

Biblical Counsel for the Depressed Saint

Session 1 – Psalms 42 and 43

Like C _____ S _____, there have been, are, and presumably will be many followers of the Christ (or saints) who struggle with depression. Though there are various depressions with various causes and experiences, does God give c _____ in His word that speaks to every one of His saints who struggles with depression? He does. And that counsel is a m _____ that God uses to cause His saints who s _____ with depression to find, in the midst of their suffering, hope, comfort, and joy.

- to understand Psalms 42 and 43 and to glean the counsel that speaks to every one of God's saints who struggles with depression that God gives in Psalms 42 and 43, we have to un-derstand the historical setting for Psalms 42 and 43 (at least as much as is possible)
- Psalms 42 and 43 were written sometime after the h _____ of God (or temple) was built—either the first temple, Solomon's Temple, or the second temple, Zerubbabel's Temple – thus, Psalms 42 and 43 were w _____ sometime after either 960/959 BC or 516/515 BC – based on what is revealed by Psalms 42 and 43 and other Scriptures,¹ *as it appears*, Psalms 42 and 43 were written sometime after S _____ Temple was built—spe-cifi-cally, after Solomon's heart was turned away from God² and before the northern king-dom was d _____ by A _____ in 722 BC (probably, during the latter years of Solomon's reign)
- at the time Psalms 42 and 43 apparently were written, “*the land of the Jordan and the Her-mons*” (Ps 42:7, My Translation) and the mountain of Mizar were outside the Kingdom (specifically, the geographical boundaries of God's saving reign) and thus, for the psalm-ist, an Old Testament saint, were places of exile – the psalmist was in exile (and, as we will see, in captivity)
- the psalmist was in captivity and the psalmist's captors were o _____ him—specifi-cally, were frequently reproaching him for his God not delivering him and preventing him from going to the temple to w _____ God
- the psalmist's soul was producing the state of being in grief, of being downcast, of feeling sor-row in itself³ and was mourning – in other words, the immaterial part of the psalmist's being was putting itself into the state of being downcast (or feeling sorrow)⁴ and was ex-pressing sorrow – simply put, the psalmist was in the state of being depressed, which for him resulted in expressing sorrow, which he did by tears (or weeping)
- with all that said, based on what is r _____ by Psalms 42 and 43 and other Scriptures, regarding the historical setting for Psalms 42 and 43, *as it appears*, after Solomon's Tem-ple was built, the psalmist, who was a s _____ (or d _____) of Korah,⁵ made

¹ E.g., 1 Kgs 11:23-25, 1 Kgs 15:16-22, 2 Kgs 5:1-2, 2 Kgs 6:8-23, 2 Kgs 13:3-5, and 2 Kgs 13:22-23.

² See 1 Kgs 11.

³ 42:6 [E 5], Hb. תִּשְׁתַּחֲוֶהֱי (hithpael, metathesis, ת and ש have switched places, reflexive, See H. H. Hardy II and Matthew McAfee, *Going Deeper with Biblical Hebrew: An Intermediate Study of the Grammar and Syntax of the Old Testament* (Brentwood, TN: B&H Academic, 2024), 153, imperfect, progressive[action], non-past, “you are bowing down [or low] yourself”). The same for תִּשְׁתַּחֲוֶהֱי [“she is bowing down herself”] (42:7 [E 6]), 42:12 תִּשְׁתַּחֲוֶהֱי [E 11]) and 43:5 תִּשְׁתַּחֲוֶהֱי (תִּשְׁתַּחֲוֶהֱי).

⁴ 42:6 [E 5], Hb. תִּשְׁתַּחֲוֶהֱי (תִּשְׁתַּחֲוֶהֱי), “be downcast . . . feel sorrow” (James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* [Oak Harbor: Logos Research Systems, Inc., 1997], 8820 תִּשְׁתַּחֲוֶהֱי). See Hardy and McAfee, 144). The same for תִּשְׁתַּחֲוֶהֱי [“she is bowing down herself”] (42:7 [E 6]), 42:12 תִּשְׁתַּחֲוֶהֱי [E 11]) and 43:5 תִּשְׁתַּחֲוֶהֱי (תִּשְׁתַּחֲוֶהֱי).

⁵ Ps 42:1 [E superscription] לְבָנֵי קֹרַח (“[written] by the sons of Korah” [My Translation], “At the head of these Psalms written in the Elohimic style there stand seven inscribed לְבָנֵי קֹרַח. That here as in לְבָנֵי קֹרַח the לְבָנֵי is *Lamed acutoris*, is made clear by the fact that none of these Psalms, as might be expected, have לְבָנֵי in addition to the name of the author. The LXX renders it τοῖς υἱοῖς Κορέ, just as it does τῷ Δαυὶδ, without distinguishing the one לְבָנֵי from the other indicating the authorship, and even in the Talmud is similar meaning to the

pil-grimages to God (at Jerusalem—in Solomon’s Temple) to worship God – as part of that, the p_____ w_____ “a crowd who was keeping a pilgrim-feast” (Ps 42:5, My Translation) “to *the* house of God with a voice of a shout of joy and praise” (Ps 42:5, My Translation) – also, *as it appears*, during the latter years of S_____ reign, a ma-rauding band of Arameans (who were deceitful and unjust men) took the psalmist captive to the area of A_____ (“a nation *being* not godly” [Ps 43:1, My Translation]), specifical-ly, to “*the* land of *the* Jordan and *the* Hermons . . . [to] *the* mountain of Mizar” (Ps 42:7, My Translation) – the psalmist was in c_____ and his captors were oppressing him—specifically, were frequently reproaching him for his God not delivering him and p_____ him from going to the temple to worship God – and that oppression was causing the psalmist to be depressed, which for him resulted in expressing sorrow, which he did by w_____

