advice of Kent (1935) however, practically went unheeded and in 1961 James Barr resumed the debate with representatives of this *literary emphasis* school of thought.¹ In his debate he indicates that these scholars did not only ignore Kent's advice, but they also made themselves guilty of abusing linguistic evidence. Barr maintained, like Kent, that only by studying a language linguistically, could one hope to make a contribution towards the understanding of it. Failure to do so would result in an inability to answer questions such as:

1. the relation between the Hebrew verbal system and the Hebrew thought pattern,
2. the relation between the morphological structure of a language and the conceptual patterns of its users, and
3. the possibility or impossibility of expressing Hebrew thought in Greek or in any other language.

It was against the over-confidence of certain scholars who made deductions far too hastily, that Barr directed his criticism. He claimed that many of the linguistic arguments used were either unsystematic or haphazard in nature (Barr 1961:21-22).²

Barr's critique (1961) received positive as well as negative criticism. Moule (1962:27) describes his critique as a red light that warns the motorist who is about to enter a dangerous minefield. Hill (1967) expresses a more multi-dimensional opinion when he assessed the critique of Barr. He described it as a voice which courageously unmasked the erroneous exegetical practices of the day (1967:1). He however, judiciously cautions that the guilt for this state of affairs must be shared by both theologians and linguists. The theologians on their part have neglected the study of linguistics, whereas linguists have failed to inform theologians in an appropriate way about their science (Hill 1967:1).

Hill finally concludes, that even though Barr's critique has led scholars to re-assess the doubtful linguistic foundations upon which they have hitherto built their imposing theological statements. Barr has the tendency to overstate a problem. In his zeal to warn exegesis of the impending errors, Barr has tended to be over-critical, and has in some instances over-simplified matters (Hill 1967:6).

A year after Hill's publication, there appeared an article in which Barr contended that his critic had failed to give a correct assessment of his point of view (Barr 1968:377). Barr also indicated that Hill had not successfully bridged the gap between the theoretical and the practical area of his research. This opinion expressed by Barr concerning his critic was also shared by other scholars.

¹ Some important proponents of this school are Pedersen (1940), Boman (1960) and Knight (1953).

² A year later Barr (1962) presented these arguments in a more systematic manner when he published a further study on Semantics.
In a review Sawyer (1968:253) states that as a post-Barr study, Hill's book is of a very disappointing nature. This publication does nothing to pursue the 1961 semantics debate any further. In fact, Hill is actually guilty of returning to the status quo ante.

From these reviews it can be deduced that Barr received both negative and positive criticism. Most reviewers regarded his critique as being highly accurate and scientific. They also indicated that a failure to utilize its findings was to do so at the researchers own peril, despite the fact that a few minor weaknesses undergirded this critique (Silva 1983:20). Therefore, the most important question that must be answered by any one who wants to by-pass the problems addressed in the 1935 and 1961 debate, is whether Barr's findings have been utilized in his research or not. If not, exegetes will do well if they take cognisance of these findings and implement them into their future studies.

1.2 BARR'S CRITICISM AGAINST THE EXEGETICAL WORK OF THE BIBLICAL THEOLOGY MOVEMENT

As it has already been indicated Barr's intention was to evaluate the exegetical models used in biblical theology circles. His goal was not to criticize Biblical Theology or any other school of theology as such (Barr 1961:21-23). He therefore confined himself to investigating the way in which linguistic material was used in their exegetical labours. In his critique he indicates that it is unscientific to try and prove that a relation exists between theological thought and biblical language. Barr argued that such research is not only haphazard but also unsystematic in nature. In fact it is based on a superficial investigation of a language and does not proceed from a sound linguistic and semantic foundation. He criticizes these exegetical models because of two discrepancies:

(1) The way in which linguistic material was manipulated to prove that a relation existed between the grammatical structure of a language and the thought structure of its speakers.

(2) The way in which linguistic material was manipulated to prove that an understanding of the Bible as a unity was a pre-requisite for the correct interpretation of it.

Barr (1961:10-14) then lists the arguments that these scholars used to justify these discrepancies:

(1) The contrast between Israelite and Greek thought.

(2) The contrast between the static and dynamic character of the Bible languages.

(3) The contrast between abstract and concrete concepts embedded in the linguistic structure.

(4) The contrast in Israelite and Greek anthropology, which can be deducted directly from the linguistic evidence of the Bible.

Barr (1961:45) rejected this logico-parallelism, for statements about the conceptual world of the Bible cannot be made on the basis of grammatical categories. Barr also argued that the need to establish a
relation between language and thought patterns, was the result of the popular Von Humboldtian thesis in which he argued that the grammatical structure of a language offered a direct entrance into the thought processes of a people. Barr cited an account of McAllaster (1960:431) who maintains "that the retention of a reduced vowel in Hebrew is parallel to the shadowy continuance of the soul after death and to the maintenance of a dead man's name through the levirate marriage". McAllaster (1960:426) also argues that "there is no neuter gender in Hebrew because they recognized no neuter objects". Barr (1961:45) then continues that one could argue by the same fallacious analogy "that the Hittites had a neuter but no feminine because they saw no essential difference between man and woman". Barr maintains that the problem is not whether there exists a relation between thought and language, but whether there is actually a relation between thought and the morphological structure of a language.

Barr then indicates that this type of scholarship was a reaction to the critical studies of the mid-twentieth century in which the Bible was virtually dissected into tiny pieces. The exponents of the biblical theology movement solved this crisis by understanding and interpreting the Bible as a unity, instead of dissecting the Bible into fragments. Subscription to the biblical theology view did not mean that the results of critical scholarship were ignored or disregarded. In fact the scholars of the Biblical Theology movement acknowledged the problems connected with diversity of authorship and circumstance. This was not their insurmountable hurdle. What they rather sought was a general type of theme that could unite these diverse documents. The task of these scholars can be summarized as an attempt to reconstruct the so-called unity of the Bible via an acknowledgement of its unique Hebrew background. In this way they could utilize the findings of modern biblical criticism, while at the same time hold on to their own presuppositions. These scholars argued that the critical model on its own was inadequate because it was only capable of an analysis and not a synthesis. They further maintained that an exegetical model must not only be designed for fragmentary textual analysis but must also be equipped to provide a holistic synthesis of the total textual corpus.

This synthesis however, was achieved at the expense of accurate scientific scholarship. Barr criticized the unsound manner in which they utilized linguistic evidence in their theological discussion (1961:4-5). He argued that these methods are based on fallacious foundations. It was against these unscientific practices that Barr directed his energies when he evaluated the exegetical methods used in biblical theology circles.

1.3 BARR'S CRITICISM SPECIFICALLY AGAINST THE "THEOLOGISCHES WÖRTERBUCH ZUM NEUEN TESTAMENT"

Barr describes the Theologisches Wörterbuch zum Neuen Testament (TWNT) as a new work based on the earlier lexical studies of Herman Cremer and his student Kögel. Barr continues to identify the aims
and purposes of this new lexical work. In his identification Barr lists the following features which are characteristic of this new theological dictionary:

1. A list of all New Testament vocables to which there clings any religious and theological determination ("Bestimmung").

2. All the grammatical categories which the compilers regarded to be of theological importance.

3. A thorough investigation of the inner lexicography\(^3\) of the New testament.

Barr (1961) then highlights the methodological weaknesses inherent in such an approach:

1. The tendency to concentrate on concept histories, whereas the dictionary is actually a lexicon of Greek words.

2. The assumption that a relation exists between the lexical stock of the New Testament and the conceptual stock of the early church.


4. The inclusion of extraneous data which is more suited for an encyclopedia than a Greek dictionary.

5. The failure to distinguish between a word and a concept.

In light of the above-mentioned it is clear that these discrepancies contributed towards certain lexicographical faults such as:

1. the indiscriminate usage of etymology (root-fallacy),

2. the illegitimate identity transfer of meaning (i.e. extracting a multiplicity of meanings and nuances out of one word), and

3. the illegitimate totality transfer of meaning (i.e. heaping a variety of meanings and nuances upon one word by considering a multiplicity of contexts) (Barr 1961:217-218).

Finally, Barr concludes that the greatest weakness of the TWNT is its failure to deal with the semantic value of words within its immediate linguistic context, as well as its extra linguistic context. It is precisely at this point that the TWNT becomes inadequate because "you are never sure when you are dealing with New Testament words and when you are dealing with the realities signified by them" (Louw 1985:67).

\(^3\) Barr is of the opinion that Kittel uses the terms "inner lexicography" and "concept history" ("Begriffsgeschichte") interchangeably (Barr 1961:207).
1.4 THE IMPLICATION OF SEMANTICS FOR EXEGESIS

When we study meaning we are looking into the "very heart of language" (Pyles & Algeo 1973:183). Meaning can be expressed in two ways: by morphemes and by grammatical structures. A morpheme is a sign that expresses meaning by some combination of sounds, while grammatical structure is the hierarchical order in which morphemes are arranged (Nida 1979:230-231). These two kinds of meaning are called lexical meaning and structural meaning, but there are no essential difference expressed between these two kinds of meaning (Pyles & Algeo 1973:184). When we are trying to determine meaning, we are busy with the study of semantics.

In other words semantics is that structural part of language study which deals with the meaning of words and expressions as well as the structure of discourse4 (Cotterell & Turner 1989:37-38). Up to this point we have been talking as though it were a simple and clear cut matter. On the contrary, the meaning of the word "meaning" is one of the most complex problems that we can face. De Klerk succinctly refers to it as "the headache of linguistics" (1981:ix). The following example can be used to illustrate this problem. The word "meaning" can be used in a variety of ways. All we have to do is to decide how we intend to use this word. Let us consider some of the possible usages of the words "mean" and "meaning".

(1) You never say what you mean!
(2) What do you mean by rationalization?
(3) I did not mean to insult you!
(4) She means well!
(5) This means war!
(6) The root meaning of the word "holy" is separate!

The first five sentences could be interpreted without too much difficulty because we can provide them with the appropriate contexts and even co-texts. The first two sentences suggest that some sort of communication is taking place between two people. Sentences 3 and 4 point to an intention and sentence 5 points to an implication. Sentence 6 however, is metalinguistical and needs some process of clarification before its meaning becomes clear. Therefore the hearer must not only understand the structure of the sentence, but also the context in which the communication process takes place (Sawyer 1972:112-113).

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4 The term discourse refers to "a specimen of linguistic material displaying structural and semantic coherence, unity, and completeness, and conveying a message also called text" (Nida & Taber 1974:200).
The study of semantics can be divided into two parts:

1. Componential analysis which deals with the referential meaning of words and sentences as it occurs in a linguistic context.
2. Connotative analysis which deals with the connotation of words as it occurs within a particular context.

The former attempts to discover and organize the semantic components of words, whereas the latter deals with the aspect of meaning that involves cognitive and supplementary components (Nida 1979:229).

Semantics can thus be more closely defined as the systematic study of meaning which examines issues such as:

1. Synonymy (when two words of different sounds share the same semantic properties), e.g. "couch" and "sofa".
2. Homonymy (when two words of different meanings have the same form), e.g. "bear" can mean either "to give birth to" or "to tolerate".
3. Polysemy (when one word has several meanings), e.g. "good" can refer to "a good child" or "a good knife".
4. Antonymy (when words of different sounds convey opposite meanings), e.g. "alive/dead", "hot/cold", "buy/sell".
5. Idioms (when individual words are combined into phrases, and meaning is assigned to the whole unit instead of parts thereof), e.g. "put one's foot in one's mouth".
6. Pragmatics (how the general study of a context affects the linguistic interpretation of a text), e.g. the context of the utterance/situation in which the speech-act occurs (Fromkin & Rodman 1981:163-165).

Despite the importance of semantics, it has often been neglected by scholars within the movement for Biblical Theology (Thiselton 1977:76). The reason for this state of affairs may be sought in the following explanation: In the past biblical research was dominated by etymological and "Grundbedeutung" approaches of interpretation (Barr 1961:109). The former tried to determine the original meaning of a word by examining its case-history, whereas the latter studied its basic root-meaning. The latter approach ascribed a basic meaning to any word, without adequately considering the context thereof. Robins (1968:25) criticized this practice in a very apt manner: "one has no right in advance of the analysis to assume that there will be found a common 'core' of meaning underlying all the various uses the word has in the sentences in which it may occur".
Modern linguistic research has indicated that etymological and "Grundbedeutung" exegesis are based on an unscientific foundation (Louw 1976:19). In the past, language studies concentrated on a word as its basic unit of investigation instead of a sentence (Nida 1974:302). Grammatical structure and conceptual structure were regarded as being similar or basically isomorphic (Thiselton 1977:76). Certain scholars also argued that language had a relation to its world/culture which is other than conventional. Therefore its rules may be prescriptive rather than descriptive (Siertsema 1968:278).

In light of the above-mentioned discrepancies the following deduction is made:

(1) A correct semantic theory is imperative for the resolution of these discrepancies.

(2) A correct semantic theory is also essential for an accurate exegetical rendering of the biblical text.

(3) Finally, this semantic theory must be based upon the general principles of modern linguistics (Barr 1961:209; Hunter 1983:2).

1.5 STRUCTURAL SEMANTICS AND MODERN LINGUISTICS

Ferdinand de Saussure, the father of modern linguistics (1857-1913) stated that language had a social as well as a structural aspect (Thiselton 1977:79). He formulated a linguistic theory which can be described under four main headings:

(1) The contrast between diachronic and synchronic language analysis

A diachronic study referred to the evolutionary (retrospective) analysis of a language, and a synchronic study to the static (prospective) analysis of a language.

(2) The structural approach to language

He identified two main categories: the syntagmatic (linear) and the paradigmatic (associative) relations. He argued that a syntagmatic relation was obligatory and a paradigmatic relation was voluntary. Therefore a paradigmatic relation implied a choice. The paradigmatic relations in turn can make up an associative field. John Lyons indicates that it is an axiom in modern linguistics that "linguistic units have no validity independently of their paradigmatic and syntagmatic relationships" (1968:75).

(3) The notion of conventionality in language

De Saussure also indicated that the sign in language is of an arbitrary nature and its consequences are almost infinite (1963:68). A language is then dependent on conventional factors and not its grammatico-logical structure. The arbitrary or conventional aspect of a language consists of factors such as: homonymy, polysemy and opaqueness (Thiselton 1977:85).
The distinction between *langue* and *parole*

*Langue* is the conventions that one needs in order to communicate. *Langue* is the storehouse where these conventions are stored (Saussure 1963:9-14). *Langue* can also be referred to as *competence* (Chomsky 1971:71-73).

*Parole* is the act of speaking. When an individual communicates, he draws on the collection of conventions that is embodied in *langue*. *Parole* is also referred as *performance* (Chomsky 1971:73-75).

What you have to know (linguistic competence) in order to understand or to produce speech is classified as *competence/langue*. How you attempt to use that knowledge is described as *performance/parole*.

This insight of Saussure is gaining more influence and acceptance amongst modern exegetes today. In fact, "it is regarded as the only method by which the meaning of words should be determined" (Els 1978:9).

1.6 FIELD SEMANTICS AND ITS IMPLICATIONS FOR EXEGESIS

The idea of a semantic field was first formulated by Jost Trier in 1931 (Sawyer 1972:30). He indicated that no word existed in isolation, but that it always related to a series of cognate notions. These related concepts in turn form a semantic field (Trier 1931:6).

This theory of semantic fields revolutionized the study of languages considerably. Since then his theory has been updated, but the basis of it, namely the "paradigmatische lexikalische Systemgedanke", is still regarded as a major contribution in semantics (Van der Lee & Reichmann 1973:24-25).

A semantic field can be divided into two parts:

1. The associative field of a word (i.e. words related to it on all levels, such as synonyms, antonyms, etc.).
2. The lexical field/domain of a word (i.e. words closely related to each other) (Sawyer 1972:30).

This distinction is important because the meaning of words can only be defined in terms of these two relations. It is regarded as axiomatic in modern linguistics that the results of de Saussure's syntagmatic and paradigmatic categories are essential for determining meaning (Thiselton 1977:82). Only by considering them will the exegete be able to establish what the relationship is between the different words, which terms correspond and differ most from one another and in what respects. Nida also suggests that, "critical studies of meaning must be based primarily upon the analysis of related meanings of different words and not upon the different meanings of single words" (1972:85). The reader can conclude that a word only has meaning, as part of a whole semantic field and only yields...
meaning within a semantic field. This insight of modern linguistics does hold implications for contemporary exegetical research and practice.

1.7 A SHORT REVIEW OF A FEW OLD TESTAMENT WORD STUDIES

The first post-Barr word study that made an important contribution to semantics was that of Sawyer (1972). He utilized the theory of field semantics when he defined the meaning of salvation terms in the Old Testament. In his study he differentiates between the associative and lexical field of ḫōsia. Amongst the associative field of ḫōsia he lists at least 200 lexemes, whereas amongst its lexical field he lists 7 lexemes (1972:29-30). He then investigates the relation and differentiation between these 7 lexemes within its lexical field according to these criteria.

1. Frequency.
2. Nominalisation.
3. Transitivity.
4. Element of separation (the use of the word in conjunction with prepositions).
5. Religious context (Sawyer 1972:102ff.).

In this way, Sawyer could measure the meaning of these 7 terms used within the lexical field and represent his results graphically (cf. 1972:108ff.). Sawyer also utilized the results of transformational generative grammar when he reduced the Hebrew material into kernel sentences. By utilizing this method, he could bring the deep-structure (semantics) to the fore via its surface-structure (syntactic) (1972:61-62).

Finally, Sawyer proposes certain semantic principles which in his opinion can contribute to a more scientific interpretation of the Old Testament:

1. An adequate definition of context must precede every semantic statement.
2. Semantic statements must be primarily synchronic.
3. Semantic universals operate in biblical Hebrew as actively as in any other language.
4. A structural approach is required for a semantic description of Hebrew words.
5. Semantic analysis must be monolingual (1972:112-117).

The next word study that will be considered is that of Ingrid Riesener (1979), who also works with a semantic field theory. Unlike Sawyer, she utilizes both the synchronic and diachronic aspects of
analysis. In the first part of her investigation, *cebed* is subjected to a *synchronic* consideration ("Betrachtung") in which the following issues are investigated:

1. Word family and morphology.
2. Syntactical considerations.
3. Analysis of the referential meaning.
4. Word field investigation (Riesener 1979:8-10).

In the second part of her study *cebed* is subjected to a *diachronic* consideration. Here she investigates the use of *cebed* in:

1. non-religious language usage,
2. formal/official language usage, and
3. religious language usage (Riesener 1979:112-113).

By subjecting *cebed* to such an analysis, i.e. *synchronic* and *diachronic*, Riesener is able to determine:

1. the referential aspect as well as the word field of *cebed* (via a *synchronic* study),
2. the historical usage and development of the term *cebed* in religious and non-religious contexts (via a *diachronic* study).

The *synchronic* aspect however, remains the basis upon which Riesener draws her conclusions. Methodologically this is an acceptable procedure for exegetical analysis (cf. Sawyer 1972:114). Finally, Riesener proposes six levels of analysis which must be considered in any word study:

1. The intralingual-paradigmatic meaning ("Bedeutung") of a word.
2. The referential meaning of a word.
3. The associative meaning of a word.
4. The affective meaning of a word.
5. The situational meaning of a word.

In conclusion, Riesener's study can be classified as an investigation of the usage and change of *cebed* (diachronic). However, unlike previous studies, her research is based on a static lexical investigation (synchronic).
The study of Risto Lauha (1983) can also be classified as a structuralistic (synchronic) analysis of lēb, nepeš and rūāh. Lauha investigates how these three lexemes are used to express the psychic dimension of man.

He begins his investigation by analyzing previous research in which these lexemes have been discussed. In his study he refutes the idea that these lexemes in themselves reflect ancient Israelite thought structures. Lauha argues that one cannot glean Hebrew thought from single lexical elements of the Hebrew language. One should rather determine the meaning of a single lexical element by taking into account:

(1) the hierarchy or place a lexical item occupies in a system of relationships (sense),
(2) how that lexical item contracts with other items (words) in the total linguistic context (function) (Lauha 1983:42).

He subjects these lexemes to a semantic field investigation where he investigates emotions such as:

(1) joy and sorrow,
(2) courage and fear,
(3) pride and humility, and
(4) love and hatred.

Lauha argues that these emotions are the only psychic phenomena that one can deduce from these lexemes. The unique Israelite psychological world-view cannot be deduced from these lexemes as it has been previously believed. He then continues to analyse the different interchangeable expression for each emotion on its paradigmatic as well as its syntagmatic descriptive level. In this way he is able to gauge:

(1) the occurrence percentage of the lexeme in the semantic field of emotion in question,
(2) the meaning-relation of the lexeme in its immediate linguistic context, and
(3) the mutual comparison of the lexemes on its paradigmatic as well as its syntagmatic level (1983:242-244).

After having analyzed these psychic lexemes on all these different levels, he concludes:

(1) that these lexemes do not refer to such clearly definable aspects in man, as it has been argued in previous research, and
(2) neither can one trace the clear mutual differences in the usage and meaning of these lexemes, when they are employed to express emotions.
The usage of these lexemes does not presuppose "any distinctive Israelite thought" (1983:244). Therefore, an Old Testament anthropology or psychology should not be based on these lexemes as has been done previously.

The final word study that we will discuss is that of Swart (1988). Like Sawyer he also uses the field semantic method of analysis in his investigation. Swart identifies the following semantic domains or spheres of meaning with regards to the noun הָּמָשׁ in the Old Testament:

1. Sin or injustice against God and fellow-man.
2. Physical violence on an individual and national level (murder, destruction, abuse).
3. Unrighteousness or injustice in a juridical context.
4. Structural violence or unrighteousness.
5. Unrighteousness or injustice as it pertains to the theodicy problem.

In this way Swart is able to measure the meaning הָּמָשׁ in every linguistic context where it occurs and relegate it to an appropriate semantic domain. Swart proceeds according to the following scheme:

1. A grammatical analysis of the Hebrew text (demarcation of pericope, syntactical analysis, provisional translation of text).
2. A thorough background study of the biblical text (literary, textual, historical, theological).
3. A semantic analysis of the noun.
4. A synthesis of all three steps in order to determine the meaning of the noun in the context (Swart 1988:18-19).

1.8 DETERMINING OF AN OWN METHODOLOGY

The procedure of compiling domains or categories of כָּמִי will be followed. By using this method, the investigator can compare the associative fields of כָּמִי, as well as the relationship between the associative terms in light of its smaller lexical domain. In this way the investigator will be able to clearly define:

1. What type of relationship exists between the different terms?
2. Which are corresponding terms?
3. Which terms differ from one another and in what respect?
It is impossible, however, to subject  כָּנָה to a diachronic analysis because:

1. The exact original meaning of כָּנָה cannot be deduced from either etymological research or by the determining of its root-meaning ("Grundbedeutung").

2. The exact semantic content of כָּנָה can only be determined by a synchronic analysis, where cognisance is taken of its immediate linguistic context as well as its broader non-linguistic context.

1.9 RESEARCH DESIGN

The following research design consisting of two main aspects will be followed:

A. A short review will be given of the theological lexica and exegetical works in which כָּנָה was investigated. Literature in theological dictionaries, monographs and articles dealing with the usage of כָּנָה will be collected, analysed and assessed with regard to their methodological considerations and results.

B. In the exegetical main part:

1. All the occurrences of כָּנָה in the Psalms will be located by means of a Hebrew concordance.

2. The particular pericope in which the noun כָּנָה occurs will be demarcated and translated.

3. The pericope will then be subjected to an intense grammatical and syntactical analysis.

4. A thorough exegetical study of the pericope and the Psalm will be made. Issues such as literary criticism, textual criticism (where necessary), historical backgrounds (where possible) and the theology of the Psalms will be addressed as intensively as possible.

5. A semantic analysis will then be made of כָּנָה in light of the above-mentioned principles.

6. At the end of the study a semantic graph depicting the exegetical results will be presented.
Chapter 2

A Short Survey of ġānî in Past Research

1 Introduction

In past research certain conclusions were reached regarding ġānî in the book of Psalms. These results stimulated vigorous debate and had a decided effect upon the study of this word in our century. Before we begin our investigation a brief outline of these past solutions will be sketched, so as to provide the necessary orientation for a study of this nature.

1.1 A Short Survey from 1882-1895

In his investigation the scholar Graetz (1882:25) argued that the term ġānî was a reference to the Levites in ancient Israelite society. According to him the Levites had no land of their own. They often were the victims of powerful priests and unscrupulous land owners. Because of this problem he further contended that these oppressed Levites were probably the composers of these lament psalms. The ġānî is then to Graetz a reference to an oppressed religious class in society who possessed no immovable property of any sort in Israel.

Hupfeld (1855:189), on the other hand, contended that the ġānî is not an exclusive reference to the Levites or any other religious class. The term ġānî must rather be understood as a technical term for the "faithful" (i.e. anyone in Israel) who were either plagued by personal enemies, or the pressing problems of daily life. He argued that they referred to themselves as the ġānî.

Franz Delitzsch (1871:168) followed the broad lines of Hupfeld's (1855) thinking, but he modified and extended it. Delitzsch also regarded the ġānî as those in society who were weighed down by their troubles. He did, however, include the dimension of humility and gentleness which his predecessor did not consider. This gave a pious quality to the ġānî, instead of just plain suffering.

Rahlfs (1892:55) rejects all the former theories regarding the identification of the ġānî. He does not interpret the term ġānî as a reference to the Levites or to those suffering in Israelite society. According to him no conclusive evidence exists to support these earlier conclusions. In support of his argument Rahlfs cites the account of: (1) the demotion of the Levites in Ezek. 44 because of idolatry charges, and (2) the poor response of the Levites to return from Babylon during the time of Zerubbabel and Ezra (Rahlfs 1892:81-83). In fact, Rahlfs contends that the designation ġānî must be understood as a reference to a group of believers at the time of the exile.

Finally, Koenig (1895:76) states that the ġānî were those who considered themselves to be the devout amongst God's people. They regarded themselves as the true people of God within apostate Israel.
According to him these individuals longed for the premonarchical days when Israel enjoyed a theocratic type of rule. The ġānî considered Yahweh as their ruler rather than the Israelite king.

1.2 A SHORT SURVEY FROM 1902-1987

Driver (1902:84) studied the problem of the ġānî afresh. Unlike the other scholars he did not set a decisive time with regard to the origin of the ġānî as a social phenomenon. He argued that the ġānî was probably a reference to a religious party in Israel, who traced their roots to the time of the pre-exilic prophets. After the exile this party began to exercise a considerable influence amongst the returnees in Israel.

Cheyne (1904:31) proposed a more nationalistic solution to the problem. According to him the ġānî were a group of Israelites who felt the subjection and persecution by foreign overlords more acutely than their fellow-country men. These ġānî longed for the old regime and reign of David and Solomon. To them foreign rule was both despicable and degrading. Therefore, they should be regarded as Jewish nationalists.

Causse (1922:140) argues that initially the term ġānî was basically a term of reference that had economic and social connotations. Only later in the intellectual development of Israel did the ġānî refer to the pious in society. Perhaps this shift took place during exilic period. Furthermore, Causse does not explicitly state as to whether ġānî referred to the pious as a group, or as individuals in Israel. This makes the religious dimension a bit vague in his theory.

Gunkel (1926:175), following this cue of Causse (1922), contends that the term ġānî did acquire a pious ring to it. He explicitly states, however, that it refers to individual pious laymen who were being oppressed by the rich and mighty. In fact, these persecutors cared nothing for God or his ġānî, therefore, in the psalms they are referred to as "evildoers" rashedām. Thus, even though the ġānî had qualities of piety and religious humility, their struggle with the evildoers were linked to daily persecution and oppression. In other words, their piety was exhibited with the constant brush with death. According to Gunkel the ġānî did not make up a specific religious party in Israel, but was probably a name reserved for those who suffered misery, yet they maintained a humble attitude before God.

Kittel (1929:284-288) also espoused the view that the term ġānî has a social and economic significance to it. Later a religious and moral dimension was added to it, which was probably brought about by the preaching of the prophets. Kittel further argued that during this time of Israel's social development, the ġānî was usually a reference for the pious and poor and vice-versa.

Mowinckel (1930:229) stated that even though the term ġānî could mean both oppressed and humble, the real emphasis of this usage was not on an economic level, but rather on the religious condition of the poor. He did, however, later admit that the oppression of the ġānî was not only caused by internal
oppressors (i.e. the rich and powerful in Israel), but also by foreign nations. In fact, he insisted that the "evildoer" rašā in the psalms referred to external enemies and never fellow Israelites.

Birkeland (1933; 1955) originally agreed with his teacher Sigmund Mowinckel. Later, however, he differed from his mentor when he interpreted the term ṭānī as political or military leaders who represented the nation Israel. According to Birkeland not a single ṭānī reference pointed to a private individual, therefore the lament psalms could not be regarded as private prayers. These psalms should rather be seen as communal prayers that were performed by a leader on behalf of Israel (Birkeland 1955:75).

Van der Ploeg (1950:236-270) disagreed with Birkeland and concluded that although ṭānī originally denoted poor in the economic sense, this term later came to connote humility in a religious sense, without any regard for the person's economic conditions. At the time of the exile this concept started developing religious connotations. According to van der Ploeg the ṭānī was probably the forerunners of the Chasidic party.

Gelin (1958:53-60) subscribed to the above-mentioned view. Like van der Ploeg (1950) he argued that the ṭānī were the community of the "righteous" ṣaddiq in Israel. According to him the ṭānī played a leading role in the religious life of the Jews during the post-exilic era. During these trying times the ṭānī exhibited an openness and humility before both God and men. Therefore, they felt that they could count on God's help in their hour of need.

Briggs (1960:84) departed from the exclusive religious connotation that earlier researchers attached to the term ṭānī. He insisted that the ṭānī was a reference to either collective Israel, or to an individual Israelite that suffered at the hands of an enemy. When the term ṭānī referred to an individual the enemy was internal, when it was used in a collective sense, the enemy was external.

Ringgren (1963:40-42) made the following observations concerning the ṭānī in the Psalms: (1) The ṭānī are those who are oppressed by the "wicked" rašānim. Sometimes misery, poverty or illness are also mentioned as contributing to their suffering. (2) The ṭānī cried out to Yahweh for deliverance and protection during the time of suffering. According to Ringgren the ṭānī referred to someone who found himself in some concrete or specific situation of suffering or distress.

Schultz (1973:95-106) makes a very interesting distinction between the terms ṭānī and ṭānāw. He regards the ṭānī as someone who suffers from material poverty, sickness or persecution, whereas, the ṭānāw are those who are linked to the cultic sphere of life. According to Schultz the ṭānī is not associated with the cultic participants in any way. Only after the ṭānī has first made his physical need known, does he refer to himself as part of the assembly of the ṭānāwim. How Schultz arrives at this conclusion is not always clear. In fact, he has been criticized by Croft (1987:66) for making this sharp distinction between the ṭānī and the ṭānāw. Croft argued that this distinction is a forced rather than a natural one.
The final discussion on the כָּנִי is that of Croft (1987:63-71). In his study Croft makes the following observation: (1) The כָּנִי complains incessantly that he has to suffer at the hands of an oppressor. However, it is difficult to determine with accuracy as to whether the oppression is physical or psychological. (2) The כָּנִי is someone who is acutely aware of the alienation and ostracism that he has to endure in a hostile society. This type of loneliness reaches such a high point in his life that he describes himself a forlorn and forsaken. (3) Finally, the כָּנִי can refer to the king, Israel or to an individual in Israel. Here it is also very difficult to ascertain when the כָּנִי is used to describe the individual or the nation. Each reference in which כָּנִי appears will have to be checked individually.

Croft does not force the distinction between the religious and the physical qualities of the כָּנִי as his former colleagues. In this sense Croft sees these laments as petitions which arose in the extreme harsh and difficult situations of daily Israelite life. No excessive religious glamour is attached to the suppliant who identifies himself as the כָּנִי in the Psalms.
EXCURSUS 1

THE PSALMS AND THE CULTIC LIFE OF ANCIENT ISRAEL

The scholarly study of the Psalms during the twentieth century has opened new vistas of discussion on a variety of issues. In this excursus no attempt will be made to deal with all these issues, only information that has a direct bearing and enables the reader to grasp something about the background and context in which ēnî appears, will be discussed. The primary task of this excursus is to provide a backdrop against which the noun ēnî will be analyzed and interpreted.

Modern psalm studies rest upon a form-critical accent. Commentaries, scholarly exegetical literature and popular religious treatments dealing with the psalms attest to this fact. The two scholars that were the most influential in this field of study and continue to retain that status even today, are Herman Gunkel and Sigmund Mowinckel. The former is regarded as the father of the form-critical school and the latter as the father of the cultic school of interpretation (Kaiser 1975:343-346).

Gunkel postulated the hypotheses that the earliest psalms were originally written for and used in worship settings. The rest of the psalms in the Bible were composed much later than these former ones and found their Sitz im Leben in a non-worship setting (i.e. the cultless sphere). However, the majority of psalms he argued found their roots within the worship context (Gunkel 1967:5). Mowinckel criticized Gunkel's theory that only certain psalms had a cultic setting with regard to its composition and function. Mowinckel argued that every psalm can be traced back to its cultic Sitz im Leben (1962:29-30). However, it was the viewpoint of Gunkel (1904; 1926) that dominated and continued to do so long after his death (Kaiser 1975:347). His student Joachim Begrich (1926) popularized Gunkel's ideas by producing his commentary on the psalms posthumously. With regards to this publication, Hayes (1979:287-289) correctly states that all post-Gunkel exegetes had to be content to labour in the exegetical trenches dug by Gunkel with his form-critical approach to the psalms. Miller (1986:4) is also of the opinion that the form-critical approach has remained the foundation upon which modern scholars have continued to build their exegetical labours. In this sense one can say that modern psalm studies stand in the tradition of Gunkel and the form-critical school.

As it has already been indicated, twentieth century biblical scholars continued their research under the banner of Gunkel's colossal academic achievements. This situation is especially true if one considers his contribution to the study of the psalms. In this field of research the name of Herman Gunkel has become a synonym for modern methods of psalm exegesis (i.e. research following in the spirit of form-critical studies). In fact, Gunkel revolutionized this field of study when he formulated his theory:

(1) how the different cultic functions influenced the various literary types of certain psalms and

(2) how one could arrive at a detailed analysis of these psalms by using this cultic theory as a criteria for classification (Gunkel & Begrich 1933:2-4).
Using these two principles as a key Gunkel classified the psalms into 5 main types:

1. Psalms of individual thanksgiving.
2. Psalms of individual lament.
3. Psalms of communal lament.
5. Royal Psalms.

Gunkel continued to argue that the cultic life in ancient Israel was intended to serve the entire course and scope of individual and corporate life (Gunkel & Begrich 1933:27-30). According to him the cultic life as reflected in the psalms dealt with every day life issues such as:

1. worship, prayer, confession of sins and purification;
2. sickness, distress, exorcism from demonic powers, deliverance from personal and communal enemies; and
3. passover festivities, harvest festivals, pilgrimage, thanksgiving, first fruits and coronation ceremonies (Gunkel & Begrich 1933:293-314).

Thus, the cult with its multiplicity of functions dominated the total sphere of Israelitic life. Every facet of daily life could be covered under this big cultic umbrella. It was also these diverse functions which directly contributed to the different literary genres of the psalms which we have at our disposal today (Childs 1979:509). Therefore, the essential question that exegetes must address and answer if it is at all possible, is:

what is the purpose or function of a particular psalm's composition?

This question will inevitably lead to the situation in worship which could then function as an interpretative key for the specific psalm in question (Anderson 1983:32-34). However, post-Gunkel psalm research has also convincingly demonstrated that every psalm will not fit into the situation in worship mould. In fact many scholars have argued that the weakness of the form-critical method lay in the fact that Gunkel had defined the psalms too narrowly in terms of the situation in worship. Ironically, this very strength of the situation in worship theory also became the weakness of the form-critical method of exegesis (Buss 1978:157-158). The research proposals subsequent to Gunkel can be classified as modified versions of his theory, some leaning more heavily than others on the basic scheme formulated and proposed by Gunkel. Westermann is a typical example of a scholar who applied the results of Gunkel in a modified way. Westermann contends that the basic schema of the

1 Cf. Albertz (1978) and also Brueggemann (1980:3-19) on the issue of the cult and personal piety.
psalms is constructed around lament and praise. According to Westermann the centre of attention is not the cultic sphere as Gunkel contends, but the phenomena of personal praise in the life of the individual (1965:28-29). Miller agrees that Westermann is correct when he proposes praise as a primary category of the psalms (1986:4-6). In fact, the majority of scholars agree to some extent that the psalms can be constructed around the categories praise and lament.

However, it is the psalms of lament that have received more attention than the psalms of praise in contemporary scholarly research. In these research publications various proposals have been formulated in order to explain the purpose and nature of these laments. Questions such as: who is the speaker in individual laments; who are the enemies spoken of; what are the various human needs referred to in these psalms, have been discussed in great detail. The results of these discussions have contributed to a situation in which an exegete is now equipped with various different answers to these particular questions, some more imaginative than others. The exegete accordingly has a wider range of choices from which he can decide to answer some of these questions.

In the following paragraph some of the major exegetical proposals of the individual lament psalms will be discussed in outlined form only. This brief introduction to the major ideas of these different approaches is regarded as cursory or orientational in nature, rather than being an exhaustive account of these ideas. Only the most important matters of the discussion will be highlighted so that the reader can get some idea of what the main characteristics are of these different exegetical approaches.

Delekat (1967:270-273) classifies Pss.: 4, 5, 7, 11, 17, 23, 26, 27, 57 and 63 within the context of the sanctuary (temple), which often functioned as an asylum for the accused (i.e. the individual who awaits the outcome of his petition for a hearing that has hitherto either been frustrated or denied). Once the certainty of a hearing was granted, the accused added a short note to the prayer that had already been written and fixed to the temple wall at his arrival. This theory as proposed by Delekat was in no way representative of the consensus reached by the scholarly community with regards to the Sitz im Leben of these psalms. In fact, Schmidt (1928:13-19) and Beyerlin (1970:38-39) proposed a more moderate view of the sanctuary-asylum theory. While they agree that a number of the laments does refer to the sanctuary-asylum situation, a number of the other laments can be classified as petitions of deliverance from sickness and suffering. In other words, one cannot classify all these laments as sole cries for legal justice. This view is also shared by Klaus Seybold (1973:17) who argues that these laments deal with petitions of preservation and healing. These petitions probably have their Sitz im Leben within the private sickroom in the presence of a priest.

A more impressive proposal for understanding the form and function of these laments is found in the view of Erhard Gerstenberger (1980:3-6). In his proposal he takes into account three aspects which have not been given sufficient consideration in any of the above-mentioned theories:

(1) The sociological status and function of the individual and the group in ritual matters.

(2) The basic scheme of daily prayers according to the narrative texts of the Old Testament.
As a result of his investigation he places the individual laments outside the official cultic-temple context. He argues that these laments have their existence within the family circle. According to Gerstenberger it was the ritual expert of the family or the clan who was consulted and not the priest. The ritual expert was a skilled person who could deal with a wide range of individual threats or troubles. The ritual expert was responsible for the rehabilitation of the individual within the family context. In this way the ritual expert played an important role in restoring clan harmony via the rehabilitation of the distressed individual. Gerstenberger's analysis pays particular attention to the existence of small groups. This sociological phenomena of families, circles of friends, and various interest groups have hitherto either been neglected or ignored. In this way Gerstenberger's analysis offers an alternative method for interpreting the lament psalms. Gerstenberger's exegetical method focuses the exegete's attention to sociological issues such as:

(1) the status of minority group(s) in ancient Israel, and  
(2) the role and function of these minority groups within the larger group (i.e. the nation Israel).

Once this sociological data of ancient Israel has been gathered, we can start posing questions regarding the status and role of modern man to contemporary institutions such as the church, community, and nation. Gerstenberger's analysis challenges the exegete to at least assess theoretically the phenomena of the small group within the larger group. This approach gives attention to sociological associations such as families, friendship circles and interest-groups. In a society where people are experiencing the "Angst" (= fear) of a continuous isolation between themselves and their emerging technological society and culture, Gerstenberger reminds us that the individual can and should expect to receive both loyalty as well as identity within the smaller group situation. It is within the small group that meaning for existence can be found and experienced (1980:167-169). According to Gerstenberger these lament psalms are an indication that the individual lived and experienced his worth in the small-group rather than in the larger-group context. This insight goes against the traditional mode of protestant thinking, in which it was held that these laments either had their Sitz im Leben within the context of individual piety or within the public worship situation (Miller 1986:7).

The next exegetical model to be considered is one which was employed by Birkeland (1955) and later by Mowinckel (1962) and others. This group of exegetes argue that the "I" "mi of the laments points to the king who had the function of representing Israel before God in times of national dangers. The king would act on behalf of the people when he cried out for help against Israel's enemies. This thesis is also dominant in the work of Eaton (1976:16-20) who considers that at least fifty of the psalms where the "I" is encountered, as belonging to a group of laments that can be classified as royal psalms. This interpretation of the "I" "mi in the lament psalms is plausible if one takes into consideration factors
such as:

(1) the status of the king in the political life of ancient Israel, and
(2) the possible centrality of the king in the official cultic life of ancient Israel (Eaton 1976:135).

The theory of cultic involvement by the king can be regarded by exegesis as being more than just mere academic speculation, especially if one considers the number of psalms that have either been composed for or ascribed to David (Miller 1986:8). However, not all scholars see these laments in terms of the above-mentioned theory. Westermann (1981:15-35) believes that these laments do not have their function or existence within a cultic or ritual sphere. He argues that these laments should rather be seen as modes of prayer that characterize man's address to God. According to Westermann's theory these psalms can be labelled either as laments ("Klage") or complaints ("Anklage"). According to Westermann the chief aim of these laments is to lay out a complaint against God or man (1981:23-26).

The final exegetical model to be discussed is that of Walter Brueggemann (1980). Brueggemann understands the lament-deliverance relationship to be the hermeneutical key for understanding these psalms. A very important distinction that Brueggemann (1980:3-32) makes when he interprets these psalms, is that of identifying and classifying the particular state of mind of the person featured in these psalm under three categories:

(1) Orientation of individuals (a situation which he deduces from the hymnic psalms).
(2) Disorientation or dislocation of individuals (a situation which he deduces from the laments).
(3) Reorientation of individuals (a situation which he deduces from songs of thanksgiving or declarative praise).

By using these three categories as his hermeneutical key Brueggemann is able to subject an ancient psalm to a method of exegesis that suggests certain points of existential reference shared both by ancient and modern man despite the temporal breach. In this way modern man is able to apply these ancient psalms to his contemporary life-situation without violating the contextual intention or function of the psalm. This is especially so if we consider the fact that many of the psalms has been loosened from its original function and context. The literary context is to a large extent the only clue available to the modern exegist when he wants to consider the historical or theological context of the psalms (Miller 1986:18-20). The exegest is more dependent on the final form of the psalm than its original setting in life and context. This factor does count to the advantage of the modern exegist, for even though he is unable to reconstruct the original forms and functions of the psalms with absolute certainty, this dependence on the final form of the psalms enables the exegist not only to interpret it strictly according to its literary context, but also to apply it to a variety of contemporary situations. It is within this model of interpretation that the ancient psalms has the extended capacity to speak to the different life situations of the contemporary reader of the psalms. The final form of the psalms will then be considered as the preliminary key of interpretation in this investigation.
CHAPTER 3

EXEGESIS OF Cānī IN THE BOOK OF THE PSALMS

3 PS. 9

3.1 TRANSLATION

v10a: Yahweh is a stronghold for the oppressed,
v10b: (Yahweh is) a stronghold in times of trouble.
v11a: Those who know your name put their trust in you,
v11b: for you, O Yahweh have not forsaken those who seek you.
v12a: Sing to Yahweh who sits (enthroned) in Zion,
v12b: declare amongst the nations his deeds.
v13a: For he who avenges blood is mindful of them.
v13b: he does not forget the cry of the humiliated.
v14a: Be gracious to me, O Yahweh; behold my humiliation on account of those who hate me,
v14b: you who lifted me up from the gates of death.
v18a: The wicked shall depart to the Sheol,
v18b: all the nations that forget God.
v19a: For the 'ebyôn shall not always be forgotten,
v19b: the hope of the Cānī shall not perish forever.

3.2 DEMARCATION OF THE PERICOPE

3.2.1 Unity of Pss. 9-10

The LXX and the Vulgate transmit Pss. 9-10 as a single psalm. In its original form both these psalms probably constituted a "unity". In fact, many scholars agree that Pss. 9-10 were "originally" composed as a unified poem. The evidence cited by these scholars in favour of their conclusion is:

(1) Both psalms are governed by an alphabetic acrostic pattern or scheme that appears in every second verse. Ps. 9 contains half of the letters of the Hebrew alphabet and Ps. 10 certain other letters which have been preserved in the MT (Sabourin 1969:114).

1 Scholars in favour of the idea that Pss. 9-10 should be regarded as a single unit are Briggs (1906:68), Weiser (1962:148), Becker (1966:61) and Sabourin (1969:24-26).

2 For a discussion regarding the alphabetic sequence of the acrostic scheme in Pss. 9-10, cf. Gordis

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The LXX, which transmits Pss. 9-10 as a single psalm, adopts a different numerical system than that of the MT. Verse 1 in Ps. 10 becomes verse 22 in the LXX.

Ps. 9 concludes with the liturgical-technical separation sign selâ. This sign is normally used within a psalm and not at the conclusion of a psalm.

Ps. 10 does not have any redactional title. Ps. 10 is allotted to a group of psalms that are categorized as Davidic (Westermann 1976:210-215). Normally a redactional title would have accompanied the psalms allotted to this category (Briggs 1906:68-71).

The diction and style in both these psalms are of such a similar nature that they do provide sufficient evidence for an argument in favour of the so-called unity of these two psalms. One particular piece of evidence cited in favour of the above-mentioned argument, is the appearance of the phrase יְבִיטָת בָּשָׂרָה in both Pss. 9:10 and 10:1 in the MT (Gordis 1957:105).

The argument that Pss. 9-10 should be regarded as a literary "unity" because of the above-mentioned evidence, has not been regarded as final by all scholars (Gerstenberger 1983:61-77). Culley (1967:107) argues that the so-called unity of Pss. 9-10 can be disputed on account of the strong formulaic character of Ps. 9. According to him it has the formulaic character of a thanksgiving song, whereas Ps. 10 is a prayer for help against oppressors. By taking into account the formulaic characteristics of these psalms, a case can be argued for the division of Pss. 9-10 as it is found in the MT. When the difference in structure, thought, tone and mood of these two psalms are considered, one cannot help but notice that each psalm deals with a different agenda. Ps. 9 has thanksgiving as theme, whereas Ps. 10 has a complaint as theme. The acceptance of the MT division of these psalms in this study is therefore based on both structural and thematic considerations and not just on the basis of its tradition.

3.3 FORM CRITICAL ANALYSIS

Ps. 9 can be classified as a thanksgiving psalm of an individual (Blaiklock 1977:34).

These types of songs were recited:

(1) when Yahweh had just delivered the individual from his troubles, or

(2) when the distressed individual felt that his complaint will be answered in the near future (Lasor 1987:519-520).

3 Cf. Kraus (1988:191-192) with regard to the difference in the numerical system adopted by the LXX.

4 The term selâ is usually inserted in the main body of a psalm at the end of a verse. Perhaps it was used to indicate a pause in the singing while the people got ready to prostrate themselves in prayer (Sabourin 1974:12-13).

5 For a detailed analysis of "thanksgiving and complaint" psalms, cf. Westermann (1965:52-85).
God was then praised publicly by the distressed individual for either:

1. having answered the request which had been brought before him, or
2. for having at least assured the petitioner that he will intervene on his behalf (Beyerlin 1970:20-21).

This type of assurance to trust God for deliverance may have been given to the distressed individual via a prophetic oracle received in the cult (Sabourin 1969:109). In recent years, however, this view has been challenged. Gerstenberger (1980:167-169) places the reception of the assurance outside of the cultic sphere.

He argues that it is within the family or clan sphere and not the official cult where these assurances were uttered (Gerstenberger 1980:167-169). It is in the small group rather than the big group that the individual finds meaning for his suffering, and where he experiences support and religion (Gerstenberger 1980:170).

Gerstenberger's view challenges the exegete to assess theologically the sociological phenomena of families, circle of friends, groups with common interest or needs as a context for meaningful relationships (Miller 1986:7-8). These relations that exist between the smaller social groups and the larger ones can now be assessed and developed theologically, instead of just evaluating everything in terms of Israel's official and national cultic milieu.

3.3.1 The structural elements of the individual thanksgiving psalm

The individual thanksgiving psalm normally consists of the following structural elements:

1. An introduction, in which the psalmist makes it known publicly that his intention is to thank God. Verbs in the first person PC are used in the introduction. "I will give thanks" ydh (Hif., v2), "I will declare" spr (Pi., v2), "I will rejoice" šmh (Qal, v3), "I will exalt" ¢š (Qal, v3) and "I will sing praise(s)" zmr (Pi., v3).

2. A summary is introduced at this point which forms a transition between the introduction (vv2-3) and the main section (vv6-19) of the psalm. This statement "for you have maintained my right", which the psalmist makes in his summary (vv4-5), forms the chief part of his song of thanksgiving, in it the psalmist gives the reason for his gratitude. The suppliant was falsely...

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6 With regard to the nature of these assurances delivered to a distressed person by a priest or prophet during a temple service, cf. Beyerlin (1967:208-224) and Sabourin (1969:35-39).

7 A similar view to that of Gerstenberger has been formulated by Albertz (1978) in a monograph where he contends that personal religion has its locus in the sphere of the small group, the immediate family and the clan, instead of the temple context and the official cult.
accused by his "enemies" 'øyébim (v4), but God vindicated him by passing judgement in his favour. Therefore, the psalmist depicts God as a judge who comes to the aid of the innocent. Words that belong to the legal sphere are used to describe how God effects justice for the innocent. In v5, verbs in the second person SC are used in the summary. "You execute judgement" cšh (Qal, v5) in my favour, "You sit" yšb (Qal, v5), "on the throne" kš, "judging" šppt (Qal, v5) "righteously" šedeq. All these words are connected with the legal and juridical setting in ancient Israel. According to Leslie (1949:219) and Sabourin (1969:111) the case of the innocent man has been brought before God at the sanctuary. God then vindicated the innocent man by punishing those who falsely accused him.

8 In v5, verbs in the second person SC are used in the summary. "You execute judgement" cšh (Qal, v5) in my favour, "You sit" yšb (Qal, v5), "on the throne" kš, "judging" špt (Qal, v5) "righteously" šedeq. All these words are connected with the legal and juridical setting in ancient Israel. According to Leslie (1949:219) and Sabourin (1969:111) the case of the innocent man has been brought before God at the sanctuary. God then vindicated the innocent man by punishing those who falsely accused him.

(3) The major section (vv6-19) of this psalm is the next part which will be considered. In this section a poetic description and recollection of the danger (peril) from which the psalmist has been delivered follows. Here God is described as the victor who has triumphed over those the psalmist classified as the "evildoers" ṭvšāqim (vv6, 17 and 18), "enemies" 'øyébim (vv4, 7) and "pagan nations" gŏyim (vv6, 16, 18, 20 and 21). The verbs used in (vv6-8) can be translated in the past tense. The psalmist uses this to describe events that took place somewhere in the past. "You condemned" gćr (Pi., v6), "you destroyed" bd (Pi., v6), "you erased" mlḥ (Qal, v6), "you destroyed" mš (Qal, v7). This reflection on the past victories of God over the antagonist becomes the basis on which the psalmist builds his hope for a future deliverance. The psalmist is convinced that God will act on his behalf in this present crisis just as he has done in the past (Weiser 1962:150). This recollection of a past salvation event (Heilsgeschichte) challenges the psalmist to approach God anew with faith and hope (Sabourin 1969:111).

This recollection on the past and hope for deliverance from a present crisis forms the agenda of the main section (Kraus 1988:192-193). Leslie (1949:219) argues, however, that the main section is not a petition for deliverance from a present crisis, but primarily an eschatological hymn. According to him the main section was used in a liturgical capacity in the official cult, and did not have a petitionary function. Its purpose, therefore, was mainly psychological. In other words, these types of hymns were used to reorientate the worshipping community in times of their disorientation (Brueggemann 1980:3-32). By focusing on the ultimate triumph of God somewhere in the future, the worshipping community was able to be relieved psychologically.

8 For the conception of the deity as a judge in Israel and the Ancient Near East, cf. Keel (1978:207-208). Here the deity is regarded as the origin of all order, as well as its preserver. The deity's concern extends to things both great and small. Even the simple pious man may submit his grievances to the deity, for the deity is the righteous judge who accepts no bribe.

9 Sabourin (1974:278-279) distinguishes between two categories of thanksgiving in these types of psalms: (a) If the peril from which the person(s) has been delivered is a result of sin. He calls this a "positive confession". Here God's deliverance is proof of his love and forgiveness. (b) If the peril from which the person(s) has been delivered is not a result of a sin, but a result of wickedness on the part of his enemies. This type of thanksgiving he calls "negative confession" (i.e. a prayer which protests his innocence and exults the justice of God). After all, every favour which God grants to a suppliant, constitutes a testimony of God's love and faithfulness to his covenant people. Thus, it was appropriate for the one who has experienced God's love and faithfulness to give thanks.
from the distress they were currently experiencing (Toombs 1983:78; Blaiklock 1977:36).

This viewpoint, however, does not take into consideration all the evidence in the main section. The existence of a personal petition in verse 14 cannot be ignored; "Be gracious to me" הָנַנְו (Qal) and "see" רְח (Qal) both deal with the psalmist's request for help. In order to bypass this problem Leslie changes the Imperatives to Qal SC. He then translates these verbs in the past tense and ignores the petition that is filed: "The Lord was gracious to me; He saw my affliction" (v14). Leslie then continues to argue that the psalmist envisages all future history that still has to be accomplished, as if it had already occurred (1949:220). What is interesting is that Leslie ignores the fact that in this type of hymn, the suppliant would focus on a past salvation event in order to acquire the necessary confidence he needed to file a new supplication (Sabourin 1969:111). In light of the above-mentioned, the Imperatives הָנַנ (Qal, v14) and רְח (Qal, v14) in the MT can be accepted as the more preferable reading. The viewpoint of Leslie must therefore be abandoned in favour of a non-eschatological interpretation. Such an interpretation is more plausible than the eschatological viewpoint, especially if the main section is considered within the framework of its wider context. In the cultic milieu the recollection of a peril served a dual purpose: (1) The provision of an assurance that God would act on behalf of the suppliant. (2) The provision of a guarantee that the effects of God's saving acts would once again be experienced anew by the suppliant (Budde 1921:39-41).

