

PSALM 109

Written and compiled by Gary Kukis

Psalm 109:1–31

David's Enemies When David is Old

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of the **Psalms** ([HTML](#)) ([PDF](#)) ([WPD](#)), which have been done over a very extended period of time; meaning that the quality will vary considerably.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Psalm available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: David, because of his position of power, was plagued by those who wanted his power. I have assumed in this psalm that the circumstances are: (1) one of David's sons wants his power and has a number of followers who agree; and (2) this takes place at a time when David is very sick. The psalm is all about the interplay between David, his enemies and how God fits into this picture.

The Bible Summary of Psalm 109 (in 140 characters or less): *Do not be silent, O God. For wicked mouths speak against me. May his name be blotted out! Let curses come upon him! Help me, O LORD.*¹

There are many **chapter commentaries** on the book of Psalm. This will be the most extensive examination of Psalm 109, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 109:

Introduction

The Superscription

vv. 1–5	David's Enemies Who Surround Him
vv. 6–20	David's Imprecatory Prayer Regarding One Particular Enemy
vv. 21–25	David's Sickness
vv. 26–29	David Calls for God to Act Against His Accusers
vv. 30–31	David Praises God

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Addendum

Charts, Graphics and Short Doctrines:

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Introduction	Titles and/or Brief Descriptions of Psalm 109 (by various commentators)
Introduction	Brief, but insightful observations of Psalm 109 (various commentators)
Introduction	The Occasion of Psalm 109
Introduction	Fundamental Questions About Psalm 109
Introduction	The Prequel of Psalm 109
Introduction	The Principals of Psalm 109
Introduction	The Places of Psalm 109
Introduction	By the Numbers
Introduction	A Synopsis of Psalm 109

¹ From <http://www.biblesummary.info/psalms> accessed October 28, 2021.

Introduction
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Outlines of Psalm 109 (Various Commentators)
929 Synopsis of Psalm 109 (Rabbi Dr. David Z. Moster)
A Synopsis of Psalm 109 from the Summarized Bible
The Headlines of Modern Translation for Psalm 109

Changes—additions and subtractions (for Psalm 109)

v.

v. 1

God (from the Catholic Encyclopedia)

v.

v.

v.

v.

v. 6

Who is asking for harm to come to his enemy (enemies)?

v.

v. 8

Does Acts 1:20 fulfill Psalm 109:8?

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v. 20

Is David imprecating his adversary or are his adversaries imprecating him?

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

Summary	A Set of Summary Doctrines and Commentary
Summary	Why Psalm 109 is in the Word of God
Summary	What We Learn from Psalm 109
Summary	Jesus Christ in Psalm 109
Summary	
Addendum	The Peshitta (mostly from Wikipedia)
Addendum	The Pronunciation of Jehovah (from Catholic Online)
Addendum	How Should We Deal with the Pronunciation of YHWH?
Addendum	The Actual Pronunciation of God's Name
Addendum	
Addendum	A Complete Translation of Psalm 109
Addendum	Doctrinal Teachers Who Have Taught Psalm 109
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Psalm 109
Addendum	Word Cloud from Exegesis of Psalm 109
Addendum	

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus 3	2Samuel 1–4	Psalm 22	Acts 1

<p>Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Included are common but technical theological terms. Also, I have developed a few new terms and concepts which require definition as well.</p>
<p>In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.</p>
<p>Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (HTML) (PDF) (WPD). Often, the terms below are linked to complete doctrines.</p>
<p>These technical terms will be bolded the first time that they occur. If you do not know the term, go to the beginning of this document and click on <i>Dictionary of Terms</i> (under <i>Document Navigation</i>). That will bring you to here. When you click on the term in question, that will hyperlink you back to where that term first occurs.</p>

Dictionary of Terms	
Chiasm	A chiasm organizes a passage, so that there is a parallel with the beginning of the chiasm with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. (Chiasm example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange)
Dual Authorship of the Word of God	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 (Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.), as well as an application of this verse by Jesus to His betrayal by Judas. David the psalmist, was thinking of a specific person who had betrayed him in life; and God the Holy Spirit was thinking of Judas betraying the Lord. Same words, but different meanings and purposes. The Doctrine of the Dual Authorship of Scripture (HTML) (PDF) (WPD).
Metonym	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Type, Antitype, Typical	A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). ² See the Doctrine of Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/ http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Psalm 109

Introduction: David, throughout his life, suffered many attacks and persecutions. Psalm 109 is one of those psalms which describes such a situation. The very nature of David's position as king over Israel, would automatically cause men to turn against him. The very best leader has opposition. Many times that person's

² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

opposition is based on the thinnest of reasons, but the desire for power will make that leader the object of scorn from those who want his power.

In this psalm, it appears that there is one primary enemy of David. There are times when David speaks against a group of accusers (vv. 2–5, 15, 20, 25) and times when he appears to be speaking of an individual (vv. 6–14, 16–19). In general, we might see this in two ways: (1) this is about a particular person who stands against David, but he has followers with him; or (2) this is a group of people and David sometimes speaks of them individually as to what he would like to see God do against them. #1 is most likely, as people as a group do not tend to rise up against a king unless they have a substitute for the king rising up with them.

I believe that David's enemies, in this psalm, are one of his sons and the supporters of this son. The evidence for this point of view is not overwhelming, but I find reasonable confirmation of this point of view in vv. 4–5. All of the psalm can be understood and interpreted with this assumption without doing damage to the psalm itself. David collected a number of wives before becoming king, and certainly after (I forget the exact number; perhaps 10 or so?). And he had sons by these wives. Each son is potentially David's successor, and each wife would want to see her son on the throne (which is not unreasonable as, a son not on the throne is a potential threat to the throne). I suggested two possible general interpretations for David's enemies in this psalm (in the previous paragraph); if this is about one man and his followers, then that understanding would also point to one of David's sons.

There is another possibility, but this would have taken place early in David's reign. It seems like Saul had some remaining sons to whom David showed grace. Had any of them wanted to be king over David (seems to me that one of them did), this psalm could be applied to that person (and his supporters) in essentially the same way.

Saul's son, Ish-bosheth, continued to reign in northern Israel when David was named king in Judah. Although there was pretty much a civil war going on between these two men in **2Samuel 1–4** [see **Samuel Links** ([HTML](#)) ([PDF](#)) ([WPD](#))], this psalm does not appear to me to represent this period of time (for one thing, David does not appear to be ill during this time).

Logically, the only people who would be looking to remove David's throne from him would be one of his own sons or a son of Saul.

David is also in a clearly weakened state. In vv. 22–24, he appears to be in poor physical health (David did have a few health issues throughout his life, as is attested to in a few of the psalms). When a king is ailing in any way, this would certainly be a time for one or more of his detractors to strike out against him.

Throughout this psalm, David looks to God as his Deliverer (vv. 21, 26–27), and it is quite apparent that God is not delivering David as quickly as David would like (hence the writing of this psalm). When David speaks of what ought to happen to his opposition, it seems that ought to be interpreted as prayer to God (vv. 6–15, 17–20, 28–29). V. 15 is clearly directed towards God.

It certainly occurred to me that this psalm might be prophetic of the Lord Jesus and that David might be, in this situation, a **type** of Jesus (in fact, this is one of the reasons I decided to exegete this psalm). The people wagging their heads in derision (v. 25) certainly suggests this. However, the imagery suggesting David is **typical** of Jesus is far less apparent than we find in **Psalm 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

What would distinguish a psalm of David about his life from a Messianic psalm (which is also about his life)? I would say frequency of references as well as quotations of the psalm in the New Testament. If there are but one or two references which strongly point to the Messiah, that may not be enough. When there are, say, 6 or 7 references (or more), that would indicate that we are studying a Messianic psalm.

Application: Psalm 109 is known as an imprecatory³ psalm because David calls for God to do a lot of really bad things to his enemy (or enemies). This is, no doubt, something which can cause a Christian some confusion. Do we forgive our enemies? Or do we ask that God beat them down? Let me suggest the answer is, yes.

Application: First of all, when it comes to people whom you come across in your lives, it is obvious that they are sinners, they may commits sins which you abhor, and they may commits multiple sins against you. We have to recognize that we are sinners as well, and Jesus died for them just as much as He died for us. So, much as we would like to see our enemies struck down by lightning, so that we have a lawn chair set up to watch, their anger, frustration and hatred is simply indicative of a soul filled with anger, frustration and hatred. We should not necessarily take it personally (that is so much easier to say than it is to do).

Application: Nevertheless, having such a recognition should not eliminate our knowledge of the final judgments, where unbelievers are cast into the Lake of Fire. That is sobering indeed, not just when considering friends and relatives, but considering even enemies who stood against us.

Application: Let me suggest that the dividing line between forgiving our enemies and asking God to zap them is not how much they have worked against us, but where they are with the gospel of Jesus Christ. Although it may same like a novel idea, it is okay to witness to your enemy. It is okay to tell someone who comes after you about the grace of God found in His Son Jesus Christ. I would say their response might give you more justification for an imprecatory prayer against them.

Application: I also want you to keep in mind that your enemies cannot act against you apart from God's okay. So, you might be super-mad at them, but are you equally mad at God? Hopefully not. David, in this psalm, does not appear to have a negative attitude towards God in any way, so neither should we.

Application: My goal in life, even as an unbeliever, was not to make enemies, but I have always had them. Now, it does not bother me if someone likes or dislikes me, but when someone works actively against me, I certainly find that to be disconcerting. However, it was this sort of thing which helped to move me from California to Texas. In retrospect, I am very grateful to God for that change, even though, at the time, the necessity for the move saddened me. Turns out that this was the best thing that ever could have happened to me. Studying this psalm causes me to look back at the person who wrote a fairly negative review of my teaching skills (she said that I was far better suited to teach in a private Christian school) and recognize that I ought to thank her. I must admit that, at the time, when I found out about her recommendation, I was none too pleased. This is probably stood in my way of getting a full-time job in California, but I had no problem getting a teaching job in Texas. This is one personal example from my own life, but I could have been quite a number of situations where people worked against me, and yet, the end result was very beneficial to me (and, quite frankly, I am glossing over some areas where I may have been at fault in developing some of these enemies).

The briefest summary of Psalm 109.

Titles and/or Brief Descriptions of Psalm 109 (by various commentators)

The NET Bible: *Appealing to God's justice, the psalmist asks God to vindicate him and to bring severe judgment down upon his enemies.*⁴

³ Im-pre-cate means, *To invoke evil upon; curse*. From <https://www.thefreedictionary.com/imprecatory> accessed October 23, 2021

⁴ From <https://bible.org/netbible/index.htm?psa109.htm> (footnote); accessed October 14, 2021.

Chapter Outline

Charts, Maps and Short Doctrines

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Psalm 109 (various commentators)

The New Catholic Bible: *The Psalter contains other cries of hatred or revenge (Pss 9; 35; 137; 139), but none is harsher than this one (Ps 109:6-19).*⁵

Chapter Outline

Charts, Maps and Short Doctrines

I'll include some of the comments about when this psalm was written:

The Occasion of Psalm 109

Commentator	Occasion
Kukis	I have made the assumption, based upon the information found within the psalm itself, that this is David as an older man and one of his sons wants his power and position (and this son has a number of backers). At the time that this takes place, David is also very sick (which gives these men the opportunity to make their move).

Chapter Outline

Charts, Graphics and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Psalm 109

There are several verses in Psalm 109 which parallel verses found in Psalm 22 and 69. Those two psalms are certainly Messianic. Would that make Psalm 109 Messianic as well?

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

⁵ From [Bible Gateway](#); accessed October 23, 2021.

The Prequel of Psalm 109

Psalm 109 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Psalm 109

Characters	Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Psalm 109

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Duration; size

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Here is what to expect from Psalm 109:	
A Synopsis of Psalm 109	
Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.	
Chapter Outline	Charts, Graphics and Short Doctrines

Outlines of Psalm 109 (Various Commentators)	
Chapter Outline	Charts, Maps and Short Doctrines

I reworked this from a so-so looking graphic. However, the material contained within the graphic I thought was outstanding. It provides a very nice organizing approach to this psalm. This particular type of organization is known as a chiasm , which is very common in the book of Genesis and in the Psalms.		
The Organization of Psalm 109 (ESV) (from Worship Arts Conservatory)		
Scripture	Spoken to/by	Theme

The Organization of Psalm 109 (ESV) (from Worship Arts Conservatory)

Scripture	Spoken to/by	Theme

The Worship Arts Conservatory picked up on the artful and precise construction of this psalm.

From [Worship Arts Conservatory](#); accessed (with some minor editing). The next time that I do a psalm, I will come back and check their work on that psalm.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

929 Synopsis of Psalm 109 (Rabbi Dr. David Z. Moster)

From [929chapters](#); accessed February 9, 2020.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

A Synopsis of Psalm 109 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Psalm 109.

Chapter Outline Charts, Graphics and Short Doctrines

Chapter Outline Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

The Headlines of Modern Translations for Psalm 109

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Since this is poetry and not narrative, most translations break individual verses down into parts.

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Psalm 109): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

In both the Old and New Testaments, I place my ultra literal translation as the first given translation. My mostly literal translation will be placed with each block of Hebrew text and at the end of each and every verse. My paraphrase will be placed at the end of each passage (which, for the psalms, is nearly always at the end of each verse). At the end of this document, the nearly literal and paraphrases will be repeated, as a whole, without reference to verse numbers. They will appear as if you are reading a book.

At the beginning of each verse, the 3 translations will be presented; at this point, I do not intend to break them down into lines of poetry. However, at the end of this document, I will probably present the psalms in a poetry-like format.

I have been making the mistake of referring to the introductory portion of a psalm (found in most psalms) as an *inscription*. I should have been calling it a *superscription*.

It seems most logical that the title, brief description or whatever a Bible translation places at the beginning of a psalm be properly placed before the first verse than before the superscript. How, for practical considerations, in the printed text of most translations, the title is given first; then the superscript; and then the first verse. This is one of the few places where I do not attempt to mimic the translation text (as found online or in e-sword).

Some of the Bible translations to which I no longer refer: the 2000 Jubilee Bible and in this study, I will replace the New Revised Standard Version with the New Revised Standard Version, Anglicised Catholic Edition (New RSV ACE).

The Original Aramaic New Testament (with Psalms and Proverbs) is identical to the Peshitta New Testament, translated by Rev. David Bauscher. Copyright 2006 (found at the [Bible Hub](#)). I have been calling this Lamsa's Peshitta, but I was wrong in that (I am correcting the 3 psalms where I made this mistake). *Peshitta* means *the ancient Syriac version of the Bible*. Just as the Catholics base their Bible on Jerome's Latin translation, churches following the Syriac (aka Aramaic) tradition.

New translations just added: The New Catholic Bible, the Casual Bible translation and the New RSV ACE.

For a short time, I included the Shmoop summary with each chapter I exegeted. Finally, I just dropped it for two reasons: (1) Their summaries were often longer than the chapter they summarized; and (2) their summaries seemed irreverent to me. Their attempt at humor fell short with me.

Since the last studies I did in the Psalms was 2007 and 2012, what I do here and what I did back then will be like night and day when it comes to detail. There are far too many changes to list them all here.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The entire translation (the moderately literal and not-so literal paraphrase) may be found at the **end** of this study.

Apparently, I have been using *inscription* in the wrong way and should have been using the word *superscription*. From **wikidiff**: *As nouns the difference between inscription and superscription is that inscription is text carved on a wall or plaque, such as a memorial or gravestone while superscription is something written (or engraved) on the surface, outside, or above something else; specifically, an address on a letter, envelope, etc.* I stand corrected.

The Superscription

Kukis slavishly literal:

Kukis moderately literal:

To the Preeminent One; regarding David. A mizmor.

Psalm
109
superscription

For the Preeminent One. Concerning David. A Psalm.

Kukis not-so-literal paraphrase:

A Psalm by David for God.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁶; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Psalm.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Masoretic Text (Hebrew)	To the Preeminent One; regarding David. A mizmor.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
The Psalms Targum ⁷	For <u>praise</u> , composed by David; a psalm.
Updated Douay-Rheims ⁸	.
Douay-Rheims 1899 (Amer.)	Unto the <u>end</u> , a psalm for David.
Plain English Aramaic Bible	.
Aramaic ESV of Peshitta	.
Lamsa's Peshitta (Syriac)	None given
Original Aramaic Psalms	None given
V. Alexander's Aramaic T.	.
Updated Brenton (Greek) ⁹	For the <u>end</u> , A Psalm of David.
Greek Text Bible ¹⁰	Into the <u>completion</u> ; the Dabid; a psalm.

Significant differences: The Latin and Greek both suggest that this reads *a psalm of David*; but that is not how it reads in the Hebrew. I nearly always base these comparisons upon the English translations from the Greek, Latin and Syriac (although I don't have any trouble dealing with the Greek¹¹, the Latin and Syriac are not languages that I am comfortable with). However, now and again, I go back and check the Greek text specifically, and it does *not* have *a psalm of David*.

However, both the Latin and Greek have *to the end, to the completion*. The targum has *for praise*. The Hebrew has, *to the Preeminent One*. The capitalization, by the way, is mine; the Greek and Hebrew do not have a special meaning assigned to capitalized letters. The Hebrew has no capital letters; and the Greek NT manuscripts are written in all caps (which I believe was common in the era).

Limited Vocabulary Translations:¹²

Bible in Basic English	To the chief music-maker. Of David. A Psalm.
Easy English	David wrote this psalm for the music leader.
Easy-to-Read Version–2008	To the director: A praise song of David.
God's Word™	.
Good News Bible (TEV)	None given
The Message	None given
Names of God Bible	.
NIRV	.
New Simplified Bible	([Psalm of David])

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ¹³	For the music leader: A psalm of David. ¹
	¹ 109:1 The subtitle wasn't part of the original psalm. And the possible byline "of David," isn't necessarily a byline. The vague phrase could mean the

⁷ Translated by Edward M. Cook from Targum.info.

⁸ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁹ I am using the Complete Apostles Bible, available through e-sword.

¹⁰ From [Bible Bento](http://BibleBento), accessed October 23, 2021.

¹¹ The online reference I use is an interlinear Greek text; which makes life much easier.

¹² Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](http://www.casualenglishbible.com/) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

¹³ From <https://www.casualenglishbible.com/>

song was written by David, about David, or was inspired by David. Almost half of the psalms are attributed to David in this way, 73 of 150. Ancient Jewish history tells of David playing a lyre and writing songs. For one, he wrote a song of mourning at the battlefield death of King Saul and his sons: "How have the mighty fallen!" (2 Samuel 1:19-27 New American Standard Bible). An ancient Jewish scroll from about the time of Jesus, discovered among the famous Dead Sea Scrolls, reports that David wrote 3,600 songs.

College Press paraphrase	.
Contemporary English V.	(A psalm by David for the music leader.)
The Living Bible	None given
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	<i>To the Pure and Shining One. A poetic song by King David.</i>
Unfolding Bible (simplified) ¹⁴	A psalm written by David for the choir director.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	(To the choir-master. Of David. A psalm.)
Translation for Translators	A psalm written by David for the choir director

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Conservapedia	.
Ferrar-Fenton Bible	By David, to his Bandmaster.
God's Truth (Tyndale)	To the chaunter, a Psalm of David.
HCSB	.
International Standard V	To the Director. A Davidic psalm.
Lexham English Bible	A Prayer for Help against Enemies For the music director. A psalm of David.
NIV, ©2011	.
Unfolding Bible Literal Text ¹⁵	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	None offered
The Heritage Bible	.
New American Bible (2002) ¹⁶	.
New American Bible(2011) ¹⁷	.
New English Bible—1970	.
New Jerusalem Bible	[For the choirmaster Of David Psalm]
New RSV	.

¹⁴ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁵ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁶ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

¹⁷ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Revised English Bible—1989 *For the leader: for David: a psalm*

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	⁽⁰⁾ For the leader. A psalm of David:
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 2009	None given
Tree of Life Version	For the music director, a psalm of David.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	.
Concordant Literal Version	Davidic Psalm
exeGesés companion Bible	To His Eminence: A Psalm by David.
Orthodox Jewish Bible	For the one directing Of David Mizmor.
Rotherham's <i>Emphasized B.</i>	To the Chief Musician. David's. A Melody.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	For the director of music. A psalm of David.
Kretzmann's Commentary	To the chief musician, for use in the liturgical part of worship, a psalm of David, in which he indeed may have reference to conditions of his own time, in his relation to Doeg, to Ahithophel, or to Shimei, but which at the same time is prophetic and typical of the relation in which Christ stood to the Jews and especially to Judas Iscariot, who betrayed Him. This is evident from the remarks of Peter at the election of Matthias, Acts 1:16-Proverbs :.
The Pulpit Commentary	
Syngein/Thieme	
The Voice	For the worship leader. A song of David.

Bible Translations with Many Footnotes:

College Press Bible Study	.
The Complete Tanach ¹⁸	For the conductor. Of David, a song. O God of my praise, be not silent. O God of my praise, be not silent: This was said regarding all Israel.
The Geneva Bible	.
Kaplan Translation	.
Lexham English Bible	A Prayer for Help against Enemies For the music director. A psalm of David. [The Hebrew Bible counts the superscription as the first verse of the psalm]
NET Bible®	.
New American Bible(2011) ¹⁹	Chapter 109* For the leader. A psalm of David.

¹⁸ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

¹⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

* [Psalm 109] A lament notable for the length and vehemence of its prayer against evildoers (Ps 109:6–20); the cry to God (Ps 109:1) and the complaint (Ps 109:22–25) are brief in comparison. The psalmist is apparently the victim of a slander campaign, potentially devastating in a society where reputation and honor are paramount. In the emotional perspective of the Psalm, there are only two types of people: the wicked and their poor victims. The psalmist is a poor victim (Ps 109:22, 31) and by that fact a friend of God and enemy of the wicked. The psalmist seeks vindication not on the basis of personal virtue but because of God's promise to protect the poor.

New Catholic Bible

[For the director.^{\[b\]} A psalm of David.](#)

b. *For the director:* these words are thought to be a musical or liturgical notation.

The Passion Translation

Rotherham's *Emphasized B.*

Literal, almost word-for-word, renderings:

A Faithful Version

Bond Slave Version

C. Thompson LXX (updated)

Charles Thompson OT

Context Group Version

Green's Literal Translation

Literal Standard Version

Modern English Version

Modern Literal Version 2020

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

[For the conclusion. A Psalm by David.](#)

[TO THE OVERSEER. A PSALM OF DAVID.](#)

None given.

[Plea for Judgment of False Accusers; To the Chief Musician. A Psalm of David.](#)

Owen's Translation

Revised Mechanical Trans.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

[For the Chief Musician. A Psalm by David.](#)

The gist of this passage:

David possibly dedicates this psalm to the chief musician; and possibly to God.

Psalm 109 superscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced naw-TZAHKH]	<i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663

Psalm 109 superscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The Piel participle of *nâtsach* is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

The Greek and Latin both have, *to the end, to the completion*.

Translation: [For the Preeminent One](#).

This verbal noun is the Piel participle of *nâtsach* (נָצַח) [pronounced *naw-TZAHKH*]; and it means, *to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One*. Strong's #5329 BDB #663.

Each psalm was, no doubt, placed into the hands of the chief musician or choir director. But, ultimately, this psalm was dedicate to the **Revealed God**.

Psalm 109 superscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [Concerning David](#).

David is the author of the psalm but he presented his psalms using the lâmed preposition, which can mean, *to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to*. No Strong's # BDB #510. I think we primarily can see this psalm as referencing David or concerning him and his life.

David would not be understood to be in the construct here, so this is *not* a *psalm of David*.

Psalm 109 superscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
miz ^e môwr (מִזְמוֹר) [pronounced <i>miz-MOHR</i>]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274

Translation: [A Psalm](#).

The word found here is miz^emôwr (מִזְמוֹר) [pronounced *miz-MOHR*], a very common word in the psalms. It means, *melody, song, poem, psalm*. Strong's #4210 BDB #274.

Psalm 109 superscription [For the Preeminent One](#). [Concerning David](#). [A Psalm](#).

Sometimes, we are given some background information in the superscript which helps us to place the psalm during the life of David. This superscription provides no such clues.

Psalms 109 superscription A Psalm by David for God.

Chapter Outline

Charts, Graphics and Short Doctrines

David's Enemies Who Surround Him

Elohim of my praise, You will not be silent; for a mouth of malevolent and a mouth of deceit against me were opened; they have spoken with me a tongue of lying. And words of hatred they have encircled me; and so they engage in war with me without cause.

Psalms
109:1–3

O Elohim of my (doctrinal) praise, do not be silent; for the mouth of the wicked [or, *corrupt, lawless*] one and the mouth of deception are open against me; they speak with me [with] lying tongues. [Their] words of hatred are all around me; and they fight me without cause.

O God, Whom I praise with doctrinal understanding, please do not sit back and allow this to happen. Corrupt and deceptive men speak openly against me; they lie right to my face. They surround me with their hateful rhetoric. They pick a fight with me unprovoked.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Elohim of my praise, You will not be silent; for a mouth of malevolent and a mouth of deceit against me were opened; they have spoken with me a tongue of lying. And words of hatred they have encircled me; and so they engage in war with me without cause.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	O God, my praise, do not be silent. For the mouth of wickedness and the mouth of deceit are open against me, they have spoken with me [with] a lying tongue. And those who speak hatred have surrounded me, and fought against me for no cause.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	O God, be not thou silent in my praise: For the mouth of the wicked and the mouth of the deceitful man is opened against me. They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	God of my praise, do not be silent! Because the mouth of the wicked and the mouth of the deceiver is opened against me; they have spoken with me with a false tongue. With the voice of hatred they have contended with me for nothing.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	HOLD not thy peace, O God of my praise; For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue and with a hateful voice, and have fought against me without a cause.

Samaritan Pentateuch
Updated Brenton (Greek)

.
O God, pass not over my praise in silence;
for the mouth of the sinner and the mouth of the crafty have been opened against me; they have spoken against me with a crafty tongue.
And they have compassed me with words of hatred; and fought against me without a cause.

Significant differences:

Both the Greek and Latin have *against me* rather than *with me*; but this could be a matter of the English translation from those languages.

In the final verse, the word *encompassed*, *surround* is apparently not found in the Syriac. In the final phrase, the Syriac has *contend* rather than the stronger *fought against* (the Lamsa Peshitta has *fought against*).

Limited Vocabulary Translations:

Bible in Basic English

God of my praise, let my prayer be answered;
For the mouth of the sinner is open against me in deceit: his tongue has said false things against me.
Words of hate are round about me; they have made war against me without cause.

Easy English

A prayer for help in trouble

In this psalm, the writer asks God to save him from his enemies. Because his enemies do evil things, he asks God to punish them. In verses 6-19, the writer prays that God will punish his enemies. Instead, it may be that these verses are the words of the writer's enemies. These are the cruel words that they speak against him (verses 2-4).

You are the God that I praise.
Let me hear you speak!
Wicked people are saying bad things against me.
They are telling lies about me.
They are all round me,
and they say cruel things.
I have done nothing against them,
but they still attack me.

Easy-to-Read Version—2008

God, I praise you! Hear my prayer and do something!
Wicked people are telling lies about me. They are saying things that are not true.
They are saying hateful things about me. They are attacking me for no reason.

God's Word™

.
They surround me with hateful words. They fight against me for no reason.

Good News Bible (TEV)

I praise you, God; don't remain silent!
Wicked people and liars have attacked me. They tell lies about me,
and they say evil things about me, attacking me for no reason.

The Message

My God, don't turn a deaf ear to my hallelujah prayer.
Liars are pouring out invective on me;
Their lying tongues are like a pack of dogs out to get me,
barking their hate, nipping my heels—and for no reason!

Names of God Bible

O **Elohim**, whom I praise, do not turn a deaf ear to me.
Wicked and deceitful people have opened their mouths against me.
They speak against me with lying tongues.
They surround me with hateful words.
They fight against me for no reason.

NIRV

God, I praise you.
Don't remain silent.
Sinful people who lie and cheat have spoken against me.

They have used their tongues to tell lies about me.
They gather all around me with their words of hatred.
They attack me without any reason.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

SAVE ME FROM THE LIARS

I'm under attack by liars

You are the only God I praise.
Please don't give me the silent treatment.
Some terrible people are lying about me.
They're attacking me with lies.
For no reason,
They're assaulting me with hateful words.
They follow me wherever I go.
I can't get away from them.

College Press paraphrase
Contemporary English V. .

I praise you, God! Don't keep silent.
Destructive and deceitful lies are told about me,
and hateful things are said for no reason.

The Living Bible

O God of my praise, don't stand silent and aloof while the wicked slander me and tell their lies. They have no reason to hate and fight me, yet they do

New Berkeley Version
New Life Version .

A Man in Trouble

I give praise to You, O God. Do not be quiet. For sinners and liars have opened their mouths against me. They have spoken against me with lying tongues. They have gathered around me with words of hate. They fought against me for no reason.

New Living Translation

O God, whom I praise,
don't stand silent and aloof
while the wicked slander me
and tell lies about me.
They surround me with hateful words
and fight against me for no reason.

The Passion Translation

God, It's Time for Vengeance

God of all my praise, don't stand silently by, aloof to my pain,
while the wicked slander me with their lies. Even right in front of my face they lie through their teeth.
I've done nothing to them, but they still surround me with their venomous words of hatred and vitriol.

Unfolding Bible Simplified

God, you are the one whom I praise, so please answer my prayer
because wicked people slander me and tell lies about me.
They are constantly saying that they hate me, and they harm me for no reason.

Partially literal and partially paraphrased translations:

American English Bible

O God of my praise, don't stay silent,
For sinners and liars have spoken against me.
They speak against me with deceitful tongues,
And I'm covered with their hateful words.
They battle with me for no reason...

Beck's American Translation .
Common English Bible

God of my praise, don't keep quiet,

because the mouths of wicked liars
have opened up against me,
talking about me with lying tongues.

Hateful words surround me;
they attack me for no reason.

New Advent (Knox) Bible God that guardest my renown, do not leave me unbefriended; there are malicious lips, treacherous lips, that decry me; whispering against me, hedging me about with a conspiracy of hatred, in unprovoked attack.

Translation for Translators God, you are the one whom I praise,
So please answer my prayer,
because wicked people slander me
and tell [MTY] lies about me.
They are constantly saying that they hate me,
and they say evil things about me for no reason.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible My **GOD!** when I pray be not silent;
Against me the wicked and bad open mouth,
With false tongue about me they speak,
And with venomous words they surround,
And assail me without any cause!.

God's Truth (Tyndale) .

HCSB **Prayer against an Enemy**
God of my praise, do not be silent.
For wicked and deceitful mouths open against me;
they speak against me with lying tongues.
They surround me with hateful words
and attack me without cause.

International Standard V God, whom I praise,
do not be silent,
for the mouths of wicked and deceitful people
are opened against me;
they speak against me with lying tongues.
They surround me with hate-filled words,
attacking me for no reason.

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 .

Peter Pett's translation .

Unfolding Bible Literal Text .

Urim-Thummim Version O Elohim of my praise;
Because the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
They encircled me about also with words of hatred; and fought against me without a cause.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Have no pity for them. Someone who only had words of friendship has been accused and slandered. He asks justice from God who does not forsake his own. God will show no mercy for those who are merciless.</p> <p>Break your silence, O God whom I praise, now that the wicked and deceitful hurl their false accusations at me. 28:1; 35:22</p> <p>They assail me with words of hatred; they attack me for no valid cause. 69:5</p>
The Heritage Bible	<p>Oh God of my praise, do not remain silent, Because the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. And they surrounded me with words of hate; and devoured against me without cause.</p>
New American Bible (2002)	.
New American Bible (2011)	<p>I</p> <p>²O God, whom I praise, do not be silent,^a for wicked and treacherous mouths attack me. They speak against me with lying tongues; ³with hateful words they surround me, attacking me without cause. ⁴In return for my love they slander me, even though I prayed for them. [Because of the superscription, the NAB along with many other Bibles are a verse staggered from most other translations.]</p> <p>a. [109:2] Ps 35:22; 83:1.</p>
New English Bible—1970	<p>O God of my praise, be silent no longer, for wicked men heap calumnies upon me. They have lied to my face and ringed me round with words of hate. They have attacked me without a cause <small>prob. rdg, Heb adds in return for my love</small> and accused me though I have done nothing <small>unseemly though ... unseemly: prob. rdg, Heb</small> <small>obscure.</small> V. 4 is included for context.</p>
New Jerusalem Bible	<p>God whom I praise, do not be silent! Wicked and deceiving words are being said about me, false accusations are cast in my teeth. Words of hate fly all around me, though I give no cause for hostility. Cause: (Greek <i>aitía</i>, <i>aition</i>, Latin <i>causa</i>, French <i>cause</i>, German <i>Ursache</i>; from the Latin both the Italian term <i>cosa</i> and the French <i>chose</i>, meaning "thing", are derived). Cause, as the correlative of effect, is understood as being that which in any way gives existence to, or contributes towards the existence of, any thing; which produces a result; to which the origin of any thing is to be ascribed. The term cause is also employed in several other suppositions, philosophical, scientific, legal, etc., to which reference will be made in the course of the present article. The description just given is that of cause taken in the philosophical sense, as well as in its ordinary signification in popular language, for, strictly speaking, cause, being a transcendental, cannot receive a logical definition. It is that also commonly advanced as a preliminary to the investigation of the nature of causality, in the schools. Although the ideas of cause and of causality are quite obviously among the most familiar that we possess, since they are involved in every exercise of human reasoning, and are presupposed in every form of argument and by every practical action, a very great vagueness attaches to the popular concept of them and a correspondingly great ambiguity is to be found in the use of the terms expressing them. In view of this fact, it will be necessary to clear the ground traversed in the main portion of the present article by stating that it is concerned, not so much in treating of individual causes considered in the concrete, as with the analysis of the idea of causality underlying and involved in that of every cause. There is also a</p>

psychological, as well as a metaphysical, aspect of the subject, which ought not to be lost sight of, especially in that part of the article in which the more recent speculations with regard to causality are touched upon.

New RSV ACE

Prayer for Vindication and Vengeance

Do not be silent, O God of my praise.

For wicked and deceitful mouths are opened against me,
speaking against me with lying tongues.

They beset me with words of hate,
and attack me without cause.

Revised English Bible—1989

GOD to whom I offer praise, do not be silent,
for the wicked have heaped calumnies upon me. They have lied to my face
and encompassed me on every side with words of hatred. They have assailed me
without cause;
in return for my love they denounced me, though I have done nothing wrong. V. 4
is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

God, whom I praise, don't remain silent!
For wicked and deceitful men
have opened their mouths against me,
spoken against me with lying tongues,
surrounded me with hateful words,
and attacked me without cause.

exeGeser's companion Bible
Hebraic Roots Bible

.
O Elohim of my praise, do not be silent;
for the mouth of the wicked, and the deceitful mouth, are opened against me; they
spoke against me with a lying tongue.
And they hemmed me in with words of hating; and they fought against me without
a cause.

The Israel Bible
Israeli Authorized Version
Kaplan Translation

.
O God of my praise, be not silent.
For the wicked and the deceitful have opened their mouth against me. They spoke
to me with a lying tongue,
with hateful words surrounded me, and fought against me without cause.

The Scriptures—2009

O Elohim of my praise!
For the mouth of the wrong And the mouth of the deceiver Have opened against
me; They have spoken against me with a false tongue.
They have surrounded me with words of hatred, And they attack me without a
cause.

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

O THEOS (*The Alpha & Omega*), PASS NOT OVER MY PRAISE IN SILENCE;
FOR THE MOUTH OF THE SINNER AND THE MOUTH OF THE CRAFTY MAN
HAVE BEEN OPENED AGAINST ME: THEY HAVE SPOKEN AGAINST ME WITH
A CRAFTY TONGUE.
AND THEY HAVE COMPASSED ME WITH WORDS OF HATRED; AND FOUGHT
AGAINST ME WITHOUT A CAUSE.

Awful Scroll Bible

Is you to be silent, he of mighty ones of my boast? -

	For the mouth of they doomed, even the mouths casting to deceive are to have been opened against me, indeed are they to have been the speakers against me with a fraudulent tongue. They are to have surrounded me with their concerns of hatred, and persist to emerge to fight against me without cause
Concordant Literal Version	O Elohim of my praise, do not be silent, For a mouth of wickedness and a mouth of deceit They have opened against me; They have spoken against me with a tongue of falsehood; With words of hatred, they have surrounded me, And they fight against me gratuitously."
exeGesés companion Bible	Hush not, O Elohim of my halal; for the mouth of wickedness and the mouth of deceit open against me: they word against me with a false tongue; they surround me with words of hatred; and fight against me gratuitously:...
Orthodox Jewish Bible	Hold not Thy peace, O Elohei tehillati; For the mouth of the rasha and the mouth of the mirmah are opened against me; they have spoken against me with a leshon sheker (a lying tongue). They surrounded me also with divrei sinah (words of hatred); and attacked me without cause.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	A Prayer Against an Enemy God, I praise you. Do not be silent. ·Wicked [^L The mouth of evil] people and ·liars [^L the mouth of deceivers] have ·spoken [^L opened] against me; they ·have told lies about me [^L speak against me with lying tongues]. They have ·said hateful things about me [^L surrounded me with hateful words] and attack me for no reason.
Kretzmann's Commentary	Verses 1-31 Lament of the Righteous Against Traitors and Enemies. Hold not Thy peace, as if God's silence were an indication of His indifference, O God of my praise, the object of his praise, of whose help he was so sure that he could proclaim His glory even in advance; for the mouth of the wicked and the mouth of the deceitful, literally, "of deceit," said in an emphatic statement, are opened, that is, have the enemies opened, against me, as though in an effort to discredit him in court; they have spoken against me with a lying tongue, literally, "with a tongue of lies or falsehood," since their entire being was wrapped up in lying, since they knew nothing else. They compassed me about also, coming against him from all sides, with words of hatred, and fought against me without a cause, without his having given provocation to them.
Lexham English Bible	O God of my praise, do not keep silent, for wicked and deceitful mouths [Literally "a wicked mouth and a deceitful mouth"] have opened against me. They speak to me with a lying tongue. They also surround me with words of hate, and fight me without cause.
The Pulpit Commentary	

Syndein/Thieme
The Voice

O True God of my every praise, do not keep silent!
My enemies have opened their wicked, deceit-filled mouths *and blown their foul breath* on me.
They have slandered me with their twisted tongues
And unleashed loathsome words that swirl around me.
Though I have done nothing, they attack me.

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach

.
For the mouth of a wicked man and the mouth of a deceitful man have opened upon me; they spoke with me with a lying tongue.

For the mouth of a wicked man: Ishmael.

And with words of hatred they have surrounded me, and they have fought with me without cause.

The Geneva Bible
NET Bible®

.
*Psalm 109*¹

O God whom I praise, do not ignore me!²
For they say cruel and deceptive things to me;
they lie to me.³
They surround me and say hateful things;⁴
they attack me for no reason.

^{1sn} Psalm 109. Appealing to God's justice, the psalmist asks God to vindicate him and to bring severe judgment down upon his enemies.

^{2tn} Heb "do not be deaf."

^{3tn} Heb "for a mouth of evil and a mouth of deceit against me they open, they speak with me [with] a tongue of falsehood."

^{4tn} Heb "and [with] words of hatred they surround me."

New American Bible (2011)
New Catholic Bible

.
Psalm 109^[a]

For the director.^[b] A psalm of David.

^[c]O God, whom I praise,
do not remain silent.