-- as revealed by Romans 15:4, which says, “For whatever was written before, it was written for⁶ the our instruction⁷, [so that or] with the result that through⁸ the patience and through the comfort [of or] produced by⁹ the Scriptures we may have¹⁰ hope¹¹” (My Translation), and its context, Psalms 42 and 43 were written for the instruction of saints (or followers of the Christ), “with the result that through the patience and through the comfort produced by the Scriptures . . . [followers of the Christ] may have hope” (Rm 15:4, My Translation) – for those of us who are followers of the Christ, fellow Christians, Psalms 42 and 43 were written to instruct us, with the result that through the patience and comfort produced by them we may have hope

-- part of the instruction given in Psalms 42 and 43 is instruction regarding d_____ – that instruction in part is that depression is the state of being in grief, of being downcast, of feeling s_____ that a person’s soul p_____ in itself (or puts itself into) – in addition, that instruction in part is that in the case of the psalmist and by application other followers of the Christ (or saints) d_____ is an a_____ to be g_____ through, not a sin to be repented of – lastly, that instruction in part is that saints who are in the s_____ of being depressed are to do seven things

-- before I speak about those seven things, I need to point out two things revealed by Psalms 42 and 43 – those two things are: (1) the psalmist knew that God would deliver him from his affliction and (2) when God delivered the psalmist from his affliction, the psalmist would come and [see or] appear in the [face or] presence of God and praise God

-- having pointed out the two things I n_____ to point out, I am now going to speak about the seven things that saints who are in the state of being depressed are to do

Lamed of לָמַד is assumed. It is certainly remarkable that instead of an author it is always the family that is named, a rule from which Ps. 88 (which see) is only a seeming departure. . . . Probably the Korahitic songs originally formed a book of themselves, which bore the title שִׁירֵי בְּנֵי קֹרַח or something similar; and then the title בְּנֵי קֹרַח of this title passed over to the inscription of each separate song of those incorporated in two groups in the Psalm-collection, just as appears also to be the case with the inscription שִׁיר הַמַּעֲלֹת which is repeated fifteen times. Or we must suppose that it had become a family custom in the circle of the singers among the Korahites to allow the individual to retreat behind the joint responsibility of family unity, and, vying together, to expiate the name of their unfortunate ancestor by the best liturgical productions.” [Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 5 (Peabody, MA: Hendrickson, 1996), 310. Used by permission. All rights reserved.]

⁶ Gk. εἰς (purpose, “for”).

⁷ Gk. τὴν ἡμετέραν διδασκαλίαν (article-adjective-noun, first attributive position, “the our instruction,” use of the article, with substantive, individualizing article, anaphoric [previous reference], “the article is . . . pointing back to *the* substantive previously mentioned” [Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 218]. See Romans 1:7 and other verses in Romans, “the our instruction”).

⁸ Gk. διὰ (with genitive, means, “through”). The same for the other occurrence of διὰ in this verse.

⁹ Gk. τῆς ὑπομονῆς καὶ . . . τῆς παρακλήσεως τῶν γραφῶν (τῶν γραφῶν, adjectival genitive, genitive of production, “[the patience and . . . the encouragement] produced by the Scriptures”).

¹⁰ Gk. ἵνα . . . ἔχωμεν (ἔχωμεν, subjunctive, in dependent clause, ἵνα + the subjunctive, result ἵνα clause, “[with the result that . . .] we may have”). In the context of v.4, the subjunctive is expressing probability.

¹¹ Gk. τὴν ἐλπίδα (“the hope,” use of the article, with substantive, individualizing article, with an abstract noun, not translated here, “[the] hope”).

1. Ask God when He will deliver you from your affliction and you will satisfy the thirst of your soul for God (42:2-3 [E 1-2]).

-- one can envision the following scenario – the psalmist is being h_____ c_____ at Mount Hermon, specifically, at the mountain of Mizar – as the psalmist is looking at one of the s_____, he sees a deer c_____ to the stream and drink – that deer, living in a very lightly vegetated area and thus not getting a lot of moisture from its food, had become thirsty – and l_____ for water, that deer had come to a stream of w_____ – and at that stream of water, the deer satisfied its thirst for water

-- for those of us who are saints, fellow Christians, on the basis of God’s saving grace, our souls are longing after/thirst “to God . . . a living god” (Ps 42:3, My Translation) – as for that last phrase, “a living god,” unlike every other “god,” our God is a living god – and thus, unlike every other “god” (that is, thing that or person whom people worship¹² in an at-tempt to satisfy the thirst of their soul for God), our God can and does satisfy the thirst of our souls for God – and again, on the basis of God’s saving grace, our souls are longing after/thirst to that God!