(4) The imprecation (vv20-21) can be regarded as the conclusion of the main section. The psalmist calls on God to act on his behalf. Two Imperatives are used to describe the action that the psalmist wishes God to take: "Arise, O Yahweh" qwm (Qal, v20), "put them in fear" יֵת (Qal, v21). A Qal PC is used and functions in an Imperative sense: "let not man prevail" כזז (Qal, v20). Finally two Jussives are also used to describe the type of results the psalmist wishes the cause of events to take: "let the nations know" ydכ (Qal) they are but men" (i.e. mortal), "let the nations be judged before you" שְפ (Qal, v20). God is called upon to execute judgement, so that the "case" din (v5) of the innocent may be vindicated. Von Rad (1962:359) notes that this section of the thanksgiving song was also used to make vows to God. In times of distress the suppliant was more apt to make certain promises or vows to God if he was delivered from his distress. In this way, the imprecation of this particular psalm served a dual purpose, even though the vow is not explicitly stated as in other psalms of thanksgiving.

10 The readings suggested in the critical apparatus of the BHS הָנַנ (Qal SC, v14) and רְח (Qal SC, v14) will not be followed. Cf. Marti (1916:245-246) for an extended discussion.

11 With regard to petitions which are based on the recollection of past salvation events, cf. Westermann (1988:130-131).

12 Cf. also Ps. 51:18-19, where the psalmist petitions God to react favourably towards him and Israel. Once this petition has been filed, the psalmist then starts to formulate his vow.
3.4 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

3.4.1 The existence of a triangular relationship in Ps. 9

A close reading of Ps. 9 suggests the existence of three principal themes:

(1) A song of thanksgiving commemorating the deliverance of the oppressed from the hands of their enemies.

(2) An account of the execution of God’s judgment on the enemies of his people.

(3) A renewed plea or petition for God to execute judgment in favor of the oppressed in the near future (Kraus 1988:192-195).

According to Gerstenberger (1983:61-77) and Botha (1989:35) this type of psalm depicts a relationship which involves three parties, viz. God, the evildoers and their victims. The existence of a triangular relationship can be deduced from the thematic overview of this psalm.

These parties are the actants or dramatis personae who fulfill the various roles of:

(1) judge,

(2) persecutors, and

(3) suppliant(s).

It is within this triangular relationship that the recurrent theme of repression, intervention and liberation is to be understood and interpreted. Therefore, the analysis of Ps. 9 will be dealt with under three main headings, viz. words relating to Yahweh, words relating to the evildoer and words relating to the ēānî.

3.4.2 Words relating to Yahweh

Throughout this psalm Yahweh is depicted as a judge who comes to the aid of his servants. In other words the psalmist describes Yahweh as the one who manifest his "justice" šēdeq (v5) by liberating his servants from their distress (Sabourin 1969:111). Words belonging to the legal or forensic sphere are used in the psalm, to describe how Yahweh effects justice on behalf of the innocent. The semantic field which deals with this legal sphere is comprised of words such as:

"justice/righteousness" šēdeq (v5), "right/justice" mîṣpā̀t (v5).

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"plea/appeal" din (v5), "judge" ṣpṭ (Qal, v5) and "throne/legal bench" kisseṣ (v5) (i.e. tribunal).

All these words are connected with the legal setting and juridical process in both Israel and the Ancient Near East. In the psalms of praise and petition, God's appearance as a righteous judge in the theophany is a favourite motif (Hamp & Botterweck 1978:190-192). The use of legal language in these songs illustrates how highly personal the average Israelite understood the God-man relationship to be. In fact, the covenant that exists between Yahweh and Israel reflects a certain legal relationship. This legal relationship functions as a scale by which all legal practices and social behavior have to be measured (1978:192).

In Ps. 9 it is noteworthy that God appears to the distressed individual as a merciful judge. Yahweh is regarded by the psalmist as a judge who maintains the rights din (v5) and legal claims miṣpāṭ (v5) of the cānî (v19) and the ṣebōn (v19) (Sabourin 1974:280). God judges ṣpṭ (Qal)16 his people by vindicating them and by punishing their enemies ṣīyēbīm. God is regarded as the one who assists the suppliant in the hour of his need (Anderson 1983:63-68).

The verb "to judge" ṣpṭ appears frequently17 in the Old Testament. According to Hamp and Botterweck (1978:188) the verb ṣpṭ primarily denotes an "act of arbitration".18 This viewpoint is also endorsed by Grether (1939:110-121), who contends that the verb ṣpṭ (Qal) should be understood "als juristisches Entscheiden, Richten". Liedke (1979:1001) lists the kernel meaning19 of ṣpṭ as referring to an act through which "die gestörte Ordnung einer (Rechts-)Gemeinschaft wiederhergestellt wird". In other words, the ṣpṭ action takes place when an agreement or a relationship between two people, or two parties is no longer intact. These two parties have reached an impasse or deadlock in their relationship, a third party is now needed who must through the process of "judging" ṣpṭ restore the

15 For a useful account of the legal system that existed in both Israel and the Ancient Near East, cf. De Vaux (1961:141-163). De Vaux contends that in the early nomadic period of Israel's history lawsuits were normally carried out by: (a) the tribal chief, (b) later by elders at the gate and (c) then by the king and his officials. Only in difficult and uncertain cases were priests called upon to render a divine decision on behalf of Yahweh (Deut. 17:8).

16 For other instances where the verb ṣpṭ is used in the same sense, cf. Pss. 76:11-13, 98:1-9, 76:8-10 and 50:1-7.

17 KBL lists the verb ṣpṭ (Qal) as appearing 180 times in the OT.

18 Köhler (1957:31) is of the opinion that the verb ṣpṭ means "to help make things right". He contends that the act of ṣpṭ included the task of investigating a matter, as well as declaring the person involved as either being blameless, or deserving of punishment. The judge was at the same time also the prosecutor in many instances. Cf. Lev. 29:15, Deut. 16:18, 25:1-3 and 1 Ki. 8:32-35.

19 According to Nida (1976:74-75) the "kernel meaning" is not the same as "Grundbedeutung". Liedke (1979:1001-1002) demonstrates this when he highlights the essential difference between the meaning (Bedeutung) and the reference (Bezeichnung) of ṣpṭ.
balance of order and bring about a state of "peace" יָלֹם between them. It can thus, be deduced that a juridical action שְׁפִּיט always takes place within a triangular relationship (von Rad 1975:373).20

The verb "to judge" שְׁפִּיט is also synonymous with other words such as "to conduct a lawsuit" רַבְּב (Qal) (Hamp & Botterweck 1978:188), and "to plead one's cause" דִּינ (Qal) in the Old Testament.

The verb שְׁפִּיט, however, is used more frequently in the Old Testament and denotes first of all the act of arbitration. Richter (1977:40) argues that שְׁפִּיט encompasses "Zivilverwaltung und Rechtsprechung". In other words, שְׁפִּיט concerns itself with the "legal decision", whereas דִּינ refers to "the formal judicial process as a whole". The word רַבְּב denotes the dispute during or before a lawsuit, the litigation and also the legal case as a whole" (Hamp & Botterweck 1978:188-189).

It can be deduced that the semantic range of the above-mentioned terms entails both the process and the decision of ruling and judging.23 It is difficult to say which aspect has priority over the other in the legal sphere. These two aspects go hand in hand. In fact, when מִשְׁפָּט is used with the verb שְׁפִּיט, it refers, to the legal process as well as the legal decision (Büchsel 1985:469). Liedke (1979:1004) also concurs with this viewpoint, that "מִשְׁפָּט den Akt des שְׁפִּיט-Handelns bezeichnet".24

In v5 כִּפּוֹפְח occurs with מִשְׁפָּט as an alternative rendering for שְׁפִּיט (Qal). The verb is used as a synonym for שְׁפִּיט in this particular psalm. Where God is the subject of כִּפּוֹפְח (Qal), the object מִשְׁפָּט is derived from God and maintained by him. God is the "legislator" and the "guardian" of מִשְׁפָּט. (Büchsel 1985:470). As the ruler of Israel, God watches over his people and acts against any enemy on their behalf, for God's concern as a judge extends to his people both great and small. Therefore, even the simplest pious man may submit his grievances. God is the "righteous judge" who accepts no bribe.25 In judging the enemy, the lordship of God is manifested to his covenant people. The act of שְׁפִּיט (Qal), or כִּפּוֹפְח (Qal) מִשְׁפָּט reveals the ethical orientation of Yahweh's lordship (Büchsel 1985:469). Hence, all the laws (i.e. covenant stipulations) which the legal partner (i.e. Israel) had to observe are therefore not only derived from God, but also maintained by him (Hamp & Botterweck 1978:192). God is the initiator of the covenant and all legal enactments have their basis in this covenant (Büchsel 1985:470).

As a judge God does not only regulate the behaviour of his covenant people, but he also involves himself in the daily lives of his people. In the face of foreign threats against Israel, God occupies the

21 In certain Old Testament passages where God is the subject of דִּינ the verb can be translated with, "(ver)urteilen" and "richten" (Liedke 1971:447).
22 For a useful summary the various contexts in which רַבְּב occurs, cf. Gemser (1955:122-125).
23 Cf. Gen. 16:5, 1 Sam. 8:20, 2 Sam. 15:4.
24 Cf. Gen. 18:25, Deut. 10:18, 1Ki. 3:28, 2 Chr. 6:35.
25 Cf. Ps. 7:11.
role of a "guardian and helper". The protection of Israel is, then seen as the universal establishment of his just rule (von Rad 1975:372). In other words, the judicial acts of God consists of:

1. the punishment of "foreign/heathen nations" ̇goyim,
2. the punishment of "the wicked" resa'im, and
3. the protection and help of those who are faithful to him (Zimmerli 1978:154).

According to Kraus (1988:194-195) the involvement of God now extends far beyond the borders of Israel. Words like "nations" ̇goyim (v6), "cities" ̇cārim (v7), the "earth" tēbēl (v9) and the "nations" ̇ummim (v9) are used to bring these political and universal conceptions to the fore. In fact, the psalmist describes the God of Israel as the king and judge of the world (i.e. the nations). The terms ̇goyim and ̇ummim are used to demonstrate this idea and refer to those nations outside of the covenant (Weiser 1962:150-151). This conclusion is also supported by scholars such as Birkeland (1933; 1955), Mowinckel (1962) and Eaton (1986).

In light of the above-mentioned it is interesting to note that God is not only depicted as:

1. the righteous judge, but also as
2. the lord mighty in battle.

Verbs like "rebuke" ̇gēr (Qal, v6), "destroy" ̇bd (Pi., v6) and "to wipe out" ̇mhā (Qal, v6) are used to depict God as the angry hero in battle. All these verbs are in the SC and are used to describe an event that took place somewhere in the past. The poet reflects on an event that has its source in the "tradition of the Heilsgeschichte" (Weiser 1962:150). The theme dealt with in this recollection was probably the "conquest of the promised land" (Zimmerli 1978:61-62). This theme was usually recited in the cultic service and was probably experienced by certain worshippers at first hand. By reflecting on the tradition of the past the worshipper could activate it as a source of "inspiration", from which he could draw new strength to face present crises (Briggs 1906:71-72). God will not forsake the

27 Kraus (1988:194) argues that a favourite motif in the OT is one where God appears as the righteous judge, who intervenes on behalf of a suppliant that is forced to take refuge in the sanctuary. In fact, the phrase "to sit on the throne" ̇yāb lekisse (v5) is probably an old theophanic formula that refers to the appearance and effective intervention of God who acts on behalf of the suppliant against his enemies. In so doing his rule is established and maintained.
28 Cf. also Ps. 24:8 for a further explication of this theme. In this psalm God appears as the "mighty warrior" who goes into battle on Israel's behalf.
29 For an alternative usage/function of the SC, cf. Davidson (1901:61). In this paragraph he discusses the usage of "the SC of certainty".
worshipper who calls on his name in times of present distress. God will certainly deliver\textsuperscript{30} him as he has done in the past.

Verbs used to describe this deliverance are: g\textsubscript{Cr} (Qal)\textsuperscript{31} which is translated in BDB (1968:172) as "rebuke", and in KBL (1958:191) as "schelten" (rebuke) and "Drohung" (menace). In both these lexica g\textsubscript{Cr} is understood either as a moral rebuke, or in terms of authoritative censure and does not reflect the sense in which it appears in this psalm (Macintosh 1969:471).

The verb g\textsubscript{Cr} can have as a subject either God or man and the range of its direct objects vary from Israel, priests, the sea, nations, Satan and the wicked (Macintosh 1969:473).

In order to determine the possible semantic range of g\textsubscript{Cr}, the subject and direct object must not only be identified within its immediate linguistic context, but all the other verbs that appear within its lexical field, [i.e. verbs like "destroy" - bd (Pi., v6) and "wiped out" ml\textsuperscript{h} (Qal, v6)]. Like g\textsubscript{Cr} the subject of these associative verbs is also God and the direct object(s) of these activities are the wicked.\textsuperscript{32} With this in mind it is easy to see that g\textsubscript{Cr} cannot refer to either a "moral rebuke" or a "mild judicial action" that concerns itself with the handing down of a sentence. On the contrary, it must rather be understood as "Kampf Jahwes gegen die Völker" (Liedke 1971:430). In other words, God is depicted as a fierce warrior who "cries out" in anger while driving away his enemies (Caquot 1978:51). Here the verb denotes "anger" or "an angry protest" (Macintosh 1969:473), and refers to a physical demonstration of divine anger, rather than a reprimand. In Ps. 18:16 there is a parallelism between Yahweh's g\textsubscript{Cr} and "the blast of breath of the nostrils" (Caquot 1978:51). In the immediate linguistic context of Ps. 9, g\textsubscript{Cr} denotes an angry protest which is accompanied by a physical expression of anger.

The verbs "destroy" - bd and "wipe out" ml\textsuperscript{h} describe the effective working out of that "anger" g\textsubscript{Cr}h. God is seen as a "fierce warrior"\textsuperscript{33} who cries out in anger against his enemies (Zimmerli 1978:51). The objects of God's wrath are the hostile "nations" göyim, the "wicked" ra\textsuperscript{sā}c. Therefore, God "destroyed" - bd their "cities" ċārim and in so doing "blotted out" ml\textsuperscript{h} "their name" ʾιmm (v6). Here g\textsubscript{Cr} probably refers to the war cry (snort of fury) which is released by an "impassioned hero mighty in battle", instead of just an angry protest (Kraus 1988:195).

In addition, God is also depicted by the term "fortress" mīśgāb (v10). In Ps. 9:10 the term is used in a context, where the power of God is celebrated as a place of refuge (Kraus 1988:195). This allusion is

\textsuperscript{30} Salvation in the book of Psalms often refers to deliverance from temporal evils, or psychological threats. For a useful summary of these matters, cf. Sabourin (1974:84-87).

\textsuperscript{31} The verb g\textsubscript{Cr} occurs 14 times in the Bible, always in the Qal. Ten times it is construed with the preposition b + suffix to denote the recipient of the invective. In the 4 remaining passages (Pss 9:6, 68:31, 119:21 and Mal. 2:3) the verb is transitive (Caquot 1978:49).

\textsuperscript{32} Kraus (1988:195) concludes that in the psalms, the terms göyim and ra\textsuperscript{sā}c are regularly identical in meaning. Cf. also Otzen (1977:21).

\textsuperscript{33} Here we have an extreme metaphor (i.e. a fierce warrior) which describes a threatening manifestation of the
due to the fact that in the ancient world safety to the one fleeing, or to the one at rest was synonymous with reaching and remaining upon some fortified height which would be inaccessible to both beast and enemy alike (Harris 1981:871). The term "fortress" is a metaphor which the poet uses to depict the suppliant's security in God (Kirkpatrick 1906:46). Associated with this word is the verb "to forsake"TZb, (Qal, v11) which is accompanied by the particle of negation I'. God is the subject of this verb and the suppliant the object of his mercy. The promise is made that God will never forsake the righteous by allowing them to fall into the hands of the wicked. Therefore, the suppliant's security is assured despite the adverse circumstances he faces, for God is faithful.34

The term "avenger of blood" DR'S DAMIM (v13) is used to further propound the idea of God's faithfulness. In such cases where God is the avenger of blood, the verb g'l (Qal) is never used but NQM (Qal) "avenge/take vengeance" or DR'T (Qal) "seek/f'require". In other words, God takes vengeance with regard to his people in the sense that he becomes their champion against a common enemy (i.e. "the wicked" RESAQIM or "the nations" GÖYIM), when he assumes the role of the legal partner who punishes those who break the covenant with him (Briggs 1906:74; von Rad 1965:334). According to the psalmist, God is the "avenger" who avenge the bloody schemes, deeds of violence and persecutions. God hears the cry of the suppliant and delivers him from his peril. The bestowal of grace occurred as the sufferer was extricated "from the gates of death" YA'CARE MÄWET (Kraus 1988:195). This metaphor is used to designate the "sphere of death" from which God rescued the suppliant.

Here the term "gates of death" YA'CARE MÄWET (v14) is used as the antonym for "portals of the daughter of Zion" YA'CARE BAT ŚIYYON (v15). The former is used to designate the sphere of death and total separation of God, over against the latter which represent the sphere of life and nearness of God (Weiser 1962:151; Briggs 1906:74). The psalmist is at the door of death and on his way to the "Sheol" (ŚE'OL). Here a prisoner would find it impossible to escape. Only God can deliver him from the awful descent and restore him to the land of the living. The psalmist now sings with joy because he was almost cut off prematurely from the worshipping community and the joys of living in God's presence (Keel 1978:62).

The ancients regarded the grave as the land of no return (Heidel 1946:207-210). Death was also regarded as a reality which affected both the "righteous" as well as the "wicked". Therefore, he uses these terms to express his sadness and joy. According to the psalmist public praise and worship of God can only take place in Jerusalem, not in Sheol or anywhere outside the Holy Land (Briggs 1906:74). Only in Jerusalem where the temple was situated could the righteous worship God (cf. also Ps. 6:6). In


34 Circumstances may perhaps suggest that God has forsaken the "faithful/righteous", but in spite of their suffering God has not. The phrase I'TZb (Qal, v11) is a note of triumph rather than one of despair. Cf. also Ps. 37:25, 33.

the temple sphere the thankful psalmist celebrated and testified joyfully about the help he received (Kraus 1988:196).

Finally, God shows his faithfulness towards his people by frustrating the evil schemes of their enemies. The psalmist now uses certain metaphors which are associated with the hunting world in order to depict these evil plans. Words like "pits" סָאָת (v.16) and "traps" רֶשֶׁת (v.16) are used to describe the atrocities which are being perpetrated against the "righteous" שַׁדִּיק.

In the ancient Near East hunting was practiced by many methods, two of the most popular methods were by entrapment in nets or pits (Keel 1978:89). There was also a very close association between these two methods especially if one considers that pits were usually covered with camouflaged nets which entangled the prey in its fall. The prey who were floundering in the net or stuck in the pit were ultimately doomed to death (cf. also Ps 35:7-8 and 57:6). Frequently the pit denoted either the grave or the entrance of the realm of death (שֵׁבֶל) from which God alone could deliver the victim. No one could extricate himself from a pit because the victim dropped precipitously in it like a stone thrown down a mine-shaft.

The metaphor of nets and snares also played a major role in magic as well. The ancients believed that wherever these nets and snares were found, they spread uncertainty, anxiety and sudden inescapable disaster (Keel 1978:89) In Ps. 9:15 the poet complains to God that his adversaries have concealed pit-falls and snares. The purpose of this action is to subdue him and to take possession of his life. This picture becomes very clear if one thinks about an animal struggling for his life in a net which has just been drawn close. God's faithfulness however is evident in the life of the suppliant in the form of "a hidden nemesis" (Kraus 1988:196). The hunters themselves fall into the pit(s) they have dug and they become entangled in the net(s) they have laid out for others. Here we find an expression of the justice of God, that brings upon the perpetrators of evil "the retribution of their own deeds" (Leslie 1949:220).

3.4.3 Words relating to the evildoer

As it has already been mentioned, the terms pits and nets are not only used to describe the nature of evil deeds perpetrated against someone, but the concept of evil itself (Buss 1969:85). In Ps. 9:15 the enemies constantly threaten the victim's existence by laying traps. The term "Sheol" or "gates of death" (v.13) appears as a negative image in this psalm and these terms frequently stand parallel or in close proximity to בּוֹר "pit/cistern" (Keel 1978:70). Here it can be understood as an entrance to Sheol, as well as referring to the idea of the "depths" יָהוֹם, where the victim sank into a watery grave from

36 In the psalms of lament the suppliant often describes his enemies as those who are laying traps (reset), but in other contexts evil can also be symbolized by this figure of speech. In Hos. 5:1 God accuses the Israelites of having become a "snare" and a "pit". Here these terms are used to describe Israel's state of apostasy. However, in other instances, it can also be used to describe the impending judgement of God which is about to befall Israel. Cf. Isa. 8:4 where God threatens to be a trapping iron himself, or to throw a net over Israel (Buss 1969:84-85). Here God acts against his own people and the symbolism of the net is used to describe that threat.
which there was no escape. Only God could provide support and escape in the face of such a deadly peril (Keel 1978:71).

However, in other instances the term pit and cistern did not only refer to Sheol, but was also used to describe the mouth of the slanderer (i.e. an open sepulchre). Here the mouth of the scandal-monger was conceived as an "open pit" which continuously entraps and takes up into itself new victims (Keel 1978:72). In light of this metaphor, the mouth of the slander was associated with the terms šahat and bôr (Mowinckel 1962:227-228).

Consideration must be given to the close connection that exist between these terms when discussing the deeds of the evildoer(s) and to the fact that the victim is almost always caught in this hidden object by the feet qegālim (v16). The term re'et did not only refer to a camouflaged net which covered a pit šahat, but also denoted "a hidden net placed slightly above the ground" (Keel 1978:92). Should an animal step into it, the victim was almost always caught by the feet. Escape for the animal which stepped into the net or fell down the pit was impossible, because the animal was not able to use its feet. The animal was then rendered immobile because its feet were either caught in a trap, or it injured its feet from the fall or "from the sharp spikes arranged in concentric circles" (Keel 1978:93). In this treacherous way the hunter would trap the animal, that would suddenly find itself in a predicament from which there was no escape. The psalmist describes his antagonist as a hunter who sets his traps in places where a victim would least expect to find them. This shrewdness makes this deed of the evildoer more wicked and heinous, because it is not a kill based on skill but rather one that is based on treachery. Against such a weapon a victim had no chance of survival (Buss' 1969:84-85; Keel 1969:194-195). Therefore God lets the evildoer "fall into the very evil that they had secretly planned for others" (Leupold 1969:114).

3.4.4 Words relating to the כָּנִי

In this psalm the term šaddiq is used in association with כָּנִי. These terms have more than one aspect in common, for both the כָּנִי and the šaddiq are harassed by the wicked. Therefore, they are under a special protection of God and God will grant them victory (Sabourin 1974:99).

The thankful suppliant in Ps. 9 saw himself as the כָּנִי and rejoiced in the fact that God had rescued him from his distress. The psalmist was convinced that Yahweh is inclined in a special way to deliver "those with inadequate legal protection" (Kraus 1988:196). Therefore, the כָּנִי could lay a legitimate claim to God's attention and help, for in their helpless and defenseless state, they could call on God as their refuge and confidence. In other words, no matter how high and great the Almighty is, the cry of the כָּנִי is highly regarded and never forgotten, because God is no respecter of persons (Leupold 1969:114).

37 Cf. also Pss. 25:15 and 31:4, where the victim's feet become entangled in the "net".

38 The term šahat is a poetic synonym of re'et. It is very interesting to note that the Hebrew idiom prō re'et (Ps. 140:6) "to spread a net", corresponds with "to catch/capture in a net" (Ps. 9:16) (Held 1973:187).
In light of the aforementioned, the **cani** can be described as those who are unable to help themselves, therefore they are forced to raise their petitions to God for he is their only hope.

Terms that function as synonyms of **cani** in Ps. 9 are: "oppressed" **dāk** (v10) and "needy" **ebyōn** (v18). The term **dāk** can be translated as "down-trodden" and **ebyōn** as "needy" in this poem (Briggs 1906:73). It is also very interesting that the term **ebyōn** often appears in "the stereotyped formula" **cani we ebyōn** (Botterweck 1977:29). The combination of the formula **dal we ebyōn** corresponds with **cani we ebyōn**. The terms **dal** and **ebyōn** appear as parallels in Pss. 72:12, 113:7. Here the two terms can be equated semantically (1977:30). In fact, the term **dal** often appears "neben **ebyōn** und **cani**, bzw. **cānāw**, auch neben **rāš**" (Martin-Achard 1979:347).

Kraus (1960:82) also argues that in order to determine the meaning of **cani**, attention must be given to the following words, **ebyōn**, **dal** and **helēkā**. Here the **cānī** are those whose troubles have forced them to rely on God alone. They have been persecuted, oppressed and abused by evildoers. They have been subjected to injustice and even wrestled with death. The **cānī** are then those who wait on God, who have nothing in themselves and hope to receive everything from God (Kraus 1988:152). The activities associated with the **cānī** are described by the verbs "trust" **bēth** (Qal, v11) and "seek" **drē** (Qal, v11) "cherish" **ydē** (Qal, v11) (lit. to know). These verbs express the desires and hopes of a people who have placed their trust totally in God. They may be designated by the term "those who cherish your name" **yōdē ca ṣemēkā** (v11), whereas the enemies of the **cānī** can be characterized by the term "those who forget God" **ṣeḵēḥē ḫēmēh** (v18). The enemies (i.e. the "wicked" and the "nations") who have turned away from God, are the violent men who want to destroy the **cānī**. The **cānī** is the object of their violence and persecution. In this psalm the **cānī** can be interpreted as the "oppressed" and the "helpless". The term **cānī** refers to someone who finds himself in a situation "von verminderter Fähigkeit, Kraft und Wert" (Martin-Achard 1979:344). The **cānī** are the victims of their enemies. The essential feature of their poverty lies not in their lack of material resources, but in their helplessness and need for protection in the face of hostile attacks. The **cānī** in this psalm are:

1. those who are persecuted, slandered and falsely accused,
2. those who are not able to defend themselves against the superior power of their enemies, and
3. those who wait on God because he is the only form of assistance available to them, for they have been denied access to all other available resources.

The term "poor and needy" **cani we ebyōn** is then not a formula of "pious phraseology and religious humility", but have reference to a wide range of concrete realities (Kraus 1986:153). The **cānī** does not rise up against their persecutors in this psalm, they flee to the temple for help and present their complaint to God. The **cānī** depends on God's mercy and justice to rescue him from this situation, for he knows that God will not forget him and God will do justice on his behalf, therefore the **cānī** praises God for protecting and defending the "oppressed" in the past. After this time of thanksgiving the **cānī**
lays his request before God and he implores God to act on his behalf, because he is convinced that God
will just do that.

In light of the above-mentioned it is proposed that ġānī should be translated as "oppressed" and ėebūn
as "needy" (i.e. someone in need of a deliverer).

3.5 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

dāk (v10); ėebūn (v19)

Antonyms

ōyēbim (vv4, 7); rēṣāṭim (vv6, 17, 18); gōyim (vv6, 16, 18, 20, 21); mēṣanēvē
(v14)

Words relating to the ġānī

ydh (Hif., v2); spr (Pi., vv2, 15); šmh (Qal, v3); člş (Qal, v3); zmr (Pi., vv3, 12);
ydč (Qal, v11); bṭh (Qal, v11); ngd (Hif., v12); gyl (Qal, v15)

Words relating to the evildoer

šaḥat (v16); rēṣet (v16)

Words relating to Yahweh

(a) Over against the ġānī

cšḥ (Qal, v5) + mīṣpāṭ + dīn (v5); yšb (Qal, v5) + kissēr + špē (Qal, v5) + šēdeq (v5);
mīṣgāb (v10); lʿ + šzb (Qal, v11); zkr (Qal, v13); lʿ + škḥ (Qal, v13) + šaʿaqa (v13);
rym (Pol., v14) + šaʿārē + māwet (v14)

(b) Over against the evildoer

gcr (Qal, v6); bd (Pi., v6); mḥḥ (Qal, v6); nṭš (Qal, v7); šwb (Qal, v18) + šeʿēl (v18)
4 PS. 10

4.1 TRANSLATION

v1a: Why, O Yahweh, do you stand afar off,
v1b: (why) do you hide in times of distress?
v2a: In arrogance the wicked persecute the ānî;
v2b: They are caught in schemes which they have devised.
v3a: The wicked boast of his own desires,
v3b: and he blesses the greed that Yahweh hates.
v4a: The wicked through his arrogance will not seek (after God),
v4b: there is no place for God in all his thoughts.
v5a: His ways are always devious,
v5b: your judgements are way beyond his grasp,
v5c: he scoffs at all his adversaries.
v6a: He says in his heart, I shall not be moved,
v6b: no adversity shall ever befall me.
v7a: His mouth is full of curses, deceit and fraud,
v7b: mischief and trouble are under his tongue.
v8a: He sits in the ambush of enclosures,
v8b: Stealthily he murders the innocent.
v8c: His eyes are on the lookout for the unfortunate.
v9a: He lurks in hiding like the lion in the thicket.²
v9b: He lies in wait to catch the ānî;
v9c: He seizes the ānî, draws him into his net.
v12a: Arise, O Yahweh, lift up your hand
v12b: Do not forget the ānāyyîm
v16a: Yahweh is king for ever and ever;
v16b: Perished from his land are the nations.
v17a: The desire of the ānāwîn you have heard, O Yahweh;
v17b: you will prepare their heart, you will incline your ear
v18a: To judge (on behalf) (of) the fatherless and the crushed (ones)
v18b: that the man of the earth may not oppress (them) any more.

1 be'awat should be pointed as be'êrut. Cf. Kraus (1960:76) and Gunkel (1968:37).
2 In the text-critical apparatus we have the reading "in his thicket". This reading should rather be "in the thicket" (bēsukâ). Cf. Kraus (1988:191) and Weiser (1962:147).
4.2 FORM-CRITICAL ANALYSIS

Ps. 10 can be classified as an individual lament. These literary types are the counterpart of communal laments. The individual lament is by far the most frequent type encountered in the Psalter (Westermann 1980:53). In its formal structure the individual laments are mostly composed of the following constituent parts:

(1) Invocation (an address to God and cry for help)
(2) Lamentation (a highly poetic complaint to God)
(3) Supplication (a petition sometimes expressed as a wish)
(4) Motivation (an additional argument)
(5) Vow (a promise was made to God in the form of a vow).

The sequence of these structural elements however, is not the same everywhere, nor is it always complete (Weiser 1962:67). In addition, the phrases that are used in these individual laments are not only couched in generalities, but they often give the impression of being stereotyped. This phenomenon is probably due to the fact that the laments originated and were used in the cult, where "the general predominates over the particular" (Weiser 1962:67). In fact, the individual lament was used as a prayer in the worship context (Westermann 1980:53-54) and it often appeared in various forms. The liturgical action of which these laments form a part, must then not be defined too narrowly. The prayer of Hannah at the beginning of 1 Sam. illustrates to a certain extent, the place that the individual lament had in ancient Israel. A distressed individual would normally come to the sanctuary and pour out his/her complaint before God, for the suppliant was convinced that God would respond to his prayer. The lament prayers offered those who were crushed by life's exigencies a path of hope (Wolff 1981:108).

The main subcategories which have been identified within the lament corpus are:

(1) The so-called imprecatory psalms. These psalms of vengeance give special expression to petition and focuses on the fate of the antagonist who harasses the suppliant. What is interesting in these psalms is that the suppliant does not intend to take revenge himself, He request God to do so on his behalf (cf. Pss. 109, 137).

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3 Communal laments were dirges which, on the basis of some national disaster, presented the calamity before God (Harrison 1979:991).


5 The psalms of lamentation have also been used quite extensively in the prophetic books. Cf. Isa. 50:4, 59:12-14, 64:5-7 and Jer. 11:18-20, 15:15-21.
The psalms of confession dealt with the issue of guilt. The suppliant either protested his innocence (i.e. by appealing to God's righteousness), or he confessed his guilt (i.e. by appealing for mercy) (cf. Pss. 51, 69).

The psalms of confidence begin with a hopeful petition ("preserve me, O God, for in thee I take refuge"). A full expression of confidence in God follows. The suppliant then concludes that no threat can separate him from God (not even death) (cf. Pss. 23, 62, 71).

The confession of confidence in God has received special significance in Christian liturgies. However, in the process it has often been watered down and misinterpreted (Weiser 1981:109). Trust in God is not a human attitude as it is purported in many of these liturgies, for the metaphors presented in these psalms are not idyllic. Therefore, these psalms can only be rightly understood and interpreted against the background of suffering (i.e. the context from which these psalms are derived), for they were originally spoken or sung in the face of dire threats and hardships (Westermann 1980:69). It is against this background that the modern exegete must try to understand and comprehend their message today (Sabourin 1974:218).

Ps. 10 consists of the following structural elements:

(1) A question posed to God which is introduced by "why" lāmā (v1).

(2) A lament then follows in verses 2-11 in which the psalmist lodges a complaint. The main motive of this complaint is "to move God into action" (Sabourin 1974:216). Currently the psalmist is experiencing a feeling of separation from God (v1) in the midst of persecution (Kraus 1988:197). The psalmist feels that his faith in God is being tried, because of the persecution he has to endure at the hands of his adversaries, therefore, he has to struggle for "the preservation of that faith" (Weiser 1962:153). The aim of the lament is to enquire after God who, even though he is silent, is requested to intervene on his behalf.

(3) A supplication flows out of the enquiry (v1) and lament (vv2-11), an appeal is made to God to intervene. Verbs are used in the Imperative to introduce this appeal: "arise" qwm, (Qal, v12), "lift up" nšp (Qal, v12) and "do not forget" škh (Qal, v12). Imperatives are frequently used to verbalize the wishes of the suppliant in these types of psalms. These wishes are the motives which the suppliant designs in order to move God to intervene on his behalf (Westermann 1965:64).

6 Cf. the metaphors used in Ps. 23. They are used to describe the extreme dangers a man had to face. "Even though I walk through the valley of the shadow of death ...." None of these phrases have been composed for pure enjoyment or for artistic purposes. Cf. also Miller (1986:58-61).

7 Community laments of confidence must also be understand against this background. Cf. Pss. 123, 125, 126.

An additional argument is introduced at this stage. The construction "why" אֲל-מֶ (v13) is used to pose a question. However, unlike verse 1 where God is the subject of discussion, it is the wicked who becomes the topic of discussion. Here the psalmist supplies God with a description of all the sins committed by the wicked. God is called in as a witness to testify against the crimes of these wicked persons (v14). According to the suppliant, this arrogant attitude which the wicked display when they oppress their victims, must be regarded as a direct challenge to God. Therefore, the suppliant wants God to intervene so that the current situation can be rectified.

An imprecation follows in verse 15 in which God is called upon to act on behalf of the psalmist and to right the wrongs that have been committed against him. These petitions are again expressed in the form of wishes.

Finally, an assurance of God reacting favourably with regard to the suppliant is expressed in advance (vv16-18). In this section the psalmist voices his confidence in God's verdict. This assurance could have been based on "an oracle of salvation delivered by a prophet or priest during the temple service in which the complaint was uttered" (Lasor 1987:519). This assurance proclaimed "die Hoheit des auf dem Zion thronenden Gottes" (Kraus 1960:86). In this conclusion the lordship of God is stressed over the nations, therefore the suppliant could be confident, because God will overcome all his enemies (Leslie 1949:222-223).

4.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

Unlike Ps. 9 which emphasizes the bestowal of salvation on the suppliant Ps. 10 emphasizes the anguish that the suppliant experienced when the signs of God's help failed to appear. In the former song (i.e. Ps. 9) the psalmist experienced a sense of triumph over his enemies, whereas, in the latter song (Ps. 10) he encountered a feeling of being abandoned by God. In the eyes of the suppliant his enemies triumph, their schemes and ambushes succeed. God is silent and a feeling of forsakeness is encountered, an urgent enquiry and lament is now being lodged by the suppliant. The burning question which the psalmist now has to grapple with is, whether God will allow the suppliant to fall into the hands of the enemy (Delekat 1967:40). The suppliant was convinced that even though he had sought refuge with God, to date he did not receive any tangible evidence of God's help. Therefore, he had to wrestle with the idea of a God who stands far off and is hidden in his daily struggle, over against a God (of whom he had come to know in the cult) who was not only the judge of the nations, but also the protector of the oppressed (Weiser 1962:153). This knowledge of God that he acquired in the cult (i.e. a God that sees his affliction) and the experience of a Deus absconditus is the reason why his faith is in a crisis.

9 With regard to the theological problem connected with the vengeful sentiment(s) expressed in these imprecations, cf. Sabourin (1974:221-222) and Von Rad (1975:376-377).


11 The suppliant was convinced that God would reveal his justice by an actual, visible intervention. With regard to the teaching on this subject, the OT can be regarded as solidly this worldly. Cf. Zimmerli (1978:77) and Kraus (1988:198).
Hence, this person starts to ask God the tormenting question "why" lāmā (v1), because he feels that his faith in a righteous God is being tried and that his ability to preserve this faith is rapidly slipping away. Therefore, he constantly struggles to preserve his waning faith in these difficult times. This doubt of the innocent petitioner becomes reason for God's intervention (Gunkel 1968:39). Currently he is being tempted to believe that God has left him. The incomprehensible reality of evil bars him from discerning the providential rule of Yahweh (Weiser 1962:153). In fact, it appears that the continuous plots of evildoers against him are succeeding. On account of this state of affairs, he finds himself sinking deeper and deeper into the morass of utter despair (Martens 1981:160).

Despite the grimness of this situation, however, the lament does end on a positive note. The supplicant has become convinced that God will not abandon him, but he will save those who are of a humble and contrite heart. The final section of this psalm closes with a word of praise to God. This word of praise is the final stanza in this psalm (Sabourin 1974:218).

4.3.1 Words relating to the evildoer

Various terms are used to describe the evildoer in this psalm: "wicked" rāšāc (vv2, 4, 13, 15) and "evil(man)" rāc (v15) function as the antonyms of cānî. The characteristics associated with the "wicked" and the "evil(man)" are "arrogance" gē'ūt (v2), "evil schemes" mēzimmōt (v2), "wickedness" rāšāc (v3), "greed" ta'awā (v3), "curse(s)" rālā (v7), "deceit" mîrmōt (v7), "oppression" tōk (v7) "mischief" cāmāl (v7) "iniquity" rāwen (v7), "harm" cāmāl (v14) and "affliction" kācās (v14).

Within this poem it is the wicked who constantly plot the annihilation of the cānî. Furthermore the wicked also imagine that God is not able to reprimand them because they assume that Yahweh does not scrutinise the ways of men (Schluckebier 1986:67). Kraus (1988:197) succinctly notes that the evildoer's character is reflected in the phrase "He does not avenge, there is no God" (v4). Therefore, they persecute dlq (Qal, v2) the cānî in self-assuredness and "arrogance" bēgē'ūt (v2). This haughty attitude is linked to the fact that the evildoer has banished God from the affairs of men. He then proceeds to "devise" hōb (Qal, v2) evil schemes against the cānî. Here "devise" has a negative connotation and depicts plans that have been born out of evil intentions (Schottroff 1971:646). What these schemes are, however, is not so easy to identify. In fact, it is difficult to determine whether "evil scheme" is being used descriptively or metaphorically in this psalm (Brueggemann 1986:41).

The evildoers are also described as those who "praise" hll (Pi., v3) wickedness. Here the verb is not used in a positive sense. It does not refer to a situation where praise flows forth because of righteous actions, nor is it based on that which is "auf Gott gerichtet" (Westermann 1971:499). This activity is totally wicked in its motivation, there are no redeeming qualities. In fact, it is rotten to the core.
A word associated with "praise"וָלֹ (v3) is "gain" בֵּ (v3). Delitzsch (1871:177) argues that "gain" בֵּ does not refer to those who extend their estate by trading. In this psalm it is a reference to those who obtain worldly goods by plunder.

The verb "despise" לֵ (Pi., v3) has Yahweh as the object of the wicked's scorn. Wildberger (1979:6) states that it has its origin in pride, because the evildoer assumes that he does not have to consider God. In fact he is on the point of denying God all together. Therefore, he can despise God by riding roughshod over his people. He has forgotten about God, therefore he vainly imagines "that God has forgotten him" (Weiser 1962:153).

Because of this blase attitude, the evildoer imagines that God does not avenge (v4). Delitzsch (1871:178) perceptively notes that this attitude betrays something of the false state of security that the evildoer is currently enjoying. He can now boast in a very arrogant way that he will not fail, for God is "far removed from him" (Kraus 1988:197).

The following cluster of verbs portray what a person is capable of becoming when he lives with his back to God. The verb "sit" יָ (Qal, v8) is used along with "murder" הֶ (Qal, v8), "lie in ambush/wait" לֵ (Qal, v9) and "to seize" חָ (Qal, v9). The treacherous and evil nature of the assault against the כָּנִ is vividly visualized in v10 (Kraus 1988:197). The dictum ‏הִ הַיּ יִנְיִ is a very fitting description of the evildoer who is bent on destroying others (Weiser 1962:153). They lie in wait for the כָּנִ like a lion in the thicket ready to drag off his prey (Leslie 1949:221). In this way the evildoer is able to murder in an unobserved way those who have never provoked his vengeance (Delitzsch 1871:180).

The metaphor of the lion is now being reversed in the second part of verse 9. In the first part the evildoer is compared to a lion, but now the כָּנִ himself is being compared to a beast of prey and the evildoer becomes the hunter. The evildoer now hastens to drive the כָּנִ into a pit-fall and when he succeeds he drags the victim away in the net in which he has become entangled (Leslie 1949:221). The victim who is now the object of the hunt, is described by various terms in the following paragraph.

4.3.2 Words relating to the כָּנִ

The following words are used by the psalmist to depict the כָּנִ in this poem: "innocent" נַ (v8), "unfortunate" הֶ (v8), "orphan" יָ (v18) and "crushed" דָּ (v18). These terms must all be understood and interpreted against the background of an intense orchestrated attack against the כָּנִ.

The term "innocent" נַ (v8) functions as the direct object in this specific sentence. Van Leeuwen argues that where נַ does not function as the predicate of a particular sentence, it has the substantive meaning of "der Unschuldige" (1979:103). He then continues to argue, that their suffering is not a result of sin. Furthermore, the innocent person's existence is being threatened by evil men (Van

12  For a discussion of the hunting metaphors "pits and nets" see the analysis of par. 3.4.3 above.
Leeuwen 1979:103). Terms that usually function as the synonyms \(^{13}\) of nāqi are: "righteous" šaddiq, "upright" and "blameless" tām. Terms used as antonyms \(^{14}\) are "guilty" rāsā, "ungodly" ḥānēp. If the various contexts are considered in which these synonyms and antonyms appear, it is clear that nqḥ and nāqi mostly depict ethical or forensic connotations (Van Leeuwen 1979:104). In this psalm it refers to innocent victims who are senselessly being slaughtered by evil men. This is morally outrageous to the psalmist.

The term "unfortunate" ḥēlkā (v8) is also associated with cānī. In verse 8 the "unfortunate" ḥēlkā is the target of the evildoer. Here the weak are at the receiving end of the stick, whereas in verse 14 the "unfortunate" ḥēlkā are the privileged ones \(^{15}\) who can lay claim to Yahweh's favour. The ḥēlkā are also at the receiving end in verse 14, but only this time it has a positive ring. The ḥēlkā are convinced that God would assist them in a very concrete way, namely, by divine intervention, for God is their helper (Kraus 1988:198).

The term "orphan" yātōm (vv14, 18) is also used in association with cānī. Here the "orphan" has no one to turn to. He therefore places his trust in God who ultimately acts as his deliverer. In other words, all his cares and troubles the "orphan" yātōm leaves in the hand of God, who will act as a father and helper to the fatherless (Delitzsch 1871:183).

In v18 "the orphan" yātōm enjoys justice, the very commodity he has hitherto been deprived of. The "orphan" can now enjoy the privilege of God's salvation (Kraus 1988:198). God is the judge and the helper of those who are fatherless. It is on Zion that the orphans can come into the presence of the most high God and before the tribunal of the judge of the world.

The term "crushed" dāk (v18) is also associated with cānī and yātōm in this psalm. The term dāk refers to a person who suffers as a victim at the hands of his enemies (Mowinckel 1962:208; Fuhs 1978:197). The enemy of the "crushed person" ḏkh (Qal) is constantly plotting to grind his victim to dust (cf. Ps. 143:3). In his distress the dāk turns to Yahweh, flees to the temple and entreats Yahweh for help (Fuhs 1978:198). Yahweh is their refuge and stronghold. Only in this way can the "crushed person" hope to enjoy the privilege of God's salvation" (Kraus 1988:198).

In light of the aforementioned, "the crushed" are in this state, because of the brutality and ruthlessness \(^{16}\) of the evildoer. A more impressive example of their lot is described in Isaiah 3:15, where the dāk is depicted as spices that have been ground between two millstones.

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13 Cf. Ps. 94:21, Job 4:7 and Job 9:2.
15 Cf. Fensham (1962:129-139) with regards to the motif of the deity as juridical helper of the individual in the legal and wisdom literature of the Ancient Near East.
16 Cf. Delitzsch (1871:185) with regard to the oppressor and the "crushed".
The term čani can now be considered and understood more clearly in light of the aforementioned discussion. It is obvious that the term čani is to be seen against a background of anguish and distress. The phrase "why" lāmā (v1-2) expresses the despair that the čani experiences when he is confronted with what appears to be God's inactivity, or his unwillingness to pay attention to the suppliant's need" (Ackroyd 1983:67). The dilemma that has to wrestle with, is whether God, who is both the shepherd and the king of his people, has at this crisis moment absconded or not. Currently the čani is experiencing a feeling of being abandoned by God "in the midsts of the terrors of persecution" (Kraus 1988:197). The čani is almost pushed to a point of no return where he is sorely tempted to conclude that God has forsaken him. He prays with agitated words for proof of God's power (Kraus 1988:198; Birkeland 1933:88).

The verb "hotly pursue" dlq (Qal, v2) describes something of the violent treatment that the čani receives at the hands of the evildoer. It is difficult to state specifically what type of persecution the čani had to endure and contend with. From the context, it is clear, however, that here the term čani does not refer to those who can be designated as the "Hungrigen, Obdachlosen und Nackten", but rather as designating the "UnterdIlücken" and the "Hilflosen" (Martin-Achard 1979:344). The čani (v2)is someone who is suffering some kind of persecution, because of this he is defenseless against his enemy and is constantly subjected to oppression. Schultz (1973:40) observes that the čani is hotly pursued by his foes and that a strong antagonism exists between the "wicked" rāśāc and the čani. This ardent unprovoked aggressiveness on the part of the wicked to oppress and eliminate the čani suggests that he is a victim of terror rather indigence (Mowinckel 1962:207; Martin-Achard 1973:41). The čani are the oppressed who seek refuge from the enemies, by fleeing to Yahweh. From this observation it can be deduced that the čani are not only those who suffer oppression, but they are also persons who call on God to be their defender (Gelin 1963:16). This abandoning themselves on God alone is inevitable, because the čani has no one else to turn to (Coppes 1980:344).

Despite the fact, however, that the term čani frequently appears in synonymous parallelism with "needy" ebyōn and "poor" dal, it differs from both these terms in that it "connotes some kind of disability or distress" (Coppes 1980:683). Here the term čani is used to describe someone whose distress is caused by enemies, rather than by poverty. This interpretation does not totally rule out the possibility that material deprivation is often very closely followed or associated with social oppression. The arguments that the čani in this psalm refers primarily to those who are separated from Jerusalem (i.e. exiles), or those who are afflicted by sickness, should rather be discounted (Gelin 1963:17; Ackroyd 1983:88). Kraus (1988:198) concurs with the above-mentioned argument that the affliction of the suppliant is neither caused by exile or illness, but by the attacks of an oppressor. The čani pleads with God not to forget about him when he has to face the onslaughts of this oppressor's violence. God is called upon to act as the strongman or protector of the oppressed.

Delitzsch (1871:182) succinctly notes that this is the difference between the čani and those who live with their backs toward God. The čani calls upon God to destroy this vain illusion of the evildoer by rising up into action. The čani wants God to humiliate "those who forget" him škh (Qal) + ʾēl (v11).
Those who pretend that he does not exist, therefore, they assume that God is not able punish them. The *cānī* is someone who has a passion for God's honour. He does not want the name of God to be mocked or dishonoured amongst the wicked. According to his petition, he is convinced that when the wicked mock their victims, they are also mocking the God of these unfortunate people. The psalmist appears "to suggest that the enemies of God are also the enemies of the *cānī*" (Ackroyd 1983:69) and vice-versa. Therefore God cannot allow his honour, nor that of the *cānī* to suffer any injury.

Finally, in verse 17a we encounter the term *cānāwim*. This designation is often interpreted as "humble". In fact Rahlfs describes the difference between *cānī* and *cānāw* as follows:

"*cānī* does not have a religious meaning and characterizes the relationship between man and man, whereas, *cānāw* has a religious meaning and characterizes the relationship between God and man" (Rahlfs 1892:73). This interpretation did not receive the concensus of the academic community. In fact, it was refuted as being unscientific. Mowinckel (1962) and Birkeland (1933) concluded that *cānī* is the original term, while *cānāw* is probably a late corruption thereof, reflecting Aramaic influence. Martin-Achard (1979:345) also argues that *cānāw* is in meaning "nicht grundlegend von *cānī* unterschieden". Wüthwein (1965:72) remarks that this appearance of *cānī* and *cānāw* is perhaps an incidence of the famous yod-waw interchange.

In this study *cānī* and *cānāw* are regarded as synonymous, it is not understood as being different designations. The *cānāw* does not refer to a religious guild or party, it is simply a reference to those who are oppressed by evildoers in this psalm (Coppes 1980:683).

In light of the above-mentioned discussion regarding the *cānī* and *cānāw*, it is proposed that both terms should be translated with the equivalent "oppressed". The stereotyped equivalents "poor" *cānī* and "humble" *cānāw* are both inadequate and misleading when the context in which these terms appear is considered (Kraus 1986:153).

### 4.3.3 Words relating to Yahweh

In this poem the psalmist petitions Yahweh to take the following course of action:

#### 4.3.3.1 Over against the *cānī*

Yahweh is called upon to be the protector and saviour of the *cānī*. Words like "arise" *qwm* (Qal, v12), "raise" *ns* (Qal, v12) "your arm" *yādeka* (v12), "do not forget" *s + ṣkh* (Qal, v12) are used when an appeal is made to God, to take action against the persecutors of the *cānī*. This petition should be regarded as a cry for justice. The psalmist is convinced that the *cānī* will get justice, because God is fair and impartial. Unlike the crooked earthly judges, God cannot be bought with a price. The *cānī* can call on God in confidence to balance the scales of justice so that their cause may be vindicated. In fact, before this heavenly judge both the weak and the powerful will get justice (Gelin 1963:16; Ackroyd 1983:91).
4.3.3.2 Over against the evildoer

Yahweh is called upon to "break" šbr (Qal, v15) the arm of the evildoer. The following verb "seek" drš (Qal, v15) their wickedness is also used in the petition, as a cry of vengeance in which the ċānī prays for the downfall of his antagonist. This petition should be regarded as a subversive rather than a passive prayer. Yahweh is encouraged to restore the endangered life of the ċānī by toppling the oppressor. Only by destroying the power of the evildoer can a state of "peace" šālōm be re-established. While the evildoer is still endangering the life of the ċānī, harmony cannot be restored. Yahweh must render the oppressor powerless, i.e. break his arms and find him guilty, i.e. seek out his wickedness.

4.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

nāqi (v8); ḥēlkā (v8); yātōm (v18); dāk (v18)

Antonyms

rāšā (vv2, 4, 13, 15); rā (v15); gē’ūt (v2); meẓimmōt (v2); ta’awā (v3); rālā (v7); mirmōt (v7); tōk (v7); ċāmāl (v7); i’awen (v7); ka’cas (v14)

Words relating to the ċānī

dlq (Qal, v2); tps (Nif., v2); npl (Qal, v10)

Words relating to the evildoer

hll (Pi., v3); nṣ (Pi., v3); pwh (Qal, v5); yšb (Qal, v8) + bēmarrab (v8); hrg (Qal, v8); rb (Qal, v9); ḥtp (Qal, v9); mšk (Qal, v9) + rešet (v9)

Words relating to Yahweh

(a) Over against the ċānī

qwm (Qal, v12); nē’ (Qal, v12) + yādeka (v12); š + škā (Qal, v12); Šm (Qal, v17); kwn (Hif., v17); qšb (Hif., v17); špt (Qal, v18)

(b) Over against the evildoer

šbr (Qal, v15) + zērōc (v15); drš (Qal, v15) + riscō (v15)
CHAPTER 5

5 PS. 12

5.1 TRANSLATION

v2a: Help, Lord for there is no longer any that is godly;
v2b: for the faithful have vanished from among the sons of men.
v3a: Everyone utters lies to his neighbour;
v3b: with flattering lips and with a double heart they speak.
v4a: May the Lord cut off all flattering lips,
v4b: (and) the tongue that makes great boasts.
v5a: Those who say, with our tongue we will prevail,
v5b: our lips are with us; who is our master?
v6a: Because of the oppression of the ĉănăyyım, because of the sigh of the ġebônîm;
v6b: I will now arise, says the Lord,
v6c: I will grant my salvation to him who is hard pressed.1

v7a: The words of the Lord are pure words,
v7b: (like) silver refined in a furnace2 of earth,
v7c: (that is) purified seven times.
v8a: You, O Lord, will preserve them,
v8b: protect us from this generation forever.
v9a: Even though the wicked prowl on every side,
v9b: when you rise up, you treat with contempt the sons of men.3

1 The authenticity of the reading yāpiḥ lō has been disputed for a long time (Kraus 1988:207). Briggs (1976:98) states that the LXX reading parresiásmoai en auto is weightier than the MT reading. He argues that parresiásmoai presupposes ḥophá and can be translated as "I will let shine forth". This type of construction usually appears in theophanic or ideal manifestations. Cf. Pss. 50:2, 80:2, 94:1 and Deut. 33:2. Kraus (1988:207), however, is of the opinion that the MT reading should be retained, but that it should be translated in a much more nuanced way. Usually it is translated, "for which he longs" (cf. Weiser 1962:158). Kraus proposes the translation: "against whom people fret and fume" (= "who is hard pressed"). Cf. also Ps. 10:5 and Hab. 2:3 for the meaning of yāpiḥ lō.

2 The phrase baḥă'îl la'āreṣ poses great difficulties. Kraus (1989:207) thinks that it is a gloss that was added to the text. Could it be that a marginal readings was accidently incorporated into the text at this point? (Cf. Gunkel 1933). The LXX has the reading dokimion te ge (= that which is tried or is tested in a crucible). Perhaps the LXX followed the same Vorlage as the MT at this point. According to the Targums we also have to translate the phrase baḥă'îl la'āreṣ with "in the crucible" or "in the workshop" (Delitzsch 1871:196). It could be that the phrase denotes a procedure in the process of smelting: perhaps the planting of the molten mass into the earthen form (Briggs 1976:98).

3 The reading kērimmā zallōtā is preferred over against the reading kērum zullūt "like a mound of
5.2 FORM-CRITICAL ANALYSIS

Ps. 12 can be classified as a national lament (Lamparter 1961:73-74; Westermann 1976:220). These type of laments were probably composed during the times when Israel faced threats such as: wars, famines, droughts, etc. (Louw 1982:30; Burden & Prinsloo 1987:24). During these times the laments were used to express the collective remorse and repentance of Israel. Eissfeldt (1974:112) is of the opinion that such a situation is described in Joel 1:13-14 and 2:12-17.

