

In the Deep

Psalm 42: 5-8

Pierre Cannings, Ph.D

I. At My Lowest v. 5

a. Despair

i. Despair

1. Despair - to **appear to have dissolved away, be dissolved, low lowly, sink away, possible depression of mind** Ps 42:6f, 12 43:5, depressed of mind, derived from low, lowly
2. In all instances of *šāḥaḥ* in the Niphal and Hiphil the meaning is “to be brought low” in the sense of be humbled, to have one’s arrogance knocked out of him.
3. A second would be to bow in the sense of to walk in a stooped posture, dejected as in a period of mourning
4. The psalmist lamented his deep depression. Because his **soul was downcast** (cf. v. 5) he prayed to the Lord. The mountainous region in the tribe of Dan refers to the place from which he prayed.
5. the psalmist in a rhetorical question encouraged himself, though downhearted (42:6), to **hope in God**, for he was confident that he would **yet** be able to **praise Him** as before.
6. under the weight of grief and longing, heavy and grievous though it be.—*O my soul*], vocative; the soul as the seat of sad recollection, present sorrow, and longing for the future.—*and moanest upon me?*]. The soul is in great pain; cf. v. 11,
7. The only relief is in tearful recollection of the past.—*and I would pour out my soul*], give vent to sorrow of soul, which is here in connection with tears, conceived as melting in liquid form, cf. 142:3; 1 S. 1:15; La. 2:19; Jb. 30:16,

ii. Soul

1. soul,” which in Heb psychology is conceived as resting upon the conscious self, cf. 142:4; La. 3:20; Jon. 2:8.
2. Soul – In a narrower sense the soul denotes man in his varied emotions and inner powers. Man is called to love God with all his heart and soul (Dt 13:3). Within the soul lies the desire for food (12:20, 21), the lust of the flesh (Jer 2:24), and the thirst for murder and revenge (Ps 27:12). The soul is said to weep (Jb 30:16; Ps 119:28), and to be exercised in patience (Jb 6:11). Knowledge and understanding (Ps 139:14), thought (1 Sm 20:3), love (1 Sm 18:1), and memory (Lam 3:20) all originate in the soul. Here the

soul comes close to what today would be called the self, one's person, personality, or ego.

- iii. Disturbed Within Me
 - 1. Disturbed to be restless, to **be turbulent**: bowels
- b. Hope
 - i. Hope – Wait for or Tarry
 - 1. In God
 - ii. Again Praise - praise, confess > to give thanks
 - 1. *loud shouts of thanksgiving*. Literally “loud shouts and thanksgiving
 - 2. *Hope thou in Yahweh*]. Though absent apparently, He will not abandon His people.—*for yet*], the time will surely come again when I will *sing His praise* in the Hallels of temple worship
 - 3. *With the sound of jubilation and thanksgiving*], loud festal worship with song and music, cf. 47:2; 118:15
 - 4. The psalmist is still downcast and the praise is distant
 - 5. Feeling deserted by God, and cut off from the joy of participating in the temple's worship, the psalmist determines to remember better times (v 5).
 - iii. Help
 - 1. Help – acts of salvation
 - a. Then the psalmist confidently called on **the LORD** to deliver him. He mustered confidence in the Lord—confidence that **His love** and **His song** would be **with** him continually (**by day** and **by night**). His **prayer** refers to his praise.
 - 2. Presence - to turn the face, turn round Yahweh repays him in person

II. At My Furthest vs. 6-7

- a. Despair
 - i. Soul
- b. Remember
 - i. Remember
 - 1. In this case also there is a looking back to former experiences in Jerusalem, from the place in which the exiles are now tarrying
 - 2. It begins with a recognition of the actual state of soul, against which the poet expostulated in v 6a, and bases on it a resolution.— *Therefore I would remember*],
 - 3. But now, rather than remembering the pilgrim crowds and festivals (as in v 5), he determines to remember God. The action is significant; at the heart of the psalmist's predicament is an awareness of the absence of God, and through the tool of