Wicked and deceitful men

have opened their mouths against me;^[d]
they have spoken against me with lying tongues.

They confront me with words of hatred
and assail me without cause.

a. Psalm 109:1 The Psalter contains other cries of hatred or revenge (Pss 9; 35; 137; 139), but none is harsher than this one (Ps 109:6-19). It is ordinarily attributed to the psalmist who has been speaking from the beginning of the psalm. However, an attentive examination of the context leads some scholars to attribute these imprecations to another person—most likely, the leader of the psalmist's enemies. [This is an interesting theory. Although I reject it out of hand, I will keep it in mind as I work on this psalm.—GK]

It is a fact, of course, that in the East people enjoy exaggerated expressions, and it is also a fact that it was written before the Christian faith changed the harsh law of revenge or law of talion. But the Gospel itself contains curses (see Mt 23:13-26; Lk 6:24-26), and while it is true that Jesus and the apostles were able to forgive their enemies, they also saw the "ancient serpent" (Rev 12:9) at work against God's will and for their destruction.

In taking up these imprecatory psalms, the Church invites Christians to commence an unceasing struggle against the spirit of evil (see Eph 6:12). Except for a few details, the formulas of this prayer were suitable for Jesus to express his own situation and sentiments and to describe the attitude and machinations of his enemies. In fact, the evangelists record that his enemies fulfilled certain passages to the letter (v. 25; see Mt 27:39; Mk 15:20).

- b. Psalm 109:1 For the director: these words are thought to be a musical or liturgical notation.
- c. Psalm 109:1 This psalmist has never said and done anything other than good; will betrayal, hatred, and slander be his recompense? Bitter is the calumny that crushes the righteous.
- d. Psalm 109:2 Opened their mouths against me: see note on Ps 5:10.

The Passion Translation

Rotherham's *Emphasized B.*

O God of my praise^c do not be silent;
For ||the mouth of the lawless one and the mouth of the deceiver|| <against me> are open,
They have spoken to me with false' tongue;
And <with words of hatred> have they surrounded me,
And have made war upon me without cause:...

^cSome cod. (w. Aram., Sep. and Vul.): "O God, my praise"— G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

.

Bond Slave Version

.

C. Thompson (updated) OT

.

Charles Thompson OT

GOD, pass not by my praise in silence:
for against me the mouth of a sinner; and the mouth of the deceitful is opened. They have spoken against me with a deceitful tongue.
With words of hatred they encompassed me about; and fought against me without provocation.

Context Group Version

Don't hold your peace, O God of my praise;
For the mouth of the wicked and the mouth of deceit they have opened against me:
They have spoken to me with a lying tongue.
They have encompassed me about also with words of indifference, And fought against me without a cause.

English Standard Version

.

Green's Literal Translation

.

Holy Bible Improved Edition

.

Literal Standard Version

O God of my praise, do not be silent,
For the mouth of wickedness, and the mouth of deceit, || They have opened against me, || They have spoken with me—A tongue of falsehood, and words of hatred!
They have surrounded me about, || And they fight me without cause.

Modern English Version

.

Modern Literal Version 2020

Do not hold your peace, O God of my praise,
because they have opened against me the mouth of the wicked and the mouth of deceit. They have spoken to me with a lying tongue.
They have also encompassed me about with words of hatred and fought against me without a cause.

New American Standard B.

Vengeance Invoked upon Adversaries.

God of my praise,

Do not be silent!

For they have opened a wicked and deceitful mouth [Lit *wicked mouth and the deceitful*] against me;

New European Version	.	They have spoken against [Lit <i>with</i>] me with a lying tongue. They have also surrounded me with words of hatred, And have fought against me without cause.
New King James Version	.	Plea for Judgment of False Accusers Do not keep silent, O God of my praise! For the mouth of the wicked and the mouth of the deceitful Have opened against me; They have spoken against me with a lying tongue. They have also surrounded me with words of hatred, And fought against me.
Niobi Study Bible	.	
Owen's Translation	.	
Revised Mechanical Trans.	
Updated Bible Version 2.17	.	
A Voice in the Wilderness	.	
Webster's Bible Translation	.	
World English Bible	.	God of my praise, don't remain silent, for they have opened the mouth of the wicked and the mouth of deceit against me. They have spoken to me with a lying tongue. They have also surrounded me with words of hatred, and fought against me without a cause.
Young's Literal Translation	.	O God of my praise, be not silent, For the mouth of wickedness, and the mouth of deceit, Against me they have opened, They have spoken with me--A tongue of falsehood, and words of hatred! They have compassed me about, And they fight me without cause.
Young's Updated LT	.	
The gist of this passage:		This psalm is a prayer to God, for Him not to be silent. David faces men who speak evil and dishonest things about him. These men surround David and they are fighting against him without him giving them a reason to.

1-2

Psalm 109:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
t ^e hillâh (הִלָּח) [pronounced <i>t^ehil-LAW</i>]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine singular noun with a 1 st person singular suffix	Strong's #8416 BDB #239

Translation: O Elohim of my (doctrinal) praise,...

David calls out to God. God is the God of David's doctrinal praise. The word used here is t^ehillâh (הִלָּח) [pronounced *t^ehil-LAW*], and it means, *praise; praise which reveals [information, doctrine]; doctrinal praise; a*

revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]. This is not some empty-headed Christian walking around and repeating the phrase *praise the Lord* over and over again (which most of us have seen and heard). This is a person who understands God, and has a reason to praise Him. Strong's #8416 BDB #239.

David understands God and he knows why God is worthy of praise. This may not seem like much, but how many believers have much of an understanding about Who and What God is?

Although this comes out of a Catholic online encyclopedia, that does not mean that it is incorrect. Not all Catholic doctrine is wrong; and there are Catholics who are saved, who have exercise faith alone in Christ alone.

God (from the Catholic Encyclopedia)

Etymology of the Word "God"

Discusses the root-meaning of the name "God", which is derived from Gothic and Sanskrit roots.

Existence of God

Formal dogmatic Atheism is self-refuting, and has never won the reasoned assent of any considerable number of men. Nor can Polytheism ever satisfy the mind of a philosopher. But there are several varieties of what may be described as virtual Atheism which cannot be dismissed so quickly.

Nature and Attributes of God

In this article, we proceed by deductive analysis to examine the nature and attributes of God to the extent required by our limited philosophical scope. We will treat accordingly of the infinity, unity, and simplicity of God, adding some remarks on Divine personality.

Relation of God to the Universe

The world is essentially dependent on God, and this dependence implies (1) that God is the Creator of the world -- the producer of its whole substance; and (2) that its continuance in being at every moment is due to His sustaining power.

The Blessed Trinity

The Trinity is the term employed to signify the central doctrine of the Christian religion -- the truth that in the unity of the Godhead there are Three truly distinct Persons: the Father, the Son, and the Holy Spirit.

From <https://www.catholic.org/encyclopedia/view.php?id=5217> accessed October 24, 2021.

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Psalm 109:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אֵל) [pronounced <i>a</i> l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>]	<i>to be silent, to exhibit silence, to keep silent; to be deaf, to be dumb</i>	2 nd person masculine singular, Qal imperfect	Strong's #2790 BDB #361

Translation: ...do not be silent;...

David asks God not to be silent in this controversy. This does not mean that David expects God to call out to his enemies from the sky; but he does want God to act.

David understands enough about God to know that he is making a reasonable request of God.

Psalms 109:1 O Elohim of my (doctrinal) praise, do not be silent;...

Psalm 109:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
râshâ' (רָשָׁא') [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
mir'mâh (מִרְמָה) [pronounced mir'-MAW]	<i>deceit, deception, duplicity, evil cunning, treachery</i>	feminine singular noun	Strong's #4820 BDB #941
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 1 st person singular suffix	Strong's #5921 BDB #752
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>to open, to open up; to let loose [as in, to draw (a sword)]; to begin, to lead in</i>	3 rd person plural, Qal perfect; pausal form	Strong's #6605 BDB #834 (& #836)

Translation: ...for the mouth of the wicked [or, corrupt, lawless] one and the mouth of deception are open against me;...

There are men around David who are wicked, corrupt and lawless. They are deceptive. David probably occupies the highest office in the land at this point; and he appears to be surrounded by typical politicians.

Listen to virtually any politician, and he will tell you the worst things possible about his opponent.

Psalm 109:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person plural, Piel perfect	Strong's #1696 BDB #180
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person singular suffix	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
lâshôwn (לָשׁוֹן) [pronounced law-SHOHN]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular construct	Strong's #3956 BDB #546
There is some gender confusion with this noun. This is typically a masculine noun. However, Own has it as a feminine noun; and the Biblia Hebraica Stuttgartensia has the gender as <i>unknown</i> .			
sheqer (שֶׁקֶר) [pronounced SHEH-ker]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun; pausal form	Strong's #8267 BDB #1055

Translation: ...they speak with me [with] lying tongues.

Most translations say that they speak *against* David with a lying tongue. However, the preposition used here does not mean *against*; it means *with, at, near, by*. So these are men who are around David, but they speak directly to him (as well as behind his back). They lie right to his face. Did I mention that he is surrounded by politicians?

Psalm 109:2 ...for the mouth of the wicked [or, corrupt, lawless] one and the mouth of deception are open against me; they speak with me [with] lying tongues.

Psalm 109:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
sin ^e âh (שִׂנְאָה) [pronounced sihn-AW]	<i>hate, hating, hatred</i>	feminine singular noun	Strong's #8135 BDB #971

Psalm 109:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâbab (בָּבַב) [pronounced saw ^b - VAH ^B V]	<i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i>	3 rd person plural, Qal perfect; with the 1 st person singular suffix	Strong's #5437 BDB #685

Translation: [Their] words of hatred are all around me;...

These men clearly hate David, but, because they are liars, they do not say this directly to him. But their hatred swirls all around him. David knows what is going on.

Psalm 109:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced law- KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person plural, Niphal imperfect; with the 1 st person singular suffix	Strong's #3898 BDB #535
chinnâm (כִּנָּם) [pronounced khin- NAHM]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336

Translation: ...and they fight me without cause.

These men want to war with David; they want to take him on. But it is unprovoked. They are doing so without a cause. David has done nothing to these men to warrant their behavior.

The provocation is, David has power, and they want his power. So, for them, anything is fair.

Psalm 109:1–3 [Their] words of hatred are all around me; and they fight me without cause.

Psalm 109:1–3 O God, Whom I praise with doctrinal understanding, please do not sit back and allow this to happen. Corrupt and deceptive men speak openly against me; they lie right to my face. They surround me with their hateful rhetoric. They pick a fight with me unprovoked.

Remember, so often, the things which happen to David foretell Jesus and His life and public ministry.

Instead of my love, they oppose me; and I prayer. And so they put upon me evil instead of good; and hate instead of love.

Psalms
109:4–5

In exchange for my love, they act as my adversaries; and I [am in] prayer. They direct evil against me rather than good; hate instead of love.

My own sons, act as my enemies when I give them love; even when I am engaged in spiritual activity. They work evil against me rather than good; they give me hatred instead of love.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Instead of my love, they oppose me; and I prayer. And so they put upon me evil instead of good; and hate instead of love.
Dead Sea Scrolls	[In return for my friendship] they accuse me ²¹⁷ . So they re[ward me evil for good], and hatred [for my friendship]. ²¹⁷ 4QPs ^f . <i>they accuse me, although I am a prayer</i> MT, LXX.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	Because I <i>have</i> loved, they opposed me; but I <i>will</i> pray. And they <u>gave</u> me evil for good, and hatred where I <i>had given</i> love.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Instead of making me a return of love, they <u>detracted</u> me: but I <u>gave myself to</u> prayer. And they <u>repaid</u> me evil for good: and hatred for my love.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	In exchange for my love they <u>regarded</u> me <u>with malice</u> , and I <u>have been praying for them</u> . They <u>paid</u> me evil for good and hatred for love.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	For my love they <u>reproach</u> me; but I <u>have prayed for them</u> . And they have <u>rewarded</u> me evil for good, and hatred for my love.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Instead of loving me, they <u>falsely accused</u> me; but I <u>continued to</u> pray. And they <u>rewarded</u> me evil for good, and hatred for my love.
Significant differences:	In the first contiguous phrase, the Hebrew has <i>they oppose me</i> . The Latin has <i>they detracted me</i> ; the Syriac has <i>regarded with malice, reproach</i> ; the Greek has <i>falsely accuse</i> , which is a legitimate translation of the Hebrew word. The Syriac is not far off here.

In the second phrase, the Hebrew simply reads, *and I prayer*. As nearly every English translation does, these other ancient translations tried to fill in some blanks. The Syriac is *I have prayed for them*. The Latin has, *gave myself to prayer*; and the Greek has, *continued to pray*. Quite frankly, we would expect these ancient languages to fill in the blanks. Although it is possible that they had Hebrew manuscripts where there were additional words, the ancient language versions are not consistent here. The Dead Sea Scrolls here lack the reference to prayer entirely. The way that this is formatted does not suggest that this section is simply unreadable (they put such sections in brackets, meaning, *this is probably what belongs here, but we cannot read it*).

The first verb in v. 5 means, *to put, to place, to set, to appoint, to make*. It does not mean *to pay, to repay or to reward*. However, despite the Greek translation that we read above, the Greek word found here is *tithêmi* (τίθημι) [pronounced *TITH-ā-mee*], which means, *to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint*. In other words, the Greek matches the Hebrew as it should. Strong's #5087. This reveals a clear weakness in these comparisons. The Hebrew and the Greek verbs are in full agreement; and the English translations which we read from the Greek and Hebrew are nearly in full agreement. However, the common English translations do not match up with the Greek or Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	For my love they give me back hate; but I have given myself to prayer. They have put on me evil for good; hate in exchange for my love.
Easy English	I have loved them, but they still accuse me. I will continue to pray for them. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"><i>accuse</i> means 'to say that someone has done wrong things'. The word comes again in verses 6, 20 and 31. This may happen in a court, where there is a <i>judge</i>. The writer says that his enemies <i>accuse</i> him, when he has not done anything that is wrong. They are telling <i>lies</i>.</div>
	I have been kind to them, but they do bad things to me in return. I have loved them, but they hate me in return.
Easy-to-Read Version–2008	loved them, but they were against me. So I said a prayer. I did good things to them, but they are doing bad things to me. I loved them, but they hated me.
God's Word™	In return for my love, they accuse me, but I pray for them. They reward me with evil instead of good and with hatred instead of love.
Good News Bible (TEV)	They oppose me, even though I love them and have prayed for them. They pay me back evil for good and hatred for love.
The Message	I loved them and now they slander me—yes, me!— and treat my prayer like a crime; They return my good with evil, they return my love with hate.
Names of God Bible NIRV	. They bring charges against me, even though I love them and pray for them. They pay me back with evil for the good things I do. They pay back my love with hatred.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I show them love. They show me lies and accusations. I'm praying about this. I was good to them, But they were bad to me in return. I showed them love, But they showed me hatefulness in return.
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College Press paraphrase Contemporary English V.	. I had pity and prayed for my enemies, but their words to me were harsh and cruel. For being friendly and kind, they paid me back with meanness and hatred.
The Living Bible	I love them, but even while I am praying for them, they are trying to destroy me. They return evil for good, and hatred for love.
New Berkeley Version New Life Version	. I give them my love but they speak against me in return. But I am in prayer. 5 They pay me what is bad for what is good. They give me hate for my love.
New Living Translation	I love them, but they try to destroy me with accusations even as I am praying for them! They repay evil for good, and hatred for my love.
Unfolding Bible Simplified	I show them that I love them and that I pray for them, but instead of being kind to me, they say that I have done evil things. In return for my doing good things for them and loving them, they do evil things to me and hate me.

Partially literal and partially paraphrased translations:

American English Bible	They battle with me for no reason... Instead of love, they send slander... So to You, I will lay out my prayer! Instead of good, they're bringing what's bad, And they're showing hate [in return for] my love.
Beck's American Translation Common English Bible	. Instead of returning my love, they accuse me— but I am at prayer. They repay me evil for good, hatred in return for my love.
New Advent (Knox) Bible	On their side, all calumny in return for love, on mine all prayer; kindness is repaid with injury, love with ill will.
Translation for Translators	I show them that I want to be their friends and I pray for them, <i>but instead of being kind to me</i> , they say that I have done evil things. In return for my doing good things for them and loving them, they do evil things to me and hate me.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Conservapedia Translation Revised Ferrar-Fenton Bible	. . STANZA 2. In return for my love, they revile,— And yet I had pleaded for them! They return to me evil for good, And hatred instead of my love.
God's Truth (Tyndale)	For the love that I had unto you, they take now my contrary part, but I give myself unto prayer. Thus they reward me evil for good, and hatred for my good will.
HCSB	In return for my love they accuse me, but I continue to pray. ^[a] They repay me evil for good, and hatred for my love. a. Lit <i>but I, prayer</i>

International Standard V	Instead of receiving [The Heb. lacks receiving] my love, they accuse me, though I continue in prayer. They devise evil against me instead of good, and hatred in place of my love.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	In return for my friendship they accuse me, but I am a man of prayer. They repay me evil for good, and hatred for my friendship.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	For my love they oppose me, and I - prayer! And they have rewarded me bad for good, and hatred for my love.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They return my friendship with slander, and yet I pray for them. They repay me evil for good, and hatred for my love. 35:12
The Heritage Bible	In return for my love they accuse me, and I pray. And they have put evil upon me in place of good, and hate in place of my love.
New American Bible (2002)	.
New American Bible (2011)	In return for my love they slander me, even though I prayed for them. They repay me evil for good, hatred for my love. ^b b. [109:5] Ps 35:12; 38:21; Prv 17:13; Jer 18:20.
New English Bible—1970	.
New Jerusalem Bible	In return for my friendship they denounce me, and all I can do is pray! They repay my kindness with evil, and friendship with hatred.
New RSV	In return for my love they accuse me, even while I make prayer for them. ^[a] So they reward me evil for good, and hatred for my love. a. Syr: Heb <i>I prayer</i>
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In return for my love they became my accusers, even though I prayed for them. They repay me evil for good and hatred for my love.
exeGesés companion Bible	.
Hebraic Roots Bible	In return for my love, they are my enemies; but I am in prayer. And they put on me evil for good, and hating for my love.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	In return for my love they accuse me, While I am <i>in</i> prayer. And they repay me evil for good, And hatred for my love.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	INSTEAD OF LOVING ME, THEY FALSELY ACCUSED ME: BUT I CONTINUED TO PRAY.
Awful Scroll Bible	AND THEY REWARDED ME EVIL FOR GOOD, AND HATRED FOR MY LOVE. For my love they continue to be accusative against me, but I am to be imploring for them.
Concordant Literal Version	They affix over me evil for good, and hatred for my love. In return for my love they are my adversaries, Even while I was in prayer." They bring evil upon me in return for good, And hatred in return for my love."
exeGesés companion Bible	...instead of my love, they are my satans; but I - prayer: and against me, they set evil for good and hatred for my love.
Orthodox Jewish Bible	In return for my ahavah they are my adversaries; but I give myself unto tefillah (prayer). Thus they have laid upon me ra'ah for tovah, and sinah for my ahavah.
Rotherham's <i>Emphasized B.</i>	<For my love> they have been accusing me, While was at prayer: Yea they have returned ^d unto me— Evil' for good'; and Hatred' for my love'. ^d So it shd be (w. Syr.)—G.n.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	They ·attacked [accuse; charge] me, ·even though I loved them and prayed for them [in return for my love and prayer]. I was good to them, but they ·repay [reward] me with evil. I loved them, but they hate me in return.
Kretzmann's Commentary	For my love, that is, in return for all the love which he has shown them, they are my adversaries; but I give myself unto prayer, literally, "I am prayer," that is, he gives forth his whole being in prayer, placing himself in the care of God in absolute trust. And they have rewarded me evil for good, which he, on his part, showed toward them in all his dealings, and hatred for my love. Having thus set forth the wickedness of the adversaries, David singles out one of them, the type of Judas Iscariot, asking the Lord to punish him as he deserved.
Lexham English Bible	In return for my love they accuse me, though I am in prayer. [Or perhaps "I have a plea of innocence"] So they inflicted evil against me in return for good and hatred in return for my love.
The Pulpit Commentary	
Syndein/Thieme	
The Voice	Though I offer them love and keep them in my prayers, they accuse me; Though I treat them well, they answer me with evil; though I give them love, they reply with a gesture of hatred.

Bible Translations with Many Footnotes:

College Press Bible Study	.
The Complete Tanach	Instead of my love, they persecute me, but I am at prayer.

Instead of my love: for You, they hinder me.

but I am at prayer: But I pray to You constantly. I found:

They have imposed upon me evil instead of good and hatred instead of my love.

evil instead of good: I sacrifice seventy bulls every year for the seventy nations, and we request rain, yet they harm us. Shocher Tov (109:4).

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
They repay my love with accusations,⁵
but I continue to pray.⁶
They repay me evil for good,⁷
and hate for love.
^{5tn} Heb “in place of my love they oppose me.”
^{6tn} Heb “and I, prayer.”
^{7tn} Heb “and they set upon me evil in place of good.”

New American Bible (2011)
New Catholic Bible

.
In return for my love they denounce me
even as I offer up prayers for them.^[e]
They give me back evil in exchange for good
and hatred in place of my love.^[f]
e. Psalm 109:4 *I offer up prayers for them*: the psalmist is not a man of evil and slander; he even prays for his foes, as in Ps 35:13f.
f. Psalm 109:5 The psalmist has done nothing but good to his enemies whereas they have repaid him with evil in exchange for goodness and hatred in exchange for friendliness. The psalmist puts this fact before the Lord. Will God the Judge overlook such wicked behavior? This verse recalls Pss 35:12, 22; 38:20-21; 69:5; Jer 18:20.

The Passion Translation

Though I love them, they stand accusing me like Satan
for what I've never done.
I will pray until I become prayer itself.^[a]
They continually repay me with evil when I show them good.
They give me hatred when I show them love.
a. 109:4 In the face of accusation and slander, David wrote in Hebrew literally
“I am prayer!”

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version
Bond Slave Version
C. Thompson (updated) OT
Charles Thompson OT

.
.
.
They traduced me for my love; but I prayed,
when they were rendering me evil for good, and hatred for my love.

Context Group Version

In return for my love they are my adversaries: But I [give myself to] prayer.
And they have rewarded me evil for good, And indifference for my love.

English Standard Version
Green's Literal Translation
Holy Bible Improved Edition
Literal Standard Version

.
.
.
For my love they oppose me, and I—prayer!
And they set against me evil for good, || And hatred for my love.

Modern English Version
Modern KJV
Modern Literal Version 2020

.
foes
They are my adversaries instead of my love, but I make prayer.
And they have rewarded me evil for good and hatred for my love.

New American Standard B.	In return for my love they act as my accusers; But I am in prayer. So they have repaid [Lit <i>laid upon me</i>] me evil for good, And hatred for my love.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	For my love they oppose me, and I--prayer! And they set against me evil for good, And hatred for my love.
Young's Updated LT	.

The gist of this passage: David speaks of these men as returning opposition for love, evil for good, hatred for love.

4-5

Psalm 109:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
'ahăbâh (אֲהָבָה) [pronounced ah-hu ^b -VAW]	<i>[human] love [for a human object]; a man for a friend, a family member, himself, or for a woman; possibly, sexual desire</i>	feminine singular noun often translated like a verb; with the 1 st person singular suffix	Strong's #160 BDB #13
sâtan (שָׂטָן) [pronounced saw-TAHN]	<i>to be an adversary, to act as an adversary; to resist, to oppose; to accuse</i>	3 rd person plural, Qal imperfect; with the 1 st person singular suffix	Strong's #7853 BDB #966

Translation: In exchange for my love, they act as my adversaries;...

David's adversaries here are clearly people who ought to be close to him. If they act as his adversaries, when he gives them love, then we are speaking of friends or family members. What makes logical sense is, these are his sons (or, in particular, one of his sons) who desire his power; and the only way to David's power is to remove David. And so, they are his adversaries (those whom the son has gathered around him, which may include others formerly close to David).

The verb in this phrase is sâtan (שָׂטָן) [pronounced saw-TAHN]. Its noun cognate is what you think it is. The verb means, *to be an adversary, to act as an adversary; to resist, to oppose; to accuse*. Strong's #7853 BDB #966.

David would expect his very own sons, whom he loves, to have a different attitude towards him. However, they are blinded by their power lust.

Psalm 109:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun	Strong's #8605 BDB #813

Translation: ...and I [am in] prayer.

The noun here is t^ephillâh (תְּפִלָּה) [pronounced t^e-phil-LAWH], and it means more than just prayer. It can mean, *prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song*. Strong's #8605 BDB #813. David, when engaged in legitimate spiritual activity, is facing the opposition of his sons. He might even be engaged in intercessory prayer on their behalf; but they accuse him.

The Hebrew here is rather sparse, and literally reads, *and I prayer*. This could be interpreted *even while I am praying for them*; but I think this is better understood, *In exchange for my love, they act as my adversaries, even while I am engaged in spiritual activity*.

Psalm 109:4 *In exchange for my love, they act as my adversaries; and I [am in] prayer.*

Psalm 109:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׁימ) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962

All of the BDB meanings: *to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give*. Gesenius adds: *to direct, to turn [in any direction]; to make, to prepare*. I have used the translation *to designate, to designate*.

ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 1 st person singular suffix	Strong's #5921 BDB #752
râʿâh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949

Psalm 109:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
ṭôwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation: *They direct evil against me rather than good;...*

In two verses, we have the preposition tachath (תַּחַת) [pronounced TAH-khahth] 3x. It means, *underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*. Strong's #8478 BDB #1065. Given that it is connected to two opposing notions—evil/good, hate/love—we would understand this preposition to specifically be used in this way: *instead of, in lieu of; in the place [in which one stands]; in exchange for*.

David's own sons should want good placed upon him, but they give him *evil, misery, distress, disaster, injury, iniquity* instead.

Psalm 109:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
sin ^e âh (שִׂנְאָה) [pronounced sihn-AW]	<i>hate, hating, hatred</i>	feminine singular noun	Strong's #8135 BDB #971
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
'ahăbâh (אַהֲבָה) [pronounced ah-hu ^b -VAW]	<i>[human] love [for a human object]; a man for a friend, a family member, himself, or for a woman; possibly, sexual desire</i>	feminine singular noun often translated like a verb; with the 1 st person singular suffix	Strong's #160 BDB #13

This word is used twice in this passage.

Translation: *...hate instead of love.*

His sons, instead of loving him, hate him.

Throughout this passage, this all seems very personal. David offers love, they offer accusations; David gives them good, but they return evil to him. David offers familial love, and they return hatred.

Illustration: In how many families does the son (or daughter) hate one of his (her) parents? On occasion, certainly this is understandable. However, most of the time, both parents love their child above all else, and want the best for him or her. Yet, despite being the recipients of such love, some children can still be filled with anger and hatred.

Psalm 109:5 They direct evil against me rather than good; hate instead of love.

Psalm 109:4–5 My own sons, act as my enemies when I give them love; even when I am engaged in spiritual activity. They work evil against me rather than good; they give me hatred instead of love.

Now consider how this might describe God's relationship with Israel; and Israel's negative response to God. Or, Jesus love for His people, and their response to Him. However, I think this is best understood to refer to David's love directed to his son (and some of those who support him) and the hatred which David receives back from them.

Kretzmann's Commentary: *Having thus set forth the wickedness of the adversaries, David singles out one of them, the type of Judas Iscariot, asking the Lord to punish him as he deserved.*²⁰

As I have mentioned in the introduction, I originally chose this psalm as I thought that it might be typical of Jesus at the cross. This is an interesting comment by Kretzmann, and I don't know yet where I stand on it.

Chapter Outline

Charts, Graphics and Short Doctrines

David's Imprecatory Prayer Regarding One Particular Enemy

Appoint over him a malevolent [man]; and an adversary will stand by his right hand. In his being judged, he will come out unrighteous; and his prayer will be for sin.

Psalm
109:6–7

Appoint a malevolent overseer over him; and [let] an adversary stand at his right hand. When he is judged, let [the verdict] come out guilty; and [let] his prayer be a sin.

Over this man, appoint a lawless overseer; and let his accuser stand at his right hand. When he is judged, let the verdict be guilty; and show his prayer to be a sin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Appoint over him a malevolent [man]; and an adversary will stand by his right hand. In his being judged, he will come out unrighteous; and his prayer will be for sin.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	Appoint over him <i>a wicked man</i> , and may an adversary stand at his right hand. When he is judged, let him come out a sinner, and may his prayer become an act of sin.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Set thou the sinner over him: and may the devil stand at his right hand.

²⁰ From <https://www.studydrive.org/commentaries/eng/kpc/psalms-109.html> accessed October 24, 2021.

	When he is judged, may he go out condemned; and may his prayer be turned to sin.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	Command <u>evil</u> against them and Satan shall stand at their right hand! And when they are judged they will go out condemned and their prayer will be sin!
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Command thou <u>vengeance</u> against them; and let Satan stand at their right hand. When they shall be judged, let them be condemned, and let their prayer become sin.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Set a sinner against him; and let an accuser stand at his right hand. When he is judged, let him go forth condemned; and let his prayer become sin.
Significant differences:	In the first phrase, even though the Syriac has <i>evil</i> or <i>vengeance</i> ; this is not different from the original Hebrew (which could mean, <i>wicked</i> or <i>wicked man</i>). Similarly, we find <i>Satan</i> in the second phrase of the Syriac and <i>devil</i> in the Latin; but these are the same words as found in the Hebrew (also translated, <i>accuser</i> , <i>adversary</i>). In other words, there are no real differences between the ancient translations or the original Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	Put an evil man over him; and let one be placed at his right hand to say evil of him. When he is judged, let the decision go against him; and may his prayer become sin.
Easy English	Find an evil man to judge my enemy! Put somebody at his right side to accuse him! When they judge him, show that he is guilty. Show that even his prayers are a sin.
Easy-to-Read Version—2008	They said, "Choose someone evil to represent him. Let the one at his side really be his accuser. Let even his prayer be used as evidence against him, and let the court find him guilty.
God's Word™	I said, "Appoint the evil one to oppose him. Let Satan stand beside him. When he stands trial, let him be found guilty. Let his prayer be considered sinful.
Good News Bible (TEV)	Choose some corrupt judge to try my enemy, and let one of his own enemies accuse him. May he be tried and found guilty; may even his prayer be considered a crime!
The Message	Find an evil man to judge my enemy! Put somebody at his right side to accuse him! When they judge him, show that he is guilty. Show that even his prayers are a sin.
Names of God Bible	.
NIRV	Appoint an evil person to take my enemies to court. Let him stand at their right hand and bring charges against them. When they are tried, let them be found guilty. May even their prayers judge them.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	This is what they say about me:
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	<p>“Let’s find someone really bad to go after him. Someone willing to publicly accuse him. And when the testimony is over The judge will find him guilty as charged.</p>
College Press paraphrase Contemporary English V.	<p>. My enemies said, "Find some worthless fools to accuse him of a crime. Try him and find him guilty! Consider his prayers a lie. Show him how it feels! [<i>Show him how it feels</i>, implied.] Let lies be told about him, and bring him to court before an unfair judge. When his case is called for judgment, let him be pronounced guilty. Count his prayers as sins.</p>
The Living Bible	
New Berkeley Version New Life Version	<p>. Let a sinful man have power over him. Let one who speaks against him stand at his right hand. When he is tried, let him be found guilty. And may his prayer become sin.</p>
New Living Translation	<p>They say, [Hebrew lacks <i>They say</i>.] “Get an evil person to turn against him. Send an accuser to bring him to trial. When his case comes up for judgment, let him be pronounced guilty. Count his prayers as sins.</p>
The Passion Translation	<p>Show him how it feels! Let accusing liars be raised up against him, like Satan himself standing right next to him. And let him be declared guilty by a wicked judge. May even his prayers be seen as sinful!</p>
Unfolding Bible Simplified	<p>So appoint a wicked judge who will judge my enemy, and bring in one of his enemies who will stand up and accuse him. When the trial ends, cause the judge to declare that he is guilty and cause even his plea for mercy to be considered a sin.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>So, send them away with the sinners, And put the Slanderer at their right hand. When they’re judged, may they leave as condemned, And may their prayers be thought of as sins.</p>
Beck’s American Translation	.
Common English Bible	<p>“Appoint a wicked person to be against this person,” they say, “an accuser to stand right next to him. When the sentence is passed, let him be found guilty— let his prayer be found sinful!</p>
New Advent (Knox) Bible	<p>An ill master let him have,[1] and an accuser ready at his side; let him leave the court of judgement a doomed man, pleading with heaven in vain. [1] Verses 6-19 are perhaps spoken, not by the Psalmist, but by his detractors.</p>
Translation for Translators	<p>They said, “Appoint a wicked <i>judge</i> who will judge him, and bring in one of his enemies who will stand up and accuse him. And cause that when the trial <i>ends</i>, the <i>judge will</i> declare that he is guilty, and that <i>even</i> his prayer will be considered to be a sin.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<p>Let Sin have the mastery of them, And Satan stand at their right hand. In judgment be found in the wrong,</p>

God's Truth (Tyndale)	And their plea be considered a crime. Set an ungodly man to be ruler over him, and let Satan stand at his right hand. When sentence is given upon him, let him be condemned, and let his prayer be turned into sin.
HCSB International Standard V	. Appoint an evil person over him; may an accuser stand at his right side. [Lit. hand] When he is judged, may he be found guilty; may his prayer be regarded as sin.
H. C. Leupold Lexham English Bible NIV, ©2011	. Appoint someone evil to oppose my enemy; let an accuser stand at his right hand. When he is tried, let him be found guilty, and may his prayers condemn him.
Peter Pett's translation Unfolding Bible Literal Text	. Appoint a wicked man over such an enemy as these people; appoint an accuser to stand at his right hand. When he is judged, may he be found guilty; may his prayer be considered sinful..
Urim-Thummim Version Wikipedia Bible Project	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Appoint a wicked man against him; find an accuser to repeat this curse: Zec 3:1 "Let him be found guilty when tried; let his own plea condemn him.
The Heritage Bible	Visit over him a wicked one, and let Satan stand at his right hand. When he shall be judged, let him go condemned, and let his prayer be sin.
New American Bible (2002)	.
New American Bible (2011)	Appoint an evil one over him, an accuser* to stand at his right hand, That he may be judged and found guilty, that his plea may be in vain. * [109:6] An accuser: Hebrew satan, a word occurring in Jb 1–2 and Zec 3:1–2. In the latter passage Satan stands at the right hand of the high priest to bring false accusations against him before God. Here the accuser is human.
New English Bible–1970	They say, 'Put up some rascal to denounce him, an accuser to stand at his right side.' But when judgement is given, that rascal will be exposed and his follies accounted a sin.
New Jerusalem Bible	'Set up a wicked man against him as accuser to stand on his right. At his trial may he emerge as guilty, even his prayer construed as a crime!
New RSV ACE	They say, ^[b] 'Appoint a wicked man against him; let an accuser stand on his right. When he is tried, let him be found guilty; let his prayer be counted as sin.
Revised English Bible–1989	b. Heb lacks <i>They say</i> They say, "Put up some rogue to denounce him, an accuser to confront him." But when judgement is given that rogue will be exposed and his wrongdoing accounted a sin.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	[They say,] "Appoint a wicked man over him,
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	may an accuser stand at his right. When he is tried, let him be found guilty, may even his plea be counted a sin.
exeGeseges companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	Appoint over him one who is wrong, And let an accuser stand at his right hand. When he is judged, let him be found wrong, And let his prayer become sin.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	SET YOU A SINNER AGAINST HIM; AND LET THE DEVIL STAND AT HIS RIGHT HAND. WHEN HE IS JUDGED, LET HIM GO FORTH CONDEMNED: AND LET HIS PRAYER BECOME SIN.
Awful Scroll Bible	Be made appointed he wicked over him, and an adversary is to remain standing at his right hand. As he is to come to be judged, he is to remain gone out doomed, and his implorations are to be as misses of the mark;...
Concordant Literal Version	Post a wicked person over him, And let an adversary stand at his right hand." When he is judged, let him go forth condemned, And let his prayer be seen as sin."
exeGeseges companion Bible	Set the wicked over him; and stand Satan at his right: in judging, judge him with the wicked; and that his prayer become sin...
Orthodox Jewish Bible	Set Thou a rasha (wicked man) over him; and let Satan (the Accuser) stand at his yamin (right hand). When he shall be tried, let him be in the judgment condemned; and let his tefillah (prayer) become sin.
Rotherham's <i>Emphasized B.</i>	Set in charge over him, one who is lawless, And let an accuser stand at his right hand; <When he is judged> let him go out condemned, And let his own petition become a sin;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Appoint a wicked man against him, And let an attacker stand at his right hand [to kill him]. When he enters into dispute, let wickedness come about. Let his prayer [for help] result [only] in sin.
The Expanded Bible	They say about me [^C this added phrase suggests another speaker, or perhaps the psalmist is speaking about his accusers], "·Have an evil person work [^L Appoint an evil person] against him, and let an ·accuser [adversary] stand ·against him [^L at his right hand; Job 1:6]. When he is judged, let him be found guilty, and let even his prayers ·show [be counted as] his ·guilt [sin].
Kretzmann's Commentary	Set Thou a wicked man over him, a power of punishment, an executioner, to drag him to judgment, and let Satan, in this case practically as the servant of God in

Lexham English Bible

The Pulpit Commentary
 Syndein/Thieme
 The Voice

carrying out the punishment fixed by Him, *stand at his right hand*, the usual position of the accusing witness. The court scene is further pictured.

When he shall be judged, let him be condemned, and let his prayer become sin, since it was not the crying of a penitent sinner, but of one in the depths of blasphemous despair. We are here reminded of the cry of Judas Iscariot: "I have sinned in that I have betrayed the innocent blood," Matthew 27:4

*Appoint over him a wicked man ,
 and let an accuser stand at his right hand .
 When he is judged, let him come out guilty,
 and let his prayer [Or perhaps "plea of innocence "] become as sin.*

*Here's what they say: Find some evil scoundrel to go after him.
 Let's get some accuser to level charges against him.
 At his trial, let's make sure he is found guilty
 so that even his prayers become evidence that convicts him.*

Bible Translations with Many Footnotes:

College Press Bible Study
 The Complete Tanach

*.
 Set a wicked man over him, and let an adversary stand at his right hand.
 When he is judged, let him emerge guilty, and let his prayer be accounted as a sin.*

When he is judged: before You, may he emerge from Your judgment guilty and wicked.