In such instances Israel usually referred to itself as "we" בְּנַהֲנֻ. However, when "I" נָהֲנֻ is encountered instead of "we", someone else probably made supplication on behalf of Israel (Kaiser 1975:333). Ps. 12 falls into this category, where a petition is lodged on behalf of Israel (Kraus 1988:207).

The classification of Ps. 12 as a "cultic-prophetic liturgy" establishes a connection between this prayer song and the worship of ancient Israel (Jeremias 1970:112-114). Gerstenberger (1988) also concludes that some evidence exists for the liturgical use of this psalm. He argues that in the LXX, "the initial cry is still help me!, but in the MT it has been generalized to help!" (Gerstenberger 1988:83). Thus, suggesting the possibility of a corporate liturgical function instead of an individual one.

The theory that Ps. 12 functioned as a cultic prophetic liturgy does not however, rule out the possibility that it could have been used as an "individual prayer formulary in its subsequent history" (Gerstenberger 1988:84; Miller 1986:11-120).

The main elements of Ps. 12 are:

(1) The superscription that designates it as being Davidic origin (v1).
(2) The initial plea and complaint (i.e. invocation and petition) (vv2-3).
(3) The imprecation against enemies (vv4-5).
(4) The salvation oracle (v6).

worthlessness. The word zullūt is however, unknown elsewhere in the Hebrew Bible and should be regarded as hapax legomenon (BDB 1958:273). The MT makes the word an abstract concept "vileness" or "worthlessness". It is best to rather adopt the alternative reading za'llūtā "you regard without esteem", because here the verb za'll has Yahweh as its subject. This reading suits the context best, for it goes back to the former statement "when you arise" kērūm (i.e. an infinitive construct rwm, Qal + kē = temporal) (Briggs 1976:99).

4 National laments are also found in the Book of Lamentations and the prophetic books. Cf. Jer. 14, Isa. 63, Hab. 1 and Joel 1. The setting for such a lament often appears wherever it says, "Then the children of Israel cried to the Lord" (Boyce 1988:39-40; Westermann 1976:220). The structure of these laments is similar to that of a personal lament, except for a slight variation. In a national lament a divine answer follows upon the complaint and the petition (Wolff 1981:107-108).
In a lament, either national or individual, a plea would be articulated before the final blow had fallen (Gerstenberger 1988:81). What usually transpired in such an instance was that an individual would file a complaint and a request for help (Louw 1982:31; Wolff 1981:108-109). In this request he begged for God’s intervention (Kraus 1960:95). This supplication was usually made at a time of great distress (Boyce 1988:25-26).

What normally followed this agonizing plea was an "invocation of judgement against the oppressors" (Eaton 1967:17). This imprecation was probably motivated by the idea that God was the defender of the oppressed and that he punished transgressors (Widengren 1937:317). The supplicant would call for the immediate punishment of his enemies (Burden & Prinsloo 1987:38). In extreme cases nothing less than their total annihilation would be requested. After all, if the supplicant was to be saved from destruction, his enemies had to be repelled (La Sor 1987:516-517). He therefore, depicts their intentions by citing their own words, in order that he might prove their guilt to God beyond any reasonable doubt (Delitzsch 1871:194-195).

A divine oracle was then spoken through an officiating priest (Eaton 1967:52; Kraus 1988:208). This priest acted as a "cultic prophet" during worship services in which "the future happiness" of the suppliant was made known (Weiser 1962:160; Leslie 1949:224). In this way the suppliant could receive a word of comfort from God (Gerstenberger 1988:82).

Finally, a note of thanksgiving follows in response to the divine oracle. In this section the suppliant reaffirms his confidence in God's faithfulness. Crüsemann (1969:291) observes that the suppliant does not intend to provoke God to action as in the other laments. The reason for this exception is that a divine promise had already been received (Weiser 1962:161). The motivation for thanksgiving is to consolidate trust in God and should be regarded as the "appreciative answer of the congregation to the words of the Lord" (Leslie 1949:224).

5.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

5.3.1 Words relating to the evildoer

The term "wicked" וּשָׁמִים (v9) describes the evildoer in this psalm (Enslin 1979:328; Weiser

5 The same structural pattern can also be observed in the laments that are found outside of the Psalter. Cf. 2 Sam. 14:4-7 and 2 Ki. 6:26-29. Cf. also Wolff (1981:107-108).

6 Jeremias (1970:113-114) and Kraus (1988:208) argue that a "cultic prophet" recited the whole psalm and not just the divine oracle in v5. According to these scholars, the "cultic prophet" would recite these types of laments on behalf of the community. Cf. also Burden & Prinsloo (1987:24-25) and Johnson (1979:22).

7 Sabourin (1974:45-46) observes that the divine oracle was specifically used to promote the "well being" of distressed petitioners. Cf. also Albertz (1978:208).

8 Cf. Pss. 10, 36, 44, 58, 60, 74, 77, 79, 80, 83, 90, 94, 108 and 137.
1962:160; Koch 1979:514). The antonyms of ḥāṣid (v2) and ṣemūnim (v2). These terms appear in opposition to ḥāṣid and demarcate the associative field of this word (Sawyer 1972:30).

Finally, as it has already noted the term ḥāṣid is used:

1. to describe persons that are disloyal and unfaithful (Kraus 1988:208), and
2. to describe the antagonist of the Cani (Delitzsch 1871:197; Livingston 1980:864).

They "speak deceitfully" yāw'a dbr (Pi., v3a) to their neighbour, "with flattery" šepat ḥalāqōt and "with a double heart" bēlēb wālēb "they speak" dbr (Pi., v3b). They boast ťāmērū: "with our tongue" lēsōnēnū, "we will prevail" gbr (Hif., v5a). "Our lips are with us" šēpāṭēnū sītānū "who can lord over us?" mū ṣādōn lānū (v5b).

The word dbr (Pi.) appears thrice in this lament. In all these instances it refers to the act of speaking (Gerleman 1971:433). According to Schmidt (1977:104) dbr has the general meaning of "reden, sprechen" in most of the contexts in which it occurs.

The function of dbr is then to describe a speech act that has been directed against the Cani (Kraus 1988:208). This description is done in terms of generalities without any reference to the exact content thereof (Schmidt 1977:106).

The words that are associated with dbr are "deceit", "lips of flattery" and "double heart" (v3). These words also indicate in a general way the type of activity that was rife amongst the evildoers. The term yāw'a denotes that which is empty of meaning, shallow (Klopfenstein 1964:310), whereas lips of flattery could be a reference to smooth insidious talk (Delitzsch 1871:194). The phrase "double heart" describes someone who says one thing and then he does another (Delitzsch 1871:194). They speak "deceitfully", they express themselves with a "smooth tongue and double heart" (v2). Kraus is of the opinion that this is a reference to the rumours and slanderous accusations the evildoers bring against the Cani (1988:208). These rumours and accusations result in the downfall of their victims (Gerstenberger 1988:82; Louw 1982:93). One can easily imagine how the Cani suffered on account of these "deceitful and insincere utterances" (Leslie 1949:223).

Lies and flattery destroy "every kind of fellowship" that men might have with one another, for fellowship cannot exist unless it is based on truth (Weiser 1962:159). The evildoers are liars and

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9 According to KBL (1958:199) dbr appears 1100 times in the Pi. form. In the Pss. it is found 46 times in the Pi. and only 9 times in the Qal (Gerleman 1971:435). Out of the 1440 times in which dbr appears in the OT, the Qal is found only 41 times. The Pi. is the more frequently encountered form in the OT (Gerleman 1971:435).

10 Cf. also Lisowsky (1957:337) and KBL (1958:199-200).

11 This point of view is also held by Delitzsch (1871:194) and Sabourin (1974:297).
flatterers, who use words to conceal their true intentions and motives. They enslave the ġanî with the deceitful activities of their tongues (Briggs 1976:95). In this way the evildoers are guilty of plotting the downfall of others.

The verb "to say" 'mr (Qal, vv5-6) appears twice in this psalm and in both instances it deals with direct speech. In v5 the function of 'mr is the explication of content (Schmidt 1978:99), whereas in v6b, it is the confirmation of content in a direct discourse (Schmid 1971:218).

According to Wagner (1977:330) "to say" always indicates reasonable statements by someone which may be heard and understood by others. Its purpose is never to describe the technique of speaking, but to call attention to "what is being said".

The subject of 'mr in v5 is the evildoers, whereas, the subject in v6 is Yahweh. In this section only v5 will be discussed, v6 will be dealt with later in this study (i.e. in words relating to Yahweh).

The words that accompany 'mr (Qal, v5) are "tongue" lāṣōn + "prevail" gbr (Hif.) + "lips" śāpā + "who" mī + "lord" rādōn + "over us" lānî. These words describe the manner in which the evildoers boast about their exploits (Kraus 1988:209).

The verb gbr (Hif., v5a) usually denotes "stark, überlegen sein" (Kühlewein 1971:398). KBL (1958:167) translates gbr with the equivalent "to be strong," "to be superior". Whenever gbr is used in association with physical action, the accent is usually upon power and strength, however, it is often a reference to "Vortrefflichkeit und Überlegenheit" (Kosmala 1973:902).

It is interesting to note, that in this psalm gbr (Hif., v5a) is neither associated with physical prowess or warfare. The verb is used in reference to persons who use their tongues for boastful and malicious purposes (Briggs 1976:95-96). Their weapon is the spoken word rather than physical violence. When this type of speech is employed, it becomes a dangerous instrument of power and a deadly weapon in the hands of the evildoer (Weiser 1962:160).

This verb also describes the deluded state of mind that is associated with the evildoer (Kraus 1988:210). "With our tongue we are powerful gbr, our lips help us; who can lord over us". This statement highlights their over-confidence (hubris) (Oswalt 1980:148). It is this arrogance that causes the evildoers to overstep the boundaries of their limitations (Lamparter 1961:74).

The psalmist feels compelled to pray for "Jahwes zorniges Einschreiten" (Kraus 1960:95). This situation is no longer an incident which encroaches solely on the honour of the ġanî, but the honour of Yahweh is also at stake (Leslie 1949:224). God himself must now restore his honour and intervene on behalf of the ġanî. On account of God's honour, he will not allow the evildoer to go away unpunished (Lamparter 1961:75).
Finally, the attacks against the ḫānî are primarily verbal in nature, it does not appear as a reference to an act of physical violence. These attacks are however, of a dangerous nature and have to be "destroyed and extirpated (Kraus 1988:209).

5.3.2 Words relating to the ḫānî

The term ḫānî is associated with the following words in Ps. 12: "loyal" ḫāṣîd (v2), "faithful" ʾemūnîm (v2); ʾebyōnîm (v6); "violence" ʾōd (v6) and "sigh" ʾānāqā (v6).

The term ḫāṣîd is used 32 times in the Old Testament. Out of these occurrences, ḫāṣîd appears 25 times in the Psalms (Lisowsky 1957:514). The term ḫāṣîd functions as a word that denotes membership in a covenant with God (Gulkowitsch 1934:22). In other words, the ḫāṣîd lived a life that was true to the separated community and in keeping with the covenant. The ḫāṣîd can then also be referred to as ṣaddiq (Kraus 1988:208). The word ḫāṣîd was also used as a "synonym" for the orthodox party during the Maccabean period (Harris 1980:307).

There is a close connection between the word ṣēsed and the term ḫāṣîd (Ridderbos 1962:122). The word ṣēsed is usually translated as "kindness," "loving kindness" and "mercy". According to Delitzsch (1871:194) the ḫāṣîd is a pious or devout person who practices ṣēsed towards God and man. In the former sense ṣēsed referred to "loyalty" and "devotion", whereas in the latter, it is a reference to "kindness" and "mercy" (Stoebe 1971:620).

It is not however, certain, whether Israel was called ḫāṣîd because they were characterized by ṣēsed, or whether they were so called because they were objects of God's ṣēsed (Sakenfeld 1978:6-8). Stoebe (1971:619-620) argues that the ḫāṣîd are those who constantly live in the sphere of God's mercy and in such a context, the ḫāṣîd can be referred to as the "gunstgenosse" of Yahweh. Here the ḫāṣîd is used to describe a person who is faithful and loyal to God (Kraus 1960:95).

The synonym of ḫāṣîd in this psalm is "faithful" ʾemūnîm. This term is usually applied to people as a measure of their righteousness and acceptability to God (Scott 1980:52). Here ʾemūnîm is used in reference to someone who is "faithful" (Delitzsch 1871:194). The term ʾemūnîm functions as an antonym of rāšā (Briggs 1976:95). It is used to contrast a faithful person with an unfaithful person in this psalm (Ringgren 1986:76). The ʾemūnîm are the individuals who remain true to God and his covenant (Kraus 1988:208).

The terms "violence" ʾōd and "sigh" ʾānāqā are used in association with ḫānî and ʾebyōn. The function of ʾōd is to describe a situation of need (Hamilton 1980:906). This situation can be loosely described as one of oppression (Lamparter 1961:73). Here the situation demanded a legal hearing because there was an uneven distribution of power between the "oppressed" ḫānî and the "antagonist" rāšā. The term ʾōd refers to the oppression that the ḫānî experienced, on account of the injustice that he had to endure. This oppression was probably in the form of malicious rumours that were being circulated
about the ġānî (Hamilton 1980:906). It is therefore possible that šod does not refer to physical violence in this psalm, but rather to social unrighteousness (Leslie 1949:224; Schultz 1973:51).

The term ɣānaqā appears only 4 times in the Old Testament (Lisowsky 1957:128). Three out of those four times it occurs in the Pss. (12:6, 79:11 and 102:21). KBL (1958:70) translate it with "sigh" "stohnen" (="groan").

The "groan" ɣānaqā is a result of the situation that the ġānî has to endure. It has been brought on him through his circumstances (Boyce 1988:1). In fact, it is the only thing that he can do in his state of oppression. Therefore, he cries out in hope that God will listen to his cry of distress. This ɣānaqā paradigm is fundamental in Old Testament sections, that deal with the theme of oppression (Albertz 1976:568-569). The groan of the oppressed functions here as an appellation term. Lamparter (1961:75) succinctly describes it as being a desperate cry born out of a situation of powerlessness. The person who files this appeal is the ɣebûn (Boyce 1988:27).

Here the term ɣebûn is used as a reference to someone who is legally destitute, as well as someone in desperate need of divine assistance. The noun ɣebûn does not appear as a technical term, that depicts someone who is materially deprived (Weiser 1962:159). It should rather be regarded as a term, that describes a person whose destitution is essentially caused by enemies (Botterweck 1977:35-36). In this case, it is the evildoer who must be regarded as the source of their destitution (Kraus 1988:209-210).

Here the term ġānî differs from ɣebûn in the sense that it "connotes some kind of disability or distress" (Coppes 1980:683). It does not refer to someone who is materially deprived (Schultz 1973:98). According to Botterweck (1974:29) it is not used in the stereotyped formula ġānî ɣebûn. This formula is basically used in an economic sense, where it describes a person without any property who has to earn his daily bread by serving others. The term ġānî is not used in reference to the materially poor. The term is rather used to describe the "Unterdriickten und Hilflosen" (Martin-Achard 1979:344). In other words, ġānî refers to someone who is a victim of social affliction, rather than material deprivation (Coppes 1980:684).

The term ġānî should then rather be translated as "oppressed" instead of "poor". The translation "poor" is misleading, because ġānî does not refer to an impoverished person. The term ġānî refers to someone who suffers on account of social oppression.

5.3.3 Words relating to Yahweh

5.3.3.1 Over against the evildoer

The verbs "cut off" krt (Hif., v4) and "arise" qwm (Qal, v6) describe the type of action that God is about to execute. God will "cut off" and "rise up" against his enemies. The setting in this poem is one

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12 For a discussion of the term ɣebûn, cf. par. 3.4.4 above.
of judgement and dread (Leslie 1949:224). It is a day the enemies of God will regret, because he is about to bring a swift end to their existence (Kraus 1988:210).

The literal meaning "to cut off/to cut down" (KBL 1958:456), usually conjures up an image of a woodcutter who is about to cut off a tree (cf. 1 Kgs 5:20, Isa. 14:8). The verb krt can also be used in a positive sense where it refers to the making of a covenant (= lit. "to cut a covenant").

Here the verb "cut" is used in a negative sense. "May Yahweh cut off all smooth lips" (v4a). Thus, "to cut off" has the meaning to "destroy" or "to remove" (Smith 1980:457). God is about to remove the evildoer on account of their presumption (Delitzsch 1871:195). In their arrogance they have raised themselves up against God (Oswalt 1980:148). Therefore God is going to bring destruction upon their heads.

The verb "arise" qwm (Qal, v6) is suggestive of the immanent judgement that will come upon the evildoer. The verb "arise" refers essentially to the physical action "rising up" (Coppes 1980:793). Here it does not indicate ordinary actions like "rising" or "standing". It is used in a judicial sense where God will judge the guilty (Briggs 1976:96). Finally, "arise" qwm can also be used in a military sense where God rises up to do battle with his enemies.

In conclusion, the deeds of God (i.e. "cut off" and "arise") are directed in a negative way against the evildoer and this inevitably leads to their destruction.

5.3.3.2 Over against the Câni

The words "save" ëc (Hif., v2) and "set" ët (Qal, v6) are used to describe the deliverance that God will bring about on behalf of the Câni. The word "save" connotes deliverance from distress (Hartley 1980:414). In other words, the Câni is in a situation where he is being oppressed and he needs deliverance. God is called upon to deliver him in response to his anguished cry. In this sense, God acts as his deliverer or "saviour" (Kraus 1988:209).

The verb "set" ët (Qal, v6) is used in a similar way to "save" ëc (Hif., v2) in this psalm. God will set the Câni in a state of safety, where the evildoer will not be able to harm him (Hamilton 1980:921).

The word "set" is used in a very hostile setting (Weiser 1962:159). The enemies of the Câni are everywhere and he is beginning to feel the power of their might. "Help, O Yahweh, for the godly are done for, the wicked are everywhere". Therefore, God will intervene on his behalf and set him in a place that is out of reach for the wicked (Lamparter 1961:75).
5.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

ḥāsid (v2); ḫāmūnīm (v2); ṭebyōnim (v6)

Antonyms

reṣālām (v9)

Words relating to the ġānî

šōd (v6); ẓānaqâ (v6)

Words relating to the evildoer

šāwa (v3); dbr (Pi., v3); šēpat ḫālāqôt (v3); ḇélēb wālēb (3)

Words relating to Yahweh

(a) Over against the ġānî:
    yṣ (Hif., v6); ṭyt (Qal, v6) + bēyeṣa

(b) Over against the evildoer:
    krt (Hif., v4); qwm (Qal, v7)
CHAPTER 6

6 PS. 14

6.1 TRANSLATION

v1a: The fool says in his heart there is no God.

v1b: They are corrupt, they do abominable deed(s),

v1c: there is not one who does good.

v2a: Yahweh looks down from heaven upon mankind.¹

v2b: to see if there is (anyone) who is wise,

v2c: who still seeks God.²

v3a: All (of them) have gone astray, they have become altogether perverse,

v3b: there is no one who does (anything) good, not even one.

v4a: Have they no insight all those evildoers,

v4b: who devour my people (as) one eats bread,

v4c: they who do not call on Yahweh.

v5a: There they were terrified enormously,

v5b: but God is with the generation of the righteous.

v6a: You have shamed the counsel of the cāni,

v6b: but Yahweh is his refuge.

v7a: Oh, that out of Zion would come the salvation of Israel

v7b: when Yahweh restores the well-being of his people,

v7c: Jacob will exult and Israel will be glad.

6.2 FORM-CRITICAL ANALYSIS

Ps. 14 can be classified as a prophetic exhortation³ (Sabourin 1974:394-395). This psalm deals with a theme that is well known to the prophets,⁴ viz. the universal impiety. Psalms of this type of genre utilized certain prophetic literary elements, as the oracle and exhortative speech, which normally included "promises and threats" (Sabourin 1969:308). According to Mowinckel (1982:53) the priests

¹ The phrase bēnē ādām is interpreted as a general term for all mankind. Whenever the Psalms speak of the scrutinizing look of Yahweh ṣqāp (Hif., v2), the circle of those who are scrutinized includes the whole world (Kraus 1988:222). Cf. also Pss. 5:10, 10:7, 36:2 and 36:2.

² An alternative translation for the phrase dōres ēt ēlohim could be "one who (still) inquires about God" (Miller 1986:98).

³ Pss. 50, 52, 53, 75, 81 and 95 can also be regarded as being prophetic exhortations.

⁴ With regard to the theme of universal impiety, cf. Jer. 5:1, 8:6 and Isa. 64:6.
functioned as oracular prophets in the early period of Israel's history. Worshippers would go to the sanctuary to consult God and they would receive an oracle from the priest (de Vaux 1965:454). Later these exhortations functioned as liturgies that were meant to instruct the faithful in the ways of God and to appropriate the correct response from them (Jasper 1967:50-59; Mowinckel 1982:112). In this sense these types of psalms were also classified as "didactic psalms" (Sabourin 1974:395; Kraus 1988:222-223).

The main elements of Ps. 14 are:

(1) The superscription that designates as being Davidic in origin (v1).

(2) The prophetic invective that highlights a description of the ungodly (vv1-4).

This section is made up of two parts, viz.:

(a) Sapiential description (vv1-2).

(b) Liturgical description (vv3-4).

(3) An exhortation which is directed against the ungodly (vv5-6).

(4) Intercession in which ardent prayers are made on behalf of all Israel (v7) (Briggs 1976:102-103; Kirkpatrick 1906:16).

6.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

6.3.1 Words relating to the evildoer

The terms "fool" nāḇāl (v1) and "workers of evil" pōṭēḇāḇ ġāwēn (v4) are used to describe the evildoer in this psalm. Here nāḇāl is used as a reference to someone who secretly denies the existence of God (Hengstenberg 1842:208; Leupold 1974:139). The opening sentence in this psalm "the fool says in his heart, 'there is no God!' depicts this irreverent attitude of the nāḇāl in a very apt manner (Keel 1969:175). In the Old Testament such an individual is usually referred to as an "evildoer" rāšāʾ (Ridderbos 1939:196; Kraus 1988:221).

The term nāḇāl appears frequently in wisdom literature (Goldberg 1981:547). In this type of genre, a nāḇāl is regarded as being the opposite of a "wise person" hākām (von Rad 1972:64). According to Müller and Kraus (1980:371) the term hākām, whether used in an adjectival sense or substantively, it
always refers to a person who exercises "wisdom" ḥōkmā. A ḫāḵām is someone who walks in wisdom (Prov. 28:26), whereas, a nāḇāl refers to someone who walks in folly (Prov. 14:1). According to this distinction, ḫāḵām is regarded as a disciplined man (Prov. 14:8) and the nāḇāl as an undisciplined man who is incapable of controlling his passions⁸ (Prov. 29:11). Therefore, the nāḇāl can not act intelligently towards his fellow-man, because he lacks wisdom (Prov. 15:7). This lack of wisdom causes the nāḇāl to miscalculate his potentiality and to live in a continuous state of deception (von Rad 1972:65). Because of this overestimation of his abilities (hubris), his folly is always something that endangers life (Prov. 17:24, 18:7).

The following terms are associated with nāḇāl in the wisdom literature: "stupid", "dull" kēšîl in practical matters and "insolent" in religious matters (KBL 1958:447). These terms are used in contexts where they emphasize ignobility, disgracefulness, downright boorishness, as well as insensibility towards God (Goldberg 1981:547).

In Ps. 14 the term "fool" nāḇāl describes an individual who has closed his mind to reason (Leupold 1974:139). This person imagines in his heart, that there is no God (cf. also Ps. 53:1). According to Kirkpatrick (1906:66) the statement "there is no God" ENCEIOHIM should not be understood as a denial of the existence of God. It should rather be understood as a denial of the presence of God to interfere with the activities of the nāḇāl and to interpose on behalf of his people (Briggs 1976:105). The fool speaks in this vain manner, in order to evade God's judgment and claim upon his life (Eerdmans 1942:259). However, despite the fact that this attitude might call into question God's action as it affects the daily life of the fool, it fails to call into question God's existence, for the fool is easily "frightened" PHD (Qal, v5) by him (Kraus 1988:221). The statement "there is no God" is a reference to agnosticism instead of dogmatic atheism (Weiser 1962:165). This view is also endorsed by Kraus (1986:129), who contends that the phrase "there is no God" is a summary of a practical attitude rather than a expression of an atheistic theory.⁹

The nāḇāl is further described as someone who "corrupts" ṣḥ (Hif., v1) and whose deeds may be regarded as being "vile" ṣḇ (Hif., v1). The verb ṣḥ should be translated as "ruining" instead of "destroying". The verb is used in the sense of acting corruptly (Hengstenberg 1842:210) or more emphatically, "doing corrupt things" (Kirkpatrick 1906:66). According to Vetter (1976:893) the verb ṣḥ is not used in this psalm to describe the destruction caused by wicked men, but rather the corruption which is evident in their "actions" ḫālîl (v1). Leupold (1974:139) regards their corruption as the self-degradation of their moral being (i.e. through vile practices), for when they abandoned their belief in God, they subjected themselves to sinful activities which God abhors (Gerstenberger 1988:219). They have all "turned aside" swr (Qal, v3). The verb swr is often used in contexts which

⁷ For a further discussion regarding the phrase ENCEI OHIM, cf. also Plumer (1978:191-193).
⁸ For the use of the term nāḇāl outside of the Psalter, cf. 1 Sam. 25:1-7; 2 Sam. 13:13; Isa. 32:6; Jer. 17:11 and Job 30:8.
⁹ With regard to the terms nāḇāl and pōḏē ṣawen, cf. also Ps. 53.
deal with apostasy (Delitzsch 1871:205). In such cases it should be translated as "turn away". Conversely "not to turn aside" swr was a way of affirming a man's steadfastness before the Lord (Patterson 1981:621).

They have also "become corrupt" lath (Nif., v3). In other words, they have all become spoiled. There is no-one who is capable of doing (that) which is good in God's sight, for mankind bene adam are corrupt and depraved (Sabourin 1969:310). Leupold states that such utter degeneracy always has its origin in severing the connection with God. The fool is capable of eating people like bread, i.e. probably by slandering the victims. He has no regard for the people of God and rides rough-shod over them (Miller 1986:96).

The term "worker of evil" poqal ale awen (v4) is used in association with nabal in this psalm. According to Kraus (1988:22) poqal ale awen when used in place of nabal most often depict the enemies of the individual. The term poqal ale awen can be regarded as someone who harasses the individual without any just cause. Here the poqal ale awen continuously attempt to "devour" kli (Qal, v4) God's people. It is this unprovoked aggression that causes the victim to think of his oppressors as monsters that devour their prey, as callously and indifferently as one eats bread (Kraus 1988:222). Briggs (1976:107) correctly observes that the metaphor of eating kli (v4) is used to suggest the severity of the attacks that are being launched against God's people. The expression "as bread" lehem (v4) also indicates the heartless mentality of the evildoers, who feel justified in what they are doing (Hengstenberg 1842:214). In fact, these eaters don't even feel any shame (Weiser 1962:165).

Furthermore, what kli specifically means in Ps. 14 is hard to determine. The poet describes the attack in a very general way (Scott 1981:39). Leupold (1974:140), Miller (1986:96) and Gerstenberger (1988:220) are of the opinion that kli must be understood either in terms of "oppression" or "slander". Briggs (1976:107) however, thinks that kli is a reference to severe attacks launched against Israel by hostile nations. What the specific reference of kli was in Ps. 14 is not so easy to pinpoint. The verb kli probably depicts the way in which the evildoer oppressed the cани. The verb kli is then a reference which describes more than just the act of consumption. It depicts the persecution and oppression that accompanies the act (Delitzsch 1871:206-207).

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10 Cf. also Exod. 32:8 and Deut. 9:12, 11:16 with regard to the usage of swr in contexts of apostasy.
11 Cf. 1 Kgs 22:43 in this regard.
12 According to certain scholars lath starts from an Arabic root that implies the souring of milk, but in Hebrew (Job 15:16) it is used in a moral sense, cf. Delitzsch (1871:205); Kirkpatrick (1906:67) and Leupold (1974:140).
13 kli can also be interpreted as "slander" instead of "eat", cf. Ps. 27:2. This interpretation is also in accordance with an Akkadian and Aramaic idiom, "to eat a piece of me" or to "eat my flesh", means "to slander me". Cf. also Gerleman (1971:140).
6.3.2 Words relating to the ċānī

The designation ċānī is associated with the following terms: "people" ċam (v4) and ṣaddiq (v5).

The term ċam (v4) is used to express a relationship that exists between God and his people. Here God speaks on behalf of a people for whom he is responsible (van Groningen 1981:676). Therefore, God will avenge and deliver those whom he calls "my people" ċamī, from those who persecute them (Delitzsch 1871:207). They are the true people of God whose refuge is in God alone (Kraus 1988:224). These godly people alone deserve to be called by the name "my people" (Kirkpatrick 1906:68). The ċamī is the antonym of nābāl and pōdqāq īqwen in this psalm. In fact, the other phrase associated with it is lōr ċamī "not my people", whereas the ċamī are God's covenant people (Gerstenberger 1988:220).

The term "my people" is also used by the Lord when he speaks of Abraham's offspring whom he has chosen and set aside for a covenant relationship (Ex. 3:7-22). God has seen their affliction, he has heard their cry and he will deliver them from their plight. Hulst (1976:303) succinctly captures the essence of this statement. When God hears the afflicted cry of his people, he hurries to bring about their deliverance, as if "the cry of pain comes from his own lips". This paradigm is fundamental in Old Testament sections that deal with the oppression of the "underdog" (Boyce 1988:1-3). God's constant protection over them and his all-sufficient provision for his people, testify to the continued love and concern he has for those whom he calls "my people" (van Groningen 1981:676). God himself formed his people, gave them their dwelling place and bestowed his blessing and virtues upon them (Ps. 78:52, 95:7).

The term "righteous" ṣaddiq (v5) is used as an antonym of the evildoer (Hengstenberg 1842:216). The term "generation" dōr accompanies ṣaddiq in a construct form, and can be translated as "the righteous generation" (Delitzsch 1871:207). Here "righteous generation" dōr ṣaddiq is synonymous with "my people" ċamī (Kirkpatrick 1906:68). The fact that God shows his solidarity with his people, this association becomes the motive for the destruction that God will bring upon the oppressors of his people (Kraus 1988:223). The evildoers will be overtaken with "terror" pḥḏ (Qal, v5) and "fear" pḥḏ, because God defends those who belong to him (Leslie 1949:119).

The "righteous" are those who conduct their lives in a way that is true to the covenant. They can count on God's support in their hour of need (Stigers 1981:754). In other words, those who are designated as ṣaddiq in Israel, automatically become recipients of the activity of Yahweh's "righteousness" šēḏāqā (Kraus 1986:155). God causes the harm that has been set in motion by hostile powers against the "righteous", revert back upon the heads of the perpetrators (cf. Ps. 7:13-16). Such a doctrine of retribution was widely accepted in ancient Israel (Koch 1955:3-6), where every evil deed returns to visit its perpetrator (Kraus 1988:223).

14 For a discussion of this theme, cf. par. 5.3.2 above.
The term ĉani also appears in opposition to the evildoer. The ĉani is the victim of the evildoer who constantly persecutes him. Here the term ĉani describes the oppressed (Schultz 1973:61). Unlike the evildoer who conduct their lives as if God does not exist, the ĉani "enquires after" God drŶ and in this way the ĉani is part of the true people of God (Weiser 1962:166). The term ĉani is a reference to someone who is attacked by hostile forces and in his desperation he flees to God for refuge, and in the holy sanctuary he presents his lost cause to God, the righteous judge (Westermann 1981:190-192). God will turn the tables in favour of the ĉani, for God is the true judge who will defend the widow, the orphan, the weak, the oppressed and those who are denied justice. God will put the evildoers "to shame" bwš (Hif., v6), by frustrating their plans (ćešă, v6). Their plan was to devour and utterly destroy the ĉani, but God has frustrated their plan when he scattered them in a disgraceful panic and then they became terrified enormously (Briggs 1976:108). From this we can observe that God comes to the aid of those who are in need (Miller 1986:98). He has heard their cry and he will save them from all their troubles (Kraus 1986:153).

The term ĉani refers primarily to someone who suffers oppression at the hands of evildoers. Croft (1987:47) and Gerstenberger (1988:220) think that the ĉani refers to an afflicted individual who is oppressed by the rich and powerful in Israel. Briggs (1976:108) and Eaton (1986:6-8), on the other hand, regard Israel as the ĉani, and the evildoers as the foreign nations. It is not so clear in this psalm to determine with absolute certainty the specific setting in which the term ĉani is used (Miller 1986:96-97). What can be said, however, is that the ĉani are the "oppressed" (Sabourin 1974:396), and the ĉani rely solely on God. Herein lies the essential feature of their oppression (Coppes 1981:683), for when they are attacked by these hostile forces, they are helpless in the face of this onslaught and must flee to God for refuge (Kirkpatrick 1906:68-69).

6.3.3 Words relating to Yahweh

6.3.3.1 Over against the evildoer

The prophetic speaker in v5 predicts the destruction of the evildoer as seen in a vision. This course of destruction is initiated by God (Kraus 1988:220). The cultic prophet reports how the evildoers will be overtaken by the terror, that God is about to bring upon them suddenly as in times of holy war (Jeremias 1970:115). The verbs "tremble" phd (Qal, v5) and "put to shame" bwš (Hif., v6) are used to describe the type of action that God is about to execute against the evildoer. It is with these prophetic perfect tenses that the speaker expresses "the inviolable validity and actually of what he has just been allowed to see" (Kraus 1988:222).

The verb "tremble" phd is used with the substantive "fear" pahad in this psalm (cf. also Ps. 53:6). Here phd (v5) serves as a verb of fearing with emphasis on the immediacy of the object of fear (Bowling 1981:721). This statement is used to highlight the suddenness of the "fear" that will overtake the evildoer without warning (Briggs 1976). This calamity will suddenly come upon the evildoers, when there is no real reason for it (Hengstenberg 1842:215). According to Gerstenberger (1988:218)
this terror must not only be understood as a fear that will come upon the evildoers, it is also an announcement of doom against all those who oppress the כָּנִי. For God avenges and delivers the oppressed among his people, because they are "righteous" (Delitzsch 1871:207).

The word "fear" פָּחַד is used to refer to a strong emotion of scaredness (Kirkpatrick 1906:68). The evildoer who formerly knew no fear before God, is suddenly overtaken by a fright inspired by God (Kraus 1988:222-223). Here פָּחַד is used as a term expressing "Gott gewirkten Schrecken" (Stähli 1976:413). This fear also refers to an external terror of some personage. In this context God is the external object of terror (Bowling 1981:721), who confronts the evildoer (Weiser 1962:166). God will cause the evildoer to be put "to shame" בְּשָׁם (Hif., v6). He will cause their plans against the כָּנִי to be thwarted (Briggs 1976:108), he will nip their nefarious undertaking in the bud (Kraus 1988:223), so that their evil purpose will not come to fruition.

The verb "put to shame" בְּשָׁם (Hif., v6) expresses a sense of confusion, embarrassment and dismay when matters turn out contrary to the expectation of the evildoer (Oswalt 1981:98). The evildoer will go to pieces when God makes their plans run amuck (Hengstenberg 1842:217), for God sides with the oppressed. By this prediction the cultic prophet states the ultimate fate of all those who oppress the כָּנִי without reason (Leupold 1974:141). This visionary perception of God’s intervention must be regarded as a warning to all evildoers and a word of encouragement to all those who are being oppressed.

6.3.3.2 Over against the כָּנִי

Ps. 12 closes with an ardent wish in which the cultic prophet petitions God to let his "salvation" יְשֻׁמָּא (v7) appear over all the "righteous" שדָּדִיק and "oppressed" כָּנִי in Israel (Kraus 1988:233), and to "turn" שָׁב (v7) the fate of his people.

The term "salvation" יְשֻׁמָּא refers to physical deliverance in this psalm (Hartley 1981:414). Here the distress of the כָּנִי has been caused by the evildoer and the כָּנִי cannot break this yoke of oppression (Keel 1969:183-184). Deliverance must therefore, come from somewhere outside of the ranks of the oppressed. Since there could be no deliverance outside of God’s intervention, the כָּנִי earnestly prayed for this help to come from Zion. The righteous in Israel look with longing and expectation for the day when God will effect this deliverance, because God is enthroned in his sanctuary in Zion as judge and king of the whole world (Pss. 7:6, 9:7, 11:4, 33:13 and 102:19). The word "turn" שָׁב (Qal, v7) must also be understood in light of this "deliverance" יְשֻׁמָּא which must come forth from Zion (Kraus 1988:223).15

The word "turn" שָׁב is used to describe a time in the future when God will restore his people to their former glory (Leupold 1974:141). It speaks about a time when God will deliver Israel from distress and

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15 For a discussion of the term יְשֻׁמָּא cf. par. 5.3.3.2 above.
restore her to a state of blessing (Gerstenberger 1988:220; Sabourin 1974:397). The verb šwb should be understood as a restoring of former fortunes (Kirkpatrick 1906:89; Miller 1986:98).

6.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

caṇī (v4); šaddiq (v5)

Antonyms

nābāl (v1); pōgalē rāwen (v4)

Words relating to the caṇī

cēṣā (v6); maḥsē (v6); gyl (Qal, v7); śmh (Qal, v7)

Words relating to the evildoer

šḥt (Hif., v1); tēb (Hif., v1); swr ((Qal, v3); šlh (Nif., v3); škl (Qal, v4)

Words relating to Yahweh

(a) Over against the caṇī

yēšū ca (v7); šwb (Qal, v7) + šēbūt

(b) Over against the evildoer

šqp (Hif., v2); phd (Qal, v5); bwš (Hif., v6)
7.1 TRANSLATION

v21a: The Lord has dealt with me according to my righteousness;
v21b: according to the cleanness of my hands he has requited me.¹
v22a: For I have kept the ways of the Lord;
v22b: and I have not done evil (by turning away) from the Lord.
v23a: All his laws are before me;
v23b: and his statutes I will not put from me.
v24a: I have been blameless before him;
v24b: and I have kept myself from sin.
v25a: The Lord requited me according to my righteousness;
v25b: according to the cleanness of my hands in his sight.²
v26a: To the faithful you show yourself faithful,
v26b: to the blameless you show yourself blameless.
v27a: To the pure you show yourself pure,
v27b: but to the crooked you show yourself shrewd.
v28a: For you deliver the ċāni
v28b: but those whose eyes are haughty you bring low.
v29a: For you O Lord, keep my lamp burning;
v29b: my God turns my darkness to light.
v30a: With your help I can advance against an armed troop;
v30b: with my God I can scale a wall.
v31a: As for God, his way is perfect;
v31b: The promise of the Lord is flawless,
v31c: he is a shield to all who takes refuge in him.

7.2 FORM-CRITICAL ANALYSIS

Ps. 18 can be classified as a psalm of thanksgiving (Leslie 1949:259; Weiser 1962:186-187). After a short address to God (v1), it opens with a confessional statement of faith in Yahweh (v3) in which he is

¹ The reading according to "the cleanness of my hands" kēbōr yādā will be followed, instead of according to "my glory" kēbōdī, cf. Briggs (1976:156). The MT reading "the cleanness of my hands" fits the context better and is more preferable with the general trend of this psalm (Gerstenberger 1988:98).
² This reading essentially repeats v21, cf. footnote above for discussion.
described as a "rock" selā (v3); a "fortress" mēṣūdā (v3); a "refuge" mîplāt (v3); a "shield" māgēn (v3); "horn of salvation" qeren yēṣūcâ (v3) and a "stronghold" miṣgāb (v3) (Hayes 1976:110). God is seen as a divine warrior who has gained a military victory on behalf of the Israel, therefore a song of thanksgiving was considered appropriate when the victory was proclaimed to the congregation (Lamprarter 1961:97; Burden & Prinsloo 1987:25). In his proclamation the suppliant claimed that God intervened on his behalf as a reward for his righteous life (Plumer 1978:240; Leupold 1974:166-167). Therefore, this military triumph was conferred on him by God.³ "For I have kept the ways of the Lord; ... I was blameless before him; and I have kept myself from guilt" (vv20 -23).

The main elements of Ps. 18 are:

(1) The superscription that designates it as being Davidic in origin (v1).

(2) Praise of God and affirmation of confidence (vv2-3).
   (a) Personal praise (v2).
   (b) Affirmation of confidence (v3).

(3) Account of danger and salvation (vv4-20).
   (a) Report of affliction and petition (vv4 -7).
   (b) Report of theophany (vv8-16).
   (c) Report of salvation (vv17-20).

(4) Praise of God and confession (vv21-31).
   (a) Declaration of personal integrity (vv21-25).
   (b) Proverbial statement (vv26-27).
   (c) Praises of God (vv28-31).

(5) Thanksgiving prayer for victory (vv32-46).
   (a) Formula of incomparability (v32).
   (b) Hymnic praise of God (vv33-35).
   (c) Personal praise of God (vv36-37).
   (d) Declaration of victory (vv38-39).
   (e) Personal praise of God (vv40-42).
   (f) Declaration of victory (v43).
   (g) Personal praise of God (v44a-b).
   (h) Description of universal rule (vv44c-46).

³ Cf. also Deut. 32:4; Pss. 12:7, 37:28.
7.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

7.3.1 Words relating to the evildoers

The terms "enemy" oyēb (vv4, 18, 38, 41, 49), "my foe" nesēn (vv18, 41), "perverse" qiqēš (v27); "adversary" qwēm (Qal, v40), "nations" cēm (v44, 48), "nations" goyīm (vv44, 48), "foreigners" bēnē nēkār (vv45-46) and "man of violence" nēš hāmās (v49) describe the evildoer in this psalm.

The term oyēb is used as a reference to the suppliant's enemies. The enemies of the petitioner are also the enemies of Israel (Kraus 1986:126). They are people who wage war against Israel, they threaten or oppress Israel and the suppliant (Leupold 1974:167). They rise up against Yahweh and his anointed. These hostile powers bring about chaos and destruction wherever they go (vv4-7). Because of this aggression Yahweh himself must go into battle and defeat these dangerous enemies (Gerstenberger 1988:99).

The synonyms of oyēb are: "my foe" nesēn and "adversary" qwēm (v40). These terms are further explicated by the designation such as: "perverse" qiqēš. This term emphasizes the twisted nature of Israel's enemies who are desperately wicked (Allen 1981:693). According to Delitzsch (1981:261) a perverse person is someone who is morally distorted, as well as an enemy of God and man. God will give the "perverse" qiqēš over to follow his own crooked ways till they lead to destruction (Kirkpatrick 1906:94). In other words, God leaves this person to the perversity of his character, and in this way the enemies of Israel will be made low.4 The "perverse" qiqēš will discover that God is to them a more terrible enemy, than the most perverse of all their earthly foes. Though he swerve not from "perfect truth and rectitude" (Plumer 1978:242).

The terms "peoples" goyīm, "nation" cēm (vv44, 46) and "foreigners" bēnē nēkār (vv45, 46) are used to give a more detailed description of the "enemy" oyēb. The term "peoples" goyīm is a reference to the surrounding pagan nations who persecute Israel (Van Groningen 1981:154). The goyīm exhibit a heathen mentality by their wickedness and their perversity (Sabourin 1974:343). These nations rise up against God and they oppress his covenant people, yet God holds them in derision (Allen 1981:154).

The term "nations" cēm (vv44, 48) is used as a synonym for "peoples" goyīm. In such an instance it is used to describe a foreign nation or group of people, especially the surrounding nations (Hulst 1976:319-320). God however, defeats these hostile foreign nations. He makes the king of Israel lord

4 The Hebrew term qiqēš may be related to the Arabic qāqāsā "to twist hair" (as women braid plait their hair, so people twist their ways) (Allen 1981:693).
over them and it is in awe that these "foreigners" bēnê nēkâr "come to pay obeisance to him" (Leslie 1949:263). This designation bēnê nēkâr is reference to a foreign enemy (van Uchelen 1977:117). This viewpoint is also shared by Croft (1987:47-51), who interprets nēkâr as someone from a foreign country (i.e. foreigners). This designation can be rendered as "stranger" (Wilson 1981:580). In fact, the designation bēnê nēkâr, "dient zur Bezeichnung des Volks-Fremden" (Martin-Achard 1976:67), in most of the texts in which it appears (Wilson 1981:580). In Ps. 18 it is also used to describe the enemy of the suppliant (Lamparter 1961:101). The expression "foreigners" bēnê nēkâr is also used in other places in the Old Testament where it refers to enemies outside of Israel (Sabourin 1974:343) (Cf. Ezek 44:7; Is 60:10; Neh 9:2 and Ps. 144:7, 11).

The designation "man of violence" ʾīš hāmās (v49) is the last term that is used to describe the evildoer in this poem. Like the terms "enemy" ʾōyēb and "adversary" qwm (Qal) that are used in a collective sense, "man of violence" ʾīš hāmās must also be understood in this way (Swart 1988:78; Hengstenberg 1842:323). The term hāmās is primarily a description of a collective enemy (Leupold 1974:176). Here the term violence exposes something of the nature of the enemy that the suppliant had to deal with (Leslie 1949:263). Kirkpatrick (1906:100) and Briggs (1976:150) are of the opinion that "man of violence" ʾīš hāmās is a reference to Saul. According to them it might not be a reference to "men of violence" in general.6 Because of the plural usage of words like "enemies" ʾōyēbim (v49) and "adversaries" qāmīm (v49) in the parallelism, it is possible that ʾīš is used in the collective sense, i.e. as a reference to a group of people rather than an individual (Sabourin 1969:224). It is also interesting to note that the textual apparatus of the BHS proposes an alternative reading: hāmāsim instead of the singular hāmās. This makes the interpretation of hāmās as a collective noun more preferable (Schultz 1973:62). This argument, however, does not exclude the possibility that the term "man of violence" ʾīš hāmās could also have been employed as a reference to a single person. The term hāmās is associated with words that are normally used in a violent context (Mowinckel 1982:173). The "man of violence" ʾīš hāmās refers to a person or group who attempts to take the life of the suppliant in a violent manner (Swart 1988:78). Like the "foreigner" bēnê nēkâr, the "man of violence" ʾīš hāmās is also an enemy that God must defeat, in order to deliver the cānî from destruction (Leslie 1949:263-264). God alone is able to overcome the "man of violence" ʾīš hāmās. The cānî can therefore, count wholeheartedly on God who will save them from this difficult situation (Haag 1980:486).

7.3.2 Words relating to the cānî

The term cānî is associated with the following words in this poem: "loyal" ḥāṣîd (v26); "blameless" tāmîm (vv24, 26); "pure" nābûr (v27).

5 For a discussion of the term gōyîm and its derivatives, cf. par. 3.4.2 above.

6 Cf. also Delitzsch (1871:227) with regard to "men of violence".
The term "loyal" הָסִד is used to describe a person who is faithful to both God and his fellowman (Briggs 1976:146; Kraus 1960:95).

The term תָּמִים is used in conjunction with "loyal" הָסִד and can be translated as a word referring to a blameless person (van der Ploeg 1971:64). According to him, the person was considered "blameless" on account of the fact that he was totally devoted to God and that he guarded himself against all sorts of iniquity. Payne (1981:974) states that the term תָּמִים conveys the idea of "completeness", "without blemish", and was also used at cultic ceremonies to describe sacrificial animals that were to be offered on such occasions. In this psalm תָּמִים is used to describe a person of moral and religious completeness (Delitzsch 1871:261). The term תָּמִים can also be translated as "morally upright" (Ridderbos 1962:122), because it is used to describe a person who obeys God's commandments and stipulations, as well as exhibiting prudent behaviour towards both men and God. Here the integrity of the person is expressed by the blameless way of life (Kock 1976:1050). The usage of "blameless" תָּמִים with "loyal" הָסִד support the interpretation of "morally upright" (Johnson 1954:105-106).

The term "pure" נָבָר is also used in conjunction with כָּנִי. This term is derived from בְּרִי and is used as an adjective to describe the "pure in heart" (i.e. those with a single mind towards God) (Kalland 1981:134). In this poem it is used to denote a quality of moral purity (i.e. someone who is free from moral fault) (Briggs 1976:157). The antonym of "pure" נָבָר is "twisted or perverted" כִּיקָּפֶס. God is kind and perfect in his dealings to the "pure" נָבָר, but to the "perverted" כִּיקָּפֶס he reacts in an entirely opposite manner (Kirkpatrick 1906:94; Plumer 1978:242). Because the כִּיקָּפֶס is morally distorted and perverse, whereas the נָבָר is morally pure and upright (Delitzsch 1871:261). Leupold (1974:169) states that the fairness of such a procedure can scarcely be questioned. If a man is regarded as pure, Yahweh is found to meet him with an approach that is in turn entirely pure.

The כָּנִי is the opposite of the "haughty" כֶּנְיָיָמ רָמוֹת (v28). God shows his salvation יִשׁוּכ (v28) to the כָּנִי, but towards the "haughty" he shows his antagonism (Sabourin 1974:342; Leslie 1949:263). The term כָּנִי refers to someone whose existence is being threatened by haughty enemies or hostile powers (Ridderbos 1962:59). God must intervene and deliver him from his distress (Kraus 1986:120). In light of the above-mentioned the term כָּנִי does not connote material poverty, it should rather be understood as a reference to a distressed person who has identified himself as the כָּנִי (Schultz 1973:64). The כָּנִי is a person whose life is about to be snuffed out by his enemies. The כָּנִי has only one alternative and that is to flee to God in order to escape his present plight (Hayes 1976:111-112). In this way the כָּנִי is someone who becomes the recipient of God's salvation. God will snatch him from the jaws of death (v5). The term כָּנִי is then a description of a devout person who suffers oppression, 

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7 For a discussion of the term הָסִד, cf. par. 5.3.2 above.

8 It is interesting to note that when decisions were made by drawing lots, the "perfect" draw תָּמִים was always considered as the correct one, cf. 1 Sam. 14:41; Jud. 9:16. From these examples, it can be deduced that the term תָּמִים had a variety of nuances in the OT (Payne 1981:974).
rather than material deprivation (Coppes 1981:683). The **câni** regards himself as a victim of a hostile enemy (Keel 1969:121-122), therefore, the translation "oppressed" is proposed instead of "poor".\(^{10}\)

### 7.3.3  Words relating to Yahweh

#### 7.3.3.1  Over against the evildoer

The verbs "he sent out" **šlh** (Qal, v15) arrows" **ḥṣ**, "he scattered them" **_pwš** (Hif., v15) and "he confounded" them **hmm** (Qal, v15), describe the type of action God executes against his enemies. The verb **šlh** can be translated as to "let loose" (Austel 1981:928) and is use to describe something like a military attack that God launches against those who hate him (Briggs 1976:144). What we have here is a description of theophany that is portrayed as a storm, where the elements of nature are part of God's coming. With that which is observable to the evildoers God makes his presence known to them (Kraus 1961:144-146). According to Craigie (1983:173) this theophanic terminology was probably borrowed from elsewhere in the Old Testament and from the Ancient Near East, where Baal is also depicted as the one who rides on the clouds, shooting his arrows, i.e. thunderbolts (Thomas 1958:129). This mythological language, however, has been demythologized in the Old Testament and it describes a miraculous saving event in supernatural language (Kidner 1973:92), where God is represented as a divine warrior who does battle with the evildoers (Hengstenberg 1842:301). The verb "scatter" **pwš** and "confound" **hmm** is a reference to the pandemonium that took place among the evildoers when God sets his wrath against them (Sabourin 1974:344). The verb **pwš** is first used in the Old Testament to describe the "scattering" of families in Gen. 10:18. Closely following this incident, is the famous Tower of Babel saga (Gen. 11) (Hamilton 1981:719). This verb is also used when the Bible speaks about God who will "scatter" Israel (Ezek. 20:23; 28:25). It is not the Assyrians who will scatter Israel in this instance, they are simply instrumental. God himself is the scatterer (Delitzsch 1871:259). Here it is God himself who scatters the enemies of Israel and brings about their destructions (Weiser 1962:191). God reacts in a negative way against the evildoer and this reaction inevitably leads to their destruction (Gerstenberger 1988:97).

#### 7.3.3.2  Over against the câni

The words "deliver" **yšc** (Hif., v28); "cause light to shine" **ngḥ** (Hif., v29); "light" **šr"/lamp" **nēr**; "shield" **māgēn** (v31); "rock" **šūr** (v32); "engird" **zr** (Pi., v33) (prepare/train for battle); "support" **šc’d** (Qal, v36) depict something of Yahweh's attitude towards the **câni**.

The word "save" **yšc** (Hif., v20) is used to describe the deliverance God brings about on behalf of the **câni** (Leupold 1974:169-170). This is the direct opposite of what God does for the evildoer. It is also

\(^{9}\) For a discussion of the word **yšc**, cf. par. 6.3.3.2 above.

\(^{10}\) For a discussion of this term, cf. par. 4.3.2 above.
interesting to note that this statement speaks in a very general way about God's intervention on behalf of the ġāni (Schultz 1973:62). In fact, this statement has a reflective quality instead of a fact orientated one (Gerstenberger 1988:97-98). Westermann (1981:111) also regards this section as a general statement that describes God's saving activity towards the faithful. The word ّٰساهم (Hif.) must be understood as not focusing on a specific deed of deliverance, but as a statement that describes the totality of God's saving deeds. Weiser (1962:193-194) succinctly highlights the prerequisite for partaking in that salvation: "only those who submit to God, can hope to experience that God is their helper". On the other hand, those who arrogantly exalt against themselves God will be brought low by him. The verb "save" ّٰساهم (Hif.) is used in a general way in this psalm and describes the perpetual deliverance that God will always bring about on behalf of the oppressed (Hartley 1988:209).

The phrase "light" ُمِرٔ "lamp" نُر is used as a metaphor for the continuance of life and prosperity (Kirkpatrick 1906:95). According to Plumer (1978:242) light is an emblem of comfort and favour with God, whereas darkness is regarded as an emblem of distress and perplexity. When God causes his light to shine upon the ġāni, he is actually taking them from the powers of darkness, for God himself is the light (Kraus 1988:263). Here the light metaphor has to do with the salvation of the ġāni, and it is used to describe what God does for the ġāni and what he has done to his enemies (Hunter 1987:51). The phrase "light" and "lamp" is used metaphorically in this psalm to describe God's assistance in the life of the ġāni, as well as a description of his justice in situations where the ġāni has been threatened by his enemies (Gierlich 1940:18).