memory he is determined to attempt to dispel that sense of absence and distance

4. The psalmist begins to describe his plight with a simile drawn from nature, to convey powerfully his spiritual *thirst*
- ii. Jordan
 1. After all, the Jordan makes a precipitous descent to the lowest point in the world, a region that must have provided some of the imagery associated with the nether regions.
 - iii. Water
 1. The geographical references that follow are difficult to interpret; they may refer to the psalmist's homeland (the hills of Hermon, the source of the Jordan, and the unknown Mt. Mizar), or they may be terms which imply the whole land, or places visited by the psalmist during the course of a lifetime. But in either case, they must be interpreted in the context of the psalmist's attempt to harness his memory toward the resolution of his plight
 2. A poetic name for the nether world. In his desolate state, the psalmist imagines himself in the depths of Sheol at the farthest possible remove from God. Similar imagery is found in Ps 61:3
 3. His distress is figuratively portrayed by billows and **waves**. Trouble had come **over** him like one wave after another, personified as if they were calling to each other to come down in the **waterfalls**. He had been overwhelmed as if by a flood.
 4. The waves of the river, in their agitated condition, break over and roll over the man who is struggling against their power. They are all conceived as Yahweh's, because the river of trouble in which the people are struggling is His; and He has agitated it against His people with disciplinary purpose.—*are gone over me*]. The exiles are submerged in their troubles and are drowning. The nation is in deadly peril
 5. He longed for water in thirst, but thinking of the waters of the ocean and those of the river, it is their waves and waterfalls that dominate his mind, like one chaotic deep calling to another (v 8a). He had longed for the waters of refreshment, but somehow in the effort to remember God, he had unleashed the primeval waters of chaos, which seemed to depict so powerfully his terrible situation

III. He's There v. 8

- a. Command -to **send** someone (to a place, for a task), see to call up, appoint, order); "to commission", perhaps also "to entrust *had sent*".
 1. In several texts *šiwwāh*, "to command," denotes "to send," just as *šālah*, "to send," frequently denotes "to command, commission

ii. Lovingkindness

1. it is merely the poetic way of saying that he constantly received the gracious visitations of Yahweh
2. Then the psalmist confidently called on **the LORD** to deliver him. He mustered confidence in the Lord—confidence that **His love** and **His song** would be **with** him continually (**by day** and by **night**). His **prayer** refers to his praise
3. Daytime

iii. Song

1. Night

iv. Prayer

1. God of My Life

Word Studies

Despair - to **appear to have dissolved away, be dissolved**¹, **low lowly, sink away, possible depression of mind**

In all instances of *šāḥaḥ* in the Niphal and Hiphil the meaning is “to be brought low” in the sense of be humbled, to have one’s arrogance knocked out of him.²

A second would be to bow in the sense of to walk in a stooped posture, dejected as in a period of mourning³

Soul –

In a narrower sense the soul denotes man in his varied emotions and inner powers. Man is called to love God with all his heart and soul (Dt 13:3). Within the soul lies the desire for food (12:20, 21), the lust of the flesh (Jer 2:24), and the thirst for murder and revenge (Ps 27:12). The soul is said to weep (Jb 30:16; Ps 119:28), and to be exercised in patience (Jb 6:11). Knowledge and understanding (Ps 139:14), thought (1 Sm 20:3), love (1 Sm 18:1), and memory (Lam 3:20) all originate in the soul. Here the soul comes close to what today would be called the self, one’s person, personality, or ego.⁴

Disturbed to be restless, to **be turbulent**: bowels⁵

Hope – Wait for

Praise- praise, confess ⁶> to give thanks⁷

Help – acts of salvation

¹ Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 1477.

² Victor P. Hamilton, “[2361 שָׁחָח](#),” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 915.

³ Victor P. Hamilton, “[2361 שָׁחָח](#),” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 915.

⁴ Walter A. Elwell and Barry J. Beitzel, “[Soul](#),” *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1987.

⁵ Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 250.

⁶> develops into

⁷ Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 389.

Presence - to turn the face, turn round⁸ Yahweh repays him in person⁹

Despair to **appear to have dissolved away, be dissolved** Ps 42:6f, 12 43:5¹⁰, depressed of mind, derived from low, lowly

Remember

Waterfalls?

