

Cause Thy Face To Shine!

Psalm 80

1 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field

doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Cause Thy Face To Shine!

We find Psalm 80 at an interesting place in the book of Psalms. In the numbering of the whole, it is Psalm 80. In the numbering of the individual books of the Psalms, it is the 8th one in book three. I see this as significant, since the number eight points to Jesus. The number value of the name of Jesus in the Greek is 888. The full title of Jesus is “Lord Jesus Christ”. In Hebrew this is Adon Yeshua Hamesheach ([אדון] [61] [ישוע] [386] [המשיח] [363]) whose numeric value totals 810. Eight is the number one above the perfection of the law, which is 7. It was also the day the Lord was raised from the dead. Jesus was raised the first day of the new week, but also the day after the seventh. The Torah also commanded to circumcise a male child on his eighth day after birth. Though the circumcision was the sign of the old covenant, circumcision was a type of removing the hardness of the heart and being broken before God, which Psalm 80 expresses.

In my study on the sections of Psalm 119, the eighth letter section is *Cheth - Giving the Perfect Testimony*. This theme also lies at the heart of this psalm. Psalm 80 addresses the foundation of salvation and is messianic in point-

ing at the “Son of Man” who is to come as God’s answer for man’s desperate need. God’s arrangement of the psalms is not simply chance arrangement.

This psalm confirms the basic framework of the gospel message. Though this may tend to make you think this is to be a pleasant psalm, it is found in a rather sad position as well. In the sequence of things, it follows Psalm 79, which is a very sad psalm. Psalm 80 follows 79 to complete the wail. It comes from the position of suffering, “Why are You allowing such evil to befall us God?” It is in Psalm 81 and Psalm 82 that presents God’s direct answer to the grief posed in Psalms 79 and 80.

Psalm 80 repeats a common chorus of seeking for God to make His “*face to shine*” upon Israel. This expression of “*face to shine*” is only found in the psalms seven times. Three of those times are found in this psalm alone.

I believe the following will help see why this is a significant phrase:

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.

Psalm 104:15

As far as man is concerned, it is the use of oil that makes a

man’s face to shine. The Israelites used oil, such as olive oil, to make themselves beautiful. The use would clearly be noticeable and it was a sign of blessing. If one was mourning, they wouldn’t put the oil on their faces. In the time of Christ, they also wouldn’t use it when fasting, so everyone would notice their “religious” devotion in fasting. Jesus condemned this particular twist in the lack of usage.

Oil also represents anointing which shows both God’s choice and is a type of the Holy Spirit. In the comparison of how the oil makes the face to shine from a man, we can take a lesson. The oil reflects the light that shines upon it to those around. So likewise, we see that the Holy Spirit reflects the light back from God’s face. It speaks of blessing and it speaks of light. It is that which the Holy Spirit does. It is also the will of the Holy Spirit (for He is a person) that we look at the beauty of the one upon whom He adorns. Like we look at the beauty of the man with the oil on his face, we don’t focus on the oil, so it is the Holy Spirit’s will that we look at the beauty of the Father and of the Son, both of whom he adorns for their glory.

Cause thy face to shine!

In the following, the top verses and breaks follow the Hebrew construction. The top line is a literal word for word translation. Italicized words follow the King James Bible technique of *italicizing* words added for ease of reading, but not in the original text. The line under each literal, indented and using a different font, is the King James Bible reading.

1. To *the* chief musician to lillies testimonies to Asaph melodying.
To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.

The introductory line is detailing for the temple use in the hands of the chief musician.

The “*lillies testimonies*” has been attributed to indicate a song to be used at the changing of workers in the temple. This is only speculative. Psalm 60 is the

only other psalm that has a similar use description. Another possible meaning would be in relation to the instrument or style of performance used in performing this psalm.

The last piece of introductory information relates to the Leviti-

cal ministers whose specific work was in song. The Hebrew term I translated as “melodying” indicates this is a song whose music was performed on some kind of plucking string instrument to form the melody. It was not designed to be sung accapella.