A distinctive modification is introduced in vv30ff. by the concept of holy war. In times of battle God stood by his people by assisting them in battle. The suppliant could count on God's help during his hour of need (Kraus 1988:263). God is at his side, he is able to scale walls and protective ramps with God's help (Lamparter 1961:101). Words like "shield" مِجَّن (v31) is used to describe the protection that God extends towards the ġāni. The ġāni can conceal himself behind this shield (مِجَّن). The word "rock" ُمِرٔ (v32) is used figuratively to present God as the protector of the ġāni (Smith 1981:169). The word rock is used in a similar way as shield. God is represented as a source of strength in times of trouble. A ground of confidence "that cannot be shaken" (Delitzsch 1871:263). Yahweh is a strong refuge in which ġāni may take refuge in times of difficulty (Hartley 1981:762). Furthermore, the quality of strength that is represented by the term rock is not only confined to defence but also to aggressive leadership in battle (Leslie 1949:262). God's ability to protect and to help his people, earns him the description "there is no rock like our God" (Sam. 2:2).

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11 The practice of keeping a light constantly burning in one's abode, symbolised the maintenance of the life and prosperity of a family. To not have a light burning was considered by most people of the Ancient Near East as a sign of extreme poverty (Gilbertson 1961:18; Wright 1953:28).

12 It is interesting to note that the psalmist compared God's help with a light that is carried into darkness. This light has the function of dispelling that which is wicked and evil. Cf. Aalen (1951:70).

13 With regard to the theme of holy war in the OT, cf. Von Rad (1958); Miller (1973) and Smend (1970).
The verb "engird" ʿzr (Pi., v33) is used in this poem to describe a situation with military preparation in view (Wolf 1981:29). The phrase "to be engirded", i.e. prepared/trained for battle, means to be furnished with power (Hengstenberg 1842:313). From this description it can be deduced that the good fortune of the ġānī and his prowess in combat are gifts from God (Kraus 1988:264). Therefore, in the song of praise the ġānī publicly declares that his successes in battle are not to be ascribed to his own valour, but to God (Kirkpatrick 1906:97). It is God who prepares or girds the ġānī for battle. The evildoers, on the other hand must prepare themselves to face certain defeat (Gerstenberger 1988:98). God has turned the pursued into a pursuer (cf. vv38-39). The adversaries will be annihilated because God has engirded the suppliant with power (Leslie 1949:263). In this case, the suppliant is the representative of all the oppressed as he pursues his enemies to destroy them: "Let me pursue my enemies and annihilate them and not return until their finish" (v38). From the lowest depths of distress God has lifted the suppliant to the highest pinnacle of his military career. He who once was defeated has now become the "head of the nations" rōš gōyīm and evil nations have become subject to him (vv43-45). The theme of the anointed of Yahweh as universal king, is once again sung in this royal psalm (Kraus 1988:264). Words like "support" ṣd(Qa1,v36) and "right" (hand) yāmīn (v36) are used to depict the grace and favour God bestows upon the suppliant during times of distress. This is a telling description of the true source of the suppliant's success (Leupold 1974:172). The verb ṣd is used in this poem as referring to "support" (Patterson 1981:629). It conveys the ideas of "aiding" or "assisting" someone in a time of crisis (Delitzsch 1871:264). The promise that God will support him in times of trouble is extended to the suppliant in the crisis experiences of his life. God has promised to sustain him with justice and righteousness (Plumer 1975:244). When things become too much to handle, God will be there to support him (Schultz 1973:62-63). God will make room for the distressed in their hour of need (cf. also Westermann 1981:122), he will not abandon those who are in distress (cf. also Ps. 20:1-2).

Finally, the term "right hand" yāmīn (v36) is used as a figurative expression, which exhibits the omnipotence of God especially on behalf of the suppliant (Gilchrist 1981:382). It is used to depict the power of God by which he supports and delivers the suppliant from his enemies. This becomes the theme of praise in this royal psalm (Gerstenberger 1988:99). God's saving help has been his defence. His foot did not falter or slip (Kirkpatrick 1906:97). In fact, whenever the suppliant's strength waned God was there to support him by the divine might of his right hand (Weiser 1962). The ġānī could go forth in joy and with the expectancy of triumph amidst his trials and suffering, because God is his hope and strength.

7.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

ḥāṣīd (v26); ātāmīm (v26); nābār, gebar (v26)
Antonyms

`ŷy̮b (vv1, 4, 18, 38, 41, 49); `m̩san (vv18, 41); `iqq̭ (v27); `am (vv44, 48);
`g̭yim (v44, 50); `b̗ṋ `k̪ (vv45-46); `iš `h̪m̪s (v49)

Words relating to the `c̭ṋ

qr̭ (Qal, v7); rdp (Qal, v38); lw + šwb (Qal, v38); šmd (Hif., v38); m̪s (Qal, v39);
dqq (v43); šh̭q (Qal, v43); rq̭ (Qal, v43)

Words relating to the evildoer

qdm (Pi., v19); `c̭naym r̪m̪t (v28); qwm (Qal, vv40,49)

Words relating to Yahweh

(a) Over against the `c̭ṋ
`sh (Qal, v15); pw̭ (Hif., v15); hmm (Qal, v15)

(b) Over against the evildoer
ys̭ (Hif., v28); ngh (Hif., v29); `zr (Pi., v33); s̭d (Qal, v36)
CHAPTER 8

8 PS. 22

8.1 TRANSLATION

v13a: Many bulls surround me;
v13b: strong bulls of Bashan encircle me.
v14a: They open their mouth (wide) against me,
v14b: like ravening and roaring lions.\(^1\)
v15a: I am poured out like water,
v15b: and all my bones are out of joint,
v15c: my heart has become like wax,
v15d: melting away within me.
v16a: My strength is dried up like baked clay,
v16b: and my tongue sticks to the roof of my mouth,
v16c: to the dust of death you have laid me.
v17a: In fact, dogs have surrounded me,
v17b: a pack of evildoers have closed in on me,
v17c: they have pierced my hands and feet.\(^2\)
v18a: I can count all my bones,
v18b: they look on and gloat over me.
v19a: They divide my garments among them,
v19b: and they cast lots for my clothing
v20a: But you, O Yahweh, be not far off,
v20b: O my help, come quickly to aid me.
v21a: Deliver me from the sword,
v21b: my only (life) from the power of the dogs.
v22a: Rescue me from the lion’s mouth,
v22b: and from the horns of the wild bulls you answered me.\(^3\)

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1 Some Hebrew manuscripts read קְרַיֵּה instead of קָרַיֵּה. Thus reading "like ravening and roaring lions" instead of "ravening and roaring lions" (Anderson 1972:64; Sabourin 1969:18). In light of the metaphorical language (i.e. strong, ravenous animals to describe the psalmist's enemies) used, the reading קְרַיֵּה is probably the more plausible one (cf. also Buttenwieser 1969:589).

2 Some Hebrew manuscripts, the LXX and the Peshitta read קֵרֵע (= קָרֵע) "they have pierced" instead of קָרְעֵּי "piercing". Cf. also Briggs (1976:204); Osburn (1982:122). The reading in the MT will be disregarded in favour of קֵרֵע (Ridderbos 1962:228).

3 According to Briggs (1976:197-205) the ancient translators did not understand how to interpret קָשׁנָה.
v23a: I will proclaim your name to my brothers,
v23b: in the midst of the assembly I will praise you.
v24a: You who fear the Lord,
v24b: praise him, all the offspring of Jacob, honour him,
v24c: revere him all offspring of Israel.
v25a: For he has not despised
v25b: or disdained the cēnūt čani,
v25c: nor did he turn his face from him,
v25d: but when he cried out to him, he heard him.
v26a: On account of you I utter my praise in the vast assembly,
v26b: Before those who fear him I will fulfil my vows.
v27a: The čnāwīm will eat and be satisfied,
v27b: they who seek him, will praise Yahweh,
v27c: may your hearts live for ever.

8.2 FORM-CRITICAL ANALYSIS

Ps. 22 can be classified as an individual lament (Gunkel 1926:90; Westermann 1983:48-51, 118-119), and comprises of three equal parts. This view of the structure can be deduced from two observations:

(1) The sections can easily be differentiated by their content.

(2) Each of the three sections is delimited by the usage of a repeated word or phrase (Heinemann 1990:287).

Verses 2-11, "my God"; verses 12-20 "far" and verses 23-32 "I will declare" and "they will proclaim". In this poem all three of these devices function like envelope figures, which, according to Watson (1984:288), work to frame a "rhetorical connection of the intervening material". The first section (vv2-11) deals with the severe trials the suppliant had to face and how he comforts himself by remembering God's faithfulness to his forefathers. In the second section (vv12-22) he petitions God to deliver him from his trials. In the final section (vv23-32) he publicly praises God for having delivered him from his suffering. He then continues to exhort the fellow congregants to follow suit and in this section he boldly declares that God will be worshipped and proclaimed by all future generations (Heineman 1990:228; Miller 1986:110-111).

and they translated it as "mine afflicted one" instead of "you have answered me".

4 For a detailed discussion of the individual lament, cf. par. 4.2 above. Cf. also Watson (1984:282-286).

The main elements of Ps. 22 are as follows:

1. The superscription that designates it as being Davidic in origin (v1).
2. Invocation and Complaint (vv2-3).
3. Affirmation of confidence (vv4-6).
4. Complaint (vv7-9).
5. Affirmation of confidence (vv10-11).
   a. Petition (v12a).
   b. Complaint (vv12b-19).
   a. Vow (v23).
   b. Call to praise (vv24-25).
   c. Vow (v26).
   d. Blessing (v27).

8.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

8.3.1 Words relating to the evildoer

The terms "bulls" pārim (v13); "strong steers" cabbirim (v13); "roaring lion(s)" 'aryē šōēg (vv14, 22); "dogs" kēlānim (vv17a, 21b); "a pack of evildoers" cādat mērē̄mim (v17b) and "wild oxen" rēmim (v22b) describe the evildoers and appear in opposition to the ġāni within this psalm (Croft 1987:121-123). By using these terms the suppliant describes his enemies to God and the pain that they inflict on him (Heinemann 1990:294; Kirkpatrick 1906:118). Kidner (1973:107) succinctly describes it as a scene where the strong (lions, bulls, dogs and wild oxen) closes in on the weak. The suppliant is convinced that he is thoroughly done in, beset by powers that are overwhelming (Miller 1986:105; Fuchs 1982:238-239). What these powers are the suppliant does not tell us (Keel 1969:72-73) and even though the language used to describe them is specific and vivid, it is also metaphorical and open (Ridderbos 1962:238; Leupold 1974:200). The two images that are used (i.e. ravenous animals and the
physical agony of sickness) could be interpreted in more than one way (Gerstenberger 1988:111; Miller 1986:105). These images of ravenous animals could be a reference to:

(1) human enemies or oppressors (Briggs 1976:195; Hengstenberg 1842:361),

(2) evildoers who gloat and scoff over the suppliant’s sickness (Seybold & Müller 1981:46-47; Ridderbos 1939:201-202), and

(3) demonic powers who were perceived as the cause of sickness and suffering (Gerstenberger 1988:111; Keel 1978:73-75).

Here these images are used either to give a profile to anonymous evildoers, or to materialize the evil suffered by the ēnî (Weiser 1962:223). Perhaps these images are merely figures of speech, instead of an description of specific enemies (Seybold 1974:228). The closest that we can come when identifying these ravenous beast, is that it is a reference to “unheimliche Máchte des Verderbens” (Lamparter 1961:120). Keel (1969:73) also concurs with the above-mentioned view that these beast probably refers to “Kräfte und Máchte”.

The term “bull” pārīm (v13) is used figuratively to represent the strength and power of the evildoer (Hamilton 1981:739). This term is used in association with “strong steers” abbir which denotes the superior strength of these enemies who are compared to the bulls of Bashan (Kapelrud 1974:43). These strong bulls were from the grassy plains of Bashan, where they found sufficient grazing and were thought of as being very vicious, ready to dash in on an unfortunate victim whom they have encircled (Leupold 1974:200). The reflection on the helpless fear that usually overcame the victim at the sight of these beast was enough to make anyone tremble (Weiser 1962:223), especially in a situation where a victim realized that this danger was upon him and help was far off (Ridderbos 1962:238).

The scene suddenly changes and the figure of the bull is dropped and substituted with that of lions and dogs who are anxious to devour their victim. The term "lion" aryē (vv14, 22) is a natural figure of speech to designate the suppliant’s enemies. It is a picture of pride, strength and capacity” (Hamilton 1981:69-70). Botterweck states that in this psalm, the term "lion" aryē is used as a figure that represents immediate danger (1977:388). It is used namely to symbolize a threatening, fierce and destructive power that is about to consume the suppliant (Briggs 1976:195). Against this type of attacker a victim could hardly offer any resistance. The lion always remains the mightiest, the most

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6 Cf. Keel (1969:72-73) for a discussion of these animal metaphors.

7 It is interesting to note that certain scholars regard these images as a reference to the enemies of Israel. The enemies (i.e., pagan nations) oppressed Israel politically. The phrase surrounded by enemies could also be a reference to a siege. Cf. Buttenweiser (1969:605); Croft (1987:122).

8 Delitzsch (1871:315) is of the opinion that images from the animal kingdom can also be applied and explained in an ethical sense. According to him the ancients measured the instincts of animals according to the moral rules of human nature; but more deeply by the fact, that according to the indisputable conception of Scripture, man was made to fall by Satan through the agency of an animal. The animal and Satan are then the two dominant powers in Adamic humanity.
superior and terrifying of beast. Who is able to stand against it in cunning and power? (Keel 1969:74). According to Leslie (1949:365) "lion" ʾaryē is an exaggerated metaphor for the "peril of death" and suggests something of the "ferocious nature" of the psalmist's enemies. Croft thinks that lion is a reference to foreign enemies who have launched a vicious attack against the suppliant and the community (Israel). Perhaps, this psalm reflects the background of a siege, where the enemies are described as lions and wild dogs encircling the city (Croft 1987:122). The ʾānî is distressed and he describes the suffering in terms of starvation and drought - exactly the cry one would expect to hear from "a besieged city" (Croft 1987:122). Mowinckel (1982:32), on the other hand, regards the lion image as a reference to demons. According to him these demons bring illness and death upon their victims. This theory is very difficult to defend in an unqualified way, especially if one considers the fact that the language used to describe these ravenous animals is both "metaphorical and open" (Miller 1986:105).

The term "dogs" ʾălābîm (vv17, 21) is probably also "a Semitically conceived hyperbolic metaphor", to be understood figuratively with which the poet tries to convey the type of enemy he has to deal with (Sabourin 1974:228). This description of a pack of hungry and half-savage dogs who surround their victims is one which was very common in the streets of ancient oriental cities (Leupold 1974:201). Especially if one thinks of packs of dogs that ran wild through the streets of these cities as scavengers (Kirkpatrick 1906:119). This mental image emphasizes the cruel and filthy nature of the enemies who surrounded the victim (Heinemann 1990:296). The psalmist describes his helplessness when these dogs fly at his hands and feet and main them. The idea of the victim being surround by these scavengers emphasizes the precariousness of his position. An encounter with these dogs almost always meant death, "because they were rapacious" (Oswalt 1981:439). Weiser (1962:224) remarks that it is the thought of imminent death that led the suppliant to use the illustration of the dogs. which "his mind's eye saw falling upon his dead body". This image conjures up a picture of an enemy who like a dog or robber is eager to plunder and strip the dead of their possessions (Hengstenberg 1842:385).

Next the psalmist drops the figurative language and he starts calling them "a pack of evildoers" ʾādat mērēʾēṣîm (v17). By doing this he designates them not only as his enemies, but also as doers of evil, they have now become enemies of God (Heinemann 1990:296). These brutal evildoers are only waiting for him to die so that they may strip the clothes from his body and divide it among themselves. Already they are "settling their respective shares" (Kirkpatrick 1906:119). They stand and gloat over their victim and watch him dying. In their minds his death is a foregone conclusion (Kidner 1973:107). No one is able to save the victim from their clutches anymore. This waiting depicts the cruel nature and disposition that the evildoers exhibited in their dealings with the ʾānî.
8.3.2  Words relating to the câni

The term câni is associated with the following words:

"affliction" câ'nut (v25); "cry" (for help) ywcb (Pi., v25); "eat" ·kl (Qal, v27);
"satisfy" šbc (Qal, v27); "praise" hll (Pi., v27); "seek" drš (Qal, v27).

The term câni appears within a passage (vv23-25) that contains a vow and a call to praise (Gerstenberger 1988:108). In light of this observation the thesis of Schultz (1973:225) must be reassessed, that only the cânawim are connected with the congregation in its cultic acts of worship. This is definitely not the case in this psalm. The câni is connected with the cultic act of worship as well as the cânaw. Terms like "brother(s)"̲ ·āh (v23); "assembly" qāhāl (v23) show that the câni believes that his "brethren" are not only connected to him by the "ties of nature, but also by the ties of spirit" (Delitzsch 1871:322; Ridderbos 1962:242). The câni calls on them to praise God in the assembly. Ridderbos correctly observes that the term "assembly" qāhāl, refers to the "vergaderde gemeente" (1962:242). Briggs (1976:198) concurs with this view that the "brethren" ·āhim are those who are associated with the community of God's people. They are those who have assembled for worship before the sacred place where God dwelt. The phrases, "You who fear God" yr (Qal, v24); "the descendants of Jacob" kāl zerac ya câkōb (v24) and "the descendants of Israel" kāl zera· yisráēl (v24) are all terms that are used to identify those who participate in the public worship of God's people (Weiser 1962:224-225; Blaiklock 1977:61-62). In this poem the câni is actively involved in the cultic activities of the temple.

The term câni is also associated with "affliction" câ'nut (Coppes 1981:682; Hengstenberg 1842:393-394). Here the MT points cânwt (v25) as an abstract noun meaning affliction. This gives us the tautological phrase "affliction of the afflicted" (Briggs 1976:199; Miller 1986:105; Coppes 1981:683-684). In his affliction he appeals to God for help. The term "a cry (for help)" ywac (v25) is used to describe that cry of anguish the câni brings before God (Hamilton 1980:912). The term câni points to those who are physically afflicted. Those who are forced to cry out. It is a cry of those who are approaching breaking point, it is the cry of the oppressed and afflicted. The câni refers to the oppressed. They wrestle with death and in their desperation they are forced to cry out to God (Kraus 1986:152). The term câni is not a reference to material poverty, but rather to the down trodden who wait on God to deliver them and to crush their oppressors (Leslie 1949:365-366). In anticipation the câni sings about God's ultimate deliverance (Gerstenberger 1988:112).

Weiser points out that because the câni has been delivered by God as tangible evidence of his gratitude he pays a votive offering in "the midst of the godly ones" and invite others to share in a meal with him in order to celebrate his happiness (1962:225). Eating and joy go together especially when one eats the sacrifice in Yahweh's presence (Ottosson 1977:240). The câni "praises" hll (Pi., v27b) God, for not
only delivering him, but because he has also prepared a meal for him in the midst of his enemies (Miller 1986:116).

The כָּנִי are then those who are suffering on account of persecution(s) and enemies (Sabourin 1974:227). They are the oppressed whom God will deliver, therefore, they praise his name.

8.3.3 Words relating to Yahweh

In his petition the suppliant pleads with God to deliver him from his adversaries (Kirkpatrick 1906:120). The petitioner is on the brink of death when he describes his helplessness and total loss of strength to God (Hayes 1976:109). Terms such as "sword" הֶרֶב (v21); "dogs" קָלֶב (v21); "mouth of the lion" פָּי יָרֵי (v22a) and "the horns of wild oxen" כַּרְנֵה רֶמִּים (v22) are used to describe the dangers from which the suppliant desires to be delivered.

According to the כָּנִי, God is the one who delivers the oppressed, "wenn sie bedroht sind" (Bergmann 1976:98). The verb "save" יְשָׁרֵי (Hif., v22) describes the deepest longing of the כָּנִי in this poem (Gerstenberger 1988:112). God alone can bring about deliverance to those in need of help. Because of this conviction, an appeal is made to God amidst desperation.

Verbs such as: "he does not regard with contempt" בֶּזֶח (Qal, v25) + לִבּ; "nor does he regard with disgust" סִגּוּ (Pi., v25); "he has not hidden his face" סְרַ (Hif., v25b); "but has listened" שֶׁמַּ (Qal, v25) to "his cry" שֶׁוַּאֲ (Qal, v25) highlight God's favour toward the כָּנִי.

The suppliant becomes assured that his prayer will be answered and God will help him (Weiser 1962:224). The psalmist now calls on the congregation to also praise God (Kidner 1973:108-109). God does not keep his countenance hidden for long (Delitzsch 1871:323).

8.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

יִרְּעֵי יָהֳウェּ (v24); יֶֽרֶעַּ֑י (v26); דֹּרֹֽעָּ (v27)

Antonyms

פָּרִים (v13); נַבִּֽיִּים (v13); יָרַֽיֵּ (v14, 22); קֶלָּֽבִים (v17, 21); כָּדָֽאִד (v17) and רֶמִּים (v22)

9 Cf. also Ps. 23:5 for a similar situation of joy that the suppliant experiences amidst a crisis situation.

10 Cf. par. 7.3.3.2 above for a discussion of יְשָׁרֵי.
Words relating to the צָנִי

צָנִיֵּת (v25); טָבְּא (Pi., v25); תָּכִי (Qal, v27); הִלּ (Pi., v27) יְהוּד

Words relating to the evildoer

סְבָּב (Qal, vv13, 17); כֹּר (Qat, v13); כְּרֶפֶת (Qal, v14); פָּשָׁח (Qal, v14); כָּר (Qal, v17); נָפָס (Hif., v17); נָבֶת (Hif., v18); מַר (Qal, v18); הִלֵק (Pi., v19) + בְּגַדָּד; נַפ (Hif., v19) + גורל

Words relating to Yahweh

(a) Over against the צָנִי

צָר (Qal, v20); יְיָאֵלֻת (v20); הְוֶשָׁ (Qal, v20); נַפָּ (Hif., v21); טָבְּא (Hif., v22); טָבְּאָ (Qal, v25); ב + בְּזָח (Qal, v25); ב + מַר (Pi., v25); ב + מַר (Hif., v25)

(b) Over against the evildoer

None
CHAPTER 9

9 PS. 25

9.1 TRANSLATION

v1: To you, O Yahweh, I lift up my soul.
v2a: In you my God do I trust, do not let me be put to shame,
v2b: nor let my enemies triumph over me.
v3a: Let no one whose hope is on you ever be put to shame.
v3b: Let them be ashamed who deal treacherously without excuse.
v4a: Show me your ways, O Yahweh,
v4b: teach me your paths.
v5a: Guide me in your truth and teach me,
v5b: for you are God my saviour,
v5c: (and) in you my hope is all day long.
v6a: Remember your mercy, O Yahweh and your kindness,
v6b: for they are of old.
v7a: The sins of my youth and my rebellious ways do not remember (them),
v7b: according to your kindness remember me,
v7c: on account of your goodness, O Yahweh.
v8a: Good and upright is Yahweh,
v8b: thus, he instruct sinners in the way.
v9a: He guides the ēnāwîm in (his) judgement,
v9b: and he will teach the ēnāwîm in his way.
v10a: All the paths of Yahweh are kindness and faithfulness,
v10b: to those who keep his covenant and his decrees.
v11a: For the sake of your name, O Yahweh
v11b: (please) forgive my iniquity, though it is great.
v12a: Who then, is the man that fears Yahweh,
v12b: he will show him the way he should choose.
v13a: he will spend his life in prosperity,
v13b: and his offspring will inherit the land.
v14a: The secret counsel of Yahweh is with those who fear him,

1 In the LXX and the Syriac version we have the reading "and in you" waʾôtēkā for the MT "in you" oṭēkā (Briggs 1976:220).
v14b: his covenant he makes known to them.
v15a: My eyes are ever toward Yahweh,
v15b: for only he will free my feet from the snare.
v16a: Turn to me and be gracious towards me,
v16b: for I am lonely and I am ummings.
v17a: The troubles of my heart have multiplied
v17b: free me from my distress.
v18a: Look upon my ummings and my distress,
v18b: and take away all my sins.
v19a: See how my enemies have increased,
v19b: and how fiercely they hate me.
v20a: Preserve my life and deliver me,
v20b: let me not be put to shame, for I take refuge in you.
v21a: Let integrity and uprightness preserve me,
v21b: because I have placed my hope on you
v22a: Redeem Israel O God, from all its distress.

9.2 FORM CRITICAL ANALYSIS

Ps. 25 can be classified as an individual lament (Leslie 1949:319; Kidner 1973:115). The terms “enemy”  Cummings (vv2, 19); “treacherous (person)” bögédim (v3); “violent hatred”  sinvat

hāmās (v19)³ and "they hate" śin (Qal, v19) describe the evildoer and his actions against the ħānî in this psalm.

The term "enemy" ʿōyēb (v2) appears in a petition for protection, guidance and pardon. In this petition God is urged to answer the prayer for the sake of his honour. The past deeds of Yahweh's kindness are then stated by the suppliant in order to support this motivation (Bellinger 1984:23). "Remember, O Yahweh, your great mercy and love, for they are of old" (v6).

According to Briggs (1976:221-222) the term "enemy" ʿōyēb (v2) must be understood with the parallel term "treacherous (person)" bōgedîm in v3. The enemy should be regarded as one who is both crafty and dangerous.⁴

The terms "uprightness" tōm (v21) and "integrity" yōser (v21) stand in contrast with the "treacherous" (persons) bōgedîm (Kidner 1973:116). The psalmist describes his enemy as someone who lives by his wits (i.e. the response of treachery), whereas, the ħānî lives by the help of God (Ridderbos 1962; Kirkpatrick 1906:133). These treacherous acts stand in contrast to God's faithfulness in his "loyalty and trust" ʿhesed wē emet (v10) (Erlendsson 1977:470). Kraus (1960:210) concurs with this view and states that "these treacherous acts describe everything which God is not". It is also a term that describes people who exhibit a faithless and treacherous conduct toward both God and those who patiently wait upon him (Britz 1982:33; Sabourin 1969:24; Weiser 1962:239).

The term "treacherous (persons)" bōgedîm applies to those persons who are guilty of:

1. violating marriage vows,
2. violating a promise, and
3. deserting their legal partner and establishing a relationship with someone else (Goldberg 1981:90).

The poet condemns the unfaithfulness of his enemies and he speaks about the impending judgement that will come upon the "treacherous" (bōgedîm) (Erlendsson 1977:472; Leslie 1949:320). These treacherous persons will be put to shame (v3), when God arises.

The enemy is also described as a violent person who is intent on taking the life of his victim (Swart 1988:84-85). The phrase "violent hatred" ūnī at hāmās (v19) is used to describe this state of affairs (Ringgren 1977:216-217). The word, sōnē "hater" (v19) is used as a synonym of ʿōyēb in this psalm.⁵

The term "hatred" ūnīā is used to express the opposition and aversion the enemy has for his victims (van Groningen 1981:880). Hatred is the opposite of love, for love draws and unites, whereas "hatred"

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³ Cf. Swart (1988:84) where he translates ūnī at hāmās (Ps. 25:19) with "gewelddadige haat" (violent hatred) or "moorddadige haat" (murderous hatred). This expression refers to an enemy whose hate is so intense that he is intent on taking the life of his victim.

⁴ Cf. par. 7.3 for a discussion of the term ʿōyēb.
sīnā separates and keeps a distance because the evildoer wants no contact or relationship with the ċānī (Croft 1987:41-42). The ċānī is forced to flee to God, because the intensity of this hatred which is further described by the term "violent" ḥāmāṣ (Swart 1988:82; Ridderbos 1962:268). In fact, the "hatred" (sīnā) has become so intense, that it exploded into a violent deed ḥāmāṣ (Haag 1980:482). In such instances a "violent (action)" ḥāmāṣ can go so far as the physical destruction of the victim and then ḥāmāṣ takes on the meaning of violent murder (Swart 1988:82; Harris 1981:297). God alone can triumph over the violent and destructive nature of ḥāmāṣ, therefore, the ċānī passionately appeals to God to deliver him (Hengstenberg 1842:439; Lamparter 1961:134): "Guard my life and rescue me, let me not be put to shame, for I take refuge in you" (v20). In his desperation the ċānī hopes that the qualities of "uprightness" (v21) and "integrity" (v21) will curb this flood of ḥāmāṣ (Ridderbos 1962:268). The ċānī trusts that his singlehearted devotion to God and honourable behaviour to men might function as the guardian angels at his side in these difficult times (Kirkpatrick 1906:136).

9.3.2 Words relating to the ċānī

The term ċānī is associated with the following words:

"alone" yāḥīd (v16); "distress" šārā (v17); "distress" mēṣūqā (v17); "sorrow" ċāmāl (v18); "sin" ḥaṭṭāʿā (v18).

This term yāḥīd (v16) is used to describe one who has no companion or is isolated (i.e. lonely) in this lament (Delitzsch 1871:346; Greswell 1873:81). According to Ridderbos (1962:267) "alone" yāḥīd does not only describe a person who is lonely and isolated, but someone who feels that there is no one, "wat hem werkelijk helpen kan". The term "alone" yāḥīd describes a person who is in the depths of despair and loneliness. He complains that he is no longer able to experience the company or support of the one in whom he has placed his confidence (Inch 1969:95): "Turn to me and be gracious to me, for I am lonely and ċānī" (v16). The term "alone" is used in complementation with ċānī and highlights the distress and desolation of the psalmist (Briggs 1976:225; Kidner 1973:116).

The term "distress" šārā (v17) is used to indicate the intense inner turmoil and anguish that the ċānī experiences (Hartley 1981:779). In this context "heart" lēbāb (v17) is used in association with "distress" šārā. According to Kraus (1960:212) this phrase tells us something about the innermost distresses or troubles of the ċānī, that have grown so vast that it is out of control. God alone is able to deliver the ċānī from his troubles (Leupold 1974:226). In a situation where the distressed person feels that all is lost, there he can count on Yahweh's assistance (Kraus 1960:212), for saving the distressed from their troubles is the very work that God delights in (Plumer 1975:336).

The word mēṣūqā (v17) has a similar meaning as "distress" in this psalm. Distress and anguish have come upon the ċānī and God seems to be far off (Leupold 1974:226; Sabourin 1974:230). Thick

5 Cf. also Pss. 21:9; 44:8, 11; 89:24 where the synonyms of ḥāmāṣ are ṣōnē or mēṣānne, "one who hates".
darkness and gloom encompass the suppliant (Gerstenberger 1988:121; Grosheide 1952:74). The ġānī begins to feel this great external pressure (v17) that is being exerted against him (Hartley 1981:760). Weiser succinctly remarks that the ġānī is oppressed by his foes, but perhaps even more so by the weight of the "distress" (Weiser 1962:241). In his distress and loneliness the ġānī takes refuge in a merciful God who extends to the troubled person, protection and deliverance as their portion (v20).

The term "sin" hāṭərā (v18) is used with reference to the ġānī and not the evildoer: "Take away all my sins". With this admission the ġānī mourns his guilt and he appeals to God to avert his punishment not only out of mercy, but because God is good and upright himself (Kidner 1973:116). Even though God may inflict his people with distress, he does it in order to bring about their repentance and salvation. The strongest dosage of distress will be removed as soon as God's people turn to him in repentance (Kirkpatrick 1906:135-136). God will do as he promises, for he is merciful and kind (Leupold 1974:227).

The term "sorrow" čāmāl (v18) is used to express the miserable and emotionally painful condition that the ġānī is experiencing (Allen 1981:675; Kraus 1960:212). According to Swart (1988:81) the term čāmāl conveys the meaning "ellende of onheil" (misery or disaster) that is unjustly brought upon another party and on the other hand it expresses "die nietigheid van sonde" (destructiveness of sin). The connection between "sorrow" čāmāl and čānī becomes very clear if it is considered in association with words such as "lonely" yāhīd (v16); "distress" sārā (v17); "anguish" mēṣūqā (v17).

The term čānī as used in this context refers to someone who is beset by "enemies" ṣāyēb (v19). It describes someone who is the victim of violent opposition (ṣināt ḥāmās) (v19). The čānī appeals to God for deliverance. Miserable, depressed and oppressed he flees to God (Kraus 1986:151). The stress of the čānī forces him to rely on God alone (Croft 1987:68-69). The čānī appeals to the most high God who lives on Zion. Here the čānī seeks the help and justice that have hitherto been denied (Leslie 1949:321-322). God is his helper and protector, therefore the čānī places himself under God's protection (Weiser 1962:241). The term čānī refers to someone who suffers physical affliction, as well as inner distress and turmoil. In his distress he cries out to God for help (Coppes 1981:684). On account of these factors, the term čānī should rather be interpreted as "oppressed" instead of "poor" (Schultz 1973:67-68).

9.3.3 Words relating to Yahweh

9.3.3.1 Over against the čānī

God "leads" drk, (Hif., v9) and he "teaches" lmd, (Pi., v9) the čānī. According to Delitzsch (1871:343-
the verbs *drk* and *lmd* denote the sphere of guidance with which God teaches the *câni* that which is pleasing to him. God instructs the *câni* in that which is pure, holy and good (Hengstenberg 1842:435). The terms "loyal" *hêseḏ* (v10) and "truth" *emet* (v9) are used to describe the quality of God's instruction that he makes available to the *câni*. The *câni* however, must show themselves teachable and obedient in order for God to instruct them in his "covenant" *bêrît* (v10) and "testimonies" *cêdâ* (v10) (Kirkpatrick 1906:134; Leupold 1974:225).

The term "secret counsel" *sôd* (v14) signifies the confidential type of communication that transpires between God and the *câni*. It expresses the intimate, secret fellowship granted only to those who are admitted to the inner circle of friendship or alliance with God (Briggs 1976:224). The person who obeys God will have God's secret counsel (Patterson 1981:619). This type of person associates himself with those who fear Yahweh and disassociates himself from evildoers (Weiser 1962:240-241). The fear of the Lord finds its fulfilment in the life of a godly person (Hengstenberg 1842:436).

The verbs "keep" *šmr* (Qal, v20) and "rescue" *nsl* (Hif., v20) are used in a prayer in which the suppliant begs God to rescue and protect him from danger (Leslie 1949:322). The suppliant also appeals to God to act against the "violent hatred" which has been launched against him (Ridderbos 1962:268). The verb "keep" *šmr* is associated with "soul" *nepeš* (v20) and has the idea of guarding or preserving a person's life against danger in this context (Hartley 1981:941).

The verb "rescue" *nsl* is used in this psalm with the sense of deliver or rescue (Fisher 1980:594). The suppliant appeals to God to rescue him out of the hands of his enemies. These enemies pose a threat to his existence. From the depths of despair the *câni* calls out to God to save him (*nsl*) for he is unable to shake off this powerful enemy. God must ensure that their brutal plans are stopped, so that the *câni* can find a way of escape.

9.3.3.2 Over against the evildoer

The verb "shame" *bwš* (Qal, v3) is used to describe the fate of the evildoer in this poem. *bwš* depicts the "shame" that God will bring upon the evildoer (Oswalt 1981:98). In fact, God will bring them low (i.e. into disgrace) because of their underhand dealings with the *câni* (Croft 1987:124). The evildoers have acted treacherously and paid no attention to God. God will punish them by putting them "to shame" (Weiser 1962:239), even though it appears for the moment that the evildoers are triumphing over the *câni*. They will be brought to shame because their victory will be short-lived (Briggs 1976:221-222). On the other hand, those who put their hope and trust in God will not be put to shame, for God is faithful: "No one whose hope is in you will ever be put to shame" (v3). According to Leupold (1974:223) a principle is at stake here: A person in distress who puts his trust in the Lord will never be abandoned by him, but he who despises God is heading for an inevitable downfall (Sabourin 1969:24).
9.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

yāḥīd (v16)

Antonyms

cōyēb (vv2, 19); bōgedīm (v3); ś'īn'at ḫāmās (v19)

Words relating to the cānī

šārā (v17); mēṣūqā (v17); cāmāl (v18); ḫāṭā ṭā (v18); tōm (v21); yōšer (v21)

Words relating to the evildoer

śn (Qal, v19)

Words relating to Yahweh

(a) Over against the cānī
drk (Hif., v9); lmd (Pi., v9); ḥesed (v10); ēmet (v10)

(b) Over against the evildoer
bwṣ (Qal, v3)
10 PS. 34

10.1 TRANSLATION

v1: Superscription
v2a: I will bless Yahweh at all times,
v2b: his praise will always be in my mouth.
v3a: My soul will boast in Yahweh,
v3b: the cānāwīm will hear and rejoice.
v4a: Glorify Yahweh with me,
v4b: let us exalt his name together.
v5a: I sought Yahweh and he answered me,
v5b: and he delivered me from all my fears.
v6a: They looked to him and beamed,¹
v6b: their faces are not covered with shame.
v7a: This cānī called and Yahweh heard,
v7b: and from all his troubles he saved him.
v8a: The angel of Yahweh encamps around
v8b: those who fear him, and he delivers them.
v9a: Taste and see that Yahweh is good,
v9b: happy (is) the man who takes refuge in him.
v10a: Fear Yahweh, (you) his holy ones,
v10b: for those who fear him lack nothing.
v11a: The lions² may grow weak and hungry
v11b: but those who seek Yahweh lack no good thing.
v12a: Come sons, listen to me,
v12b: I will teach you the fear of Yahweh.
v13a: Whoever of you desires life,
v13b: loving days that he may see good?

¹ The ancient versions (i.e. LXX, Peshitta, Vulgate and the Targums) transmit the verbs nbḥ (Hif., v6) and nhr (Qal, v6) as imperatives. The MT has these verbs as perfect (Briggs 1976:296). The MT will be followed. Cf. also Sabourin (1969:122); Kraus (1960:267).

² Sabourin (1969:122) in following the LXX and the Peshitta opts for the reading "rich" plousioi = kēḇēdim instead of the MT reading "lions" kēpirim. Briggs (1976:300) argues that plousioi is probably an interpretation of the metaphor kēpirim. Therefore, "there is no good reason for emendation here" (Briggs 1976:30).
v14a: Keep your tongue from evil,
v14b: and your lips from speaking deceit.
v15a: Turn from evil and do good,
v15b: seek peace and pursue it.
v16a: The eyes of Yahweh are on the righteous,
v16b: and his ears for their cries.
v17a: The face of Yahweh is against them that do evil,
v17b: to cut off their memory from the land.
v18a: The righteous cry out, and Yahweh hears them,\(^3\)
v18b: he delivers them from all their distress.
v19a: Yahweh is close to the broken hearted,
v19b: and he saves those who are crushed in spirit.
v20a: A righteous man (may have) many troubles,
v20b: but Yahweh delivers them out of all of them.
v21a: He protects all his bones,
v21b: not one of them is broken.
v22a: Evil will slay the wicked,
v22b: the enemies of the righteous will suffer punishment.
v23a: Yahweh redeems the life of his servants,
v23b: and they shall not suffer punishment, all who takes refuge in him.

10.2 FORM-CRITICAL ANALYSIS

Ps. 34 can be classified as an individual song of thanksgiving (Sabourin 1974:277-278; Gerstenberger 1988:146).\(^4\)

Ps. 34 comprises of three sections:

(1) A call of praise in which the Lord is exalted for saving the desperate person from destruction (vv1-7).

(2) An invitation and word of instruction to the congregation on how to maintain this new founded relationship with Yahweh (vv8-14).

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\(^3\) This verse cannot refer to the evildoer in v17. In order to overcome the ambiguity of "they cry" סֵאכְּעֵי, the LXX; Peshitta and the Targums insert ήοι δικαίοι. Cf. also Briggs (1976:301) and Delitzsch (1871:412). Weiser (1962:296) ignores the insertion ήοι δικαίοι and accepts the MT reading as sufficient. According to him the original verse order was perhaps: vv16, 15, 17, following the order of the Hebrew alphabet, which is also attested in Lam. 2-4 and was subsequently altered to the customary order" (Weiser 1962:299).

\(^4\) For a discussion concerning this type of psalm genre, cf. par. 3.3.1 above.
A reflection on God’s attitude towards the righteous and the ultimate fate of the wicked (Brueggemann 1984:133; Ridderbos 1962:352).

The main elements of Ps. 34 are as follows:

(1) The superscription that designates it as being Davidic in origin (v1).

(2) An invitation for thanksgiving and praise (vv2-4).

(3) An account of salvation and a note of admonition (vv5-11).

(4) A word of instruction (vv12-22).


10.3. AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

10.3.1 Words relating to the evildoer

The terms "wicked" רָּאָ֖סָּה (v22a); "evil" רָּאָ֖סָּה (v22a) and "enemies" (lit.: haters) שׁוֹנֵ֖הוֹ (v22) are used to describe the evildoer(s) in this psalm. These terms appear in opposition to the כְּנֵ֥י (Kraus 1986:129-130; Grosheide 1952:99). Brueggemann (1984) states that v12 in which these terms appear, forms the highpoint of the psalmist's argument. The evildoers will come off second best, for there is a higher court, and in that appeal process they will not do well (Brueggemann 1984:134). The "righteous" Saddiq (v20), on the other hand, will be rescued from all "evils" רָּאָ֖סָּה (v20), because these evil deeds will backfire and bring about the death of the evildoer, once the process of divine retribution overtakes him (Kirkpatrick 1906:175). In other words, to the "righteous" Saddiq, "wirkt das Unheil nicht verderblich aus" (Kraus 1960:271). The wicked, however, will be abandoned by God to their own devices, and eventually perish (Weiser 1962:299).

Croft (1987) argues that the theme on the blessing is extended to the "righteous" Saddiq, and curses to the evildoer. There is thus no hint that the "wicked" רָּאָ֖סָּה are anything else than "miscreant Israelites" (Craft 1987:21). According to him the wicked cannot be taken as being a reference to foreign enemies, since the invitation (vv8-14) implies that it is an admonition directed to fellow-Israelites not to become "wicked" רָּאָ֖סָּה (Croft 1987:20; Gerstenberger 1988:148).6

The following words can be regarded as being semantically parallel to "wicked" רָּאָ֖סָּה in this poem: "evil" רָּאָ֖סָּה (v22a) and "those who hate the righteous" שׁוֹנֵ֖הוֹ Saddiq (v22b).


6 With regards to the terms רָּאָ֖סָּה and רָּאָ֖סָּה, cf. par. 4.3.1 above.
The term "evil" rāqā is used as an abstract term for the "totality of ungodly deeds" the wicked people do (Livingston 1981:856). It is a reference to "seine Taten und seine Wege" (Stoebe 1976:801), and is further extended to include the consequences of that kind of evil lifestyle (Livingston 1981:857). Therefore, God will bring swift punishment over the evildoers (Hengstenberg 1842:54; Plumer 1978:423). Over against this, God acts swiftly to bring deliverance to the "righteous" sādīq (v20) (Kidner 1973:141; Briggs 1976:299). God is opposed to the evildoers, but his eyes and ears are sensitively responsive to the righteous, and he delivers them in times of trouble (Leslie 1949:293).

The phrase "those who hate the righteous" zōne ṣādīq (v22b), is also a reference to the enemies of the righteous (Kirkpatrick 1906:175). These enemies oppose God's people. They are depicted as vengeful, destructive powers who threaten the existence of the righteous (Kraus 1986:128). Because of this threat, God will intervene on behalf of the righteous, for only he can deliver them from these hostile powers (Blaiklock 1977:89). Here for the first time in this psalm, the impression is created that the evildoers are actively involved in the persecution of the ĉāni (Croft 1987:21).

10.3.2 Words relating to the ĉāni

The terms "holy ones" qōdōšim (v10); "those who seek Yahweh" dōrē ṣē yhwh (v11); "sons" bānim (v12); "the righteous" sādīqim (vv16, 18, 20, 22); "the broken hearted" nisbethē lēb (v19); "the crushed in spirit" dakkē rūah (v19) and "servants" cābadim (i.e. of Yahweh) (v23) are associated with ĉāni.

The term "holy ones" qōdōšim (v10) is used to describe a people consecrated to God's service (Briggs 1976:297). Here it refers to those who have been admitted to the sphere of the sacred, either by "divine right or by means of a cultic act" (Mecomiskey 1988:788). It is a reference to the consecrated ones (Delitzsch 1871:410; Sabourin 1974:285). Müller (1976:606) argues that the term "holy ones" qōdōšim functions as a "Synonym für Glaubige" in this context.

The verb "to fear" yr (vv8, 10) is associated with "the holy ones" qōdōšim and it designates "righteous behaviour or piety" (Bowling 1981:399). The emphasis lies more upon the "consequence rather than on the condition" (Hengstenberg 1842:538). Such obedience will not go unrewarded, for blessings are extended to the fearers of God (Bowling 1981:400). The fear of the Lord, however, is the prerequisite for soliciting God's help (Ridderbos 1962:357).

The term "those who seek Yahweh" dōrē ṣē yhwh (v11), is used as a technical term to describe "the holy ones" qōdōšim even further (Kraus 1960:268-269; Coppes 1981:198). According to Wagner (1978:209) the phrase "those who seek Yahweh" dōrē ṣē yhwh refers to those pilgrims who seek succour at the sanctuary. In other words, members of the cultic community who made an inquiry through a cultic prophet/priest regarding their current problems (Sabourin 1974:46). On the other hand, "seeking Yahweh" could also be connected with those who are being instructed in the fear of God (v10) (Kirkpatrick 1906:173; Kidner 1973:140). In such a case, seeking God and being "successful
goes hand in hand" (Wagner 1978:300). Here we have the Wisdom theme coming through very strongly and the poet adopts the language of "the teacher" ḫākām and he addresses his audiences as "sons" bānim (v12). This form of address was customary in wisdom circles, and it indicates a teacher and student situation (Kühlwein 1971:319).

The term "righteous" saddiqim (vv16, 18, 20, 22) is also used as a reference to those who conduct their lives in a responsible manner. Unlike the irresponsible, the "righteous" saddiqim regulate their behaviour in a way that is pleasing to God. Therefore, they are persons who experience God's grace, mercy and blessing. Through his blessings, God is busy reshaping the broken lives of the "righteous" saddiqim (Brueggemann 1984:134). These tangible signs of God's favour, become his yes to the "righteous".

The term saddiq is also used as an antonym of "those who do evil" cōse rác (v17); "the wicked" ráṣa c (v22) and "those who hate" sōnēe (v22). In v16 the "the righteous" saddiq are contrasted with the evildoers in terms of God's mercy (Leupold 1974:282). God extends his favour towards the "righteous" saddiq, but his displeasure is directed against "those who do evil" cōse rác (Kirpatrick 1906:175).

God will deliver the "righteous", because they have maintained the stipulations of his covenant. In terms of these covenantal observances, the saddiq is blameless, "whereas those who do evil" cōse rác they are guilty of transgressing the covenant stipulations (Stigers 1981:754).

The "righteous" saddiqim (vv20, 22) experience "many difficulties" rabbōt rácōt (v20), when they encounter these vengeful enemies (i.e. "those who hate" sōnēe, v22), but the Lord rescues them from these distresses (Kraus 1960:272; Hengstenberg 1842:539-540). With this confidence the "righteous" saddiqim can "cry out" šq̄ (Qal, v18) and wait upon the Lord to deliver them in this time of need (Leslie 1949:293). God is faithful and he will defend his people under covenant, as an ancient suzerain promised to do in a suzerainty treaty (Stigers 1981:755).

The words "broken hearted" mš berē lēb (v19); "cry for help" šaw̄a (v16); "distress" sārā (v18); "many troubles" rabbōt rācōt (v20) and "crushed in spirit" dakkēe rūah (v19) all depict a situation of great trial and suffering for the "righteous" saddiq. It is this state of affairs that brings about this feeling of "benoudheid" (anxiety) (Swart 1988:81). This agonising "cry for help" šaw̄a (v16) is then not a reasoned reflection, but rather the groan/moan of a crushed and intensely pain-ridden person (Inch 1969:95; Mowinckel 1982:242).

In light of the aforementioned, the term ġāni (vv3, 7) must be understood and interpreted as a reference to someone who had to grapple with intense suffering and hardship. Despite the pain that this person had to endure, he remained faithful to God, by committing his anxiety and suffering to the redeemer of his life (Gerstenberger 1988:150). By following this route, the ġāni has joined into the experience of

7 Cf. par. 6.3.2 above for a discussion of the terms šedeq and šaddiq.
8 For a discussion of the words dak; šq̄ and sārā, cf. par. 4.3.2 above.
salvation, by applying the rules of righteous conduct and piety that are dealt with in vv12-22 of this psalm (Brueggemann 1984:133; Kidner 1973:140-141).

In this psalm, the כָּנִי is a victim of suffering, persecution and helplessness. The term כָּנִי refers to a desperate person whom God must deliver from distress (Delitzsch 1871:408-409; Lamparter 1961:173). Words like "horror" megora (v5), interpreted as "fear" by most modern translations; "distresses" ṣārut (v7) highlight the type of situation in which the כָּנִי experienced God's salvation. Weiser (1962:298) states that this testimony of the כָּנִי is living proof to the fact that God still protects his faithful people, as he did in the time of their forefathers, and now "continues to do so through his messenger, who encamps around the worshipper like a mighty host" (Weiser 1962:298).9 According to Briggs (1976:296) the term כָּנִי appears in a song of praise in which the speaker wants to encourage the "afflicted" in his time of difficulty. Here it is a term of reference to someone who finds himself in dire straits (Kraus 1960:261; Grosheide 1952:99; Sabourin 1974:285). The "oppressed" כָּנִי is called upon to "hear" śm (Qal, v3); "rejoice" śmḥ, (Qal, v3); "glorify" gdl, (Pi., v4) and "exalt" rwm, (Nif., v4) the name of Yahweh (Leslie 1949:292). According to Gerstenberger (1988:147) the entire call is to worship Yahweh in the midst of the assembly.

The "oppressed" כָּנִי is definitely connected with the worshipping milieu. Verbs like "seek" drs (Qal, v5);10 "look" nb (Hif., v6); "beam (with joy)" nhr (Qal, v6); "call" qr (Qal, v8),11 are normally used within the course and scope of such a cultic environment. Crusemann (1969:220) is also in agreement with the above-mentioned postulation, and argues that this whole section (vv2-8) must have taken place within the cultic sphere, for by its very nature this invitation is directed at the assembly of worshippers. Therefore, the assertion of Schultz (1973:133-138) that the כָּנִי is never connected with the congregation in its acts of worship, must rather be rejected. Also the argument by both Croft (1987:50) and Schultz (1973:225), that the psalmist never groups himself with the כָּנִי is also suspect. In v3 of this psalm the כָּנִי are called upon to "hear" śm (v3) and "rejoice" śmḥ (v3), whereas in v4b the whole assembly is encouraged, "let us exalt his name together". The psalmist identifies himself with the כָּנִי (v3) even before he unites himself with the כָּנִי in v7 (Gerstenberger 1988:147). The arguments of Schultz (1973) and Croft (1987) will have to be abandoned. In fact, the argument of Birkeland (1933:20) that כָּנִי is probably no more than a corruption of כָּנִי is a more plausible one than either of the above-mentioned.12

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9 With regard to the account of the "the angel of the Lord" malāk Yhwh who encamps around Israel, cf. Jos. 5:14.

10 That is inquire after God probably through the cult oracle and the cultic priest/prophet, cf. par. 5.2 above.

11 That is revere God rather than be scared of him. Cf. also v10 in this psalm where yr is used in association with "saints" qēdōšîm (v10).

12 It is interesting to note that Briggs took exception with his Lexicon colleague and with Rahlfs when he
The terms כָּנָּה and כָּנָּי must rather be understood and interpreted as someone who is "defenseless and subject to oppression" (Coppes 1981:683). Brueggemann states, that these terms are a reference to a desperate person who is socially marginal and one for whom Yahweh must intervene (Brueggemann 1984:133). God's intervention on behalf of the כָּנָּי is one of personal liberation (Gerstenberger 1988:147; Kraus 1960:268). Weiser (1962:297) states that the tone of experience is strongly evident throughout this psalm and it is this personal insight which gives the poet the authority to teach others. In his distress the כָּנָּי "called" qr (Qal, v7) and Yahweh "heard" ָם (Qal, v7). We can envisage a scene of an individual in great stress and in his state of desperation he called to Yahweh for help and his prayer was answered. In this new state of affairs, he feels acutely aware that he is a living example of what God can do and is "ready to do for all who are in need" (Leslie 1949:292).

The term כָּנָּי must be interpreted as "oppressed" within this context (Birkeland 1933:20). The noun כָּנָּי is then not a reference to someone who is a victim of material poverty. The translation equivalent "poor" is both inaccurate and unsuitable. The translation equivalent "oppressed" is proposed as a more suitable rendering of כָּנָּי.

4.3 WORDS AND DEEDS RELATED TO YAHWEH

4.3.1 Over against the כָּנָּי

The following words describe the attitude of Yahweh over against the כָּנָּי: Yahweh "answers" כִּנְה (Qal, v5), "delivers" נָל (Qal, v5), "hears" ָמ (Qal, v7), "saves" יָכ (Hif., vv7, 19), הָל (Pi., v8), "encamp" הָנָ (Qal, v8) "keeps" מְ (Qal, v21) and "redeems" דָּ (Qal, v23).

According to Allen (1981:679) and Delitzsch (1871:409) כִּנְ (Qal, v5), must be translated as "answered", because it describes a petition that has been heard and fulfilled. God has graciously answered the person who "sought" הָנ (Qal, v11), in this instance. Kidner (1973:139) observes that this confession forms part of the psalmist's personal testimony. God rescued me. Therefore, you too are safe in his hands (Kidner 1973:139).

The verbs "he delivers" me נָל (Hif., v5) from all my "fears" מֶגֶרְ (lit. "horror"), "he hears" ָמ (Qal, v7) when the כָּנָּי "calls" qr (Qal, v7); "he saves" יָכ (Hif., v7) me from all "my distress" וֹ (v7); "he encamps" הָנָ (Qal, v8) "all around those who fear him" לֹ (v8) and "he delivers" הָל (Pi., v8) "them" (i.e. the כָּנָּי); all testify to the fact that Yahweh has "answered" כִּנְ (Qal, v8) when he "heard" ָמ (Qal, v7) the "cry" qr (Qal, v7) of the oppressed (Sabourin 1974:285; Ridderbos 1962:355-356). It is therefore no exaggeration to say that the intervention of Yahweh in the life of the כָּנָּי was so massive and miraculous that the כָּנָּי was unable to keep quiet. Therefore, he sang about it categorically stated in both BDB and in his ICC commentary on the Psalms, that כָּנָּה is only another form of כָּנָּי. Cf. BDB (1952:776) and ICC (Psalms) vol. I (1960:84). Coppes (1981:684) also observed in his study of Isaiah that no distinction seems to be made between the terms כָּנָּי and כָּנָּה. Cf. also Würthwein (1979:72) with regard to this matter (i.e. yod-waw interchanges).
in the sacred assembly (Brueggemann 1984:133). In his daily life he experienced that God’s scrutinizing gaze (lit. "the eyes of Yahweh, v16) are on the "righteous" șaddiqīm (v16). This phrase is a reference to God's faithful watch over them, having become responsible for them he recommends that they follow this course (Leupold 1974:282). The following cluster of terms confirms the above-mentioned viewpoint. "His ears" ʿōznāw (v16) are attentive to ")their) cry for help" šawʕā (v16). When they cry out in distress the Lord hears them and he delivers them (Briggs 1976:299). God is "close" qārōb (v19) to those who are "broken-hearted" ʿenīšbērē-ʿēb (v19), especially those who are "crushed in spirit" dakkērē-rūāh (v19) by the mill-stones of oppression and suffering. It is these little ones, that God takes under his wing during their time of trial. God becomes to them a door of hope and a sanctuary for succour (Hengstenberg 1842:539-540; Sabourin 1974:82-84). Yahweh "saves" ʿācē, (Hif., vv7, 19); "he delivers" nsūl (v5) and "he keeps all their bones intact" šmr (Qal, v21) + ʾesēm (v21); "not a single one will be broken" ʿē + ʾēbr (Nif., v21). This statement probably denotes the safe preservation of the ʿānī during times of cruel oppression, or it could be a metaphor for intense suffering (Kirkpatrick 1906:175; Kidner 1973:141). Either way, God will "redeem" pdh (Qal, v23) (lit. ransom) the life of his "servants" ʿābādim (v23). God's solidarity is not with the strong and the powerful, it is with those who are denied any form of appeal to justice and righteousness in the world of the oppressor (Weiser 1962:299). In the long run, the oppressor will come off second best because there is a higher court, and at that trial he will be exposed and punished (Brueggemann 1984:134). The ʿānī however, will be vindicated in this appeal process.