-- knowing that God would d_____ him from his a_____ and that when God de-livered him from his affliction, he would satisfy the thirst of his soul for God or, said an-other way, come and [see or] appear in the [face or] presence of God and p_____ God, the psalmist, as revealed by the second half of Psalm 42:3 [E 2], asked God when he was “c_____ and [seeing or] appearing *in* the [face or] presence of G_____” (My Transla-tion)¹³ (or, essentially, when He[, that is, God,] would deliver him from his affliction and he would satisfy the t_____ of his soul for God)

2. Ask God why He has not delivered you from your affliction (42:4 [E 3], 10-11 [E 9-10], and 43:2).

-- the questions “why have You f_____ me?” (Ps 42:10, My Translation), “[Why do I go mourning or] why am I walking *the* mourner because of *the* oppression of *the* ene-my?” (Ps 42:10, My Translation), “why have Y_____ rejected me?” (Ps 43:2, My Transla-tion), and “[Why do I go mourning or] why am I walking myself *the* mourner because of *the* oppression of *the* enemy?” (Ps 43:2, My Translation) a _____ e_____ t_____ question: “Why have You not delivered me from my affliction?”

3. With resolve, remember—and pour out your soul—when, with the people of God, you praised God (42:5 [E 4]).

-- essentially, what the psalmist *would* r_____ was w_____, with the people of God, he praised God – in the context of Psalm 42:5 [E 4], the phrase “pour out . . . my soul” (My Translation) means “express my sorrow by w_____”¹⁴ – thus, as revealed by Psalm 42:5 [E 4], the psalmist *would* remember—and *would* express his sorrow by weeping—when, with the p_____ of God, he praised God

¹² That is, give their soul to[in an attempt to satisfy the thirst of their souls for God].

¹³ [“When will You deliver me from my affliction?” And] “When will I satisfy the thirst of my soul for You?” Thus, “When will You deliver me from my affliction and I will satisfy the thirst of my soul for You?”

¹⁴ In the context of Psalm 42:5 [E 4] (a context of mourning, bowing down, and tears), the phrase “pour out . . . my soul” (Ps 42:5, My Translation) means “express my [emotion] sorrow by weeping.” For support, See Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 845.

4. Command your soul to hope to (or trust in) God (42:6 [E 5], 12 [E 11], and 43:5).

-- a__ r_____ b__ Psalm 42:6 [E 5], Psalm 42:12 [E 11], Psalm 43:5, and the context of those three verses, especially, Psalm 42:8 [E 7], because God delivers *and* was the One who delivered the psalmist and was the psalmist's G____, and thus would d_____ the psalmist from the affliction he was going through, the psalmist would again be praising God – and b_____ on that t_____ (that he would again be praising God), the psalmist commanded his soul to trust in God – in the context of Psalm 42:6 [E 5], Psalm 42:12 [E 11], and Psalm 43:5, with that command, the psalmist was c_____ his soul to trust in God to deliver him from the affliction he was going through

5. Be remembering (or thinking about) your God (42:7-8 [E 6-7]).

-- with Psalm 42:8 [E 7], the psalmist, speaking to God, wrote, “A deep that is c_____ to a deep at *the* sound of Your cataracts [or waterfalls] all of Your breakers and Your waves pass over me” (My Translation) – in the c_____ of Psalm 42:8 [E 7], the two deeps refer to the two large bodies of water that are connected to a waterfall (one, above the wa-terfall and one, below the w_____)¹⁵ – in addition, in the context of Psalm 42:8 [E 7], the breakers and the waves are symbolic of the affliction the psalmist was going t_____¹⁶

-- notice that the psalmist wrote that the breakers and the waves that were passing over him were God's breakers and God's waves – the breakers and the waves that were passing over the psalmist belonged to God and thus the One who was ultimately in control of those break-ers and those waves was God – as revealed by the Scriptures, God controls (or exercises directing influence over) all things (which includes the afflictions that saints go through)

-- as revealed by the first part of Psalm 42:7 [E 6], u____ g_____ of his soul b_____ down herself, the psalmist was remembering (or thinking about) God – as for that think-ing about God, as r_____ by Psalm 42:8 [E 7], the psalmist was thinking about the fact that God was the One who was ultimately in control of the affliction he was go-ing t_____

6. Pray to your living God that by day He will command repeatedly His lovingkindness and in the night His song will be with you (42:9 [E 8]).

-- *as it appears*, in the context of Psalm 42:9 [E 8], Y_____ love, steadfast love, or lov-ingkindness refers to the kindness that Yahweh shows to His chosen people on the basis of His e_____ love and Yahweh's song refers to Yahweh's rejoicing over His cho-sen people to do good to them¹⁷ – if that is right, then the psalmist was asking his living God, Yahweh, basically to repeatedly s_____ k_____ to him during the day and to do good to him during the night – even if that is not right, what is right is that Psalm 42:9 [E 8] is a Holy Spirit s_____ prayer that saints who are in the state of being depressed are to pray – dear listener, if you are one of those saints, may God cause you to pray that p_____

¹⁵ For support, See R. Laird Harris, “2495 תהום,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 965.

¹⁶ For support, See Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 991, Gesenius and Tregelles, 514, and Swanson, 5403 מְשַׁבֵּחַ.

¹⁷ Cf. Zep 3:17 and Dt 28:63.