2. Shepherd Israel to hear
Give ear, O Shepherd of Israel,
lead as sheep Joseph
thou that leadest Joseph like a flock;
dwell the cherubim to shine forth.
thou that dwellest *between* the cherubims, shine forth.

I find it interesting this opening verse launches with the mention of Joseph. As we just saw, this psalm was directed towards Asaph. Asaph means “gatherer” and Joseph means “Yah has added”. The name Joseph is a build upon Asaph in the Hebrew. The one is to “add”, the other is to have “Yah do the adding”.

From the following, I believe we see in what sense the psalmist used “*Joseph*”:

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68

But chose the tribe of Judah, the mount Zion which he loved.

Psalm 78:67,68

We can see “*Joseph*” was another way of saying the northern tribes of Israel, as separate from the southern kingdom of Judah:

The heart of this psalm is a request. The singer is requesting the “*Shepherd of Israel*” to lead Joseph like a flock of sheep. It does not say He is doing it. The reason is not because THE Shepherd has no interest to do so. The problem is due to the hearts of these human sheep, as we shall

see in later verses.

The reference to the “*cherubim*” comes from the picture drawn by the Arc of the Covenant and the details of the holy of holies as built in the Temple of Solomon. There we find a cherub on each side of the place the glory of the Lord abode upon. This “shine forth” is a theme line we find flow throughout this psalm.

We should also note the one who is dwelling between the cherubim is THE Shepherd. This identifies this Shepherd as God for only God abides over the Arc!

3. To the face of Ephraim and Benjamin and Manasseh
 Before Ephraim and Benjamin and Manasseh
 to arouse oneself your might
 stir up thy strength,
 and to come to salvation to us.
 and come *and* save us.

The psalmist goes on to request the Shepherd to shine forth before “*Ephraim and Benjamin and Manasseh*”. Ephraim and Manasseh draw our attention to the northern tribes. Benjamin draws our attention

to the smallest tribe. Now Benjamin remained with Judah, Jerusalem was a city of Benjamin, but in the mind of the psalmist I would conclude the thought is the largest and the smallest of the tribes.

As I said about the running theme in this psalm of the Shepherd shining forth, so we see such a request is to call upon God to arouse Himself to save them. To see His face to shine is to see Him arise to save us.

4. **Elohim turn back us**
 Turn us again, O God,
and to illumine your face and to be saved.
 and cause thy face to shine; and we shall be saved.

This is the first place we actually find the term of God, found in “*Elohim*”, in this psalm. So far He has been identified as God via descriptive means. “*God*” also is the term for His supremacy, but not the choice name of revealed Savior. The cry for God to save us must start in the place of seeing his ultimate supremacy.

In considering the first line of verse 4, I want to look at a comparison from the New Testament:

12 Wherefore, my beloved, as

ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 2:12,13

As the apostle Paul mentioned, to be able to return to God, we must approach Him with the right heart of “*fear and trembling*” seeking His face to work in us the necessary change of

turning and doing His good pleasure. Apart from God’s doing it, it won’t ultimately be done.

It is also in this fourth verse we see the first “chorus”, as it were to this psalm. We will see it in developing variation in verses 8 and 20.

In brief summary here, we see three points of request:

1. Turn us back to God.
2. Illuminate Your face to us.
3. Save us.

5. Yahowah Elohim hosts
 O LORD God of hosts,
 until when you be angry in *the* intercessions your people?
 how long wilt thou be angry against the prayer of thy people?

The psalmist now adds the name revealed to Moses of Yahowah. This coupled with the previous title of deity in Elohim. The addition of hosts draws our attention to the psalmist’s clear

view of God as a mighty warrior. In his “*fear and trembling*”, which we saw Paul mention, he recognizes God as Judge. In beginning to turn, that fear and trembling has to become reality. That per-

ception of God as Yahowah Elohim of hosts, shows God has begun to answer the psalmist’s prayer for God to turn him.

The second line of verse 5 shows us the important position

of already being one of God's people. The psalmist isn't seeking some 'initial' conversion. He is seeking restoration.