10.3.3.2 Over against the evildoer

Against the evildoer Yahweh acts in an entirely different manner (Delitzsch 1871:413). In this psalm, God "preserves" šmr (Qal, v21) the "righteous" șaddiq, but he annihilates the evildoer(s) (Kraus 1960:271). Phrases like "the face of the Lord is against the evildoers" pēnē Yhwh bēʾēsē rāʾ (v17), "he will cut off their memory from the earth" (v17) krt (Hif., + zikrām + meʾereṣy). God does not react in a positive way towards them. They will be "condemned" ʾēm (Qal, v22) by God. Misfortune is fatal to the wicked for he cannot count on God's deliverance as the "righteous" šaddiq. The Lord delivers the godly man out of his misfortune, but the wicked he abandons therein (Hengstenberg 1842:540). Because he is guilty of transgressing God's laws, this guilt results in his destruction (Ridderbos 1962:362).

4.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

qēdosīm (v10); dōresē yḥwh (v11); šaddiqīm (vv16, 18, 20, 22); nīṣbērē ʿēb (v19); dakkērē rūāḥ (v19)

13 Cf. par. 5.3.3.1 above for a discussion of krt.
Antonyms

rašāy (v22); sōne'ē šāddīq (v22)

Words relating to the ẓānī

mēgōrā (v5); sawšā (v16); šārā (v18); rabbōt rācōt (v20)

Words relating to the evildoer

cūsē rāc (v17); rācā (v22)

Words relating to Yahweh

(a) Over against the ẓānī

cēnh (Qal, v5); nsl (Qal, v5); šm (Qal, v7); yśc (Hif., v7); hnh (Qal, v8); hls (Pi., v8);
šmr (Qal, v22); pdh (Qal, v23)

(b) Over against the evildoer

krt (Hif., v17); yśm (Qal, v22)
CHAPTER 11

11   PS. 35

11.1  TRANSLATION

v1a:  Superscription

v1b:  Fight, O Yahweh against those who fight me,

v1c:  make war against those who war against me.

v2a:  Take up the shield and buckler,

v2b:  and rise up in my defense.

v3a:  Unsheath the spear and close up the way

v3b:  against those who pursue me.

v3c:  Say to my soul,

v3d:  I am your salvation.

v4a:  Let those be put to shame and be disgraced

v4b:  who seek my life.

v4c:  Let them be turned back and confounded,

v4d:  those who plot evil against me.

v5a:  Let them be like chaff before the wind,

v5b:  with the angel of Yahweh driving them on.¹

v6a:  Let their path be dark and slippery,

v6b:  with the angel of Yahweh pursuing them.

v7a:  For without cause they hid their net for me,

v7b:  without cause they dug a pit against my life.

v8a:  Let ruin take them unaware.

v8b:  and let the net they have set entangle them,

v8c:  into the pit they have dug let them fall.

v9a:  But I will rejoice in Yahweh,

v9b:  I will be joyful because of his salvation.

v10a: All my being will say,

v10b: O Lord who is like you,

v10c: You (who) rescue the cāni from those who are too strong for him,

v10d: (You who rescue) the cāni and the Ṝebyon from him who robs him.

¹ In this instance the LXX equivalent reading "driving them on" (lit. "pushing them") dōham should rather be adopted (Kraus 1960:274).

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11.2 FORM-CRITICAL ANALYSIS

Ps. 35 can be classified as an individual lament (Sabourin 1969:2-4; Kraus 1960:275-276; Van der Ploeg 1971:223-224).²

Ps. 35 consists of three sections:

(1) The first section (vv1-10) deals with a petition in which military and hunting metaphors are used (Brueggemann 1984:63-64). God is requested to intervene on behalf of the suppliant and to deliver him so that he may rejoice in God's victory (Kidner 1973:142-143).

(2) In the second section (vv11-18) a complaint is lodged against back-stabbing friends and neighbours. These false "friends" reward the suppliant's good deeds with evil and his sincere sympathy with antipathy (Briggs 1976:301).

(3) Finally, in the third section (vv19-28) another petition is lodged in which Yahweh is asked to punish their treachery and to bring about a swift judgement. In other words, the Ćānī wants God to tip the scales in his favour, because the suppliant is unable to bring this about by himself (Eaton 1986:42).

The main elements of Ps. 35 are as follows:

(1) The superscription that designates it as being Davidic in origin (v1a).

(2) Invocation and petition (vv1b-3).

(3) Imprecation against enemies (vv4-8).

(4) Hymn of thanksgiving (vv9-10).

(5) Lament (vv11-16).

(a) Complaint (vv11-12).

(b) Confession of innocence (vv13-14).

(c) Complaint (vv15-16).

(6) Lament, petition, vow, imprecation (vv17-21).

(a) Complaint (invocation (v17a)).

(b) Petition (v17b-c).

(c) Vow (v18).

(d) Imprecation (v19).

(e) Complaint (vv20-21).

² Cf. par. 4.2 above for a discussion of the individual lament; cf. also Watson (1984:286).
11.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

11.3.1 Words relating to the evildoer

The following words are associated with the evildoers in this psalm: "contend" ryb (Qal, v1); "fight" lhm (Qal, v1); "seek" bqš (Pi., v4) + object (= "my soul" nepeš); "pursue" rdp (Qal, v3); "produce" ḥšb (Qal, v4) + object (= "evil" rāfā). These words are used by the poet to depict a scenario in which "de vijanden als krijgers worden beschreven" (Ridderbos 1955:302). Brueggemann describes this part of the psalm as a section which abruptly deals with a barrage of military images (1984:63-64). Here the evildoers relentlessly seek the life of the suppliant, so much so, that he is forced to appeal to Yahweh to deliver him (Eaton 1967:103; Hull 1934:123).

The verb "contend" ryb (Qal, v1) is used "in the sense of physical combat" (White 1981:845). It is not employed in a litigious context, but rather within a situation of battle (Briggs 1976:303). The word "fight" lhm (Qal, v1) is also associated with "contend". This verb lhm (Qal, v1) is also used to describe those who join in battle against the suppliant (Kaiser 1981:476). Against these type of enemies the suppliant is unable to defend himself (Croft 1987:41-42). Therefore, he appeals to God for deliverance from those who "fight" with him (Gemser 1968:163). Yahweh is conceived as the divine champion, who takes up the cause against these warlike enemies (i.e. "my opponents" et ribi and "those who fight me" et lōḥāmā (v1)). Accordingly, God is implored by the suppliant to arm himself as a warrior (Eaton 1967:103; Briggs 1976:303). Ridderbos (1955:302) states that in such an instance the exegete must understand the verb "contend" as "een twisten met daden" that culminates in an act of battle. The term "fight" lhm must then also accordingly be translated "met (be-)krijgen" (Ridderbos 1955:302).

At this point of our discussion we part ways with Swart (1988:90) and Kidner (1973:142), who maintain that the verb "contend" is used to depict a lawsuit that is currently being conducted. According to them this section (vv1-3) deals with a legal tussle between the suppliant and a dishonest accuser. The scene of contention is considered to be the lawcourt, rather than the battle field (Plumer 1978:429). This view, however, does not sufficiently take into consideration the motif of holy war, where God appears as Israel's divine champion (Dahood 1966:210; Eaton 1986:41). Even though the military language is figurative, God is depicted in these verses as a warrior who takes up action against the enemies of the suppliant. It does not appear as if God takes the role of a "judge" (ṣōpēt) in this...
section (Ridderbos 1962:366; Delitzsch 1871:419-420). Despite the fact that the military language is metaphorical, the evildoers must still be seen as those who oppress the suppliant (Croft 1987:42). This oppression that the suppliant experiences is then no metaphor (Weiser 1969:303).

Verbs like "pursue" ṭrey (Qal, v3); "seek" bqṣ (Pi., v4) and "plot" ḫṣb (Qal, v4) are used to describe the nature of action that the evildoers have orchestrated against the suppliant. The verb ṭrey is used in the sense of a person or a group pursuing another for the purpose making war (White 1981:834). Here it is the suppliant who is being pursued by the wicked (Kraus 1960:276; Sabourin 1969:34). Therefore, the suppliant summons God to take up shield and weapons against those who pursue him (Eaton 1967:103).

The verb "seek" bqṣ (Pi., v4) is used idiomatically, as a reference to someone who "die Seele, das Leben jemandes suchen" (Wagner 1973:756). It describes the intention of the evildoers who unjustly seek to kill the suppliant (Coppes 1981:126). The suppliant, being conscious of his innocence, yet fully aware of the physical harm about to befall him, he lodges his imprecation against these evildoers (Briggs 1976:303). He is confident that God will drive out these evildoers like chaff before the wind (Weiser 1962:303).

The verb "plot" ḫṣb (Qal, v4) is used to describe an evil activity or scheme that the evildoers have devised against the suppliant (Seybold 1986:237; Wood 1981:330). It is used in a negative sense in this psalm and depicts the way in which the wicked takes the initiative in orchestrating the destruction of the people of God (Gerstenberger 1988:151). The suppliant therefore appeals to God so that he may thwart their unholy schemes (Scottroff 1971:646). In his supplication he mentions in general "het mislukken hunner p1annen aan" (Ridderbos 1955:303; cf. Delitzsch 1871:421). According to the suppliant these evil schemes will be overturned by God and redirected against those who originally devised these evil plans (Eaton 1967:103; Kirkpatrick 1906:177).

At this stage of the lament a shift from the language of war (vv1-6) to hunting language is encountered (vv7-10). Brueggemann succinctly describes it as a change from military images to those of the jungle (Brueggemann 1984:63-64). Despite the difference in accent, however, both these languages have one thing in common, viz. the idea that things have gotten out of control (Leslie 1949:371).

The terms "net" ṭrey (v7) and "pit" ṣḥät (v7) describe the nature of the evil-deeds that are being perpetrated against the suppliant (Buss 1969:85; Keel 1969:195). According to Keel (1978:89) the digging of a "pit" (ṣḥät) and the spreading of a "net" (ṭrey) were two of the most popular methods used for hunting in the ancient Near East. There is a very close relationship between these two hunting methods, especially if one considers that the pit was concealed with a camouflaged net which entangled the prey in its fall. The poet lodges a complaint against his enemies who have concealed their net, and dug their pits without any valid reason (Ridderbos 1962:371). The poet is convinced that

3 It is interesting to note, that the verb bqṣ (Qal) is also used to describe the action of those who were seeking "justly" seeking to kill Moses when he fled from Egypt after killing the slave-driver. Cf. Ex. 4:24, whereas,
the purpose of this action was to take possession of his life. This image is very appropriate especially if one thinks of an animal who has either fallen into a pit, or has become entangled in a net (Briggs 1976:304). Therefore, the suppliant appealed to God to deliver him from this danger, by letting the hunters fall into the pits they have dug and become entangled in the nets they have laid for others (Leslie 1949:372). The psalmist believed that God's faithfulness is evident in life in the form of "a hidden nemesis" (Kraus 1988:196; Weiser 1962:303).4 Anticipating God's help in this crisis situation the suppliant could lift up his hands in thanksgiving (Kidner 1973:143). He discovered that at the bottom of the pit is not despair, but rather the rule of Yahweh (Brueggemann 1984:64).

11.3.2 Words relating to the ḫānī

The term "needy" ʿebony (v10) is associated with ḫānī (v10) in this psalm (Hull 1934:120; Schultz 1973:70). The term ʿebyon appears in the "stereotyped formula ḫānī wē ʿebyon" (Botterweck 1977:29). According to Kraus (1986:82-83) this phrase is used as a reference to those who suffer on account of persecution, oppression or troubles.5 In light of the above-mentioned the assertion of Schultz (1973:228) that the phrase ḫānī wē ʿebyon indicates material poverty or the concept of indigence wherever it appears, must be rejected. Here the term "needy" ʿebyon is used in conjunction with ḫānī to add another dimension to the lot of the oppressed (Swart 1988:80; Botterweck 1977:36). It refers to those who have been rendered helpless on account of their suffering, they are regarded as those who are needy (Coppes 1981:683). In this precarious situation it is true that they "geen andere helper heeft dan Jahwe" (Ridderbos 1955:305), who must assist them against enemies who are skilled in the practices of war and hunting (Weiser 1962:302-303). Their destitution is then essentially caused by those who are too strong for them (mēḥāzq mimmennū) (v10) and those who seek their lives (Botterweck 1977:36).

The term ḫānī must also be understood and interpreted as a reference to someone who suffers extreme persecution and oppression. According to Sabourin (1974:235) and Leupold (1974:287) this term is used in a context where the suppliant is persecuted by unprovoked foes and undeserved enemies. It is not used in the sense that Plumer (1978:431) argues, viz. as depicting those in Israel who were poor in spirit (i.e. the ḫānī), and those who were poor in estate (i.e. the ʿebyon). Such an interpretation of these terms is one that has been arrived at without adequate consideration of the words that are associated with the immediate lexical-field of these two terms in this psalm (Swart 1988:82; 90).

Sabourin (1974:98) observes that in this poem it is the "oppressed" ḫānī and the "needy" ʿebyon whom God protects, defends, rescues and effects justice for. God does not forget them, therefore the ḫānī praises his name (Gerstenberger 1988:151): "My whole being will exclaim, Yahweh who is like you"

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4 For a discussion of the terms "net" rēṣet and "pit" šāḥat, cf. par. 3.4.2 above.
5 Cf. para. 3.4.4 and 5.3.2 above.
In fact, the Câni is so thankful to Yahweh, that he strengthens his petition with a vow of thanksgiving (Eaton 1967:103).

11.3.3 Words relating to Yahweh

11.3.3.1 Over against the Câni

The following words ryb (Qal, v1); lhm (Qal, v1); hqq (Hif., v2) + māgēn + šinnā (vv1-2) are used in an invocation in which God is called upon to react favourably towards the Câni (Dahood 1966:210). These words depict a situation in which the psalmist uses military language (Kidner 1974:142). The usage of this type of combat language is, however, purely figurative (Ridderbos 1955:302; Brueggemann 1984:64).

The words "take hold" hqq (Hif., v2) [+ (object = "shield" māgēn) + (object = "large shield" šinnā)] form part of a poetic picture (Kirkpatrick 1906:176). The fact that both these shields are mentioned together, does not mean that Yahweh is called upon to hold both shields simultaneously. This figure of speech is highly idealised. It is a call to Yahweh to make his presence felt amongst the enemies of the "oppressed" Câni (Delitzsch 1871:420). These enemies have launched an unprovoked attack on his life, therefore the "oppressed" Câni petitions God to intervene on his behalf (Weiser 1962:302). This theme is probably derived from the tradition of holy war (Kraus 1986:133). The suppliant like the warriors of early Israel, did not come to Yahweh's war as warriors, but as suppliants (Dahood 1966:210). This is the underlying motif of holy war (Von Rad 1975:44). God goes before his warriors and fights the battle to defend Israel, whose proper attitude was one of complete faith (Crenshaw 1978:46). The divine terror which went before Israel, sowed complete panic amongst God's enemies, the moment the victorious shout of God's army reached their ears (Von Rad 1975:17). God was the divine hero or champion of Israel during these campaigns (Eaton 1967:103).

God will "deliver" nsl (Hif., v10) the "oppressed" Câni from those who are too "strong" (hāzāq) for them, and from those who "rob" gzl (Qal, v10) them (Ridderbos 1962:372). The word "deliver" nsl conveys the idea of a literal rescue from physical danger (Fisher 1981:594). In anticipation the Câni sings about the victory that will be brought about by God's hand (Sabourin 1974:235). This song of thanksgiving (vv9-10) is introduced as an interval to interrupt the gloominess of the preceding section (vv7-8) (Gerstenberger 1988:151). The Câni has such confidence that God will eventually rescue him from the hand of his enemy, that he vows unto God a song of thanksgiving (Leslie 1949:371). He has been overwhelmed by the incomparable power and majesty of Yahweh. He leaves the wasteland of danger that threaten him and he enters into the portals of praise and adoration (Weiser 1962:303).

11.3.3.2 Over against the evildoer

In this section God is asked to react against the evildoers. The evildoers appear to be threatening the existence of the Câni (vv4-7). They "seek" bqš (Pi, v4) his life; "they plot" hsb (Qal, v4) his ruin; "they
hid" ūmn (Qal, v7) nets and "dug" ḫpr (Qal, v7) pits for him (Briggs 1976:304). It is against these
treachorous enemies that God must act (Gerstenberger 1988:151). God is requested to reverse these
attacks so that it will back-fire on the evildoers: "Let his mischief recoil upon his own head"
(Kirkpatrick 1906:178). Their defeat must be sure and swift, therefore he prays for their downfall (Hull
1934:122). Words such as "fight" ryb (Qal, v1); lhjm (Qal, v1); "arise" qwm (Qal v2); "brandish" ryq
(Hif., v3) (i.e. spear and javelin) are used to show how God will react towards those who oppress the
谴。The evildoer will be driven out like chaff that is being scattered before the wind (Eaton 1986:41).
God will defeat them by using the angel of Yahweh (Briggs 1976:303). The angel of Yahweh spells
doom for these evildoers because they will not survive these onslaughts (Kidner 1973:143).

11.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

cēbyōn (v10)

Antonyms

ribi (v1); lōḥāmūm (v1); rōde'pīm (v3); mēbaqšē napšī (v4)

Words relating to the cānī

napšī + gyl (Qal, v9); śwś (Qal, v9) + bīšūcātō (v9)

Words relating to the evildoer

ūmn (Qal, v7) + šāḥat; ḫpr (Qal, v7); rešēt, gzl (Qal, v10)

Words relating to Yahweh

(a) Over against the cānī
nṣl (Hif., v10); hzq (Hif., v2) + māḡēn + śinnā (v2)

(b) Over against the evildoer
ryb (Qal, v1); lhjm (Qal, v1); qwm (Qal, v2)
CHAPTER 12

12  PS. 37

12.1 TRANSLATION

v1a:  Superscription
v1b:  Be not vexed over evildoers,
v1c:  nor be jealous of those who do wrong.
v2a:  For like grass they quickly wither,
v2b:  and like green herbs they will soon wilt away.
v3a:  Trust in Yahweh and do good,
v3b:  that you may dwell in the land and enjoy security.
v4a:  Take delight in Yahweh,
v4b:  and he will grant you the desires of your heart.
v5a:  Roll upon Yahweh your ways,
v5b:  trust in him and he will make it happen.
v6a:  He will make your righteousness come forth as the light,
v6b:  and the justice of your cause like the noonday
v7a:  Be still before Yahweh
v7b:  and wait for him.
v7c:  Do not fret on account of him whose way is prosperous,
v7d:  against the man that does evil deeds.
v8a:  Refrain from anger and forsake wrath,
v8b:  do not fret, it will only harm you.
v9a:  For evildoers will be cut off,
v9b:  but those who wait on Yahweh will inherit the land.¹
v10a:  A little while and the wicked will be no more,
v10b:  though you mark his place he will not be there.
v11a:  But the ēḵāwīm will possess the land,
v11b:  and enjoy great peace.
v12a:  The wicked plots against the righteous,
v12b:  and gnashes his teeth at them.
v13a:  (But) the Lord laughs at him,
v13b:  for he sees his day is coming.

¹ ēḥēmā should perhaps be deleted on account of the rhythm. According to Briggs (1986:333) it is probably a gloss. Cf. also Kraus (1960:286-287).
v14a: A sword the wicked draw,
v14b: they tread their bow,
v14c: to bring down the ġânî we 'ebyôn,
v14d: to slaughter those whose path is upright.
v15a: Their swords will pierce their own hearts,
v15b: and their bows will be broken.

12.2 FORM-CRITICAL ANALYSIS

Ps. 37 can be classified as a wisdom psalm (Sabourin 1974:369-371; Brueggemann 1984:42). It is an acrostic composition and reflects the typical "wisdom style", where a learned teacher addresses or instructs a pupil(s) (Eaton 1967:107; Dahood 1966:227). The wise advice of their teaching was then eventually cast in rhythmical compositions, many of which are extant in the sapiental psalms (Sabourin 1974:369; Bigger 1989:266).

Ps. 37 is made up of 4 sections:

(1) The first section (vv1-11) describes the attitude that must be exhibited by the righteous in a seemingly unjust situation. In such a situation the poet encourages the faithful to rise above their lot and place their hope and trust in God who is faithful (Ridderbos 1962:397; Kidner 1973:148-149).

(2) In section two (vv12-20) a description of the attack which is being launched against the faithful and the eventual failure thereof, is depicted by the poet. Again the familiar assurance is given to the faithful that the Lord will uphold the righteous (v16), but the wicked will perish (Hull 1934:133; Gemser 1968:167-168; Briggs 1976:322; Greswell 1873:100).

(3) In section 3 (vv21-29) a further encouragement is given to the righteous. They will be blessed by the Lord and possess the land. Here "wisdom style teaching" is used again to instruct the righteous how blessing is to be received and maintained. "Land is the fundamental blessing" in this case (Brueggemann 1984:43).

(4) Finally, in section 4 (vv30-40) the teaching already given in the rest of this psalm is reiterated by affirmations and personal testimony (Eaton 1967:109), viz. that the righteous must take courage, and hold on to the testimony that God will not abandon him. In the mean time he must enjoy the gift he already has, the unique delight in Yahweh for his own sake (Eaton 1967:109).

The main elements of Ps. 37 can be tabulated as follows:

(1) The superscription that designates it as being Davidic in origin (v1a).

(2) Admonition to the faithful (vv1b-7b).
Further admonition and promise to the faithful (vv7c-11).

A description of the enemy and imprecation (vv12-15).

A description of the righteous and the wicked (vv16-26).

An admonition and promise (vv27-33).

A further admonition and promise (vv34-40) (Gerstenberger 1988:157).

12.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

12.3.1 Words and deeds relating to the evildoer

The terms "evildoers" mērēcim (v1); "those who do wrong" ĕsē cāwlā (v1); "wicked schemes" mēzimmōt (v7); "wicked" rāşāc (vv10, 12, 14); "sword" ḥereb (v14) and "bow" qēset (v14) are associated with the evildoer in this psalm. These terms depict something of the ruthlessness of these evildoers who appear to be enjoying success and triumph (Grosheide 1952:106), despite the suffering and oppression they sow (Weiser 1962:316). According to Kraus (1960:288) these terms describe a group of people, who ignore "der Herrschaft Gottes und widerstreben seinem Willen". Therefore, they are under the condemnation of God on account of their deeds and actions (Leupold 1974:301-302).

The term mērēcim is used to depict the evildoer (Stoebe 1976:802). The antonyms of this terms are "righteous" and "upright" saddiq (v12) and yāsār (v14) which suggest something of the moral contrast that exists between these two groups (Livingston 1981:854). The parallel terms of the "evildoer" mērēcim are the "wicked" rāşāc (vv10, 12 and 14) and "those who do wrong" ĕsē cālwā (v1). According to Kirkpatrick (1906:189) these terms are used to describe an evil person who is up to no good. It is a reference to sinners or wicked men who give offence to the godly (Weiser 1962:316; Schultz 1973:71).

The righteous are admonished by the poet not to loose their poise when these evildoers carry out their "wicked schemes" (v7), for their rebellion against God will be short-lived (Delitzsch 2 1871:11). The term "wicked plan" mēzimmā is encountered with the verb "to do" ēsh (Qal, v7) and conveys the idea of a wicked person carrying out an evil plan (Wolf 1981:244). It does not have a positive connotation as in Ps. 17:3, where it depicts the psalmist's intention not to sin: "I have resolved" zmm (Qal) "that my mouth will not sin".

The term "wicked" rāşāc describes an evil person who oppresses the righteous (Croft 1987:44). The verb "devise" zmm (Qal, v12) is used in a negative sense as the noun "wicked plan" mēzimmā mentioned above. It depicts a situation where the "wicked" rāşāc continuously plot against God's faithful people (Steingrimsson 1980:88). When this term is used in a context in which there is a
reference to the "wicked"  rášāc, both the noun and verb speak of evil plans and schemes devised against the "righteous"  šaddiq (Wolf 1981:244).

The poet then further complains that the "wicked"  rášāc have launched an open attack against them. Terms such as "sword"  ḥereb (v14) and "bow"  qeṣet (v14) are associated with the "wicked"  rášāc. Kirkpatrick argues that these weapons are not merely figures of speech for inflicting injury on the "righteous"  šaddiq (1906:191). It depicts a state of affairs in society in which the "righteous"  šaddiq face the perpetual danger of physical violence (Schultz 1973:71-72). Ridderbos (1955:324) concurs with the above-mentioned argument and states that, "zwaard en boog doen denken aan geweld". The "wicked"  rášāc can be described as those who are violent, oppressive, plotting against others and quite willing to murder the "righteous"  šaddiq in order to gain their ends (Livingston 1981:864). According to Gerstenberger (1988:159), the term "wicked"  rášāc is a specific reference to the destructive elements in the poet's violent society. In other words, they can be likened to the force of death which threaten the "righteous"  šaddiq, so that he is forced to take his refuge in God (Leslie 1949:413-414; Kraus 1986:130-131). The verbs "draw"  ṣl (Qal, v14) and "tread"  ḏr (Qal, v14) are associated with "sword"  ḥereb and "bow"  qeṣet (v14). Briggs (1976:327) correctly observes that these actions have been initiated for the purpose of slaughtering the victim. It should not be regarded as a euphemism, but with the necessary seriousness. After all, the "sword"  ḥereb and the "bow"  qeṣet are instruments of death, it is not used as instruments of sporting contests in this psalm (Blaiklock 1977:95). Wolf (1980:196) argues that the phrase "to tread a bow"  ḏr (Qal) qeset is a reference to a bow that is being strung for action. The weapon of war (i.e. the bow) is ready to sow its destruction and the sword has been drawn to reap its bloody crop (Delitzsch 1871:13). The poet rightly expresses his concern at the current state of affairs. Furthermore, the previous statement that the evildoer "gnash their teeth"  ḥrq (Qal, v12) at the victim depicts something of the intense hatred and hostility with which the aggressor attacks the victim (Weiser 1962:319). Like a beast of prey the evildoer gnashed his teeth against the unfortunate victim. Yahweh, however, laughs at their attempts, for he will overthrow their murderous efforts (Briggs 1976:328).

12.3.2 Words relating to the ḫání

The following terms are associated with ḫání in this poem: "righteous"  šaddiq (v12); "needy"  ṣebyōn (v14) and "upright"  ṣasār (v14).

The term "righteous"  šaddiq is used as an antonym of "wicked"  rášāc (Brueggemann 1984:43; Sabourin 1969:265-266). Plumer (1975:451) contends that the "righteous"  šaddiq refers to those who are free of any violation to God's covenant, as well as those whom God will deliver from wicked men. The "righteous"  šaddiq designates those whom God is about to vindicate against the above-mentioned foes (Hartley 1981:754). The "righteous"  šaddiq can appear confident in their hour of trial, for the God

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2 For a discussion of the term rášāc, cf. par. 10.3.1 above. Cf. also H. Birkeland (1955:93); H. Rosenbaum (1974:58-64) with regard to this designation.
is faithful he will defeat the enemies and make a way of escape for them (Blaiklock 1977:95). Koch (1976:522) succinctly identifies this moment of deliverance as a time of God's "Einschreiten zugunsten" the "righteous" șaddiq and where he will "entmachtet und vernichtet" the evildoers who threaten the life of the righteous person.

The "righteous" șaddiq are also identified as the "upright" yāšār in v14. The "upright" yāšār functions as a parallel to "righteous" șaddiq and is used in an ethical sense where it designates the moral uprightness of the șaddiq (Wiseman 1981:417). Liedke (1971:791) also argues that "upright" yāšār has the meaning of "gerade sein". In other words, those who resist the life-style of the morally bankrupt and lead a morally upright and conscientious life. Ridderbos (1962:403) describes the yāšār as those who walk "geen kromme, slinkse, maar rechte wegen, d.i. de weg van de Here". Herein lies the uprightness of their life and conduct, as opposed to the wicked who disregard this type of life-style (Briggs 1976:327; Kirkpatrick 1906:191).

The term "needy" ῑbyōn (v14) is used in conjunction with כָּנִי, and must be understood and interpreted within this frame of reference (Schultz 1973:71-72). Botterweck (1977:35) states that "needy" ῑbyōn functions as the antonym of "wicked" rašā and can be put in the same category as "righteous" șaddiq and "upright" yāšār. Furthermore, the "needy" ῑbyōn are persecuted, oppressed and slayed by the "wicked" rašā. The cause is almost lost for the ῑbyōn, but God intervenes and brings about their deliverance (Botterweck 1977:35). The term "needy" ῑbyōn does not refer to someone who is materially poor, but someone who is oppressed to such an extent that his life is in danger (Coppes 1981:5). The "needy" ῑbyōn can appeal to God because God is the champion of those who are oppressed and in need of assistance (Kraus 1986:153). The terms "oppressed" כָּנִי and "needy" 生姜n stand in parallelism with the phrase "the upright of the way" yisřē dārēk (v14). In times of distress the "oppressed" כָּנִי and "needy" 生姜n will receive God's help and deliverance (Botterweck 1977:35).

We must at this stage reject Croft's argument that: "The poor are not identified with those who walk uprightly, but are only described as such" (Croft 1987:59). This argument is refuted by the context as well as the words that are associated with "oppressed" כָּנִי and "needy" 生姜n (Briggs 1976:327; Gerstenberger 1988:159). The כָּנִי and the 生姜n are those who are oppressed, they stand in direct opposition to the wicked, yet they stand in parallelism to those who walk uprightly (Gerstenberger 1971:25). The כָּנִי and its associated terms must therefore not only be understood and interpreted as a reference to the "Unterdriickten und dem Hilflosen" (Martin-Achard 1976:344), but it is also a reference to those who walk uprightly before God, who trust him and wait for his deliverance (Kraus 1986:152).
12.3.3 Words relating to Yahweh

12.3.3.1 Over against the ġānî

The following words are used to describe the favourable treatment that God extends toward the ġānî. These words are spoken within the sphere of the wisdom psalms and typical of this genre, it exhibits a very close "connection between deed and consequence" (Brueggemann 1984:43).

The šaddiq is exhorted to wait on God. God will "give" ntn (Qal, v4) him the "requests" miš’alâ of his "heart" lēb. The term miš’alâ is used when the poet speaks of a time in which God will grant the request of those who love him. According to Cohen (1981:892) it is a time of great troubles, because the suppliant is surrounded by many evildoers. The faithful are encouraged to trust God even in the face of dangerous enemies, for God will deliver them and give them the desires of their heart (Gerstenberger 1988:158). Weiser (1962:317) rightly suggests that God is accustomed to give generously to those who leave all their cares and troubles in his hands.

God will make their "righteousness" šeqeq "shine like" "light" kāvôr and "their judgement" mišpâṭ "like the noon day" kašānārayím (v6). Ridderbos (1962:400) argues that this phrase has to do with a legal suit. With this statement God wants to encourage the faithful to believe that he will deliver them from their troubles (Grosheide 1952:106-107). Aalen (1977:163) states that the connection of "justice" mišpâṭ with "light" vôr is a very important theme in the Old Testament. The concept conveyed is that justice is brought to light or that it goes forth as light. It shall be as clear as the bright light of the noonday (Krikpatrick 1906:190), for the salvation or deliverance of the faithful shall break forth as a "stralende lichtglans" (Ridderbos 1955:323). Thus, banishing all the powers of darkness and death which previously terrified the godly (Weiser 1962:317). In this way justice shines forth like the sun, "and her vindication burns like a torch" (Dahood 1966:228).

12.3.3.2 Over against the evildoer

The following statements are made concerning the fate of the evildoer and God's attitude towards them. It is interesting to note that some of the statements appear in a series of reflections on "how to keep the land and how to lose it" (Brueggemann 1984:43). Words such as "they will be cut off" krt (Nif., v9) "the evildoers" (i.e. mē-kêmis); "they will be no more" šìn (v10); "the Lord laughs at him" šiq (Qal, v13); "their swords" ṣereb "shall pierce" bâw (Qal, v15); "their own hearts" lēb; "their bows" qēsetq; "shall be broken" sb (Nif., v15) describe the ultimate demise of the evildoers in this psalm (Gerstenberger 1988:159).

The verb "cut" krt (Nif., v9) is used in the sense of eliminating or removing somebody (Smith 1981:457). Plumer (1978:451) states that "to cut" krt is used in the sense of describing the ruin of the enemies of God and should be translated as: "will be destroyed". God is actively involved in bringing about the destruction of the evildoers, so that the "righteous" šaddiq "may have an undisturbed
enjoyment of their inheritance” (Kirkpatrick 1906:190), for God desires to leave the ḫānî in sole possession of the land (v11) (Kidner 1973:150).

The particle Ṝēn (v10) is used to emphasize the eventual demise of the evildoer and their imminent disappearance from the land (Gerstenberger 1988:159; Leupold 1974:301). Here the particle expresses the idea of something or someone that will disappear from the place where it has previously been (Scott 1981:81). The evildoers will be no more, nor shall they be there when people look for them, but the "righteous" stalkiq who delight themselves in the Lord shall possess the land (Leslie 1949:413).

The verb "to laugh" ʾḥq (Qal, v13) is used in a negative sense God laughs at rebellious sinners (Payne 1981:763). According to Lamparter (1961:193) it is "ein unheimliches, zorniges Lachen". One that precedes the destruction of those who try in vain to overthrow the rule of God. God knows the outcome of men's destinies and he sees the day of their death long before it comes to pass (Delitzsch 1871:13). God laughs for he knows that the evildoers cannot escape the fate that the future holds in store for them (Weiser 1962:319), therefore, even though the evildoers may furiously launch their attacks against the godly it will always come to naught (McFadyen 1904:74).

In fact, with all the military prowess and weapons of war they will not succeed, for God will still bring about their destruction (Blaiklock 1977:95). Weiser (1962:319) correctly observes, that the psalmist was convinced that this murderous plot directed against the "righteous" stalkiq "carries with it the germ of destruction". Therefore, these weapons of war will be turned against those who wield them (Briggs 1976:327). The evildoers will perish by their own devices: "their swords shall pierce their own hearts". The ultimate end of the evildoer is decay and ruin (Sabourin 1974:374), whereas, the lot of the "righteous" stalkiq leads to recovery and normality in their daily lives (Weiser 1962:320).

12.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

qōwē yᵉhōwā (v9); stalkiq (v12); ʾebyōn (v14) and yiṣrē dārēk (v14).

Antonyms

mērē c’im (v1, v9); Cōṣē cawlā (v1) and rāṣa (vv10, 12, 14).

Words relating to the ḫānî

bṯh (Qal, vv3, 5); ʾcḥ (Qal) + tōb (v3); ʾcng (Hitp., v4); gll (Qal,v5); dmm (Qal, v7); hyl (Hitp., v7); ʾl + hrrh (Hitp., v7); rph (Hif., v8) + mēʾab (v8); ḫzb (Qal, v8) + ḥēmā

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Words relating to the evildoer

\( \text{ḥrq} \) (Qal, v12) + \( \text{sinnâw} \) (v12), \( \text{ṣṭh} \) (Qal) + \( \text{ḥereb} \) (v14); \( \text{drk} \) (Qal); + \( \text{qastâm} \) (v14); \( \text{ṣḥ} \) (Qal) + \( \text{mêzimmōt} \) (v7); \( \text{zmm} \) (Qal, v12)

Words relating to Yahweh

(a) Over against the ċānî

\( \text{ṣḥq} \) (Qal, v13) + \( \text{lî;} \) \( \text{bwî} \) (Qal, v15) + \( \text{ḥarbām} \) + \( \text{belibbām} \) (v15); \( \text{ṣbr} \) (Nif., v15) + \( \text{qassetôtām} \)

(b) Over against the evildoer

\( \text{ṣḥq} \) (Qal, v13) + \( \text{lî;} \) \( \text{bwî} \) (Qal, v15) + \( \text{ḥarbām} \) + \( \text{belibbām} \) (v15); \( \text{ṣbr} \) (Nif., v15) + \( \text{qassetôtām} \)
CHAPTER 13

13 PS. 40

13.1 TRANSLATION

v12a: Withhold not, O Yahweh
v12b: your compassion from me;
v12c: may your kindness and your truth
v12d: ever preserve me.
v13a: For all about me are evils
v13b: beyond number;
v13c: my sins so overcome me
v13d: that I cannot see,
v13e: they are more numerous than the hairs of my head,
v13f: and my heart fails me.
v14a: Be pleased O Yahweh to rescue me
v14b: O Yahweh make haste to help me.2
v15a: Let all be put to shame and confusion,
v15b: those who seek to snatch away my life
v15c: let them be turned back and brought to dishonour,
v15d: (those) who desire my hurt.
v16a: Let them be dismayed in their shame
v16b: (those) who say to me, "aha, aha".3
v17a: May they rejoice and be glad in you
v17b: all who seek you,
v17c: may they continuously say, Yahweh be glorified.
v17d: those who love your salvation.
v18a: Though I am ħānî wē’ēbyôn,
v18b: yet the Lord thinks of me,
v18c: you are my help and my deliverer,
v18d: O my God, do not delay.

1 Ps. 70:1-6 is identical to Ps. 40:12-18 and will not be discussed again.

2 It is interesting to note that Kraus (1960) proposes that the second Yahweh reading in v14b should perhaps be deleted for the sake of the rhythm in v14. Cf. Kraus (1960:306).

3 In certain Hebrew manuscripts the second hešh is deleted for the sake of the rhythm (Bardtke 1969:37).
13.2 FORM-CRITICAL ANALYSIS

Ps. 40 is a very interesting composition because vv1-11 constitute a song of thanksgiving, whereas vv12-18 can be classified as an individual lament (Sabourin 1974:285-286; Kraus 1960:306-307; Mowinckel 1982:74-76). This type of psalm is made up of a "mixed style composition, and was probably joined accidently" (Brueggemann 1984:130). Despite this fact, the reader, however, cannot help but observe the close linguistic ties that exist between these two component parts of this psalm (Weiser 1962:333). Some of these similarities are:

<table>
<thead>
<tr>
<th>Thanksgiving</th>
<th>Lament</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have not restrained kl' (v10)</td>
<td>Do not withhold, O Yahweh kl' (v12)</td>
</tr>
<tr>
<td>I have not concealed your ħesed and your ēmet (v11)</td>
<td>Let your ħesed and ēmet ever preserve me (v12)</td>
</tr>
<tr>
<td>Your torah is within my heart mēcā (v9)</td>
<td>My heart fails me libi (v13)</td>
</tr>
<tr>
<td>I have spoken of your faithfulness and salvation ysc (v11)</td>
<td>May those who love your salvation ysc (v17)</td>
</tr>
<tr>
<td>I delight (ḥps, v9) to do your will</td>
<td>Those who desire ḥps my ruin (v15)</td>
</tr>
<tr>
<td>Wonders, deeds more than can be numbered spr (Pi., v6)</td>
<td>Evils have encompassed me without number spr (Pi., v13)</td>
</tr>
<tr>
<td>Those who seek bqš (v15) my life</td>
<td>All who seek you bqš (v17)</td>
</tr>
</tbody>
</table>

(1) The superscription that designates the psalm as being Davidic in origin (v1).

(2) An account of trouble and salvation (vv2-4b).

(3) A generalized felicitation (v5).

(4) A personal hymn (v6).

(5) A confession (vv7-12).

(a) Commitment (vv7-9).

(b) Statement of compliance (vv10-11).

(c) Affirmation of confidence (v12).
(6) A complaint (v13).

(7) A petition (vv14-16).
(a) Plea for help (v14).
(b) Imprecation (vv15-16).

(8) Praise of Yahweh (v17).

(9) An affirmation of confidence (v18).
(a) Confidence.

According to Weiser (1962:334), several allusions in vv3-5 and 9f. suggest that this psalm was probably sung within the setting of the congregation's public worship. In this particular setting, the early congregation could participate in certain religious practices and customs that were designed to alleviate the individual's distress and suffering (Gerstenberger 1988:173; Sabourin 1969:1-3). The suffering individual was encouraged to move from his present state of disorientation to a state of re-orientation (Brueggemann 1984:131), despite the fact that this psalm ends on a note of urgency (Kidner 1973:158).

13.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

13.3.1 Words relating to the evildoer

The evildoers are described by the following terms: "those who seek my soul" mēḇāqṣē ṅapšī (v15) and "those who desire my injury" ḥāpeṣē raḵāti (v15). These terms are used by the suppliant to describe the evil intentions of the enemies that he has to contend with (Schultz 1973:74). Sabourin (1974:115) states that these terms also describe something of the hostile activities that are being launched against the petitioner. In fact, these complaints can be described as being nothing short of a protest against the extremely ruthless and murderous activities that have been directed against the defenseless (Kraus 1986:130).

The term "those who seek my soul" mēḇāqṣē ṅapšī (v15) is used to describe a foe who "nach dem Leben jemandes trachten" (Gerleman 1971:334). An appeal is being made for God's intervention (Leslie 1949:338). This appeal for the frustration of the malicious plans of the evildoers is made as a last resort (Kirkpatrick 1906:214).

The term "those who desire my injury" ḥāpeṣē raḵāti (v15) is used in a similar sense to that of "those who seek my soul". Both these terms function as the antonyms of caṇī in this psalm (Hull 1934:145). The term "those who desire my injury" ḥāpeṣē raḵāti is a reference to someone who wants to brutalize
his victim (Gerleman 1971:334). Here the enemies of the suppliant experience great delight in working
towards the downfall of their victims (Wood 1980:311). Ridderbos (1962:441) summarizes it as a
situation in which "vijanden hebben behagen in de ongeluk", of those who delight themselves in the
Lord (Gerstenberger 1988:173). The suppliant therefore, rightly appeals to God to punish these
heartless enemies (Eaton 1986:44; Greswell 1873:109).

By using these terms to describe his enemies, the suppliant subtly implies that his enemies do not
delight themselves in Yahweh (Croft 1987:142). This inability to love and honour God as well as his
people, causes the evildoer to have no qualms in desiring the destruction of God's people (McFayden
1904:125).

13.3.2 Words relating to the ħani

The following words are used in association with ħani: "all those who seek you" kāl mebaqšēka
(v17); "those who love your salvation" ūḥāḇē ṭešū̄cātekā (v17) and "the needy" ṣebyōn (v18) (Schultz
197:73-74; Kraus 1960:309). The word "those who seek you" (v17) functions in direct opposition to
"those who seek my soul" in v15. Here "seek" is used in a positive way (Delitzsch 1871:42-43), for
God is "das Objekt des Suchens" (Gerleman 1971:335). The term "those who seek you" must be
understood as technical term for the pious. "Those who seek your face", stand in parallelism with
"those who seek you" (Wagner 1978:299). Weiser (1962:341) is also of the opinion that this is a term
of reference "for the God-fearing people". These people love the salvation of God and it is for them
that the suppliant makes intercession (Gerstenberger 1988:173). In other words, it is a reference for the
cultic congregation who are designated as "all who seek you" (v17b) and "those who love your help"
(i.e. salvation).

Other words parallel to "seek" bqš (Pi.) are: "love" ḥb, (Qal); "seek" drš (Qal); "ask" šl (Qal); "visit"
pqd (Qal) and "choose" bhr (Qal). These words function in a more or less synonymous fashion

Wallis (1977:116-117) argues that in the setting of the cult the faithful attempted to reciprocate this
gracious gift of love in an appropriate manner. In the sanctuary the manifestation of man's love towards
God was made concrete by joyfully worshipping him in public (Weiser 1962:341; Leupold 1974:327).
Here God's people could call on his name, praise him for his great salvation, concentrate on his love
and presence, because the God who gives salvation is himself salvation (Briggs 1976:357).

In this sense the terms "oppressed and needy" ħani we ṣebyōn express a religious dimension to it as
well. The argument of Schultz (1973:226) that the "oppressed" ħani is never connected with the
congregation in its cultic acts of worship should again be regarded as onesided. Furthermore, the
assertion that the ħani is not associated with the fulfilment of vows and participation in the sacrificial
meal must also be questioned. The suggestion made by Mowinckel (1982:212) and further propounded
by Eaton (1986:54) that this psalm (and also Ps. 38) was probably intended as a song of praise that
accompanied the cereal offering, is very attractive (Croft 1987:62). This offering was made for atonement, in penitence and also in times of sickness (cf. Lev. 2:2, 5:12; Num. 5:18). The "oppressed" ĉānî appears to have been involved in some type of cultic and worship activity in Ps. 40 (Weiser 1962:341; Kidner 1973:160-161). The ĉānî was definitely not excluded from the cultic rites and practices of the religious community.

The terms ĉānî we ́ebyôn (v18) are also a reference to those who are being oppressed by violent enemies (cf. v15). According to Briggs (1976:357) the "oppressed and needy" ĉānî we ́ebyôn are those who are "encompassed by bitter enemies". These enemies seek their lives and desire their hurt (Botterweck 1977:36). In their distress the "oppressed" ĉānî call upon God to deliver them, for they are helpless and incapable of saving themselves from this situation (Ridderbos 1962:441; Blaiklock 1977:102). It is also interesting to note that the "oppressed" ĉānî does not call on men for help, but to God, for salvation is of the Lord.

In light of the above-mentioned it is clear that the terms ĉānî we ́ebyôn are not used as a designation to depict those who are materially poor. The terms as used in this psalm denote those whose destitution are caused by enemies, and in their suffering they put their trust in the Lord. Herein lies the essential feature of their poverty, viz. their oppression which is solely caused by wicked men. Therefore the oppressed are totally dependent on Yahweh to effect their deliverance (Coppes 1981:5). According to Croft (1987:64) the stereotyped phrase "poor and needy" ĉānî we ́ebyôn was initially indicative of a materially poor person, and only later as a reference to a person in distress who needed God's help. Included herein are the very powerful and wealthy in the land. This is especially so in Ps. 40. The term ĉānî we ́ebyôn should rather be understood as a distressed and oppressed person who calls on God to deliver him from his peril (Gerstenberger 1988:173).

13.3.3 Words relating to Yahweh

13.3.3.1 Over against the ĉānî

The following words deal with an affirmation of confidence and petition in this poem: "keep" (me) nsr (Qal, v12); "deliverer" (me) nṣl (Hif., v14); "help" (me) ɛzr (Qal v14); "my helper" ɛezrāti (v18) and "deliver" mepałti (v18).

Gerstenberger (1988:172) states that everything which the suppliant believes about salvation, praise, commitment, individual and communal trust in God is summarized in this section (vv12-18). According to Weiser (1962:339-340) this affirmation and petition is offered as a prayer of faith in which the suppliant perceives the destructive nature of the sin that has overtaken him. He throws himself completely on God's mercy and pleads with God not to delay his deliverance (Leslie 1949:339). It is to God alone that the suppliant can turn to in his hour of need. Apart from God there is no one else with whom he can share his fear in this time of trouble (Brueggemann 1984:131; Eaton 1986:44).
The suppliant requests that God must "not withhold" ָלַק (Qal) his "compassion" ִרְחָם (v12) from him. The verb "withhold" ָלַק has the meaning of restricting the movement of "compassion" ִרְחָם towards the suppliant (Oswalt 1981:438). An appeal is made that God must not stop the flow of his "tender mercies". The term ִרְחָם is used as a reference to tender-mercy, which God extends towards the "oppressed" ֵכָנִי in order to "relieve his distress" (Coppes 1981:843). These distresses are numerous and they continuously encompass the suppliant (Briggs 1976:356). The petitioner beseeches God to react speedily to his crises and not to delay in showering his "mercy" upon him in his hour of need (McFayden 1904:125; Kirkpatrick 1906:213).

Terms like "loyalty" ֵהֶסֶד and "truth" ֵאֶמֶט (v12) are also associated with "compassion" ִרְחָם in this poem. It is used as a reference to something which the suppliant can rely on and as a promise it will prove to be true in the future (Jepsen 1977:310). As Creator, God is faithful and man can rely on him, for he is great in "loyalty" ֵהֶסֶד and "truth" ֵאֶמֶט (Jepsen 1977:313). Loyalty and truth are two qualities that belong to God, and the same will also protect the suppliant against sundry terrors and dangers (Sabourin 1974:287). God on his part will not fail the "oppressed" ֵכָנִי (Leupold 1974:327), he will extend his grace towards them.

According to Harris (1981:307) the term "loyalty" ֵהֶסֶד and "truth" ֵאֶמֶט can be translated as "faithful love" that God extends towards the "oppressed" ֵכָנִי and it is upon this "true kindness" that the "oppressed" ֵכָנִי can back their claim for deliverance. God has pledged himself to those who need his help, therefore he will not withhold his love (Kidner 1973:160; Gerstenberger 1988:172).

The verbs "deliver" ָנָשׁ (Hif., v14) and "help" ָצָר (Qal, v14) in the petition further propound this confidence which the suppliant has in God. Schultz (1973:74) correctly observes that it is this confidence that sustains the "oppressed" ֵכָנִי, in times of great distress. Thus, his confession in the face of adversity is: "God is my helper" (v18) and "deliverer" (v18) (Croft 1987:142).

The verb "deliver" ָנָשׁ (Hif., v14) has the sense of rescue from a life-threatening experience in this poem (Fisher 1980:594). Here the suppliant lodges a prayerful petition to God to deliver him out of a situation in which he is continuously confronted with death (Greswell 1873:107; Hull 1934:145). Bergmann (1976:99) concurs with the above-mentioned view when he succinctly describes the usage of ָנָשׁ in this psalm, as a word which highlights "Jahwes rettendes Handeln auszudrücken". In other words, God rescues from a place of no return, where enemies are waiting for a chance to kill the ֵכָנִי (Delitzsch 1871:42). Words that are used as synonyms of "deliver" ָנָשׁ in the rest of the Old Testament are: "redeem", ָגָל; "set free" ָחָסֶל; "redeem" ָפָדָה; and "save" ָיְסָכ (Fisher 1980:594). These words all shed additional light upon the meaning of the word "deliver" ָנָשׁ (Stolz 1971:787).

The verb "help" ָצָר (Qal, v14) is used in a context, where the suppliant prays for God's help. According to Ridderbos (1962:441) ָצָר is used along with "deliver" ָנָשׁ and forms part of "een korte, dringende bede". God is requested to help the "oppressed" ֵכָנִי against those who seek his life (Plumer 1978:483). God is seen as the helper of the oppressed and underprivileged, those who could not count
on anybody's assistance. The poet asks for "divine assistance at a time of oppression" (Schultz 1980:661). According to Schultz (1980:661) the noun "helper" is used to "designate divine help". Here the accent falls on "Helfen und Hilfe" (Bergmann 1976:259).

The term "deliver" πλεῖστο is a frequent parallel of "help" εὐχρήστη, and is used in the sense of assisting. It designates "rescue or deliverance" (Hamilton 1981:725). God is seen as the one who rescues or delivers the "oppressed". Therefore the suppliant addresses God as "my deliverer" (Briggs 1976:357). Gerstenberger (1988:173) states that by this confession the Cāni gives away something of the personal expression of esteem and confidence he places in God his deliverer.

13.3.3.2 Over against the evildoer

In this section of the poem (vv14-15) Yahweh is requested to take action against the enemies of the Cāni. God is asked to "put them to shame" klm (Nif., v15); bws (Qal,v15) ḫpr (Qal, v15) and "turned back" swg (Nif., v15) the evildoers. The word bws and its parallel terms klm and ḫpr have the meaning of being humiliated, or to fall in disgrace, through failure, either of the self or of an object of trust (Oswalt 1980:97). The suppliant prays that the evildoers must suffer a sense of embarrassment, dismay and confusion, when matters turn out contrary to their expectation (Delitzsch 1871:42). In other words, the suppliant wants the evildoers to suffer a set back at the hands of God. What he is asking for is nothing short of a total defeat (Leslie 1949:339). Stolz (1971:271) states that in the lament psalms where these terms are used, the petitioner "bittet um Vernichtung des Feindes". All these terms are used in a negative sense and includes the connotation of disappointment (Wood 1981:312). The suppliant prays that God must defeat and confound his enemies and desires that they should all "beschaamd mogen worden" (Ridderbos 1962:441).

The word swg (Nif., v15) is used in the sense to "turn back" or "send back". God is asked to frustrate the plans of the evildoer and turn them back in disgrace (Patterson 1980:619). According to Stolz (1971:270) this term functions as a parallel to "seek" bqš in this psalm and is used in a "Wunsch nach Schande für die Feinde" (Seebass 1973:578). The suppliant desires that the evil plot of his enemies must come to naught and that their schemes must miscarry (Delitzsch 1871:42). He asks God to confound the wicked, so that their plans might fail (Weiser 1962:340).

13.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

kāl mēbaqṣēkā (v17); ṣōḥābē tesūcātekā (v17); 'ēbyōn (v18)

Antonyms

mēbāqṣē napši (v15), ḫāpēsē rā cātī (v15)
Words relating to the ānî

rāqāṭ + ʾpp (Qal, v13); ʾawonötā + nṣg (Hif., v13); b + ykl (Qal) + rḥ (Qal, v13);
libbi + ʾzb (v13)

Words relating to the evildoer

ʾmr (Qal, v16)

Words relating to Yahweh

(a) Over against the ānî

b + kl (Qal) + raḥāmēkā (v12); ḥasdēkā + ḥmittēkā + nṣr (Qal, v12)); nšl (Hif.,
v14); czr (Qal, v14); čezrāṭi + mēpalti (v18)

(b) Over against the evildoer

bws (Qal, v15); klm (Nif., v15); swg (Nif., v15) + ʿahôr (v15)
14 PS. 68

14.1 TRANSLATION

v1: Superscription
v2a: God arises and his enemies are scattered,
v2b: and those who hate him flee before him.
v3a: As smoke is driven away,
v3b: so are they driven, as wax melts before the fire,
v3c: so² the wicked perish before God.
v4a: But the righteous rejoice and exult
v4b: before God, they are glad and rejoice.
v5a: Sing to God, sing praise to his name,
v5b: extol him who rides upon the clouds,
v5c: whose name is Lord,³ rejoice before him.
v6a: A father of orphans and defender of widows,
v6b: God is in his holy place.
v7a: God gives a home to the forsaken,
v7b: he leads forth prisoners to prosperity,
v7c: but the rebellious must remain in the scorching desert.
v8a: O God, when you went forth before your people,
v8b: you marched through the wilderness. Selah.
v9a: The earth shook,
v9b: it rained from heaven at the presence of God,
v9c: the one of Sinai,
v9d: before the God of Israel.
v10a: You gave abundant showers, O God,
v10b: you refreshed your weary inheritance
v10c: the land which you, yourself provided.