7. Entreat God to deliver you from your affliction (Ps 43:1, 3-4)

- as revealed by Psalms 42 and 43, the psalmist had a d_____ with h___ c_____ – in that dispute, the psalmist’s opinion was that his captors should release him and his captors’ o_____ was that they s_____ n_____ r_____ him – with Psalm 43:1, the psalmist entreated God (as the judge in the psalmist’s dispute with his captors) to judge him, to take his side in his d_____, and to deliver him
- with the first part of Psalm 43:3, the psalmist entreated God to send His light and His [truth or] faithfulness – with the second part of Psalm 43:3, the psalmist humbly entreated God that God’s light and God’s [truth or] faithfulness might cause him to be lead—might make him to go to God’s holy mountain and to God’s dwelling – in the context of Psalm 43:3, especially, Psalm 42:3 [E 2] and Psalm 42:9 [E 8], God’s light refers to the light of God’s face, that is, either God’s goodness or God’s lovingkindness – also, in the context of Psalm 43:3, especially, Psalm 42:6 [E 5], Ps 42:9 [E 8], Ps 42:12 [E 11], Ps 43:5, and being joined with God’s light (that is, either God’s goodness or God’s lovingkindness), God’s [truth or] faithfulness refers to God’s faithfulness – thus, with Psalm 43:3, the psalmist not only entreated God to send His goodness [or His lovingkindness] and His faithfulness, but also humbly entreated God that God’s goodness [or God’s lovingkindness] and God’s faithfulness might cause him to be lead—might make him to go to God’s holy mountain and to God’s dwelling – simply put, the psalmist entreated God, on the ba-sis of His goodness and faithfulness [or His lovingkindness and faithfulness], to cause him to be “coming and [seeing or] appearing *in* the [face or] presence of God” (Ps 42:3, My Translation)—to cause him to “come to *the* altar of God to God . . . [his] exceeding joy” (Ps 43:4, My Translation) – and, as revealed by Psalm 43:4 and its context, when God caused that to be, the psalmist would be praising God with a lyre
- in the context of Psalm 43:3-4, with his e_____ in Psalm 43:3 and his request in Psalm 43:4, the psalmist essentially entreated God to deliver him from his affliction – and thus, as revealed by Psalm 43:1, Psalm 43:3-4, and the c_____ of those three verses, the psalmist entreated God to deliver him from his affliction
- whether its depression or any other affliction, as revealed by Psalms 42 and 43 and their con-text, God *will* deliver every saint from the afflictions he or she goes through – also, as revealed by Psalms 42 and 43 and their context, a time will come for every saint when he or she *will* be caused to be lead—*will* be made to go to God’s holy mountain and to God’s dwelling—“to Zion to *the* mountain and *the* city of a continually living God¹⁸, *the* heav-enly Jerusalem” (Hb 12:22, My Translation) – when that time comes for a saint, that saint, whose soul is longing after/thirst to God, a living god, will be “coming and [seeing or] appearing *in* the [face or] presence of God” (Ps 42:3, My Translation)—will “come to *the* altar of God to God . . . [his] exceeding joy” (Ps 43:4, My Translation) – then and for all eternity that saint will be praising God his or her God

¹⁸ Gk. θεοῦ ζῶντος (ζῶντος, customary present, ongoing state, adjectival participle, adjectival proper, attributive participle, fourth attributive position, “[a]continually living[God]”).

A Translation of Psalms 42 and 43

With Extensive Footnotes

[PSALM 42] 1 For the musical director¹⁹ a maskil written by the sons of²⁰ Korah. 2 Like a deer²¹ that²² is [panting or] longing²³ over²⁴ streams of water so my soul is [panting or] longing after You²⁵ God. 3 My soul thirsts²⁶ to God²⁷ to a living god²⁸ when am I com-ing²⁹ and [seeing³⁰ or] appearing³¹ in the [face or] presence of³² God? 4 My tears are³³ to me³⁴ food by day and night when saying³⁵ to me³⁶ all of the day where is your God? 5 These things³⁷ I will remember³⁸ and I will pour out³⁹ upon me⁴⁰ my soul when⁴¹ I [“used to go along with” (NASB) or] passed through the thron⁴² I walked them⁴³ to the house of God with a voice of a shout of joy⁴⁴ and [thanksgiving or] praise⁴⁵ a crowd who

¹⁹ Hb. לְמַנְצֵחַ, quasi datival, interest/advantage, “For[the musical director]”).

²⁰ Hb. לְבָנֵי, agent, “by[the sons of]”).

²¹ Hb. כְּאַיִל, preposition, agreement, in quality, “Like[a deer]”).

²² See Brown, Driver, and Briggs, 454.

²³ Hb. תַּעֲרֵג (תַּעֲרֵג), “long.” [See Ibid., 788, Gesenius and Tregelles, 652, William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2000), 282, “1691 עָרַג,” *Theological Wordbook of the Old Testament*, 695, and צָרָה (Ps 42:3 [E 2]), qal, imperfect, progressive[action], non-past, “she is longing”). The same for the other occurrence of תַּעֲרֵג (תַּעֲרֵג) in 42:2 [E 1].

²⁴ Hb. עַל, preposition, with a verb of emotion [עָרַג], interest, marking the object of interest, “over,” “upon,” or “to,” “[she is longing]over”). For עַל, the LXX has ἐπι (with accusative, spatial, “upon” or “to”). Because the English preposition “for” is used to indicate the object of a desire, עַל could be translated as “[she is longing]for.”