The Geneva Bible
 Kaplan Translation
 NET Bible®

*.
 .
⁸ Appoint an evil man to testify against him!⁹
 May an accuser stand¹⁰ at his right side!
 When he is judged, he will be found¹¹ guilty!¹²
 Then his prayer will be regarded as sinful.*

^{8sn} In vv. 6-19 the psalmist calls on God to judge his enemies severely. Some attribute this curse-list to the psalmist's enemies rather than the psalmist. In this case one should paraphrase v. 6: "They say about me, 'Appoint an evil man, etc.'" Those supporting this line of interpretation point out that vv. 2-5 and 20 refer to the enemies' attack on the psalmist being a verbal one. Furthermore in vv. 1-5, 20 the psalmist speaks of his enemies in the plural, while vv. 6-19 refer to an individual. This use of the singular in vv. 6-19 could be readily explained if this is the psalmist's enemies' curse on him. However, it is much more natural to understand vv. 6-19 as the psalmist's prayer against his enemies. There is no introductory quotation formula in v. 6 to indicate that the psalmist is quoting anyone, and the statement "may the Lord repay my accusers in this way" in v. 20 most naturally appears to be a fitting conclusion to the prayer in vv. 6-19. But what about the use of the singular in vv. 6-19? Often in the psalms the psalmist will describe his enemies as a group, but then speak of them as an individual as well, as if viewing his adversaries collectively as one powerful foe. See, for example, Ps 7, where the psalmist uses both the plural (vv. 1, 6) and the singular (vv. 2, 4-5) in referring to enemies. Perhaps by using the singular in such cases, the psalmist wants to single out each enemy for individual attention, or perhaps he has one especially hostile enemy in mind who epitomizes the opposition of the whole group. This may well be the case in Ps 109. Perhaps we should understand the singular throughout vv. 6-19 in the sense of "each and every one." For a lengthy and well-reasoned defense of the opposite view – that vv. 6-19 are a quotation of what the enemies said about the psalmist – see L. C. Allen, *Psalms 101-150 (WBC)*, 72-73.

^{9tn} Heb "appoint against him an evil [man]."

^{10tn} The prefixed verbal form is taken as a jussive here (note the imperative in the preceding line).

^{11tn} The prefixed verbal form could be taken as a jussive, but the use of the imperfect form in the following line suggests that v. 7 anticipates the outcome of the accusation envisioned in v. 6.

^{12tn} Heb “he will go out [as] a criminal” (that is, guilty).

New American Bible (2011) .
New Catholic Bible

^[g]They say:^[h]

“Choose a wicked man to oppose him,
an accuser to stand on his right.

At his judgment, let him be found guilty,
with even his prayers deemed sinful.^[i]

g. Psalm 109:6 Pitiless are the words of those who curse the innocent psalmist; he has taken them to heart and remembered every one. See note on Ps 5:11 concerning redress for wrongs.

h. Psalm 109:6 *They say*: these words are lacking in the Hebrew, but they are called for by the context. Wicked man: or “the evil one.” Accuser: i.e., a “satan” (see Job 1:6), a name later given to the devil (see 1 Chr 21:1). He stood as an advocate (Ps 109:31) at the right of the accused (see Zec 3:1).

i. Psalm 109:7 *With even his prayers deemed sinful*: another possible translation is: “with even his pleas being in vain.”

The Passion Translation .
Rotherham’s *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .

Bond Slave Version .

C. Thompson (updated) OT .

Charles Thompson OT

Set a sinner over him; and let an accuser stand at his right hand.

When he is judged let him be condemned; and let his supplication be deemed an offence.

Context Group Version

Set a wicked man over him; And let an adversary stand at his right hand.

When he is judged, let him come out wicked; And let his prayer be turned into disgrace.

English Standard Version .

Green’s Literal Translation .

Holy Bible Improved Edition .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Set a wicked man over him and let an adversary stand at his right hand.

When he is judged, let him come out guilty and let his prayer be turned into sin.

New American Standard B. .

New European Version

Set a wicked man over him, let an adversary stand at his right hand. When he is judged, let him come forth guilty, let his prayer be turned into sin.

An adversary- The Hebrew word translated “adversary” here is satan. ‘Satan’ is simply a Hebrew word meaning an adversary, totally neutral in meaning; it doesn’t of itself refer to any sinful being.

New King James Version

Set a wicked man over him,

And let an accuser [^{Heb.} *satan*] stand at his right hand.

When he is judged, let him be found guilty,

And let his prayer become sin.

Niobi Study Bible .

Owen’s Translation .

Revised Mechanical Trans.

Updated Bible Version 2.17

Set a wicked man over him; And let an adversary stand at his right hand.

When he is judged, let him come forth guilty; And let his prayer be turned into sin.

A Voice in the Wilderness .

Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT .

*Appoint You over him the wicked, And an adversary stands at his right hand.
In his being judged, he goes forth wicked, And his prayer is for sin.*

The gist of this passage: David begins to ask God to deal with his enemies. He asks for a wicked man to be set over him and for his adversary to stand at his right hand. When judged, David's adversary will be determined to be guilty. Even his prayer will be evaluated as sin.

6-7

Psalm 109:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Quite a number of translations insert the words <i>they said</i> at this point (or similar verbiage), even though these words are not found in any text. These translations include the New English Bible–1970, the New RSV ACE, the Revised English Bible–1989, the Common English Bible, the Voice, the Contemporary English Version, the Casual English Bible, the New Living Translation and the Complete Jewish Bible. This is approximately a fifth of the translations which take this stance (this is probably similar to commentators with this point of view as well).			
There are a great many people who do not like the idea of David praying these things against his enemies. Therefore, their conclusion is, his enemies must be praying against him.			
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>appoint (over), set (over), make (one overseen), appoint an overseer; commit (for care), entrust, deposit</i>	2 nd person masculine singular, Hiphil imperative	Strong's #6485 BDB #823
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person singular suffix	Strong's #5921 BDB #752
râshâ' (רָשָׁע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

Translation: *Appoint a malevolent overseer over him;...*

David calls for a malevolent, corrupt and lawless overseer to be appointed over his enemies.

Israel and David are overseen by God, Who is benevolent and just. He asks for the exact opposite to be done for his enemies.

Given that perhaps a fifth of all translations and (probably) commentators believe that David's enemies are making this prayer against him, it would be worthwhile to look at these two approaches.

Who is asking for harm to come to his enemy (enemies)?

David's enemies are praying against him:

Who is asking for harm to come to his enemy (enemies)?

In return for my love they accuse me,
even while I make prayer for them.
So they reward me evil for good,
and hatred for my love.
They say, 'Appoint a wicked man against him;
let an accuser stand on his right.
When he is tried, let him be found guilty;
let his prayer be counted as sin.
Psalm 109:4–7 from the New Revised Standard
Bible, the Anglicised Catholic Edition (not all
Catholic Bibles take this approach)

At this point, some translations and commentators see these words as coming from David's enemies and being applied to David. The New Catholic Bible begins this verse with *they say*, words which are not in the Hebrew, but which they believe the context demands. The Complete Jewish Bible does the same thing. I will admit that this approach provides a nice flow from vv. 4–5 to here. However, that is not enough reason to include the words here.

David is praying against his enemies (in particular, he is praying against one person):

In return for my love they slander me,
even though I prayed for them.
They repay me evil for good,
hatred for my love.
Appoint an evil one over him,
an accuser* to stand at his right hand,
That he may be judged and found guilty,
that his plea may be in vain.
Psalm 109:4–7 from the New American Bible
(2011).

However, this is an Imprecatory psalm, where David prays against specific people. This is not the only such psalm, but David is quite bold in his demands of God in this psalm. His demands here might be more numerous and/or stronger; but there is no reason to think that these demands are coming from anyone else but David against his enemies (or, as we continue in this section, *enemy*).

In a later footnote, the NAB writes: *May this be the reward from the LORD: the psalmist prays that God ratify the curses of Ps 109:6–19 and bring them upon the wicked.*²¹

I simply grabbed two translations which are generally good translations (surprisingly enough, recent Catholic translations, apart from their inclusion of the Apocrypha, tend to be fairly good and very readable).

Although I have some serious disagreements with the Catholic faith (their weird views of Mary, for instance; and the pope), my ministry is pro-Bible, and pro-Bible doctrine. I am against specific incorrect doctrines, but I would not identify myself as being anti-catholic. That being said, I think that it is nearly impossible to grow spiritually while attending a Catholic church; but the same thing is true of a huge percentage of Protestant churches. I have been to a Lutheran church, where I thought to myself on a number of occasions, *you have got to be kidding me!* Nevertheless, I have a great and abiding respect for both Saint Jerome and Luther.

In general, apart from the inclusion of the apocrypha, I have found many Bibles with the Catholic imprimatur to be fairly good translations and very good reading Bibles. Interestingly enough, they tend to be very similar to Jewish and Jewish name Bibles (which are not always produced by anti-Christians or by Jews in particular).

It should be clear, by seeing these two clearly different points of view, that a Bible translation which has received the Catholic imprimatur is not subject to a doctrinal oversight committee who would go through and require a change for passages that do not fit the proper Catholic interpretation.

Chapter Outline

Charts, Graphics and Short Doctrines

So that there is no confusion, this is David speaking of a particular enemy—I believe one of his sons—who is willing to do anything to seize power from David (including assassination).

At this point, I simply wanted to get it out there that there are two points of view of this verse going forward. However, I want you to accept my point of view as we continue along; and then, at the end of v. 20, in looking back, I will explain in much greater detail why my point of view is correct and this other one—where these accusers

²¹ From <https://bible.usccb.org/bible/psalms/109> (footnote); accessed October 26, 2021.

start calling for bad things to happen to David—is an incorrect understanding of this psalm. However, to understand why the majority opinion is correct (that David is speaking here of a specific adversary), we need to have already covered these verses and are able to look back on them as a whole.

Psalm 109:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâṭân (שׂטָן) [pronounced <i>saw-TAWN</i>]	<i>an adversary, an accuser; enemy; one lying in wait</i>	masculine singular noun (also used as a proper noun)	Strong's #7854 BDB #966
ʿāmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
yāmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3225 BDB #411

Translation: ...and [let] an adversary stand at his right hand.

David asks that their enemies, the accusers, their adversaries stand at their right hand. Usually the person at their right hand is there to help and defend them; but David wants an enemy right there beside them.

This would be like having your own lawyer work against you.

Psalm 109:6 [Appoint a malevolent overseer over him; and \[let\] an adversary stand at his right hand.](#)

Psalm 109:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i>]	<i>to be judged; to litigate, to contend; to enter into controversy [with], to plead [a case, or with]</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #8199 BDB #1047
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422

Psalm 109:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râshâ' (רָשָׁע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957

Translation: When he is judged, let [the verdict] come out guilty;...

David's enemies will be judged; and he asks for them to be judged guilty (because they are).

Psalm 109:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
t ^e phillâh (תְּפִלָּה) [pronounced t ^e -phil-LAWH]	<i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8605 BDB #813
hâyâh (הִיא) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
chăṭ'âh (חַטָּא) [pronounced khuht-aw-AW]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308

Translation: ...and [let] his prayer be a sin.

David asks that even their prayers be sin. This is an interesting thing to request. We like to think that God hears and considers all prayers; but David is asking for this man's prayers to be considered to be sin.

Psalm 109:7 When he is judged, let [the verdict] come out guilty; and [let] his prayer be a sin.

Psalm 109:6–7 Over this man, appoint a lawless overseer; and let his accuser stand at his right hand. When he is judged, let the verdict be guilty; and show his prayer to be a sin.

Will be his days few; his oversight takes another. Will be his sons fatherless; and his woman a widow. And staggering stagger his sons; and they have begged and they have sought from their waste places.

Psalm
109:8–10

[Let] his days be few; [let] another take on his responsibilities. [Let] his sons be fatherless; and [let] his wife [be] a widow. [Let] his sons wander (aimlessly); and [let] them beg and seek [their sustenance] from their ruined habitations [lit., *their ruins*].

Let his days be few, and let another take his office. Let his children be fatherless and his wife without a husband. Let his children wander aimlessly; and let them beg and seek their own sustenance from their own trash.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Will be his days few; his oversight takes another. Will be his sons fatherless; and his woman a widow. And staggering stagger his sons; and they have begged and they have sought from their waste places.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	May his days be few, may another <i>inherit the number of his years</i> . May his sons be orphans, and his wife a widow. And may his sons yet wander, and beg, and seek <i>what has become</i> their wasteland.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	May his days be few: and his bishopric let another take. May his children be fatherless, and his wife a widow. Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	Their days will be few and whatever is <u>kept for them</u> others will take. Their children shall be orphans and their wives, widows. (This verse is missing in the Peshitta). [v. 10.]
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Let their days be few; and let others take <u>what they have stored</u> . Let their children be fatherless and their wives widows. Let their children be continually vagabonds, and beg; let them seek their bread also out of their desolate places.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Let his days be few; and let another take his office of overseer. Let his children be orphans, and his wife a widow. Let his children wander without a dwelling place and beg; let them be cast out of their habitations.
Significant differences:	In the second phrase, the Hebrew has <i>office</i> ; the Syriac has <i>what they have stored (kept)</i> . V. 10 appears to be missing in the Syriac (although Lamsa perhaps restores it). In the Hebrew and targum, they are seeking from their waste places; in the Greek and Latin, they are being thrown out of their habitations.

Limited Vocabulary Translations:

Bible in Basic English	Let his life be short; let another take his position of authority. Let his children have no father, and his wife be made a widow. Let his children be wanderers, looking to others for their food; let them be sent away from the company of their friends.
Easy English	Make his life very short! Let somebody else do the job which he did. May he soon die, so that his children have no father, and his wife has no husband. Cause his children to have no home, so that they go from place to place, and ask people to give them food.
Easy-to-Read Version—2008	Let his life be cut short, and let someone else take over his work. Let his children become orphans and his wife a widow. Make his children wander around as beggars, forced from homes that lie in ruins.
God's Word™	Let his days be few in number. Let someone else take his position. "Let his children become fatherless and his wife a widow. Let his children wander around and beg. Let them seek help far from their ruined homes.
Good News Bible (TEV)	May his life soon be ended; may someone else take his job! May his children become orphans, and his wife a widow! May his children be homeless beggars; may they be driven from the ruins they live in!
The Message	Give him a short life, and give his job to somebody else. Make orphans of his children, dress his wife in widow's black; Turn his children into begging street urchins, evicted from their homes—homeless.
Names of God Bible NIRV	. May their days be few. Let others take their places as leaders. May their children's fathers die. May their wives become widows. May their children be driven from their destroyed homes. May they wander around like beggars.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Let's make his life short. Let's give everything he owned to someone else. Let's see his children living without a dad. Let's make his wife a widow. Let's enjoy the sight of his children Wandering aimlessly, Begging for food, Far from the ruins of their home.
College Press paraphrase Contemporary English V.	. Cut his life short and let someone else have his job. Make orphans of his children and a widow of his wife; make his children beg for food and live in the slums.

The Living Bible	Let his years be few and brief; let others step forward to replace him. May his children become fatherless and his wife a widow; may they be evicted from the ruins of their home.
New Berkeley Version	.
New Life Version	Let his days be few. Let another person take over his work. Let his children be without a father. And let his wife be without a husband. May his children go around begging. And may they look for food far from their destroyed homes..
New Living Translation	.
The Passion Translation	Shorten his life and let another replace him! Make his wife a widow and his children orphans! Let them wander as beggars in the street, like homeless vagabonds, evicted from their ruins!
Unfolding Bible Simplified	Then cause him to die soon; bring someone else to take over his work. Cause his children not to have a father anymore, and cause his wife to become a widow. Cause his children to leave the ruined homes that they have been living in and to wander around begging for food.

Partially literal and partially paraphrased translations:

American English Bible	May their days no longer be many, And may others take their positions. May all their sons become orphans, And may all their wives become widows. Let their sons wander and beg... May they be driven away from their homes.
Beck's American Translation	.
Common English Bible	Let his days be few; let someone else assume his position. Let his children become orphans; let his wife turn into a widow. Let his children wander aimlessly, begging, driven out of their ruined homes.
New Advent (Knox) Bible	Swiftly let his days come to an end, and his office be entrusted to another;[2] orphancy for the children, widowhood for the wife! Driven from a ruined home, to and fro let his children wander, begging their bread. [2] Ac. 1.20.
Translation for Translators	<i>Then</i> , cause that he will soon die and that someone else will have his job/work (OR, possessions). Cause that his children will not have a father anymore and that his wife will become a widow. Cause that his children will be forced to leave the ruined homes that they have been living in and wander around begging for food.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	May his days be few; may another take his position. May his children be fatherless and his wife a widow. May his children wander as beggars; may they seek sustenance far from their ruined homes.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Let their days be but few; Give their Office to others,

	Let their children be orphans, And wives, widows in want! Their sons wander and beg, And skulk amongst ruins!
God's Truth (Tyndale)	Let his days be few, and his *bishopric let another take. The office or rank of Bishop. Referring to any rank, placement or position of high authority, wether it be clergy civil or military. RN Let his children be fatherless, and his wife a widow. Let his children be vagabonds, and beg their bread: let them seek it, as they that be destroyed.
HCSB	Let his days be few; let another take over his position. Let his children be fatherless and his wife a widow. Let his children wander as beggars, searching for food far [LXX reads <i>beggars, driven far</i>] from their demolished homes.
International Standard V	May his days be few; may another take over his position. [Or office] May his children become fatherless, and his wife a widow. May his children roam around begging, seeking food [The Heb. lacks food] while driven far [So LXX; the Heb. lacks while driven far] from their ruined homes.
H. C. Leupold Lexham English Bible NIV, ©2011	. . May his days be few; may another take his place of leadership. May his children be fatherless and his wife a widow. May his children be wandering beggars; may they be driven [Septuagint; Hebrew <i>sought</i>] from their ruined homes.
Peter Pett's translation Unfolding Bible Literal Text	. Let his days be few; and let another take his office. Let his children be fatherless, and his woman a widow. Let his children be continually vagabonds, and beg: let them seek their food also out of their desolate places.
Urim-Thummim Version	May his days be few; may another take his office. May his children be fatherless, and may his wife be a widow. May his children wander about and beg, asking for handouts as they leave their ruined home.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	May his days be numbered, his office be taken by another. Acts 1:20 May his children lose a father and his wife a husband. May his children go begging, driven out of their ruined homes.
The Heritage Bible	Let his days be few, and let another take his office. Acts 1:20 Let his children be orphans, and his wife a widow. Staggering, let his children stagger and beg; let them tread seeking as in desolate places.
New American Bible (2002)	.
New American Bible (2011)	May his days be few; may another take his office. ^c May his children be fatherless,

	his wife, a widow. ^d May his children wander and beg, driven from their hovels. c. [109:8] Acts 1:20. d. [109:9] Ex 22:23; Jer 18:21.
New English Bible—1970	May his days be few; may his hoarded wealth <small>hoarded wealth: or charge, cp Acts 1.20</small> fall to another! May his children be fatherless, his wife a widow! May his children be vagabonds and beggars, driven from their homes!
New Jerusalem Bible	'May his life be cut short, someone else take over his office, his children be orphaned, his wife be widowed. 'May his children wander perpetually, beggars, driven from the ruins of their house, a creditor seize all his goods, and strangers make off with his earnings. V. 11 is included for context.
New RSV ACE	May his days be few; may another seize his position. May his children be orphans, and his wife a widow. May his children wander about and beg; may they be driven out of [Gk: Heb and seek] the ruins they inhabit.
Revised English Bible—1989	May his days be few; may his hoarded wealth be seized by another! May his children be fatherless, his wife a widow! May his children be vagrants and beggars, driven from their ruined homes!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May his days be few, may someone else take his position. May his children be fatherless and his wife a widow. May his children be wandering beggars, foraging for food from their ruined homes.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	Let his days be few, Let another take his office. Let his children be fatherless, And his wife a widow. And let his children always wander and beg, And seek <i>food</i> out of their ruins.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	LET HIS DAYS BE FEW: AND LET ANOTHER TAKE HIS OFFICE OF OVERSEER. LET HIS CHILDREN BE ORPHANS, AND HIS WIFE A WIDOW. LET HIS CHILDREN WANDER WITHOUT A DWELLING-PLACE, AND BEG: LET THEM BE CAST OUT OF THEIR HABITATIONS.
Awful Scroll Bible	...his days are to be few, and another is to remain taken up his assignment; his sons are to be left alone, and his wife is to be widow;

Concordant Literal Version	his sons are to drift as to they who keep to drift, and are to be as they who beg and are to have scouted in that desolate... May his days come to be few; May his supervision be taken by another. May his sons become orphans, And his wife a widow." May his sons rove, yea rove so that they must beg, And may they be driven out from their deserted homes."
exeGeser's companion Bible	...and his days become few and another take his oversight: and his sons become orphans and his woman a widow: in wandering, that his sons wander; yes, ask; and seek from their parched areas.
Orthodox Jewish Bible	Let his yamim be few; and let another take his pekuddat [See Ac 1:20 OJBC]. Let his banim be yetomim, and his isha an almanac. Let his banim be continually vagabonds, and beg; let them seek from their ruins.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Let his ·life [^L days] be ·cut short [brief], and let another man ·replace him as leader [take his position/office; Acts 1:20]. Let his children become orphans and his wife a widow [^C socially vulnerable, dependent on others]. Make his children wander around, begging for food [Jer. 18:21]. Let them be forced out of the ruins in which they live.
Kretzmann's Commentary	Let his days be few, his life coming to an end before the time normally set for its length; and let another take his office, this statement being directly applied by Peter to the apostleship lost by Judas Iscariot, Acts 1:20. Let his children be fatherless, orphaned by his violent death, and his wife a widow, his family sharing in the punishment of his guilt. Let his children, who evidently followed their father in his wickedness, be continually vagabonds, wandering vagrants, and beg; let them seek their bread also out of their desolate places, prowling about at a distance from their ruined home.
Lexham English Bible	.
The Pulpit Commentary	.
Syndein/Thieme	Let his days be few; and let another take his office. { refers to Judas see Acts 1:18-20} Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg. Let them seek their bread also out of their desolate places.
The Voice	Let his days be few, <i>his life cut short</i> ; let another take over his position. <i>Lay waste to his family—</i> let his children become orphans and his wife a widow. Let his children wander <i>the streets—his legacy, homeless</i> beggars scavenging for food, [driven out of] [Hebrew manuscripts read, "sought among."] <i>the rubble and slums</i> where they live.

Bible Translations with Many Footnotes:

College Press Bible Study	.
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The Complete Tanach

May his days be few, and may someone else take his office of dignity.

his office of dignity: Heb. וְתִדְקֶפּ, his greatness, provostie or pruvote in Old French, like (Esther 2:3): “And let the king appoint officers (מִיִּדְקָפּ).”

May his sons be orphans and his wife a widow.

May his sons wander, and [people] should ask and search from their ruins.

and [people] should ask and search from their ruins: Everyone will ask about them, what happened to So-and-so and So-and-so, because of the rumor of ruin that emerged about them. And “search” (וְשִׁדְּדוּ) means from others, because it is vowelized with a short “kamatz,” and וְלֹאֲשׁוּ also means from others, that others should ask about them. This can also be interpreted as וְלֹאֲשׁוּ; of the intensive conjugation, meaning that they will go around by the doors [to beg for alms].

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
May his days be few!¹³
May another take his job!¹⁴
May his children¹⁵ be fatherless,
and his wife a widow!
May his children¹⁶ roam around begging,
asking for handouts as they leave their ruined home!¹⁷

^{13tn} The prefixed verbal forms (except those with vav [ו] consecutive) in vv. 8-20 are taken as jussives of prayer. Note the distinct jussive forms used in vv. 12-13, 15, 19.

^{14tn} The Hebrew noun תִּדְקָפּ (tĕdquddah) can mean “charge” or “office,” though BDB 824 s.v. suggests that here it refers to his possessions.

^{15tn} Or “sons.”

^{16tn} Or “sons.”

^{17tn} Heb “and roaming, may his children roam and beg, and seek from their ruins.” Some, following the LXX, emend the term וְשִׁדְּדוּ (vĕšiddeshu, “and seek”) to וְיִגְרְשׁוּ (yĕggoreshu; a Pual jussive, “may they be driven away” [see Job 30:5; cf. NIV, NRSV]), but שִׁדְּדוּ (darash) nicely parallels וְלֹאֲשׁוּ (shĕl’elu, “and beg”) in the preceding line.

New American Bible (2011)
New Catholic Bible

.
“May his remaining days be few,
with someone else appointed to take his office. [applied to Judas in Acts 1:20.]
May his children become fatherless
and his wife become widowed.
“May his children be vagrants and beggars,
driven from the ruins they use for shelter..

The Passion Translation
Rotherham’s *Emphasized B.*

.
Let his days become few,
<His overseership> let another’ take;
Let his children become fatherless,
And his wife a widow;
Let his children ||wander about|| and beg,
Let them be driven out^e of their ruins;...
^e So it shd be (w. Sep., Vul.)—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version

Let his days be few; let another take his office.
Let his children be fatherless and his wife a widow.
Let his children always beg and be vagabonds, and seek food out of their desolate places.

Bond Slave Version
C. Thompson (updated) OT

.
.

Charles Thompson OT	Let his days be few; and let another take his office. Let his children be fatherless and his wife a widow. Let his sons be vagabonds and beg: let them be cast out from their dwellings.
Context Group Version	.
English Standard Version	May his days be few; may another take his office! May his children be fatherless and his wife a widow! May his children wander about and beg, seeking food far from the ruins they inhabit!
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	His days are few, another takes his oversight, His sons are fatherless, and his wife a widow. And his sons wander continually, Indeed, they have begged, And have sought out of their dry places.
Modern English Version	.
Modern Literal Version 2020	Let his days be few and let another take his office. Let his sons be fatherless and his wife a widow. Let his sons be vagabonds and beg and let them seek out of their desolate places..
New American Standard B.	.
New European Version	Let his days be few, let another take his office. Let his children be fatherless and his wife a widow; may his children be wandering beggars, let them be sought from their ruins. This is quoted about Judas in Acts 1:20. The disciples saw the similarities with Judas and then decided to concretely take action according to those similarities- they proactively decided to find someone to take his place as this verse requires. We need to use the Bible in this same way- see the similarities between our situations and Biblical precedents, and then act on them accordingly.
New King James Version	Let his days be few, And let another take his office. Let his children be fatherless, And his wife a widow. Let his children continually [<i>wander continuously</i>] be vagabonds, and beg; Let them seek [So with MT, Tg.; LXX, Vg. <i>be cast out</i>] <i>their bread</i> also from their desolate places.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	Let his days be few, and let another take his office. Let his children be fatherless, and his wife a widow. Let his children continually be vagabonds, and beg; let them seek their bread also from the waste.
Webster's Bible Translation	.
World English Bible	Let his days be few. Let another take his office. Let his children be fatherless, and his wife a widow. Let his children be wandering beggars. Let them be sought from their ruins.
Young's Literal Translation	.
Young's Updated LT	His days are few, his oversight another takes, His sons are fatherless, and his wife a widow. And wander continually do his sons, Yea, they have begged, And have sought out of their dry places.

The gist of this passage: David appears to ask that his enemy's days be few, that someone else takes his position, that his son's become orphans and his wife a widow. He calls for the

man's sons to wander out aimlessly, begging, seeking out whatever they can from their ruins.

8-10

Psalm 109:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398
m ^e at̥ (מָעוֹט) [pronounced m ^e -GAHT]	<i>a little, fewness, few (–er, –est); small [matter, thing] almost; soon, shortly</i>	masculine plural noun; often used as an adverb or a comparative	Strong's #4592 BDB #589

Translation: [Let] his days be few;...

What is logical is, there is one man who proposes that he take over David's position as king and that David be either set aside or killed. This man would have to have a following. So, when we deal with masculine singular verbs (or suffixes), we are speaking of the man who would have David's position; and when we go to the masculine plural, we are speaking of his supporters.

David is asking, in a round about way (should I say, *poetic?*), for this man to die. However, long he should live, reduce that, David says to God. This may seem harsh, but the most common way for a king to be replaced in the ancient world is for that king to die or to be killed. Unless a king willingly abdicates his throne, a takeover is much to messy if the previous king remains alive. So David is simply calling for, against his adversary, what his adversary is calling for against David.

The Bible does speak of people's lives being shortened and of their lives being lengthened (the latter occurs when one pursues Bible doctrine).

Psalm 109:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
p ^e quddâh (פְּדוּדָה) [pronounced peh-kood-DAWH]	<i>case, providence, visitation, office; oversight; charge, something entrusted to someone, commission, trust, responsibility</i>	feminine singular substantive; with the 3 rd person masculine singular suffix	Strong's #6486 BDB #824
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine singular adjective/substantive	Strong's #312 BDB #29

Translation: ...[let] another take on his responsibilities.

I think the way to understand this is, David wants God to remove this man. “Let someone else take over; let someone else handle his responsibilities.

Again, this is what David’s adversary wants to happen to David; so David asking God to do the same to his adversary is not out of line.

Many want to apply this to Judas, as Peter quotes this verse in Acts 1:20.

The ESV (capitalized) is used below:

Does Acts 1:20 fulfill Psalm 109:8?

Scripture	Text/Commentary
Acts 1:15–17 In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry."	At this point in time, the 11 remaining Apostles (along with a number of other disciples) had been told to cool their heels and to wait for the Holy Spirit. When ascending into heaven, Jesus did not say, "Oh, since you have some time to kill, waiting on the Spirit, why don't you all choose a 12 th Apostle?" Peter speaks of the Holy Spirit here—correctly, might I add—but he himself does not have the Holy Spirit.
Acts 1:18–19 (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.)	This is background information about how Judas died; and this is covered in greater detail in Acts 1 (HTML) (PDF) (WPD). This sounds different than what we read elsewhere in the gospels, so that reference will work out the details for you.
Acts 1:20 "For it is written in the Book of Psalms, "'May his camp become desolate, and let there be no one to dwell in it'; and "'Let another take his office.'" (Psalm 69:25 109:8)	Although one may argue, <i>Psalm 109 is not about Judas</i> ; certainly, that may be true. But it is possible that these words do apply to Judas. This would mean that David’s desire for his enemy plays double-duty as a prophetic passage. This falls under the Dual Authorship of the Scriptures .
Acts 1:21–22 So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."	Peter continues and defines who ought to be allowed to become an Apostle. Now, do you know which Apostles would have been eliminated by these requirements? Peter; oh, and 10 of the others. Only Andrew meets these requirements. Now, let’s assume the Psalm 69:25 and 109:8 are legitimately applicable here. Where do these other requirements come from? Peter has apparently just pulled them out of his back pocket.
Acts 1:23 And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias.	We have no idea what might be going on in Peter’s head. Maybe he really likes these guys; or likes one of them. By the requirements which he set down, that would include the person he preferred to work with.

Does Acts 1:20 fulfill Psalm 109:8?

Scripture	Text/Commentary
Acts 1:24–25 <i>And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place."</i>	Not only does God know the hearts of these two men, but He also knows who He has picked to replace Judas, and it is neither of these two men. This is pretty much a worthless prayer. Christians pray a lot of worthless prayers.
Acts 1:26 <i>And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.</i>	Now, where is it written the Apostles will be chosen by the other Apostles after casting lots? Peter did not quote a passage to justify that.

The point I am making is, this may have been a legitimate application of this verse (although not the one intended by David, who has someone else in mind entirely); but Peter has taken a complete running jump past what these verses say. I do not believe that Peter fully appreciates the authority and importance of the office of an Apostles.

Illustration: Nearly everyone believes that the weather is changing and that climate changes slowly in various directions in various ways (an increase or decrease of rainfall; an increase or decrease of temperature; etc.). That belief is a long ways for saying, "Carbon-dioxide is the culprit and we must remove the current levels of CO₂ in order to solve climate change." See, that is a massive, massive leap (particularly since that approach completely ignores the much, much more abundant greenhouse gas). But then there is another even greater leap beyond this: "If Congress collects more taxes, then it can make decisions which will fix the climate." So, you can begin with a reasonable premise, but then proceed to the ridiculous, and act as if all of this is under the banner of consensus science. Peter has similarly found a verse which may apply to Judas (or to any person who blocks another's spiritual advance) and he has taken the application of that verse too far.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Psalm 109:8 *[Let] his days be few; [let] another take on his responsibilities.*

Psalm 109:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
yâthôwm (יָתוֹם) [pronounced yaw-THOM]	<i>orphan; fatherless [child]</i>	masculine plural noun	Strong's #3490 BDB #450

Translation: *[Let] his sons be fatherless;...*

Again, David asks for this man to die prematurely. This is how evil such a person was.

"Let his sons be without a father," David prays to God.

No doubt, commentators and translators read this lines and thought, “That is just too harsh. David just can’t be saying those things about his enemy.” And so they added the additional words, *and these men said about David*.

David is not calling for anything more than this man wants to happen to David.

Psalm 109:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
ʾal ^e mânâh (אַלְמָנָה) [pronounced <i>al^e-maw-NAW</i>]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48

Translation: ...and [let] his wife [be] a widow.

“Let his wife be a widow,” David continues praying. His desire is unmistakable.

David’s imprecatory prayer here asks for no more against his adversary than his adversary is asking to happen to David.

Psalm 109:9 [Let] his sons be fatherless; and [let] his wife [be] a widow.

Psalm 109:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nûwa ^ʿ (נוּוָה) [pronounced <i>NOO-ahg</i>]	<i>to wave, to quiver, to vibrate, to swing, to stagger, to wander; to tremble, to be unstable; to totter, go tottering; to move to and fro; sometimes used of the blind</i>	Qal infinitive absolute	Strong's #5128 BDB #631
When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. ²²			
nûwa ^ʿ (נוּוָה) [pronounced <i>NOO-ahg</i>]	<i>to wave, to quiver, to vibrate, to swing, to stagger, to wander; to tremble, to be unstable; to totter, go tottering; to move to and fro; sometimes used of the blind</i>	3 rd person masculine plural, Qal imperfect	Strong's #5128 BDB #631
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

²² Biblical Hebrew; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Translation: [Let] his sons wander (aimlessly);...

Because of this man and his evil, David calls for his entire family to be cursed.

The verb here is used twice, which often intensifies the meaning of it. The verb is the Qal imperfect of *nûwa'* (נוּוַ) [pronounced *NOO-ahó*], and it means, *to wave, to quiver, to vibrate, to swing, to stagger, to wander; to tremble, to be unstable; to totter, go tottering; to move to and fro*. Apparently, this refers to very unsteady or to very aimless wandering. Strong's #5128 BDB #631.

I would believe that such a curse takes into consideration the mental attitude of this man's sons.

Psalm 109:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to enquire, enquire carefully; to beg, practice beggary; to question</i>	3 rd person plural, Piel perfect	Strong's #7592 BDB #981
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	3 rd person plural, Qal perfect	Strong's #1875 BDB #205
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ch ^o râbôwth (תוֹבֵרָה) [pronounced <i>khoh-raw-BOHTH</i>]	<i>waste places, desolated places, ruins, destroyed areas</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #2723 BDB #352

Translation: ...and [let] them beg and seek [their sustenance] from their ruined habitations [lit., *their ruins*].

These sons are to seek their necessities from their own trash, this appears to say.

Psalm 109:10 [Let] his sons wander (aimlessly); and [let] them beg and seek [their sustenance] from their ruined habitations [lit., *their ruins*].

In order for David's adversary to become king, David's other sons must be marginalized. He cannot allow David to live or his sons to have positions of power (or they will do the same thing to David's adversary as he is doing to David). Therefore, for David to pray this same thing himself is not out of bounds.

Psalm 109:8–10 Let his days be few, and let another take his office. Let his children be fatherless and his wife without a husband. Let his children wander aimlessly; and let them beg and seek their own sustenance from their own trash.

Even though David's words seem harsh here, we must bear in mind that David's adversary wants the same things to happen to David. Therefore, David's prayer is not out of bounds.

Lays a snare a creditor to all that [is] to him; and will plunder strangers his work. Will not be to him a continuing grace; and will not be a showing of grace to his orphans. Will be his posterity to cut [them] off in a generation following; will be blotted out their name.

Psalms
109:11–13

[Let] a creditor take away all that [is] to him; [let] strangers ransack his work. [Let] continuing grace not be to him; and [let] not grace be given to his orphans. [Let] his posterity be cut off by the next generation; [let] their name be blotted out.

Let creditors take away all that he has; let strangers takes away all that he has accumulated. Let there be no grace given to him; and let no grace be shown to his fatherless children. Let his posterity die off in the next generation; let their name be blotted out completely.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Lays a snare a creditor to all that [is] to him; and will plunder strangers his work. Will not be to him a continuing grace; and will not be a showing of grace to his orphans. Will be his posterity to cut [them] off in a generation following; will be blotted out their name.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	May the creditor gather up all that is his, and may strangers plunder his toil. May he have none to extend kindness, and may he have none to pity his orphans. May his end be destruction; may their name be effaced in the next generation.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	May the usurer <u>search</u> all his substance: and let strangers plunder his labours. May there be none to help him: nor none to pity his fatherless offspring. May his posterity be cut off; in one generation may his name be blotted out.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	The creditor will seize upon all that they have and foreigners will weaken their power. No one will be compassionate to them, neither will there be one to show mercy to their orphans. Their end will be destruction, and in the following generation their name will be blotted out.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Let the creditor take all that they have, and let the strangers make them to be weakened. Let there be none to extend mercy unto them; neither let there be any to pity their fatherless children. Let their end be destruction, and in the generation following let their name be blotted out.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Let <i>his</i> creditor exact all that belongs to him; and let strangers spoil his labors. Let him have no helper; neither let there be anyone to have compassion on his fatherless children. Let his children be given up to utter destruction; in one generation let his name be blotted out.

Significant differences: The verb in the first phrase is *to lay a snare, to take away*. The Latin has *search*. The second phrase is *to plunder his toil*; the Aramaic has *to weaken them, to weaken their power*.

The third phrase is speaks of *a continuing grace*. The Latin and Greek both speak of there being *help* or a *helper*.

Limited Vocabulary Translations:

Bible in Basic English	Let his creditor take all his goods; and let others have the profit of his work. Let no man have pity on him, or give help to his children when he is dead. Let his seed be cut off; in the coming generation let their name go out of memory.
Easy English	May the people who lent money to my enemy, take away everything that belonged to him. Let strangers take everything that he worked hard to get for himself. Do not let anybody be kind to him. Do not let anybody help his children, even when they have no father. Remove all the descendants in his family. When his children die, may nobody remember his family any more!.
Easy-to-Read Version–2008	Let the people he owes take everything he owns. Let strangers get everything he worked for. Let no one be kind to him. Let no one show mercy to his children. May his family come to an end. May his name be unknown to future generations. Let a creditor take everything he owns. Let strangers steal what he has worked for. Let no one be kind to him anymore. Let no one show any pity to his fatherless children. Let his descendants be cut off and their family name be wiped out by the next generation.
God's Word™	May his creditors take away all his property, and may strangers get everything he worked for. May no one ever be kind to him or care for the orphans he leaves behind. May all his descendants die, and may his name be forgotten in the next generation.
Good News Bible (TEV)	May the bank foreclose and wipe him out, and strangers, like vultures, pick him clean. May there be no one around to help him out, no one willing to give his orphans a break. Chop down his family tree so that nobody even remembers his name.
The Message	.
Names of God Bible NIRV	May everything those people own be taken away to pay for what they owe. May strangers rob them of everything they've worked for. May no one be kind to them or take pity on the children they leave behind. May their family line come to an end. May their names be forgotten by those who live after them.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Let the banker repossess his house, While opportunists and scavengers take everything else.
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Let's not have anyone treating him kindly,
Or showing compassion to his kids when he's dead.
May his entire family drop dead,
So that by the time today's children are grown
They won't even remember his name.

College Press paraphrase
Contemporary English V.

.
"Let the people he owes take everything he owns. Give it all to strangers.
Don't let anyone be kind to him or have pity on the children he leaves behind.
Bring an end to his family, and from now on let him be a forgotten man.

The Living Bible

May creditors seize his entire estate and strangers take all he has earned. Let no one be kind to him; let no one pity his fatherless children. May they die. May his family name be blotted out in a single generation.

New Berkeley Version
New Life Version

.
Let the one to whom he owes money take all that he has. May strangers take away all he has worked for. May no one show him kindness. Let no one pity his children who have no father. Let his children be cut off. Do not let their family name be remembered by the people-to-come.