You may wonder how it is the psalmist perceived God was angry in the prayers of His people. I cannot say it was exactly the same, but I do know of one type I presently see in the United States. I see people calling for

such as a national day of prayer. They gather and pray for God's favor to be poured on the land. They want to see His salvation from the increased suffering that is coming our way. What I see lacking, is the attitude of repentance in "*fear and trembling*". There is little acknowledgement that our nation is walking in the way of God's wrath. Next to no

acknowledgment that our nation is walking in many grievous sins and those who call themselves "Christians" likewise cleave to many grievous iniquities. It is such prayers that seek God's grace, but fail to deal with the item of repentance from wickedness that God gets angry over from His people.

6. You to cause to consume them bread weep
 Thou feedest them with the bread of tears;
 and to give them to drink in tears measure of a third part.
 and givest them tears to drink in great measure.

Verse 6 takes us to the food and drink God was serving to the people of Israel. They were feeding upon a consuming sorrow. A sor-

row founded in suffering due to the sin they had turned after. Initially, they obviously perceived that path of sinfulness was the path of joy

and happiness. As is ultimately the case though, they discovered such a course brings just the opposite, as ordained by God Himself.

7. To appoint us object of contention to our neighbor
 Thou makest us a strife unto our neighbours:
 and our enemies will deride him to themselves.
 and our enemies laugh among themselves.

This verse turns from "*them*" to "*us*". This takes on the more personal note of including "self" in the place of those suffering.

It is important to note the psalmist is recognizing the scorn

has come upon them because of God's decree. A true repentance will confess that God is ultimately behind the suffering we undergo when we have turned our backs on Him. The psalmist knows God

not only *allowed* the scorn and derision, but actually appointed such to come upon them. God warned through Moses that such would come upon them if they forsook Him.

8. **Elohim hosts return us**
 Turn us again, O God of hosts,
and to illumine your face and to be saved.
 and cause thy face to shine; and we shall be saved.

At verse 8, we pick up the chorus again we found in verse 4. We should take special note of the singular addition here. This time the

psalmist adds "*hosts*". This adds the development of both "*fear and trembling*", but also of hope. Hope that upon being turned by God back

to Him, He will also turn back the scorning neighbors. History tells us that scorning neighbors usually advance to destroying neighbors.

9. Vine from Egypt to bring out
 Thou hast brought a vine out of Egypt:
 to drive out nations and to plant.
 thou hast cast out the heathen, and planted it.

Following the chorus, the psalmist does what is called for often in the psalms, he “recalls”. Israel is being compared to a vine God brought from Egypt and planted in the promised land of “Israel”. This recalling brings to memory the Lord’s salvation from Egyptian slavery, and His clearing the promised land of the previous inhabitants for the sake of planting this vine.

10. *You remove out of the way to her face (double word)*
 Thou preparedst *room* before it,
and you to strike her root out (double word) and to fill the land.
 and didst cause it to take deep root, and it filled the land.

Verse 10 uses a double-word play in the Hebrew. Being in the middle, I would hazard to guess it was part of the musical pattern. Another distinct possibility, is it would cause the listener of the original Hebrew to ponder this verse just a little more. The heart of this psalm focuses on God’s providing the promise of the land to Israel. It wasn’t just the promise the psalmist is looking at, it is the fulfillment! It also recalls all of this fulfillment and prospering was due to God’s working.

11. Cover them mountains shadow
 The hills were covered with the shadow of it,
 and her bough cedar trees of these.
 and the boughs thereof *were like* the goodly cedars.

Verse 11 continues with the blessing of the vine’s (Israel) growth in the promised land. This figurative vine grew to become great as it filled all the land. The branches of the vine became massive, likened to the branches of the cedars.

12. To send forth her fruit until sea
 She sent out her boughs unto the sea,
 and into river her young shoots.
 and her branches unto the river.