²⁵ Hb. אַחֲרַיְךָ, preposition, marking the recipient of the verb תַּעֲרֵג, “after” or “toward,” “[she is longing]after[You]”). For אַחֲרַיְךָ, the LXX has πρὸς (with accusative, spatial, “toward”). Because the English preposition “for” is used to indicate the recipient of a desire, אַחֲרַיְךָ could be translated as “[she is longing]for[You].”

²⁶ Hb. צָמְאָה (qal, perfect, discourse use, present, “she thirsts”).

²⁷ Hb. לַיהוָה, spatial, spatial objective [or goal], “to” or “toward,” “to[God]”). For לַיהוָה, the LXX has πρὸς (with accusative, spatial, “toward”). Because the English preposition “for” is used to indicate the object of an intention (or goal), לַיהוָה could be translated as “for[God].” The same for לַאֱלֹהִים [“to[a god]”) (42:3 [E 2]).

²⁸ Hb. אֱלֹהִים, common noun, indefinite, הַיָּחִיד, adjective, indefinite, attributive use, “[to]a living god”). Note if אֱלֹהִים is a proper noun, thus definite, then with הַיָּחִיד, adjective, indefinite, thus predicative use, the translation would be “[to the]God is living”).

²⁹ Hb. אָבוֹא (qal, imperfect, progressive[action], non-past, “I am coming”).

³⁰ Hb. וְאֵרְאֶה. The consonantal text [וְאֵרְאֶה] can be read as “and I am seeing.” *As it appears*, the Masoretes (a group of Jewish scribes), by the vowel symbols they used, changed the text to be read as “and I am appearing.”

³¹ Hb. וְאֵרְאֶה (niph'al, middle, imperfect, progressive[action], non-past, “and I am appearing”).

³² Hb. פָּנֵי (פָּנֵי), “face” or “presence, Gr. πρόσωπον” [Gesenius and Tregelles, 679], “the [face or] presence of[God]”).

³³ Hb. הִיָּתָה . . . דְּמִעֵתִי (“My tear is,” דְּמִעֵתִי, collective noun, thus, “My tears are”).

³⁴ Hb. הִיָּתָה יְלִי (הִיָּתָה יְלִי), qal, perfect, expressing a state of being, לִי, quasi datival, “she is to me”).

³⁵ Hb. בְּאָמַרְםָּהּ, temporal, with the infinitive construct, “when[saying]”). The same for בְּאָמַרְםָּהּ [“when[their saying]”) (42:11 [E 10]).

³⁶ Hb. אֵלַי, declarative, marking the recipient of the verb בְּאָמַרְםָּהּ, “to[me]”).

³⁷ Hb. אֵלֶּה (demonstrative, standing alone, neuter sense, used as an adjective, “These things”).

³⁸ Hb. אֶזְכְּרָה (qal, cohortative [or first person volitional imperfect], expressing resolve, “I will remember”).

³⁹ Hb. וְאֶשְׂפָּכָה (qal, cohortative [or first person volitional imperfect], expressing resolve, “and I will pour out”).

⁴⁰ Hb. עָלַי, preposition, emotive, See Brown, Driver, and Briggs, 753, “upon[me]”). See also Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge, NY: Cambridge University Press, 2003), 124 and Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 217. The same for 42:6) עָלַי [E 5], 42:7) עָלַי [E 6], 42:12) עָלַי [E 11], and 43:5) עָלַי).

⁴¹ Hb. כִּי (temporal, “when”).

⁴² Hb. אֶעֱבֹר בְּסוֹף (אֶעֱבֹר), qal, imperfect, progressive[action], past, “I passed,” עָבַר with בְּ, “pass through,” thus, “I passed through[the thron]”). See “1556 עָבַר,” *Theological Wordbook of the Old Testament*, 640.

⁴³ Hb. הִלְכִיתִּי (hithpa'el, assimilation of ה, simple action, imperfect, progressive[action], past, “I walked them”).

⁴⁴ Hb. רָנָה (See Brown, Driver, and Briggs, 943, “a shout of joy”).

⁴⁵ Hb. וְהוֹדָה, joined with רָנָה [“a shout of joy”), probably, “praise” [as opposed to “thanksgiving”), See also אֲהַדְּבִיחַ [“I am praising Him”) (42:6 [E 5], 42:12 [E 11], and 43:5)).

was keeping a [festival or] pilgrim-feast⁴⁶. 6 Why⁴⁷ are you bowing down yourself⁴⁸ my soul and [in turmoil, disturbed, or] mourn⁴⁹ upon me? you hope!⁵⁰ to God⁵¹ for⁵² again I am praising Him⁵³ [my salvation or Savior or, as it appears, the right reading,⁵⁴] *for the deliverances of His person*⁵⁵⁵⁶ [or *because He delivers*]. 7 My God upon me my soul is bowing down herself therefore⁵⁷ I am remembering You⁵⁸ from *the land of the Jordan and the Hermons*⁵⁹ from *the [hill or] mountain of Mizar*. 8 A deep that is calling to⁶⁰ a deep⁶¹ at *the sound of*⁶² Your cataracts⁶³ all of Your breakers and Your waves pass⁶⁴ over me. 9 By day Yahweh commands repeatedly⁶⁵ His [love, steadfast love, or] lovingkindness and in the night His song⁶⁶ with me a prayer to [*the God of my life or, better translated,*] my living God⁶⁷. 10 I will say⁶⁸ to God my rock why⁶⁹ have You forgotten me⁷⁰? [Why do I go mourning or] why am I walking⁷¹ *the mourner*⁷² because of *the oppression of the*