New Living Translation

May creditors seize his entire estate,
and strangers take all he has earned.
Let no one be kind to him;
let no one pity his fatherless children.
May all his offspring die.

The Passion Translation

May his family name be blotted out in the next generation.
Let the creditors seize his entire estate, and strangers, like vultures, take all that's left!

Unfolding Bible Simplified

Let no one be kind to him by showing pity to his fatherless children!
May all his posterity die with him! Cut down his family tree!
Cause all the people to whom he owed money to seize his property; cause strangers to take away everything that he worked to acquire.
Make sure that no one acts with any loyalty toward his memory for the sake of your covenant; make sure that no one pities his children.
Cause all his children to die, so that no one will live to carry on his name.

Partially literal and partially paraphrased translations:

American English Bible

May bankers search for the things that they own,
And may strangers loot all they've worked for.
May no one come to protect them,
And may no one pity their orphans.
May all their children be wiped away...
In one generation, may their names be erased.

Beck's American Translation
Common English Bible

.
Let a creditor seize everything he owns;
let strangers plunder his wealth.
Let no one extend faithful love to him;
let no one have mercy on his orphans.
Let his descendants be eliminated;
let their names be wiped out in just one generation!

New Advent (Knox) Bible

while eager creditors eye his goods, and strangers divide the fruits of his toil. May no friend be left to do him a kindness, none to have pity on his defenceless kin; a speedy end to his race, oblivion for his name before a generation passes!

Translation for Translators

Cause that all the people to whom he owed money will seize all his property;
Cause that strangers will take away everything that he worked to acquire.
Cause that *while he is still living* no one will be kind to him,

and *after he dies*, cause that no one will pity his children.
 Cause that all his descendants will die
 and that his grandchildren will not remember who he [MTY] was.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	STANZA 3. Let usurers seize all they have, And their earnings by strangers be robbed; Let no kindness be poured out for them, Nor pity their orphans be shown. But let their posterity fail;— Blot their name in the following age!-.
God's Truth (Tyndale)	Let the extortioner consume all that he has, and let strangers spoil his labor. Let there be no man to pity, nor have compassion on his fatherless children. Let his end be destruction, and in the next generation let his name be put clean out.
HCSB	.
International Standard V	May creditors seize all his possessions, and may foreigners loot the property he has acquired. [Or the result of his labor] May no one extend gracious love to him, or show favor to his fatherless children. May his descendants [Lit. May those after him] be eliminated, and their memory [Or their name] be erased from the next generation.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	May the creditor seize all his belongings and strangers plunder the fruits of his toil. Job 5:5 Let no one extend kindness to him or take pity on his orphaned children. May his posterity be destroyed, their names blotted out in the next generation. Job 18: 17, 19; Sir 41:11
The Heritage Bible	Let the mortgage holder entrap all that is his, and let strangers plunder that for which he labored. Let there be none to draw out mercy to him, and let there be none to stoop down in grace to his bereaved. Let his posterity be cut off; let their name be rubbed out in the generation following.
New American Bible (2002)	.
New American Bible (2011)	May the usurer snare all he owns, strangers plunder all he earns. May no one treat him with mercy or pity his fatherless children. May his posterity be destroyed, ^e their name rooted out in the next generation. e. [109:13] Ps 21:11; Prv 10:7.
New English Bible—1970	.

New Jerusalem Bible	'May there be none left faithful enough to show him love, no one take pity on his orphans, the line of his descendants cut off, his name wiped out in one generation. [v. 11 is placed with the previous passage.]
New RSV	.
Revised English Bible—1989	May the creditor distraint on all his goods and strangers run off with his earnings! May none remain loyal to him, and none pity his fatherless children! May his line be doomed to extinction, may his name be wiped out within a generation!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May creditors seize all he owns and strangers make off with his earnings. May no one treat him kindly, and may no one take pity on his orphaned children. May his posterity be cut off; may his name be erased within a generation.
exeGesés companion Bible	.
Hebraic Roots Bible	...let the moneylender lay a snare for all that is his; and let strangers plunder his labor; let there be none giving mercy to him; nor any to have pity on his orphans; let his posterity be cut off; let their name be blotted out in the following generation;...
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	Let the creditor lay a snare for all that he has, And let strangers plunder his labour. Let him have no one to extend loving-commitment, Nor any to show favour to his fatherless children. Let his descendants be cut off, Their name be blotted out in the next generation.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	LET HIS CREDITOR EXACT ALL THAT BELONGS TO HIM: AND LET STRANGERS SPOIL HIS LABORS. LET HIM HAVE NO HELPER; NEITHER LET THERE BE ANY ONE TO HAVE COMPASSION ON HIS FATHERLESS CHILDREN. LET HIS CHILDREN BE GIVEN UP TO UTTER DESTRUCTION: IN ONE GENERATION LET HIS NAME BE BLOTTED OUT.
Awful Scroll Bible	...they lending are to maintain to be the ensnarers of that his, and they being strangers are to keep spoiling that of his work - is there to be he drawing mercy to him, or pitying they left alone of his? - they after him are to be made cut off, and in the following generation, their name is to be made continually expunged;...
Concordant Literal Version	May the creditor confiscate all that he has, And may aliens plunder the fruit of his labor." There must not be anyone being indulgent with kindness to him, And there must not be anyone showing grace to his orphans." May his posterity be cut off; In the generation following, may his name be wiped out."
exeGesés companion Bible	The exactor snares all he has and the strangers plunder his labor;

neither is there any to draw out mercy to him
 nor any to grant charism to his orphans:
 his posterity becomes cut off;
 and in another generation
 their name is wiped out:...

Orthodox Jewish Bible

Let the nosheh (creditor) seize all that he hath; and let the zarim (strangers) plunder his labor.
 Let there be none to extend chesed unto him; neither let there be any to favor his yetomim.
 Let his posterity be cut off; and in the dor acher (generation following) let their shem be blotted out.

Rotherham's *Emphasized B.*

Let the creditor take aim at all that he hath,
 And let strangers prey on the fruit of his toil;
 Let him have no one to continue lovingkindness,
 And there be none to favour his fatherless children;
 Let his posterity be for cutting off,
 <In another generation> let their name be wiped out;.

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

.
 Let the people to whom he owes money [creditors] take [ensnare] everything he owns [2 Kin. 4:1],
 and let strangers steal [plunder] everything he has worked for.
 Let no one show [extend to] him love [loyalty]
 or have mercy [compassion] on his orphaned children.
 Let all his descendants die [^Lbe cut off]
 and be forgotten [^Ltheir name be blotted/wiped out] by those who live after him [^La later generation].

Kretzmann's Commentary

Let the extortioner, the heartless creditor, catch all that he hath, as in a net or snare; and let the strangers spoil his labor, making that their plunder or booty over which he toiled with so much work.
 Let there be none to extend mercy unto him, showing love to his children; neither let there be any to favor his fatherless children.
 Let his posterity be cut off, by exterminating his family; and in the generation following, in the second generation, let their name be blotted out, so annihilated that not even a remembrance would be left.

Lexham English Bible

Let the creditor seize all that is his,
 and let strangers plunder his property.
 Let there be none who extend to him loyal love,
 nor any who pities his orphans.
 Let his descendants [Or "posterity"; Hebrew is singular] be cut off.
 Let their name be blotted out in the next generation.

The Pulpit Commentary

Syngein/Thieme

The Voice

Let the bankers take what is his;
 strangers help themselves to *what little is left* of all he's earned.
 Let there be no one around to offer him compassion,
 nor anyone to give his fatherless children *warmth* or kindness.
 Let his family line come to an end—
 no future generations to carry on his name!.

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach

.
May a creditor search out all he has, and may strangers despoil his labor.

May a creditor search out all he has: Heb. שָׁקַן. A person who toils and searches, and longs passionately to do something is described by the expression שִׁקְנָתָם, i.e., shaken and going from place to place, like (Dan. 5:6): “and his knees knocked (שָׁקַן) against each other.”

May he have none who extends kindness, and may no one be gracious to his orphans.

May his end be to be cut off; in another generation may their name be blotted out.

in another generation: that will come after his being cut off, his name and his fame will be blotted out so that not even a remembrance will remain of him in the mouth of the generation that is born in the world after his name will be destroyed, sa retremure in Old French, its extirpation.

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
May the creditor seize¹⁸ all he owns!
May strangers loot his property!¹⁹
May no one show him kindness!²⁰
May no one have compassion²¹ on his fatherless children!
May his descendants²² be cut off!²³
May the memory of them be wiped out by the time the next generation arrives!²⁴
^{18tn} Heb “lay snares for” (see Ps 38:12—Those who seek my life try to entrap me; those who want to harm me speak destructive words; all day long they say deceitful things.).
^{19tn} Heb “the product of his labor.”
^{20tn} Heb “may there not be for him one who extends loyal love.”
^{21tn} Perhaps this refers to being generous (see Ps 37:21—Evil men borrow, but do not repay their debt, but the godly show compassion and are generous.).
^{22tn} Or “offspring.”
^{23sn} On the expression cut off see Ps 37:28 [...but the children of evil men are wiped out. Or “cut off”; or “removed.” The perfect verbal forms in v. 28b state general truths.].
^{24tn} Heb “in another generation may their name be wiped out.”

New American Bible (2011)
New Catholic Bible

.
May the creditor seize all he has,
and strangers abscond with his life savings.
[k]“May no one extend mercy to him
or take pity on his fatherless children.
May his posterity be doomed to extinction
and his name be blotted out within a generation.
k. Psalm 109:12 The Law, the Prophets, and the Gospel all give warnings of what the sins of ancestors can bring down upon the children (see Ex 20:5; 1 Sam 2:31ff; Lk 19:41ff). *Name be blotted out:* see note on Ps 69:29.
From the human point of view, individuals may be blotted out of that book, but from the divine point of view it contains only the names of the elect who will not be blotted out (see Phil 4:3; Rev 3:5; 13:8; 17:8; 20:15). [Footnote from Psalm 69:29.]

The Passion Translation
Rotherham's *Emphasized B.*

Literal, almost word-for-word, renderings:

A Faithful Version

Bond Slave Version	<p>Let the extortioner catch all that he has; and let the strangers spoil his labour.</p> <p>Let there be none to extend mercy to him: neither let there be any to favour his fatherless children.</p> <p>Let his posterity be cut off; and in the generation following let their name be blotted out.</p>
C. Thompson (updated) OT	.
Charles Thompson OT	.
Context Group Version	<p>Let the extortioner catch all that he has; And let strangers make plunder of his labor.</p> <p>Let there be none to extend family allegiance to him; Neither let there be any to have pity on his fatherless children.</p> <p>Let his posterity be cut off; In the generation following let their name be blotted out.</p>
English Standard Version	<p>May the creditor seize all that he has; may strangers plunder the fruits of his toil!</p> <p>Let there be none to extend kindness to him, nor any to pity his fatherless children!</p> <p>May his posterity be cut off; may his name be blotted out in the second generation!</p>
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<p>Let a creditor exact all that he has and let strangers make spoil of his labor.</p> <p>Let there be none to prolong kindness to him, nor let there be any to have pity on his fatherless sons.</p> <p>Let his posterity be cut off. Let their name be blotted out in the following generation.</p>
New American Standard B.	<p>May the creditor seize [Lit <i>ensnare, strike at</i>] everything that he has,</p> <p>And may strangers plunder the product of his labor.</p> <p>May there be none to extend [Lit <i>continue</i>] kindness to him,</p> <p>Nor any to be gracious to his fatherless children.</p> <p>May his descendants be eliminated [Lit <i>for cutting off</i>];</p> <p>May their name be wiped out in a following generation.</p>
New European Version	<p>Let the creditor seize all that he has, let strangers plunder the fruit of his labour. Let there be nobody to extend kindness to him, neither let there be anyone to have pity on his fatherless children. Let his posterity be cut off, in the next generation may their name be blotted out.</p>
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	<p>An exactor lays a snare for all that he has, And strangers spoil his labour.</p> <p>He has none to extend kindness, Nor is there one showing favour to his orphans.</p> <p>His posterity is for cutting off, In another generation is their name blotted out.</p>
The gist of this passage:	<p>David calls for his enemy's creditor to take away what belongs to him and for strangers to take away what he has worked for. He asks for no grace or kindness to be extended towards his children and that his next generation be wiped out, so that his name disappears.</p>

Psalm 109:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâqash (נָקַשׁ) [pronounced naw-KAHSH]	<i>to lay a snare; to take away [all one's goods]</i>	3 rd person masculine singular, Piel imperfect	Strong's #5367 BDB #669
nâshâh (נָשָׂה) [pronounced naw-SHAW]	<i>a creditor, a lender, usurer</i>	masculine singular, Qal active participle	Strong's #5383 BDB #674
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
These 3 words are translated variously as, <i>according to all that, according to all which</i> . Translated variously in Exodus 36:1: <i>concerning all which, in accordance with all that, everything that, according to everything, according to all things</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: [Let] a creditor take away all that [is] to him;...

Most of the translations insert *let*; and, in some cases this may be legitimate.

David is either calling for a creditor to take away all that belongs to this person; or he is saying that this will happen to him.

In today's world, a mortgage creditor, generally speaking, does not want its property back. That is, they would not scheme to seize the property which it lent on. With all of the laws which have been passed in the United States, creditors pretty much just want their money and interest back. Anything else can become quite an inconvenience (and unprofitable; FNMA, after having seized a property, often put so much money into the property to rahab it, that there was no ultimate benefit to FNMA²³).

Nevertheless, we must interpret these verses during the time and culture to which they belong. It could be more profitable for a creditor to take property back, in that era, than to continue to receive payment on it. So a disreputable creditor would often scheme in order to take a property back from the borrower. David is asking that this happen to his primary enemy.

Again, David is not asking for any more or any less than his adversary wants to happen to him.

²³ As a quasi-government organization, it probably did not really care.

Psalms 109:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâzaz (בָּזַז) [pronounced <i>baw-ZAHZ</i>]	<i>to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack</i>	3 rd person plural, Qal imperfect	Strong's #962 BDB #102
zûwr (זָוַר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine plural, Qal active participle	Strong's #2114 BDB #266
y ^e gîya' (עִיגִי) [pronounced <i>yehg-EE-ag</i>]	<i>toil, work, product, product of one's toil, that which is produced; acquired property [as a result of work]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3018 BDB #388

Translation: ...[let] strangers ransack his work.

What is being ransacked is a person's work or what that person has acquired as a result of his work.

Psalms 109:11 [Let] a creditor take away all that [is] to him; [let] strangers ransack his work.

Psalms 109:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive.			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
mâshak ^e (מָשַׁךְ) [pronounced <i>maw-SHAHK^e</i>]	<i>drawing [dragging] out, luring; continuing [with something]; one marching [proceeding] to</i>	masculine singular, Qal active participle	Strong's #4900 BDB #604

Psalm 109:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun; pausal form	Strong's #2617 BDB #338

Translation: [Let] continuing grace not be to him;...

Grace will not be extended to this man; or David is called for that in his prayer to God.

As is true throughout these imprecations, David is not calling for any more against his adversary than his adversary is calling for against him.

Psalm 109:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive.

chânan (חָנַן) [pronounced khaw-NAHN]	<i>bending, stooping over, showing grace [mercy, favor] [often as a superior would do on behalf of an inferior], being gracious; being favorably inclined [toward someone]; giving [someone something] out of grace</i>	Qal active participle	Strong's #2603, #2589 BDB #335
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
yâthôwm (יָתוֹם) [pronounced yaw-THOM]	<i>orphan; fatherless [child]</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3490 BDB #450

Translation: ...and [let] not grace be given to his orphans.

David is asking for grace not to be extended to his orphans; or David says, *that is what is going to happen to him*.

You may recall that David showed grace and mercy to Saul's children after Saul had been killed.

Everything that David is praying for, against his enemy, the enemy has first wanted to happen to David. In the situation which I have proposed—that this is a dearly beloved son of David's who wants his power—that son does not want competition from his brothers (David's other sons); so he would want them neutralized. David's adversaries would want his own sons to be next for the throne. Therefore, all that he is calling for that is negative for David, David prays will happen to him.

Every generation stands on its own. However, very often, all of the mistakes and evil of one generation filters down to the next generation.

I come from the baby boomer generation. My generation was very self-indulgent and, as a result, very self-destructive. Also, many from my generation did not believe in Jesus. So this continues down to their children and to their children's children.

Psalms 109:12 [Let] continuing grace not be to him; and [let] not grace be given to his orphans.

Psalms 109:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocope is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive.			
'achârîyth (אַחֲרֵי) [pronounced ahkh-ar-EETH]	<i>after part, end; end, issue, event; latter time (prophetic for future time); posterity; last, hindmost</i>	feminine singular adjective (or substantive) with the 3 rd person masculine singular suffix	Strong's #319 BDB #31
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	Hiphil infinitive construct	Strong's #3772 BDB #503
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dôwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; posterity; age, period, time period [of a generation], a time slice</i>	masculine singular noun	Strong's #1755 BDB #189
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: [Let] his posterity be cut off by the next generation;...

David calls for this man's posterity to be cut off in the next generation. He does not want to see them continued. This could mean that a branch of David's posterity is cut off.

Psalm 109:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâchâh (מַחָה) [pronounced <i>maw-KHAWH</i>]	<i>to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4229 BDB #562
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8034 BDB #1027

Translation: ...[let] their name be blotted out.

David even calls for their name to be blotted out completely.

Asking for the name to be blotted out would be especially pertinent if his adversary is from the sons of Saul. However, David may even be willing to call for his own son's branch of the family to be ended (if his son is his adversary in this psalm).

Psalm 109:13 [Let] his posterity be cut off by the next generation; [let] their name be blotted out.

Psalm 109:11–13 Let creditors take away all that he has; let strangers take away all that he has accumulated. Let there be no grace given to him; and let no grace be shown to his fatherless children. Let his posterity die off in the next generation; let their name be blotted out completely.

There were portions of this passage which were hard to translate. I am reasonably happy with the result.

This extended passage is filled with contrasts.

Was remembered an iniquity of his fathers unto Y^ehowah and a sin of his mother—it was not blotted out. They are before Y^ehowah continually and he has removed from the earth their memory. Because of which he does not remember to produce grace. And so he pursues a man, poor and destitute; and being broken of heart to cause to die. And so he desires cursing and so she comes to him. And he does not desire in blessing, and so she it thrust away from him.

Psalm
109:14–17

[Let] the iniquity of his fathers be remembered by Y^ehowah; and [let] not the sin of his mother be blotted out. [Let] them be before Y^ehowah continually and [let] Him remove their memory from the land, because he did not remember to produce mercy (or grace), and [because] he pursued after a poor and destitute man [or, a man who is grace oriented and in need], even to kill the broken in spirit [lit., mind, heart]. He loved cursing [others], so [let cursing] come to him; at the same time, he did not take pleasure in blessing [others], and so [let blessing] be far away from him.

Let the iniquity of his fathers be remembered by Jehovah; and let not the sin of his mother be blotted out. Let them all be before Jehovah continually, but also let Him remove their memory from this land because he did not think to produce grace or mercy; and because he pursued the destitute and the defenseless, even to kill those who were broken in spirit. He loved to curse others, so let cursing come to him; at the same time, he did not take pleasure in blessings others, so let blessing be far from him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Was remembered an iniquity of his fathers unto Y ^e howah and a sin of his mother—it was not blotted out. They are before Y ^e howah continually and he has removed from the earth their memory. Because of which he does not remember to produce grace. And so he pursues a man, poor and destitute; and being broken of heart to cause to die. And so he desires cursing and so she comes to him. And he does not desire in blessing, and so she it thrust away from him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	May the iniquity of his fathers be remembered in the presence of the Lord; and may his mother's guilt not be effaced. May they be facing <i>the decree of</i> the Lord always; and may their memory perish from the earth. Because he did not remember <u>to do good</u> , and persecutes the poor and needy man, and the lowly of heart, <i>to be slain</i> . And he loves cursing, and it came to him; and he took no pleasure in blessing, and it was far from him.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out. May they be before the Lord continually, and let the memory of them perish from the earth: Because he remembered not to shew mercy, But persecuted the poor man and the beggar; and the broken in heart, to put him to death. And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	The evil of their fathers will be remembered and the sins of their <u>mothers</u> will not be blotted out. But they will be before Lord Jehovah at all times and he will destroy their memory from the Earth. Because they did not remember <u>to do good</u> and they persecuted the poor and afflicted him whose heart grieves to death. They loved curses and they did not choose blessings.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Let the iniquity of their fathers be remembered; and let not the sin of their <u>mothers</u> be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth, Because they remembered not to show mercy, but persecuted the poor and needy, and him whose heart is sorrowful to death. They loved cursing, and delighted not in blessings.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Let the iniquity of his fathers be remembered before the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually; and let their memorial be blotted out from the earth. Because he remembered not to show mercy, but persecuted the needy and poor man, that he might even slay the broken in heart.

He loved cursing also, and it shall come upon him; and he took not pleasure in blessing, so it shall be removed far from him.

Significant differences: As before, the cohortative may be implied but it is not specifically found.

Mother is singular in the Hebrew; plural in the Syriac.

In the third line, the Hebrew says, specifically, *because he did not remember to produce grace; we have to do good and to show mercy* in the other languages (which is not far off).

The end of the fourth line is quite confusing. The Syriac has *the heart being sorrowful (grieved) to death*; where the other languages have something about killing or dying.

In the final line, there are two parts to each section; but the Syriac only has the first part of each section (that is, *They loved cursing, and delighted not in blessings*).

Although there appear to be a great many differences, they are, for the most part, minor; and possibly a result of interpretation more than there being differences in the manuscripts (all of the ancient manuscripts would have started with a Hebrew manuscript which they then translated into a different ancient language).

Limited Vocabulary Translations:

Bible in Basic English	<p>Let the Lord keep in mind the wrongdoing of his fathers; and may the sin of his mother have no forgiveness.</p> <p>Let them be ever before the eyes of the Lord, so that the memory of them may be cut off from the earth.</p> <p>Because he had no mercy, but was cruel to the low and the poor, designing the death of the broken-hearted.</p> <p>As he took pleasure in cursing, so let it come on him; and as he had no delight in blessing, let it be far from him.</p>
Easy English	<p>Lord, please remember his ancestors sins.</p> <p>Please do not forgive his mother's sins.</p> <p>Lord, never forget his family's sins.</p> <p>May nobody on earth remember his family's name.</p> <p>My enemy was never kind to anyone.</p> <p>He was cruel to poor, weak, and helpless people.</p> <p>He even caused them to die,</p> <p>He loved to curse people.</p> <p>Now may those curses happen to him!</p> <p>He never asked God to bless other people,</p> <p>so nobody will ask God to bless him!</p>
Easy-to-Read Version—2008	<p>May the LORD remember the sins of his father, and may his mother's sins never be erased.</p> <p>May the LORD remember their sins forever, and may he cause people to forget his family completely.</p> <p>He never did anything good. He never loved anyone. He made life hard for the poor and the helpless.</p> <p>He loved to curse others, so let those bad things happen to him. He never blessed others, so don't let good things happen to him.</p> <p>Let the LORD remember the guilt of his ancestors and not wipe out his mother's sin.</p>
God's Word™	

	<p>Let their guilt and sin always remain on record in front of the LORD. Let the LORD remove every memory of him from the earth, because he did not remember to be kind. "He drove oppressed, needy, and brokenhearted people to their graves. He loved to put curses on others, so he, too, was cursed. He did not like to bless others, so he never received a blessing. May the LORD remember the evil of his ancestors and never forgive his mother's sins. May the LORD always remember their sins, but may they themselves be completely forgotten! That man never thought of being kind; he persecuted and killed the poor, the needy, and the helpless. He loved to curse---may he be cursed! He hated to give blessings---may no one bless him!</p>
Good News Bible (TEV)	<p>But erect a memorial to the sin of his father, and make sure his mother's name is there, too— Their sins recorded forever before God, but they themselves sunk in oblivion. That's all he deserves since he was never once kind, hounded the afflicted and heartbroken to their graves. Since he loved cursing so much, let curses rain down; Since he had no taste for blessing, let blessings flee far from him.</p>
<i>The Message</i>	
Names of God Bible NIRV	<p>. May the Lord remember the evil things their fathers have done. May he never erase the sins of their mothers. May the Lord never forget their sins. Then he won't let people remember the names of my enemies anymore. They never thought about doing anything kind. Instead, they drove those who were poor and needy to their deaths. They did the same thing to those whose hearts were broken. They loved to curse others. May their curses come back on them. They didn't find any pleasure in giving anyone their blessing. May no blessing ever come to them.</p>
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>The guilt of this man's family Goes back for generations. May the LORD remember that And refuse to forgive. May the LORD never forget their sins, And may he erase them from human memory. After all, he's a merciless man. He exploited the poor. He crushed the life out of depressed souls. He loved wishing the worst on people. So, let's give him a taste of the worst. He didn't bless people with good wishes. So, let's not bless him with any.</p>
College Press paraphrase	.

Contemporary English V.	<p>"Don't let the LORD forgive the sins of his parents and his ancestors. Don't let the LORD forget the sins of his family, or let anyone remember his family ever lived. He was so cruel to the poor, homeless, and discouraged that they died young. "He cursed others. Now place a curse on him! He never wished others well. Wish only trouble for him!</p>
The Living Bible	<p>Punish the sins of his father and mother. Don't overlook them. Think constantly about the evil things he has done, and cut off his name from the memory of man. For he refused all kindness to others, and persecuted those in need, and hounded brokenhearted ones to death. He loved to curse others; now you curse him. He never blessed others; now don't you bless him.</p>
New Berkeley Version New Life Version	<p>. Let the sins of his fathers be remembered by the Lord, and do not let the sins of his mother be forgotten. May these sins always be before the Lord. So He may not let them be remembered on the earth. Because he did not remember to show loving-kindness. Instead he made it hard for the poor and those in need and those with a broken heart. He even put them to death. He loved to curse others, so may it come to him. He did not like to have good come to others, so good was far from him.</p>
New Living Translation	<p>May the Lord never forget the sins of his fathers; may his mother's sins never be erased from the record. May the Lord always remember these sins, and may his name disappear from human memory. For he refused all kindness to others; he persecuted the poor and needy, and he hounded the brokenhearted to death. He loved to curse others; now you curse him. He never blessed others; now don't you bless him.</p>
The Passion Translation	<p>And may all the sins of his ancestors be recorded, remembered before you, forever! Cut off even the memory of his family from the face of the earth because he never once showed love or kindness to others, but persecuted the poor, the brokenhearted, and afflicted ones, even putting them to death! Since he enjoyed cursing them, may all his curses now come raining back on him until it all overwhelms him with misfortune! Since he refused to bless others, God, withhold every single blessing from him!.</p>
Unfolding Bible Simplified	<p>Yahweh, remember and do not forgive his ancestors for the evil things that they did, and do not even forgive the sins that his mother committed. Think about his sins continually, but cause everyone living to completely forget who he was. I pray these things because that man, my enemy, never acted toward anyone as your covenant says we must; he persecuted poor and needy people and even killed helpless people. He liked to curse people. So those terrible things that he requested to happen to others—cause them to happen to him! He did not want to bless others, so make sure that no one blesses him!</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>May Jehovah remember the sins of their fathers... May the sins of their mothers remain. May they stand [in judgment] before You, O Lord... May their memory be wiped from the land.</p>
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For, they forgot to show mercy,
 And they chased a man that is needy and poor...
 Someone whose heart has been broken.
 Since they love curses, may they get them;
 Since they offer no blessings, may they go far away.

Beck's American Translation .
 Common English Bible

Let his father's wrongdoing be remembered before the Lord;
 let his mother's sin never be wiped out.
 Let them be before the Lord always,
 and let God eliminate the very memory of them from the land.
 All because this person didn't remember to demonstrate faithful love,
 but chased after the poor and needy—
 even the brokenhearted—with deadly intent!
 Since he loved to curse,
 let it come back on him!
 Since he didn't care much for blessing,
 let it be far away from him!.

New Advent (Knox) Bible

Still may the sin of his fathers be remembered in the Lord's sight, his mother's guilt remain indelible; still may the Lord keep it in mind, and wipe out their memory from the earth. Did he himself keep mercy in mind, when he persecuted the helpless, the destitute, the grief-stricken, and marked them down for death?

Translation for Translators

Yahweh, remember *and do not forgive* his ancestors for the evil things that they did, and do not *even* forgive the sins that his mother committed; think about his sins continually, and cause that his name will be completely forgotten. He never was kind to anyone; he ◀persecuted/cause problems for▶ poor and needy *people* and even killed helpless *people*. He liked to curse *people*. So cause those terrible things that he requested to happen to others to happen to him! He did not want to bless *others*, so cause that no one will bless him!

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

May the iniquity of his fathers be remembered before the LORD, and the sin of his mother never be erased.
 May their sins always remain before the LORD, that He may cut off their memory from the earth.
 For he never thought to show kindness, but pursued the poor and needy and brokenhearted, even to their death.
 The cursing he loved, may it fall on him; the blessing he refused to delight in, may it be far from him.

Conservapedia Translation .

Revised Ferrar-Fenton Bible

The **LORD** of their father's crimes think,
 And their mother's sins never blot out!—
 Let them always be clear to the **LORD**,
 But their memory erased from the earth;
 For they thought not of merciful acts;
 But pursued the poor desolate man,
 And murdered the broken in heart!

STANZA 4.

He loved cursing:—so let it meet him,

God's Truth (Tyndale)	<p>Hated blessing:—so drive it away. Let the wickedness of his fathers be had in remembrance in the sight of Lord, and let not the sin of his mother be done away. Let them always be before the Lord, but as for the memorial of them selves, let it perish from out of the earth. And that because his mind was not to do good, but persecuted the poor helpless, and him that was vexed at the heart, to slay him. His delight was in cursing, and therefore shall it happen to him: he loved not blessing, and that shall he be far from.</p>
HCSB	<p>Let his ancestors' guilt be remembered before the Lord, and do not let his mother's sin be blotted out. Let their sins [Lit <i>Let them</i>] always remain before the Lord, and let Him erase [Or <i>cut off</i>] all memory of them from the earth. For he did not think to show kindness, but pursued the afflicted, poor, and brokenhearted in order to put them to death. He loved cursing—let it fall on him; he took no delight in blessing—let it be far from him.</p>
International Standard V	<p>May his ancestors' guilt be remembered in the Lord's presence, and may his mother's guilt not be erased. May what [The Heb. lacks what] they have done [The Heb. lacks have done] be continuously in the Lord's presence; and may their memory be excised from the earth. For he didn't think to extend gracious love; he harassed to death the poor, the needy, and the broken hearted. [Or downhearted] He loved to curse—may his curses [Lit. may it] return upon him! He took no delight in blessing others [The Heb. lacks others] — so may blessings [Lit. it] be far from him.</p>
H. C. Leupold Lexham English Bible NIV, ©2011	<p>. . May the iniquity of his fathers be remembered before the Lord; may the sin of his mother never be blotted out. May their sins always remain before the Lord, that he may blot out their name from the earth. For he never thought of doing a kindness, but hounded to death the poor and the needy and the brokenhearted. He loved to pronounce a curse— may it come back on him. He found no pleasure in blessing— may it be far from him.</p>
Peter Pett's translation Unfolding Bible Literal Text	<p>. May his ancestors' sins be mentioned to Yahweh; and may the sin of his mother not be forgotten. May their guilt always be before Yahweh; may Yahweh cut off their memory from the earth. May Yahweh do this because this man never bothered to show any covenant faithfulness, but instead harassed the oppressed, the needy, and the disheartened to death. He loved cursing; may it come back upon him. He hated blessing; may no blessing come to him.</p>
Urim-Thummim Version	<p>Let the depravity of his ancestors be remembered with YHWH; and let not the sin of his mother be blotted out.</p>

Let them be before YHWH continually, that he may cut off the memory of them from the earth.

Because he remembered not to show kindness, but persecuted the poor and needy man, that he might even kill the broken in heart.

As he loved cursing, so let it come to him: as he delighted not in blessing, so let it be far from him.

Wikipedia Bible Project

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) May his father's evil be remembered before the Lord; may his mother's sin never be effaced. Jer 18:23; Lm 1:22

May their sins be ever before the Lord, and their memory cut off from the earth." 34:17

For he did not remember to show kindness, but hounded the poor, the needy, and the brokenhearted to their death.

The Heritage Bible

He loved to curse; may he be cursed. He loathed blessing; may it be far from him.

Let the iniquity of his fathers be remembered to Jehovah, and do not let the sin of his mother be rubbed out.

Let them be in front of Jehovah continually, and let their memory be cut off from the earth,

Because that he did not remember to do mercy, and ran after a depressed and poor man, and afflicted his heart to death.

As he loved cursing, so let it come to him; and he did not delight in blessing, so let it be widely distanced from him.

New American Bible (2002)

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New American Bible (2011)

May his fathers' guilt be mentioned to the LORD; his mother's sin not rooted out.^f

May their guilt be always before the LORD,^g till their memory is banished from the earth,^h

For he did not remember to show mercy, but hounded the wretched poor and brought death to the brokenhearted.

He loved cursing; may it come upon him; he hated blessing; may none come to him.

f. [109:14] Ex 20:5.

g. [109:15] Ps 90:8.

h. [109:15] Ps 34:16.

New English Bible—1970

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New Jerusalem Bible

'May Yahweh never forget the crimes of his ancestors, and his mother's sins not be wiped out;

may Yahweh keep these constantly in mind, to cut off the remembrance of them from the earth.'

He had no thought of being loyal, but hounded the poor and the needy and the broken-hearted to their death.

He had a taste for cursing; let it recoil on him! No taste for blessing; let it never come his way!

See the **addendum** on the **pronunciation of Yahweh**. Also read the two doctrines which follow.

New RSV ACE

May the iniquity of his father [Cn: Heb *fathers*] be remembered before the Lord, and do not let the sin of his mother be blotted out.

Let them be before the Lord continually,

and may his [Gk: Heb *their*] memory be cut off from the earth.

For he did not remember to show kindness,

but pursued the poor and needy
and the broken-hearted to their death.

He loved to curse; let curses come on him.

He did not like blessing; may it be far from him.

Revised English Bible—1989 May the sins of his forefathers be remembered and his own mother's wickedness never be wiped out!

May they remain on record before the LORD, but may he cut off all memory of them from the earth!

For that man never set himself to be loyal to his friend, but persecuted the downtrodden and the poor and hounded the broken-hearted to their death.

He loved to curse: may the curse recoil on him! He took no pleasure in blessing: may no blessing be his!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible May the wrongs of his ancestors be remembered by *ADONAI*, and may the sin of his mother not be erased; may they always be before *ADONAI*, so he can cut off all memory of them from the earth.

For he did not remember to show kindness but hounded the downtrodden, the poor and the brokenhearted to death.

He loved cursing; may it recoil on him!

He didn't like blessing; may it stay far from him!

exeGeses companion Bible .

Hebraic Roots Bible ...let the iniquity of his fathers be remembered to YAHWEH; and let not the sin of his mother be blotted out;

let them be always before YAHWEH, so that He may cut off the memory of them from the earth;

because he did not remember to do mercy; and he persecuted the poor and needy man, even to kill the broken of heart.

Yea, he loved cursing, and it came to him; he also had no pleasure in blessing, and it was far from him.

Hebrew Transliteration S. The Israel Bible .

Israeli Authorized Version .

Kaplan Translation .

The Scriptures—2009 .

Let the crookedness of his fathers Be remembered before יהוה, And let not the sin of his mother be blotted out.

Let them always be before יהוה, And let Him cut off their remembrance from the earth;

Because he did not remember to show loving-commitment, But persecuted the poor and needy man; And the broken-hearted, to put to death.

He also loved cursing, so let it come to him; And he did not delight in blessing, so let it be far from him.

Tree of Life Version

May the guilt of his fathers be remembered before Adonai, the sin of his mother never blotted out.

Let their sins be before Adonai continually, that He may cut off the memory of them from the earth.

For he never remembered to show mercy. But he persecuted a poor and needy man, crushed in spirit, to put him to death.

How he loved cursing—may it fall on him! He had no pleasure in blessing—may it be far from him!

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>LET THE INIQUITY OF HIS FATHERS BE REMEMBERED BEFORE JESUS; AND LET NOT THE SIN OF HIS MOTHER BE BLOTTED OUT.</p> <p>LET THEM BE BEFORE JESUS CONTINUALLY; AND LET THEIR MEMORIAL BE BLOTTED OUT FROM THE EARTH.</p> <p>BECAUSE HE REMEMBERED NOT TO SHOW MERCY, BUT PERSECUTED THE NEEDY AND POOR MAN, AND THAT TO SLAY HIM THAT WAS PRICKED IN THE HEART.</p> <p>HE LOVED CURSING ALSO, AND IT SHALL COME UPON HIM; AND HE TOOK NOT PLEASURE IN BLESSING, SO IT SHALL BE REMOVED FAR FROM HIM.</p>
Awful Scroll Bible	<p>...the iniquity of his fathers, is to persist to come about remembered before Jehovah</p> <p>- are the misses of the mark of his mother to maintain to occur wiped out? -</p> <p>Jehovah is to sustainedly maintain to make cut off their memory, from the solid grounds -</p> <p>is he to have remembered to effect mercy? - He continues to persecute they looked down on even the needy man, and to be the killer, of they becoming dejected in the sensibility of their heart.</p> <p>He remains ardent in cursing, even comes it repeatedly to him - is he to delight in approbation? - It is to keep far from him.</p>
Concordant Literal Version	<p>May the depravity of his fathers be remembered before Yahweh, And the sin of his mother, let it not be wiped out."</p> <p>Let these be in front of Yahweh continually, And let their family's remembrance be cut off from the earth,</p> <p>Because he did not remember to show kindness, And he persecuted the humbled man and the needy one And the sore of heart, to put him to death."</p> <p>He loved malediction; may it come back on him. He has not delighted in blessing; may it stay far from him.</p>
exeGesés companion Bible	<p>...the perversity of his fathers</p> <p>is remembered to Yah Veh;</p> <p>and the sin of his mother is not wiped out;</p> <p>they become in front of Yah Veh continually</p> <p>to cut off their memorial from the earth:</p> <p>because he remembered not to work mercy</p> <p>and pursued the humble and needy man</p> <p>to deathify the dejected in heart.</p> <p>As he loves to abase,</p> <p>thus it approaches him;</p> <p>as he delights not in blessing,</p> <p>so be it far from him:...</p>
Orthodox Jewish Bible	<p>Let the avon of his avot be remembered before Hashem; and let not the chattat immo be blotted out.</p> <p>Let them be before Hashem tamid, that He may cut off the memory of them from ha'aretz.</p> <p>Because he remembered not to show chesed, but persecuted the ish oni and the evyon, that he might even slay the nikheh levav (brokenhearted person).</p> <p>As he loved kelalah (cursing), so it came on him; as he delighted not in berakhah (blessing), so it was far from him.</p>
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

Lord, ·remember how wicked his ancestors were [^L let the guilt of his fathers be remembered],
 and don't let the sins of his mother be ·wiped [blotted] out.
 ·Lord, always remember their sins [^L Let them be before the Lord forever].
 ·Then make people forget about them completely [^L Let memory of them be cut off from the land].
 “He did not remember to be ·loving [loyal].
 He ·hurt [persecuted; L pursued] the poor, the needy, and those who were ·sad [depressed; L brokenhearted]
 ·until they were nearly dead [^L to their death].
 He loved to put curses on others,
 so let those same curses ·fall on [^L come to] him.
 He did not like to bless others,
 so ·do not let good things happen to him [^L let them (blessings) be far from him].