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¹ Many Hebrew manuscripts, LXX, Vulgate (Hier) and the Peshitta have the reading = “and” וְ attached to יָפַעֲשֻׁ. The reading of these textual witnesses will be followed because it fits the context better than the MT tradition.

² Certain Hebrew manuscripts and the LXX has the particle "so" כֹּ נ preceding the verb בָּד.

³ The preposition בֶּ should be deleted. Cf. the LXX and Peshitta (Kraus 1960:466).
v11a: Your people made their home in it,

v11b: in your goodness, O God you provided it for the ēnî.

14.2 FORM-CRITICAL ANALYSIS

Ps. 68 can be classified as a thanksgiving of the community (Sabourin 1974:322-323). In these type of psalms, God is praised and thanked for the favours which he has extended towards Israel (Gerstenberger 1988:16; Mowinckel 1982:33). God is seen as the one who has defeated his enemies and liberated his people. He has appeared to them on mount Sinai and guided them through the desert. After this, he gave them a land to inhabit and he chose mount Zion as his habitation (Kidner 1973:238; Leupold 1974:490; Dahood 1968:134). Finally, he defeats all the enemies of his people and he sustains Israel while they are in the land (Weiser 1962:482). This God deserves the praise and honour of his people (Blaiklock 1977:147).

The main elements of Ps. 68 are as follows:

1. The superscription (v1).

2. A theophany (vv2-7).
   (a) summons to God to arise (vv2-3).
   (b) an exultant rejoicing of the righteous (v4).
   (c) a processional hymn sung by the righteous (v5).
   (d) the deliverance by God from Zion (vv6-7).

3. A description of the theophany (vv8-11).
   (a) a manifestation of God in the violent storm (vv8-9).
   (b) a manifestation of God's mercy in the lifegiving rain (vv10-11).

   (a) a proclamation of the defeat of the enemy (vv12-15).

5. A song of God's entry into Zion (vv16-19).


8. An appeal for God to intervene on behalf of his people (vv29-32).

14.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

14.3.1 Words relating to the evildoer

The following words describe the evildoer: "enemy" őyěb (v2); "those who hate" mēśanw (v2); "the wicked" resāqim (v3); "the rebellious" sərərīm (v7). These words stand in opposition to the ğānī, and depicts the way in which the suppliant perceived these foes (Lamparter 1961:324-325). Gerstenberger (1988:11) correctly observes that no matter how exaggerated these accounts and descriptions of these enemies were, the fact of the matter is, that the suppliant regarded them as highly dangerous and evil. Therefore Yahweh had to be consulted so that his help could be acquired immediately (Plumer 1978:660).

The term "enemy" őyěb appears with the parallel "those who hate" mēśanw (Ringgren 1977:214). Furthermore, even though these terms depict the enemies of Israel, these are also references to the enemies of God (Leslie 1949:67). According to Jenni (1971:122) when God is depicted as the one who rises up against his "enemy" őyěb and "those who hate" mēśanw, the theme of "Jahwe als Krieger" is introduced by the psalmist. God is seen as the one who fights these enemies on Israel's behalf and marches on to victory just as in the days of old (Leupold 1974:491). This passage is reminiscent of Num. 10:35 concerning the ark of the covenant, where God arises and his "enemies" are scattered (Ringgren 1977:215). McComiskey (1981:36) states, when God defeated Israel's enemies it was regarded as a sign of blessing, but when Israel forsook God she could expect defeat at the hands of her enemies. In such instances where Israel suffered defeat on account of disobedience, God becomes like "ein Feind" (Ringgren 1973:232). The defeat of Israel's enemies, however, was interpreted as a result of God's intervention and "became evidence of God's sovereignty" and his forgiveness (McComiskey 1980:36).

Croft (1987:46) thinks that "enemy" őyěb probably refers to outside armies, yet there appears to be no reason why this designation should not also include the apostate in Israel (Blaiklock 1977:148).

The term "those who hate" mēśanw is the parallel of "enemy" őyěb" (Jenni 1976:835). These haters are regarded as foes or enemies and are considered "odious and utterly unappealing" (van Groningen 1980:880). In this psalm, the mēśanw are those individuals who hate God (Kirkpatrick 1906:379) and they stand in direct opposition to those who love God (Jenni 1976:835).

The term "wicked" resāqim (v3) is also found in this cluster of terms used to describe the enemies of God. Here the psalmist prays for their downfall (Kidner 1973:238). The term "wicked" resāqim is the antonym of "righteous" saddiq (v4). Van Leeuwen (1976:814) argues that this term designates in the first instance, someone who "das Leben seiner Volksgenossen bedroht". The "wicked" is the powerful oppressor "von Armen, Witwen und Waisen" (van Leeuwen 1976:814). Unlike Yahweh who comes to the aid of the widow (Noordzij 1973:24), the "wicked" fail hopelessly in this cardinal duty. This term "wicked" describes something of the actions and conduct associated with this type of person.
This miscreant has taken his stance against Yahweh and his "righteous" ṣaddīq (Sabourin 1969:200). The psalmist does not hesitate to depict the "wicked" ḫāṣālim as those who despise both God and Israel (McFayden 1904:129; Kirkpatrick 1906:380).

The term "the rebellious" ṣōrārim also describes something more of the evildoer. Lepeau (1984:79) interprets this term as "those who are stubborn". It is these people whom God banishes to the waste land (Greswell 1873:156), for Yahweh is opposed to their welfare (Grosheide 1952:186).

Schwertner (1976:149-150) argues, that this term is used to depict those who have strayed from the commandments of Yahweh. In other words, those who have clearly shown themselves to be wayward and rebellious (Patterson 1981:635). Delitzsch concurs with this view, and he describes the rebellious as those who are unwilling to submit to the rule of God (Delitzsch 1871:249). Therefore, they have been excluded from the favours which God extended to the weak and powerless (Kidner 1973:239-240).

14.3.2 Words relating to the ġāni

The terms "righteous" ṣaddīq (v4); "orphan" yātōm (v6); "widow" almāna (v6); "lonely" yāḥid (v7) and "captive" ḥāṣir (v7) are all associated with ġāni in this psalm (Plumer 1978:661-662). These terms also appear in opposition to the evildoer (Croft 1987:46).

The term "righteous" ṣaddīq is a reference to someone who is upright and endeavours to serve God (Stigers 1980:753). This term is also the antonym of "wicked" ḫāṣālim in this psalm (Leslie 1949:59). The "righteous" ṣaddīq are those whom God deals with in a very gracious manner, but the "wicked" ḫāṣālim God "entmachtet und vernichtet" (Koch 1976:522).

Kraus (1986:154) states that the "righteous" ṣaddīq are those in the community of faith who live true to the covenant, work to promote "peace" šālōm, does not disrupt the order in the community and is open to the activity of God's "righteousness" sedaqā. Sabourin (1974:98-99) correctly observes that the "righteous" ṣaddīq and the ġāni have more than one aspect in common. Both these groups are persecuted and oppressed by the "wicked" ḫāṣālim. The "righteous" ṣaddīq and the ġāni can lay claim to the special protection of God. This is more than what the wicked can expect, even though they are more powerful and influential than the "righteous" ṣaddīq (Hull 1934:246). The "righteous" ṣaddīq have found favour with God and are regarded as righteous (Kirkpatrick 1906:380).

The terms "orphan" yātōm and "widow" almāna (v6) are more general types of designations. These two words actually belong together as a sub-class. The designation "widow" almāna is used to describe a woman whose husband has died and her children have become "orphans" yātōm (Hoffner 1977:289-290). Furthermore, she would loose all financial support after her husband died, if she had no adult sons. A widow who fell into this category had two types of needs:

(1) protection from unscrupulous people, and
the need for some assistance in times of distress (Scott 1981:47).

God hears her cry and executes justice on her behalf, because widows are defenseless against their creditors (McFayden 1904:129). Hence, because of God's beneficent attitude towards the widows, the fatherless and the powerless, the Israelites are frequently reminded that they (esp. the leaders) are responsible for the widow's protection, as well as the execution of justice on their behalf (Scott 1981:47). Hartley (1981:419) states that those who exploited the widow and the orphan, often paralleled with, perjurers, adulterers and sorcerors, for God himself provides the basic needs of the unfortunate widows and orphans, and expects Israel to do likewise.

The terms "lonely" yāḥīd (v7) and "captive" 'āṣīr are also used in association with cānī and describe something about the marginal existence of the oppressed and powerless in this context (Boyce 1988:27; Hasel 1980:117). Plumer (1978:661) argues that these terms describe those, who are in "a helpless or forlorn condition".

The term "lonely" is used in the sense of "solitary". It is a reference to someone who is lonely and isolated (Gilchrist 1981:373). Brown et al (1971:402) translate "lonely" as a reference to someone who is friendless and without any stability. This type of individual has no place to secure his roots. Therefore, God goes out of his way to make a home for the "lonely" (Leslie 1949:68) and in so doing, God liberates them from the bleak existence of solitariness and loneliness (Hull 1934:246; Leupold 1974:492).

The term "captive" 'āṣīr is used to designate someone who is a prisoner through either confinement or imprisonment (Feinberg 1981:62). Kirkpatrick (1906:381) thinks that this is an allusion to Israel's liberation from bondage in Egypt. There is no rule, however, which restricts the usage of "captive" 'āṣīr to only this instance. The term "captive" 'āṣīr could also be a reference to someone who has been confined temporarily, until a further review and deliberation of their case has been effected (Plumer 1978:662). The deliverance of the "captive" 'āṣīr by God was to those who were confined, a great event. In this way the "captive" could identify with the great exodus event (Kidner 1973:239). In fact, it was like another "Exodus" with God (Blaiklock 1977:148).

Finally, cānī must be understood and interpreted in light of all these afore-mentioned terms (Sawyer 1972:112; Schultz 1973:76). Here this term designates those who are powerless, weak and oppressed. They are the victims of their enemies (Kraus 1986:151) and are often subjected to cruel persecutions and attacks (Leslie 1949:68). God himself must provide the "oppressed" cānī with the necessary blessing and protection once they have taken up abode in the land (Delitzsch 1871:251; Sabourin 1974:330). Coppes (1981:683), however, notes that often social oppression is very closely associated with material deprivation, and in such instances God alleviates the deprivation of the "oppressed" cānī, by providing the necessary blessings and favours (Schultz 1973:243): "From your bounty, O God, you provided for the cānī" (v11). God is the protector of the "oppressed" cānī, like he is of the widow and
afflicted and brings them into abundance of prosperity⁴ (Delitzsch 1871:249). This passage could also be an allusion to the Exodus from Egypt, where the Israelites left with treasures and valuables that they collected from the Egyptians (Childs 1974:176;177; Dyrness 1979:32).

God also "goes out before his people" ẓeq (Qal, v8). According to Hull (1934:246) this is also a recollection of what Yahweh did for Israel in the conquest of Canaan. Plumer (1978:662-663) is also of the opinion that this phrase is a rehearsal of God's great deeds when he led his people from captivity in Egypt, leading and sustaining them through the desert period and finally taking them into the promise land. The word "to go out" ẓeq is used in a theological sense, where the poet focuses on God's great acts of redemption in the Exodus theme (Gilchrist 1981:393). The poet reminds his hearers that God himself went out before them from Egypt, while they were still in the house of slavery (von Rad 1975:176).

The verb "march" sCd (Qal, v8) is also used in a military sense like "go out" ẓeq (Noordtzij 1973:24). According to Hartley (1980:772) it is used primarily for God who marches before Israel's army. As Yahweh arises and goes forth in battle with his enemies, even the natural elements acknowledges his lordship and supports his efforts (Leslie 1949:68; Kirkpatrick 1906:382).

Immediately after the reminiscence concerning Yahweh's military exploits, the poet focuses on the element of rain. This concept expresses the saving action of Yahweh on behalf of the people and the country (Hunter 1987:117).

The term "to send" nwp (Hif., v10) is used to describe the bringing of rain (gešem). According to Bowling (1981:565) nwp can also be translated as "causing rain to fall" or causing rain to sprinkle". God is acknowledged as the one who maintains and sustains those whom he has placed in the land (Leupold 1974:492). Therefore, unlike those who are "rebellious" sōrārı́m (v7) and are forced to dwell in dry parched lands, the "oppressed" cānî will be kept in luscious green lands, for God himself is the husbandman who maintains the inheritance of his people (Blaiiklock 1977:148).

God is the benefactor who has granted this gift of land to the "oppressed" cānî. Therefore the poet can rejoice in the fact, that the land was "given" kwn (Hif., v11) out of Yahweh's bounty or restate. This God who exhibits his continuing goodness by maintaining the land with rain year by year (Kidner 1973:240). The verb kwn should rather be translated as "provide", as in the sense of God taking care of the "oppressed" cānî like a loving parent (Oswalt 1981:433). God extended his mercy and compassion to the "oppressed" cānî, by providing food and a home for his people (Lamparter 1961:325).

⁴ Albright (1950:12, 14) and Dahood (1968:137) regard the translation "he leads out the prisoners to prosperity" mōsî́ yāsirî́m bakkōsārōt (v7) as doubtful. Therefore both these scholars take recourse to Ugaritic to understand this verse. They interpret it as: "setting prisoners free with singing/music".
14.3.3.2 Over against the evildoer

The poet uses the following terms to describe something of Yahweh's attitude towards the evildoer: "to arise" qwm (Qal., v2) and "to be scattered" ndp (Nif., v3). Greswell (1873:155) and Delitzsch (1871:247) note that these verbs form part of an expression of a wish in which the poet wants God to have a victory over the evildoers. He urges God to "rise up" qwm and to "scatter" ndp his enemies (Schultz 1973:75).

The verb "arise" qwm (Qal., v2) is used in the sense of a military struggle (Coppes 1981:793). The pious beseech God to "rise up" on their behalf (Plumer 1978:660). God must enter into combat on behalf of the "oppressed" ḫānî, and prevail against their enemies (Croft 1987:92). Amsler (1976:642) contends that "arise" qwm is used in an anthropomorphic sense where it designates "das persönliche Eingreifen Jahwes". According to Dahood (1968:134) and Hunter (1987:75) this marching song of the ark describes a theophany in which God comes up against his enemies. It is also in this theophanic description of God's arising, that the poet ultimately envisages the defeat of his enemies (Leslie 1949:67; Kidner 1973:238).

The supplicant believes that his enemies will be scattered like dust before a strong gust of wind. This is especially so, if one remembers that the poet further describes God as one who rides on the storm clouds (Blaklock 1977:148). The "righteous" saddiq rejoice as they accompany the ark of the covenant, for God is busy driving and thrusting back his enemies (Leslie 1949:67). It is God who comes in a triumphant procession before Israel, because he has successfully scattered all their enemies (Leupold 1974:491).

The term "be driven about" ndp (Nif., v3) (lit. scattered) is according to Greswell (1873:155) a word used in the sense of "driving away" the enemies of God and his people. Plumer (1978:660) states that this phrase depicts something of the judgement that God has brought upon the heads of those who opposes him. The reaction of God towards the evildoer is one of punishment and woe, whereas, his attitude to the ḥānî is one of salvation, blessing and joy (Sabourin 1969:200-201).

14.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

ṣaddiq (v4); yātôm (v6); ʿalmānâ (v6); yāḥid (v7); ʿásîr (v7)

Antonyms

ʻōyĕb (v2); ẁešan̂ē (v2); ʿēṣa cîm (v3); sōrrîm (v7)
Words relating to the ānî

'sml (Qal) (v4); �l (Qal) (v4); 'sw (Qal) (v4); ursday (Qal) (v5); zm (Pl.) (v5); sl (Qal) (v5); ןz (Qal) (v5)

Words relating to the evildoer

pwł (Qal) (v2); nws (Qal) (v2); ndp (Nif.) (v3); 'bd (Qal) (v3); sk                                            (Qal)

Words relating to Yahweh

(a) Over against the ānî

'āb (v6); dayyan (v6); yšb (Hif.) + yehiddim bāytâ (v7); yš (Hif.) y'sirim (v7); yš (Qal) + lîpnē cammekā (v8); kwn (Hif.) + bêtôbâtkâ + le ānî (v11)

(b) Over against the evildoer

qwm (Qal, v2); ndp (Qal, v3)
CHAPTER 15

15 PS. 69

15.1 TRANSLATION

v20a: You know my reproach,
v20b: my shame and my humiliation,
v20c: before you are all my foes.
v21a: Scorn has broken my heart, and I am helpless.
v21b: I waited for comforters,1 but there was none,
v21c: and for consolers, but I found none.
v22a: They rather put gall in my food,
v22b: and for my thirst they gave me vinegar to drink.
v23a: May the table set before them become a snare,
v23b: may it become retribution2 and a trap.
v24a: May their eyes grow dim so that they cannot see,
v24b: and cause their shoulders to shake for ever.
v25a: Pour out your wrath on them,
v25b: let your fierce anger overtake them.
v26a: May their encomponent be made desolate,
v26b: let there be no one to dwell in their tents.
v27a: They pursue those whom you have wounded,
v27b: and they added grief to the pain of those you hurt.
v28a: Change them with iniquity upon their iniquity,
v28b: do not let them share in your justice.3
v29a: May they be erased from the book of life,
v29b: and may they not be listed with the righteous.
v30a: I am ēnā and in pain,
v30b: may your salvation, O God, protect me.

1 The reading lānād in the MT should rather be lannād. This reading (lannād) is attested by the Vulgate and fits better in the context (Bardtke 1969:64; KBL 1958:600).

2 "Welfare" šolōmim should rather be revocalized to "retribution" šillumim. This proposal is based on a retroversion from the LXX (a, s, x) reading kai antapōdosin = šillumim (Bardtke 1969:64).

3 Alternatively: your just decision.
v31a: I will praise the name of God in song,
v31b: and I will glorify him in thanksgiving.
v32a: This will please Yahweh more than oxen,
v32b: more than an ox with its horns and hoofs.
v33a: The cânāwîm will see and be glad,
v33b: you who seek God, may your hearts live.
v34a: For Yahweh hears the ēbyônîm,
v34b: and he does not despise his captives.

15.2 FORM-CRITICAL ANALYSIS

Ps. 69 can be classified as an individual lament (Leupold 1974:501; Weiser 1962:493). This psalm is an example of an intense prayer in which a person intimately shares with God the anguish and excruciating pain he has to contend with (Sabourin 1974:252). Various metaphors such as: deep waters, miry depths, flood waters and pits are used to depict the troubled situation of the suppliant (cf. vv1-3, 14-16). Eaton (1986:7) describes this impending danger with the example of a hopeless person who feels like he has been imprisoned in a cistern. In his mind's eye, while the cistern fills up, he prays: "save me O God for the waters come up to my neck" (v1). Mustering his last spasm of strength he calls to God to deliver him from his many enemies (Gelin 1964:49-50; Stuhlmueüler 1973:42). Although he acknowledges his guilt and is aware that he cannot hide his sins from God, he nevertheless appeals that he has given his foes no just cause for their assault (Schultz 1973:77; Sabourin 1969:67; Eaton 1986:52). The psalmist requests God to take vengeance on his behalf and to rectify the current situation (Wolff 1981:108; Fee & Stuart 1982:182), because he has become the topic of discussion amongst those who sit at the gate (i.e. petty judges and officials), and the recurrent theme in the bawdy songs of drunkards (v13). According to his foes the suppliant has been abandoned by God and banished to the realm of death (Miller 1986:55). The suppliant believes that in the underworld a relationship with God is no longer possible, for Sheol has the power to separate from God, those who cry out to him (Kraus 1986:135). He, therefore, reminds God that it is not in his own best interest to lose both a suppliant and worshipper (Seybold & Mueller 1981:54). God is now called upon to rescue and vindicate him from this situation of no return (Leslie 1949:380).

The main elements of Ps. 69 are as follows:

(1) The superscription (v1).

(2) Lament and confession of guilt (vv2-6).

(3) A prayer of supplication on behalf of the pious (v7).

4 The LXX (Lucian) and the Targum add a suffix 1st person singular to ēlôhîm. Reading "my God" instead of "God" (Bardtke 1969:64).
A description of the suppliants zeal despite his pain and suffering (vv8-13).

A prayer for God's intervention and vindication (vv14-19).

A further lament (vv20-22).

An imprecation against enemies and false comforters (vv23-29).

A short prayer for God's help and protection (v30).

An individual note of praise and thanksgiving (vv31-34).


15.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

15.3.1 Words relating to the evildoer

The terms "enemy"  יָוֶה (v19) and "adversary"  סֹרֶר (v20) describe the evildoer and are used in opposition to the כָּנִי (Hull 1934:254; Delitzsch 1871:283; Eaton 1986:52).

The term "enemy"  יָוֶה (v19) is used in the sense of a personal enemy (Plumer 1978:680) of the suppliant. Ringgren (1973:234) argues that in the individual laments "enemy"  יָוֶה is a term of reference to those who function simultaneously as enemies of God as well as enemies of the pious. These enemies show aggression towards the כָּנִי and they place him in a position of distress from which only God can deliver him (Blaiklock 1977:151; Burden & Prinsloo 1987:38). The כָּנִי appeals to God rescue him from the clutches of these assailants, because the "enemy"  יָוֶה is to him an object of terror and fear (Kraus 1986:127; Leupold 1974:505). McComiskey (1981:31) states that this appeal has certain theological implications within this psalm, for a defeated "enemy"  יָוֶה was a sign of Yahweh's blessing upon the suppliant. The promise of victory over the "enemy"  יָוֶה was dependent on obedience to God's laws and statutes (Ringgren 1977:215; Kirkpatrick 1906:403). Weiser (1962:494) notes that in such an instance, the righteous conduct of the suppliant "provides the inner foundation and justification" for an appeal for Yahweh's gracious help.

The term "adversary"  סֹרֶר (v20) functions as a synonym of "enemy"  יָוֶה and must also be seen as someone hostile to the כָּנִי (Hartley 1981:779; Miller 1986:56). According to Jenni (1976:582) the term סֹרֶר is a general description "für Feind, Widersacher". Furthermore, this hostile person also rebels and works against God. His actions can be regarded as highly destructive, for he sows chaos wherever he goes (Ringgren 1977:218). Finally, this type of behaviour holds perilous consequences for the כָּנִי, therefore, God must defeat the"adversary" סֹרֶר if he wants to rescue the suppliant (Leslie 1949:378; McFayden 1904:184).
Words relating to the ānî

The following terms are associated with ānî: "reproach" ṭerpā (v20); "shame" bōṣet (v20); "dishonour" kēlimmā (v20); "to break" šbr (Qal) + "heart" lēb (v21); "be sick" nws (Qal, v21); "to hope" qwh (Pi., v21); "to comfort" nēm (Pi., v21); "righteous" saddiq (v29); "needy" rēbyōn (v34); "prisoner" āṣîr (v34); "to be in pain" kōv (Qal, v30); "to condole" nwd (Qal, v21).

The term "reproach" ṭerpā has the connotation of heaping scorn or blame on someone (McComiskey 1981:325). The picture depicted in this psalm is one where an enemy reproaches the ānî with scorn or insults (Plumer 1978:681). McFayden (1904:184) compares this insults with "poisonous and bitter words" directed at the suppliant, in order to put him in a poor light.

The term "shame" bōṣet (v20) is used to describe a situation in which the psalmist is put to shame (Oswalt 1981:97). In other words, "shame" bōṣet expresses the disgrace that is felt when an enemy embarrasses a victim before others (Stolz 1971:271).

The word "dishonour" kēlimmā appears with "shame" bōṣet (v20). Here it is used to describe a feeling of disgrace that accompanies public humiliation (Oswalt 1981:443).

According to the psalmists, this malignant attack has "broken" šbr (Qal) his heart and left him helpless (Kirkpatrick 1906:403). According to Weiser (1962:495) the victim was so overwhelmed by these cruel attacks, that in his state of exhaustion he could only sigh for help. The phrase "scorn has broken my heart and has left me helpless" (v21), aptly describes the poet's state of mind during this trying time (Lamparter 1961:334; Noordtzij 1973:30). Leupold remarks that all this suffering has been brought about by the disgrace the suppliant had to bear (Leupold 1974:505). The poet reminds God that this reproach has broken his heart. Delitzsch (1871:284) observes that this statement conveys the idea that the suppliant's suffering has reached its climax. The suppliant cannot bear it anymore, therefore he succumbs to the onslaught and declares that it has left him weak (lit. sick) (v21).

According to McComiskey (1981:58-59) the word nwṣ (Qal, v21) denotes the basic meaning "to be sick or weak". It is used to emphasize a state of helplessness or desperation, which has been brought on either by physical pain and suffering or mental anguish (Schultz 1973:78). Plumer (1978:681) and Kirkpatrick (1906:403) interpret nwṣ as a reference to literal sickness, rather than psychological trauma as does Sabourin (1974:252) and Weiser (1962:495). In this poem it is difficult, however, to pinpoint exactly what the poet originally meant by nwṣ. The position taken in this study is that a desperate psychological state could have given rise to physical sickness or vice versa (McComiskey 1981:59). Either way the poet perceived of his suffering to be of such an intense nature that he described himself as "helpless" (Greswell 1873:161).

In his situation of despair the poet looks for comfort and succour, only to find that there is none (Blaiklock 1977:152; Kidner 1973:247). Verbs such as "to comfort" nēm (Pi., v21); "to condole" nwd (Qal, v21); "to hope" qwh (Pi., v21) and "but there was none" ūn are used to depict this sorry state of
affairs. Lamparter (1961:334) states that what makes the actions of these false comforters so despicable is that, instead of comforting the victim, "haben sie ihn mit Galle gespeist". Delitzsch notes that this complaint describes the zenith of pain and anguish being inflicted upon someone. The suppliant is experiencing such a state of heaviness and suffering, that if God does not intervene the suppliant will certainly perish (Hull 1934:254; Kirkpatrick 1906:404).

The verb nhm is used in the sense of "to comfort". Here the word reflects the idea of an overt display of emotions and feelings with which one comforts or consoles a person in distress (Alden 1981:570). Stoebe (1976:62) states that in such an instance "to comfort" nhm is best understood and interpreted according to its "allgemeine Bedeutung, trösten". The psalmist, however, could "find" ms no one to comfort him, in his most darkest hour.

The verbs "condole" nwd (v21) and "to hope" qwh (v21) are associated with "to comfort" nhm. They shed further light on the poet's feeling of abandonment (Leslie 1949:379; Leupold 1974:505). In this sad cry he appeals to God to save him out of this distressing situation (Sabourin 1974:252), because he cannot count on his fellow human beings.

According to Coppes (1980:560-561) the word "condole" nwd functions as a synonym for "comfort" nhm and is used in the sense of comforting or being sorry for someone in distress. Delitzsch (1871:283) and Stoebe (1976:62-63) argue that "condole" nwd is probably a reference to a nod which the victim interpreted as a sign of pity, by which the comforter sympathized with him and recognised the magnitude of his suffering. Whether or not this type of physical nodding was always understood is uncertain (Coppes 1980:561). What is certain, is that "to condole" nwd, is parallel to "to comfort" nhm and has the connotation "to have compassion on".

"To hope" qwh has the meaning of "look for with eager expectation" (Hartley 1980:791). The suppliant hopefully waited for a comforter, but there was none to be found (Kidner 1973:247; McFayden 1904:184). Zimmerli (1971:8) argues that the P1. form of the Hebrew word "to hope" qwh should not be directly equated with the English verb "hope". The verb "to hope" qwh rather means "to trust (in)" yhl and emphasizes a situation of surrender. Furthermore, "to hope" qwh is also directed towards a future event or expectation and is closely related to the verb "wait" ytt, "wait for" (Zimmerli 1971:24). The psalmist is saying by implication, that even though he waited for comfort and sympathy from his peers, he did not receive any. Therefore, he is certain that he can "wait" qwh upon Yahweh in expectation and trust for deliverance in his hour of need (Lamparter 1961:335; Eaton 1986:156, 167; Westermann 1976:626).

The terms ṣāṣir (v34); ᵃḏḏḏ ᵙ (v29); ᵑᵒḇᵉḇ (v30); ᵃḇḇён shed further light on the semantic contours of ĥĕm in this psalm.

The term "captive" ʿāsir is a reference to someone who has been temporarily confined until further review and deliberation of a case (Feinberg 1981:62). Schultz (1973:77) argues that in this instance the crime is probably a charge of robbery or theft (cf. v5): "What I did not steal, I am forced to restore". Leupold (1974:508-509) contends, however, that the term "captive" ʿāsir could be a designation to the people of God who were in captivity in either Egypt or Babylon. In such a context this confession would have been recited to encourage the cultic assembly of which the singer was a part, that they could place their hope in Yahweh for all their future deliverances (Plumer 1978:685; Blaiklock 1977:152). God has chosen the "captive" ʿāsir and the "needy" ʿebyon as the witnesses of his salvation (Weiser 1962:495; Hull 1934:254). All the succeeding generations of the "captive" ʿāsir will, therefore, dwell in the great city of God and contribute to its prosperity (Leupold 1974:509).

The term "righteous" šaddiq is also used in opposition to the evildoer in this psalm. The "righteous" šaddiq are the object of God's special mercy, especially if one considers that their names are written in the book of life. Kirkpatrick (1906:406) notes that this metaphor is borrowed from the list or register of citizens. Those who have their names inscribed in it, have the privileges of God's covenant protection, whereas, those whose names are struck out, or have never been inserted are deprived of all these favours (McFayden 1904:185; Kidner 1973:248).

Furthermore, the "righteous" šaddiq are those whose life-style are in conformity with the laws and statutes of God. Those within the Israelite community who can say unequivocally that their supreme mission in life is to serve God (Hartley 1981:753).

The term "needy" ʿebyon is used in conjunction with "captive" ʿāsir (v34). Like the "captive" ʿāsir, the "needy" ʿebyon should be regarded as the marginals in society who suffer oppression in a social sense. The ʿebyon can count on nobody's help, save Yahweh (Kraus 1986:151). God alone can guarantee that they will be fairly treated and receive the necessary help to alleviate their need (Botterweck 1977:35-36; Coppes 1981:5).

The term ʿānī (vv30, 33) must also be understood in the light of its associative words in this context. The word ʿānī (Qal, v30) is used in conjunction with ʿānī and contributes to the meaning of this term (Schultz 1973:77-78). Oswalt (1981:425) states that "to be in pain" ʿānī can either denote physical pain or suffering, or psychological stress caused by mental anguish. He then argues further, that it is almost impossible to make a categorical distinction between physical and mental anguish (Oswalt 1981:425). According to Plumer (1978:684) and McFayden (1904:185), the context lends itself more easily to mental anguish than physical pain. This is especially so if the metaphorical peril of the mire and the floodwaters that are about to engulf the victim is considered (Leslie 1949:377; Sabourin 1974:253). The nature of his suffering is probably due to the acute mental anguish, rather than physical violence or pain heaped up against him (Schultz 1973:78).

The term cani must then be understood and interpreted in terms of oppression (Coppes 1981:683). In his state of oppression he calls on God to protect him from his oppressors (BotteIWeck 1977:38; Croft 1987:37, 65). Here material deprivation does not appear to be the issue, the suffering appears to be rather closely associated with social oppression (Noordtzij 1973:30; Weiser 1962:495). Therefore, the "oppressed" cani cries out to God because he is overwhelmed by the wheels of oppression, and God takes pity on him. God does not forget about him and he delivers him (Coppes 1981:683). The "oppressed" cani will "see" r'h (v33) God's salvation and "be glad" smh (v33) for he will be rescued (Gerstenberger 1988:147; Brueggemann 1984:133).

15.3.3 Words relating to Yahweh

15.3.3.1 Over against the cani

The following words are used to describe the attitude of Yahweh over against the "oppressed" cani: "salvation" yešu‘câ (v30), "protect" śgb (Pi., v30); "hear" śmê (Qal, v34) and "not despise" bzh (Qal, v34). According to Delitzsch (1871:285) the term "salvation" yešu‘câ is a reference to the deliverance that God brings about in favour of the "oppressed" cani. This rescue places the suppliant in such a secure position that the enemies are unable to harm him any further (Leupold 1974:508). Kirkpatrick (1906:406) correctly observes that this statement is also an expression of confidence in God's salvation and not just a prayer for help. The poet can exercise the trust that God will not abandon him, nor let his enemies destroy him (Hartley 1981:415). God has pledged to rescue the "oppressed" cani from distress and disaster (Kraus 1986:152; Hull 1934:254).

The verb śgb (Pi., v30) can be translated as "to defend" or "protect". Where the defenses of the cani are proved to be vulnerable and inadequate, in such instances God is able to provide security and safety (Hartley 1981:871). In this sense "salvation" yešu‘câ and God's defense and protection of the cani against hostile forces go hand in hand (Leslie 1949:380; McFayden 1904:185).

The verbs "hear" śmê (Qal, v34) and "not despise" bzh (Qal, v34) are also used to express the compassionate attitude that God exhibits towards his people. The verb "hear" is parallel to "answer" cnh, when someone calls to God from his situation of distress (Austel 1981:938). The "oppressed" cani can be certain that his cry for help will be heard, for God will surely "answer" his prayer. In fact, God is only a call away (Leupold 1974:508).

The (Lord) does "not despise" bzh (Qal, v34) + b is used in a positive way. The usual meaning is "to treat with contempt" or "disregard" (Waltke 1981:98). God does not disregard or treat with contempt those whom wicked man despise (Kirkpatrick 1906:407). God "honours" them kbd because they "fear" him yr' and they "guard" (lit. keeps) šmr his commandments (Waltke 1981:99). Plumer (1978:685) states that the rich and powerful have nothing but contempt for the "oppressed" cani whereas, God exhibits the exact opposite: He lovingly notices and attends to those whom others regard as despicable.
15.3.3.2 Over against the evildoer

In his petition the "oppressed" cani invokes certain imprecations over the evildoer, which he requests of God to bring to pass. Leslie (1949:379) observes that this is in line with the ancient Semitic idea that evil has a self-destructive chain reaction and that injustice falls back upon the head of its perpetrator. The imprecation will not be studied in detail, because the first part relates to the suppliant's attitude towards the evildoer (vv23-27). What we are interested in discussing is Yahweh's attitude towards the evildoer (vv28-29).

In the second half of the imprecation, God is asked to: "to add iniquity upon their iniquity" ntn (Qal) + ḋawn ʿal + ḋawnām (v28); "let them not come into your righteousness" ʿal + bw (Qal) + bē + šedāqā (v28); "let them be blotted out from the book of the living" mlḥ (Nif.) + mīn + sper + ḥayyīm (v29); "not be written with the righteous" ʿal + ktb (Nif.) + ʿim + ʿaddiq (v29).

The psalmist begins by asking God to "lay up" ntn the evildoers with iniquity upon their iniquity. Here "add" ntn is used in the sense of "charging" someone with "the misdeeds and punishments" connected therewith (Fisher 1981:608). "Iniquity" ḋawn denotes both the evil deed and its consequences, which the suppliant wants God to transfer to the perpetrator until they are crushed by its load (Kirkpatrick 1906:405).

The poet does not want the evildoers to share in God's righteousness, lest they receive God's pardon and in so doing escape the impending destruction (Leupold 1974:507). The term "righteousness" šedāqā is used in the sense of God's saving action which he extends towards the faithful (Hartley 1981:754). "Righteousness" šedāqā designates the covenant faithfulness of Yahweh which forms the basis when he vindicates and saves his people (Hartley 1981:755). The psalmist, calls on God to cut off all desire of amendment to their lives, in the light of God's "righteousness" šedāqā (Plumer 1978:684). In making this request the "oppressed" cani is asking God not to extend his gift of salvation to the evildoer, but to let them be cut off without any hope (Hull 1934:254).

Finally, the psalmist asks for the most cruellest fate to befall his enemies. God is requested to blot out their names from the book of life, and not to allow them to be listed with the šaddiq. In other words, their life must be brought to an untimely end (Leupold 1986:507-508). This is the worst lot that one can wish to befall another. A person in such a predicament had no hope of being acquitted from their guilt whatsoever (McFayden 1904:185). Not to be listed in a book or register meant that one was a non-entity and one could not share in the privileges of those who were listed and registered.

15.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

šaddiq (v29); ṣebôn (v34); ṣāsir (v34); dōrese ʾēlōhim (v33)
Antonyms

વોયેબ (v19); શોરેરીમ (v20)

Words relating to the Cānî

હેરપા (vv20, 21); બા સે (v20); કેલિમા (v20); ય બર (Qal, v21) + object (= લેબ) (21);
ન્વસ (Qal, v21); ન્ય (Pi., v21); ન્ડ (Qal, v21); નંમ (Pi., v21); યમ (Qal, v33)

Words relating to the Evildoer

રોસ (v22); હોમસ (v22); રડપ (Qal, v27)

Words relating to Yahweh

(a) Over against the Cānî

યેસુચ + આ બ (Pi., v30); ય વ (Qal) + object (= રેબોન) (v34); બહ (Qal) + negation લ +
object (= રસિર) (v34)

(b) Over against the Evildoer

નં (Qal) + ચાઓ + વ + ચાવોનમ (v28) મહ (Nif) + (prep = મિન) + seper +
હયયિમ (v28); હિ (Qal) + શલહાનમ + લફ (v23); સલલમ + મોજા (v23)
CHAPTER 16

16 PS. 72

16.1 TRANSLATION

v1a: Superscription
v1b: O, God give your judgements to the king
v1c: and your righteousness to the son of the king.
v2a: He will judge your people with righteousness,
v2b: and your āni with justice.
v3a: The mountains will yield prosperity for the people,
v3b: and the hills (will bring forth) justice.
v4a: He will defend the āni among the people,
v4b: he will save the children of the ēbyōn,
v4c: and he will crush the oppressor.
v5a: As long as the sun shines,
v5b: and the moon from generation to generations.
v6a: May he come down like rain upon grass,
v6b: as showers that water the earth.
v7a: In his days may righteousness flourish,
v7b: and abundance of peace, as long as the moon endures.
v8a: May he have dominion from sea to sea,
v8b: and from the river to the ends of the earth.
v9a: His foes shall kneel before him,
v9b: and his enemies shall lick the dust.
v10a: The kings of Tarshish and of the Isles, they shall bring gifts,
v10b: the kings of Sheba and Seba shall offer tribute.
v11a: And all the kings shall pay homage to him,

2 The LXX (recensio Luciani), Peshitta Vulgate omit be and just retain ʾădāqā. This reading suits the context better (Bardtke 1969:67).
3 Read "as long as it lasts" (i.e. the sun) (ʾrk, Hif.) instead of the MT reading "they will fear you with the sun" (ʾyr, Qal) (Bardtke 1969:67; Weiser 1962:501).
4 The MT reading "righteous" (ṣaddiq) will not be followed in this study. The alternate reading "righteousness" (ṣedeq) which is based on certain Hebrew manuscripts and the LXX and the Peshitta will be adopted. This proposed reading suits the context better (Weiser 1962:501; Bardtke 1962:67).
v11b: all the nations shall serve him.
v12a: For he will rescue the כֹּל הַמַּעֲרָכָה when he cries out,
v12b: and the כָּנִי when he has no one to help him.
v13a: He will take pity on the דָּל and the כֹּל הַמַּעֲרָכָה
v13b: and he will save the lives of the כֹּל הַמַּעֲרָכָה
v14a: He will rescue them from oppression and structural violence
v14b: (for) precious is their blood in his sight.
v15a: That he may live and the gold of Sheba be given to him,
v15b: and that he may pray for him continually,
v15c: (and) may bless him at all times.
v16a: May there be abundance of grain in the land,
v16b: on the top of the mountains may its fruit shake like Lebanon,
v16c: and may they blossom forth from the cities like the grass of the earth.
v17a: May his name endure forever,
v17b: his name continue as long as the sun,
v17c: and mankind shall bless themselves in him,
v17d: all nations shall call him blessed.
v18a: Blessed be Yahweh, the God of Israel,
v18b: who alone does wondrous things.
v19a: Blessed be his glorious name forever,
v19b: and may his glory fill the whole earth,
v19c: amen and amen.

16.2 FORM-CRITICAL ANALYSIS

Ps. 72 can be classified as a royal psalm (Sabourin 1974:351; Schultz 1973:79). Gunkel (1933:145) is of the opinion that this psalm was probably sung at enthronement ceremonies, where the king was publically presented to the congregation as a strong deliverer and righteous judge. According to Leslie (1949:94) this psalm makes no reference to an expected messianic ruler, but has to do with the legal duties and social responsibilities of an earthly monarch. This monarch had to give particular attention to the oppressed and needy who had to be granted the right of protection under the covenant (Croft 1987:59; Noordtzij 1973:37). When this type of rule prevailed God would grant peace and prosperity in the land (Kidner 1973:255; Plumer 1978:702).

5 Swart (1988:109) understands and interprets הָמָּס in the context of this psalm as "geweld" (violence) or "ongeregtheid"/"onreg" (in 'n strukturele verband) (unrighteousness).

6 It is interesting to note that the LXX (recensione Theodotion) has the reading τὸ ὄνομα αὐτῶν = πέμα "their name", instead of דָּגָם "their blood". The MT reading דָּגָם will be retained, because it fits the context better (Bardtke 1969:67).
In light of the above mentioned it is clear that the king's treatment of the čání was a vital factor in the acquiring of divine blessing (Hull 1934:264; Schultz 1973:79). Since the responsibility for the čání was one of the duties of the king, God held him liable if legal protection for the underprivileged was not guaranteed (von Rad 1975:41). Weiser (1962:503) notes that the earthly king had to reflect the righteousness and protection that God extends to the weak and oppressed who had become the prey of the unjust and powerful in society. God "elected" bhr the king as his "annointed" măštah, so that he could promulgate God's laws and correct the current social abuses (Schultz 1973:80).

The main elements of Ps. 72 are as follows:

(1) The superscription designating this psalm as being Solomonic in origin. This is followed by a short prayer in which God is requested to endow the king with his "righteousness" šedāqā and with "justice" mispāṭ, so that he will be able to govern in a God honouring and responsible manner (Leupold 1974:517; Blacklock 1977:155; Kidner 1973:254).

(2) An ideal description of royal righteousness (vv2-4).

(3) A description of the king's endless reign (vv5-11).

(4) A further description of royal righteousness and compassion (vv12-14).

(5) A prayer and blessing on behalf of the king (vv15-17).

(6) A doxology and conclusion (vv18-20).

(a) A song of praise to God (vv18-19).


16.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

16.3.1 Words relating to the evildoer

The following terms "oppressor" cōṣeq (v4); "oppression" tôk (v14) and "violence" ḥāmās (v14) are used to describe the evildoers and their evil deeds in this psalm. The term "oppression" cōṣeq (v4) designates someone who unjustly oppresses the čání (Delitzsch 1871:301; Kirkpatrick 1906:419). The king, who was the representative of God, had as part of his divine mandate the vindication of those who were oppressed by the "oppressor" cōṣeq (Leslie 1949:95; Westermann 1982:76-77). In such instances the king was expected to thwart the purposes of the evildoer (Dahood 1968:180). Lamparter (1961:345) states that as Yahweh's regent over Israel the king had to take up "den aktiven Kampf gegen das Unrecht auf". Oppression was then regarded by God as a heinous sin, and as a reversal of the initial act of Heilsgeschichte, where the Israelites were saved from oppression out of Egypt (Zimmerli

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7 Cf. Eaton (1968:54) with regards to this problem.
1984:90). Israel was sternly warned never to oppress anyone, because they were also mistreated and oppressed when they were in captivity (von Rad 1975:401).

Allen (1980:705) argues that "oppress" is a word that denotes, "acts of abuse of power or authority". Here "oppress" has to do with someone who crushes the defenseless, as well as those who occupy a lower social stratum than them (McFayden 1904:266; Croft 1987:60). The "oppressors" are guilty of abusing those who are without adequate legal resources (Weiser 1962:503; Leupold 1974:518). Therefore, the king will "crush" the "oppressor".

The most frequent words in the Old Testament associated with "oppress" are: "torment" hḥs; "oppress" ṣrr; "take by force" gzl; "to be crushed" ḏk; "to oppress" ynh; "to ill treat" ṛss and "maltreat" ṣdd (Allen 1981:705). All these words throw additional light on the verb "oppress" and some of its derivatives. In this psalm the term "oppressor" must be understood and interpreted as someone who abuses the privilege of his power by oppressing those who are weaker than him in society (Schultz 1973:79-80).

The term ṭōk (v14) designates "oppression" and is condemned as a characteristic of evildoers (Youngblood 1980:969). Liedke concurs with this view and also translates ṭōk as "Bedrückung" (1976:772). One has, however, to disagree with Kirkpatrick's interpretation of ṭōk as "deceit". In light of the context as well as the associative words that accompany ṭōk the translation equivalent "oppression" conveys the specific semantic content of this term more correctly (Schwertner 1976:334; Delitzsch 1871:304). The translation equivalent "oppression" will be adopted as the correct interpretation of ṭōk, rather than "deceit" (Leslie 1949:97).

The term "violence" ħāmās is used in the sense of "strukturele geweld van ongeregtigheid" (structural violence or unrighteousness) (Swart 1988:109). According to Schultz (1973:82) and Croft (1987:59), the victim against which this "violence" was orchestrated is the canī. Here the structural machinery of society was turned against the canī, so that the evildoer could benefit there from.10

Harris (1980:297) argues that this term "violence" ħāmās is almost always used in connection with "sinful violence" and is often a designation for "extreme wickedness". In this sense, "violence" probably refers to a structural type of violence, that includes the physical as well as the juridical and moral aspect (Swart 1988:109). The term ħāmās should rather be translated as "unrighteousness" (in a

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8 Cf. Lev. 19:13 and Deut. 24:14 with regard to the proper conduct towards the poor, orphan and stranger in society.

9 Cf. ḥḥs (Exod. 3, 9; Jd. 2, 18); ṣrr (Exod. 22, 23; Am. 5, 12); gzl (Mic. 3, 2; Lv. 19, 13; Jd. 9, 25); ḏk (Isa. 3, 15, Pss. 89, 11); ynh (Exod. 22, 20; Lev. 19, 33); ṛss (2 Ki. 23, 12; Isa. 58); ṣdd (Jer. 5, 6; Mi. 2, 4).

10 One example of structural violence in society could be the way the evildoer defeated the ends of justice by either bribing or aborting the legal process. In both these instances the canī was wilfully denied his legal rights.
structural sense), rather than just by its stereo-typed equivalent "violence" (Stoebe 1971:584; von Rad 1975:263).

According to Haag (1980:480) the most common synonym of ḫāmās is "oppression" tōk and is used primarily to express the "oppression of the ġānī and ḵēbyōn (Haag 1980:480). Finally, Swart (1988:109) states that ḫāmās also has to do with a transgression of the covenant: viz. where the protection of the socially underprivileged have been ignored or totally disregarded.

16.3.2 Words relating to the ġānī

The following words are used by the psalmonist to describe the ġānī in this psalm: "people" (i.e. God's) cam (vv2-3); "needy" ṣebyōn (vv4, 12, 13a, 13b); "poor" dal (v13) and "he who has no helper" ᵐën ᵐôzêr (v12). The term "people" cam expresses the relationship between God and his elect (van Groningen 1980:676). In the inaugural prayer the psalmonist requests that God must endow the king with special wisdom, so that he might be able to rule justly over the "people" cam entrusted to him (Kirkpatrick 1906:418; Blaiklock 1977:155). There is an awareness that the "people" cam (i.e. Israel) is not the possession of the king, but rather a people belonging to God (Leupold 1974:517; Plumer 1978:702).

Hulst (1976:305) argues that in this psalm cam is a reference to "das Yolk Gottes". It does not designate people or mankind in general (Croft 1987:68), but rather the nation of Israel in whom God has a special interest (Leslie 1949:95; von Rad 1975:67). Israel of which the ġānī forms a part, has become God's favourite.

The phrase "he who has no helper" ᵐën ᵐôzêr (v12) depicts something of the difficult situation to which the ġānī is exposed to daily in society (Schultz 1973:80; Hull 1934:264). According to the psalmonist, the ġānī had no helper or protector. They looked up to the king as their legal champion (Delitzsch 1871:304). Since the ġānī is the special object of God's love and protection, in the same way the king must render to them that type of service in their hour of need (Greswell 1873:166; McFayden 1904:267). In a hostile society the powerful could cope with the odds stacked against them. The ġānī, however, had no one to whom they could turn to for help (Schultz 1981:661, 259).

The term "poor" dal is used in conjunction with "needy" ṣebyōn (v13). Coppes (1981:190) argues that "poor" dal is used as a reference to "those who lack rather than the destitute". Fabry (1978:227) further argues that the "poor and needy" dal ṣebyōn in v13 designate those who suffer from oppression and violence (in a structural sense) rather than material want. Therefore, they need the help of the king to deliver them from this situation. They lack the necessary legal resources to offer any resistance against the onslaughts of the evildoer (Swart 1988:106; Schultz 1973:82). When evil men seek to oppress and take the lives of the "poor and needy" dal ṣebyōn, the king must be the one to whom they can turn to, in order to save their lives (Plumer 1978:704; Dahood 1968:183; Zimmerli 1978:196).
The term **cānî** occurs as a parallel term to the "poor and needy" **dal** and **ebyôn**. It appears to differ, however, from both these terms in that it connotes "some kind of disability or distress" (Coppes 1981:683). Noordtzij (1973:39) and Lamparter (1961:346) argue that **cānî** must be understood and interpreted as those who are discriminated against and oppressed in society. In the ancient Israelite society their legal privileges and dignity as fellow human beings have been denied (Leupold 1974:520; Weiser 1962:504). God's anointed (i.e. the king) must provide justice for the "oppressed" **cānî**, and in so doing he will rescue them from the nefarious activity of their powerful oppressors (Kraus 1986:152; Croft 1987:76).

Finally, Martin-Achard (1976:344-345) concurs with the above-mentioned view and he argues that the term **cānî** does not designate the materially poor, but rather the oppressed and helpless who must be rescued from the hands of their enemies. Like a true father of the "oppressed" **cānî**, the king must seek their deliverance and avenge them if necessary (Plumer 1978:704; Eaton 1986:140).

### 16.3.3 Words relating to the king as representative of Yahweh

#### 16.3.3.1 Over against the **cānî**

The following words are used to depict the attitude of the king over against the **cānî**: "plead" **dyn** (Qal, v2); "judge" **ṣpt** (Qal, v4); "save" **yšc** (Hif., v4); "deliver" **nṣl** (Hif., v12); "take pity" **ḥws** (Qal, v13); "redeem" **g’l** (Qal, v14). The word "plead" **dyn** has the meaning "to judge" or "to do justice" (Hamp 1978:188). The words that accompany "plead" **dyn** are "righteousness" **ṣdāqā** (v2) and "justice" **miṣpāt** (v2) and "judge" **ṣpt** (v4). These associative words can all be relegated to a legal domain and suggests a court room type of scenario in which these terms are most likely to be employed (Kidner 1973:255; McFayden 1904:266-267).

Culver (1981:188) argues that "to plead" **dyn** and "to judge" **ṣpt** are used in a similar way and are nearly identical in semantic content. He then further argues that in such matters where the judge had to decide cases of controversy it was expected of the judge to arbitrate with "justice" **miṣpāt** and "righteousness" **ṣdāqā** (Culver 1980:947). It was expected of the "judge" **ṣpēt** to exonerate the innocent and to condemn the guilty (Kraus 1986:43; Sabourin 1974:87). The oppressed and the powerless (i.e. **cānî** considered themselves as being special objects of **dyn** and **ṣpt**. They were convinced that they could appeal to God or to the king in this regard (Liedke 1971:447).

Botterweck (1978:188) notes that by giving justice to the oppressed, the "judge" **ṣpēt** does not only right the wrong, but he also restores the disturbed "peace" **ṣalōm** of a community. Justice is brought to the victim and judgement is proclaimed over the oppressor, which either brings about "exclusion or destruction". The poet vocalizes the hope of the "people" **cām** and the "oppressed" **cānî** that the king must judge their cases with "justice" and "righteousness" (Weiser 1962:503; Blaiklock 1977:155).

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11 Cf. par. 14.3.2 above for a discussion of this term.
The word "take pity" הָזָוָּס (Qal, v13) is used to describe something of the compassion that the king extends towards those suffering (Hull 1934:264; Kirkpatrick 1906:422). Dahood (1968:183) and Plumer (1978:704) interpret it as "to show compassion" הָזָוָּס. Coppes (1980:272) also states that "to show compassion" הָזָוָּס basically means "to look with pity". Here it designates that emotion which goes out toward one who is in trouble (Greswell 1873:166; Lamparter 1961:346). Delitzsch (1871:304) succinctly states that the king looks most sympathetically and considerately upon the oppressed with the sole intention of "saving" יָשְׁכ (Hif.) their lives. To "take pity" הָזָוָּס has a positive connotation in this royal expectation, especially if it is borne in mind that the monarch's actions was considered to be sanctioned and regulated by God (Wagner 1980:277).

The words "save" יָשְׁכ (Hif., v4); "deliver" נָשִּׁל (Hif., v13) and "redeem" גֵ'ל (Qal, v14) are used more or less in the same sense in this poem (Leupold 1974:520-521). All these words have the oppressed as the object of the king's favour (Schultz 1973:80; Croft 1987:59). Kirkpatrick (1906:419) states that the reason why the oppressed are the special care of the king, is based on the fact that Yahweh has commissioned him to redress human wrong by effecting justice for the oppressed and needy. The king was called to care for the weak and underprivileged in society and to crush the oppressor without any consideration of mercy (Leslie 1949:96; Noordtzij 1973:37).

The word "save" יָשְׁכ is used in the sense of the king delivering the "oppressed" כָּנִי from distress. In order to move from a situation of distress, it required an act of deliverance. This act of deliverance had to come from somewhere outside of the oppressed individual or party (Hartley 1981:415). The king can be regarded as the "saviour" who defeats the evildoer, and "saves" יָשְׁכ the כָּנִי from oppression and violence (Kirkpatrick 1906:421; McFayden 1904:267).

The word "deliver" נָשִּׁל (Hif., v12) functions as a parallel word to "save" יָשְׁכ. It is used in the sense of delivering or rescuing someone from danger (Fisher 1981:594). Bergmann (1976:97) also concurs with this viewpoint and he states that נָשִּׁל means "Befreien aus allerlei Festgehalten-Werden". The כָּנִי "oppressed" can be confident that when danger overtakes them and all seems lost, at that moment when they cry out the king will "deliver" them נָשִּׁל (Delitzsch 1871:304). God has called and has annointed the earthly monarch with this specific purpose in mind (Leslie 1949:97; Weiser 1962:504).

The word גֵ'ל has the primary meaning of redeeming someone from difficulty or danger (Harris 1981:144). The king functions as the redeemer of the "oppressed" כָּנִי, he stands up for them and vindicates them (Sabourin 1974:351; Hull 1934:264). Plumer (1978:704) states that the king was expected to fulfil the role of the nearest of kin, because the כָּנִי can count on no one to avenge them. If the king does not perform this function, the כָּנִי will continue to suffer all kinds of violence, injustices and cruelty (Leupold 1974:520; Blaiklock 1977:156; Kirkpatrick 1906:422).