⁴⁶ Hb. חוֹבֵגַת חוֹבְגֵי (חֹבְגַת), qal, participle, attributive use, “a keeping a pilgrim-feast[crowd]” or “[a crowd]who was keeping a pilgrim-feast”).
⁴⁷ Hb. מָה (used adverbially, as an interrogative, “why?”). The same for 42:12) מָה [E 11]).
⁴⁸ Hb. תִּשְׁתַּחֲוֶהֶי (תִּשְׁתַּחֲוֶהֶי), See Ibid., 1006, “be downcast, . . . feel sorrow” (Swanson, 8820 תִּשְׁתַּחֲוֶהֶי), hithpael, metathesis, ת and ש have switched places, reflexive, imperfect, progressive[action], non-past, “you are bowing down yourself”). The same for תִּשְׁתַּחֲוֶהֶי [“she is bowing down herself”] (42:7 [E 6]), 42:12) תִּשְׁתַּחֲוֶהֶי [E 11]) and 43:5) תִּשְׁתַּחֲוֶהֶי (תִּשְׁתַּחֲוֶהֶי).
⁴⁹ Hb. הִקְמָה (הִקְמָה), “mourn” (Carl Philip Weber, “505 הִקְמָה,” *Theological Wordbook of the Old Testament*, 219), “be downcast, . . . feel sorrow” (Swanson, 8820 תִּשְׁתַּחֲוֶהֶי), “moaning” (Ibid., 2155 II. הִקְמָה), “The *Hithpa.* הִשְׁתַּחֲוֶהֶי, which occurs only here and in Ps. 43, signifies to bow one’s self very low, to sit down upon the ground like a mourner (Ps. 35:14; 38:7), and to bend one’s self downwards (Ps. 44:26). הִקְמָה . . . , to utter a deep groan, to speak quietly and mumbling to one’s self. Why this gnawing and almost desponding grief?” (Keil and Delitzsch, 313. Used by permission. All rights reserved.), and קָדַר [“the one who mourns”] (Ps 42:10 [E 9]), qal, consecutive imperfect, discourse use, present, “and you mourn”).
⁵⁰ Hb. הוֹדִי (הוֹדִי), See Brown, Driver, and Briggs, 403–404, Swanson, 3498 הוֹדִי, and Paul R. Gilchrist, “859 הוֹדִי,” *Theological Wordbook of the Old Testament*, 373–374, הוֹדִי, intransitive verb, [thus, not “wait,” but “hope”], “[t]o place confidence in; to trust in with confident expectation of good” (<https://webstersdictionary1828.com/Dictionary/hope>), hiphil, simple action, imperative, command, “you hope!”). The same for הוֹדִי (הוֹדִי) 42:12) [E 11]) and 43:5) הוֹדִי (הוֹדִי).
⁵¹ Hb. לְ (לְ), spatial, spatial objective [or goal], “to” or “toward,” “to[God]”). For לְ, the LXX has ἐνί (with accusative, spatial, “on,” or “to”). Because the English preposition “for” is used to indicate the object of an intention (or goal), לְ could be translated as “for[God].” The same for 42:12) לְ (לְ) [E 11]) and 43:5) לְ (לְ).
⁵² Hb. כִּי (conjunction, evidential, “for”). The same for 42:12) כִּי [E 11]) and 43:5) כִּי (כִּי).
⁵³ Hb. אוֹדֵנִי (hiphil, simple action, imperfect, progressive[action], non-past, “I am praising Him”). The same for 42:12) אוֹדֵנִי [E 11]) and אוֹדֵנִי 43:5)).
⁵⁴ The Masoretic Text has the following reading: וְשִׁיעוּת פְּנֵי (‘‘the deliverances of His person’’). According to the textual apparatus of the *Biblia Hebraica Stuttgartensia*, instead of פְּנֵי, a few LXX (or Septuagint) manuscripts and a few Syriac manuscripts have the following reading: פְּנֵי (‘‘my person’’). As it appears, the reading of the Masoretic Text is the right reading.
⁵⁵ Hb. פְּנֵי (פְּנֵי), ‘‘face’’ or ‘‘person’’ [Gesenius and Tregelles, 679], ‘‘His person’’). See also Brown, Driver, and Briggs, 447. The same for פְּנֵי [‘‘my person’’] (42:12 [E 11]) and פְּנֵי [‘‘my person’’] (43:5). See Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament*, Baker’s Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 336.
⁵⁶ Hb. וְשִׁיעוּת פְּנֵי (פְּנֵי), subjective genitive, genitive of agency, פְּנֵי [‘‘His person’’] does וְשִׁיעוּת [‘‘deliverances’’], ‘‘He delivers’’).
⁵⁷ Hb. כִּי (כִּי) with preposition עַל, See Brown, Driver, and Briggs, 487, ‘‘therefore’’).
⁵⁸ Hb. אֶזְכְּרֶךָ (qal, imperfect, progressive[action], non-past, ‘‘I am remembering You’’).
⁵⁹ Hb. תִּרְמוֹנִים (תִּרְמוֹנִים), See Ibid., 356).
⁶⁰ Hb. קוֹרֵא (קוֹרֵא), declarative, marking the recipient of the verb קוֹרֵא, ‘‘to[a deep]’’).
⁶¹ Hb. קוֹרֵא (קוֹרֵא), qal, participle, תְּהוֹם [here, masculine noun], attributive use, ‘‘a calling deep’’ or ‘‘a deep that is calling,’’ thus, ‘‘a deep that is calling[to a deep]’’).
⁶² Hb. לְ (לְ), reference, with a term designating a cause, See Ibid., 512, 514–515, ‘‘at[the sound of]’’).
⁶³ Hb. צְנֹרֶיךָ (צְנֹרֶיךָ), ‘‘cataract’’ [Swanson, 7562 צְנֹרֶיךָ], ‘‘[Your]cataract[s]’’).
⁶⁴ Hb. עָבְרוּ (qal, perfect, discourse use, present, ‘‘they pass’’).
⁶⁵ Hb. יְצַוֶּה (piel, simple action, imperfect, iterative/frequentative[action], non-past, ‘‘He commands repeatedly’’).
⁶⁶ Hb. שִׁירָה (שִׁירָה), ‘‘Kethiv,’’ ‘‘what is written,’’ ‘‘her [or its] song,’’ [Qere, ‘‘what is to be read,’’ ‘‘His (or its) song’’]). Note the Septuagint reads, καὶ ἀνακτὰς ἡμέρας ἡμεῶν (‘‘and of night a song with me’’).
⁶⁷ Hb. חַיִּי (חַיִּי), ‘‘living,’’ ‘‘to the God of my living,’’ חַיִּי, adjectival genitive, attributive genitive, אֱלֹהֵי [the God] is characterized by חַיִּי [my living], ‘‘my living God’’).
⁶⁸ Hb. אֶמְצָא (qal, cohortative [or first person volitional imperfect], expressing resolve, ‘‘I will say’’).
⁶⁹ Hb. מָה (מָה) with לְ prefix, ‘‘why?’’ [Brown, Driver, and Briggs, 1099]). The same for the other occurrence of מָה with לְ prefix in 42:10 [E 9] (מָה) and the two occurrences of מָה with לְ prefix in 43:2 (מָה and מָה).
⁷⁰ Hb. שָׁכַחְתָּנִי (qal, perfect, discourse use, perfect, ‘‘You have forgotten me’’).
⁷¹ Hb. אֶלֶךְ (qal, imperfect, progressive[action], non-past, ‘‘I am walking’’).
⁷² Hb. אֶלֶךְ (אֶלֶךְ), qal, participle, substantive use, functioning as the object of the verb אֶלֶךְ, ‘‘[I am walking]the one who mourns[or the mourner]’’).