Kretzmann's Commentary

Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out.
 Let them be before the Lord continually, the iniquities of the father being unforgotten and unforgiven by the Lord, that He may cut off the memory of them from the earth, to the everlasting disgrace of the entire family, all of whose members, on account of their own wickedness, are burdened also with the guilt of their forbears, because that he, the chief and representative enemy, remembered not to show mercy, but persecuted the poor and needy man, one who was already bowed down with suffering, that he might even slay the broken in heart. The Messianic character of this passage is seen from the corresponding section of Psalms 69, especially vv. 20-29.
 As he loved cursing, so let it come unto him, it struck him with full force when he, in despair, took his own life; as he delighted not in blessing, so let it be far from him. His fate was the result of his own choice, made in spite of better knowledge and repeated warnings

Lexham English Bible

Let the iniquity of his ancestors [Or “fathers”] be remembered before Yahweh, and let the sin of his mother not be blotted out.
 Let them be before Yahweh continually,
 that he may cut off their [That is, the family] memory from the earth,
 because he did not remember to show loyal love,
 but he pursued anyone, [Hebrew “a man”] poor or needy or brokenhearted, to slay them .
 Because he loved cursing, let it come upon him.
 Because he did not delight in blessing,
 let it be far from him.

The Pulpit Commentary
 Syndein/Thieme
 The Voice

Let the sins of his fathers be remembered before the Eternal,
 and the sins of his mother never be erased.
 Let their offenses always be before the Eternal
 so that the memory of this family is long forgotten by *all the people of the earth*,
 Because it never occurred to him to show compassion;
 instead, he oppressed the poor, afflicted,
 and brokenhearted and sent them to their death.
 He loved to invoke a curse—so let his curses come back to him.
 He preferred not to speak a blessing—so let all blessings be far from him.

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach

May the iniquity against his forefathers be remembered by the Lord, and may the sin against his mother not be erased.

the iniquity against his forefathers: The iniquity that he sinned against his forebears, to Abraham, whose life he shortened by five years, and to his father he caused blindness.

and the sin against his mother: that he destroyed her womb, and that he caused the day of her burial to be concealed from the people, lest they curse her for Esau emerged from her womb, as it is said (Gen. 35:8): "Deborah, Rebecca's nurse, died... the Plain of Weeping." In Greek, another is called "allon," for Jacob had another mourning along with that of Deborah, for his mother died and they concealed her death.

May they be before the Lord constantly, and may He cut off their remembrance from the earth.

May they be: [May] these iniquities [be] before the Lord constantly.

and may He cut off their remembrance from the earth: [the remembrance] of Esau and his chieftains.²⁴

Because he did not remember to do kindness, and he pursued a poor and needy man, and a broken-hearted one, to kill [him].

Because he did not remember to do kindness: to engage in the mourning of his father, as Jacob had made a pottage of lentils to console Isaac, for on that day Abraham had died.

a poor... man: Israel.

And he loved a curse, and it came upon him; and he did not desire a blessing, and it distanced itself from him.

And he loved a curse: [Esau loved] the curse of the Holy One, blessed be He, Whose existence he denied.

The Geneva Bible
Kaplan Translation
NET Bible®

May his ancestors'²⁵ sins be remembered by the Lord!

May his mother's sin not be forgotten!²⁶

May the Lord be constantly aware of them,²⁷

and cut off the memory of his children²⁸ from the earth!

For he never bothered to show kindness;²⁹

he harassed the oppressed and needy,

and killed the disheartened.³⁰

loved to curse³¹ others, so those curses have come upon him.³²

He had no desire to bless anyone, so he has experienced no blessings.³³

^{25tn} Or "fathers' sins."

^{26tn} Heb "not be wiped out."

^{sn} According to ancient Israelite theology and its doctrine of corporate solidarity and responsibility, children could be and often were punished for the sins of their parents. For a discussion of this issue see J. Kaminsky, Corporate Responsibility in the Hebrew Bible (JSOTSup). (Kaminsky, however, does not deal with Ps 109.)

^{27tn} Heb "may they [that is, the sins mentioned in v. 14] be before the Lord continually."

^{28tn} Heb "their memory." The plural pronominal suffix probably refers back to the children mentioned in v. 13, and for clarity this has been specified in the translation.

^{29tn} Heb "he did not remember to do loyal love."

^{30tn} Heb "and he chased an oppressed and needy man, and one timid of heart to put [him] to death."

²⁴ Some of these references in the notes from the Complete Tanach make no sense unless you understand that the interpretation of this psalm is related to Israel versus Esau. Now, even though that is what the psalm is about, that is not the way that they interpret it.

^{31sn} A curse in OT times consists of a formal appeal to God to bring judgment down upon another. Curses were sometimes justified (such as the one spoken by the psalmist here in vv. 6-19), but when they were not, the one pronouncing the curse was in danger of bringing the anticipated judgment down upon himself.

^{32tn} Heb “and he loved a curse and it came [upon] him.” A reference to the evil man experiencing a curse seems premature here, for the psalmist is asking God to bring judgment on his enemies. For this reason some (cf. NIV, NRSV) prefer to reposit the vav (ו) on “it came” as conjunctive and translate the verb as a jussive of prayer (“may it come upon him!”). The prefixed form with vav consecutive in the next line is emended in the same way and translated, “may it be far from him.” However, the psalmist may be indicating that the evil man’s lifestyle has already begun to yield its destructive fruit.

^{33tn} Heb “and he did not delight in a blessing and it is far from him.”

New American Bible (2011)

New Catholic Bible

“May the iniquity of his ancestors be remembered by the Lord,
and the sin of his mother never be wiped out.
May their guilt be continually before the Lord,
and may he banish all remembrance of them from the earth.
[¶]“For he never thought of showing mercy;
rather, he hounded to death
the poor and the needy and the brokenhearted.
He loved to level curses^[m] at others;
may they recoil on him.
He took no pleasure in blessing;
may no blessing be his.

l. Psalm 109:16 No other place expresses with such vivid intensity the terrible logic of judgment whereby what humans choose, they ultimately receive to the full.

m. Psalm 109:17 Curses: see note on Ps 10:7.

Psalm 10:7 *Curses, deceit, and threats*: this text, which contains the three most common weapons of the tongue in Israel’s experience, is cited in Rom 3:14. Curses were believed to have real power over those upon whom they were leveled; deceit referred to slander and threats for evil purposes (see 1 Ki 21:8-15).

The Passion Translation

Rotherham’s *Emphasized B.*

Remembered’ be the iniquity of his fathers against Yahweh,⁹
And <the sin of his mother> let it not be wiped out;
Let them be before Yahweh continually,
And let the memory^h of them [be cut off out of the earth].
Because that he remembered not to shew lovingkindness,
But pursued the man that was oppressed and needy,
That <the downhearted> he might slay.
<Because he loved cursing>
May it have come upon him,
<Because he delighted not in blessing>
May it have kept far from him;...

⁹ Or: “Let the iniquity of his fathers be mentioned unto Y.”

^h Or: “memorial.”

Literal, almost word-for-word, renderings:

A Faithful Version

Bond Slave Version

C. Thompson (updated) OT

Charles Thompson OT

Context Group Version	<p>Let the iniquity of his fathers be remembered with YHWH; And don't let the disgrace of his mother be blotted out.</p> <p>Let them be before YHWH continually, That he may cut off the memory of them from the land;</p> <p>Because he did not remember to show family allegiance, But persecuted the poor and needy man, And the broken in heart, to kill [them].</p> <p>Yes, he gave allegiance to cursing, and it came to him; And he did not delight in esteeming, and it was far from him.</p>
English Standard Version	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	<p>Let the iniquity of his fathers be remembered with Jehovah and do not let the sin of his mother be blotted out.</p> <p>Let them be before Jehovah continually, that he may cut off the memory of them from the earth,</p> <p>because he did not remember to show kindness, but persecuted the poor and needy man and the broken in heart, to kill.</p> <p>Yes, he loved cursing and it came to him. And he did not delight in blessing and it was far from him.</p>
New American Standard B.	<p>May the guilt of his fathers be remembered before [Lit to] the Lord,</p> <p>And do not let the sin of his mother be wiped out.</p> <p>May they be before the Lord continually,</p> <p>So that He may eliminate their memory from the earth;</p> <p>Because he did not remember to show mercy,</p> <p>But persecuted the afflicted and needy person,</p> <p>And the despondent in heart, to put them to death.</p> <p>He also loved cursing, so it came to him;</p> <p>And he did not delight in blessing, so it was far from him.</p>
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	<p>The iniquity of his fathers Is remembered unto Jehovah, And the sin of his mother is not blotted out.</p> <p>They are before Jehovah continually, And He cuts off from earth their memorial.</p> <p>Because that he has not remembered to do kindness, And pursues the poor man and needy, And the smitten of heart—to slay,</p> <p>And he loves reviling, and it meets him, And he has not delighted in blessing, And it is far from him.</p>
The gist of this passage:	<p>God remembers the iniquity of his enemy's fathers; and the sin of his mother is not blotted out. They are always before God; but their memory on earth is gone. This is because David's accuser did not produce grace, but he persecuted instead those who were helpless before him. And if someone was despondent, David's enemy put them to death. He loves to curse, so he will be cursed; he hates to bless, so blessing will not come to him.</p>

14-17

Psalm 109:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to be remembered [recalled, called to mind, called to memory]; to be born a male</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2142 BDB #269
ʿâvôwn (אָוֹן) [pronounced ʿaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
ʾâbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
Although this word is clearly in the plural, at least one translation changed it into the masculine singular (The New RSV Anglicised Catholic Edition); but that removes the proper understanding of this verse (which will be explained in the exegesis below).			
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

There are two basic sets of meanings for ʿel:

(1) ʿel acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place*, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.²⁵ Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, ʿel is also used as a particle of giving or selling. ❷ ʿEl is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ ʿEl is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of ʿel in measure, e.g. *even to* the length of a cubit; (b) *even out of*, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ ʿEl is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ ʿEl is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of*; and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, ʿel can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when ʿel is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to or towards* a place.

(2) The second set of meanings: ʿel is used of *remaining at, or in a place* to which one tends. Under this category, we have three divisions: ❶ *at, by or near*; ❷ *in, among*; ❸ also, ʿel is placed before particles, which imply a rest in a place, without change of sense.²⁶

²⁵ Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

²⁶ I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 47.

Psalms 109:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [Let] the iniquity of his fathers be remembered by Y^ehowah;...

We have *fathers* in the plural here; and *mother* in the singular here. Further, I have suggested that this is a reference to one (or more) of David's ungrateful, power-greedy sons. So then, just who are this man's *fathers*? The word is 'âbôwth (אָבוֹת) [pronounced aw^b-VOOTH], and it means, *fathers, ancestors*, both as the heads of households, clans or tribes; *founders, civil leaders, military leaders*. Strong's #1 BDB #3. Many translators, knowing that a man cannot have two fathers, translated this *ancestors* instead. However, I kept with as *fathers* with an explanation (my interpretation is based upon the plural of *father* and the singular of *mother*).

Let me suggest that a number of men have stepped in to take the place of David in terms of influence and guidance, and these are this man's fathers. They look at this man and decided to hitch their wagons to him. But they try to guide and influence him, as they are older. They are acting as father figures, but with the intention of getting out of it what is good to them. Now, their influence is only good for them, *if* he gains power. Therefore, they have used their influence over him to turn him against his true father David, to the point where he is willing to go through David to grab power for himself.

David calls for the sin of these men to be remembered.

Psalms 109:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chattâ'th (חַטָּאת) [pronounced khat- TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular construct	Strong's #2403 BDB #308
'êm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
mâchâh (מָחָה) [pronounced maw- KHAH]	<i>to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]</i>	3 rd person feminine singular, Niphal imperfect; pausal form	Strong's #4229 BDB #562

Translation: ...and [let] not the sin of his mother be blotted out.

The influence of these men could not have set this young man against his father David unless this was also encouraged by his mother. David, with his first brood of children (by a variety of mothers) was clearly not an attentive father. He had too much on his plate, being king. Therefore, he depended upon the mothers of these boys to take up the slack. But they did not. Many of these mothers wanted the power for their sons as well (and in this psalm, we are speaking of a specific mother and a specific son). The mother was not willing to wait for it (to wait for the natural termination of David's reign—that is, David's death). She may have even brought in these men to influence her son.

David wants her sin remembered.

Psalm 109:14 [Let] the iniquity of his fathers be remembered by Y^ehowah; and [let] not the sin of his mother be blotted out.

Psalm 109:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal imperfect; apocopated	Strong's #1961 BDB #224
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i>)	preposition	Strong's #5048 BDB #617
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
tâmîyd (תָּמִיד) [pronounced taw-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	adverb	Strong's #8548 BDB #556

Translation: [Let] them be before Y^ehowah continually...

David calls for these men and for the mother of this errant son to be before God continually, meaning that they stand before God in judgment.

Application: There are men in this life who are power hungry, and they allow themselves to be guided and manipulated towards that power. Some would do anything to gain it (as we have seen in our own political system). Such men should be under God's judgment and not His blessing.

Psalm 109:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Psalms 109:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kârath (כָּרַח) [pronounced kaw-RAHTH]	to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish	3 rd person masculine singular, Hiphil imperfect	Strong's #3772 BDB #503
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
zêker (זָכַר) [pronounced ZAY-kehr]	memory, remembrance, memorial	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2143 BDB #271

Translation: ...and [let] Him remove their memory from the land,...

While David asks for God to remember these *fathers and mother*, he also asks for their memory to be removed from the land (this is a **metonymy**, which means, *from the people of the land*).

There is certainly individual responsibility involved here. The sons of such a man as David's adversaries can certainly go to David, recognize his authority, and beg his forgiveness. David did recognize the authority of Saul and, as long as Saul was alive and in office, David respected him as king (even though he had a couple of times that he could have killed Saul and personally ended his reign). It is reasonable to assume that, had the children of his adversary done so, David would have withdrawn this petition from God.

Psalms 109:15 [Let] them be before Y^ehowah continually and [let] Him remove their memory from the land,...

Psalms 109:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ya'an (אֲנִי) [pronounced yah-ĠAHN]	on account of; because	preposition	Strong's #3282 BDB #774
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
Together, ya'an 'ăsher (אֲנִי אֲשֶׁר) [pronounced yah-ĠAHN ash-ER] mean <i>because that, because; in that, that</i> .			
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	3 rd person masculine singular, Qal perfect	Strong's #2142 BDB #269

Psalm 109:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
cheṣed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338

Translation: ...because he did not remember to produce mercy (or grace),...

This man, about whom David is writing, did not think to produce grace or mercy. This was not a part of his character. Instead of treating his father in grace (which seems like the bare minimum that an adult son should give to his own father), he would persecute his own father while his father is ill (v. 16b).

Psalm 109:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person masculine singular, Qal imperfect	Strong's #7291 BDB #922
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʿânîy (עֲנִי) [pronounced ġaw-NEE]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun)	Strong's #6041 BDB #776
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿeb ^e yôn (עֲבֵיּוֹן) [pronounced eb ^{ve} -YOHn]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective	Strong's #34 BDB #2

Translation: ...and [because] he pursued after a poor and destitute man [or, a man who is grace oriented and in need],...

This man also pursued those who were destitute and defenseless. He went after those who were poor and afflicted. He went after the grace oriented.

Some do suggest that this is messianic. I am not sure just how messianic this passage is, when it includes the phrase which comes next. For me, I expect there to be one of two things: (1) either the passages is quoted in the

New Testament as being Messianic (Psalm 22) and/or (2) its messianic references just cannot be denied because they are so numerous (Psalm 22 Isaiah 53²⁷).

Psalm 109:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâ`âh (כָּאֵחַ) [pronounced <i>kaw-AW</i>]	<i>being disheartened, being cowed; being broken; being sadden</i>	masculine singular Niphal participle; construct state	Strong's #3512 BDB #456
lêbab (לִבָּב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun	Strong's #3824 BDB #523
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to execute</i>	Polel infinitive construct	Strong's #4191 BDB #559

The Polel is equivalent to the Piel (intensive) stem (while neither Mansoor nor Zodhiates acknowledge it, both Owen and Seow do). Although there is an intensification of the verb, the Piel also carries with it a sense of causation.

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.²⁸ (4) Lâmed with the infinitive can connote *shall* or *must*.²⁹ (5) The lâmed preposition + the infinitive construct often acts just like an English infinitive.

Translation: ...even to kill the broken in spirit [lit., *mind, heart*].

The errant son would even kill those who are broken in spirit.

If given the chance, David's own son would have killed him. It is apparent that David had protection during his illness.

Psalm 109:16 ...because he did not remember to produce mercy (or grace), and [because] he pursued after a poor and destitute man [or, a man who is grace oriented and in need], even to kill the broken in spirit [lit., *mind, heart*].

²⁷ People do try to deny this is a reference to Jesus Christ and His crucifixion, but a simple read-through in virtually any translation makes its prophetic nature clear.

²⁸ the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar-Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

²⁹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Psalm 109:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal imperfect	Strong's #157 BDB #12
qâlâlâh (קָלַל) [pronounced k ^e -law-LAWH]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun	Strong's #7045 BDB #887

Translation: He loved cursing [others],...

David observes that this man loved to curse. I suspect this was cursing in general and cursing others.

Psalm 109:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

Translation: ...so [let cursing] come to him;...

David says, "Then let cursing come to him, if he loves it that much."

The NET Bible: A curse in OT times consists of a formal appeal to God to bring judgment down upon another. Curses were sometimes justified (such as the one spoken by the psalmist here in vv. 6-19), but when they were not, the one pronouncing the curse was in danger of bringing the anticipated judgment down upon himself.³⁰

³⁰ From <https://bible.org/netbible/index.htm?psa109.htm> (footnote); accessed October 25, 2021.

Psalm 109:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châphêts (חָפֵּץ) [pronounced <i>khaw-FATES</i>]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e râkâh (בְּרָכָה) [pronounced <i>braw-KAW</i>]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139

Translation: ...at the same time, he did not take pleasure in blessing [others],...

At the same time, this man did not take any pleasure in blessing others (for instance, in blessing his own father).

Power who are power hungry often see one thing and one thing only—those who stand in their pathway to power. These people have to be removed and pushed aside. The idea of blessing other people never occurs to them. They are not on earth to bless other people; they are on earth to rule (this is their state of mind).

Again, people have a variety of lusts, and have differing amounts of lust. There is sexual lust, power lust, money lust, drug or alcohol lust, approbation lust, etc. We do not all have every one of these lusts; nor are we all motivated as strongly by them. There are men (and probably women) who look at people simply as potential sexual partners, and they do not have any sort of interest in people who are something else to them. Others desire wealth, and they are going to do everything possible to gain it.

In these lusts, not only do we have different lusts, but our motivation to chase after the things that we lust will vary as well. It is certainly normal to desire approbation lust, but not to do anything about it. Reformed alcoholics and drug addicts may feel a strong intoxication lust, but they do everything in their power not to succumb, knowing where it will lead.

Psalm 109:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râchaq (רָחַק) [pronounced raw-KHAHK]	<i>to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote</i>	3 rd person feminine singular, Qal imperfect	Strong's #7368 BDB #934
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...and so [let blessing] be far away from him.

If this man does not love blessing, then David calls for blessing to always be far from him.

Psalm 109:17 He loved cursing [others], so [let cursing] come to him; at the same time, he did not take pleasure in blessing [others], and so [let blessing] be far away from him.

Psalm 109:14–17 Let the iniquity of his fathers be remembered by Jehovah; and let not the sin of his mother be blotted out. Let them all be before Jehovah continually, but also let Him remove their memory from this land because he did not think to produce grace or mercy; and because he pursued the destitute and the defenseless, even to kill those who were broken in spirit. He loved to curse others, so let cursing come to him; at the same time, he did not take pleasure in blessings others, so let blessing be far from him.

Throughout this passage, we see contrasts and comparisons. David asks God to remember the iniquity of his adversary's fathers as well as the sin of his mother. But while God is to remember this, David asks for the memory of these people to be removed from this earth.

David's adversary does not think to produce grace or good in his life; instead, if it gains him what he wants, he will pursue the grace oriented, the defenseless, and he is even willing to kill those who are broken in spirit (David, knowing this, would be broken in spirit). David's adversary loves to curse, so David says, "Let cursing come to him." His adversary never thinks to bless; so David says, "Let blessing be far from him."

And so he clothes [himself with] cursing like a garment; and so she comes in like waters in his midst and like the oil in his bones. She is to him like a garment he covers [himself with]; and for a girdle he continually girds her. This [is] a reward of my adversaries from with Y^ehowah and the ones speaking evil against my soul.

Psalm
109:18–20

He clothes [himself with] cursing like a coat; and this cursing [lit., *she*] comes into his midst like water and [it is] like the lubrication in his bones. This cursing [lit., *she*] is like a garment to him [that] he covers [himself with]; [which] he constantly wears for a belt. This [is] the reward of my adversaries from Y^ehowah; as well as [the reward to] those who speak evil against me [lit., *my soul*].

My enemy clothes himself with this cursing as if it were a coat; it surrounds him as if he is in water, and it is like the lubrication in his bones. This cursing is like a garment which he wears, and just like a belt that he always puts on. This sort of existence is the reward of my adversaries from Jehovah. It is also the reward of those who continually speak evil against me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he clothes [himself with] cursing like a garment; and so she comes in like waters in his midst and like the oil in his bones. She is to him like a garment he covers [himself with]; and for a girdle he continually girds her. This [is] a reward of my adversaries from with Y ^e howah and the ones speaking evil against my soul.
Dead Sea Scrolls The Psalms Targum	. And he wore cursing like a garment, and it entered his body like water, and was like oil to his limbs. May it be to him like a garment, let him be wrapped in it; may he gird himself with it as a perpetual belt. This is the deed of those who oppose me from [following] the Lord, and of those who speak evil to my soul.
Updated Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones. May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually. This is the work of them who detract me before the Lord; and who speak evils against my soul.
Aramaic ESV of Peshitta Original Aramaic Psalms	. And they wore curses like a supply of arms and they entered into them like waters and like oil into their bones. It shall be for them like a cloak that covers them and like a belt around their waist always. This is the work of those who regard Lord Jehovah as evil and of those who speak evil against my soul.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. They clothed themselves with cursing like armor; it penetrated into them like water, like oil into their bones. Let it be to them like a mantle which covers them, and like a girdle wherewith they are girded continually. These are the deeds of those who reproach the LORD, and of those who speak evil against me.
Samaritan Pentateuch Updated Brenton (Greek)	. Yea, he put on cursing as a garment, and it has come as water into his bowels, and as oil into his bones. Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually. This is the dealing of the Lord with those who falsely accuse me, and of them that speak evil against my soul.

Significant differences: In the first phrase, the Syriac has *armor* where the Hebrew simply has *garment*.

In the final verse, the Hebrew has *reward*; the targum has *deed (s)*; the Greek has *dealing*; the Latin has *work*.

Limited Vocabulary Translations:

Bible in Basic English	<p>He put on cursing like a robe, and it has come into his body like water, and into his bones like oil.</p> <p>Let it be to him as a robe which he puts on, let it be like a band which is round him at all times.</p> <p>Let this be the reward given to my haters from the Lord, and to those who say evil of my soul.</p>
Easy English	<p>He always cursed others, as he always put on clothes.</p> <p>So those curses have become like his food and drink.</p> <p>May they go deep inside him, like olive oil that goes into his bones.</p> <p>Then curses will truly be his clothes.</p> <p>They will be like the belt that he wears every day.</p> <p>Yes, Lord, please punish all my enemies like that, because they say evil things to accuse me!</p>
Easy-to-Read Version—2008	<p>Cursing was a daily part of his life, like the clothes he wears. Cursing others became a part of him, like the water he drinks and the oil he puts on his body.</p> <p>So let curses cover him like the robe he wears and always surround him like a belt."</p> <p>My enemies said these evil things against me. But may those curses be the way the LORD punishes them.</p>
God's Word™	<p>He wore cursing as though it were clothing, so cursing entered his body like water and his bones like oil.</p> <p>Let cursing be his clothing, a belt he always wears."</p> <p>This is how the LORD rewards those who accuse me, those who say evil things against me.</p>
Good News Bible (TEV)	<p>He cursed as naturally as he dressed himself; may his own curses soak into his body like water and into his bones like oil!</p> <p>May they cover him like clothes and always be around him like a belt!</p> <p>LORD, punish my enemies in that way--- those who say such evil things against me!</p>
The Message	<p>He dressed up in curses like a fine suit of clothes; he drank curses, took his baths in curses.</p> <p>So give him a gift—a costume of curses; he can wear curses every day of the week!</p> <p>That's what they'll get, those out to get me— an avalanche of just deserts from God.</p>
Names of God Bible NIRV	<p>.</p> <p>He always cursed others, as he always put on clothes.</p> <p>So those curses have become like his food and drink.</p> <p>May they go deep inside him, like olive oil that goes into his bones.</p> <p>Then curses will truly be his clothes.</p> <p>They will be like the belt that he wears every day.</p> <p>Yes, Lord, please punish all my enemies like that, because they say evil things to accuse me!.</p>
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>He wished the worst on others.</p> <p>He did that as consistently as he wore his clothes.</p> <p>He was as full of evil wishes as his body and bones Were full of water and oil.</p> <p>So let's dress him up in evil</p>
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And strap it tight with a belt.”

Payback

I'd like the LORD to grant them
Every evil wish they made for me,
But to give it all to them instead.
I wish that for all my accusers,
And for anyone else who badmouthed me.

College Press paraphrase
Contemporary English V.

.
He cursed others more often than he dressed himself. Let his curses strike him deep, just as water and olive oil soak through to our bones.
Let his curses surround him, just like the clothes he wears each day.”

The Living Bible

Those are the cruel things my enemies wish for me. Let it all happen to them!
Cursing is as much a part of him as his clothing, or as the water he drinks, or the rich food he eats.
Now may those curses return and cling to him like his clothing or his belt. This is the Lord's punishment upon my enemies who tell lies about me and threaten me with death.

New Berkeley Version
New Life Version

.
He dressed himself with cursing as with a coat. They came into his body like water and into his bones like oil. May they be like clothing that covers him and like a belt that he always wears. Let this be what the Lord pays to those who speak against me and wish bad things would happen to me.

New Living Translation

Cursing is as natural to him as his clothing,
or the water he drinks,
or the rich food he eats.
Now may his curses return and cling to him like clothing;
may they be tied around him like a belt.”
May those curses become the Lord's punishment
for my accusers who speak evil of me.

The Passion Translation

Bitterness, such vile vindictiveness, was upon everything he did. Cursing was his lifestyle.
So smother him now with his own curses as his just reward. This will be the Lord's punishment upon him and all my lying accusers who speak evil against me.

Unfolding Bible Simplified

He often cursed other people, also; cause the terrible things that he wanted to happen to others to happen to him and enter his body as water does, as olive oil soaks into a person's bones when it is rubbed on his skin.
Cause those terrible things to cling to him like his clothes and be around him like the belt that he wears every day.
Yahweh, I wish that you will punish all my enemies that way, those who say evil things about me.

Partially literal and partially paraphrased translations:

American English Bible

They wore curses as though they were clothes,
Which poured like water within them,
And became like oil in their bones.
So, may they wear their curses like robes...
May they wear them like belts on their waists.
May this be the reward from Jehovah
For all those [guilty of] slander,
And for those speaking bad of my soul.

Beck's American Translation .
Common English Bible .

New Advent (Knox) Bible	<p>Cursing he loved, upon him let the curse fall; for blessing he cared little, may blessing still pass him by. Let cursing wrap him about, sink like water into his inmost being, soak, like oil, into the marrow of his bones! Let it be the garb he wears, cling to him like a girdle that he can never take off.</p> <p>So, in their own coin, may the Lord repay them,[3] my accusers that defame me so cruelly.</p> <p>[3] This is a doubtful interpretation of the Hebrew; it is possible to render 'Such are the proceedings of my accusers'.</p>
Translation for Translators	<p>He cursed other people <i>as often/easily</i> as he put on his clothes [SIM]; cause that the terrible things that he wanted to happen to others will <i>happen to him</i> and enter his body like water <i>that he drinks</i> [SIM], like <i>olive</i> oil soaks into a person's bones <i>when it is rubbed on his skin</i> [SIM]. Cause that those terrible things will cling to him like his clothes and be around him like the belt that he wears every day."</p> <p>Yahweh, I want you to punish all my enemies that way, those who say evil things about me.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>The cursing he wore like a coat, may it soak into his body like water, and into his bones like oil.</p> <p>May it be like a robe wrapped about him, like a belt tied forever around him.</p> <p>May this be the LORD's reward to my accusers, to those who speak evil against me.</p>
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<p>In cursing he clothed like a cloak, And took it like drink to his breast, It entered like oil to his bones! Let it be like the 'clothing he wears, And the belt that encircles his waist!— Thus let the LORD pay to my foes, Who speak to do wrong to my life!</p>
God's Truth (Tyndale) HCSB	<p>.</p> <p>He wore cursing like his coat— let it enter his body like water and go into his bones like oil. Let it be like a robe he wraps around himself, like a belt he always wears. Let this be the Lord's payment to my accusers, to those who speak evil against me.</p>
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	<p>He wore cursing as his garment; it entered into his body like water, into his bones like oil. May it be like a cloak wrapped about him, like a belt tied forever around him. May this be the Lord's payment to my accusers, to those who speak evil of me.</p>
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He wrapped himself in cursing; may it soak into his body like water, penetrate his bones like oil. Num 5:22 May it be like a garment he wears, like the belt he ties around himself. May the Lord reward my accusers with this, and others who speak evil of me.
The Heritage Bible	And he clothed himself with cursing like a garment; so let it come into his insides like water, and like oil into his bones. Let it be to him as a garment covering him, and let him continually gird it on for a belt. This shall be the wages of my accusers from Jehovah, and of them who speak evil against my soul.
New American Bible (2002)	.
New American Bible (2011)	May cursing clothe him like a robe; may it enter his belly like water, his bones like oil. May it be near as the clothes he wears, as the belt always around him. *May this be the reward for my accusers from the LORD, for those speaking evil against me. * [109:20] May this be the reward from the LORD: the psalmist prays that God ratify the curses of Ps 109:6–19 and bring them upon the wicked.
New English Bible–1970	.
New Jerusalem Bible	Cursing has been the uniform he wore; let it soak into him like water, like oil right into his bones. Let it be as a robe which envelops him completely, a sash which he always wears. Let this be the salary Yahweh pays the accusers who blacken my name.
New RSV	.
Revised English Bible–1989	He clothed himself in cursing like a garment: may it seep into his body like water and into his bones like oil! May it wrap him round like the clothes he puts on, like the belt which he wears every day! May the LORD so repay my accusers, those who speak evil against me!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He clothed himself with cursing as routinely as with his coat; May it enter inside him as easily as water, as easily as oil into his bones. May it cling to him like the coat he wears, like the belt he wraps around himself.” This is what my adversaries want Adonai to do, those who speak evil against me.
exeGeses companion Bible	.
Hebraic Roots Bible	And he put on cursing as his robe, and it came like water in his inward parts, and like oil into his bones. Let it be to him as a garment he wraps in, and for a girdle that he always girds on. This is the reward of my foes from YAHWEH, and of those who speak evil against my soul.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.

The Scriptures—2009
Tree of Life Version

.
He wore cursing like his robe, until it filled his belly like water, and his bones like oil.
May it be like a cloak wrapped around him, like a belt tied around him always.
Let this be Adonai's reward to my accusers, and to those who speak evil against me.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

YES, HE PUT ON CURSING AS A GARMENT, AND IT IS COME AS WATER INTO HIS BOWELS, AND AS OIL INTO HIS BONES.
LET IT BE TO HIM AS A GARMENT WHICH HE PUTS ON, AND AS A GIRDLE WITH WHICH HE GIRDS HIMSELF CONTINUALLY.
THIS IS THE DEALING OF JESUS WITH THOSE WHO FALSELY ACCUSE ME, AND OF THEM THAT SPEAK EVIL AGAINST MY SOUL.

Awful Scroll Bible

He is to continually put on curses as a garment, even persists it to come into his inner parts as to water, and as to fatness into his bones.
It is as the clothing he keeps himself wrapped in, and the belt that he retains to gird on.

Concordant Literal Version

These are the wages of they being my adversary from Jehovah, even they speaking evil against my breath.

He clothed himself with malediction as his coat; May it enter within him like water, And like oil into his bones."

May it be upon him like a cloak with which he is muffled, And like a cordon that he girds about him continually."

May this be the wage for my adversaries from Yahweh, And for those speaking evil against my soul."

exeGesés companion Bible

...he enrobes abasing as tailoring,
thus it enters his inwards as water
- as ointment into his bones:
so be it as the clothes that cover him
and for a girdle to continually gird:
this is for the deeds of my satans from Yah Veh
and for them who word evil against my soul.

Orthodox Jewish Bible

As he clothed himself with kelalah as with his garment, so let it come into his inward parts like mayim, and like shemen into his atzmot.

Let it be unto him like a beged which covereth him, and for a belt wherewith he is girded tamid (continually).

This is the reward of mine adversaries from Hashem, and of them that speak rah against my nefesh.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible

He clothed himself with cursing as with his garment,
And it seeped into his inner self like water
And like [anointing] oil into his bones.
Let it be to him as a robe with which he covers himself,
And as a sash with which he is constantly bound.
Let this be the reward of my attackers from the Lord,
And of those who speak evil against my life.

The Expanded Bible

He ·cursed others as often as he wore clothes [^Lwore curses like a coat].
·Cursing others filled his body and his life,
like drinking water and using olive oil [^L Let them come like water in his innards and like oil in his bones].

So let curses ·cover [wrap] him like ·clothes [a garment]
and ·wrap around him like a belt [^L continually gird him].”
May the Lord do these things to those who ·accuse [charge] me,
to those who speak evil against me.

Kretzmann's Commentary

As he clothed himself with cursing, as one wrapping himself closely in it, happy in feeling it all about himself, like as with his garment, so let it come into his bowels like water, the curse penetrating into the innermost parts of his body, and like oil into his bones, saturating everything and bringing condemnation and punishment upon him.

Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. All these imprecations are now summarized.

Let this be the reward, the well-deserved punishment, of mine adversaries from the Lord, and of them that speak evil against my soul, in repaying the love shown them with enmity in word and deed. They have brought the curse and punishment upon themselves, they have chosen the evil. The inspired singer now turns to lament and prayer

Lexham English Bible

Because he wore a curse as his robe,
let it enter his body [Literally “his inward part”] like water,
and into his bones like oil.
May it be for him like a garment in which he wraps,
and a belt he continually wears. [Literally “continually he girds it”]
Let this be the punishment for my accusers from Yahweh,
even those who speak evil against my life.

The Pulpit Commentary
Syngein/Thieme
The Voice

He wrapped himself with cursing, *draped around him* like a cape;
may it flood his body like water
and seep into his bones like oil.
Let those curses wrap around him like a cloak *on a cold night*,
like a belt tightly knotted around him every day.
Let the Eternal so reward my accusers,
all those who speak and plot evil against me.

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach

.
And he donned a curse like his garment, and it came into his midst like water and into his bones like oil.

And he donned a curse: He brought himself into a curse and was satisfied with breaking off the yoke of the sacrifice and the priestly blessing and the curse of the heathens.

May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself.

May it be to him: [May] the curse [be to him] as an envelopment like a garment. [This] I found.

and as a girdle... constantly: Heb. חֲמִלּוֹ, a girdle, and so, (Job 12:21): “and loosens the belt (חֵטִי) of the strong.” He loosens the belt of the strong.

This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul.

The Geneva Bible
Kaplan Translation
NET Bible®

.
.
He made cursing a way of life,³⁴
so curses poured into his stomach like water
and seeped into his bones like oil.³⁵

May a curse attach itself to him, like a garment one puts on,³⁶
 or a belt³⁷ one wears continually!
 May the Lord repay my accusers in this way,³⁸
 those who say evil things about³⁹ me!⁴⁰

^{34tn} Heb “he put on a curse as [if it were] his garment.”

^{35tn} Heb “and it came like water into his inner being, and like oil into his bones.” This may refer to this individual’s appetite for cursing. For him cursing was as refreshing as drinking water or massaging oneself with oil. Another option is that the destructive effects of a curse are in view. In this case a destructive curse invades his very being, like water or oil. Some who interpret the verse this way prefer to reposit the vav (ו) on “it came” to a conjunctive vav and interpret the prefixed verb as a jussive, “may it come!”

^{36tn} Heb “may it be for him like a garment one puts on.”

^{37tn} The Hebrew noun מֵצָח (mezakh, “belt; waistband”) occurs only here in the OT. The form apparently occurs in Isa 23:10 as well, but an emendation is necessary there.

^{38tn} Heb “[may] this [be] the repayment to my accusers from the Lord.”

^{39tn} Or “against.”

^{40tn} The Hebrew term נֶפֶשׁ (nefesh, “being; soul”) with a pronominal suffix is often equivalent to a pronoun, especially in poetry (see BDB 660 s.v. נֶפֶשׁ 4.a).

New American Bible (2011)
 New Catholic Bible

[n]“He clothed himself with cursing as his garment;
 it seeped into his body like water
 and into his bones like oil.

May it be like the robe that envelops him,
 like the belt that encircles him every day.”

May these evils my accusers wish for me
 be inflicted upon them by the Lord.^[o]

n. Psalm 109:18 These words, leveled at the psalmist by his enemies, claim that cursing was his clothing as well as his food and drink; he lived, so to speak, by cursing (see Prov 4:17). Cursing was intended to destroy a person, his position, his family, and the remembrance of his name.

o. Psalm 109:20 *May these . . . by the Lord:* literally, “May this be the recompense of my accusers from the Lord / and of those who speak evil against me.” Accordingly, the preceding curses may be understood as spoken either by the psalmist against his primary foe or by his enemies first and then willed by him to recoil against them. Another translation for the verse is also possible: “This is the work of those / who wish to call down harm upon me from the Lord.” In that case, the only imprecations of the psalmist would be the mild ones in verse 29.

The Passion Translation
 Rotherham’s *Emphasized B.*

<Because he clothed himself in cursing as his
 outer garment>
 Therefore may it have entered like water into his inward part,
 And like oil into his bones;
 Be it his as a garment he shall wrap round him,
 And for a girdle he shall at all times gird on:
 ||This|| be the reward of mine accusers from Yahweh,
 Even of them who are speaking wrongfully against my life.ⁱ
ⁱU.: “soul.” [Is this a typo? Could this simply be, or, “soul”?]