Breakers

Command to **send** someone (to a place, for a task), see THA¹¹T 2:531 (:¹²: KB¹³L, pi. 1: to call up, appoint, order); “to commission”, perhaps also “to entrust¹⁴

Lovingkindness *in redemption from enemies and troubles¹⁵*;

Daytime

Song

Night

Prayer

⁸ Ludwig Koehler et al., [*The Hebrew and Aramaic Lexicon of the Old Testament*](#) (Leiden: E.J. Brill, 1994–2000), 939.

⁹ Ludwig Koehler et al., [*The Hebrew and Aramaic Lexicon of the Old Testament*](#) (Leiden: E.J. Brill, 1994–2000), 939.

¹⁰ Ludwig Koehler et al., [*The Hebrew and Aramaic Lexicon of the Old Testament*](#) (Leiden: E.J. Brill, 1994–2000), 1477.

¹¹ THAT → Jenni-W. *Handwörterbuch*

¹²:: in contrast with

¹³KBL → Koehler-B. *Lexicon*

¹⁴ Ludwig Koehler et al., [*The Hebrew and Aramaic Lexicon of the Old Testament*](#) (Leiden: E.J. Brill, 1994–2000), 1011.

¹⁵ Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [*Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*](#) (Oxford: Clarendon Press, 1977), 339.

Commentary Studies

Lament and refrain (42:2–6). The psalmist begins to describe his plight with a simile drawn from nature, to convey powerfully his spiritual *thirst*. Imagining the dry steppe country, the poet envisages a deer thirsty for water; though the simile focuses on the deer, it is the *water* which is to be one of the principal poetic motifs running throughout the psalm. Like a thirsty animal in a dry place, the psalmist thirsts for God, but it is specifically the worship of God in the temple for which he longs (as is implied by “the face,” or presence, of God: v 3b). The opening simile is converted into a metaphor in v 4, linked by the motif of water; the one who longed for a refreshing drink, tasted instead the bitter water of tears. The question posed to the psalmist, “Where is your God?” (v 4; see also v 11), could perhaps be taken to imply the Exile, where it must have seemed that God had deserted his people. But the more immediate sense is provided by any context of despair; in sickness or in trouble, it seemed both to the psalmist and to his enemies that God had departed (cf. Ps 22:2). Feeling deserted by God, and cut off from the joy of participating in the temple’s worship, the psalmist determines to remember better times (v 5). He determines to think back to the times when, amid the great crowds of pilgrims, he had gone to Jerusalem to participate in the festivals of worship. But a forced nostalgia is no substitute for reality, and the first occurrence of the refrain (v 6) merely emphasizes the depth of his plight. At this stage in the psalm, it is the first part of the refrain which dominates (v 6a–b), while the second part (v. 6c–d) remains a distant hope. The psalmist is still downcast and the praise is distant.

Second lament and refrain (42:7–12). The second lament begins with the words of the refrain and develops them further. Recognizing that he is still “downcast” (v 7a), the psalmist determines once again to draw on the resources of memory. But now, rather than remembering the pilgrim crowds and festivals (as in v 5), he determines to remember God. The action is significant; at the heart of the psalmist’s predicament is an awareness of the absence of God, and through the tool of memory he is determined to attempt to dispel that sense of absence and distance. The geographical references that follow are difficult to interpret; they may refer to the psalmist’s homeland (the hills of Hermon, the source of the Jordan, and the unknown Mt. Mizar), or they may be terms which imply the whole land, or places visited by the psalmist during the course of a lifetime. But in either case, they must be interpreted in the context of the psalmist’s attempt to harness his memory toward the resolution of his plight. He is deliberately thinking of those places in which, in one fashion or another, he had known and experienced the presence of God; the memories should dispel the sense of wilderness and dryness evoked in vv 2–3. But the attempt to harness memory is unsuccessful; as he thinks of the great mountain range, whose western flank is lapped by the ocean, with the streams of the Jordan rising in the east, it is only the springs of chaos and despair which are released in his mind. Now the motif of water (vv 2–3) is reversed. He longed for water in thirst, but thinking of the waters of the ocean and those of the river, it is their waves and waterfalls that dominate his mind, like one chaotic deep calling to another (v 8a). He had longed for the waters of refreshment, but somehow in

the effort to remember God, he had unleashed the primeval waters of chaos, which seemed to depict so powerfully his terrible situation.¹⁶