Israel had continued to grow. This verse speaks of the goal of planting a vine: to bring forth fruit. She had born fruit, as she covered the land to its borders. The whole was fruitful. about. In London, England there was this very large and fruitful vine that was apparently quite a distance from the River Thames. They wondered how this vine was doing so wonderfully with no visible means of water. Somehow, or other, they found that this vine had sent out an underground root that covered the great distance to the river. That distant river was its thriving life-line to fruitfulness. In a symbolical comparison, it is noteworthy the scriptures often use the “sea” as a symbol of the

nations. The river's also show us the living water that comes from the heavens. So with this vine of the fruitful Israel, it received its

water for fruitfulness from that God-given living water and bore fruit right up to the nations. You see, it was not possible that Is-

rael bare fruit in the sea, for God had purposely taken Israel out of the world (of Egypt), for the very purpose of becoming fruitful.

13. To what you break down her wall
 Why hast thou *then* broken down her hedges,
 and to pluck her all cross over path?
 so that all they which pass by the way do pluck her?

Now the psalmist takes a turn of wondering inquiry. A private vineyard was fenced off to protect it from being trampled and killed.

God had taken down this wall of protection for His vineyard. The psalmist wonders why He would do all He did for her fruitfulness,

then destroy its protection. The result of God's removal of protection was resulting in Israel's wasting and destruction.

14. Will tear apart swine from the forest
 The boar out of the wood doth waste it,
 and moving creatures field of will feed her.
 and the wild beast of the field doth devour it.

The destruction of the vine was being done by those symbolizing the pagan nations. The swine and the moving creatures of the field

represented the "unclean" animals that Jews were to separate themselves from. Since the Jews weren't walking faithfully with God, He

determined the very types they should have separated themselves from would come upon them. Poetic justice, as it were.

15. **Elohim hosts return I beseech thee**
 Return, we beseech thee, O God of hosts:
 to look from heaven and see
 look down from heaven, and behold,
 and attend to vine this.
 and visit this vine;

The psalmist cries for the God who has the ability (military might) to set things right again for His vine, to take action. His appeal is for God to no longer leave this vine of Israel at a distance. He pleas for God to begin the process of "*shining*" His face

upon them. The look must come first, then the labor for care and restoration to follow.

The first line of verse 15 sounds almost identical, in the Hebrew, to the first half of verse 8. It plays on the chorus line we have seen running through this psalm. What

is also of interest, is the turning is not for God to cause Israel to turn but for God Himself to do the turning. Though the second half varies from the chorus we have seen in verse 8, I have highlighted the first line since it would have served as a match.

16. And support of a tree which to plant your right hand
 And the vineyard which thy right hand hath planted,
 and upon son you strengthen to you.
 and the branch *that* thou madest strong for thyself.

The first half of verse 16 continues this cry to God to attend to the care of this vine He abandoned.

There is an interesting dance of feminine/masculine usage we see through this and the following few verses. The vine takes the feminine. God naturally takes the masculine. Such usage helps to see who is being referred to. Now one may wonder why the psalmist would speak in the cross-over of gender while still addressing the "you". I have seen such a switch in

the middle of verses in the psalms in the spirit of prophesying. The psalmist is speaking one moment, then suddenly God is the one who is speaking. The reason such a switch would be significant here, is due to the very prophetic nature of the passage. It is clearly messianic. The heart of this psalm lies in the seeking to have God's face shine upon His people. The reason He was no longer doing so was because of their unrepentant sin. The answer to the prayer of the

vine, would be in the coming of a son. This son, we will see shortly, is the "*Son of Man*". You might remember that Jesus repeatedly told those around Him that He was the "*Son of Man*". The "*Son of Man*", who was to come from the vine to strengthen it, is the very purpose we see the specific feminine/masculine word usage we find in these verses. God's answer to the psalmist's prayer begins to shine through in the second half of verse 16.

17. Burn in fire to cut down her
It is burned with fire, it is cut down:
 from rebukes your face will perish them.
 they perish at the rebuke of thy countenance.

The psalmist continues to a view of what God was actually going to do upon their rejection of the "*Son of Man*". Such a destruc-

tion literally swept over the land of Israel in 70 A.D. The Jewish historian Josephus recorded the destruction that came upon the

land at the time of the destruction of the temple. Such cutting down didn't just hit Jerusalem. It was nation-wide.