Literal, almost word-for-word, renderings:

A Faithful Version	.
Bond Slave Version	.
C. Thompson (updated) OT	.
Charles Thompson OT	As he clothed himself with cursing as with a mantle; and it came like water in his bowels; and like oil into his bones: let it be to him as the mantle which covereth him: and as the girdle with which he is continually girded.? From the Lord is this work of them who traduce me: and of them who speak evil against my soul..
Context Group Version	He clothed himself also with cursing as with his garment, And it came into his inward parts like water, And like oil into his bones. Let it be to him as the clothing with which he covers himself, And for the sash with which he is girded continually. This is the reward of my adversaries from YHWH, And of those that speak evil against my life.
English Standard Version	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	And he puts on reviling as his robe, And it comes in as water into his midst, And as oil into his bones. It is to him as apparel—he covers himself, And he girds it on for a continual girdle. This [is] the wage of my accusers from YHWH, And of those speaking evil against my soul.
Modern English Version	.
Modern Literal Version 2020	He also clothed himself with cursing as with his garment and it came into his inward parts like water and like oil into his bones. Let it be to him as the garments with which he covers himself and for the belt with which he is girded continually. This is the reward of my adversaries from Jehovah and of those who speak evil against my soul.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And he puts on reviling as his robe, And it comes in as water into his midst, And as oil into his bones. It is to him as apparel—he covers himself, And for a continual girdle he girds it on. This is the wage of mine accusers from Jehovah, And of those speaking evil against my soul.
The gist of this passage:	David's adversary wears his cursing like a cloak; it comes into his body as if drinking water. It is like the lubrication of his bones. He covers himself with these curses; he wears them like a belt around his waist always. This is his reward from God; and the reward of those who speak evil against David.

Psalm 109:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâbash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal imperfect	Strong's #3847 BDB #527
q ^e lâlâh (קָלַלָהּ) [pronounced k ^e -law-LAWH]	<i>cursing; vilification, execration, imprecation</i>	feminine singular noun	Strong's #7045 BDB #887
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mad (מַד) [pronounced mahd]	<i>measure, cloth garment, outer garment</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4055 BDB #551

Translation: He clothes [himself with] cursing like a coat;...

David continues with this word *cursing*, as that describes the life of this enemy of his (his son, I believe).

He clothes himself with cursing as if it were a coat. This cursing is integral to him. It is a part of his being. This is wonderfully expressive language (not the cursing, but David's language in this psalm).

Just as we do not walk around outside naked (or without a shirt), this man was nothing fully clothed without his cursing (of David).

Illustration: If you have ever witnessed those who politics is filled with anger, this is the same sort of thing. Not only should you listen to them, but you sure as hell better listen to them. And they will stop you from driving to work; they will stand in your way as you go from point A to point B; and they will come to your actual house to let you know what is on their mind.

Application: Sometimes, you do not even need to know the specific issues in order to decide which side you are on (if it is necessary to choose a side). Sometimes, you can simply view the behavior and determined, "Well, I must be on the other side of this issue."

Psalm 109:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97

Psalm 109:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7130 BDB #899

Translation: ...and this cursing [lit., she] comes into his midst like water...

David continues, in such a way that we will not consider this man's cursing to be simply an external thing which he can take off and put back on. This persona of cursing envelops this man, like water coming all around him.

Most of us have had a hot few hours of work out in the sun, and then we drink a substantial amount of cold water, and we feel it almost throughout our entire bodies. It is such a marvelous feeling to this man, his cursing of others. It is as if his cursing envelops his entire being.

Psalm 109:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Psalm 109:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿetsem (עֶצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural substantive with the 3 rd person masculine singular suffix	Strong's #6106 BDB #782

Perhaps it is the feminine plural which carries with it the meaning of *bones, substance*. So this is found in Exodus 13:19 Psalm 109:18.

Translation: ...and [it is] like the lubrication in his bones.

This cursing is deep within him, like the lubrication which is within his body. This implication is, this man has nothing, if not for his cursing of others.

David used this illustration of his cursing being like a coat that his adversary puts on; but here, David speaks of how deeply this is as a part of his adversary's character.

Psalm 109:18 He clothes [himself with] cursing like a coat; and this cursing [lit., she] comes into his midst like water and [it is] like the lubrication in his bones.

The NET Bible: Heb "and it came like water into his inner being, and like oil into his bones." This may refer to this individual's appetite for cursing. For him cursing was as refreshing as drinking water or massaging oneself with oil. Another option is that the destructive effects of a curse are in view. In this case a destructive curse invades his very being, like water or oil.³¹

Psalm 109:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect; apocopated	Strong's #1961 BDB #224
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive			
lâmed (ל) [pronounced <i>l</i> ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced <i>k</i> ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
beged (בִּגְד) [pronounced <i>BEH-ged</i>]	<i>garment, clothing; treachery</i>	masculine singular noun	Strong's #899 BDB #93

³¹ From <https://bible.org/netbible/index.htm?psa109.htm> (footnote); accessed October 26, 2021.

Psalms 109:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāṭāh (עָטָה) [pronounced <i>gaw-TAW</i>]	<i>to cover, to cover over; to clothe oneself; to envelop, to wrap oneself; to conceal, to wrap up, to roll up; to become languid, to faint, to faint away</i>	3 rd person masculine singular, Qal imperfect	Strong's #5844 BDB #741

Translation: This cursing [lit., she] is like a garment to him [that] he covers [himself with];...

This cursing is like a garment which he wears. It is integral to his person.

Psalms 109:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
mâzîyach/mêzach (מָזִיחַ/מֵזֶחַ) [pronounced <i>maw-ZEE-akh/may-ZAHKH</i>]	<i>strength, girdle, belt, yoke, bonds, restraints</i>	masculine singular noun	Strong's #4206 BDB #561
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	adverb	Strong's #8548 BDB #556
châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #2296 BDB #291

Translation: ...[which] he constantly wears for a belt.

This cursing is like a belt which he always wears.

Psalms 109:19 This cursing [lit., she] is like a garment to him [that] he covers [himself with]; [which] he constantly wears for a belt.

Psalms 109:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Psalm 109:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṣellâh (שֶׁלֶה) [pronounced <i>peh-ool-LAW</i>]	<i>work, recompense, wages; occupation; reward</i>	feminine singular construct	Strong's #6468 BDB #821
śâtan (שָׂטָן) [pronounced <i>saw-TAHN</i>]	<i>adversaries, those acting as adversaries; resisters, those in opposition; accusers</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #7853 BDB #966
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: This [is] the reward of my adversaries from Y^ehowah;...

This cursing which the adversary continually has around him, that is his reward from God. This is what he gets from life.

Psalm 109:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבָר) [pronounced <i>daw^b-VAHR</i>]	<i>speakers of, those speaking; proclaimers of, announcers of</i>	masculine plural construct, Qal active participle; with the definite article	Strong's #1696 BDB #180
râ'âh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5315 BDB #659

Translation: ...as well as [the reward to] those who speak evil against me [lit., *my soul*].

This will be the reward of anyone who speaks evil against David. Their reward is the cursing and the evil that they wrongfully speak.

Psalm 109:20 This [is] the reward of my adversaries from Y^ehowah; as well as [the reward to] those who speak evil against me [lit., *my soul*].

Psalm 109:18–20 My enemy clothes himself with this cursing as if it were a coat; it surrounds him as if he is in water, and it is like the lubrication in his bones. This cursing is like a garment which he wears, and just like a belt that he always puts on. This sort of existence is the reward of my adversaries from Jehovah. It is also the reward of those who continually speak evil against me.

Is David imprecating his adversary or are his adversaries imprecating him?

You may recall that back in v. 6, where there was a change of the 2nd person (from singular to plural) some suggested that this had to be what David's enemies were saying about him. However, we have continued, from v. 6 to this point, and clear that David is speaking of a particular person in the 2nd person masculine singular. There is no reason to think that, for a certain number of verses, the evil men were speak of David; but somehow, almost imperceptibly, David started speaking of some unnamed personal adversary out of the blue (if you read vv. 18–20, this is clearly David writing about someone else).

For you to fully appreciate the argument which I make below, you may want to have your Bible simultaneously open to this psalm, as I will be referring back to specific passages.

The integral nature of cursing to this man (vv. 18–19) hearkens back to v. 17.

What David is doing in vv. 6–17 is appealing to the Lord to do these things against this man. David, as king, has considerable power. If he wants vengeance on a man—a fellow Israelite—he has the ability to exact this vengeance. But that is not David's character. There is a time to petition God to do the things that David himself would not do, as it would be a violation of his own character and power.

Now, conversely, does it make sense for these to be accusers of David, sitting around and saying to one another, “Well, would that his days be few and would that another take his office.” Then another says, “I can go you one better, mate: Would that his children are fatherless and his wife a widow.” David's enemies are not a collection of angry dudes, having a beer together and talking about various things they wish to happen to David. Do you see how ineffectual and meaningless that is?

Just like any other person with power, David is going to have his detractors and they are going to, from time to time, say mean things about him. There were no laws against this in the Mosaic Law. This is normal human behavior, even if somewhat misguided. David, in this psalm, is not ferreting out those who are unhappy with him (like occurs in a communist/socialist government).

David is speaking about real enemies here—enemies that would kill him, if given the chance, and enemies who would then, in the power vacuum, attempt to assume David's authority. These enemies about whom David has written a psalm are not a group of ineffectual malcontents who sometimes get together and say mean things about David.

David's Sickness

And You, Y^ehowah, my Adonai, do with me for a sake of Your name, for good [is] Your grace. Rescue me! For poor and destitute I [am]; and my heart is pierced in my midst.

Psalms
109:21–22

And You, Y^ehowah, my Adonai, work with me on account of Your name [or, *character, glory*], for Your grace [is] good. Rescue me [from this evil man]! For I [am] poor and destitute [or, *grace oriented and in need*]; and my heart is pierced within me.

And You, Jehovah my Lord, work with me, on account of Your name and character and for Your glory, for I know that Your grace is good. Rescue me from this evil man and the circumstances that I am in! For I am destitute and defenseless, and because this is my son who persecutes me, my heart is broken.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And You, Y ^e howah, my Adonai, do with me for a sake of Your name, for good [is] Your grace. Rescue me! For poor and destitute I [am]; and my heart is pierced in my midst.
Dead Sea Scrolls	.
The Psalms Targum	And you, O God, the Lord, deal with me for your name's sake; deliver me according to your <u>goodness and kindness</u> . For I am poor and needy, and my heart is <u>quiet</u> within me.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But thou, <u>O Lord</u> , do with me for thy name's sake: because thy mercy is sweet. Do thou deliver me, For I am poor and needy, and my heart is <u>troubled</u> within me.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	And you, Lord Jehovah, work with me because of your Name; because your favor is good, save me! Because I am poor and afflicted my heart is <u>troubled</u> within me.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	But thou, <u>O LORD</u> , do <u>good</u> to me for thy name's sake; because thy mercy is good, deliver thou me. For I am poor and needy, and my heart is <u>troubled</u> within me.
Samaritan Pentateuch	.
Updated Brenton (Greek)	But You, O Lord, my Lord, deal <i>mercifully</i> with me, for Your name's sake; for Your mercy is good. Deliver me, for I am poor and needy; and my heart is <u>troubled</u> within me.

Significant differences: The Latin lacks two references to Deity in the first phrase. Lamsa's Aramaic translation also lacks the 2nd reference to Deity and adds in the word *good*, but that approach appears to be peculiar to him and not to all Syriac manuscripts.

The targum misses that the second phrase should include *good [is] Your grace*. It precedes this with *deliver me*, which I believe should be treated as a separate phrase.

In the final phrase, there is some question as to the correct description of heart. I have *pierced* (but see the Hebrew exegesis); the targum has *quiet*; the Latin, Greek and Syriac all have *troubled*. The Dead Sea Scrolls lack virtually every word of

vv. 21–22 with the exception of *is wounded within me*. I don't actually have a copy of the Dead Sea Scrolls, but an English translation of them.

Limited Vocabulary Translations:

Bible in Basic English	But, O Lord God, give me your help, because of your name; take me out of danger, because your mercy is good. For I am poor and in need, and my heart is wounded in me.
Easy English	You, Lord God, must help me! Show that your name is great. Rescue me, because your faithful love is good. I am weak and helpless. My heart beats fast inside me.
Easy-to-Read Version–2008	My Lord GOD, treat me in a way that brings honor to your name. Save me because of your faithful love. I am only a poor, helpless man. I am so sad; my heart is broken.
Good News Bible (TEV)	But my Sovereign LORD, help me as you have promised, and rescue me because of the goodness of your love. I am poor and needy; I am hurt to the depths of my heart.
<i>The Message</i>	Oh, God, my Lord, step in; work a miracle for me—you can do it! Get me out of here—your love is so great!— I'm at the end of my rope, my life in ruins.
Names of God Bible	O Yahweh Adonay , deal with me out of the goodness of your name. Rescue me because of your mercy. I am oppressed and needy. I can feel the pain in my heart.
NIRV	But LORD and King, help me so that you bring honor to yourself. Because your love is so good, save me. I am poor and needy. My heart is wounded deep down inside me.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	LORD God, please be kind to me. Then, others will see it and respect you for it. Rescue me because you're good and compassionate. I'm poor and I need help. My heart is broken.
College Press paraphrase Contemporary English V.	. Be true to your name, LORD God! Show your great kindness and rescue me. I am poor and helpless, and I have lost all hope.
The Living Bible	But as for me, O Lord, deal with me as your child, as one who bears your name! Because you are so kind, O Lord, deliver me. V. 22 will be placed with the next passage.
New Berkeley Version New Life Version	. But You, O God, the Lord, be kind to me because of Your name. Take me out of trouble because Your loving-kindness is good. For I am in trouble and in need. And my heart is hurt within me.
New Living Translation	But deal well with me, O Sovereign Lord, for the sake of your own reputation!

Rescue me
 because you are so faithful and good.
 For I am poor and needy,
 and my heart is full of pain. [The NLT sees this as I did, placing *rescue me*
 on a separate line.]

The Passion Translation But now, O Yahweh-God, make yourself real to me like you promised me you would. Because of your constant love and your heart-melting kindness, come be my hero and deliver me!

Unfolding Bible Simplified I'm so broken, needy and hurting. My heart is pierced through and I'm so wounded. But Yahweh, my God, do good things for me in order that I may honor you; rescue me from my enemies because you faithfully love me as you promised. I request you to do this because I am poor and needy and my inner being is full of pain.

Partially literal and partially paraphrased translations:

American English Bible O Lord, Jehovah, please help me,
 For the sake of Your Name and Your mercy.
 Rescue me, for I'm poor and in need,
 And my heart is deeply disturbed.

Beck's American Translation .
 Common English Bible But you, LORD, my Lord!—
 act on my behalf for the sake of your name;
 deliver me because your faithful love is so good;
 because I am poor and needy,
 and my heart is broken.

New Advent (Knox) Bible But do thou, my Lord and Master, take my part, to defend thy own honour; no mercy is so tender as thine. Deliver me in my helpless need; my heart is pierced through with anguish.

Translation for Translators But Yahweh, my God, do good things for me
 in order that I may honor you;
 rescue me *from my enemies*
 because your faithfully loving me is good.
I ask you to do this because I am poor and needy
 and my inner being is ◀full of pain/very troubled/discouraged▶.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible But You, O GOD, the Lord, deal kindly with me for the sake of Your name; deliver me by the goodness of Your loving devotion.
 For I am poor and needy; my heart is wounded within me.

Conservapedia Translation .
 Revised Ferrar-Fenton Bible **STANZA 5.**

But You work for me, LIVING LORD,
 For your NAME, for your Mercy relieves,
 Whilst I am but wretched and poor,
 And my heart is depressed in my breast.
 But deal you with me, O' Lord God, according unto your name, for sweet is your mercy.
 O' deliver me, for I am helpless and poor, and my heart is wounded within me.

HCSB .
 International Standard V Now you, Lord my God, defend [Lit. God, do to] me for your name's sake;
 because your gracious love is good, deliver me!
 Indeed, I am poor and needy,

	and my heart is wounded within me.
H. C. Leupold	.
Lexham English Bible	But you, O Yahweh my Lord, deal with me for your name's sake. Because your loyal love is good, deliver me, for I <i>am</i> poor and needy, and my heart is wounded within me.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	Yahweh my Lord, deal kindly with me for your name's sake. Because your covenant faithfulness is good, save me. For I am oppressed and needy, and my heart is wounded within me.
Urim-Thummim Version	But produce for me O YHWH Adonai, for your Name's sake: because your goodness is valuable in estimation, deliver me. Because I am poor and needy, and my heart is wounded within me.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But as for me, O God my Lord, for your name's sake, act on my behalf, deliver me, in the goodness of your love. 79:9; 106:8; Jer 14:7 For I am poor and needy, my heart is stricken within me. 40:18
The Heritage Bible	And you, Oh Jehovah Lord, do for me, for your name's sake, because your mercy is good; snatch me out, Because I <i>am</i> depressed and poor, and my heart is wounded within me.
New American Bible (2002)	.
New American Bible (2011)	III But you, LORD, are my Lord, deal kindly with me for your name's sake; in your great mercy rescue me. For I am poor and needy; my heart is pierced within me.
New English Bible—1970	But thou, O LORD God, deal with me as befits thy honour; in the goodness of thy unfailing love deliver me, for I am downtrodden and poor, and my heart within me is distracted.
New Jerusalem Bible	Yahweh, treat them as your name demands; as your faithful love is generous, deliver me. Poor and needy as I am, my wounds go right to the heart;...
New RSV	.
Revised English Bible—1989	You, LORD my God, deal with me as befits your honour; in the goodness of your love deliver me, for I am downtrodden and poor, and my heart within me is distraught.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But you, God, <i>ADONAI</i> , treat me as your name demands; rescue me, because your grace is good. For I am poor and needy, and my heart within me is wounded.
exeGesés companion Bible	.

Hebraic Roots Bible	But You, O YAHWEH Adonai, work with me for Your name's sake; deliver me because Your mercy is good. For I am poor and needy, and my heart is pierced within me.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures–2009	But You, O יהוה, Master, Deal with me for Your Name's sake; Because Your loving-commitment is good, deliver me. For I am poor and needy, And my heart is pierced within me.
Tree of Life Version	But You, Adonai my Lord, deal with me for Your Name's sake. Because Your lovingkindness is good, deliver me. For I am afflicted and needy, and my heart is wounded within me.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	BUT YOU, JESUS, THE LORD, DEAL MERCIFULLY WITH ME, FOR YOUR NAME'S SAKE: FOR YOUR MERCY IS GOOD. DELIVER ME, FOR I AM POOR AND NEEDY; AND MY HEART IS TROUBLED WITHIN ME.
Awful Scroll Bible	Be preparing for me Jehovah, the lord, in your name, for your mercy is beneficial. Be caused me to be snatched out, for I am looked down on and needy, and the sensibility of my heart is to have been pierced within me.
Concordant Literal Version	But You, O Yahweh my Lord, deal with me on account of Your Name; Because Your benignity is good, rescue me." For humbled and needy am I, And my heart, it is wounded within me."
exeGesés companion Bible	But work for me, O Yah Veh Adonay, for sake of your name; because your mercy is good, rescue me. For I am humble and needy and my heart pierces within me...
Orthodox Jewish Bible	But Thou O Hashem Adonoi, do with me for the sake of Thy Name; because Thy chesed is tov, deliver Thou me. For I am oni and evyon, and my lev is wounded within me.
Rotherham's <i>Emphasized B.</i>	But thou Yahweh_ Adonay_ deal effectually with me_ for the sake of thy Name, <Since good' is thy lovingkindness> O rescue me; For <oppressed and needy> I am', And my heart is woundedj within me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But You, O God, the Lord, show <i>kindness</i> to me, for Your name's sake; Because Your lovingkindness (faithfulness, compassion) is good, O rescue me; For I am suffering and needy, And my heart is wounded within me.
The Expanded Bible	But you, Lord God, ·be kind to me so others will know you are good [^L act on my behalf for the sake of your name]. Because your ·love [loyalty] is good, ·save [protect] me. I am poor and helpless and ·very sad [^L my heart is pierced/wounded in me].

Kretzmann's Commentary

But do Thou for me, O God the Lord, taking his part, showing him blessings, for Thy name's sake; because Thy mercy, the grace of Jehovah, the God of salvation, is good, the source and foundation of all true spiritual blessings, deliver Thou me. For I am poor and needy, this being particularly descriptive of the Messiah in His suffering as our Substitute, and My heart is wounded within Me, as when He Himself complained that His soul was exceeding sorrowful, even unto death, Matthew 26:38.

Lexham English Bible
The Pulpit Commentary
Syndein/Thieme
The Voice

But You, my Master, the Eternal,
treat me with kindness for the sake of Your name, *the good of Your reputation*;
because Your unfailing love is so good, O deliver me!
You see, I am poor and needy,
and my heart is broken inside me.

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach
The Geneva Bible
Kaplan Translation
NET Bible®

O sovereign Lord,
intervene on my behalf for the sake of your reputation!⁴¹
Because your loyal love is good, deliver me!
For I am oppressed and needy,
and my heart beats violently within me.⁴²

^{41tn} Heb “but you, Lord, Master, do with me for the sake of your name.” Here “name” stands metonymically for God’s reputation.

^{42tc} The verb in the Hebrew text (כָּלַל, khalal) appears to be a Qal form from the root כָּלַל meaning “pierced; wounded.” However, the Qal of this root is otherwise unattested. The translation assumes an emendation to לִיחִי (yakhil), a Qal imperfect from לִו (khul, “tremble”) or to כָּלַל (khalal), a polal perfect from לִו (khul). See Ps 55:4, which reads יִבְרָקֵב לִיחִי יְבֹל (libbiy yakhil bÿqirbbiy, “my heart trembles [i.e., “beats violently”] within me”).

New American Bible (2011)
New Catholic Bible

^[p]But you, O Lord, my God,
treat me kindly for your name's sake;^[q]
deliver me because of your overwhelming kindness.
For I am poor and needy,^[r]
and my heart is pierced within me.

p. Psalm 109:21 The poem seems to begin again at this point. The poor man once again invokes God, reveals his distress, asks for health, cries out his imprecations, and promises to give thanks. It is the rhythm of the prayer of a persecuted person. It testifies to a conviction: in the time of God’s judgment, the evil one will return in defeat to the world of darkness where he willed to swallow up everything, but the righteous will obtain access to the glory of the Lord.

q. Psalm 109:21 *For your name's sake*: see note on Ps 5:12. The Lord’s kindness is one of his most defining attributes (see notes on Pss 5:8; 6:5; Ex 34:6; see also Pss 25:10-11; 69:17; 79:8-9; 86:15; 103:8; Num 14:18; Joel 2:13). Kindness is also the love of the covenant between the Lord and his people, and it includes the sentiments that are found in each (grace and love on the part of the Lord and piety on the part of the faithful). It specifically

refers to all that God promised to his people (see Deut 7:9, 12) through the Davidic dynasty (see Ps 89:25, 29, 34; 2 Sam 7:15; Isa 55:3).

Psalm 5:12 *Your name*: a name usually designates the person, hence the Lord himself. See also note on Ps 8:2, 10.

Psalm 8:2 *Name*: according to Semitic usage, this word designates the person with all its essential qualities. See also note on Ps 5:12.

To many other notes to add in here.

- r. Psalm 109:22 Poor and needy: see note on Ps 22:27. Heart: see note on Ps 4:8.

Psalm 22:27 *The poor*: the anawim, originally the poor who depended on God for their livelihood; later, the humble, pious, and devout—those who hoped in God alone.

Psalm 4:8 Heart: the biblical center of the human spirit, which harbors a person's thoughts and emotions and gives rise to action.

The Passion Translation But now, O Yahweh-God, make yourself real to me
like you promised me you would. [The Hebrew text reads "for your name's sake."]
Because of your constant love and your heart-melting kindness, come be my hero
and deliver me!
I'm so broken, needy and hurting.
My heart is pierced through and I'm so wounded.

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	But You, O GOD the Lord, deal <i>kindly</i> with me for Your name's sake because Your mercy is good, deliver me, For I am poor and needy, and my heart is wounded within me.
Bond Slave Version	.
C. Thompson (updated) OT	.
Charles Thompson OT	Do thou, Lord, Lord, deal with me for thy name's sake: for thy mercy is good. Deliver me, for I am afflicted and needy; and my heart is troubled within me.
Context Group Version	But deal with me, O YHWH the Lord, for your name's sake: Because your family allegiance is good, deliver me; For I am poor and needy, And my heart is wounded inside me.
English Standard Version	But you, O GOD my Lord, deal on my behalf for your name's sake; because your steadfast love is good, deliver me! For I am poor and needy, and my heart is stricken within me.
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But deal with me, O Jehovah the Lord, for your name's sake. Because your loving kindness is good, deliver me, because I am poor and needy and my heart is wounded within me.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And You, O Jehovah Lord, Deal with me for Your name's sake, Because Your kindness is good, deliver me.

For I am poor and needy, And my heart hath been pierced in my midst.

The gist of this passage: David asks God to deal with him according to God's character. David knows that he can trust God's character. David asks for deliverance, because he is grace oriented and in need; and because his heart has been pierced.

21-22

Psalm 109:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
Owen has a masculine plural noun; but this looks singular to me.			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, produce, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person singular suffix	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
l ^e ma'an (לְמַעַן) [pronounced <i>l^e-MAH-gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

Psalm 109:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is the substantive ma'an (מֵאֵן) [pronounced <i>MAH-gahn</i>], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: *And You, Y^howah, my Adonai, work with me on account of Your name [or, character, glory],...*

David calls for God to act on his behalf. He calls for God to work with him. He can do this on the basis of God's *name*, which can also refer to God's *reputation, character* and *glory*. God's name represents His glory and Who He is.

David is asking for God to do for him, and what exactly will be clear as we continue further.

We might simply understand this to be David asking God to act according to His name, which represents God's character, essence and glory. David knows that when God acts according to His Own character, things will be good. David can trust God's actions. Therefore, David does not have to ask God to *act graciously towards me* or *do good for me*; etc. David is able to trust God's character.

Application: *Dear God, I am in the midst of a crap storm, much of it my own making. I pray that You will act according to Your character.* How many times for you, the reader, does this describe a reasonable personal prayer of deliverance? For me, lots of times.

Psalm 109:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun; with the 2 nd person masculine singular suffix	Strong's #2617 BDB #338

Translation: *...for Your grace [is] good.*

David appeals to God on the basis of His grace, mercy and steadfast love. David testifies that God's grace and benevolence are good. He can trust God in this situation.

Psalms 109:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>snatch away, deliver, rescue, snatch out of danger, preserve, recover</i>	2 nd person masculine singular, Hiphil imperative; with the 1 st person singular suffix	Strong's #5337 BDB #664

Translation: *Rescue me [from this evil man]!*

David calls for God to rescue him. This would be to deliver him from the evil man and from the circumstances that David finds himself in. David is going to trust God on the specifics.

Psalms 109:21 *And You, Y^ehowah, my Adonai, work with me on account of Your name [or, character, glory], for Your grace [is] good. Rescue me [from this evil man]!*

Psalms 109:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿânîy (עָנִי) [pronounced gaw-NEE]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun)	Strong's #6041 BDB #776
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿeb ^e yôn (עָבֵיֹן) [pronounced eb ^{ve} -YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective	Strong's #34 BDB #2
ʾânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59

Translation: *For I [am] poor and destitute [or, grace oriented and in need];...*

David asks for this, because he is grace oriented and he is in need at this point.

David is in a difficult position, being in opposition to his own son. Does David want to harm his son, despite his incredible impertinence? Absolutely not.

Psalms 109:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Psalm 109:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3820 BDB #524
châlâl (חָלַל) [pronounced khaw-LAHL]	<i>to bore, to pierce; to wound</i>	3 rd person masculine singular, Qal perfect	Strong's #2490 BDB #319

The NET Bible: *The verb in the Hebrew text (חָלַל, khalal) appears to be a Qal form from the root חָלַל meaning "pierced; wounded." However, the Qal of this root is otherwise unattested. The translation assumes an emendation to יָחִיל (yakhil), a Qal imperfect from לָחַל (khul, "tremble") or to חָלַל (kholal), a polal perfect from לָחַל (khul). See Ps 55:4, which reads יִבְרָקֵב לִי יָחִיל (libbiy yakhil bÿqirbbiy, "my heart trembles [i.e., "beats violently"] within me").³²*

Bear in mind that, simply because we normally do not find the Qal of this verb, that does not mean that this is wrong. Although all ancient translations of this word disagree with the Hebrew; the Dead Sea Scrolls appear to support what we have here. Furthermore, given the circumstances which I have ascribed to be happening, this word makes perfect sense.

bê (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^b]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 1 st person singular suffix	Strong's #7130 BDB #899

With the bêt̄h preposition and the 1st person singular suffix, it means *in my midst, within me, into my midst* (after a verb of motion).

Translation: ...and my heart is pierced within me.

I believe that this is not because of his situation but because the man who stands in opposition to David is his own son. That would very much explain David having little strength to resist his own son, despite this being a life and death situation.

The circumstances that David is in pierces his heart (as it would be for any parent whose son has turned against them).

Psalm 109:22 For I [am] poor and destitute [or, grace oriented and in need]; and my heart is pierced within me.

Psalm 109:21–22 And You, Jehovah my Lord, work with me, on account of Your name and character and for Your glory, for I know that Your grace is good. Rescue me from this evil man and the circumstances that I am in! For I am destitute and defenseless, and because this is my son who persecutes me, my heart is broken.

³² From <https://bible.org/netbible/index.htm?psa109.htm> (footnote); accessed October 26, 2021.

It is this passage which suggests that David is severely ill while all of this is taking place. This appears to be much more than a parent feeling disillusioned over this son turning against him.

Like a shadow, like his stretching out, I am led away. I am shaken [off] like the locust. My knees stagger from a fast and my flesh fails from fatness. And I [even] I have become a reproach to them. They see me; they shake their head [in derision].

Psalm
109:23–25

Like a shadow as it [is being] stretched out, I am being led away. I am shaken [off] like a [pesky] locust. My knees are unsteady, [as if] from a fast; and my body from [having no] fat. I have become [an object of] scorn to them. [When] they see me, they shake their head [in derision].

As a shadow is stretched out and then disappears in the evening, so my life is fading away. Life is shaking me off as if a pesky insect. My knees are weak, as if I had been fasting; my body lacks a normal layer of fat. To my accusers, I am an object of scorn. When they see me, they shake their head in derision.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Like a shadow, like his stretching out, I am led away. I am shaken [off] like the locust. My knees stagger from a fast and my flesh fails from fatness. And I [even] I have become a reproach to them. They see me; they shake their head [in derision].
Dead Sea Scrolls	.
The Psalms Targum	I am <i>finished</i> , like a shadow when it lengthens; I have <i>wandered</i> like a locust. My knees stumble from fasting; my flesh is lean, and no longer fat. And I have become a disgrace to them; they will see me, they will shake their heads.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	I am taken away like the shadow when it declineth: and I am shaken off as locusts. My knees are weakened through fasting: and my flesh is <u>changed</u> for oil. And I am become a reproach to them: they saw me and they shaked their heads.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	My steps have declined like the shadow and I am driven like locusts! My knees are weakened from fasting and my flesh grows lean of fat. And I have been a reproach to them; they saw me and they shook their heads.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	I am bent like the shadow when it declines; I am tossed up and down as the locust. My knees are weak through fasting; and my flesh wastes away. And I became also a reproach to them; when they looked upon me they shook their heads.
Samaritan Pentateuch	.
Updated Brenton (Greek)	I am removed as a shadow in its going down; I am tossed up and down like locusts. My knees are weakened through fasting, and my flesh is feeble from lack of fatness. I became also a reproach to them, when they saw me they shook their heads.
Significant differences:	The targum appears to have ended the first phrase before other translations did so. It does not speak of <i>shaking off</i> in the second phrase.

Although the 3rd phrase in the Latin appears different from the Hebrew, *fatness* and *oil* refer to the same thing. I don't know where Jerome got the word *changed*, however.

Limited Vocabulary Translations:

Bible in Basic English	I am gone like the shade when it is stretched out: I am forced out of my place like a locust. My knees are feeble for need of food; there is no fat on my bones. As for me, they make sport of me; shaking their heads when they see me.
Easy English	I will soon be gone, like a shadow that disappears in the evening. I am like an insect that the wind blows away. I am so hungry that my knees shake. I am so thin that my bones show. My enemies laugh at me! When they see me, they shake their heads at me.
Easy-to-Read Version–2008	I feel my life is over, fading like a shadow at day's end. I feel like a bug that someone brushed away. My knees are weak from fasting. I have lost weight and become thin. My enemies insult me. They look at me and shake their heads.
God's Word™	I fade away like a lengthening shadow. I have been shaken off like a grasshopper. My knees give way because I have been fasting. My body has become lean, without any fat. I have become the victim of my enemies' insults. They look at me and shake their heads.
Good News Bible (TEV)	Like an evening shadow I am about to vanish; I am blown away like an insect. My knees are weak from lack of food; I am nothing but skin and bones. When people see me, they laugh at me; they shake their heads in scorn.
The Message	I'm fading away to nothing, passing away, my youth gone, old before my time. I'm weak from hunger and can hardly stand up, my body a rack of skin and bones. I'm a joke in poor taste to those who see me; they take one look and shake their heads.
Names of God Bible NIRV	. I fade away like an evening shadow. I'm like a locust that someone brushes off. My knees are weak because I've gone without food. My body is very thin. Those who bring charges against me laugh at me. When they see me, they shake their heads at me.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm fading away, Like a shadow stretching into nothing. I've been discarded, Like a locust pest shaken off a plant. My knees are weak because I haven't eaten. My fat is gone and I'm too thin.
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	My enemies treat me like trash. They look at me and just shake their heads.
College Press paraphrase Contemporary English V.	. I am fading away like an evening shadow; I am tossed aside like a crawling insect. I have gone without eating, until my knees are weak, and my body is bony. When my enemies see me, they say cruel things and shake their heads.
The Living Bible	I am slipping down the hill to death; I am shaken off from life as easily as a man brushes a grasshopper from his arm. My knees are weak from fasting, and I am skin and bones. I am a symbol of failure to all mankind; when they see me they shake their heads. V. 22 is included for context.
New Berkeley Version New Life Version	. I am passing like an evening shadow. I am shaken off like a locust. My knees are weak from going without food. And my body has lost all its fat. Others laugh at me. They look at me and shake their heads.
New Living Translation	I am fading like a shadow at dusk; I am brushed off like a locust. My knees are weak from fasting, and I am skin and bones. I am a joke to people everywhere; when they see me, they shake their heads in scorn.
The Passion Translation	I'm slipping down a dark slope, shaken to the core, and helpless. All my fasting has left me so weak I can hardly stand. Now I'm shriveled up, nothing but skin and bones. I'm the example of failure and shame to all who see me. They just walk by me, shaking their heads.
Unfolding Bible Simplified	I think that my time to remain alive is as short as an evening shadow that will soon disappear. I will be blown away as a locust is blown by the wind. My knees are weak because I have fasted very often, and my body has become very thin. The people who accuse me make fun of me; when they see me, they insult me by shaking their heads at me.

Partially literal and partially paraphrased translations:

American English Bible	Like a shadow that passes, I've been removed... I've been [eaten] away as by locusts. My knees are now weakened from fasting, And for lack of oil, my flesh has been changed. To them, I'm someone to laugh at... They look at me and just shake their heads.
Beck's American Translation Common English Bible	. Like a lengthening shadow, I'm passing away; I'm shaken off, like some locust. My legs are weak from fasting; my body is skin and bones. I've become a joke to my accusers; when they see me, they just shake their heads.
New Advent (Knox) Bible	Like a tapering shadow I depart, swept away like a locust on the wing. My knees are weak with fasting, my strength pines away unnourished. They make a laughing-stock of me, toss their heads in derision as they pass by.
Translation for Translators	<i>I think that my time to remain alive is short,</i> <i>like an evening shadow that will soon disappear [SIM].</i> <i>I will be blown away like a locust/grasshopper is blown by the wind.</i> My knees are weak because I have ◀fasted/abstained from eating food▶ very often,

and my body has become very thin.
 The people who accuse me make fun of me;
 when they see me, they *insult me by* shaking their heads at me *as though I were*
an evil man.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Like a shadow that stretches I pass, Like a locust I'm tossed up and down! STANZA 6. My knees shook from fasting, Body wasted from fat! To them I became a contempt, They looked on me shaking their heads!
God's Truth (Tyndale)	I go here, now like the shadow that dispairs, and am driven away as the grasshoppers. My knees are weak through *fasting, and my flesh is dried up for want of fatness. By fasting here is understood, all bodily afflictions as it is said before in Psalmes 35. MN
HCSB	I am become a rebuke unto them, they look upon me and shake their heads. I fade away like a lengthening shadow; I am shaken off like a locust. My knees are weak from fasting, and my body is emaciated. [Lit <i>denied from fat</i>] I have become an object of ridicule to my accusers; [Lit <i>to them</i>] when they see me, they shake their heads in scorn.
International Standard V	I am fading [Or walking] away like a shadow late in the day; I am shaken off like a locust. My knees give way [Or knees stagger] from fasting, and my skin is lean, deprived of oil. I have become an object of derision to them— they shake their heads whenever they see me.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	I am fading away like the shadow of the evening; I am shaken off like a locust. My knees are weak from fasting; I am turning to skin and bones. I am disdained by my accusers; when they see me, they shake their heads.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Like an evening shadow, I fade away; like a locust, I am swept away. My knees have become weak from fasting, my body is wasted of its substance. I have become the butt for the scorn of my foes; people shake their heads at me in derision. 22:7-8
The Heritage Bible	I have walked like a stretched out shadow; I am tossed up and down as the locust. My knees totter from fasting, and my flesh loses its fatness. And I am a reproach to them; they saw me; they shook their heads.
New American Bible (2002)	.
New American Bible (2011)	Like a lengthening shadow I am gone,

	<p>I am shaken off like the locust. My knees totter from fasting;ⁱ my flesh has wasted away. I have become a mockery to them; when they see me, they shake their heads. i. [109:24–25] Ps 69:11–13.</p>
New English Bible–1970	<p>I fade like a passing shadow, I am shaken off like a locust. My knees are weak with fasting and my flesh wastes away, so meagre is my fare. I have become the victim of their taunts; when they see me they toss their heads.</p>
New Jerusalem Bible	<p>I am passing away like a fading shadow, they have shaken me off like a locust. My knees are weak from lack of food, my body lean for lack of fat. I have become the butt of their taunts, they shake their heads at the sight of me.</p>
New RSV	.
Revised English Bible–1989	<p>I fade like a passing shadow, I am shaken off like a locust. My knees are weak for want of food and my flesh wastes away, so meagre is my fare. I have become the object of their taunts; when they see me they wag their heads.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Like a lengthening evening shadow, I am gone; I am shaken off like a locust. My knees are weak from lack of food, my flesh wastes away for lack of nourishment. I have become the object of their taunts; when they see me, they shake their heads.</p>
exeGesés companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures–2009	<p>I have gone like a lengthening shadow, I have been driven away like a locust. My knees are weak through fasting, And my flesh grows lean from fatness. And I, I have become a reproach to them; They see me, they shake their heads.</p>
Tree of Life Version	<p>I fade away like an evening shadow, shaken off like a locust. My knees totter from fasting, and my flesh is lean, with no fat. And I have become a taunt to them. When they see me, they wag their head.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>I AM REMOVED AS A SHADOW IN ITS GOING DOWN: I AM TOSSED UP AND DOWN LIKE LOCUSTS. MY KNEES ARE WEAKENED THROUGH FASTING, AND MY FLESH IS CHANGED BY REASON OF THE WANT OF OIL. I BECAME ALSO A REPROACH TO THEM: WHEN THEY SAW ME THEY SHOOK THEIR HEADS.</p>
Awful Scroll Bible	<p>I am to have proceeded as a shadow is to stretch out, surely am I to have become shaken off as to the locust. My knees are to have been feeble from fasting, and my flesh is to have grown lean of fatness;</p>

	indeed I am scorned by them as they keep looking at me, even are they given to continue shaking their heads.
Concordant Literal Version	Like a shadow as it stretches out, I fade away; I am shaken off like a locust." My knees, they stumble from fasting, And my flesh, it is emaciated for want of oil." And I have become a reproach to them; When they see me, they wag their head."
exeGesés companion Bible	...- gone - spread as the shadow - shaken as the locust: my knees falter through fasting; my flesh emaciates of ointment; I - I am a reproach to them; they see me; they shake their heads.
Orthodox Jewish Bible	I am gone like a lengthening tzel (shadow); I am shaken off like the arbeh. My knees are weak from a tzom; and my basar faileth of fatness. I became also a cherpah (reproach) unto them; when they looked upon me, they shook their heads.
Rotherham's <i>Emphasized B.</i>	<As a shadow when it stretcheth out> I am gone, I am shaken off like the locust; My knees tremble from fasting, And my flesh faileth of fatness: So I am become a reproach for them, They see me, they shake their head.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I am vanishing like a shadow when it lengthens <i>and</i> fades; I am shaken off like the locust. My knees are unsteady from fasting; And my flesh is gaunt and without fatness. I also have become a reproach <i>and</i> an object of taunting to others; When they see me, they shake their heads [in derision].
The Expanded Bible	I am ·dying [^L gone] like an evening shadow; I am shaken off like a locust. My knees ·are weak [buckle; stumble] from fasting, and ·I have grown thin [^L my flesh is lean of fat]. ·My enemies insult me [^L I am a reproach to them]; they look at me and shake their heads [^C in scorn].
Kretzmann's Commentary	I am gone like the shadow when it declineth, toward evening, just before it is swallowed up by darkness; I am tossed up and down as the locust, driven away like grasshoppers before the wind, Exodus 10:19. My knees are weak through fasting, His deep grief causing Him to loath all food; and My flesh faileth of fatness, emaciation following deep and sustained sorrow. I became also a reproach unto them, Psalms 69:11-2 Kings :: Matthew 27:39-Acts :: when they looked upon Me, they shook their heads.
Lexham English Bible	Like a lengthening shadow I am passing away; I am shaken off like a locust. My knees buckle [Literally "stumble"] from fasting, and my body grows lean without fat. And so I am a disgrace to them; when they see me, they shake their heads. [Hebrew "head"]
The Pulpit Commentary Syngein/Thieme The Voice	My life is fading away like a shadow <i>that vanishes</i> in the evening; I am like a locust easily brushed off <i>the shoulder</i> . <i>I can barely stand</i> ; my knees are weak from not eating;

*I am haggard and drawn, just skin and bones.
I have become a person of contempt to my accusers;
whenever they see me, they taunt me, shaking their heads in disapproval.*

Bible Translations with Many Footnotes:

College Press Bible Study
The Complete Tanach

Like a shadow when it lengthens, I was driven about; I was stirred up like a locust.