These things], not those which precede, but those which follow.—*I would remember*]. The cohortative form expresses subjective resolution. The only relief is in tearful recollection of the past.—*and I would pour out my soul*], give vent to sorrow of soul, which is here in connection with tears, conceived as melting in liquid form, cf¹⁷. 142:3; 1 S. 1:15; La. 2:19; Jb. 30:16,—*upon me*], connected not with verb, and so incorrectly “within me,” AV¹⁸., but with “soul,” which in Heb¹⁹. psychology is conceived as resting upon the conscious self, cf²⁰. 142:4; La. 3:20; Jon. 2:8.—*How I used to pass on*], frequentative, of habitual worship, cf²¹. 55:15.—*to the majestic tabernacle*], after ²², the temple in Jerusalem. MT²³., “with the throng,” the crowd of worshippers; and “go solemnly with them,” cf²⁴. Is. 38:15; or, as otherwise pointed, “lead them solemnly,” are difficult to justify in etymology, syntax, or usage; and are probably due to errors of early copyists.—*With the sound of jubilation and thanksgiving*], loud festal worship with song and music, cf²⁵. 47:2; 118:15.—*the roar*], as 65:8, of the crowd of people in the procession,—*the pilgrim band*], coming up to the pilgrim feasts and taking part in the processions in the temple which characterised them.—**6.** Rf²⁶., as v²⁷. 12; 43:5. *Why art thou cast down?*], under the weight of grief and longing, heavy and grievous though it be.—*O my soul*], vocative; the soul as the seat of sad recollection, present sorrow, and longing for the future.—*and moanest upon me?*]. The soul is in great pain; cf²⁸. v²⁹. 11, where the bones of the body ache as if by crushing, and v³⁰. 10; 43:2, where one goes about clad in black as in funeral procession; and so the soul moans, groans, and cries out. There is reason enough for all this. And yet there is much greater reason against it, for the expostulation is really based on the antithetical exhortation: *Hope thou in Yahweh*]. Though absent apparently, He will not abandon His people.—*for yet*], the time will

¹⁶ Peter C. Craigie, *Psalms 1–50*, 2nd ed., vol. 19, Word Biblical Commentary (Nashville, TN: Nelson Reference & Electronic, 2004), 326–327.

¹⁷cf. confer, compare.

¹⁸AV. Authorized Version.

¹⁹Heb. Hebrew.

²⁰cf. confer, compare.

²¹cf. confer, compare.

²²Ⲭ Greek Septuagint Version.

²³MT. The Massoretic pointed text.

²⁴cf. confer, compare.

²⁵cf. confer, compare.

²⁶Rf. refrain.

²⁷v. verse.

²⁸cf. confer, compare.

²⁹v. verse.

³⁰v. verse.

surely come again when I will *sing His praise* in the Hallel of temple worship, as above, v³¹. 5. The verb was probably repeated in the original, as the measure requires it, but was left off by a prosaic copyist. The second object is pl³²: *saving acts*, as usual with such plurals, and not abstract, “salvation,” Dr³³., “health,” AV³⁴., RV³⁵.—*of the presence*], the divine interposition for the vindication of His people. The variations in the Rf³⁶. of ³⁷ at this point may thus be best explained by taking the form as cstr³⁸. rather than as with sf³⁹. 3 pers., 42:6, or 1 pers., 42:12; 43:5.—*of Yahweh my God*]. “Yahweh” is needed for measure, and is more probable in itself, as in accord with usage before “my God.” It was left off by ⁴⁰.