18. To be your hand upon man your right hand
 Let thy hand be upon the man of thy right hand,
 upon son man you strengthen to you.
 upon the son of man *whom* thou madest strong for thyself.

The Hebrew actually groups the first two sets of words together like so: "To be-your hand" "upon-man" your right hand ("your right hand" is a single word). It also groups "upon-son-man". Such grouping helps us to follow the thought. God's answer of the "*shining face*" is to be found in the very right hand of God personified in the "*Son of*

Man". The right hand of God is not only in a manifestation of His strength, which is included, but in one who is a "son of man" and one who is from the vine of Israel.

An interesting thing to note is the feminine/masculine change that follows in the second half of verse 18. Such a structure shows the reference of who "*thou madest*

strong for thyself" is referring to, is the vine. The first three quarters of verse 18 are all in the masculine. That majority portion refers to God and this "*Son of Man*". I believe the change in gender is to show the "*Son of Man*" is an offshoot of the vine itself. God's answer in making His face to shine upon Israel was to be found in the "*Son of Man*".

19. And not backslide from you
 So will not we go back from thee:
 they to have life and in your name will call.
 quicken us, and we will call upon thy name.
20. **Yahowah Elohim hosts turn back us**
 Turn us again, O LORD God of hosts,
to illumine your face and to be saved.
 cause thy face to shine; and we shall be saved.

This verse shows the hope of Israel. There were to be those who would continue wayward from God, but a portion would turn in response to the coming of this “*Son of Man*”. Those who were to hearken, would be the fulfilment of the request we saw in the initial chorus line of this psalm, “*Elohim turn back us*”.

Verse 19 parallels back onto the chorus as it brings this psalm to its close and fulfillment. Nineteen, in the first line, parallels over 20’s first line. You see, at the time of the writing of the psalm, the de-

sire of the chorus was unfulfilled, so in the final verse the looking forward still remained future.

In verse 19, the psalmist finds the confident sight of God’s answer to that prayer. God was going to answer that prayer of turning back His people to Him. This was particularly the work of John the Baptist.

The second half of 19 and 20 likewise parallel the answer to the prayer for “*to illumine your face and to be saved*”. The request of this second half is twofold. The answer of “God’s illu-

minating His face” was to be “*they to have life*”. The answer to “*and to be saved*” was to be “*in your name will call*”. Folks, this is the Gospel!

Yahowah God of hosts has provided the answer of turning us, sending His right hand as the Son of Man from the vine of Israel. This Son of Man being the literal shining of God’s face upon us in response to beseeching His saving help. It is His shining face that gives us life. It is calling in His name by which we are saved.

Some Concluding Thoughts

I began preparing the study of this psalm with the expectation it was to be a cheery psalm. After all, the chorus was a “Shine Your face on us God!” This psalm turned out to be far from it. Dealing with God’s salvation is a joyous thing, but the very need, dealing with the hardness of our hearts and the suffering such has brought, brings the touch of grief and sorrow.

These days the levity found in the church often goes beyond safe bounds. The Gospel of salvation is something to rejoice greatly in, but remember the new birth cannot but come through the initial gate of the pangs of

birth. Only after that is the child brought forth. Following that, the neglect of so great a salvation simply leaves us like the psalmist, crying in sorrow of suffering when God turned from those who scorned His deliverance from the bondage of Egypt. Oh, they enjoyed their deliverance, but they did not consider what it was they were delivered unto. It was not to simply live their lives in being in the “*land of the free*”. That freedom from the slavery of this world never left them free from obedience to God. **That was a lie of the wicked one!**

The call of this psalm goes out to both those lost in this world, as

well as those who have come into a saving relationship with God. The unsaved can rejoice that God can and will turn them, if they call upon Him to do so. Those already part of the church can likewise see the call upon them. Consider this whole psalm was written from the position of one, as well as for the nation, **who had already been redeemed by God**. They already had gone through the redemption of the Passover, but had fallen. They too needed to cry out the chorus:

Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

תהלים פ

80

Praises (Hebrew name for the Psalms)

The Hebrew text is that of the Second Great Rabbinic Bible, from which the King James translators made their translation. NOTE: Hebrew reads from right to left.