Like a shadow when it lengthens: at eventide.

I was stirred up: an expression of stirring and mixing and astonishment, like a locust, which wanders to and fro and is stirred up. [This] I found:

My knees stumbled from fasting, and my flesh became emaciated from fat.
I was a disgrace to them; they would see me, they would shake their head.

The Geneva Bible
Kaplan Translation
NET Bible®

I am fading away like a shadow at the end of the day;⁴³

I am shaken off like a locust.

I am so starved my knees shake;⁴⁴

I have turned into skin and bones.⁴⁵

I am disdained by them.⁴⁶

When they see me, they shake their heads.⁴⁷

^{43tn} Heb “like a shadow when it is extended I go.” He is like a late afternoon shadow made by the descending sun that will soon be swallowed up by complete darkness. See Ps 102:11.

^{44tn} Heb “my knees stagger from fasting.”

^{45tn} Heb “and my flesh is lean away from fatness [i.e., “lean so as not to be fat”].”

^{46tn} Heb “as for me, I am a reproach to them.”

^{47sn} They shake their heads. Apparently shaking the head was a taunting gesture. See also Job 16:4; Ps 22:7; Lam 2:15.

New American Bible (2011)
New Catholic Bible

I am fading away^[s] like an evening shadow;

I am shaken off like a locust.

My knees are weak from fasting;

my flesh is wasting away.

I have become an object of ridicule to my accusers;

upon seeing me, they toss their heads.^[t]

s. Psalm 109:23 *I am fading away*: the psalmist’s illness draws the scorn of enemies (see note on Ps 5:10). *Like an evening shadow*: similar to Ps 102:12. *Shaken off like a locust*: allusion to the custom of brushing locusts off the plants in order to kill them on the ground. Another translation possible is: “swept away like a locust,” an image similar to Job 30:22; in Palestine a strong wind sometimes ends a plague of locusts by blowing them out into the sea (see Ex 10:19; Joel 2:20).

t. Psalm 109:25 His accusers seek the psalmist’s downfall by casting scorn on him (see Pss 31:12; 79:4; 89:42) and by rejecting him (*[tossing] their heads*: see Ps 22:8; Mt 27:39).

The Passion Translation
Rotherham’s *Emphasized B.*

Literal, almost word-for-word, renderings:

A Faithful Version

As a shadow when it is stretched out, I am gone; I am shaken off like the locust.
My knees are weak from fasting, and my flesh has become gaunt.

	And I also became a reproach to them when they looked upon Me; they shook their heads.
Bond Slave Version	.
C. Thompson (updated) OT	.
Charles Thompson OT	Like a declining shadow I have glided away; I have been shaken off like locusts. My knees are weakened by fasting; and my flesh is changed for want of oil. As for me, I became their scoff; they beheld me; they shook their heads.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Holy Bible Improved Edition	.
Literal Standard Version	.
Modern English Version	I am gone like a shadow in the evening; I am tossed as the locust. My knees are weak through fasting, and my body is thin with no fat. I am a reproach to my accusers; when they look upon me, they shake their heads.
Modern Literal Version 2020	I have gone like the shadow when it declines. I am tossed up and down as the locust. My knees are weak through fasting and my flesh fails of fatness. I also have become a reproach to them. When they see me, they shake their head.
New American Standard B.	.
New European Version	I fade away like an evening shadow, I am shaken off like a locust. My knees are weak through fasting, my body is thin and lacks fat. I have also become a reproach to them; when they see me, they shake their head.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.
Updated Bible Version 2.17	.
A Voice in the Wilderness	I am gone like a shadow when it lengthens; I am shaken off like a locust. My knees totter from fasting, and my flesh has become lean of fatness. I also have become a reproach to them; when they look at me, they shake their heads.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	As a shadow when it is stretched out I have gone, I have been driven away as a locust. My knees have been feeble from fasting, And my flesh has failed of fatness. And I—I have been a reproach to them, They see me, they shake their head.

The gist of this passage: David is clearly weak and sick at this point. He has no additional fat on his body and he is not eating as he should. At the same time, his enemies hold him in content and shake their heads derisively at him.

23-25

Psalm 109:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453

Psalms 109:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsêl (לַצ) [pronounced tzale]	<i>shadow; shade; metaphorically, when combined with a word like roof, it means protection, shelter, care</i>	masculine singular noun	Strong's #6738 BDB #853
This can refer to something which is fleeting or transient as well.			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
nâtâh (נָתַח) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn [aside]; to veer off; to hold out, to extend</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #5186 BDB #639
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to lead (away), to bring, to carry, to cause to walk</i>	1 st person singular, Niphal perfect; pausal form	Strong's #1980 (and #3212) BDB #229

Translation: Like a shadow as it [is being] stretched out, I am being led away.

David believes that he is dying. When the sun goes down, a shadow becomes longer and longer, and then, it disappears. David believes that he is being led away from life.

The NET Bible: *He is like a late afternoon shadow made by the descending sun that will soon be swallowed up by complete darkness.*³³

David is concerned that he may be replaced with an errant and arrogant son. But he seems to have no choice when it comes to his physical health, which seems to be fading.

Psalms 109:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâ'ar (נָעַר) [pronounced naw-GAHR]	<i>to be shaken, to shake oneself</i>	1 st person singular, Niphal perfect	Strong's #5287 BDB #654
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
'ar ^e beh (אֲרֵבָהּ) [pronounced ahr-BEH]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun with the definite article	Strong's #697 BDB #916

Translation: I am shaken [off] like a [pesky] locust.

³³ From <https://bible.org/netbible/index.htm?psa109.htm> (footnote); accessed October 27, 2021.

I would understand this to mean that *life* is shaking David off, like a small insect which as landed on you, and you shake your hand to make it go away.

Psalms 109:23 Like a shadow as it [is being] stretched out, I am being led away. I am shaken [off] like a [pesky] locust.

Psalm 109:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
berek (בָּרַךְ) [pronounced BEH-rehk]	<i>knee; weak from fear</i>	feminine plural noun with the 1 st person singular suffix	Strong's #1290 BDB #139
kashal (לָשַׁכַּ) [pronounced kaw-SHAHL]	<i>to stumble [stagger, teeter, waver]; to reel, to sink together; tired out, wearied [as a participle]</i>	3 rd person plural, Qal perfect	Strong's #3782 BDB #505
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsôwm (צוֹם) [pronounced tzohm]	<i>a fast, a fasting, fasting</i>	masculine singular noun	Strong's #6685 BDB #847

Translation: My knees are unsteady, [as if] from a fast;...

David's knees are unsteady. He gets up to walk and it is very difficult for him. I don't believe that he has been fasting, as we understand it, but that his appetite is weak and, as a result, his body is weak.

Psalm 109:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1320 BDB #142
kâchash (כָּחַשׁ) [pronounced kaw-KHAHSH]	<i>to deceive, lie, fail, grow lean, be disappointing, be untrue, be insufficient, be found liars, belie, deny, dissemble, deal falsely; to become lean; to fail</i>	3 rd person masculine singular, Qal perfect	Strong's #3584 BDB #471
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Psalms 109:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun; pausal form	Strong's #8081 BDB #1032

Translation: ...and my body from [having no] fat.

His body seems to be losing muscle and muscle tone. He has no additional fat.

Psalms 109:24 **My knees are unsteady, [as if] from a fast; and my body from [having no] fat.**

Psalms 109:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal perfect	Strong's #1961 BDB #224
cherp ^e âh (חֶרְפָּה) [pronounced kher-PAW]	<i>a reproach, a taunt, scorn, shame, disgrace</i>	feminine singular noun	Strong's #2781 BDB #357
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition; with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: I have become [an object of] scorn to them.

David has one main enemy—whom I believe is his son—and there are his son's followers (apart from whom, the son would be nothing). They taunt David; he is an object of scorn to them. They are emboldened by David's weakened state.

Psalms 109:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	3 rd person plural, Qal imperfect; with the 1 st person singular suffix	Strong's #7200 BDB #906

Psalm 109:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nûwā' (עווג) [pronounced NOO-ahg]	<i>to move to and fro, to wag [the head in derision]; to shake, to disturb; to cause to stagger; to cause to totter; to cause to wander</i>	3 rd person plural, Hiphil imperfect	Strong's #5128 BDB #631
rô'sh (שאר or שאר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7218 BDB #910

Translation: [When] they see me, they shake their head [in derision].

These men are not with David all of the time, but when they do see him, they simply shake their heads, dismissing him as a has-been on his way out.

Psalm 109:25 I have become [an object of] scorn to them. [When] they see me, they shake their head [in derision].

Psalm 109:23–25 As a shadow is stretched out and then disappears in the evening, so my life is fading away. Life is shaking me off as if a pesky insect. My knees are weak, as if I had been fasting; my body lacks a normal layer of fat. To my accusers, I am an object of scorn. When they see me, they shake their head in derision.

David's enemies see him as weak and near death. They appear to be relishing his physical decline.

Chapter Outline

Charts, Graphics and Short Doctrines

David Calls for God to Act Against His Accusers

Help me, O Y^ehowah my Elohim! Save me according to Your grace. And they will know that Your hand, this, You, O Y^ehowah, have done her.

Psalm
109:26–27

Help me, O Y^ehowah my Elohim! Save me according to Your grace. Then they will know that [with] Your hand, You, O Y^ehowah, have done this.

Help me, Jehovah God! Save me according to Your grace. By this, my enemies will know that You have accomplished this with Your hand.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Help me, O Y^ehowah my Elohim! Save me according to Your grace. And they will know that Your hand, this, You, O Y^ehowah, have done her.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	Help me, O Lord, my God; redeem me according to your kindness. And they will know that this <i>plague</i> , you, O Lord, have done it.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Help me, O Lord my God; save me; according to thy mercy. And let them know that this is thy hand: and that thou, O Lord, hast done it.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	Help me, Lord Jehovah, my God, and save me according to your kindness! That they may know that this is of your hand and that you have done it.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Help me, O LORD my God; O save me according to thy mercy, That they may know that this is thy hand, that thou, LORD, hast done it.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Help me, O Lord my God; and save me according to Your mercy. And let them know that this is Your hand, and that You, O Lord, have done it.
Significant differences:	The targum has <i>redeem me</i> rather than <i>save me</i> in the second phrase. The targum leaves out the word <i>hand</i> in the second verse.

Limited Vocabulary Translations:

Bible in Basic English	Give me help, O Lord my God; in your mercy be my saviour; So that they may see that it is the work of your hand; that you, Lord, have done it.
Easy English	Lord my God, please help me! Please rescue me, because of your faithful love. Lord, cause my enemies to know that you are the one who has rescued me.
Easy-to-Read Version–2008	LORD my God, help me! Show your faithful love and save me! Then they will know that you did it. They will know that it was your power, LORD, that helped me.
Good News Bible (TEV)	Help me, O LORD my God; because of your constant love, save me! Make my enemies know that you are the one who saves me.
<i>The Message</i>	Help me, oh help me, GOD, my GOD, save me through your wonderful love; Then they'll know that your hand is in this, that you, GOD, have been at work.
Names of God Bible	Help me, O Yahweh my Elohim . Save me because of your mercy. Then they will know that this is your doing, that you, O Yahweh , are the one who saved me.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	LORD, you're my God. Help me. You're merciful. Please rescue me. Then my enemies will realize you helped me. They'll see that you did it, LORD.
College Press paraphrase	.
Contemporary English V.	Please help me, LORD God! Come and save me because of your love.

The Living Bible	Let others know that you alone have saved me. Help me, O Lord my God! Save me because you are loving and kind. Do it publicly, so all will see that you yourself have done it.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	You have to help me, O Lord God! My true hero, come to my rescue and save me, for you are loving and kind. Then everyone will know that you have won my victory, and they will all say to the Lord, "You have finished it!"
Unfolding Bible Simplified	Yahweh, my God, help me! Because you faithfully love me, rescue me! When you save me, cause my enemies to know that you are the one who has done it!

Partially literal and partially paraphrased translations:

American English Bible	So help me, Jehovah, my God; In Your mercy, please send me your aid, And let them know that this came by Your hand... That it's You, O Jehovah, that did this!
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Help me, O Lord my God; deliver me in thy mercy; prove to them that my woes are a visitation from thee, sent by no hand but thine.
Translation for Translators	Yahweh, my God, help me! Because you faithfully love me, rescue me! <i>When you save me,</i> cause my enemies to know that you are the one who has done it! .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Help me, O LORD my God; save me according to Your loving devotion. Let them know that this is Your hand, that You, O LORD, have done it.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	O comfort me, my LIVING GOD , And in your sweet Mercy protect; And teach me that this was Your hand, That You, LORD , have done it alone.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	Help me, Lord my God! Deliver me in accord with your gracious love! Then they will realize that your hand is in this—that you, Lord, have accomplished it.
H. C. Leupold	.
Lexham English Bible	Help me, O Yahweh my God; save me according to your loyal love, that they may know that this is your hand, that you, O Yahweh, you have done it.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	Help me, Yahweh my God; save me by your covenant faithfulness. May they know that this is your doing, that you, Yahweh, have done this.
Urim-Thummim Version	Help me O YHWH Elohim: O save me according to your goodness:

Wikipedia Bible Project . That they may know that this is your hand; that you, YHWH, have done it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . Help me, O Lord my God, and save me for the sake of your love. 70:2
 Let them know that this is your hand, that it is you, Lord, who do this. 71:13
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible . Help me, Yahweh my God, save me as your faithful love demands.
 Let them know that yours is the saving hand, that this, Yahweh, is your work.
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible . Help me, *ADONAI*, my God!
 Save me, in keeping with your grace;
 so that they will know that this comes from your hand,
 that you, *ADONAI*, have done it.
 The Complete Tanach . Help me, O Lord, my God; save me according to Your kindness.
 And they should know that this is Your hand; You, O Lord, have done it.
 exeGesés companion Bible .
 Hebraic Roots Bible .
 Hebrew Transliteration S. .
 The Israel Bible .
 Israeli Authorized Version .
 Kaplan Translation .
 The Scriptures—2009 . Help me, O יהוה my Elohim! Save me according to Your loving-commitment,
 And let them know that this is Your hand. You, יהוה, You have done it!
 Tree of Life Version . Help me, Adonai my God, Save me through Your lovingkindness.
 Let them know that it is Your hand—that You, Adonai, have done it.

Weird English, 𐤀𐤋𐤁𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible . HELP ME, JESUS MY THEOS (*The Alpha & Omega*); AND SAVE ME
 ACCORDING TO YOUR MERCY.
 AND LET THEM KNOW THAT THIS IS YOUR HAND; AND THAT YOU, LORD,
 HAVE WORKED IT.
 Awful Scroll Bible . Be helping me Jehovah he of mighty ones of mine, be causing me to be saved in
 your mercy,
 that they remain knowing, that the hand of Jehovah is to have prepared it.
 Concordant Literal Version . Help me, O Yahweh my Elohim; Save me according to Your benignity."
 Then they shall know that this is Your handiwork, That You Yourself, O Yahweh,
 have done it."
 exeGesés companion Bible . Help me, O Yah Veh my Elohim;
 O save me according to your mercy;
 so that they know this is your hand;
 that you, O Yah Veh, worked it.
 Orthodox Jewish Bible . Help me, O Hashem Elohai; O hoshi'eini (save me) according to Thy chesed;
 That they may know that this is Thy Yad; that Thou, Hashem, hast done it.
 Rotherham's *Emphasized B.* . Help me! O Yahweh my God,

Save me, according to thy lovingkindness:
 That they may know that
 <Thine own hand> this is',
 ||Thou, Yahweh|| hast done it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Lord my God, help me; because you are ·loving [loyal], ·save me [give me victory]. Then they will know that ·your power has done this [^L this is your hand]; they will know that you have done it, Lord.
Kretzmann's Commentary	Help Me, O Lord, My God, the Messiah's own prayer being recorded here as in Psalms 22, 69; O save Me according to Thy mercy, that they, the enemies, may know that this is Thy hand, that Thou, Lord, hast done it, His deliverance thus resulting in the glorification of Jehovah
Lexham English Bible	.
The Pulpit Commentary	.
Syngein/Thieme	.
The Voice	Help me, Eternal One my God; <i>come to my rescue!</i> Save me through Your unfailing love. Let everyone know that You are the source of <i>my salvation</i> that You, Eternal One, have done this <i>mighty work</i> .

Bible Translations with Many Footnotes:

College Press Bible Study	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	Help me, O Lord my God! Because you are faithful to me, deliver me! ⁴⁸ Then they will realize ⁴⁹ this is your work, ⁵⁰ and that you, Lord, have accomplished it. ^{48tn} Heb "deliver me according to your faithfulness." ^{49tn} After the preceding imperative, the prefixed verbal form with vav (י) conjunctive indicates purpose or result. ^{50tn} Heb "that your hand [is] this."
New American Bible (2011)	.
New Catholic Bible	Come to my aid, O Lord, my God; save me because of your kindness. ^[u] Let them know that your hand has done this, that you, O Lord, have accomplished it. u. [From] Psalm 6:5 Kindness: Hebrew, <i>hesed</i> , which may also be translated as "mercy" and refers to all that God promised to give to his people (see Deut 7:9, 12) through the Davidic dynasty (see Ps 89:25, 29, 34; 2 Sam 7:15; Isa 55:3). See also note on Ps 5:8. Psalm 5:8 Kindness: Hebrew, <i>hesed</i> ; this word denotes the sentiments that flow from a natural community, family, clan, or society (benevolence, favor). It is also the love of the covenant between the Lord and the community of Israel, regarded as his spouse and child. Finally, it includes the sentiments that are found in each of its members (grace and love on the part of the Lord, and piety on the part of the faithful).

The Passion Translation .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version Help me, O LORD my God; save me according to Your steadfast love;
 So that they may know that this is of Your hand; that You, LORD, have done it.

Bond Slave Version .
 C. Thompson (updated) OT .
 Charles Thompson OT .
 Context Group Version Help me, O YHWH my God; Oh rescue me according to your family allegiance:
 That they may know that this is your hand; [That] you, YHWH, have done it.

English Standard Version .
 Green's Literal Translation .
 Holy Bible Improved Edition .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 Help me, O Jehovah my God. O save me according to your loving kindness,
 that they may know that this is your hand, that you, Jehovah, have done it.

New American Standard B. .
 New European Version Help me, Yahweh, my God. Save me according to Your grace; that they may know
 that this is Your hand; that You, Yahweh, have done it.

New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans.
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT Help me, O Jehovah my God, Save me, according to Your kindness.
 And they know that this is Your hand, You, O Jehovah, You have done it.

The gist of this passage: David asks for God to help him and to save him according to God's grace. He wants his enemies to know that it is God who delivers him.

26-27

Psalm 109:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāzar (אָזַר) [pronounced <i>gaw-ZAHR</i>]	<i>help, aid</i>	2 nd person masculine singular, Qal imperative; with the 1 st person singular suffix	Strong's #5826 BDB #740
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun; with the 1 st person singular suffix	Strong's #430 BDB #43

Translation: Help me, O Y^ehowah my Elohim!

David makes a plaintiff cry for God to help him.

There are some portions of this psalm which seem to echo portions of Psalms 22 and 69 (like this verse), which are undoubtedly Messianic psalms (I think that I may try my hand at Psalm 69 next). With such parallels, would that make Psalm 109 Messianic as well? I am on the fence on this. There are just too many verses which do not have a clear parallel with Jesus and His ministry.

Psalm 109:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâsha' (יָשָׁא) [pronounced yaw-SHAHÇ]	<i>deliver, save; set free, preserve; aid, give relief, give help to</i>	2 nd person masculine singular, Hiphil imperative; with the 1 st person singular suffix	Strong's #3467 BDB #446
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun; with the 2 nd person masculine singular suffix; pausal form	Strong's #2617 BDB #338

Translation: Save me according to Your grace.

David asks for God to save him according to His grace. David does not deserve God's love; but he calls for it anyway, since God is gracious.

Psalm 109:26 Help me, O Y^ehowah my Elohim! Save me according to Your grace.

Psalm 109:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָא) [pronounced yaw-DAHÇ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Psalm 109:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect; with the 3 rd person feminine singular suffix	Strong's #6213 BDB #793

Translation: Then they will know that [with] Your hand, You, O Y^ehowah, have done this.

David says that, if God saves him, then his enemies will know that it is God who has done this thing.

Psalm 109:27 Then they will know that [with] Your hand, You, O Y^ehowah, have done this.

Psalm 109:26–27 Help me, Jehovah God! Save me according to Your grace. By this, my enemies will know that You have accomplished this with Your hand.

<p>They [even] they curse and You bless. They rise up and so they are anxious [or, ashamed, disconcerted, discouraged] and Your slave rejoices. Are clothed, my adversaries, [with] shame and they cover (themselves) as a robe their dishonor.</p>	<p>Psalm 109:28–29</p>	<p>[When] they curse [me], You bless [me]. They rise up [against me] but [lit., and so] they are anxious [and ashamed and discouraged]; and Your servant rejoices. My adversaries are clothed [with] shame and they cover themselves as a robe their dishonor.</p>
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Even though my adversaries curse me, You bless me, God. They try to rise up against me, but they find themselves to be anxious and discouraged. Meanwhile, I, Your servant, am rejoicing. My adversaries are clothed with shame and they try to cover their lack of honor with a robe.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	They [even] they curse and You bless. They rise up and so they are anxious [or, ashamed, disconcerted, discouraged] and Your slave rejoices. Are clothed, my adversaries, [with] shame and they cover (themselves) as a robe their dishonor.
Dead Sea Scrolls	.
The Psalms Targum	They will curse, but you will bless; <i>they will arise</i> and be disappointed, but your servant will rejoice.

	Those who oppose me will be clothed in shame, and their infamy will cover them like a cloak.
Updated Douay-Rheims Douay-Rheims 1899 (Amer.)	. They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice. Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.
Original Aramaic Psalms	They will be cursed and you will be blessed and your Servant will rejoice. Those who have regarded me as evil will be clothed in shame and they will be covered with it like a mantle.
V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	. . Let them be cursed; but thou shalt be blessed, and let thou thy servant rejoice. Let them that had a grudge against me be clothed with shame, and let them cover themselves with it as with a mantle.
Samaritan Pentateuch Updated Brenton (Greek)	. Let them curse, but You shall bless; let them that rise up against me be ashamed, but let Your servant rejoice. Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle.
Significant differences:	In the first phrase, <i>curse</i> is found in the active voice throughout except for the Aramaic, where it is in the passive. The first half of the second sentence (<i>They rise up and so they are anxious</i>) is missing from the Aramaic.

Limited Vocabulary Translations:

Bible in Basic English	They may give curses but you give blessing; when they come up against me, put them to shame; but let your servant be glad. Let my haters be clothed with shame, covering themselves with shame as with a robe.
Easy English	They may curse me, but you will bless me. When they attack me, they will become ashamed. But I will be very happy, as your servant. Shame will come on my enemies. It will cover them like a coat.
Easy-to-Read Version–2008	They curse me, but you can bless me. They attacked me, so defeat them. Then I, your servant, will be happy. Humiliate my enemies! Let them wear their shame like a coat.
God's Word™	They may curse, but you will bless. Let those who attack me be ashamed, but let me rejoice. Let those who accuse me wear disgrace as though it were clothing. Let them be wrapped in their shame as though it were a robe.
Good News Bible (TEV)	They may curse me, but you will bless me. May my persecutors be defeated, and may I, your servant, be glad. May my enemies be covered with disgrace; may they wear their shame like a robe.
The Message	Let them curse all they want; you do the blessing. Let them be jeered by the crowd when they stand up, followed by cheers for me, your servant. Dress my accusers in clothes dirty with shame,

discarded and humiliating old ragbag clothes.

Names of God Bible
NIRV

.
They may curse me.
But may you bless me.
May those who attack me be put to shame.
But may I be filled with joy.
May those who bring charges against me be clothed with dishonor.
May they be wrapped in shame as if it were a coat.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

They wish the worst for me.
But you bless me with goodness.
Let them wake up to shame,
But make me, your servant, happy.
Wrap my accusers in shame for what they've done.
Dress them head to toe in it.

College Press paraphrase
Contemporary English V.

.
I don't care if they curse me, as long as you bless me. You will make my enemies fail when they attack, and you will make me glad to be your servant.
You will cover them with shame, just as their bodies are covered with clothes.
Then let them curse me if they like—I won't mind that if you are blessing me! For then all their efforts to destroy me will fail, and I shall go right on rejoicing!
Make them fail in everything they do. Clothe them with disgrace.

The Living Bible

New Berkeley Version
New Life Version

.
Let them hope that bad things will happen. But You make good things happen. Let them be ashamed when they rise up against me. But let Your servant be full of joy.
Let those who speak against me be dressed with shame. Let them cover themselves with shame as with a coat.

New Living Translation

Then let them curse me if they like,
but you will bless me!
When they attack me, they will be disgraced!
But I, your servant, will go right on rejoicing!
May my accusers be clothed with disgrace;
may their humiliation cover them like a cloak.

The Passion Translation

So let them curse me if they want, but I know you will bless me! All their efforts to destroy me will fail, but I will succeed and be glad.
So let my Satan-like accusers fail! Make them look ridiculous if they try to come against me. Clothe them with a robe of guilty shame from this day on!

Unfolding Bible Simplified

They may curse me, but I ask that you bless me. Cause those who persecute me to be defeated and disgraced, but cause me to be glad!
Cause those who accuse me to be completely disgraced; cause other people to see that they are disgraced as easily as they see the clothes that they wear!

Partially literal and partially paraphrased translations:

American English Bible

Upon themselves, may their curses fall,
But please, [my God], send [me] blessings.
May those who've risen against me be shamed;
But, may Your servant find joy.
On those guilty of slander, bring shame...
Wrap them in shame as though it were clothes.

Beck's American Translation

.

Common English Bible	Let them curse—but you, bless me! If they rise up, let them be disgraced, but let your servant celebrate! Let my accusers be dressed in shame; let them wear their disgrace like a coat.
New Advent (Knox) Bible	Bless me, thou, and let them curse as they will; disappoint my adversaries, and grant thy servant relief. Let these, my accusers, be covered with shame, wrapped in the mantle of their own confusion.
Translation for Translators	They may curse me, but I ask that you bless me. Cause those who ‹persecute/cause problems for› me <i>to be defeated and as a result</i> to be disgraced/ashamed, and cause me to be glad/happy! Cause those who accuse me to be completely disgraced; cause <i>other people</i> to see that they are disgraced, as easily as <i>they</i> see the clothes that they wear [SIM]!

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Though they curse, You will bless. When they rise up, they will be put to shame, but Your servant will rejoice. My accusers will be clothed with disgrace; they will wear their shame like a robe.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	And that tho' they curse:—You will bless! They rise but to fall:—but Your servant can smile. O clothe my accuser in shame, And wrap like a shawl in disgrace.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	They will curse, but you will bless. When they attack, [Lit. arise] they will [So MT DSS 4QPsf 11QPsa; LXX reads arise, let my opponents] be humiliated, while your servant rejoices. May my accusers be clothed with shame and wrapped in their humiliation as with a robe.
H. C. Leupold	.
Lexham English Bible	Let them curse, but you bless. When they arise, let them be put to shame, that your servant may be glad. Let my accusers put on disgrace, and let them cover themselves with their shame as with a robe.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	Let them make light of, and you bless; they rise; let them pale in shame, and let your servant rejoice. Let my accusers be clothed with disgrace, and let them cover themselves as with a robe of their own confusion.

New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Let them curse, provided that you bless; let their attacks bring shame to them and joy to your servant! Let my accusers be clothed in disgrace, enveloped in a cloak of shame.
New RSV ACE	Let them curse, but you will bless. Let my assailants be put to shame; [Gk: Heb <i>They have risen up and have been put to shame</i>] may your servant be glad. May my accusers be clothed with dishonour; may they be wrapped in their own shame as in a mantle.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Let them go on cursing; but you, bless! When they attack, let them be put to shame; but let your servant rejoice. Let my adversaries be clothed with confusion, let them wear their own shame like a robe.
exeGesés companion Bible	.
exeGesés companion Bible	They abase and you bless; they rise and shame: and your servant cheers. My satans enrobe with shame - cover themselves with their own shame as with a mantle.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible	LET THEM CURSE, BUT YOU SHALL BLESS: LET THEM THAT RISE UP AGAINST ME BE ASHAMED, BUT LET YOUR SERVANT REJOICE. LET THOSE THAT FALSELY ACCUSE ME BE CLOTHED WITH SHAME, AND LET THEM COVER THEMSELVES WITH THEIR SHAME AS WITH A MANTLE.
Awful Scroll Bible	It is they who are to repeatedly slight, but you is to continue to be the approver. They are to have risen up to their continual disconcertion, but your servant is to keep rejoicing! They accusing me are to be clothed in disgrace, even are they to continually be covered in their shame as to a robe.
Concordant Literal Version	They may maledict, but You shall bless; Those rising against me shall be ashamed, yet Your servant shall rejoice." Let my adversaries be clothed with mortification, And let them be muffled with their shame like a robe."
Orthodox Jewish Bible	Let them make kelalah (curse), but do Thou make berakhah; when they arise, let them be ashamed; but let Thy eved rejoice.

Let mine adversaries be clothed with shame, and let them cover themselves with their own shame, as with a me'il (cloak).

Rotherham's *Emphasized B.* ||They|| may curse' if ||thou|| wilt bless,—
||Mine assailants|| shall be ashamed.^a

But ||thy servant|| shall rejoice;

Mine accusers shall be clothed with confusion,

And shall wrap about them like a cloak their own shame.

^a So it shd be (w. Sep. and Vul.)—G.n.

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

They may curse me, but you bless me.

They may attack [^L rise against] me, but they will be disgraced [embarrassed].

Then I, your servant, will be glad.

Let those who accuse [charge; attack] me be disgraced [^L clothed with disgrace] and covered [wrapped up] with shame like a coat.

Kretzmann's Commentary

Let them curse, in a vain attempt to bring evil upon the Lord's servant, but bless Thou, since God's blessing more than offsets any curse on the part of men; when they arise, in order to carry out their evil designs, let them be ashamed; but let Thy Servant rejoice, knowing that the end of His suffering is near.

Let Mine adversaries be clothed with shame, on account of the fact that their evil plans miscarried, and let them cover themselves with their own confusion, as with a mantle, with the disgrace which their evil deeds brought upon them

Lexham English Bible

The Pulpit Commentary

Syngein/Thieme

The Voice

Let them utter a curse, if they will, but You will speak a blessing;

[when they come to attack,] [Greek manuscripts omit this portion.] let them know utter shame.

Then Your servant will celebrate and praise You!

Let my enemies be clothed with disgrace and humiliation;
let them be dressed in a robe of their own shame.

Bible Translations with Many Footnotes:

College Press Bible Study

The Complete Tanach

Let them curse and You will bless; they rose up and were ashamed, but Your servant will rejoice.

May my adversaries don disgrace and enwrap themselves with their shame like a cloak.

and enwrap themselves... like a cloak: which enwraps and envelops the entire body.

The Geneva Bible

Kaplan Translation

NET Bible®

They curse, but you will bless.⁵¹

When they attack, they will be humiliated,⁵²

but your servant will rejoice.

My accusers will be covered⁵³ with shame,
and draped in humiliation as if it were a robe.

⁵¹tn Another option is to translate the imperfect as a prayer/request ("may you bless").

⁵²tn The verbal sequence is perfect + prefixed form with vav (i) consecutive. Since the psalmist seems to be anticipating the demise of his enemies, he may be using these forms rhetorically to describe the enemies' defeat as if it were already accomplished. Some emend

the text to שְׂבִיּוֹמֶק (qamu yevoshu, “may those who attack me be humiliated”). See L. C. Allen, *Psalms 101-150* (WBC), 75.

^{53tn} Heb “clothed.” Another option is to translate the prefixed verbal forms in this line and the next as jussives (“may my accusers be covered with shame”).

New American Bible (2011) .

New Catholic Bible

When they curse, you will bless;
when they attack, they will be put to shame,
and your servant will rejoice.^[v]

My accusers will be clothed in disgrace,
wrapped in their shame as in a cloak.

v. Psalm 109:28 This is a good prayer to turn the edge of an attack (see Rom 8:31ff).

The Passion Translation .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version

They will curse, but You will bless; when they arise, let them be ashamed; but let Your servant rejoice.

Let my accusers be clothed with confusion, and let them wrap themselves in their own shame, as with a cloak.

Bond Slave Version

C. Thompson (updated) OT

Charles Thompson OT

Let them curse, thou indeed wilt bless. Let them who rise up against me be put to shame: but let thy servant be made glad.

Let them who traduce me, be clothed with shame: let them be covered with their shame as with a mantle.

Context Group Version

Let them curse, but you esteem: When they arise, they shall be put to shame, But your slave shall rejoice.

Let my adversaries be clothed with dishonor, And let them cover themselves with their own shame as with a robe.

English Standard Version

Green's Literal Translation

Holy Bible Improved Edition

Literal Standard Version

They revile, and You bless, || They have risen, and are ashamed, || And Your servant rejoices.

My accusers put on blushing, and are covered, || Their shame [is] as an upper robe.

Modern English Version

Modern Literal Version 2020

Let them curse, but you bless. When they arise, they will be put to shame, but your servant will rejoice.

Let my adversaries be clothed with dishonor and let them cover themselves with their own shame as with a robe.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

They revile, and You will bless, They have risen, and are ashamed, And your servant does rejoice.
My accusers put on blushing, and are covered, As an upper robe is their shame.

The gist of this passage:

David adversaries curse him, but God bless him. They rise up (in power, in opposition), but then find themselves ashamed or confounded. David rejoices. His accusers are clothed with dishonor and covered with shame, as if a robe.

28-29

V. 28 will be a series of parallel but contrasting thoughts. The key is, God is with David and He is against David's enemies.

Psalm 109:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâlal (לָלַק) [pronounced kaw-LAL]	<i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 rd person plural, Piel imperfect	Strong's #7043 BDB #886
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	2 nd person masculine singular, Piel imperfect	Strong's #1288 BDB #138

Owen says that this is a feminine singular, but that makes no sense. BHSEK has this as a masculine singular, which makes perfect sense.

Translation: [When] they curse [me], You bless [me].

David says something here which we know to be true; although we do not know the exact historical circumstances for David here. But it appears that when his adversaries curse him, God, at the same time, blesses him.

Psalms 109:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person plural, Qal perfect	Strong's #6965 BDB #877
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôwsh (בושׁ) [pronounced bôsh]	<i>to be anxious [or, ashamed, disconcerted, discouraged]; and maybe to be apprehensive [or, disappointed]</i>	3 rd person masculine plural, Qal imperfect	Strong's #954 BDB #101

Translation: They rise up [against me] but [lit., and so] they are anxious [and ashamed and discouraged];...

Similarly, when his enemies rise up against him, they find themselves to be anxious, ashamed and discouraged. God's protection of David has clearly kicked in.

Psalms 109:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֶבֶד) [pronounced ʿEB ^B -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
sâmach (שָׂמַח) [pronounced saw-MAHKH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #8055 BDB #970

Translation: ...and Your servant rejoices.

It says here that David, the servant of God, is rejoicing. This would indicate that his prayers are being answered. In fact, all of v. 28 appears to indicate that God is answering David's petitions to Him.

Psalms 109:28–29 [When] they curse [me], You bless [me]. They rise up [against me] but [lit., and so] they are anxious [and ashamed and discouraged]; and Your servant rejoices.

Psalms 109:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâbash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine plural, Qal imperfect	Strong's #3847 BDB #527

Psalm 109:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
śâṭan (שָׂטָן) [pronounced saw-TAHN]	<i>adversaries, those acting as adversaries; resisters, those in opposition; accusers</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #7853 BDB #966
k ^o limmâh (הַמְלֵא) [pronounced klim-MAW],	<i>shame, dishonor, insult, reproach, ignominy, criticism</i>	feminine singular noun	Strong's #3639 BDB #484

Translation: [My adversaries are clothed \[with\] shame...](#)

We do not know exactly the circumstances, but David's enemies are clothed with shame and dishonor now.

Psalm 109:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâṭâh (הָטָה) [pronounced ʾāw-TAW]	<i>to cover, to cover over; to clothe oneself; to envelop, to wrap oneself; to conceal, to wrap up, to roll up; to become languid, to faint, to faint away</i>	3 rd person masculine plural, Qal imperfect	Strong's #5844 BDB #741
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
m ^e cîyl (לִיעָה) [pronounced m ^e GEEL]	<i>robe, upper coat or cloak</i>	masculine singular construct with the definite article	Strong's #4598 BDB #591
bôsheth (תִּשְׁב) [pronounced BOH-sheth]	<i>shame, dishonor; profanation, sacrilege, desecrated and vile; an idol [which brings shame upon those who worship it]</i>	feminine singular noun; with the 3 rd person masculine plural suffix	Strong's #1322 BDB #102

Translation: [...and they cover themselves as a robe their dishonor.](#)

Perhaps they are covering themselves with a robe of dishonor; or perhaps they are covering themselves up to hide their dishonor. I think the latter is the proper way to understand v. 29a.