The suppliant continues to voice his expectation of the king's involvement in the redemption of the כָּנִי, because the "blood" דָּמ (v14) of the oppressed must be precious in the monarch's sight

12 Cf. Joel 2, 17; Jon. 4, 10f.; Ne 13, 22, where הָזָוָּס (Qal) is also used in the sense of "to take pity".
(Greswell 1873:166; McFayden 1904:266). The king as the redeemer of the ĉāni, is also the avenger of blood (Harris 1981:144). Here the king performs the function of the executioner who must effect the payment of a life for a life (Schultz 1973:80; Lamparter 1961:346-347). The king must punish all acts of ruthlessness and violence which leads to the extinction of the life of another (Stamm 1971:386-387). In this situation the king functions as the avenger who takes the life of the offender, as well as the figure of authority who restores the equilibrium of a situation, in which the victims call for blood vengeance (Delitzsch 1871:304). The king takes on the role of God's regent on earth who defeats the "forces of chaos" (i.e. oppressors who shed unnecessary blood), and brings about peace and tranquility in a situation of strife (Hull 1934:264).

16.3.3.2 Over against the evildoer

In the inaugural prayer (vv2-4) the psalmist spells out the type of judgement the king will institute against the evildoer (Kidner 1973:254-255). The king is requested to help the "oppressed" ĉāni to their rights, by "crushing" dk' (Pi., v4) the evildoer (McFayden 1904:266; Delitzsch 1871:300-301). By taking this sort of action against the oppressors and extortioners the king drives out those who prey upon the weak and powerless in society (Dahood 1968:180).

The word "to crush" dk' (Pi.) is used in a very negative sense in this psalm (Leslie 1949:95). According to Wolff (1980:188-189) "to crush" dk' is a reference to the type of penal action the king takes against offenders. The word is also used to describe the way the king thwarts the wicked plans that has been instituted against the faithful (Weiser 1962:503; Noordtzij 1973:37-38). The king now turns the tables and instead of the wicked "crushing" dk' the ĉāni, the reverse now takes place (Kirkpatrick 1906:419). Hence, justice is being meted out on behalf of the ĉāni.

Fuhs (1978:202) states that "to crush" dk' becomes a metaphor for the destruction of the enemies of the king and his ĉāni. Plumer (1978:702) argues that "to crush" dk' means the complete and final destruction of enemies.

The following words are used in the Old Testament13 as parallel terms of dk': "pound" dkh (= crush/humble); "crush" dkk; "pulverize" dwk and "crush" dqq (= grind). All these associative words shed some additional light on the semantic content that dk' conveys within this psalm (Fuhs 1978:195-197).

Finally, Delitzsch2 (1871:301) notes that by "crushing" the evildoer, Yahweh brings about "salvation" yš'c on behalf of his suffering people, and in so doing he secures justice and protection to those who have been denied access to these essential human rights (Leupold 1974:518; Schultz 1973:80).

13 ḍkh (Pss. 38:9, 51:19); ḏwk (Nu. 11:8); ḏqq (Mi. 4:13, 2 Ki. 23:6), all these words are used in the sense where the object is subjected to extreme pressure. It is easy to see how the psalmist could have described the punishment of the evildoer by using such intense metaphors.
16.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

_cam (vv2-3); _ebyôn (vv2, 4, 13a, 13b); _ên _ôzêr (v12); _al (v13)

Antonyms

_côšêq (v4)

Words relating to the _câńî

_mišpâṭ (v2); _šedeq (v2); _šedâqâ (v3); _šâlôm (v3)

Words relating to the evildoer

_ḥāmâś (v14); _tôk (v14); _dâm (v14)

Words relating to the king as representative of Yahweh

(a) Over against the _câńî
dyn (Qal, v2); _špâ (Qal, v4); _yšê (Hif., vv4, 13); _nsî (Hif., v13); _hws (Qal, v13); _gî (Qal, v14)

(b) Over against the Evildoer
dkî (Pi., v4)
CHAPTER 17

17 PS. 74

17.1 TRANSLATION

v18a: Remember this, the enemy scoffs at Yahweh,
v18b: and a nation of fools have reviled your name.
v19a: Do not give the life of your turtle-dove to wild beasts,¹
v19b: do not forget the lives of your cānī forever.
v20a: Have regard for the covenant,²
v20b: because the dark places of the land are full of habitations of violence.³
v21a: Do not let the dāk return in disgrace,
v21b: may the cānī wē ṣebēyōn praise your name.
v22a: Rise up, O God, defend your cause,
v22b: remember how the foolish blasphemed you all day long.
v23a: Do not forget the voice of your adversaries,
v23b: the uproar of those who rises up against you continually.

17.2 FORM-CRITICAL ANALYSIS

This psalm can be classified as a communal lament (Sabourin 1974:301; Kraus 1960:514; Gerstenberger 1988:14).

Weiser (1962:518) and Leupold (1974:533) argue that this lament bewails the destruction of the temple.⁴ The average Israelite probably suffered intense emotional trauma, when this key symbol of their religious and cultural life had been cut off (Brueggemann 1984:68; van der Ploeg 1971:447). Their whole "world" were starting to fall apart, because the cultic centre of their existence had been violently removed (Mowinckel 1982:28).

¹ The reading leḥayyōt is supported by the LXX and the Targum.
² The LXX and the Peshitta have an additional suffix (2nd person singular) attached to bērīt. This is probably not authentic and it will not be followed here (cf. Weiser 1962:518).
³ The LXX has the reading oikon ṣanomion "house of lawlessness" which is probably an interpretation of neōt hamas "places of violence". The proposal made by Bardtke (1969:70) "groan and violence" ʿănāḥā wehamas is not acceptable.
⁴ It is difficult to ascertain whether this psalm refers to the Babylonian destruction of the temple in 587 BC, or to the desecration of the temple by Antiochus Epiphanes IV in 168 AD (Weiser 1962:518; Cohen 1971:236).
The suppliant reminds God that the enemies have committed sacrilege in the sense that their main crime is not only the physical damage of the sanctuary, but also their blatant reviling of God's name (Croft 1987:34; Blaiklock 1977:14). God is asked to act against these ruthless men, who destroyed the sacred place where the people assembled and encountered God (Hull 1934:273). These evil men are not desirous of this "encounter" between Yahweh and Israel, therefore, they have decided to resort to this type of iconoclastic behaviour (Brueggemann 1984:69; Eerdmans 1947:353). The main structural elements of this psalm are:

1. The superscription which designates it as being a poem "to/for" Asaph (v1a).
2. A note of protest and a word of appeal regarding Israel's election (vv1b-2).
3. A lament regarding the destruction of the sanctuary (vv3-8).
4. A lament regarding the lack of the divine presence and an appeal for God's intervention (vv9-11).
5. A song of praise in which the great deeds of Yahweh are remembered (vv12-17).

17.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

17.3.1 Words relating to the Evildoer

The following words describe the evildoers and their activities: "enemy" ʾōyēḇ (v18); "fool" nāḇāl (vv18, 22); "wild beast" ḥayyōt (v19); "adversary" šōrēr (v23) and "these who rise up" qwm (Qal, v23). All these words are used in opposition to God and the ġānî (Schultz 1973:82-83).

The term "enemy" ʾōyēḇ is probably a reference to a foreign army who was responsible for either destroying or desecrating the holy place (Croft 1987:34; Kirkpatrick 1906:447). Plumer (1978:727) describes the "enemy" ʾōyēḇ as cruel, brutish and violent men who have no regard for that which is holy and sacred to Yahweh and Israel. Because of this wicked mentality, the "enemy" ʾōyēḇ was capable of obliterating everything in God's holy sanctuary (Keel 1972:94). The "enemy" ʾōyēḇ is not only guilty of desecrating sacred things, but he also threatens the "life" nepeʾ (v19) of the ġānî (Briggs 1976:156; Blaiklock 1977:14). The enemy is compared with "wild beast/rapacious animals" ḥayyōt (v19) who make life extremely dangerous and precarious for Israel (Cohen 1971:240; Greswell 1873:173). Delitzsch (1871:334) argues that this expression "wild beast" describes something of the eagerness with which the enemy sets out to destroy the life of the ġānî. The enemy is like a "wild beast" ḥayyāḥ who speedily kills and rips its victims to pieces (Lamparter 1965:27; Keel 1972:75-76). Against such an enemy, Israel was powerless, therefore they appealed to God to rescue them from this peril (Noordtzij 1973:49). God alone had the power to suppress the attacks of these vicious enemies
(Kraus 1960:518). Furthermore, God would not allow his downtrodden people to become the helpless prey of these cruel enemies, because of his covenantal promises he made to the ĉānî (Weiser 1962:520; Eerdmans 1947:358).

The evildoers are also described as the foes of Yahweh in this psalm (Mowinckel 1982:219). The term "adversary" šōrēr (v23) depicts those enemies who have made themselves guilty by devastating the sanctuary of Yahweh (Cohen 1971:237; Schultz 1973:83). These enemies have cut off the existing communicating line between God and his congregation, for in destroying the sanctuary, God's people have been deprived of his comforting and guiding oracles (Leslie 1949:235; Brueggemann 1984:71).

Hartley (1980:779) notes that whenever a "foe" šōrēr (vv10, 17, 23) defeated Israel, he would scoff at Yahweh. In the same way the ĉānî under oppression was also taunted by the "adversary" šōrēr. The ĉānî entreated God to deliver them not only for their own sake, but also on account of God's honour and reputation (Hull 1934:274; Leupold 1974:540; Plumer 1978:725). Kraus (1986:127) succinctly states that the chief sin of the "adversary" šōrēr was that they "mocked and humiliated" those whom they have defeated, by asking provocatively: where is their God now? Therefore, the ĉānî vocalizes his desperate prayer, by this short phrase: "how long" (Ps. 74:10).

The term "fool" nābāl (vv18, 22) is a very apt description of those who continually mock Yahweh (Blaiklock 1977:14; McFayden 1904:239-240). This view is shared by Goldberg (1981:547) who regards the "fool" nābāl as someone who insults God all day long in a continual round of uproar. Saebo (1976:31) notes, that not only is the "fool" nābāl a blasphemer, but he is "auch ein gefährliche Macht" that threatens the life of the suppliant. This observation is either missed or not given sufficient consideration by both Goldberg (1980:547) and Kraus (1960:518).

The view that the term "fool" nābāl is a reference to Antiochus Epiphanes IV, who was also called Epimanes "the fool", must also not be rejected (Sabourin 1974:302; Cohen 1971:236). According to Schultz (1973:82); Delitzsch (1871:325-326) and Weiser (1962:518) the circumstances mentioned in this psalm could be an allusion either to 587 BC or 168 BC. It is therefore difficult to identify the "fool" nābāl with specificity, apart from the reference that the "fool" nābāl is someone who continually blasphemes Yahweh, mocks the ĉānî, and deliberately sets the lives of his victims in danger.

The evildoer is also linked to the words like "dark places of the land" hāsākkē-'ereš (v20); "places of violence" nēôt ūhāmās and "those who rise up" qwm (Qal, v23) (Greswell 1873:173-174; Eerdmans 1947:358-359). Briggs (1976:157) argues that "dark places of the land" hāsākkē-'ereš is probably a reference to the places of exile, to which Israel had been banished after the destruction of the temple. Leupold (1974:540) and Delitzsch (1871:335) think that this phrase could be a reference to the caves in the mountains where the victims hid themselves, but only to discover that their enemies had already preceded them there. Swart (1988:114), however, argues that "dark places of the land" hāsākkē-'ereš must be understood in conjunction with the phrase "habitations of violence" nēôt ūhāmās (v20). He
understands ḫャsākkē-ereš as places of danger (in the land) from which ḥāmāš is planned and orchestrated against the ĉāni. The psalmist could appeal to God on account of the dangers that lurked in these "dark places", because "Israel heeft recht op bescherming" (Noordtzij 1973:49). The term "violence" ḥāmāš is then a reference to the life-threatening dangers and orchestrated physical violence that was being directed against the ĉāni (Swart 1988:115, 117).

Finally, the evildoer is also described as one who continually "rises up" qwm (Qal, v23) against Yahweh (McFayden 1904:240; Kirkpatrick 1906:448). Cohen (1971:240) and Weiser (1962:520) state that "to rise up" qwm must be understood as a reference to blatant acts of defiance which the evildoers committed against Yahweh. The psalmist regarded these acts of rebellion as a direct challenge which the evildoer extended to Yahweh (Blaiklock 1977:14; Hull 1934:274). The suppliant calls upon God to take up his cause, so that he can defeat this arrogant enemy and restore his honour (Plumer 1978:726). In this sense the cause of Yahweh becomes the concern of the faithful suppliant, whose only desire is that God's name must be held in high esteem, rather than contempt (Brueggemann 1984:70; Leslie 1949:236-237).

17.3.2 Words related to the ĉāni

The following terms are used to describe the ĉāni in this psalm: "turtle dove" tōr (v19); "crushed" dāk (v21) and "needy" ēbyōn (v21) (Greswell 1873:173-174).

The term tōr "turtle dove" is the antonym of ḥayyā (v19) "wild beast" (Briggs 1976:156; Ridderbos 1958:262). Kirkpatrick (1906:447) thinks that the image of the dove is used to describe the ĉāni as a defenseless people, in contrast to their violent enemies. God is requested not to surrender his helpless and gentle people into the power of this heartless wild beast (Leupold 1974:540; Cohen 1971:240).

The term "crushed" dāk (v21) (i.e. the downtrodden) depicts something of the suffering that the ĉāni experienced at the hands of the evildoer (Plumer 1978:726). The psalmist implores God not to withhold his aid from the "crushed" dāk so that they might not be publically shamed before their barbarous oppressors (McFayden 1904:240; Lamparter 1965:27). Hull (1934:272) and Kirkpatrick (1906:448) interpret dāk as the oppressed who have been crushed by the enemies. God now becomes the one who will in turn crush the oppressor, for he will not let the guilty go unpunished (Wolff 1980:188-189). The oppressed can, therefore, be certain of God's help in their hour of need (Schultz 1973:84; Eerdmans 1947:358), for he will not abandon them.

The verb "to disgrace" klm (Nif., part., v21) denotes the sense of disgrace which accompanies public humiliation of the dāk (Oswalt 1981:443). It is interesting to note that "to be disgraced" klm (Nif.) is used in connection with the prayers of the ĉāni that went unheeded (Leupold 1974:540; Leslie 1949:237; Brueggemann 1984:70). The suppliant has been forced to turn aside, because he was humiliated before their enemies (Kirkpatrick 1906:448). The suppliant now appeals to God to answer
him so that his shame might be removed and the name of God be vindicated before his enemies (Blaiklock 1977:14; McFayden 1904:240; Weiser 1962:519).

The terms čānî (vv19, 21) and 'ebyôn (v21) are used to describe those who have been oppressed by the evildoer (Noordtzij 1973:49). Here it is a reference to Israel as a whole (van der Ploeg 1971:452; Croft 1987:57). The term "oppressed" čānî is used to depict the whole nation who suffered greatly at the hands of their foes (Leslie 1949:236-237; Kraus 1960:518). The argument of Schultz (1973:99) that the term "oppressed" čānî is never used to designate the entire nation of Israel is to be rejected. It is clear that Schultz's thesis falls when the usage of čānî is considered in this psalm.

The term "oppressed" čānî refers to Israel as a collective people who suffer oppression at the hands of his enemies (Coppes 1980:683). These enemies also threaten the life of the "oppressed" čānî to such an extent that they begin to feel the forces of death closing in upon them (Plumer 1978:726; Cohen 1971:240).

Yet they do not despair, for their hopes and expectations are grounded in Yahweh the righteous judge who will rectify the wrongs they are suffering (Hull 1934:274; Plumer 1978:726).

17.3.3 Words and deeds related to Yahweh

17.3.3.1 Over against the čānî

The following words are used to describe the attitude of Yahweh towards the čānî: "do not deliver" + ntn (Qal) "the soul" nps (v19); "do not forget" š + škî (Qal) (v19) and "have regard for your covenant" nbî (Hif.) + bērit (v20). Here it is important to note that these words form part of an intense prayer in which God is asked to extend his favour towards Israel (Delitzsch 1871:334; Weiser 1962:520). It is the "oppressed" čānî who take the initiative in telling God what type of action they desire of him (Hull 1934:274; McFayden 1904:239-240).

The suppliant pleads with God "not to hand over his life" (v19) to the evildoers (Plumer 1978:725-726). This appeal takes place when the life of the "oppressed" čānî is in danger of being snuffed out (Sabourin 1969:153). The suppliant experiences such a heightened awareness of this impending danger, that he describes his enemies as wild animals who seek to devour him (Keel 1972:76; Plumer 1978:728). He calls on God to react against this evil attempt on his life, by not allowing these wicked people to take his life prematurely (Swart 1988:115).

The word "to give" ntn (Qal, v19) is used in the sense of "handing over" something or someone (Fisher 1981:609). The psalmist pleads with God not to hand over his turtle-dove (v19) (i.e. Israel) to wild beast (v19) (i.e. the enemy) (Delitzsch 1871:335).

God is then further requested "not to forget" vî škhî (Qal, v19) the "oppressed" čānî in their time of suffering (Kirkpatrick 1906:447). Kraus (1960:518) points out that this plea must also be understood as
a prayer in which the "oppressed" כָּנִי appeals to God to intervene on their behalf. The psalmist is convinced that if God intervenes for Israel as he has done in the past, their present lot will change from one of despair to one of praise (Leslie 1949:237).

The word דָּקָה (Qal, v19) is mostly used in the sense of "forgetting" or "ignoring" someone (Hamilton 1981:922). God is asked not to ignore or forget the plight of the "oppressed" כָּנִי, but to take cognizance of their situation by doing something (Cohen 1971:240; Noordtzij 1973:49).

God is called upon to "respect the covenant" נֶבֶט (Hif.) + בֵּרִית (v20) which he instituted on behalf of his people (Leupold 1974:540). In light of the catastrophe that Israel had just suffered (i.e. destruction of the sanctuary), it appeared to the suppliant that God was dealing with them as if no covenant existed between them (Brueggemann 1984:71; Lamparter 1965:27). The psalmist appeals to God to have some regard for his covenant, so that his persecuted people can expect some help during this terrible hour (Eerdmans 1947:358). Coppes (1981:546) concurs with the above-mentioned view and states that God is called upon to fix his attention on a covenant that was made between Israel and himself, and then to deal with them within the course and scope of covenantal agreement. In fact, what the suppliant is saying to God by implication is this: if you continue to allow evil men to destroy your people, Israel will be exterminated and all the promises of the covenant will become null and void (Plumer 1978:726). Thus, to avoid this from happening respect the covenant between us and intervene now (McFayden 1904:240).

### 17.3.3.2 Over against the Evildoer

The following words are used to describe the action that God must take against those who persecute his people: "remember" זכר (Qal, vv18, 22); "rise up" קם (Qal, v22) and "contend" רעב (Qal, v22) (Greswell 1873:173).

The word "remember" זכר (Qal) is used in the sense where God is asked to "recall" the sin of those who continually blasphemed him (McComiskey 1981:241-242; Kirkpatrick 1906:447). With this prayer the psalmist desires that God must put a stop to those people who are responsible for these blasphemous reproaches (Hull 1934:274). The word "remember" זכר is used in a very negative way in this psalm (Delitzsch 1871:334). The psalmist reminds God that he cannot allow these evildoers to go unpunished, because his honour is at stake (Cohen 1971:240; Leupold 1974:540).

The word "rise up" קם (Qal) is also used in a negative sense in this poem (Leslie 1949:237). Here God is requested by the psalmist to "arise" and to take control of the situation, so that the evildoers might suffer a final defeat (Plumer 1978:726; Weiser 1962:520). When God engages in a contention on behalf of his people victory is certain (Blaiklock 1977:15). Coppes (1980:793) thinks that it is in such contexts that the word "rise up" קם probably denotes God's saving and judging action on behalf of his people. The pious ones can appeal to God "to arise" on their behalf because he will certainly prevail against their enemies (Sabourin 1969:154).
Finally, the word "contend" ryb (Qal) further propounds the idea of how God will inevitably effect victory for himself and failure for his enemies (Kraus 1960:519; McFayden 1904:240). White (1981:845) argues that "contend" ryb is used in the sense where God "prosecutes his own cause". The context alludes to a divine law-suit between Yahweh and the evildoers in which the evildoers fare very badly and come off second best (Schultz 1973:84; Brueggemann 1984:70). This situation spells out a positive future for the "oppressed" ġānî because Yahweh has arisen to defend them, but to the evildoer it points to a situation of doom because God has arisen against them (White 1981:845; Cohen 1971:240).

17.4 CONSTRUCTION OF THE SEMANTIC FIELD

Synonyms

dak (v21); tór (v19); and ṭebôn (v21)

Antonyms

ḇəyēb (v18); nāḇāl (v18, v22); ḫayyā (v19); š̄ōrēr (v23)

Words relating to the ġānî

ḥl (Pl.) + ś̄emekā

Words relating to the evildoer

ḥr̄p (Pl., vv18, 22); nṣ (Pl., v18); mahāsakkē-ereṣ (v20); neōt ḥāmās (v20); šēʿōn (v23)

Words relating to Yahweh

(a) Over against the ġānî

Īl + ntn (Qal, v19); īl + škh (Qal, v19); nbt (Hif., v20) + bērīt; īl + šwb (Qal, v21) + klm (Nif., v21)

(b) Over against the evildoer

zk̄r (Qal, v22); qwm (Qal, v22); ryb (Qal, v22)
CHAPTER 18

18 PS. 82

18.1 TRANSLATION

v1a: Superscription
v1b: God stands in the congregation of god(s),

among the gods he pronounces judgement.
v2a: How long will you judge unjustly,
v2b: and show partiality to the wicked?
v3a: Defend the dal and the orphans,
v3b: do justice to the ĉānī wārāš.
v4a: Rescue the dal we ᵇēbyôn,
v4b: deliver them from the hand of the wicked
v5a: They do not know, and neither do they understand,
v5b: they walk about in darkness,
v5c: all the foundations of the earth are shaken.
v6a: I said, "you are gods",
v6b: and you are all sons of the most high.
v7a: But as men you will die,
v7b: and like one of the princes you will fall.
v8a: Rise up O God, judge the earth,
v8b: for you shall inherit all the nations.

18.2 FORM-CRITICAL ANALYSIS

Ps. 82 can be classified as a lament of the community (Sabourin 1974:307; Hengstenberg 1842:32). Weiser (1962:557) thinks that this psalm was probably presented as a dramatic liturgy in the cult and served as an explanation to the oppressed as to why violence so often triumphed over righteousness. This depressing imbalance in the affairs of the pious was accounted for by saying that lower deities were responsible for the chaos on earth, by their unfairness in judgements in the divine assembly (Hull 1934:310; Croft 1987:25). Therefore, Yahweh had to intervene so that he could rectify these judicial malpractices (McFayden 1904:66).

1 In the MT the ᵇēl (= god) is singular.

2 Bardtke (1969:79) states that "poor" dal should probably read "crushed" dak. This proposal is based on the assumption that dak and "orphan" yātōm forms a fixed expression, rather than dal and "orphan" yātōm. Cf. Exod. 4:1.
The main elements of this psalm are as follows:

1. The superscription that designates it as being a poem "to/for" Asaph (v1a).
2. God rising up in the divine assembly (vv1b, 1c).
3. God's address in the assembly (vv2-7).
   a. the gods confronted (vv2-4).
   b. the chaos described (v5).
   c. the gods sentenced (vv6-7).

18.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

18.3.1 Words relating to the evildoer

The term "wicked" רָשָׁא (vv2, 4) is used to describe the evildoers in this psalm. The word "injustice" כָּטֵל is used in parallel to "wicked" רָשָׁא and together these words describe the evil which Yahweh attributes to the lower deities (Kraus 1960:573; Eerdmans 1947:394). Cohen (1971:270) argues that this evil was committed when the scales of justice tipped in favour of corruption rather than righteousness. These heavenly beings were incompetent and partial, when they carried out their divine responsibility of ensuring justice (Miller 1986:121). They moved in favour of the "wicked" רָשָׁא who persecuted and oppressed the people of God (Greswell 1873:190; Lamparter 1965:72).

Croft (1987:25) is of the opinion that the "wicked" רָשָׁא is also a reference to certain unjust earthly judges who were corrupt and who shirked their duty by not defending the cause of the "poor" дал and the "fatherless" יָתֹם (v2). The "wicked" רְשָׁאִים primarily designates those whom the petty gods protected regardless of their wickedness in tampering with the legal process (Handy 1990:55). These "wicked men" were guilty of violating the social rights of the "poor" дал and the "orphan" יָתֹם, when they did not render justice to those who need it (Leslie 1949:120).

God will punish these crooked judges because he is the custodian of justice, and he watches closely over the administration thereof (Leupold 1974:595). Furthermore, the denying of legal rights to the "poor" дал and "orphan" יָתֹם is a grave sin, because these people are the special object of God's care and protection (Hengstenberg 1842:35).

In light of the above-mentioned the suppliant asks Yahweh to arise and judge, for he is confident that even though the дал and יָתֹם are falsely accused by the "wicked" רְשָׁאִים, in God's verdict they will be declared innocent (Kraus 1986:155). It can be stated with certainty that God is "righteous" and that he will act righteously (Blaiklock 1977:26).
Finally, God also condemns to death the heavenly beings because they failed to enforce justice in the human realm (Miller 1986:123). The petty gods were just as guilty as the "wicked" resá'im when they turned a blind eye to their corrupt legal practices (Kirkpatrick 1906:497). In so doing they provided the "wicked" resá'im with the opportunity of oppressing the weak and powerless in society (Hull 1934:309; Kraus 1960:572).

18.3.2 Words relating to the caní

The following words are associated with the caní: "poor" dal (vv3, 4); "orphan" yátóṃ (v3); "destitute" rāš (v3) and "needy" ebyón (v4).

The words "poor" dal and "orphan" yátóṃ appear in a context in which Yahweh issues an ultimatum to the inferior gods, viz. that they must be fair when they preside over the judgement of the dal and yátóṃ (Fabry 1978:226). Yahweh appears as the attorney for this unfortunate group. The "poor" dal and "orphan" yátóṃ can be regarded as those who are under the personal protection of Yahweh (Plumer 1978:781; Schultz 1973:86).

Those who mistreat the "poor" dal and "orphan" yátóṃ, or deny them justice, are guilty under God's judgement (Hartley 1981:419). Coppes (1981:190) states that this group has no one to defend their cause. Therefore, if the earthly or heavenly judges fail, then God will certainly come to their protection. The judges have definitely failed to heed God's call for fairness towards the marginal in society, in so doing they have forfeited their chance to judge (Fabry 1978:227). God will, therefore, pursue this matter relentlessly and punish them for their transgression (Delitzsch 1871:403).

God is not prepared to overlook the injustices that the dal and yátóṃ have had to suffer, because corruption is an abomination to a righteous God (Weiser 1962:559; McFayden 1904:65). God urges those in authority not to oppress the "weak" and the "fatherless", because God is their protector (Cohen 1971:270). In fact, a judge was commissioned to take up the cause of the weak and fatherless, instead of sending them away unheard (Hengstenberg 1842:35). This, however, was not the case in this psalm. On the contrary, it was the judges themselves who violated this trust when they refused to deal justly with the dal and the yátóṃ (Leupold 1974:595).

The term "destitute" rāś (v3) is associated with caní and functions as a synonym of "poor" dal (Fabry 1978:216). The psalmist again calls on the petty gods to maintain justice so that the "destitute" rāś may be given his rights (Plumer 1978:781). Kirkpatrick (1906:497) and Croft (1987:60) also understand and interpret this term as "destitute". They do not attribute this destitution to material lack or want. This term must rather be understood as someone who is without legal resources. The "destitute" rāš are those who are in desperate want of legal/judicial necessities (Eerdmans 1947:394; Blaiklock 1977:26). The gods are urged to give the rāš their due of justice, for hitherto they have been denied access to any forms of legal help (Greswell 1873:190). Instead of being delivered from their oppression, the "destitute" rāš have instead been trampled upon by those who turn the wheels of justice crookedly
(Hull 1934:309). The psalmist now issues the call for them to rectify the situation by making accessible to the "destitute" rāṣ the legal aid which they are so sorely in need of (Weiser 1962:559).

The term "needy" etchup (v4) is used in a similar sense as "destitute" rāṣ and "poor" dal in this poem (Schultz 1973:271). Here "needy" etchup also refers to someone who is oppressed, and for whom justice must be effected (Coppes 1981:5). The petty gods are called upon to rescue the "needy" etchup from the hand of the "wicked" rešā'im, because they are unable to stand against this oppressor (Miller 1986:123).

In light of the above-mentioned, the term "needy" etchup does not designate someone who suffers from material want (Kraus 1986:152). This term refers to the unfortunate in society who need legal protection from unscrupulous earthly judges (Leslie 1949:120; Sabourin 1969:163). They are legally unrepresented in court, wicked and corrupt judges take advantage of such situations by exploiting the "needy" etchup (Noordtzij 1973:79; McFayden 1904:65). Therefore, etchup cannot be translated as "needy" (i.e. in a material sense), but rather as "legally marginal".

The term ġānî must also be understood in the sense of someone who is oppressed by powerful enemies in society (Delitzsch 1871:403). The petty gods must effect justice on behalf of these oppressed individuals (Miller 1986:124), because the "oppressed" ġānî are defenseless against their enemies who unjustly oppress them (Coppes 1981:683).³

18.3.3 Words relating to Yahweh

18.3.3.1 Over against the petty gods

The following words are used by the psalmist to describe the relationship that exists between Yahweh and the "petty gods": "to stand forth" nṣb (Nif., v1) "in the assembly of the gods" bā'cadat 'ēl (v1); "to judge" špt (Qal, v1) and "to rise up" qwm (Qal, v8).

Yahweh is regarded as the chief God who alone has the power to "rise up" qwm (Qal, v8) and bring charges against the "petty gods". Yahweh is the only one who has the ability to render these lower deities to mortal status (Miller 1986:123; Handy 1990:61).

Hengstenberg (1842:37) argues that by demoting these lesser gods to the level of ordinary human beings, Yahweh has actually negated their existence and declared them obsolete. The psalmist is convinced that Yahweh is not only the ruler and judge over the lesser gods and Israel, but also over the whole world and its rulers (Leupold 1974:592). The poet calls upon God to rise up and to "judge" špt the "earth" erek (v8). Handy (1990:57) interprets "earth" erek as a reference which pertains to the physical earth, as well as a symbolic allusion to the "cosmic chaos" which has been brought about by the corruption of the petty divine hierarchy. Both the physical and the divine world are included as

³ Par. 8.3.2 above for a discussion of this term.
falling under the lordship of Yahweh (Blaiklock 1977:27; Noordtzij 1973:79). These worlds are under the surveillance of God's scrutiny, therefore, no injustices and corrupt practices will go unpunished, for God is the righteous judge (Leupold 1974:593; Sabourin 1974:308; Kraus 1960:573).

The word "to judge" špî (Qal, vI) is used in a judicial connection in which Yahweh presides as the chief judge, who administers judgement against both corrupt gods and earthly officials who fail in their sacred mandate (Weiser 1962:559; Cohen 1971:270; Schultz 1973:86). The word "to judge" špî is used in a negative sense as it pertains to those who are about to be condemned and punished by a righteous God (Culver 1981:948; Plumer 1978:781). Here "to judge" špî (Qal) does not have the positive meaning where God is busy executing judgement in favour or on behalf of a plaintiff (Hull 1934:309). It spells disaster for all those against whom God is instituting this act of špî (Liedke 1976:1000).

God is about to bring a legal action against the petty gods and in so doing he will frustrate their evil and corrupt plans forever, because he will relegate them to the level of mere mortal beings (Eerdmans 1947:394; Kirkpatrick 1906:496). These offenders against whom Yahweh has instituted this ultimate špî action, they are incapable and powerless to revoke this sentence which has been brought against them (Miller 1986:121). To these gods the word "to judge" špî brings with it humiliation and destruction, for God has brought them low by banishing them to the realm of mortality where they will suffer and eventually die like every other human ruler (Croft 1987:26; Delitzsch 1871:402). This ultimate type of špî action is only possible because Yahweh is the chief God amongst these divine subordinates (Leslie 1949:120). These petty gods cannot overturn the decision of God for they are powerless against him (McFayden 1904:65; Greswell 1873:190).

The word "to stand forth" nsîb (Nif., vI) is used to depict Yahweh's superiority over against these lesser deities in the "divine assembly" (bā'ādat-ēl, vI). According to Fisher (1981:591) this word nsîb (vI) is used as reference to an instance where God stands up in the "divine congregation to administer justice". This is his sole purpose for standing up in this august gathering of the gods (Schultz 1973:87; Kraus 1986:30-31).

Hull (1934:310) notes that by judging these gods in this high assembly, Yahweh establishes himself as being superior over his divine subordinates. The psalmist does not hesitate to declare that God is also judge and ruler over the whole world (Cohen 1971:271; Lamparter 1965:73).

According to the psalmist this declaration is not wishful thinking, because the earth and all its people are subject and responsible to Yahweh (Hengstenberg 1842:39). This ultimate rulership of Yahweh does not only apply to the people of Israel, but to every living being whether god or man (Handy 1990:62). Kraus (1960:573) succinctly states that this indelibly entrenched in the mind of the singer, that Yahweh "allein ist König und Richter der Welt". All will have to submit to the "höchster Gott" (Kraus 1960:573).

The poet confirms this belief in God's right to rule over the earth when God is urged to begin his majestic reign over the "the earth" 'eres and "all the nations" kōl-haggōyîm (v8) (Weiser 1962:560;
Leslie 1949:121). With this statement God's sovereignty is acknowledged in the community of the faithful, as well as the voicing of a vote of no-confidence in these petty gods who are unable to maintain justice and righteousness in the world (Sabourin 1974:307; Plumer 1978:782). God is forced to take over the rule of the world from these corrupt divine administrators, as well as condemn them to mortality for their incompetence (Croft 1987:84; Miller 1986:123). Handy (1990:57) states that these petty gods have created chaos instead of order, the very opposite of what Yahweh has commissioned them to do. God must punish them because the "foundations" mōṣāḏ (v5) of the "world" ṣēreš (v5) have been shaken and even risks collapsing into total ruin on account of their corruption (Hull 1934:309; Kraus 1960:572).

In light of the above-mentioned discussion it is evident that Yahweh's attitude to the petty gods and their proteges (i.e. the wicked and corrupt earthly judges and rulers), is not a favourable one (Blaiklock 1977:26; Leupold 1974:595). Greswell (1873:190) is correct in stating that Yahweh does not look favourably upon this particular group of administrators, because the ultimate end of these divine beings is death instead of honour and life (Leslie 1949:120).

18.3.3.2 Over against the ṣānî

Even though it is not explicitly stated in this psalm, it can be deduced by implication that Yahweh will rectify all the wrongs that have been perpetrated against the "oppressed" ṣānî, by judging in their favour (Miller 1986:122; Cohen 1971:271). Wherever the petty gods and the corrupt earthly judges failed to defend the cause of the "poor" dal, "orphan" yātôm, "destitute" rāš, "needy" ṣebyôn and the "oppressed" ṣānî, it is there where God will intervene and turn the situation into a favourable one (Kirkpatrick 1906:496-497; Plumer 1978:786). The attitude of Yahweh towards the "oppressed" ṣānî is a beneficent one which leads to life instead of an untimely demise (Handy 1990:62).

The appeal is made to God to assume his rightful role as judge over all the nations and not only Israel, because all human judges with their corrupt divine patrons are unreliable and incapable of providing justice on behalf of the ṣānî (Cohen 1971:271; Sabourin 1969:163).

18.4 THE CONSTRUCTION OF A SEMANTIC FIELD

**Synonyms**

dal (vv3-4); yātôm (v3); rāš (v3) and ṣebyôn (v4)

**Antonyms**

raṣa (vv2, 4)
Words relating to the evildoer

ṣpṯ + cāwel (Qal, vv2-3); nsř (Qal) + object (= pēnē rešāʾīm (v2)); șdq (Hif., v3);
pt (Pl., v4); nṣl (Hif., v4); l + ydḥ (Qal, v5); byn (Qal, v5); hlk (Hitp., v5) +
baḥāšēḵā (v5)

Words relating to Yahweh

(a) Over against the petty gods
nsb (Nif., v1); + ba ḫādat-ʾēl (v1); ṣpṯ (Qal, v1); qwm (Qal, v8)

(b) Over against the cānî
none
CHAPTER 19

19 PS. 86

19.1 TRANSLATION

v1a: Superscription
v1b: Incline your ear O Yahweh, (and) answer me,
v1c: for I am ךָנִי וְשֶׁבֶּיôn.
v2a: Keep my soul, for I am godly.
v2b: O my God,1 save your servant who trusts in you.
v3a: Be gracious to me O Yahweh,2
v3b: for unto you I cry all day long.
v4a: Allow the soul of your servant to rejoice,
v4b: for unto you O Lord do I lift up my soul.
v14a: O God, the proud have risen up against me,
v14b: and a gang of violent men have sought after my soul
v14c: and they have not set you before them.
v16a: Turn to me and be gracious to me,
v16b: give your strength to your servant,
v16c: and save the son of your handmaiden.
v17a: Work on my behalf a sign for good,
v17b: that they who hate me may see it, so that they may be put to shame,
v17c: because, you O Yahweh has helped me
v17d: and you have comforted me.

19.2 FORM-CRITICAL ANALYSIS

Ps. 86 can be classified as a lament of an individual (van Velden 1981:129; Leslie 1949:383; Sabourin 1974:254). According to Croft (1987:180) this psalm concerns itself with the plea of the oppressed and highlights something of the type of prayer(s) that were offered to God during their time of persecution. Delitzsch (1871:14) points out that these prayers were not solely for the preservation of the suppliant, but also to express the bond of affection that existed between Yahweh and the worshipper. In fact, some of the most beautiful strains of praise and thanksgiving are encountered in this psalm (McFayden 1904:232; Leupold 1974:617; Kraus 1986:147).

1 It is interesting to note that the LXX omits the reading "attā "you" (Bardtke 1969:82).
2 Certain Hebrew manuscripts have the reading yhwh instead of ְדֹּנָי. We have opted for the reading yhwh because it is probably the more original one (Kraus 1960:595; Weiser 1962:576).
Eerdmans (1947:410) argues that this poem is a very good illustration of the type of religious attitude that the "pious" ḫāsid (v2) cultivated in their worship, as well as the confidence they expressed in the covenant God: "Among the gods there is none like you, O Lord" (v8). "You alone are great and perform marvellous deeds, you are God, you alone" (v10). The psalmist was convinced that all the peoples of the earth will have to acknowledge Yahweh's superiority at some time or the other (Cohen 1971:281; Hargreaves 1973:113; Kraus 1960:599).

Ps. 86 is both a lament to God for deliverance from persecution, as well as a prayer of confidence that Yahweh has the power to do so, despite the odds that now seem to be mounting up against him (Kirkpatrick 1906:515; Hengstenberg 1842:66-67).

Brueggemann (1984:63) notes, that this is a prayer from which an individual moves from trouble (disorientation) to confidence (re-orientation), or from darkness (death) to light (life).

The main elements of this psalm are as follows:

1. The superscription that designates it as being Davidic in origin (v1a).
2. A prayer of supplication and a note of praise (vv1b-7).
3. A song of praise and adoration (vv8-10).
4. A short prayer of supplication (v11).
5. A song of thanksgiving (vv12-13).

19.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

19.3.1 Words relating to the evildoer

The following terms are used by the psalmist to describe the antagonist: "insolent" zēd (v14); "ruthless" ʿāris (v14) and "those who hate" ʿonēḇ (v17) (Greswell 1873:196; Schultz 1973:89).

These antagonists are responsible for persecuting the suppliant and making his life a misery (Blaiklock 1977:32). The suppliant calls out to God because he feels that his life is in a constant state of peril (Delitzsch 1871:15).

The term "insolent" zēd is used in this psalm to depict an "arrogant" enemy who constantly conspires against the suppliant (Hengstenberg 1842:73; Cohen 1971:281). These proud and haughty enemies who pursue the suppliant have no fear of God (Weiser 1962:578). According to Wood (1981:239) this type of person is usually someone who has such an exaggerated sense of self-importance, and his
behaviour includes defiance or outright rebellion against God. The "insolent" zĕd even has the audacity to set himself against the suppliant, because he has a false sense of authority and security (Kirkpatrick 1906:518; McFayden 1904:233). This type of arrogant attitude exposes the "insolent" zĕd as people who have totally lost all sight of God (Weiser 1962:578).

The term "ruthless" כָּרִיס (v14) is used in conjunction with "insolent" zĕd (Greswell 1873:196; Hull 1934:323). Plumer (1978:809) interprets this term as a reference to "violent men" who oppress their victim to such a point that he becomes convinced that "ruthless (men)" כָּרִיס are out to kill him. This point of view is also endorsed by Leupold (1974:620) who maintains that the suppliant regards the כָּרִיס as evil men who are bent on his destruction. Therefore, he appeals to God to help him in this crisis, because he is certain that God will respond to his prayer for deliverance (Leslie 1949:384; Brueggemann 1984:63).

Allen (1980:699) observes that the word כָּרִיס can be described as designating a "ruthless enemy" who makes life unbearable for the petitioner. This violent and ruthless person is to be regarded as the exact opposite of God who is seen as being gracious and compassionate (Schultz 1973:89; Cohen 1971:282; Noordtzij 1973:91). Alongside of being depicted as ruthless, the evildoer is also seen as "one who hates" סּוֹנֵּעֵה (v17) his victims (Hengstenberg 1842:73; Lamparter 1965:92; van Velden 1981:127). Kraus (1986:126-127) and Kirkpatrick (1906:518) states that the סּוֹנֵּעֵה feels nothing for the victim, except on intense desire to destroy the unfortunate person who lodges the complaint.

The suppliant is forced to appeal to God to deliver him from this dangerous foe (Croft 1987:61; Sabourin 1974:254). On his own the suppliant is unable to contend with the those who hate him, hence he calls on God to vindicate him in this time of stress (Leslie 1949:384; Kraus 1960:599). Brueggemann (1984:63) correctly argues that the suppliant has confidence that God will answer his distress call, because God is the one who abides. God will not allow himself to be intimidated or alienated from those he loves, on account of the סּוֹנֵּעֵה who oppresses them (McFayden 1904:233; Leupold 1974:621).

19.3.2 Words relating to the כָּנִי

The following words are used to describe the כָּנִי: "needy" יְבִיֹּן (v1); "pious" חָסִד (v2); "servant" כֶּבֶד (vv2, 16) and "those who trusts" בּוֹטֵהַ (v2). These words collectively contribute to the semantic content of כָּנִי within this psalm (Schultz 1973:89; Kraus 1960:597; Croft 1987:71). The term "needy" יְבִיֹּן (v1) depicts a person who cries out to God in his state of distress for help (Plumer 1978:806; Brueggemann 1984:60). This person is in dire need, and must be delivered from the hands of his enemies (Delitzsch 1871:14; Noordtzij 1973:89; Croft 1987:61).

3 Cf. par. 14.3.1 above for a discussion on the term "those who hate" סּוֹנֵּעֵה.

4 Cf. par. 5.3.2 above for a discussion of the term יְבִיֹּן.
The term "pious" ḫāṣid (v2) is used by the suppliant to describe himself as someone who loves God, and in turn deserves to be loved by him (Sabourin 1974:100; Cohen 1971:280; Hull 1934:324; McFayden 1904:232). The term "pious" ḫāṣid appears in a context where the covenant relationship between God and the believer is stressed (Delitzsch 1871:14; Sabourin 1974:101). The pious person has a claim to God's mercy and protection because as a covenant partner he is under God's special protection⁵ (Lamparter 1965:90; Schultz 1973:89).

Ringgren (1986:77) points out that the term "pious" ḫāṣid appears as a synonym to "servant" cēbed (v2). The suppliant calls himself cēbed and he requests that God should "save his life" ṣāmar (Qal) + nāpšî (Qal, v2) because he is a ḫāṣid (Leupold 1974:618; Eerdmans 1947:410; Weiser 1962:577).

Kaiser (1981:639) correctly notes that the term "servant" cēbed is used where a suppliant is addressing God in prayer. The word is not used in a negative sense, but one in which the psalmist appeals to God in all humility. He describes himself as a "servant" cēbed before Yahweh, the God of Israel (Hengstenberg 1842:69; Hull 1934:322; Leslie 1949:383). Plumer (1978:807) argues that by using this term, the suppliant is not flaunting any pretentious form of piety, on the contrary, this self designation must rather be understood as a moment in the petition where the suppliant abandons himself totally upon the grace of God.

As a "servant" cēbed, the suppliant does not doubt Yahweh's ability to deal with his current problem (Brueggemann 1984:62). In fact, the suppliant regards himself as one who has put his total trust in God's capable hands (Cohen 1971:280; Noordtzij 1973:90). The term "(he) who trusts" bōṭēāh (v2) describes the ġání as someone who has committed his confidence in God (Oswalt 1981:101). He is convinced that God will not abandon him into the hands of his enemies, but will preserve him in this difficult hour (Delitzsch 1871:14; Blaiklock 1977:32; Hargreaves 1975:101). According to Gerstenberger (1971:303) the word (bth) denotes "den Akt des Vertrauens" which the suppliant exercises, when he waits upon Yahweh to deliver him (Leslie 1949:383; McFayden 1904:232; Greswell 1873:195). Hence, "he who trust" bōṭēāh can be described as someone who is entirely dependent on the mercy of God, rather than upon his own achievements (Leupold 1974:616; van Velden 1981:127).

Finally the term ġání must be understood in light of all its associative words: "needy" ṣebyôn (v2); "pious" ḫāṣid (v2); "servant" cēbed (vv2, 4, 16) and "he who trusts" bōṭēāh (v2).

In this psalm ġání is someone who is undergoing great suffering and persecution at the hands of proud or arrogant enemies (Schultz 1973:89; Kraus 1960:597; Weiser 1962:577).

⁵ Cf. par. 5.3.2 above for a discussion of the term ḫāṣid.

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The term ṭānī must be understood as being a reference to a God-fearing suppliant who is oppressed or persecuted. Therefore in his state of suffering and distress he cries out to God for help⁶ (Brueggemann 1984:60).

19.3.3 Words relating to Yahweh

19.3.3.1 Over against the ṭānī

The following words are used to describe the type of assistance that the ṭānī wants Yahweh to give him in his hour of need: "incline your ear" ṭnḥ (Hif.) + ṭōzēn (v1); "answer" ṭnh (Qal, vv1, 7); "keep" ṭmr (Qal, v2); "save" yšc (Hif. vv2, 16); "be gracious" ḫnn (Qal, vv3, 16); "give ear" zn (Hif., v6); "give attention" qšb (Hif., v6); "turn to me" pnh (Qal, v16) and "give strength" ntn (Qal) + ṭōz (v16).

Brueggemann (1984:60) argues that these requests betray something of the expectation that a disorientated person longs for in a new situation (re-orientation). This desire for a new life becomes the motivating force behind these prayers for divine help (Noordtzij 1973:90; Lamparter 1965:89). Weiser (1962:578) points out that with this supplication the petitioner acknowledges that he is unable to cope with his crisis, therefore God must help him in dealing with these problems. God must supply him with the necessary strength and will to overcome these present difficulties (Cohen 1971:281; Sabourin 1969:73).

The psalmist pleads with God to intervene on his behalf (Kirkpatrick 1906:515; Blaiklock 1977:32). According to Kraus (1960:597) this phrase is used where the person "bittet Jahwe für Erhörung". To "incline your ear" ṭnḥ has a figurative meaning here, where God is requested to turn his attention toward the suppliant who seeks him (Wilson 1981:574; Plumer 1978:806).

The verb ṭnh (vv1, 7) is used as a synonym of "incline" ṭnḥ in this supplication (Labuschagne 1976:338). Here ṭnh can be interpreted as "answer" (i.e. to respond) (Hull 1934:322; Delitzsch 1871:14). The suppliant uses this word in a context where he pleads with God to answer him (Allen 1981:679). This plea is a desperate prayer for deliverance from a desperate situation (Leslie 1949:383; Hengstenberg 1842:69).

The verbs "give ear" zn (Hif., v6) and "give attention" qšb (Hif., v6) are also used in association with "answer" ṭnh (Qal) (Kraus 1960:597; Greswell 1873:196). Kirkpatrick (1906:516) correctly notes that these words are used in a renewed plea where the psalmist again appeals to God to answer him in his day of trouble. The words "give ear" zn and "give attention" qšb have a similar semantic range as "incline your ear" ṭnḥ + ṭōzēn and "answer" ṭnh in this prayer (Van Velden 1981:127; Schultz 1973:89). According to Liedke (1971:98) this formula "ist typische für die Klagelieder des Einzelnen". With this petition the psalmist entreats God to take up the issue of his case (Plumer 1978:807; Cohen

⁶ Cf. par. 14.3.2 above for a discussion of this term.
The term "give ear" \(\text{zn}\) (v6) must then be understood and interpreted as "pay attention" or "give attention" (Wolf 1981:28; Leupold 1974:618). In this sense the meaning of these words (v6) can best be determined within the scope of prayer language (Delitzsch 1871:15; McFayden 1904:232; Croft 1987:61). Brueggemann (1984:60-61) also points out that the word "give attention" \(\text{qvb}\) (v6) is used as a synonym of "give ear" \(\text{zn}\) in this petition.

Blaiklock (1977:32) notes that this appeal (\(\text{qvb}\)) is evidence that the suppliant realized that he had a claim on God's help. Therefore, he could appeal to God with boldness and confidence because he anticipated a gracious God (Lamparter 1965:89; Eerdmans 1947:410).

The following terms reveal the content of the supplication addressed to God and describe the way the suppliant wants God to deal with him in this difficult situation (Leslie 1949:383; Greswell 1873:196). The words "preserve" \(\text{smr}\) (Qal, v2); "save" \(\text{ysc}\) (Hif., vv2, 16) and "be gracious" \(\text{hn}\) (Qal, vv3, 16) depict the most intense and deepest longing that the psalmist yearns after when he lodges his appeal for God's mercy (Delitzsch 1871:18; Hull 1934:324). In this way the psalmist makes known to God his deepest fears during this time of darkness (Brueggemann 1984:61). However, it is not a hopeless fear, but one that anticipates God's participation and deliverance in his situation (Blaiklock 1977:32).

The verb "preserve" \(\text{smr}\) (Qal, v2) is used in a sense where the suppliant pleads with God to "protect" or "keep" his life (Hartley 1981:939; Delitzsch 1871:14). The plea to "preserve" \(\text{smr}\) depicts a desperate call for Yahweh's protection in a dangerous situation (Gelin 1961:43; Hengstenberg 1842:69).

The verb \(\text{ysc}\) (Hif., v2) has a similar meaning to "preserve" \(\text{smr}\) in this psalm (Cohen 1971:280; Kirkpatrick 1906:516). Here "save" \(\text{ysc}\) connotes the earnest desire to be delivered from a situation of distress to safety (Hartley 1980:414; Plumer 1978:807). The word \(\text{ysc}\) like \(\text{smr}\) is used where a suppliant calls on God to protect him from danger, as well as delivering him thereof (Leupold 1974:618; McFayden 1904:232; Noordtzij 1973:90).

The psalmist also requests that God must be "gracious" \(\text{hn}\) (Qal) to him in his hour of need (Hull 1934:324; Schultz 1973:89). The verb \(\text{hn}\) can be interpreted as "be gracious" or "show favour" to someone in need (Yamauchi 1981:302; Cohen 1971:280).

The phrase "to be gracious" \(\text{hn}\) must be understood as a call to God to extend his kindness and mercy to someone who is desperately in need of it (Weiser 1962:577; Eerdmans 1947:410). Stoebe (1971:587) concurs with the above-mentioned view and interprets \(\text{hn}\) as a verb that conveys the idea of "jemanden gnädig sein". "To be gracious" \(\text{hn}\) must be interpreted as a call in which the psalmist asks God to show him favour in his hour of distress (Plumer 1978:807; Yamauchi 1981:302).
19.3.3.2 Over against the evildoer

The following word is used in this psalm to depict the type of action the suppliant wishes God to institute against the evildoer: "to shame" bws (Qal, v17) (Hengstenberg 1842:73).

The word "to shame" bws is used to connote the idea of "publicly disgracing or shaming" the enemy of the psalmist (Oswalt 1981:97; Leupold 1974:621). The psalmist believes that by taking this type of action God will not only put the evildoers in their place, but he will also publically demonstrate that he is on the side of the "oppressed" cānī (Leslie 1949:384).

The word "to shame" bws is used in a negative way in this poem and spells out a situation of doom for the wicked (Blaiklock 1977:33; Sabourin 1974:255). Kirkpatrick (1906:518) states that the public shaming of the evildoer is the "sign" or "token" ofōt (v17) that the suppliant requests of God. This visible and unmistakable sign is evidence of God's pleasure (i.e. favour) towards the "oppressed" cānī and his displeasure towards the evildoer (Cohen 1971:282).

19.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

vebyōn (v1); ḥāsīd (v2); cēbed (vv2, 16); bōťēah (v2)

Antonyms

zēd (v14); cārīṣ (v14); sōneʾē (v17)

Words relating to the cānī

qr' (Qal) + kōl-hayyōm (v3); nō (Qal) + nepeš (v4); ydh (Hif.) + bēkōl-lebābī (v12); tēpīlā (v6); taḥānūn (v6) kbd (Pi., v12) + šīmkā lē cōlām

Words relating to the evildoer

qwm (Qal, v14); bqs (Qal) + nepeš (v14)

Words relating to Yahweh

(a) Over against the cānī

nēth (Hif.) + rōzēn (v1); ĉnh (Qal, v1, 7); smr (Qal, v2); yš (Hif., vv2, 16); ḫnn (Qal, vv3, 16); šmh (Pi., v4); ḫb (v6); pn (Qal, v16); nt (Qal) + ćōz (v16)

(a) Over against the evildoer

bws (Qal, v17)
CHAPTER 20

20 PS. 88

20.1 TRANSLATION

v14a: But, O Yahweh, I cried to you,
v14b: and in the morning my prayer comes before you.
v15a: O Yahweh, why have you cast off my soul,
v15b: why do you hide your face from me.
v16a: I am ēni and ready to perish from youth,
v16b: I endure your terrors, I am at my wits end.1
v17a: Your burning anger have gone over me,
v17b: Your terrors have silenced me.
v18a: All day long they surround me like (flood) waters,
v18b: they enclose me altogether.
v19a: You have alienated from me both lover and friend
v19b: (now) darkness is my only friend.

20.2 FORM-CRITICAL ANALYSIS

Ps. 88 can be classified as an individual lament (Sabourin 1974:255; Schultz 1973:89; Ridderbos 1958:365). This lament was probably offered by a person who suffered some sort sickness or infirmity (Kraus 1960:608; Kirkpatrick 1906:524).