Str⁴¹. II. is composed of an embl. tetrastich, a synth⁴². tristich, and a synth⁴³. distich. It begins with a recognition of the actual state of soul, against which the poet expostulated in v⁴⁴. 6*a*, and bases on it a resolution.—**7.** *Therefore I would remember*], which reiterates v⁴⁵. 5*a*, only what would now be remembered is not so much the ritual of worship as Yahweh Himself, who used to accept it and grant favour to His worshippers. In this case also there is a looking back to former experiences in Jerusalem, from the place in which the exiles are now tarrying.—*from the land of Jordan*], the region of the upper Jordan, its sources in *the Hermons*, the several peaks of this giant mountain, more particularly defined as, from *Mount Mizar*, a peak not yet identified, probably a summit in antith⁴⁶. with the giant peaks, known for its littleness, possibly on the West Jordan range (v⁴⁷. Guthe, *Palästina*, I. S. 217 seq.). This situation, at the sources of the Jordan, suggests the rapids as a metaphor of the trouble, cf⁴⁸. 18:5; 69:1, 2.—**8.** *Deep calleth unto deep*]. The deep waters are personified and represented as calling aloud to one another in their noisy descent.—*at the sound of Thy cataracts*], the waterfalls of the upper Jordan. There is no usage to justify “waterspouts,” AV⁴⁹., RV⁵⁰., which introduces a novel idea, alien to the context.—*All Thy breakers and Thy billows*]. The waves of the river, in their agitated condition, break over and roll over the man who is struggling against their power. They are all conceived as

³¹v. verse.

³²pl. plural.

³³Dr. S. R. Driver, *Parallel Psalter*.

³⁴AV. Authorized Version.

³⁵RV. The Revised Version.

³⁶Rf. refrain.

³⁷☞ Hebrew consonantal text.

³⁸cstr. construct.

³⁹sf. suffix.

⁴⁰☞ The Elohistic Psalter.

⁴¹Str. strophe.

⁴²synth. synthetic.

⁴³synth. synthetic.

⁴⁴v. verse.

⁴⁵v. verse.

⁴⁶antith. anthesis, antithetical.

⁴⁷v. *vide*, see.

⁴⁸cf. confer, compare.

⁴⁹AV. Authorized Version.

⁵⁰RV. The Revised Version.

Yahweh's, because the river of trouble in which the people are struggling is His; and He has agitated it against His people with disciplinary purpose.—*are gone over me*]. The exiles are submerged in their troubles and are drowning. The nation is in deadly peril.⁵¹

42:5. In this refrain (cf. v. 11; 43:5) the psalmist in a rhetorical question encouraged himself, though downhearted (42:6), to **hope in God**, for he was confident that he would **yet** be able to **praise Him** as before.

42:6. The psalmist lamented his deep depression. Because his **soul** was **downcast** (cf. v. 5) he prayed to the Lord. The mountainous region in the tribe of Dan refers to the place from which he prayed. He was apparently miles north of the Sea of Kinnereth (Galilee). Yet he longed to be not on **Mount Mizar** (a peak in the Mount **Hermon** range) but on Mount Zion (cf. 43:3).

42:7. His distress is figuratively portrayed by billows and **waves**. Trouble had come **over** him like one wave after another, personified as if they were calling to each other to come down in the **waterfalls**. He had been overwhelmed as if by a flood.

42:8. Then the psalmist confidently called on **the Lord** to deliver him. He mustered confidence in the Lord—confidence that **His love** and **His song** would be **with** him continually (**by day** and **by night**). His **prayer** refers to his praise.⁵²

5. *shall pour out my soul before him*. Explaining the suffix of *'ešp^ekāh 'ālay* as third-person masculine singular as in Phoen⁵³. *'ly*, “upon it”; cf. NOTE on Ps 2:6. For the thought, cf. Ps 62:9, *šip^ekū l^epānāyw l^ebab^ekem*, “Pour out your heart before him”; Job 10:1, *'e'ez^ebāh 'ālay šīhī*, “I shall set my

⁵¹ Charles A. Briggs and Emilie Grace Briggs, [*A Critical and Exegetical Commentary on the Book of Psalms*](#), International Critical Commentary (New York: C. Scribner's Sons, 1906–1907), 368–370.

⁵² Allen P. Ross, “[Psalms](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 825–826.