KJV verse #

לְמַנְצַח אֶל־שֹׁשָׁנִים עֵדוּת לְאַסָּף מְזֻמָּר:
 melodying. to Asaph (gatherer) testimonies Shoshanim—to (Lillies) To chief musician

9 8 גִּפְן מִמִּצְרַיִם תִּסְיֶה
 (to bring out; from Egypt to journey) Vine

רְעֵה יִשְׂרָאֵל הָאֲזִינָה
 (to hear; Israel Shepherd to listen)

9 9 תִּגְרֹשׁ גּוֹיִם וְתַטְעֶה:
 and to (plant; nations to (drive out; fix; establish). cast out)

נִהַג כְּצֹאן יוֹסֵף
 Joseph (Yah as (lead; has added) (sheep; flock) guide)

10 9 לְפָנֶיהָ פְּנִית
 to her face You (remove out of the way; put in order)

יָשָׁב הַכְּרוּבִים הוֹפִיעָה:
 (to shine forth; to the cherubim (dwell; sit; abide) sent out beams).

וְתַטְרֹשׁ שְׂרָשֶׁיהָ וְתִמְלֵא אֶרֶץ:
 land. — and to fill (root out; uproot) and you to - her root (strike; take root)

3 2 לְפָנֶי אֶפְרַיִם וּבְנֵימָן וּמְנַשֶּׁה
 and and Ephraim To the face of Manasseh Benjamin

11 10 כְּסוּ הַרִים צֶלֶה
 (Cover; Conceal; Hide) them - 3 mas. pl. shadow (hills; mountains)

עוֹרְרָה אֶת־גְּבוּרָתְךָ
 your might — untranslateable-denotes to arouse strengths proper, distinct item oneself

וְעַנְפֶיהָ אֲרֻז־אֵל:
 these. — cedar trees of (bough; branch) and her

וּלְכָה לִישׁעָתָה לָנוּ:
 and (to go; to walk; to come) to us. to salvation

12 11 תִּשְׁלַח קְצִירֶיהָ עַד־יָם
 sea — (yet; until) her (fruit cut down; branch, bough) To send forth

4 3 אֱלֹהִים הַשִּׁיבֵנוּ
 (return; turn back) us Elohim

וְאֶל־נְהַר יוֹנְקוֹתֶיהָ:
 (young branches; twigs; young shoots). river — and (into; against)

וְהָאֵר פָּנֶיךָ וְנִנְשָׁעָה:
 and (to be saved; to be delivered). your face and (to give light; to shine; to illumine)

13 12 לָמָּה פָּרַצְתָּ גְדְרֶיהָ
 her (fence; wall) you (break down; breach) To what

5 4 יְהוָה אֱלֹהִים צְבָאוֹת
 hosts Elohim Yahowah

וְאָרוּהָ כָּל־עַבְרֵי דָרֶךְ:
 (way; path)? cross over — all and (to pluck; gather) her

עַד־מַתִּי עֲשַׁנְתָּ בְּתַפְלַת עַמֶּךָ:
 your people? in (intercessions, prayers hymns) you (to smoke; be angry; to be wroth) when — (yet; until)

14 13 יִכְרַסְמָנָה חֲזִיר מִיַּעַר
 from the (hog; swine; boar) Will (tear apart; ravage; tear off) (forest; wood; thicket)

6 5 הָאֲכַלְתָּם לֶחֶם דִּמְעָה
 You to (cause, give) to (eat, consume) them (tear; weep) bread

וְזִיז שְׂדֵי יִרְעֶנָה:
 will (feed; govern) her. (field; land) of and moving creatures

וְתִשְׁקְמוּ בְּדִמְעוֹת שְׁלִישׁ:
 (three; measure of a third part). in tears (plural) and to give them to drink