To make matters even worse, the suppliant is abandoned and shunned by his peers on account of his malady (Weiser 1962:587; Hengstenberg 1842:84). The psalmist feels like someone who has been banished to the bottom of "the pit" (sē'ol, v4), because he has been cut off from both divine and human fellowship (Leslie 1949:397; Gemser 1968:158).

Schultz (1973:90) and Plumer (1978:820) think that the suppliant probably suffered from leprosy, therefore, he suffered this type of isolation and loneliness. A person who suffered from this dreaded disease was not only excluded from the cultic life of the sanctuary, but from life in the community as well (Seybold & Mueller 1981:19). In fact, the sick person was excluded from all walks of community life until he was healed and purified (Leupold 1974:627; Eerdmans 1947:415; Delitzsch 1871:26). A person who suffered from this or a similar disease was subjected to an enforced form of isolation. He could be pushed out from the centre of community life and be exiled to the peripheries of society

1 Cf. KBL (1958:755) where pwn (Qal) is translated as "ratlos sein".
(Cohen 1971:288). To such an individual his sickness becomes a difficult "cross" to bear, especially when God appears to be far off (Noordtzij 1973:95; Hull 1934:332).

The main elements of this psalm are as follows:

1. The superscription that designates it as being composed "to/for" the sons of Korah2 (v1).
2. A prayer of lament during a time of great trouble (vv2-8).
3. A further complaint and a call for help (vv9-13).

20.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

It is interesting to note that in this psalm the suppliant does not mention an enemy or antagonist who is to blame for his condition (Leupold 1974:627; Weiser 1962:586; Blaiklock 1977:35). Sickness3 appear to be the reason why the psalmist raises his cry of lament to God (Schultz 1973:90; Ridderbos 1958:365; Lamparter 1965:98). The reason why he directs his complaint to God, is because the psalmist believes that his sickness is the result of God's wrath (v8). He must appeal to God so that the shadow of death which looms over him might be revoked (Cohen 1971:287; Briggs 1907:246; Kraus 1960:609). Against such a background sickness appears to be the motivating factor behind the suppliant describing himself as "afflicted" כָּני. The semantic paradigm of the triangle (i.e. evildoer כָּני and Yahweh) will have to be slightly modified. The scenario must rather be understood in terms of the כָּני and Yahweh, instead of the triangular to which we have grown accustomed (Brueggemann 1984:80).

The psalm will be interpreted according to two themes:

1. The כָּני and his lament to Yahweh and
2. the relationship between Yahweh and the כָּני (Hull 1934:331-332; Noordtzij 1973:95).

20.3.1 Words relating to the כָּני

The following words are used to describe the כָּני and his condition in this psalm: "expire" gwכ (Qal, v16); "horror" כָּмагаз (v16); "at wits end" pָּה (Qal, v16) and "darkness" הֹּּסָק (v19).

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2 The Korahites worked themselves up from being doorkeepers of the sanctuary to being a guild of temple singers during the 4th century BC (Burden & Prinsloo 1987:12).

3 It appears that one could personify the sickness the suppliant contracted as the "evildoer", especially if one thinks of the "terrors" that "surround" (sbb, v18) the victim, like a flood all day long. This perspective, however, must not be stretched too far, because no physical evildoer is mentioned.
The word "expire" must be interpreted as being ready to die or very close to expiring (Stigers 1980:155). Ridderbos (1958:369) and Plumer (1978:821) concur with the above-mentioned viewpoint that "expire" must be interpreted as a reference to the suppliant's condition that has brought him close to death. It should come as no surprise when the suppliant states that he has been confronted with the "expiry" problem since his "youth" (v16) (Henstenberg 1842:96; Leslie 1949:398). It seems that the suppliant has been smitten by this dying syndrome very early in his life and that he had to bear the brunt of it in the years to come (Kirkpatrick 1906:529; Delitzsch 1871:27). In this sense it was no easy task for the suppliant to live his life to its full potential with such a sword of Damocles hanging over his head (Cohen 1971:288; Sabourin 1974:256).

The term "horror" is a reference to the "terror" which Yahweh has inflicted upon the suppliant (Briggs 1907:248). The suppliant uses "horror" to connote the concept of fear and dread when he describes his life that is now on the brink of death (McComiskey 1981:37; Schultz 1973:90). In such a context has an extremely negative connotation (Blaiklock 1977:35; Eerdmans 1947:415).

The word "to be at wits end" further serves to illustrate the hopelessness and despair that the suppliant finds himself in (Hengstenberg 1842:96; Kraus 1960:610). The situation is so grave that the psalmist is no longer able to deal with this overpowering onslaught that Yahweh has launched against him (Schultz 1973:90; Cohen 1971:288; Brueggemann 1984:79). He has resolved to give himself over to this state of hopelessness, because he no longer has the will or inclination to resist this threat that is enclosing over him like flood waters (Kirkpatrick 1906:529; Hull 1934:332).

"To be at wits end" is used in a way in which the despair and grimness of the victim is accentuated. The existence of the suppliant in such a situation is both to be pitied and not to be desired on anybody else, because it is a heart rendering and grim position to be in (Leslie 1949:398; Briggs 1907:248; Lamparter 1965:100; Sabourin 1969:75).

The term is then a reference to someone who is suffering because of sickness and not on account of enemies (Schultz 1973:89-90; Kraus 1960:610; Plumer 1978:821). The suppliant does not blame his condition on an external foe, nor on his own sins (Blaiklock 1977:35-36). The psalmist confesses none, yet he attributes his condition of suffering to Yahweh's wrath (Eerdmans 1947:415-416; Ridderbos 1958:369; Weiser 1962:587).

The suppliant should be understood and interpreted as someone who is "afflicted" by God with physical sickness (Coppes 1981:683; Martin-Achard 1976:344; Botterweck 1977:37). He calls on God to look upon him with pity and to deliver him from the ailing condition with which he has been saddled since his youth (Leslie 1949:398; Hengstenberg 1842:96; Cohen 1971:288). In light of the above-mentioned, the destitution of the suppliant in this psalm is not brought upon him through physical persecution or material poverty (Sabourin 1974:256; Leupold 1974:631; Delitzsch 1871:27; Noordtzij 1973:95). This condition of the suppliant is brought about by illness which is often accompanied by loneliness, psychological distress and nearness to death (Schultz 1973:90; Botterweck 1977:36; Coppes...
1981:683). In such instances the physical affliction of the "căni is often tied up with spiritual/psychological affliction, hence, it is not difficult to see why the "afflicted" căni describes himself as someone who has been banished to the lowest pit or to the grave (Briggs 1907:244; Brueggemann 1984:79; Kirkpatrick 1906:526).

A person in such a condition usually has no resources to combat these forces of death, therefore the "afflicted" căni appeals to God to deliver him from Sheol (Hull 1934:331; Lamparter 1965:99; Leslie 1949:398). In such an instance, the căni refers to someone who is afflicted by sickness on such an intense level that he categorizes himself as someone who is already standing on the brink of death (Cohen 1971:286; Weiser 1962:586; Kraus 1960:609).

20.3.2 Words depicting the relationship between Yahweh and the căni

The following words describe the relationship that exist between Yahweh and the "afflicted" căni in this psalm: "wrath" ĥârôn (v17); "terrors" bi‘ căt (v17) and "to cause to be shunned by both friend and companion" r’hq (Hif., v19) + ōhēb + rē’a (v19) (Hull 1934:330; Gemser 1968:159).

The "afflicted" căni sketches a situation in which he is the victim of God's punishment and anger (Blaiklock 1977:35; Schultz 1973:90). Against this background the "afflicted" căni describes to God what type of relationship has hitherto existed between them (Eerdmans 1947:416; Weiser 1962:586).

The term "wrath" ĥârôn in v17 is used in reference to God, where it depicts the divine "anger" which has been directed against the "afflicted" căni (Freedman & Lundbom 1986:174; Briggs 1907:248; Sabourin 1974:255). According to Wood (1981:322), the noun "wrath" ĥârôn is only used in reference to Yahweh, never of a human agent. The anger of God is so intense that the căni complains that he encounters it as (flood) waters that overwhelm him all day long (Cohen 1971:288; Plumer 1978:821).

From this "wrath" ĥârôn there is no escape, because the anger of the Lord surrounds him like a net that encloses on its prey (Ridderbos 1958:369). Briggs (1907:248) thinks that this outburst of anger was not a one time event, it was rather experienced in several acts or manifestations which Yahweh directed against the căni like huge breakers or waves. To fall under the "wrath" ĥârôn of God was no easy situation for the căni (Blaiklock 1977:36).

The word "terrors" bi‘ căt (v17) is also associated with "wrath" ĥârôn in this psalm. Here the word "terrors" bi‘ căt is used as a reference to the overwhelming deeds that Yahweh has orchestrated against the "afflicted" căni (Noordtzij 1973:95; Lamparter 1965:100; Brueggemann 1984:79). Delitzsch (1871:28) and Kirkpatrick (1906:529) understand this term as an allusion to God's judgement which has almost destroyed the suppliant completely. The word "terrors" underlines the overpowering and terrifying aspect of God's anger, with which he confronts both saint and evildoer (Martens 1981:122; Hull 1934:332). Therefore, the "afflicted" căni cries out to God for mercy, because he has experienced divine "terror" bi‘ căt in a very real way (Leupold 1974:631; Sabourin 1974:255).
The word "to remove" r̂hq (Hif., v19) is also used in a very negative sense (Cohen 1971:288). The "afflicted" cānî accuses God of "removing" (i.e. alienating from) him both his former loved ones and companions (White 1981:844). God is seen as the one who is responsible for this painful separation (Briggs 1907:248; Weiser 1962:587).

The word "to remove" r̂hq depicts a situation where the suppliant has had to suffer extreme loneliness because of God's hostile treatment against him (Kirkpatrick 1906:529; Plumer 1978:823). He states boldly that the sickness with which he has been afflicted, must be seen as the main reason why both "loved one" (tōhēb) and "friend" (rēcā) abandoned him (Eerdmans 1947:415; Blaiklock 1977:35). Hence, he appeals to God to rectify the situation, because loneliness and "darkness" (hōsek, v19) are his only companions (Schultz 1973:90; Cohen 1971:288; Leslie 1949:398). Against this background one can conclude that the cānî did not only suffer in a physical way, but he also endured psychological trauma when he was faced with loneliness and despair (Brueggemann 1984:80; Hengstenberg 1842:97).

20.4 CONSTRUCTION OF A SEMANTIC FIELD

The construction of a semantic field in this pericope will be slightly different from which has hitherto been encountered. Instead of having six different categories, we will confine ourselves in terms of only two categories in this analysis.

Words relating to the cānî

gwō (Qal, v16), tēmá (v16); pwn (Qal, v16) and hōsek (v19).

Words relating to Yahweh

hārōn (v17); biqût (v17); r̂hq (Hif., v18); + tōhēb + rēcā (v18).
21.1 TRANSLATION

v1a: Superscription
v1b: O God whom I praise do not be silent.
v2a: For wicked and deceitful men have opened their mouths against me,
v2b: they have spoken against me with lying tongues.
v3a: With words of hatred they surround me,
v3b: and they attacked me without cause.
v4a: In return for my love they accuse me,
v4b: but I pray for them.
v5a: They have rewarded me evil for good,
v5b: and hatred for my love.
v16a: For he remembered not to show kindness, but he pursued the ċānī we ḳebyon
v16b: and the broken hearted to death.
v17a: He loved cursing,
v17b: may (the curses) come upon him.
v17c: He took no delight in blessing,
v17d: may (blessings) be far from him.
v22a: For I am ċānī we ḳebyon,
v22b: and my heart is pierced within me.
v26a: Help me, O Yahweh my God,
v26b: save me in accordance with your kindness.
v27a: That they may know this is your hand,
v27b: that you O Yahweh, has done it.
v28a: They may curse, but you will bless,
v28b: they may rise up, but they will be put to shame
v28c: but your servants will rejoice.
v29a: Let my accusers be clothed with shame,
v29b: and let them wear their shame as a cloak.

21.2 FORM-CRITICAL ANALYSIS

Ps. 109 can be classified as an individual lament (Leupold 1974:763-764; Sabourin 1974:257; Eerdmans 1947:496-497).
Ps. 109 deals with the prayer of a person who is being falsely accused by wicked enemies (Cohen 1971:366; Briggs 1907:364; Blaiklock 1977:77). The suppliant feels that his existence is being threatened by enemies who not only slander their victims, but who also pursue their prey to the point of death (Leslie 1949:388; Kraus 1960:747; Weiser 1962:690). The suppliant appeals to God to deliver him from this wicked enemy (Plumer 1978:965; Hengstenberg 1842:301; Delitzsch 1871:173).

The suppliant further complains to God that despite his kindness and piety, these evildoers have launched an unjustified attack against him (Lamparter 1965:220; Noordtzij 1973:175-176; Hull 1934:428). He protests his innocence and he urges God to rectify the situation so that the evildoers might know that God is in control of the situation (Kirkpatrick 1906:652; Brueggemann 1984:82; Gelin 1961:46).

The main elements of this psalm are as follows:

1. The superscription that designates it as being Davidic in origin (v1a).
2. A lament prayer of an individual (vv1b-5).
3. An extended imprecatory prayer (vv6-20).
4. A renewed complaint to God (vv21-25).

21.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

21.3.1 Words relating to the evildoer

The following words are used by the psalmist to depict the wicked and their evil deeds in this psalm: "wicked" and "deceitful mouth" *pí + rāṣāc (v2); "lying tongue" "lesón šaqr (v2) and "adversary" šōtēnāy (v29) (Kraus 1960:748; Hull 1934:424).

The psalmist accuses the evildoer of hurling false accusations against him and actively plotting his demise (Schultz 1973:91; Leupold 1974:763). According to the suppliant these evildoers are a threat to his well-being, because they are continuously orchestrating these kind of attacks against him (Plumer 1978:965; Weiser 1962:691; Cohen 1971:367). Therefore, he launches a barrage of imprecations or curses against these evildoers (Blaiklock 1977:77; Leslie 1949:389). These evildoers are regarded in a serious light, when the psalmist describes their nefarious deeds and shady characters to Yahweh (Hengstenberg 1842:304; Stuhlmueller 1973:33). This description is also given so that God might become aware of their evil deeds and practices, and declare these wicked men as being guilty (Brueggemann 1984:83; Kirkpatrick 1906:655).
The term "wicked" rāšā (v2) is used in a negative fashion in this psalm (Delitzsch 1871:177; Plumer 1978:965; Gelin 1961:47). According to Livingston (1980:864) this term "wicked" rāšā is employed by the psalmist to depict someone who tramps on their victims, and who totally disregards God and his laws. Not only are the "wicked" rāšā cruel oppressors, but they are also godless people who conduct their lives in a way that is contrary to the covenant (Lamparter 1965:221; Noordtzij 1973:176; Briggs 1907:366).

Here the wicked" rāšā have been found guilty of despising Yahweh, as well as violating the social rights of others (Cohen 1971:366; Gemser 1968:130; Kraus 1960:748). The "wicked" rāšā was regarded as a dangerous threat to the ġānî, because they were constantly engaged in violent and oppressive plots against others in society (Schultz 1973:92; Leupold 1974:764).

The term "deceitful" mirmā (v2) is semantically parallel to the "wicked" rāšā (Van Leeuwen 1976:815; Livingston 1980:864; Delitzsch 1871:178). This word "deceitful" mirmā is used to describe a person who is "treacherous" in his dealings with the "oppressed" ġānî (White 1981:849; Hengstenberg 1842:305). The "oppressed" ġānî complains to Yahweh that the "deceitful" mirmā (person) is falsely accusing him before others (Blaiklock 1977:78; Sabourin 1969:75; Brueggemann 1984:83). By bearing false witness the evildoer is preparing an untimely demise for the ġānî. The deceitful deeds of the mirmā are therefore regarded in such a serious light (Hull 1934:428; Kirkpatrick 1906:654; Weiser 1962:691). Tampering with or falsifying evidence was considered to be one of the most heinous sins against God (White 1981:849; Leslie 1949:389). One can understand the reason why the "oppressed" ġānî retaliates with such a barrage of imprecations against this "treacherous" mirmā enemy (Plumer 1978:966; Noordtzij 1973:176; Schultz 1973:92).

The term "lying tongue" lēson șāger (v2) further depicts the nature of these atrocities which have been implemented against the "oppressed" ġānî (Cohen 1971:366). This phrase describes the "deceitful person" mirmā as someone who practices falsehood or lies (lit. lying tongue). In this instance it deals with the presenting of false witness or accusations (Austel 1981:956; Klopfenstein 1976:1011). The evildoers are men who bring charges against their victims which are both groundless and not based on fact. Their lies, however, have devastating consequences for those whom they falsely accuse (Briggs 1907:366; Leslie 1949:389). Therefore, the "oppressed" ġānî calls on God to deliver him from this dangerous situation in which he finds himself (Sabourin 1974:257). Without divine intervention the ġānî will not be able to cope with this wicked perverter of the truth. On account of that he cries out to God for help (Eerdmans 1947:497; Kraus 1960:748).

The evildoer is also described as "my adversary" šōtenāy (v29). According to Payne (1980:874) this word further describes the wicked person as a slanderer who opposes his victim. The "adversary" goes out of his way to withstand the ġānî (Delitzsch 1871:182). As a tormentor he also falsely accuses the victim before human judges, and in so doing he puts the victim's life in extreme danger (Lamparter 1965:224). It is from this precarious position that the psalmist appeals to God to vindicate the victim, by putting the "adversary" šōtenāy to shame. According to the suppliant, it is God alone who can break
the power of this adversary. He alone can bestow his blessing upon those who are falsely accused, so that they can testify in the sacred assembly with a heart of gratitude that Yahweh is the advocate of those who suffer because of lies and unjust judgement (Weiser 1962:692).

21.3.2 Words relating to the ĉāni

The following terms are associated with the ĉāni: the "needy" ēbyôn (vv16, 22); "the broken hearted" ḵh (Nif.) + lēḇāḇ (v16) and "to pierce" ẖl (Qal) + "heart" lēḇāḇ (v22) (Hull 1934:425-426).

These words also describe the psychological condition in which the ĉāni finds himself in (Stuhlmueller 1973:32; Gelin 1961:44). If these words are interpreted in association with ĉāni it can give us something of the trials and tribulations that the ĉāni had to overcome in his daily struggle with the evildoer (Schultz 1973:92).

The phrase "to be brokenhearted" (ḵh (Nif.) + lēḇāḇ (v16)) is used as a parallel of "to pierce" ẖl (Qal) + "(the) heart" lēḇāḇ in this context (Cohen 1971:368; Leupold 1974:767, 769).

Hartley (1980:425) and Kirkpatrick (1906:658) interpret "to be brokenhearted" as a reference to someone who is totally disheartened or brokenhearted. This type of person is in such despair that he is no longer able to resist the onslaught that the evildoer has launched against his life (Blaiklock 1977:77; Leslie 1949:389). Those who are "brokenhearted" and "pierced within their heart" have no other alternative but to appeal to Yahweh for deliverance from their attackers (Lamparter 1965:222; Noordtzij 1973:177). The "oppressed" ĉāni forms a part of this group of down-trodden and abused individuals in society. The ĉāni must then also be understood as those who regard themselves as the victims of evil men (Schultz 1973:92; Kraus 1960:750; Plumer 1978:967-968). In fact, the "oppressed" ĉāni associates himself with this group not merely because of solidarity, but because he has also experienced the dangerous attacks of the evildoer in his own life (Leslie 1949:390; Weiser 1962:691; Hengstenberg 1842:308-309).

The word "needy" ēbyôn must also be understood in terms of someone who has undergone, and is probably still undergoing, extreme suffering through persecution (Briggs 1907:367-368; Brueggemann 1984:84; Cohen 1971:368). Here "needy" ēbyôn again does not refer to someone who is materially poor. The destitution of the "needy" ēbyôn in this psalm is brought upon by the cruel assaults and vicious false testimonies of the evildoers (Botterweck 1977:36; Gerstenberger 1971:26).

Therefore, the "needy" ēbyôn appeals for God's compassion, believing that God will let justice triumph over the present state of unrighteousness (Brueggemann 1984:82; Kirkpatrick 1906:658; Blaiklock 1977:78). The term "needy" ēbyôn must then be interpreted as someone who is in need of legal assistance rather than material resources (Plumer 1978:968; Leupold 1974:769).

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1 Cf. par. 13.3.2 above, for a discussion on the term ēbyôn.
It is significant that the suppliant describes himself as "oppressed" ךנני, especially if one remembers that he thinks of himself as someone who is heartbroken and constantly pursued even unto the point of death (Schultz 1973:92; Briggs 1907:367; Cohen 1971:368-369). The term "oppressed" ךנני becomes a very loaded word if it is viewed in this light (Gelin 1961:32; Stuhlmueller 1973:42). Here the term "oppressed" ךנני is also a reference to someone who is totally defenseless against a very evil and calculating enemy, who is out to utterly destroy his victim (Leslie 1949:390; Sabourin 1969:75; Weiser 1962:691).

In this regard it would not be appropriate to interpret ךנני as "poor" (Schultz 1973:92; Kraus 1960:750; Hengstenberg 1842:309). The term ךנני must also be understood and interpreted as someone who is being oppressed unjustly (Coppes 1981:683; Gemser 1968:131-132). As an oppressed person he is at liberty to call on God to be his defender (Kirkpatrick 1906:659; Hull 1934:429; Noordtzij 1973:177). The term ךנני is then a reference to an oppressed person, rather than a materially poor individual in society (Lamparter 1965:222; Martin-Achard 1976:345).

21.3.3 Words relating to Yahweh

21.3.3.1 Over against the ךנני

The relationship that exists between Yahweh and the ךנני can be determined by investigating the following words: "help" כּזר (Qal, v26) and "to save" יִשָּׁכ (Hif., v26) (Kraus 1960:751). These words highlight some of the deepest needs that the "oppressed" ךנני desires God to do for him (Blaiklock 1977:78; Brueggemann 1984:87). These words also tell us more about the most intense longings of the oppressed during this time of suffering (Plumer 1978:969; Eerdmans 1947:499; Schultz 1973:92).

The word "help" (me) כזר (Qal, v26) is used in a context where the suppliant appeals to Yahweh to intervene on his behalf (Hengstenberg 1842:311; Sabourin 1974:258). The word "help" כזר depicts a situation where someone desperately calls on Yahweh to assist them during a time of great stress or need (Schultz 1981:660; Leslie 1949:391). The "oppressed" ךנני asks that Yahweh in his mercy may help him, so that the evildoers may know that God is in control of things (Cohen 1971:370; Bergmann 1976:258-259; Briggs 1907:368). Hence, "help" (me) כזר can be understood and interpreted as a call for divine intervention (Hengstenberg 1842:312; Gemser 1968:132).

The word "save" (me) יִשָּׁכ (Hif.) is also used in association with "help" (me) כזר in this psalm (Kraus 1960:751; Plumer 1978:969). The psalmist appeals to God to deliver him from his distress (Delitzsch 1871:182; Kirkpatrick 1906:660): "Save" (me) יִשָּׁכ is used in the sense where it refers to the wish of the "oppressed" ךנני for God's deliverance (Hartley 1981:414; Stolz 1971:787; Hull 1934:429). The word

2 Cf. par. 9.3.2 above for a discussion on this term.
"save" יָשָׁכָה must be interpreted as an urgent appeal to Yahweh to deliver the "oppressed" כָּנִּי from a situation where it is almost impossible to be rescued from (Leupold 1974:769; Weiser 1962:691).3

21.3.3.2 Over against the evildoer

The "oppressed" כָּנִּי appeals that Yahweh must "put to shame" באָשׁ (Qal, v28) his enemies (Schultz 1973:92; Gemser 1968:132). The כָּנִּי wants God put his enemies in such a situation that they will be publicly disgraced (Oswalt 1981:97; Delitzsch 1871:182; Brueggemann 1984:84). The word "to shame" באָשׁ has a negative connotation where it conveys the idea of wishing something bad or evil upon one's enemy (Lamparter 1965:223; Kirkpatrick 1906:660).4 It is a cry of vengeance.

21.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

יָשָׁכָה יְבָּוָן (vv16, 22);

Antonyms

פִּי + רַאָשָׁה (v2); פִּי + מִרְמָא (v2); לֵשׁוֹנָה + שָׁקָר (v2); שׁוֹטֶנָּה (v29)

Words relating to Yahweh

(a) Over against the כָּנִּי

כְּזָר (Qal, v26); יָשָׁכ (Hif., v26)

(b) Over against the evildoer

בָּאָשׁ (Qal, v28); לָבָּשׁ (Qal, v29) + קֶלִיָּמָא (v29); כְּחַ (Qal, v29) + בָּאָסִיָּלָאָמ

3 Cf. par. 16.3.3.1 above for a discussion of the word יָשָׁכָה.
4 Cf. par. 19.3.3.2 above for a discussion of באָשׁ.
CHAPTER 22

22 PS. 140

22.1 TRANSLATION

v1a: Superscription
v2a: Deliver me O Yahweh, from evil men,
v2b: protect me from men of violence.
v5a: Keep me O Yahweh from the hands of the wicked,
v5b: protect me from men of violence,
v5c: who plan to trip up my feet.
v6a: The proud (ones) who have hidden a snare for me,
v6a: they have spread cords for a net, by the wayside,
v6b: they have laid traps for me.
v13a: I know that Yahweh renders justice to the ēănî
v13b: (and) judgement to the ēbyonîm
v14a: Surely the righteous will praise your name,
v14b: (and) the upright will dwell in your presence.

22.2 FORM-CRITICAL ANALYSIS

Ps. 140 can be classified as an individual lament (Sabourin 1974:260; Hayes 1979:140; Leupold 1974:950).

This poem deals with the persecution and suffering that the ēănî experiences at the hands of the "wicked" rāsāc (Cohen 1971:456; Kirkpatrick 1906:792; Westermann 1976:216). The suppliant complains about violent men who scheme all manner of evils against him. They deliberately lay out traps for him, so that they might bring his life to an abrupt halt (Plumer 1978:1168; Eerdmans 1947:587; Hengstenberg 1842:504-505; Hull 1934:532). Out of his desperate situation the suppliant appeals to God to rescue him from men who have no goodwill towards him (Lamparter 1965:346; Leslie 1949:342; Delitzsch 1871:356-357). This psalm can be described as an urgent prayer for deliverance from the snares of the "wicked" rāsāc (Schultz 1973:93; Briggs 1907:504; van der Ploeg 1974:453).

The main elements of this psalm are:

(1) The superscription that designates it as being Davidic in origin (v1).
(2) A prayer for deliverance from evil and violent slanderers (vv2-4).
22.3 AN EXEGETICAL ANALYSIS OF THE RELEVANT THEMES

22.3.1 Words relating to the evildoer

The following words are used by the supplicant to describe the evildoers: "evil" (men) רָעָה (vv2, 12); "violent" (men) רָעָה (vv2, 5, 12); "the wicked" רָעָה (vv5, 9) and "arrogant man" גֵּרְנָה (v6). These words appear in opposition to the term כָּנָי (van der Ploeg 1974:453; Briggs 1907:503; Kraus 1960:925). These terms can be regarded as the antonyms of the designation כָּנָי (Schultz 1973:93).

The term "evil" רָעָה is a reference to evil men who abuse the supplicant (Livingston 1981:855; Cohen 1971:456; Stoebe 1976:801). These individuals are responsible for the distress the psalmist is experiencing, because they constantly plan evil against him (Kirkpatrick 1906:793; Lamparter 1965:349; Hengstenberg 1842:506). The accusation "they stir up" ḫōb (Qal) + "quarrels" רָעָה (v3) exposes something of the wicked intent that motivates and energises the actions of these "evil" (men) רָעָה (Blaiklock 1977:132; Leupold 1974:951; Noordtij 1973:272; Hayes 1979:140). A person with such a state of mind is capable of committing the most heinous atrocities against his victims (Leslie 1949:343; Plumer 1978:1168; Eerdmans 1947:587; Sabourin 1974:260). Against such an enemy the victim was incapable of standing his ground. Therefore he frantically appeals to Yahweh to help him in this dangerous situation (Briggs 1907:503; van der Ploeg 1974:453; Hull 1934:534).

The term "violent" (men) רָעָה is used as a synonym of "evil" (men) רָעָה (Kraus 1960:924-925; Stoebe 1976:795; Cohen 1971:456; Swart 1988:118). Associated with the word "violent man" רָעָה are other parallels which further describe the wicked qualities that are associated with the evildoer (Gemser 1968:207-208; Schultz 1973:93; Kraus 1906:925). The phrase "man of slander" רָעָה is a reference to someone who "te veel en verkeerd spreekt" (van der Ploeg 1974:453). This designation exposes a man whose behaviour and speech are directed at his victims for harmful and wicked purposes (Weiser 1962:809; Hengstenberg 1842:507; Sabourin 1969:84; Blaiklock 1977:132). Leupold (1974:952) states that the evildoer probably bore false witness against their victims, or slandered them so that the integrity and credibility of their victims was totally destroyed. The very name or witness of their prey (i.e. the victims) was degraded down to almost nothing (Leslie 1949:343; Cohen 1971:457; Plumer 1978:168). These evildoers have sharpened their tongues like serpents, who have fixed their fangs into the heels of their unsuspecting victims (Eerdmans 1947:586; Kirkpatrick 1906:795; Briggs 1907:505).
The phrase "to trip up" dāḥ (Qal) + "my feet" pekāmāy (v5) further depicts the cunning and underhand methods the evildoers are prepared to use in order to catch their victims (Lamparter 1965:349; Delitzsch 1871:357; Noordtzij 1973:272). Like crafty hunters the evildoers attempt to trap their victims by pushing them off-balance so that they have no hope of escaping their fate (Sabourin 1974:260; Keel 1978:89). These hunting metaphors betray something of the cruel fate that lies in store for the unfortunate prey of these evildoers (Hull 1934:534; Leupold 1974:951; Kraus 1960:925). Keel (1978:90) is correct in saying that these metaphors are used to describe the atrocities which are being perpetrated against the ċānī in this context.

The term "trouble" ċāmal (v10) sums up the grief and strife that the evildoers bring upon their victims, by their reckless slander (Allen 1981:675; Swart 1988:118; Hengstenberg 1842:508). Hence, the "mischief" that is triggered off by their poisonous tongues has a more devastating effect than the average person can imagine (Cohen 1971:457; Eerdmans 1947:586).

The term "war" milḥāmā (v3) highlights some of the serious consequences that have come to fruition, on account of the evil intentions of the "violent man" niḥhamās (Leslie 1949:342; Weiser 1962:809; Plumer 1978:1168).

Kaiser (1981:477) interprets the word as "war" or "battle" milḥāmā. The ċānī views the attacks of the "violent man" niḥhamās against him in such a serious light that he is willing to use the metaphor of "war" (Leupold 1974:952; Blaiklock 1977:132). In light of the above-mentioned metaphor it is possible that the evildoer does not only attack the ċānī by slander or false witness, but also with physical violence (Delitzsch 1871:357; Briggs 1907:505). The "violent man" niḥhamās threatens the life of the ċānī in a physical way, much the same way as "war" milḥāmā does (Swart 1988:118). The presence and evil deeds of the "violent man" niḥhamās spells imminent doom to the ċānī in this psalm (Kirkpatrick 1906:793; Schultz 1973:93; Gemser 1968:207). Therefore, the ċānī is forced to call upon God to help him (Weiser 1962:809).

22.3.2 Words relating to the ċānī

The following terms are used to depict the ċānī: "righteous" šaddiq (v14); "upright" yāsār (v14); "needy" rebyōn (v13) (Gemser 1968:208; Schultz 1973:93; Kraus 1960:925-926).

These terms express something of the qualities that the ċānī exhibits, as opposed to the evildoers (Plumer 1978:1168; Leupold 1974:952). These designations can be said to appear as antonyms of the terms used to describe the evildoers (Sabourin 1974:260-261; Cohen 1971:457). The word "righteous" šaddiq designates a righteous person (Stigers 1981:753; Koch 1976:513-514; Briggs 1907:505; Kirkpatrick 1906:796). This person is diametrically opposed to the "wicked" rāṣā (vv5, 9) in this psalm (Blaiklock 1977:132; Leslie 1949:343; Hengstenberg 1842:508). The "righteous" šaddiq claims that he is one who worships and praises the Lord, whereas, the "wicked" rāṣā do not honour him.

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1 Cf. par. 3.4.2 above for a discussion of hunting metaphors (i.e. snares, traps, etc.).
Instead of lighting up their hearts to Yahweh, the "wicked" ṭāḥēth persecute and set traps for the faithful worshippers of God (Noordtzij 1973:273; Lamparter 1965:347; Eerdmans 1947:588). The ḫānî appeals to God for help, because this evil attack on him is unjustified and without provocation (Plumer 1978:1170).²

The term "upright" yāṣār (v14) describes another category with which the suppliant associates himself (Kraus 1960:925; Briggs 1907:505; van der Ploeg 1974:449). The "upright" yāṣār is someone who conducts his life in obedience and conformity to God's law and statutes (Wiseman 1981:417; Liedke 1971:793; Kirkpatrick 1906:796; Cohen 1971:457; Hengstenberg 1842:507). Unlike the "evil" (man) ṭāḥēth (v2) who is on a total course of anarchy against God and his rule (i.e. kingdom) (Lamparter 1965:347; Hull 1934:534; Blaiklock 1977:133; Leupold 1974:952) the "upright" yāṣār can be regarded as a God-fearing person whose lifestyle is regulated by God (Weiser 1962:810). In the midst of the assembly the "upright" yāṣār is unable to refrain himself from worshipping and continuously declaring his loyalty to the God of Israel (Leslie 1949:343; Briggs 1907:505).³

The term "needy" ʾebyôn is also used in association with ḫānî in this psalm (Kraus 1960:926; Hull 1934:533; Delitzsch 1871:360; Schultz 1973:93). Here the designation "needy" ʾebyôn (v13) is not a reference to a vague or empty phrase but one that points to someone in need (Croft 1987:64; Lamparter 1965:347; Noordtzij 1973:273). It must rather be understood as a reference to someone who does not have the legal machinery to fight off his oppressors. He therefore relies on Yahweh to do just that for him (Botterweck 1977:36; Gerstenberger 1971:23; Coppes 1981:5; Weiser 1962:810; Leupold 1974:952). This designation also clarifies in no uncertain terms the desperate state of helplessness or marginality to which the ʾebyôn is daily subjected to (Cohen 1971:457; Blaiklock 1842:508; Eerdmans 1947:588). The ʾebyôn has no other alternative but to appeal to God to secure his cause in the face of injustice (Plumer 1978:1169; Kraus 1960:926; van der Ploeg 1974:449; Briggs 1907:503). The term ʾebyôn as it is used in this psalm, cannot be a reference to someone who suffers from material want (Coppes 1981:4; Botterweck 1977:35). This term describes someone whose need is caused by enemies instead of economic deprivation (Schultz 1973:93; Hull 1934:534; Kirkpatrick 1906:795; Delitzsch 1871:359; Leslie 1949:343).

The term ḫānî must also be understood in the above-mentioned sense. It is both misleading and inaccurate to translate ḫānî with the equivalent "poor" (Martin-Achard 1976:344; Gerstenberger 1988:173; Croft 1987:64; Coppes 1981:682; Blaiklock 1977:133). On the other hand, the arguments by Gelin (1958:58) and Kittel (1929:284-288) must also be rejected, namely that the term ḫānî refers solely to a group of pious individuals in Israel. The term ḫānî cannot be interpreted as "humble" (Briggs 1907:503; Brown et al 1952:776; Mowinkel 1962:208; Leupold 1974:952). The ḫānî is a reference to someone who is oppressed or persecuted at the hands of violent enemies (Sabourin 1974:260; Hull 1934:533; Kraus 1960:926; Cohen 1971:457). The translation equivalent "oppressed"

² With regards to a detailed discussion of the term ṣaddiq, cf. par. 12.3.2 above.
³ Cf. par. 12.3.2 above for a further discussion of this designation.
is a more appropriate rendering of כָּנִי in this context (Delitzsch 1871:359; van der Ploeg 1974:449; Coppes 1981:682). The term כָּנִי is used to depict an oppressed suppliant who calls on God to deliver him from his state of calamity (Croft 1987:64; Gerstenberger 1988:173; Leslie 1949:343; Coppes 1981:682).

22.3.3 Words relating to Yahweh

22.3.3.1 Over against the כָּנִי

The following words are used in the suppliant's prayer of hope: "to maintain" כְּשָׁה (Qal) + "the cause" דִּין (v13) and "judgement" מִשְׁפָּט (v13) (Hull 1934:533; Briggs 1907:505-506; Plumer 1978:1169).

Here God is described as a judge who is fair and who cannot be bribed (Blaiklock 1977:133; Leupold 1974:952). The "oppressed" כָּנִי is certain that God will secure and guarantee a just hearing (Weiser 1962:810; Hengstenberg 1842:508; Schultz 1973:93; Kirkpatrick 1906:795). The terms "cause" דִּין and "judgement" מִשְׁפָּט (v13) are part of the legal terminology of the Old Testament (Bigger 1989:266; Noordtzij 1973:273).

The designation "cause" דִּין encompasses the whole gamut of supportive or punitive measures of justice (Hamp 1978:188; Culver 1981:188; Lamparter 1965:347; Delitzsch 1871:360). The term "judgement" מִשְׁפָּט, appears as a synonym to "cause" דִּין in this context. Both these terms have to do with the procuring or securing of justice for the underdog (i.e. the כָּנִי) (Kraus 1960:926; Blaiklock 1977:133; Sabourin 1974:261; Leslie 1949:343). Yahweh is the champion of the "oppressed" כָּנִי, who cannot get a fair and just hearing (Weiser 1962:810; van der Ploeg 1974:450; Plumer 1978:1169). It appears that the "oppressed" כָּנִי is so confident that God will execute justice on his behalf that he proclaims the realization of it long before the "cause" דִּין and "judgement" מִשְׁפָּט have even come to pass (Hamp 1978:188-189; Kirkpatrick 1906:795; Hull 1934:534). In this sense the expectation of the "oppressed" כָּנִי is grounded in the hope that Yahweh will accomplish his saving acts (i.e. "cause" דִּין and "judgement" מִשְׁפָּט) on behalf of those who appeal to him for help (Culver 1981:189; Leupold 1974:952; Eerdmans 1947:588). This prayer can be interpreted as an act of faith and hope in God the righteous judge, who will not let any unfairness or evil prosper (Brueggemann 1984:147; Noordtzij 1973:273; Hengstenberg 1842:508; Sabourin 1969:84). According to the suppliant God is a God of fairness and justice, therefore, the "oppressed" כָּנִי can appeal to him and be confident of a just response and hearing (Plumer 1978:1170; Kraus 1960:926; Schultz 1973:93; Cohen 1971:457).

22.3.3.2 Over against the evildoer

Here the כָּנִי prays that God must let "mischief" כָּמַל (v10) and "burning coals" גֶּהַל (v11) fall upon the evildoer (Hull 1934:534; Leslie 1949:342; Briggs 1907:504). With this request the suppliant is asking for nothing less than the total destruction of the evildoer (Kirkpatrick 1906:795; Hengstenberg 1842:508; Leupold 1974:953). This prayer for retribution is one in which the plaintiff
desires God to annihilate the "wicked" rāsāc, and in so doing secure the salvation of those who call on God for help (van der Ploeg 1974:449; Weiser 1962:809; Delitzsch 1871:359).

The terms "mischief" ċāmal and "coals" gehāl betray something of the feeling of vengeance and utter contempt that the suppliant has for these evildoers (Schultz 1973:93; Brueggemann 1984:145). The extent and seriousness of the crime(s) that the evildoer committed against the "oppressed" cāni, must have been of a very serious nature. Especially if one thinks about the nature of the imprecations with which the suppliant curses his enemies. Only a person who suffered extreme degradation and humiliation would resort to such lengths for satisfaction. In fact, the "oppressed" cāni must have really gone through extreme suffering to have wished such punishment upon their enemies (Leupold 1974:952; Lamparter 1965:346; Blaiklock 1977:132).

Finally, the lot of the evildoer is one of destruction. The "oppressed" cāni wants God to secure the demise of the evildoer. The attitude of Yahweh towards the evildoers is a negative one which ultimately leads to death (Leslie 1949:343; Eerdmans 1947:588; Cohen 1971:457).

22.4 CONSTRUCTION OF A SEMANTIC FIELD

Synonyms

şaddiq (v14); yāsār (v14); 'ebyōn (v13)

Antonyms

rādām rāc (vv2, 12); 'isḥāmās (vv2, 5, 12); rāsāc (vv5, 9); gehāl (v6)

Words relating to Yahweh

(a) Over against the cāni

češn (Qal, v13) + dīn + mīšpāt (v13)

(b) Over against the evildoer

mwt (Hif., v11) + gehāl (v11); ksh (Pi., v10) + ċāmal (v10).
# CHAPTER 23

**SEMANTIC FIELD GRAPH: THE DEMARCATION OF `ănî ACCORDING TO ITS VARIOUS SEMANTIC DOMAINS AND THE PROPOSED TRANSLATION EQUIVALENTS THEREOF**

<table>
<thead>
<tr>
<th>Juridical unrighteousness</th>
<th>Unprovoked physical attacks</th>
<th>Psychological oppression</th>
<th>Social oppression</th>
<th>Sickness and incurable disease</th>
<th>Collective political oppression</th>
<th>Divine punishment</th>
<th>Wisdom</th>
<th>Piety</th>
<th>Proposed translation equivalents of `ănî and ṭebyon</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>`ănî = oppressed (i.e. by the blatant denial of legal representation) ṭebyon = legally unrepresented</td>
</tr>
<tr>
<td>Pss: 9, 69, 72, 82, 109</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>`ănî = oppressed (i.e. by physical attacks that ends in death) ṭebyon = unaided (i.e. without a physical deliverer)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>`ănî = tormented (i.e. by psychological oppression) ṭebyon = destitute (i.e. someone whose destitution is caused by enemies)</td>
</tr>
<tr>
<td>Pss: 10, 25, 35, 40, 70, 140</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>`ănî = oppressed (i.e. on a social level) ṭebyon = unaided (i.e. someone who receives no help during his period of suffering)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ps: 12</td>
<td></td>
<td>`ănî = afflicted (i.e. by illness and incurable diseases)</td>
</tr>
<tr>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>Ps: 22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**SEMANTIC FIELD GRAPH: THE DEMARCATION OF `anî ACCORDING TO ITS VARIOUS SEMANTIC DOMAINS AND THE PROPOSED TRANSLATION EQUIVALENTS THEREOF**

<table>
<thead>
<tr>
<th>Juridical unrighteousness</th>
<th>Unprovoked physical attacks</th>
<th>Psychological oppression</th>
<th>Social oppression</th>
<th>Sickness and incurable disease</th>
<th>Collective political oppression</th>
<th>Divine punishment</th>
<th>Wisdom</th>
<th>Piety</th>
<th>Proposed translation equivalents of <code>anî and </code>ebyôn</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ps: 74</td>
<td></td>
<td></td>
<td></td>
<td><code>anî = oppressed (i.e. Israel suffering political oppression in a collective sense) </code>ebyôn = unaided (i.e. politically)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ps: 88</td>
<td></td>
<td></td>
<td></td>
<td>`anî = afflicted (i.e. by Divine chastisement and punishment)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Pss: 34, 37</td>
<td></td>
<td></td>
<td></td>
<td>`anî = oppressed (i.e. a technical term for a devout person who suffers at the hand of evil men)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>`anî = oppressed (i.e. also a technical term for Israel who suffers politically at the hand of a foreign enemy)</td>
</tr>
</tbody>
</table>

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CHAPTER 24

CONCLUSION

24.1 THE NOUN ĉānî AND ITS SEMANTIC DOMAINS IN THE PSALMS

On account of the aforementioned research in the Psalms, the following semantic domains can be constructed:

(1) The domain of juridical unrighteousness (Pss. 9, 69, 72, 82, 109).
(2) The domain of unprovoked physical attacks (Pss. 10, 25, 35, 40, 70, 140).
(3) The domain of psychological oppression (Pss. 14, 86).
(4) The domain of social oppression (Ps. 12).
(5) The domain of sickness (Ps. 22).
(6) The domain of collective political oppression (Ps. 74).
(7) The domain of divine punishment (Ps. 88).
(8) The domain of wisdom stereotypes (Pss. 34, 37).
(9) The domain of hymnic stereotypes (Pss. 18, 68).

24.2 BROAD CONSTRUCTION OF A SEMANTIC FIELD OF ĉānî IN THE PSALMS

The best way to give an impression of the semantic field of ĉānî in the Psalms is to present the lexical data in the form of frequency tables. The frequency tables include all the different categories that have been treated in the relevant Psalms in the study.

(1) Synonyms.
(2) Antonyms.
(3) Words depicting the relationship between the evildoer and the ĉānî.
(4) Words depicting the relationship between the ĉānî and the evildoer.
(5) Words depicting the relationship between the ĉānî and Yahweh.
(6) Words depicting the relationship between the evildoer and Yahweh.
(7) Words depicting the relationship between Yahweh and the evildoer.
### Table 1

**Synonyms of 'ānî in the Psalm**

<table>
<thead>
<tr>
<th>Synonym</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ebyon</td>
<td>7</td>
</tr>
<tr>
<td>saddq</td>
<td>6</td>
</tr>
<tr>
<td>dâk</td>
<td>3</td>
</tr>
<tr>
<td>hasîd</td>
<td>3</td>
</tr>
<tr>
<td>'âstr</td>
<td>2</td>
</tr>
<tr>
<td>dal</td>
<td>2</td>
</tr>
<tr>
<td>yâhîd</td>
<td>2</td>
</tr>
<tr>
<td>yâtôm</td>
<td>2</td>
</tr>
<tr>
<td>yâsûr</td>
<td>2</td>
</tr>
<tr>
<td>'âbed</td>
<td>2</td>
</tr>
<tr>
<td>'am</td>
<td>2</td>
</tr>
<tr>
<td>'emunîm</td>
<td>1</td>
</tr>
<tr>
<td>'ōhâbê yêâqatekâ</td>
<td>1</td>
</tr>
<tr>
<td>'ên 'ôzer</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Synonym</th>
<th>Frequency</th>
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<tbody>
<tr>
<td>bôteâh</td>
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</tr>
<tr>
<td>dôrêšê yhwh</td>
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</tr>
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<td>dakke'ê rûah</td>
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</tr>
<tr>
<td>hêlêkê</td>
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</tr>
<tr>
<td>hûkâm</td>
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<td>nabar</td>
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<tr>
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</tr>
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</tr>
<tr>
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</tr>
<tr>
<td>tûr</td>
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### Table 2

**Antonyms of 'ānî in the Psalms**

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<tr>
<td>'oyêb</td>
<td>7</td>
</tr>
<tr>
<td>mêsanê</td>
<td>3</td>
</tr>
<tr>
<td>sôrêr</td>
<td>3</td>
</tr>
<tr>
<td>sônêrê</td>
<td>3</td>
</tr>
<tr>
<td>râc</td>
<td>3</td>
</tr>
<tr>
<td>'âryê</td>
<td>2</td>
</tr>
<tr>
<td>gôylm</td>
<td>2</td>
</tr>
<tr>
<td>nábâl</td>
<td>2</td>
</tr>
<tr>
<td>'îs hâmâs</td>
<td>1</td>
</tr>
<tr>
<td>'îs lâsôn</td>
<td>1</td>
</tr>
<tr>
<td>bêne nêkêr</td>
<td>1</td>
</tr>
<tr>
<td>bôgêdîm</td>
<td>1</td>
</tr>
<tr>
<td>gêûm</td>
<td>1</td>
</tr>
<tr>
<td>têmmîm</td>
<td>1</td>
</tr>
<tr>
<td>zêd</td>
<td>1</td>
</tr>
<tr>
<td>sôtêndîy</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Antonym</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1</td>
</tr>
<tr>
<td>hayyê</td>
<td>1</td>
</tr>
<tr>
<td>kôlêbîm</td>
<td>1</td>
</tr>
<tr>
<td>lâsôn + sêqêr</td>
<td>1</td>
</tr>
<tr>
<td>mêrêûm</td>
<td>1</td>
</tr>
<tr>
<td>mêbâqûšû napsî</td>
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</tr>
<tr>
<td>'âris</td>
<td>1</td>
</tr>
<tr>
<td>'am</td>
<td>1</td>
</tr>
<tr>
<td>'iqqêš</td>
<td>1</td>
</tr>
<tr>
<td>'âdat mêrêûm</td>
<td>1</td>
</tr>
<tr>
<td>'ôseq</td>
<td>1</td>
</tr>
<tr>
<td>rûdâm rôc</td>
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</tr>
<tr>
<td>'ôse wawûlê</td>
<td>1</td>
</tr>
<tr>
<td>'ôse rôc</td>
<td>1</td>
</tr>
<tr>
<td>Pârîm</td>
<td>1</td>
</tr>
<tr>
<td>pô'âlé rôwen</td>
<td>1</td>
</tr>
<tr>
<td>pl + râšêq</td>
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</tbody>
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### TABLE 3

Words depicting the relationship between the evildoer and **ānî**

<table>
<thead>
<tr>
<th>Word(s)</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>rešet</td>
<td>3</td>
</tr>
<tr>
<td>šahat</td>
<td>2</td>
</tr>
<tr>
<td>mēzimmōt</td>
<td>2</td>
</tr>
<tr>
<td>mirmōt</td>
<td>2</td>
</tr>
<tr>
<td>tōk</td>
<td>2</td>
</tr>
<tr>
<td>hereb</td>
<td>2</td>
</tr>
<tr>
<td>qēšet</td>
<td>2</td>
</tr>
<tr>
<td>ḫl (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ḥālā (1)</td>
<td>1</td>
</tr>
<tr>
<td>ṣāmāl (1)</td>
<td></td>
</tr>
<tr>
<td>ṣāwen (1)</td>
<td></td>
</tr>
<tr>
<td>ṣrb (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>kaʿas</td>
<td>1</td>
</tr>
<tr>
<td>dlq (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>hāmās</td>
<td>1</td>
</tr>
<tr>
<td>dbr (pi.) + šeqer</td>
<td>1</td>
</tr>
<tr>
<td>dbr (pi.) + šewāʾ</td>
<td>1</td>
</tr>
<tr>
<td>rd̄p (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṭrp (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ḥrg (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>nūs (pi.)</td>
<td>1</td>
</tr>
<tr>
<td>ḥtp (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣb (Hif)</td>
<td>1</td>
</tr>
<tr>
<td>šn (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>lhm (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ryb (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>bgš (pi.) + nepeš</td>
<td>1</td>
</tr>
<tr>
<td>gzl (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>lmn (Qal) + rešet</td>
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</tr>
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### TABLE 4

Words depicting the relationship between the **ānî** and the evildoer

**NONE**
### TABLE 5

Words depicting the relationship between the ānî and Yahweh

<table>
<thead>
<tr>
<th>Word</th>
<th>Quantity</th>
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</thead>
<tbody>
<tr>
<td>drš (Qal)</td>
<td>(3)</td>
</tr>
<tr>
<td>yr² (Qal) + Yhwh</td>
<td>(2)</td>
</tr>
<tr>
<td>bšh (Qal)</td>
<td>(2)</td>
</tr>
<tr>
<td>ya₢ (Qal)</td>
<td>(1)</td>
</tr>
<tr>
<td>qr² (Qal)</td>
<td>(2)</td>
</tr>
<tr>
<td>šw¢ (Pi.)</td>
<td>(1)</td>
</tr>
<tr>
<td>hll (Pi.)</td>
<td>(1)</td>
</tr>
<tr>
<td>š¢q (Qal)</td>
<td>(1)</td>
</tr>
<tr>
<td>šm¢ (Qal)</td>
<td>(1)</td>
</tr>
<tr>
<td>šmh (Qal)</td>
<td>(1)</td>
</tr>
<tr>
<td>gdl (Pi.)</td>
<td>(1)</td>
</tr>
<tr>
<td>pnq (Qal)</td>
<td>(1)</td>
</tr>
<tr>
<td>nbť (Hif)</td>
<td>(1)</td>
</tr>
<tr>
<td>rwm + šēm + yhwh</td>
<td>(1)</td>
</tr>
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</table>

### TABLE 6

Words depicting the relationship between the evildoer and Yahweh

NONE
### Table 7

Words depicting the relationship between Yahweh and the ānî

<table>
<thead>
<tr>
<th>Words</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥṣ (Hif)</td>
<td>7</td>
</tr>
<tr>
<td>ṣedeq</td>
<td>2</td>
</tr>
<tr>
<td>ṭšh (Qal) + mĭṣpāt</td>
<td>2</td>
</tr>
<tr>
<td>ṭšh (Qal) + dîn</td>
<td>2</td>
</tr>
<tr>
<td>ṣpt (Qal)</td>
<td>2</td>
</tr>
<tr>
<td>mĭśgâb</td>
<td>2</td>
</tr>
<tr>
<td>māgēn</td>
<td>2</td>
</tr>
<tr>
<td>ṣ + ṣb (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>zkr (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣ + ṣh (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>qwm (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>nṣ (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣyî (Qal) + bêyēṣā</td>
<td>1</td>
</tr>
<tr>
<td>lmd (Pi.) + hĕsesed + ṭemet</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Words</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣnh (Qal)</td>
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</tr>
<tr>
<td>ṳṣl (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṭôr</td>
<td>1</td>
</tr>
<tr>
<td>ḥṣq + māgēn</td>
<td>1</td>
</tr>
<tr>
<td>dyn (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ḥws (Qal)</td>
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</tr>
<tr>
<td>nbt + bĕrût</td>
<td>1</td>
</tr>
<tr>
<td>ṭm (Hif) + ṭezēn</td>
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<tr>
<td>ṭtn (Qal)</td>
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</tr>
<tr>
<td>ṭāb</td>
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</table>

### Table 8

Words depicting the relationship between Yahweh and the evildoer

<table>
<thead>
<tr>
<th>Words</th>
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</thead>
<tbody>
<tr>
<td>ṣhw (Qal)</td>
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</tr>
<tr>
<td>qwm (Qal)</td>
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</tr>
<tr>
<td>krt (Hif)</td>
<td>3</td>
</tr>
<tr>
<td>mḥḥ (Qal)</td>
<td>2</td>
</tr>
<tr>
<td>ṣg (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣbd (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣdr (Qal) + dām</td>
<td>1</td>
</tr>
<tr>
<td>ṣqm (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣq̄ (Hif)</td>
<td>1</td>
</tr>
<tr>
<td>ṣbr (Qal)</td>
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<td>ṣṣm (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṣwb (Qal)</td>
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</tr>
<tr>
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</tr>
<tr>
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<tr>
<td>ndp (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṭôr</td>
<td>1</td>
</tr>
<tr>
<td>ṣwg (Nif) + ṭḥôr</td>
<td>1</td>
</tr>
<tr>
<td>ṭk̄ (pi.) (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṭyb (Qal)</td>
<td>1</td>
</tr>
<tr>
<td>ṭkr (Qal)</td>
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</tr>
<tr>
<td>ṭmt (Hif) + gehāl</td>
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</tr>
</tbody>
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