Psalm 109:29 [My adversaries are clothed \[with\] shame and they cover themselves as a robe their dishonor.](#)

Psalm 109:28–29 [Even though my adversaries curse me, You bless me, God. They try to rise up against me, but they find themselves to be anxious and discouraged. Meanwhile, I, Your servant, am rejoicing. My adversaries are clothed with shame and they try to cover their lack of honor with a robe.](#)

Chapter Outline

Charts, Graphics and Short Doctrines

David Praises God

I profess Y^ehowah exceedingly in my mouth; and in a midst of a multitude I will praise Him, for He takes a stand to a right hand of [the] destitute to deliver [him] from those judging his soul.

Psalms
109:30–31

I confess Y^ehowah clearly [lit., *exceedingly*] with my mouth. In the midst of many, I will praise Him, for He stands on the right hand of the grace oriented to deliver [him] from those judging his soul.

I will confess Jehovah aloud. In the midst of a large group, I will praise Him, for He stands up for those who are grace oriented; and may not be able to stand for themselves. He will deliver the persecuted from those who would judge his thinking and motivations.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	I profess Y ^e howah exceedingly in my mouth; and in a midst of a multitude I will praise Him, for He takes a stand to a right hand of [the] destitute to deliver [him] from those judging his soul.
Dead Sea Scrolls	.
The Psalms Targum	I will thank the Lord greatly with my mouth, and I will praise him in the midst of the sages. For he will stand at the right hand of the needy, to redeem from the discords of his soul.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him. Because he hath stood at the right hand of the poor, to save my soul from persecutors.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	I shall confess Lord Jehovah with my mouth and I shall glorify him among many. Because he stood at the right hand of the afflicted one to save his soul from judgment.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude. He has stood at the right hand of the poor, to save his soul from judgment.
Samaritan Pentateuch	.
Updated Brenton (Greek)	I will give thanks to the Lord abundantly with my mouth; and in the midst of many I will praise Him. For He stood on the right hand of the poor, to save me from them that persecute my soul.
Significant differences:	The first verb can mean, <i>profess, confess, give thanks</i> . Also, <i>with my mouth</i> is a legitimate translation from the Hebrew. In the final phrase, the targum has redeem rather than save, deliver. The targum has <i>discords</i> rather than <i>those judging</i> . The Aramaic leaves out <i>those judging</i> ; but it has <i>judging, judgment</i> .

Limited Vocabulary Translations:

Bible in Basic English	I will give the Lord great praise with my mouth; yes, I will give praise to him among all the people. For he is ever at the right hand of the poor, to take him out of the hands of those who go after his soul.
Easy English	I will thank the Lord with a loud voice! I will praise him, in front of a big crowd of people. He stands beside poor people, and he is ready to help them. When cruel people accuse a weak person, the Lord saves that person's life. So I will praise the Lord.
Easy-to-Read Version–2008	I give thanks to the LORD. I praise him in front of everyone. He stands by the helpless and saves them from those who try to put them to death.
God's Word™	With my mouth I will give many thanks to the LORD. I will praise him among many people, because he stands beside needy people to save them from those who would condemn them to death.
Good News Bible (TEV)	I will give loud thanks to the LORD; I will praise him in the assembly of the people, because he defends the poor and saves them from those who condemn them to death.
The Message	My mouth's full of great praise for God, I'm singing his hallelujahs surrounded by crowds, For he's always at hand to take the side of the needy, to rescue a life from the unjust judge.
Names of God Bible NIRV	. With my mouth I will continually praise the Lord. I will praise him when all his people gather for worship. He stands ready to help those who need it. He saves them from those who are ready to sentence them to death.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	God to the rescue I'm going to sing praise songs to the LORD, And lots of them. I'm going to sing his praises to the crowds. I'll sing because he stands with the helpless. He rescues them from bad people Who would put them on trial and condemn them.
College Press paraphrase Contemporary English V.	. I will sing your praises and thank you, LORD, when your people meet. You help everyone in need, and you defend them when they are on trial.
The Living Bible	But I will give repeated thanks to the Lord, praising him to everyone. For he stands beside the poor and hungry to save them from their enemies.
New Berkeley Version New Life Version	. I will give thanks to the Lord in a loud voice. I will praise Him among many people. For He stands at the right hand of the one in need to save him from those who judge his soul.
New Living Translation	But I will give repeated thanks to the Lord, praising him to everyone.

	For he stands beside the needy, ready to save them from those who condemn them.
The Passion Translation	But I will give my thanks to you over and over and everyone will hear my lavish praises. For you stand right next to the broken ones as their saving hero to rescue them from all their accusers!
Unfolding Bible Simplified	But I will thank Yahweh very much; I will praise him when I am among the crowd of people who are worshiping him. I will do that because he defends poor people like me and because he saves us from those who have said that we must die.

Partially literal and partially paraphrased translations:

American English Bible	Then, I will offer You praises, my Lord... With my mouth, I will praise You to many. Now He stands at this poor one's right hand, To save me from those pursuing my soul.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Loudly will I give the Lord thanks, praise him before multitudes that listen; the Lord who has stood at the right hand of the friendless, brought redress to an innocent soul misjudged.
Translation for Translators	But I will thank Yahweh very greatly; I will praise him when I am among the crowd of people who are worshiping him. <i>I will do that</i> because he defends [MTY] needy people like me, and saves us from those who have decided/declared that we must be executed.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	With my mouth I will thank the LORD profusely; I will praise Him in the presence of many. For He stands at the right hand of the needy one, to save him from the condemners of his soul.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	ENVOY. I will thank the LORD much with my mouth In the midst of the crowd I will praise, For He stands at the hand of the poor, To save from the Judges his life.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	I will give many thanks to the Lord with my mouth, praising him publicly, for he stands [So MT; LXX DSS 11QPsa read he has stood] at the right hand of the needy one, to deliver him from his accusers. [Or from those who condemn him]
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	To the Lord, I will give my thanks; I will praise him in the great assembly. 22:26 He stands at the right hand of the needy, to save them from those who condemn them.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	I will give fervent thanks to the LORD; before a crowd I will praise him. ^j For he stands at the right hand of the poor to save him from those who pass judgment on him. j. [109:30] Ps 111:1.
New English Bible—1970	I will lift up my voice to extol the LORD, and before a great company I will praise him. For he stands at the poor man's right side to save him from his adversaries <small>prob. rdg, Heb his judges.</small>
New Jerusalem Bible	With generous thanks to Yahweh on my lips, I shall praise him before all the people, for he stands at the side of the poor, to save their lives from those who sit in judgement on them.
New RSV	.
Revised English Bible—1989	I shall lift up my voice to extol the LORD, before a great company I shall praise him. For he stands at the right hand of the poor to save them from those who bring them to trial.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I will eagerly thank <i>ADONAI</i> with my mouth, I will praise him right there in the crowd, because he stands alongside a needy person to defend him from unjust accusers.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Hebrew Transliteration S.	.
The Israel Bible	.
Israeli Authorized Version	.
Kaplan Translation	.
The Scriptures—2009	I greatly thank הוה with my mouth, And I praise Him in the midst of the throng. For He stands at the right hand of the poor, To save from those judging his being.
Tree of Life Version	I will greatly thank Adonai with my mouth, and in the midst of a throng will I praise Him. For He stands at the right hand of the needy, to save him from those who condemn his soul.

Weird English, 19th English, Anachronistic English Translations:

Alpha & Omega Bible	I WILL GIVE THANKS TO JESUS ABUNDANTLY WITH MY MOUTH; AND IN THE MIDST OF MANY I WILL PRAISE HIM. FOR HE STOOD ON THE RIGHT HAND OF THE POOR, TO SAVE ME FROM THEM THAT PERSECUTE MY SOUL.
Awful Scroll Bible	I am greatly given to continue to cast myself down to Jehovah; with my mouth am I to persist to be the boaster of him from among the many. For he stands at the right hand of they needy, to cause them to be retrieved from they passing judgment on his breath. A psalm of David.

Concordant Literal Version	I shall acclaim Yahweh very highly with my mouth, And in the midst of multitudes shall I praise Him." For He is standing at the right hand of the needy one, In order to save him from those judging his soul."
exeGesés companion Bible	I mightily halal Yah Veh with my mouth; yes, I spread hands to him among the great: for he stands at the right of the needy to save him from those who judge his soul.
Orthodox Jewish Bible	I will greatly praise Hashem with my mouth; and, I will praise Him among the multitude. For He shall stand at the yamin (right hand) of the evyon (needy), to save him from those that judge with condemnation his nefesh [cf Mt 9:10-11]..
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	I will ·thank [praise] the Lord very much [^L with my mouth]; I will praise him in ·front [the midst] of many people. He ·defends [^L stands at the right hand of] the helpless and ·saves them from [gives them victory over] those who ·accuse [judge] them.
Kretzmann's Commentary	I will greatly praise the Lord with My mouth, for the deliverance which is bound to come; yea, I will praise Him among the multitude, in the midst of His congregation For He shall stand at the right hand of the poor, to wage war in His behalf, to save Him from those that condemn His soul. Thus God, the righteous Judge, would eventually pronounce the sentence of justification upon His Servant. Cf Isaiah 53:8
Lexham English Bible	I will give thanks to Yahweh exceedingly with my mouth, and in the midst of many I will praise him, for he stands at the right hand of the needy, to save him from those judging his life. [Or "soul"].
The Pulpit Commentary Syngein/Thieme	I will greatly praise Jehovah/God with my mouth; yes, I will praise Him among the multitude. For He shall stand at the right hand of the humble/'grace oriented', to deliver/save him from those that condemn his soul.
The Voice	I will continually give thanks to the Eternal with <i>the praises of</i> my mouth; I will praise Him in the company of many. For He <i>always</i> stands in support of the <i>afflicted and needy</i> to rescue their souls from those who judge <i>and condemn</i> them.

Bible Translations with Many Footnotes:

College Press Bible Study	.
The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	I will thank the Lord profusely, ⁵⁴ in the middle of a crowd ⁵⁵ I will praise him, because he stands at the right hand of the needy, to deliver him from those who threaten ⁵⁶ his life. ^{54tn} Heb "I will thank the Lord very much with my mouth."

^{55tn} Heb “many.”^{56tn} Heb “judge.”

New American Bible (2011)

New Catholic Bible

I will thank the Lord with my lips,
and before all the people I will praise him.^[w]

For he stands at the right hand of the poor
to save him from his accusers who pass judgment on him.^[x]

w. Psalm 109:30 A vow to praise the Lord for his deliverance (see note on 7:18).

x. Psalm 109:31 The final verse puts everything in perspective. At the beginning of this psalm, the enemies of the psalmist are seeking for someone to stand at his right hand in order to accuse him (v. 6) according to the custom of the time. Here we see that the Lord himself is already at the psalmist's right hand—not to accuse but to defend him. The Lord is ever “near to all who call out to him” (Ps 145:18; see also Deut 4:7; Isa 55:6; 58:9; Jer 29:13).

The Passion Translation

Rotherham's *Emphasized B.*

I will thank Yahweh loudly with my mouth,
Yea <in the midst of multitudes> will I praise him;
Because he standeth at the right hand of the needy,
To save from them who would pass sentence on his^b life.

^b A sp. v.r. (sevir): “their”—G.n.

Literal, almost word-for-word, renderings:

Bond Slave Version

C. Thompson (updated) OT

Charles Thompson OT

With my mouth I will greatly thank the Lord; and praise him in the midst of many:
because he stood at the right of the needy: to save from them who seek my life.

Context Group Version

I will give great a recognition of [my] indebtedness to YHWH with my mouth; Yes,
I will praise him among the multitude.
For he will stand at the right hand of the needy, To rescue him from those that judge
his life.

Green's Literal Translation

Holy Bible Improved Edition

Literal Standard Version

Modern English Version

Modern Literal Version 2020

I will give great thanks to Jehovah with my mouth. Yes, I will praise him among the
multitude.

Because he will stand at the right hand of the needy, to save him from those who
judge his soul.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

Updated Bible Version 2.17

A Voice in the Wilderness

I will give abundant thanks unto Jehovah with my mouth; yes, I will praise Him
among the multitude.

For He shall stand at the right hand of the poor, to save him from those who
condemn his soul.

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

I thank Jehovah greatly with my mouth, And in the midst of many I praise Him,
For He stands at the right hand of the needy, To save from those judging his soul.

The gist of this passage:

David thanks (professes, confesses, praises) God. In a large crowd, David praises Him. God stands at the right hand of the grace oriented; God saves them from those who would judge/condemn them.

30-31

Psalm 109:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	1 st person singular, Hiphil imperfect	Strong's #3034 BDB #392
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
m ^o ôd (מְּוֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6310 BDB #804

Translation: I confess Y^ehowah clearly [lit., exceedingly] with my mouth.

David clearly confesses (or professes) the Revealed God. His devotion to Israel's God is amazing for its time; and there were a considerable number of those who rejected Israel's God (all of David's enemies).

Psalm 109:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּבְּעָה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

With the bêt^h preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּבְּעָה. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Psalm 109:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rabbîym (רַבִּיִּם) [pronounced rah ^b - BEEM]	<i>a multitude, many [men], a throng; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>	masculine plural noun	Strong's #7227 BDB #912
hâlal (לָלַל) [pronounced haw-L AHL]	<i>to praise, to sing, to celebrate; to glory</i>	1 st person singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #1984 BDB #237

Translation: In the midst of many, I will praise Him,...

In large groups, David will praise the Revealed God of Israel. We know Him as Jesus.

It is reasonable to assume that this large group could be a worship service or even a national gathering (as Israel was a theocracy).

Application: Many presidents of the United States, on Thanksgiving, have issued proclamations thanking and giving praise to the God Who has protected and guided our nation.

Psalm 109:30 I confess Y^ehowah clearly [lit., exceedingly] with my mouth. In the midst of many, I will praise Him,...

Psalm 109:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿâmad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular construct	Strong's #3225 BDB #411
ʿeb ^e yôn (עֲבֵיּוֹן) [pronounced eb ^v -YOHN]	<i>destitute, in want or need [of food, clothing, shelter, money], needy, poor, bankrupt</i>	masculine singular noun/adjective	Strong's #34 BDB #2

Translation: ...for He stands on the right hand of the grace oriented...

God stands beside the grace oriented. He stands by those who are His.

Psalm 109:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
yâsha' (עָשָׂה) [pronounced yaw-SHAHG]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	Hiphil infinitive construct	Strong's #3467 BDB #446
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâphaṭ (שָׁפְטוּ) [pronounced shaw-FAHT]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle; construct form	Strong's #8199 BDB #1047
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...to deliver [him] from those judging his soul.

God delivers David from those who would judge his soul.

Illustration: We have a great illustration of this in today's liberal. If you speak of homosexuality as a sin, they just about blow a gasket and complain that you are judging people when the Bible says that you should not. Recognizing that homosexual actions are wrong in God's eyes is not judging others; it is recognizing what the Bible clearly says. Now, this exact same person, who considers you the most judgmental person in the world, will also accuse you of hating homosexuals. That is actually judging. That is pretending that you have the ability to look into someone's soul and know what they are thinking or feeling. Throughout the Bible, when you accuse someone of doing something or thinking something that you really don't know about, then you are judging them.

Psalm 109:31 ...for He stands on the right hand of the grace oriented to deliver [him] from those judging his soul.

Psalm 109:30–31 I will confess Jehovah aloud. In the midst of a large group, I will praise Him, for He stands up for those who are grace oriented; and may not be able to stand for themselves. He will deliver the persecuted from those who would judge his thinking and motivations.

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A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Psalm 109 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

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These are things which we learn while studying this particular chapter.

What We Learn from Psalm 109

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Psalm 109

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Addendum

I have been quoting from Lamsa's Peshitta (or what I thought was Lamsa's Peshitta) and the Original Aramaic New Testament for a long time, without really knowing much about it, apart from being an early other language translation of the New Testament (as well as of the Old).

The information below is just as much for me as it is for you.

The Peshitta (mostly from Wikipedia)

From Wikipedia: *The Peshitta...is the standard version of the Bible for churches in the Syriac tradition, including the Maronite Church, the Chaldean Catholic Church, the Syriac Catholic Church, the Syriac Orthodox Church, the Malabar Independent Syrian Church (Thozhiyoor Church), the Syro Malankara Catholic Church, the*

The Peshitta (mostly from Wikipedia)

Malankara Marthoma Syrian Church, the Assyrian Church of the East and the Syro Malabar Catholic Church.

Wikipedia continues: *The Peshitta had from the 5th century onward a wide circulation in the East, and was accepted and honored by the whole diversity of sects of Syriac Christianity. It had a great missionary influence: the Armenian and Georgian versions, as well as the Arabic and the Persian, owe not a little to the Syriac. The famous Nestorian tablet of Chang'an witnesses to the presence of the Syriac scriptures in the heart of China in the 8th century. The Peshitta was first brought to the West by Moses of Mindin, a noted Syrian ecclesiastic who unsuccessfully sought a patron for the work of printing it in Rome and Venice. However, he was successful in finding such a patron in the Imperial Chancellor of the Holy Roman Empire at Vienna in 1555—Albert Widmanstadt. He undertook the printing of the New Testament, and the emperor bore the cost of the special types which had to be cast for its issue in Syriac. Immanuel Tremellius, the converted Jew whose scholarship was so valuable to the English reformers and divines, made use of it, and in 1569 issued a Syriac New Testament in Hebrew letters. In 1645, the editio princeps of the Old Testament was prepared by Gabriel Sionita for the Paris Polyglot, and in 1657 the whole Peshitta found a place in Walton's London Polyglot. For long the best edition of the Peshitta was that of John Leusden and Karl Schaaf, and it is still quoted under the symbol "SyrSchaaf", or "SyrSch".*

Also from Wikipedia: *Syriac is a dialect of Aramaic. Portions of the Old Testament were written in Aramaic and there are Aramaic phrases in the New Testament. Syriac translations of the New Testament were among the first and date from the 2nd century. The whole Bible was translated by the 5th century. Besides Syriac, there are Bible translations into other Aramaic dialects.*

Syria played an important or even predominant role in the beginning of Christianity. Here is where the Gospel of Matthew, the Gospel of Luke, the Didache, Ignatiana, and the Gospel of Thomas are believed to have been written. Syria was the country in which the Greek language intersected with the Syriac, which was closely related to the Aramaic dialect used by Jesus and the Apostles. That is why Syriac versions are highly esteemed by textual critics.

Scholars have distinguished five or six different Syriac versions of all or part of the New Testament. It is possible that some translations have been lost. The Manuscripts originate in countries like Lebanon, Egypt (Sinai), Mesopotamia, Assyria, Armenia, Georgia, India, and even from China.[citation needed] This is good evidence for the great historical activity of the Syriac Church of the East.

There is apparently a Syriac translation of the Old Testament somewhere between c. 100 BC-AD100, which is **possibly quoted** in the New Testament.

James Murdock did an English translation of the New Testament from the Syriac in 1851 called *The Book of the Holy Gospel of Our Lord and God, Jesus the Messiah*. This translation can be found for e-sword.

George M. Lamsa translated the entire Bible from Syriac to English in 1933. I thought that I had been quoting from that, but, at Bible Hub, I actually have been quoting from OANT (the entire version is found online at Bible Hub, and the New Testament + Psalms and Proverbs is available on e-sword. Lamsa's translation is called *The Holy Bible From the Ancient Eastern Text*; but is more popularly known as the *Lamsa Bible*.

The translation which I have been using from e-sword is the OANT, translated by Rev. David Bauscher. Copyright 2006 (see <http://www.AramaicNT.com/>).

I did not realize that Syriac translations of the New Testament go all the way back to the 2nd century. Jerome's Latin translation dates to circa A.D. 400; and a full translation of the Bible into Syriac occurs shortly after his Latin translation (although there were existing Syriac translations at the time of Christ).

There are a great many texts in various languages (some of them interlinear) which can be found online. <https://orthodoxcatholic.webs.com/download.html> gives a list (with links) of Hebrew, Greek, Aramaic, Latin and various targums which are online (many of these are dead links).

From: <https://en.wikipedia.org/wiki/Peshitta> and https://en.wikipedia.org/wiki/Syriac_versions_of_the_Bible both accessed October 24, 2021.

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The Pronunciation of Jehovah (from Catholic Online)

The proper name of God in the Old Testament ; hence the Jews called it the name by excellence, the great name, the only name, the glorious and terrible name, the hidden and mysterious name, the name of the substance, the proper name, and most frequently shem hammephorash , i.e. the explicit or the separated name, though the precise meaning of this last expression is a matter of discussion (cf. Buxtorf, "Lexicon", Basle, 1639, col. 2432 sqq.).

Jehovah occurs more frequently than any other Divine name. The Concordances of Furst ("Vet. Test. Concordantiae", Leipzig, 1840) and Mandelkern ("Vet. Test. Concordantiae", Leipzig, 1896) do not exactly agree as to the number of its occurrences; but in round numbers it is found in the Old Testament 6000 times, either alone or in conjunction with another Divine name. The Septuagint and the Vulgate render the name generally by "Lord" (Kyrios, Dominus), a translation of Adonai — usually substituted for Jehovah in reading.

I. PRONUNCIATION OF JEHOVAH

The Fathers and the Rabbinic writers agree in representing Jehovah as an ineffable name. As to the Fathers, we only need draw attention to the following expressions: onoma arretton, aphraston, alekton, aphthegkton, anekphoneton, aporretton kai hrethenai me dynamenon, mystikon . Leusden could not induce a certain Jew, in spite of his poverty, to pronounce the real name of God, though he held out the most alluring promises. The Jew's compliance with Leusden's wishes would not indeed have been of any real advantage to the latter; for the modern Jews are as uncertain of the real pronunciation of the Sacred name as their Christian contemporaries. According to a Rabbinic tradition the real pronunciation of Jehovah ceased to be used at the time of Simeon the Just, who was, according to Maimonides, a contemporary of Alexander the Great. At any rate, it appears that the name was no longer pronounced after the destruction of the Temple. The Mishna refers to our question more than once: Berachoth, ix, 5, allows the use of the Divine name by way of salutation; in Sanhedrin, x, 1, Abba Shaul refuses any share in the future world to those who pronounce it as it is written; according to Thamid, vii, 2, the priests in the Temple (or perhaps in Jerusalem) might employ the true Divine name, while the priests in the country (outside Jerusalem) had to be contented with the name Adonai ; according to Maimonides ("More Neb.", i, 61, and "Yad chasaka", xiv, 10) the true Divine name was used only by the priests in the sanctuary who imparted the blessing, and by the high-priest on the Day of Atonement. Phil ["De mut. nom.", n. 2 (ed. Marg., i, 580); "Vita Mos.", iii, 25 (ii, 166)] seems to maintain that even on these occasions the priests had to speak in a low voice. Thus far we have followed the post-Christian Jewish tradition concerning the attitude of the Jews before Simeon the Just.

As to the earlier tradition, Josephus (Antiq., II, xii, 4) declares that he is not allowed to treat of the Divine name; in another place (Antiq., XII, v, 5) he says that the Samaritans erected on Mt. Garizim an anonymon ieron . This extreme veneration for the Divine name must have generally prevailed at the time when the Septuagint version was made, for the translators always substitute Kyrios (Lord) for Jehovah. Ecclesiasticus 23:10 , appears to prohibit only a wanton use of the Divine name, though it cannot be denied that Jehovah is not employed as frequently in the more recent canonical books of the Old Testament as in the older books.

It would be hard to determine at what time this reverence for the Divine name originated among the Hebrews.

The Pronunciation of Jehovah (from Catholic Online)

Rabbinic writers derive the prohibition of pronouncing the Tetragrammaton, as the name of Jehovah is called, from Leviticus 24:16: "And he that blasphemeth the name of the Lord, dying let him die". The Hebrew participle *noqedh*, here rendered "blasphemeth", is translated *honomazon* in the Septuagint, and appears to have the meaning "to determine", "to denote" (by means of its proper vowels) in Genesis 30:28; Numbers 1:17; Isaiah 62:2. Still, the context of Leviticus 24:16 (cf. verses 11 and 15), favours the meaning "to blaspheme". Rabbinic exegetes derive the prohibition also from Exodus 3:15; but this argument cannot stand the test of the laws of sober hermeneutics (cf. Drusius, "Tetragrammaton", 8-10, in "Critici Sacri", Amsterdam, 1698, I, p. ii, col. 339-42; "De nomine divino", *ibid.*, 512-16; Drach, "Harmonie entre l'Eglise et la Synagogue", I, Paris, 1844, pp. 350-53, and Note 30, pp. 512-16).

What has been said explains the so-called *qeri perpetuum*, according to which the consonants of Jehovah are always accompanied in the Hebrew text by the vowels of Adonai except in the cases in which Adonai stands in apposition to Jehovah: in these cases the vowels of Elohim are substituted. The use of a simple shewa in the first syllable of Jehovah, instead of the compound shewa in the corresponding syllable of Adonai and Elohim, is required by the rules of Hebrew grammar governing the use of shewa. Hence the question: What are the true vowels of the word Jehovah?

It has been maintained by some recent scholars that the word Jehovah dates only from the year 1520 (cf. Hastings, "Dictionary of the Bible", II, 1899, p. 199; Gesenius-Buhl, "Handwörterbuch", 13th ed., 1899, p. 311). Drusius (*loc. cit.*, 344) represents Peter Galatinus as the inventor of the word Jehovah, and Fagius as its propagator in the world of scholars and commentators. But the writers of the sixteenth century, Catholic and Protestant (e.g. Cajetan and Théodore de Bèze), are perfectly familiar with the word. Galatinus himself ("Areana cathol. veritatis", I, Bari, 1516, a, p. 77) represents the form as known and received in his time. Besides, Drusius (*loc. cit.*, 351) discovered it in Porchetus, a theologian of the fourteenth century. Finally, the word is found even in the "Pugio fidei" of Raymund Martin, a work written about 1270 (ed. Paris, 1651, pt. III, dist. ii, cap. iii, p. 448, and Note, p. 745). Probably the introduction of the name Jehovah antedates even R. Martin.

From <https://www.catholic.org/encyclopedia/view.php?id=6291> accessed October 25, 2021.

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The following two doctrines were taken directly out of **Exodus 3** ([HTML](#)) ([PDF](#)) ([WPD](#)) (there is much more discussion on this topic of the pronunciation of God's name, and it includes the discussion of writing *G-d* rather than *God*).

There are several questions to be answered: How should we deal with God's proper Old Testament in a translation? What should our pronunciation of God's name be? Should the Unspoken Name be spoken?

The ESV; capitalized is used below:

How Should We Deal with the Pronunciation of YHWH?

1. There seems to be general agreement that YHWH has been built upon the Hebrew verb "to be." There is disagreement upon whether or not His proper Name is built upon the imperfect tense. However, it seems to be clear that, somehow, God's Name is based upon or related to the Hebrew verb for "to be." Verses like Exodus 3:8 and John 8:58 seem to suggest that.
2. YHWH or JHWH depends upon the transliteration of the Hebrew letters. Over time, many have taken the Hebrew *y* (*yodh*) and have substituted in a *j*.
3. YHWH does seem to be the only proper name for God in the Old Testament. Elohim (God) is more of a title or designation. Elohim also refers to the Godhead. It is in the plural and sometimes refers to the Trinity. JHWH refers to individual members of the Trinity.
4. Jesus Christ is YHWH.

How Should We Deal with the Pronunciation of YHWH?

- 1) Jesus testifies as to Who He is. Exodus 3:14 **God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"** Compare this to John 8:58 **Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."** Jesus makes Himself equivalent to the God of Exodus 3:14. Those who heard Him understood this and took up stones to stone Him for blasphemy in John 8:59.
- 2) Both Peter and John identify Jesus with YHWH of the Old Testament. Isaiah 43:14–15 **Thus says the LORD, your Redeemer, the Holy One of Israel: "For your sake I send to Babylon and bring them all down as fugitives, even the Chaldeans, in the ships in which they rejoice. I am the LORD, your Holy One, the Creator of Israel, your King."** Note these names by which God identifies Himself. Peter calls Jesus *the Master Who bought them*: 2Peter 2:1 **But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.** John writes, in Rev. 5:9 **And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation,..."** God is the Redeemer in the Old Testament and Jesus is the Redeemer (Purchaser) in the New. See also Gal. 3:13 (which is Paul's writing).
- 3) Isaiah 43:3a **For I am the LORD your God, the Holy One of Israel, your Savior.** Then God testifies: Isaiah 43:11 **I, I am the LORD, and besides Me there is no Savior.** God is Savior and Redeemer in Isa. 49:26 60:16. Jesus is Savior and Lord in Luke 2:11; Savior of the world in John 4:42; He is the Savior of all people 1Tim. 4:10; and Jesus is called *Savior* in many passages, including Philip. 3:20 1Tim. 1:1 2:3 Titus 1:4 2:13 2Peter 1:11. If God's testimony is, **"There is no other Savior besides Me,"** then Who is this Jesus?
- 4) Jesus is called *God* in John 1:1–3, 14; and in 2Peter 1:1.
- 5) Many other titles and passages could be offered here. See also Mark 1:24 Luke 1:49 Isa. 43:11 Hosea 13:4 compared with Luke 2:11 John 4:42 1John 4:14.
- 6) We need not worry too much about how we pronounce YHWH as He is Jesus Christ (and our pronunciation is somewhat different than found in the Greek, Hebrew or Aramaic). We transliterate *Jesus* and *Christ*; giving them an English spin. If we heard His name in the Greek or Aramaic, most of us probably would not recognize it.
5. I should add this point: the Holy Spirit is YHWH. Ex 17:7 Heb 3:7-9 Num 12:6 2Peter 1:21
6. Also, the Holy Spirit is God. Heb 10:15-17 compared with Jer. 31:33-34; Heb. 3:7-11 compared with Psalm 95:7-11; Isa. 6:8-10 with Acts 28:25-27.
7. God the Father is YHWH Psalm 143:1 (all prayer is directed toward God the Father).
8. God's Word is placed above His Name Psalm 138:2.
9. Despite all of the discussion in this special study, **Jesus Christ nowhere makes an issue out of His name YHWH.** Some of offered up poor explanations for this.
 - 1) One of the poorer explanations for this which I have heard for this is that, Jesus was not a scribe or a literary critic. He was not learned in textual criticism.
 - 2) Another explanation is that He did not want to confuse the religious people of that day by bringing up deep theological issues. He was being accommodating to the populace by not using God's true name but instead He followed the conventions of the day.
 - 3) To refute these positions, it is certain that Jesus Christ is YHWH and therefore He knows His Own name. He often taught things which were difficult for the disciples and for others to understand. He knew the Scriptures. Jesus Christ was neither illiterate in the Scriptures nor was He necessarily condescending to man. Jesus did not leave out the deeper theological points. And He was certainly not ignorant of His Own Name.
 - 4) Furthermore, Jesus did not accept the religious conventions of His day. We are saved by believing in *Jesus Christ*. To press a point, this was not the way the early Jews or Greeks pronounced His name. This is not how His name is pronounced in Mexico. This is not how His name is pronounced in France or Germany or in Japan. The pronunciation is a matter of regional significance. We believe in Jesus Christ, in His work and in His Person. Just because we pronounce His name differently than those in other countries; and, more significantly with respect to this study, differently

How Should We Deal with the Pronunciation of YHWH?

than He pronounced it, we are not any less saved. Furthermore, if this were an issue of great importance, then Jesus would have spoken about it. He did not accommodate anyone when it came to blasphemy or spiritual ignorance. My point is, when it comes to the pronunciation of *Jesus*, there is probably no one today who says it the way others said His Name in A.D. 30. However, the exact pronunciation of His Name is not an issue in our salvation. The Person and Work of Christ are the issues in salvation.

10. There is a problem if we maintain that Jesus is not God; or believe that Jesus is simply a really good moral teacher. Then we are preaching another Jesus (2Cor. 11:4).
11. Paul, who undoubtedly delves into deep theological issues, nowhere in the New Testament epistles makes an issue out of the pronunciation of YHWH nor does he make any allusions to correcting the way YHWH's name was buried in the Septuagint. The same goes for the other writers of Scripture.
12. When quoting Old Testament Scripture, both Jesus and Paul use the word κύριος to translate YHWH. They do not use a transliteration. Matt. 4:7,10 Mark 13:36 Rom. 9:28-29 2Cor.6:17-18
13. Therefore, if Jesus never made an issue out of this and Paul never made an issue out of this, we should not. That is, if we can figure out how to pronounce *YHWH*, that will not make us any more spiritual or any more mature. That does not mean, however, that we will not delve into that. In this particular doctrine, there were many things that we touched upon that were important, and yet related, at least tangentially, to His name.
14. It is important to understand that God was revealed to man in the Old Testament and that the God that was revealed to them was Jesus Christ. 95% of the references to YHWH in the OT refer directly to Jesus Christ, the revealed member of the Trinity. In His incarnation, as the unique Person of the universe, as the God-man, YHWH is now known to us by a different name: Jesus Christ. In the Old Testament prior to the cross, His name was YHWH (or, more properly, *Yahweh* or *Y^ehowah*). In the New Testament times, in the church age, His name is Jesus.

This information was not given to you so that you can grab the first Jehovah's witness that you see and corner him. They are like any other religious unbeliever³⁴—this issue is Who and What Jesus Christ did and what He did for them on the cross. They trust completely in His finished work on the cross and they are saved; if they do not, then they will spend eternity in the Lake of Fire (another issue which you do not need to argue with them).

Unbelievers who are trying to earn their way into heaven are the most difficult of all to deal with. Jesus Christ and John the Baptist called religious legalists vipers and serpents because they led the Jews astray. If a Jehovah's Witness is interested in the gospel, then they will approach you or God will call you specifically to work with them; but in general, you are wasting your time to argue with a Jehovah's Witness (or any other kind of cult member) when they are out in pairs *evangelizing* for their cult.

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This doctrine might be interesting to some. It is my theory about the pronunciation of the Sacred Tetragrammaton.

The Actual Pronunciation of God's Name

1. The Hebrew was originally written without vowels (the vowel points being added actually quite a bit after the incarnation of Jesus Christ).
2. The Jews did not pronounce the name of God, as that was considered too sacred for their tongues, so they, in reading, substituted in the name *Adonai*, which is more of a title than a name. Our English Bibles do much the same thing by substituting in LORD (in small caps), rather than the English version *Jehovah* (which is definitely *not* the way God's name was ever pronounced in Old Testament times). We came

³⁴ Some JW's are believers.

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upon the pronunciation *Jehovah* be interspersing the sacred Tetragrammaton (JHWH) with the vowel points from *Adonai* (or, that is my understanding).

3. The hidden pronunciation of God's proper Name was the influence of legalistic religion. Man was obviously not to use God's name in vain—for empty, cheapening phrases, such as language punctuation and emphasis (as we see constantly today). So religion essentially banned the use of His name under any circumstance, until His Name (more properly, His Name's pronunciation) was lost to history.
4. Now this is not quite as bad as you would think, as the God of the Old Testament and Jesus Christ are one and the same Person and our God is more important to us as the one who paid for our sins and thus brought us to Himself.
5. There was no reason to lose this Name to history except by legalism. However, we can make a reasonable guess as to how God's name was pronounced.
6. His name is often called the sacred Tetragrammaton—which means *four letters*—because what we have are the letters YHWH or YHVH. The trick is the insertion of which vowels and the pronunciation of the third letter.
7. The first letter is ' (yôwd), pronounced like a y. There is no j in Hebrew, so there is no way God's name was pronounced Jehovah (as you may have noticed, many Hebrew names which begin with a j were transliterated from names beginning with the Hebrew y—also known as a yodh).
8. There are twenty or more names in the Old Testament based upon God's Old Testament name. If these names and their translations were as lost to history as was our Lord's name, then what I am about to propose is untenable. However, if their pronunciations remained somewhat accurate, then the pronunciation of our Lord's proper Name can be ascertained with the same amount of accuracy.
9. In names based upon God's name, the second letter is a vowel known as sh^eva [pronounced sh^eVAW or shi-VAW]. This letter is a vowel point, often indicating that actually no vowel goes there. At other times, it represents a very short e. I have represented this with ^e or with an apostrophe to indicate a quick movement from one syllable to the next, almost a slurring together of the consonants (or crowding together of the syllables). There are rules to differentiate between the silent sh^eva and the short-e sh^eva, however, throughout most of my translations of words, I have personally inserted a very short e slurring of the syllables just for the sake of consistency. Properly speaking, we have a very short e and not a silent sh^eva in God's name. Now you may be wondering at this point, how do we know the second vowel point is a sh^eva and not, for instance, a pattach? After all, there were no vowel points inserted until well into the first millennium AD. Simple: we have over twenty names which mean *Jehovah* saves or *Jehovah* followed by some other verb; and all of those names have this short e as the second letter.
10. The second consonant (3rd letter) is an h followed by a chôwlem over a wâw (i.e., a dot placed above the Hebrew w/v). Together, these form a long o sound and often the w is silent (it is a part of the long o sound). Again, this is based upon over twenty other proper names found in the Old Testament.
11. The third letter is vâv [pronounced vawv] or wâw [pronounced wow]. This, in modern Hebrew, is pronounced like our letter v and in Biblical Hebrew like our letter w. As was said, this can be a silent letter also. In the half-dozen names beginning in this way, the wâw is silent.
12. In the Hebrew, the emphasis generally falls upon the last syllable, and, on occasion, on the second to the last syllable.
13. The last vowel is the only really missing vowel. In all of the Hebrew proper names, the last vowel and consonant are left off to attach to the verb. So, here, we must take an educated guess: When a word in the Hebrew ends in an h, the preceding vowel is often a long a (I use â) and the vowel point is called qâmêts [pronounced kaw-MATES]. This ending either indicates a perfect tense (completed action) or a feminine noun. A long a in Hebrew is pronounced like the a in all. For pronunciation purposes, I have been using an aw. Sometimes, before a final h, we have a short a instead (probably pronounced ah).
14. Therefore, we have several possible pronunciations: Y'ho-AWH, Y^e-ho-AWH, Y'ho-WAWH, Y^e-ho-WAWH, Y'ho-VAWH or Y^e-ho-VAWH. In examining hundreds of Hebrew words, we often have a consonant beginning the last syllable when the consonant previous has a silent e vowel point below it or when the consonant has been doubled with a dâgêsh (a vowel point placed in the middle of the letter). In other words, this is not too far removed from our enunciation *Jehovah*, yet we came upon this by an approach much more logical than simply inserting the vowel points taken from *Adonai*.

A Complete Translation of Psalm 109

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Chapter Outline

Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Psalm 109

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1967 Satan and the Angelic Conflict	#16	Psalm 109:5
R. B. Thieme, III	I am not aware that Bobby has covered this psalm.		
Teacher	Link		Passage
Syndein	http://syndein.com/Psalms.html		Psalm

Word Cloud from a Reasonably Literal Paraphrase of Psalm 109

Word Cloud from Exegesis of Psalm 109³⁵

These two graphics should be very similar; this means that the exegesis of Psalm 109 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms

³⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.