15 14 אֱלֹהִים צְבָאוֹת שׁוּב נָא
 I beseech thee (turn; return) hosts Elohim

7 6 תְּשִׁימֵנוּ מְדוֹן לְשִׁכְנֵינוּ
 To (appoint; set; place) us (strife; contention; object of contention) to our neighbor

הִבֵּט מִשָּׁמַיִם וּרְאֵה
 and see from heaven to (look; regard)

וְאִיבֵינוּ יִלְעָגוּ־לָמוּ:
 (to; for; of) — will (mock; themselves. deride) him and our enemies

וּפְקֹד גִּפְן זֹאת:
 this. vine and (attend to; look at) (feminine)

8 7 אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנוּ
 return us hosts Elohim

16 15 וְכִנָּה אֶשְׂר־נִטְעָה יְמִינֶךָ
 your right hand to (plant; establish) her — (who; which; that) And (root; support of a tree)

וְהָאֵר פָּנֶיךָ וְנִנְשָׁעָה:
 and (to give light; to shine; to illumine) your face and (to be saved; to be delivered).

וְעַל־בֶּן אֲמַצְתָּה לָּךְ:
 to you. you (strengthen; encourage) fem. son — and upon

17 16 שְׂרַפְהָ בְּאֵשׁ כְּסוּחָהּ

you (cut her in fire Burn
down; cut her off)

מִגְעַרְתָּ פָּנֶיךָ יֵאָבְדוּ:

will (be lost; your from (reproofs;
perish) them. face rebukes)

18 17 תְּהִי-יָדְךָ עַל-אִישׁ יְמִינְךָ

your right man— upon your — To be
hand hand

עַל-בְּנֵי-אָדָם אֲמַצְּתִי לָךְ:

to you. you (strengthen; man — son — upon
(feminine) encourage)

19 18 וְלֹא-נָסוּג מִמֶּךָ

from you (turn back; _ And
backslide) _ not

תִּחְיֶינּוּ וּבְשֵׁמְךָ נִקְרָא:

will call. and in your they to
name have life

20 19 יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁבְנוּ

(return; turn hosts Elohim Yahowah
back) us

וְנִוְשָׁעָה: פָּנֶיךָ הָאֵר

and (to be saved; your (to give light;
to be delivered). face to shine;
to illumine)

1. To *the* chief musician to lillies testimonies to Asaph melodying.
2. Shepherd Israel to hear
lead as sheep Joseph
dwell the cherubim to shine forth.
-----FEMININE-----
3. To the face of Ephraim and Benjamin and Manasseh
to arouse oneself your might
-----FEMININE-----
and to come to salvation to us.
-----FEMININE-----
4. **Elohim turn back us**
and to illumine your face and to be saved.
5. Yahowah Elohim hosts
until when you be angry in *the* intercessions your people?
SINGULAR MASCULINE
6. You to cause to consume them bread weep
and to give them to drink in tears measure of a third part.
7. To appoint us object of contention to our neighbor
and our enemies will deride him to themselves.
8. **Elohim hosts return us**
and to illumine your face and to be saved.
9. Vine from Egypt to bring out
to drive out nations and to plant.
-----FEMININE-----
10. **You remove out of the way to her face (*double word*)**
and you to strike her root out (*double word*) and to fill the land.
11. Cover them mountains shadow
3 PERS. MASC. PLURAL
and her bough cedar trees of these.
12. To send forth her fruit until sea
and into river her young shoots.
13. To what you break down her wall
and to pluck her all cross over path?
14. Will tear apart swine from the forest
and moving creatures field of will feed her.
15. **Elohim hosts return I beseech thee**
to look from heaven and see
and attend to vine this.
FEMININE
16. And support of a tree which to plant your right hand
and upon son you strengthen to you.
-----FEMININE-----
17. Burn in fire to cut down her
from rebukes your face will perish them.
18. To be your hand upon man your right hand
upon son man you strengthen to you.
FEMININE
19. And not backslide from you
they to have life and in your name will call.
20. **Yahowah Elohim hosts turn back us**
to illumine your face and to be saved.

