

Hope thou in (wait for) Elohim; for I shall yet give Him thanks, for He is the yeshuah (salvation) of my countenance and Elohai.

43 Vindicate me, O Elohim, and plead my cause against a nation lo chasid; O deliver me from the ish mirmah v'avlah (deceitful and unjust man).

|2| For Thou art the Elohei Ma'oz of me. Why dost Thou cast me off? Why must I go mourning because of the oppression of the oyev?

|3| O send out Thy Ohr and Thy Emes; let them guide me; let them bring me unto Thy Har Kodesh, and to Thy Mishkan.

|4| Then will I go unto the Mizbe'ach of Elohim, unto El my exceeding joy; yea, upon the kinnor will I praise Thee, O Elohim Elohai.

|5| Why art thou cast down, O my nefesh? And why art thou disquieted within me? Hope in Elohim; for I shall yet praise Him, Who is the Yeshu'ot of my countenance, and Elohai.

44 (For the one directing. Of the Bnei Korach. A maskil).

We have heard with our oznayim, O Elohim, Avoteinu have told us, what po'al (work) Thou hast wrought in their days, in the times of old.

|2(3)| How Thou didst drive out the Goyim with Thy Yad, but plantedst them; how Thou didst afflict the people, but for them Thou madest room.

|3(4)| For they got not eretz in possession by their own cherev, neither did their own zero'a save them, but Thy Yamin (Right Hand), and Thine Zero'a, and the ohr (light) of Thy countenance, because Thou favored them.

|4(5)| Thou art my Melech, O Elohim; command yeshu'ot (deliverances) for Ya'akov.

|5(6)| Through Thee will we push down our enemies; through Thy Shem will we trample them under that rise up against us.

|6(7)| For I will not trust in my keshet (bow), neither shall my cherev save me.

|7(8)| But Thou hast saved us from tzareinu (our enemies), and hast put them to shame that hated us.

|8(9)| In Elohim we boast kol hayom, and praise Thy Shem l'olam (forever). Selah.

|9(10)| But Thou hast cast off, and disgraced us; and goest not forth with tzivoteinu (our armies).

|10(11)| Thou makest us to turn back from before the tzar (enemy); and they which hate us have taken plunder for themselves.

|11(12)| Thou hast given us up like tzon appointed for food; and hast scattered us among the Goyim.

|12(13)| Thou sellest Amecha (Thy People) for a mere nothing, and art not enriched by their price.

|13(14)| Thou makest us a cherpah (reproach) to our shchenim (neighbors), a scorn and a derision to them that are all around us.

|14(15)| Thou makest us a mashal (byword) among the Goyim, a shaking of the rosh among the peoples.

|15(16)| Kol hayom my dishonor is continually before me, and the shame of my face hath covered me,

|16(17)| At the voice of him that reproacheth and revileth; by reason of the oyev (enemy) and avenger.

|17(18)| All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy Brit.

|18(19)| Libenu (our heart) is not turned back, neither have our steps departed from Thy way;

|19(20)| Though Thou hast crushed us in the makom (place, home, haunt) of jackals, and covered us with the tzalmavet (shadow of death).

|20(21)| If we have forgotten the Shem of Eloheinu, or stretched out our palms [*in worship*] to an el zar (foreign g-d);

|21(22)| Shall not Elohim search this out? For He knoweth the secrets of the lev.

|22(23)| Yes, for Thy sake are we killed kol hayom; we are counted as tzon (sheep) for the tivchah (slaughter).

|23(24)| Awake. Why sleepest Thou, Adonoi? Arise, cast us not off lanetzach (forever).

|24(25)| Why hidest Thou Thy face, and forgettest our oni (misery, affliction) and our oppression?

|25(26)| For our nefesh is bowed down to the apher (dust); our beten (belly, body) has deveykus with the dirt.

|26(27)| Arise for our help, and redeem us for the sake of Thy chesed.

45 (For the one directing upon Shoshannim, for the Bnei Korach. A Maskil. Shir yedidot, *i.e.*, a love song). My lev is stirred with davatov; I speak my verses to HaMelech; my leshon (tongue) is the et (pen, stylus) of a sofer mahir (ready scribe, skillful writer).

|2(3)| Thou art fairer than Bnei Adam; chen (grace, favor) is poured upon Thy sfatayim (lips); therefore Elohim hath blessed Thee l'olam.

[*T.N. The coming Messianic King is called Elohim [Ps 45:6(7)] just as this coming personage is called El Gibbor in Isa 9:5; see MJ 1:8; The Targumist renders Psa 45:2(3) as a reference to Moshiach.*]