enemy⁷³? 11 With a [deadly wound, mortal agony, or, better translated,] shattering⁷⁴ in my bones the ones who harass me frequently [revile, taunt, or] reproach me⁷⁵ when their saying to me all of the day where *is* your God? 12 Why are you bowing down your-self my soul? and why are you [in turmoil, disturbed, or] mourning⁷⁷ upon me? you hope! to God for again I am praising Him[, depending on the translation you have, the help of my countenance, my salvation or Savior, something else, or, better translated,] *the One* delivering my person⁷⁸ [or *the One* who delivers me] and my God. [PSALM 43] 1 You [vindicate or] judge me!⁷⁹ God and You [defend my cause or] take my side in!⁸⁰ my dis-pute from a nation *being* not godly from a deceitful and unjust man You deliver me!⁸¹ 2 For You *are* [the God of my strength or, better translated,] my refuge God⁸² [or *the God* in whom I take refuge] why have You rejected me⁸³? [Why do I go mourning or] why am I walking myself⁸⁴ *the mourner*⁸⁵ because of *the* oppression of *the* enemy? 3 You send!⁸⁶ Your light⁸⁷ and Your [truth or] faithfulness⁸⁸ may they cause to be lead me!⁸⁹ may they make to go me! to Your holy mountain⁹⁰ and to Your dwelling⁹¹. 4 And may I come⁹² to *the* altar of God to God [“my joy and my delight” (NIV) or] my exceeding joy⁹³ and I am praising You⁹⁴ with a lyre God my God. 5 Why are you bowing down yourself my soul? and why are you [in turmoil, disturbed, or] mourning upon me? you hope! to God for again I am praising Him[, depending on the translation you have, the help of my

⁷³ Hb. אוֹיֵב (qal, participle, substantive use, “the one who treats as an enemy[or the enemy]”). The same for 43:2) אוֹיֵב.

⁷⁴ Hb. הִרְצָח (רִצַּח), “shattering” [Swanson, 8358 רִצַּח].

⁷⁵ Hb. תְּרַפְּנֵי (תִּרְפָּה), “reproach,” with בָּ, “reproach,” תְּרַפְּנֵי, piel, frequentative, perfect, discourse use, present, “they frequently reproach me”).