⁵³Phoen. Phoenician

complaint before him” (cf. LX⁵⁴X); and Ps 102:1. For *‘al*, “before, in presence of,” see Suárez in *Verbum Domini* 42 (1964), 71–80.

the barrier. Perhaps the barrier separating the temple enclosure from the court of the Gentiles. Deriving *sāk* from *sākak*, “to screen, cover”; it is related to *šūk*, “to hedge, fence in,” and to Lam 2:6, *šukkō*, probably denoting “fence.” See Tsevat, *A Study of the Language of the Biblical Psalms*, p. 83.

prostrate myself. The root underlying difficult *‘eddaddēm* is taken to be *ndd*, “to bow down,” followed by enclitic *mem*. The root probably occurs in U⁵⁵T, 76:II:17–18, *lpnnh ydd wyqm lp ‘nh ykr ‘ wyql*; the apparent parallelism with *ykr ‘*, “he bows down,” points to the meaning of *ydd*. In U⁵⁶T, 51:III:11–12, *ydd* seems to balance *yqdd*, “he prostrates himself.” Other biblical instances of *ndd* may be present in Ps 68:13; Isa 38:15. Cf. Ps 138:2, “I prostrate myself near your holy temple.”

near the temple. For this sense of *‘ad*, consult H. L. Ginsberg, BASO⁵⁷R 124 (1951), 29 f., and S. Speir, BASO⁵⁸R 126 (1952), 27, who pointed out that in the last century S. D. Luzzatto recognized this value of *‘ad* in Gen 13:12b, 38:1b, and Judg 4:11b.

loud shouts of thanksgiving. Literally “loud shouts and thanksgiving,” a case of hendiadys.

amid a festal throng. The principle of the double-duty preposition, considered at Ps 33:7, permits *hāmōn ḥōgēg* to share the preposition of *b^eqōl rinnāh w^etōdāh*.

6. *before me*. For *‘al*, “before,” see first NOTE above on vs. 5. From this translation the literary genus known as “the dialogue of a man with his soul” more clearly comes to light. See Pss 62:2, 103:1, 116:7, 142:4, 143:4.

my Savior. A *plurale majestatis*, *y^ešū ‘ōt* is most simply understood as a divine name, as in Ps 28:8. There may be an analogy in Prov 9:10, *t^eḥillat ḥokmāh yir ‘at yhw^eh w^eda ‘at q^edōšīm bīnāh*, “The beginning of wisdom is to hold the Lord in awe, / And knowledge of the Holy One is understanding.” A number of modern versions, following LX⁵⁹X *hagiōn*, take *q^edōšīm* as a plural of majesty with a singular meaning. The most recent discussion may be found in A. Barucq, *Le Livre des Proverbes* (Paris, 1964), p. 98.

The suffixes of the ensuing divine appellatives supply that of *y^ešū ‘ōt*, “my Savior,” according to the practice cited in NOTE on Ps 3:4. Cf. also Ps 41:3, where the first two verbs have suffixes whereas the third of the series is without one.

my Presence. Reading *pānay* for M⁶⁰T *pānāyw* and attaching the final *wow* to next word as the conjunction; this reading is imposed by vs. 12 and Ps 43:5, *y^ešū ‘ōt pānay wē ‘lōhāy*. This looks like proof positive that some biblical texts were written without word dividers and that word division posed a not insignificant problem. For *pānīm*, “Presence,” see NOTE on Ps 24:6.

7. *before me*. See NOTES on vss. 5 and 6 on *‘alay*, “before me.”

because I remember, *‘al kēn*, “because,” as in Ps 45:3, introduces the reason for the poet’s despondency.

the land of descent. A poetic name for the nether world. In his desolate state, the psalmist imagines himself in the depths of Sheol at the farthest possible remove from God. Similar imagery is found in Ps 61:3. Compare the phrase *‘ereš yardēn* with U⁶¹T, 51:VIII:8–9, *tspr byrdm arš*, “Be numbered among those who go down into the nether world.” The mention of *t^ehōm*, “deep, abyss,” in the next verse