Literal translation:

Red colored verses to distinguish the occurrence of near match verses.

Blue verse are colored to distinguish another set of near match lines.

Green verses are colored to make the portion of a Hebrew poetic word play visible to the English reader. The top line has two words based upon each other and the second line also has another two words based upon each other.

The masculine/feminine structure of the words is helpful in determining the references in the sentences. If it were not for that distinctive characteristic, we could easily make a confusion as to who the certain words were referring to.

Used of *italics* is for the same purpose as the King James Bible uses them. They are simply to assist the English reader, but there is actually no Hebrew word for that in the text.

1. To *the* chief musician to lillies testimonies to Asaph melodying.
To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.
2. Shepherd Israel to hear
Give ear, O Shepherd of Israel,
lead as sheep Joseph
thou that leadest Joseph like a flock;
dwell the cherubim to shine forth.
thou that dwellest *between* the cherubims, shine forth.
3. To the face of Ephraim and Benjamin and Manasseh
Before Ephraim and Benjamin and Manasseh
to arouse oneself your might
stir up thy strength,
and to come to salvation to us.
and come *and* save us.
4. **Elohim turn back us**
Turn us again, O God,
and to illumine your face and to be saved.
and cause thy face to shine; and we shall be saved.
5. Yahowah Elohim hosts
O LORD God of hosts,
until when you be angry in *the* intercessions your people?
how long wilt thou be angry against the prayer of thy people?
6. You to cause to consume them bread weep
Thou feedest them with the bread of tears;
and to give them to drink in tears measure of a third part.
and givest them tears to drink in great measure.
7. To appoint us object of contention to our neighbor
Thou makest us a strife unto our neighbours:
and our enemies will deride him to themselves.
and our enemies laugh among themselves.
8. **Elohim hosts return us**
Turn us again, O God of hosts,
and to illumine your face and to be saved.
and cause thy face to shine; and we shall be saved.
9. Vine from Egypt to bring out
Thou hast brought a vine out of Egypt:
to drive out nations and to plant.
thou hast cast out the heathen, and planted it.
10. **You remove out of the way to her face (*double word*)**
Thou preparedst *room* before it,
and you to strike her root out (*double word*) and to fill the land.
and didst cause it to take deep root, and it filled the land.

Literal translation
with the KJB
reading indented
beneath each line,
as the lines are
broken
and numbered in
the Hebrew Bible.

11. Cover them mountains shadow
The hills were covered with the shadow of it,
and her bough cedar trees of these.
and the boughs thereof *were like* the goodly cedars.
12. To send forth her fruit until sea
She sent out her boughs unto the sea,
and into river her young shoots.
and her branches unto the river.
13. To what you break down her wall
Why hast thou *then* broken down her hedges,
and to pluck her all cross over path?
so that all they which pass by the way do pluck her?
14. Will tear apart swine from the forest
The boar out of the wood doth waste it,
and moving creatures field of will feed her.
and the wild beast of the field doth devour it.
15. Elohim hosts return I beseech thee
Return, we beseech thee, O God of hosts:
to look from heaven and see
look down from heaven, and behold,
and attend to vine this.
and visit this vine;
16. And support of a tree which to plant your right hand
And the vineyard which thy right hand hath planted,
and upon son you strengthen to you.
and the branch *that* thou madest strong for thyself.
17. Burn in fire to cut down her
It is burned with fire, *it is* cut down:
from rebukes your face will perish them.
they perish at the rebuke of thy countenance.
18. To be your hand upon man your right hand
Let thy hand be upon the man of thy right hand,
upon son man you strengthen to you.
upon the son of man *whom* thou madest strong for thyself.
19. And not backslide from you
So will not we go back from thee:
they to have life and in your name will call.
quicken us, and we will call upon thy name.
20. **Yahowah Elohim hosts turn back us**
Turn us again, O LORD God of hosts,
to illumine your face and to be saved.
cause thy face to shine; and we shall be saved.