⁷⁶ Hb. תְּרַפְּנֵי צוֹרְרֵי (צוֹרֵר), qal, participle, substantive use, functioning as the subject of the verb תְּרַפְּנֵי, “the ones who harass me[frequently reproach me]”).

⁷⁷ Hb. תִּהְיֶינִי (qal, imperfect, progressive[action], non-past, “you are mourning”). The same for 43:5) תִּהְיֶינִי.

⁷⁸ Hb. אֲנִי (פְּנֵי), adverbial genitive, objective genitive, [פְּנֵי (“my person”) “functions semantically as the *direct object* of the verbal idea implicit in” (Wallace, 116) הַשִּׁיעָה (“deliverances”), “[the One]delivering my person” or “[the One who]delivers me”). The same for פְּנֵי (Ps 43:5).

⁷⁹ Hb. שִׁפֹּט (שָׁפַט), “judge,” See Robert D. Culver, “2443 שִׁפֹּט,” *Theological Wordbook of the Old Testament*, 948, the LXX has Κριβόν [κρίβω], “*To settle (a dispute)*” [Richard John Cunliffe, *A Lexicon of the Homeric Dialect* (1924) (<https://logeion.uchicago.edu/κρίβω>)], qal, imperative, entreaty, “You judge me!”).

⁸⁰ Hb. רִיב (רִיב), qal, imperative, entreaty, “and You take my side in!”).

⁸¹ Hb. תִּפְלְטֵנִי (piel, simple action, imperfect, positive command, entreaty, non-past, “You deliver me!”). On the difference between the imperfect functioning as a positive command and the second-person jussive, See Hardy and McAfee, 203, 248-250 and Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids, MI: Zondervan Academic, 2001, 2007, 2019), 261-262.

⁸² Hb. אֱלֹהֵי מְעוּזִי (אֱלֹהֵי), “the God of my refuge,” מְעוּזִי, adjectival genitive, attributive genitive, אֱלֹהֵי [the God] is characterized by מְעוּזִי [my refuge], “my refuge God”).

⁸³ Hb. נִרְצָתִי (qal, perfect, discourse use, perfect, “You have rejected me”).

⁸⁴ Hb. אֶתְהַלֵּךְ (hithpael, reflexive, imperfect, progressive[action], non-past, “I am walking myself”).

⁸⁵ Hb. אֶתְהַלֵּךְ (קָדַר), qal, participle, substantive use, functioning as the object of the verb אֶתְהַלֵּךְ [I am walking myself] the one who mourns[or the mourner]”).

⁸⁶ Hb. שְׁלַח (qal, imperative, entreaty, “You send!”).

⁸⁷ Hb. אֹר (אֹר), “light,” in the context of Ps 43:3, especially, Ps 42:3 [E 2] and Ps 42:9 [E 8], “light[of God’s פָּנִים (“face”),” referring to God’s “goodness” [See Ps 4:7 (E 6), and v.16 (E 15), “lovingkindness and faithfulness” [See Ps 89:12-16 (E 11-15), especially, v.15 (E 14), “goodness” or God’s “lovingkindness”], here, either God’s “goodness” or God’s “lovingkindness”).

⁸⁸ Hb. אֱמֶת (אֱמֶת), “truth” or “faithfulness,” in the context of Ps 43:3, especially, Ps 42:6 [E 5], Ps 42:9 [E 8], Ps 42:12 [E 11], Ps 43:5, and being joined with אֹר [“light” (which refers to either God’s “goodness” or God’s “lovingkindness”), here, “faithfulness”).

⁸⁹ Hb. יִהְיוּ (hiphil, causative, jussive [or third person volitional imperfect], prayer [or humble entreaty], “may they cause to be lead me!”). The same for יִהְיוּ [“may they make to go me!”] (43:3).

⁹⁰ Hb. הַר קֹדֶשׁ (הַר), “mountain of Your holiness,” קֹדֶשׁ, adjectival genitive, attributive genitive, הַר [mountain] is characterized by קֹדֶשׁ [Your (Yahweh’s) holiness], “Your holy mountain”).

⁹¹ Hb. מִשְׁכְּנוֹתַי (literally, “Your dwellings,” honorific plural).

⁹² Hb. וְאָבֹא (qal, cohortative [or first person volitional imperfect], expressing a request, “And may I come”).

⁹³ Hb. שִׂמְחָת גִּילִי (שִׂמְחָה), “joy of my rejoicing,” גִּילִי, adjectival genitive, attributive genitive, שִׂמְחָה [joy] is characterized by גִּילִי [my rejoicing], “my rejoicing joy”), שִׂמְחָה [joy] and גִּיל [rejoicing] are synonyms, See Ps 43:4, *NET Bible*, footnote 15, See also Jack P. Lewis, “346 גִּיל,” *Theological Wordbook of the Old Testament*, 159, adjectives emphasizing the degree of the psalmist’s joy: “greatest” or “exceeding,” “my rejoicing [or greatest or exceeding] joy”).

⁹⁴ Hb. וְאֶדְבָּר (אֶדְבַּר), I-verb, hiphil, simple action, imperfect, progressive[action], non-past, “and I am praising You”).

countenance, my salvation or Savior, something else, or, better translated,] *the One* delivering my person[or *the One* who delivers me] and my God. (My Translation)