⁵⁴LXX The Septuagint

⁵⁵UT *Ugaritic Textbook*, 4th ed., 1965, of C H. Gordon’s *Ugaritic Grammar*

⁵⁶UT *Ugaritic Textbook*, 4th ed., 1965, of C H. Gordon’s *Ugaritic Grammar*

⁵⁷BASOR Bulletin of the American Schools of Oriental Research

⁵⁸BASOR Bulletin of the American Schools of Oriental Research

⁵⁹LXX The Septuagint

⁶⁰MT Masoretic Text

⁶¹UT *Ugaritic Textbook*, 4th ed., 1965, of C H. Gordon’s *Ugaritic Grammar*

confirms the substantial correctness of this interpretation, namely, that the poet pictures himself in Sheol. A similar motif occurs in Jon 2:3, *mibbeḥen šē'ōl šiwwa 'tī*, “From the bosom of Sheol I cried out.” Cf. further Pss 18:5–7, 69:2–3, 88:5–7.

D. N. Freedman finds a connection between the geographical name Jordan and the noun here postulated as the name of the nether world. After all, the Jordan makes a precipitous descent to the lowest point in the world, a region that must have provided some of the imagery associated with the nether regions.

and of nets. Explaining *ḥermōnīm* as a by-form of *ḥērem*, “net.” The morphological relationship between *ḥrm* and *ḥrmn* is that which subsists between, say, Heb⁶². *mḥsr*, “lack,” and Ugar⁶³. *mḥsrn*; Heb⁶⁴. *bšqln* (2 Kings 4:42), and Ugar⁶⁵. *bšql*; Ugar⁶⁶. *drb*, “goad,” and Heb⁶⁷. *drbn* (Eccles 12:11).

The motif of Sheol as a place of snares and nets appears in Ps 18:6 and Job 5:5.

mountains at the rim. Reading plural (or dual) *hārē-m š'r* for M⁶⁸T *har miš'ar*, and explaining *š'r* as metathetic for *'sr*, which occurs in U⁶⁹T, 51:VIII:4–8, *'m tlm ḡsr arš ša ḡr 'l ydm ḥlb lẓr rḥtm wrd btḥptṭ arš*, “Toward the two mounds at the edge of the nether world. Lift the mountain upon your hands, the wooded hill upon your palms and go down to the infirmary of the nether world.” Cf. Jon 2:7, *l'qīšbē hārīm yāradtī hā'āreš*, “At the edges of the mountains I descended into the nether world.” It should be remarked, however, that not all Ugaritic specialists agree in their definition of *ḡsr*; some relate it to Ar⁷⁰. *ḡaḍira*, “thriving” (Ginsberg, Gordon), while others connect it with Ar⁷¹. *ḡaḍura*, Heb⁷². *'āšar*, “to retain, enclose” (Albright, Aistleitner, Gaster, Driver).

8. *deep calls to deep.* In other words, even the subterranean waters reverberate to the lightning bolts of Yahweh. Cf. Ps 77:19. Patton, CPB⁷³P, p. 46, has remarked that the phrase *t'hōm 'el t'hōm* recalls the duality expressed by the Ugaritic form *thmtm*, “the two deeps.”

your thunderbolts. This sense of *šinnōr* has been clarified by E. L. Sukenik in JPO⁷⁴S 8 (1928), 126. It is the trident with which God strikes the sea and creates its breakers. Ugar⁷⁵. *šnr* evidently denotes “pipe, shaft.” Verses 7b, 8a, and 8b form a strophe in 3+2 meter.⁷⁶

⁶²Heb. Hebrew

⁶³Ugar. Ugaritic

⁶⁴Heb. Hebrew

⁶⁵Ugar. Ugaritic

⁶⁶Ugar. Ugaritic

⁶⁷Heb. Hebrew

⁶⁸MT Masoretic Text

⁶⁹UT *Ugaritic Textbook*, 4th ed., 1965, of C H. Gordon's *Ugaritic Grammar*

⁷⁰Ar. Arabic

⁷¹Ar. Arabic

⁷²Heb. Hebrew

⁷³CPBP *Canaanite Parallels in the Book of Psalms*, by J. H. Patton

⁷⁴JPOS *Journal of the Palestine Oriental Society*

⁷⁵Ugar. Ugaritic

⁷⁶ Mitchell Dahood S.J., *Psalms I: 1-50: Introduction, Translation, and Notes*, vol. 16, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 257–259.