

Psalm 26 – What Should I Be Thinking In Church?

Translation & Sermon by Nate Wilson for Christ the Redeemer Church, Manhattan, KS, 1 Jan. 2017

Introduction

- 1) Have you ever been in a group setting where everybody seems to know what to do except you? A few years ago, I was invited to attend a weeknight service during holy week at the AME church downtown. At one point during the service, in the middle of a song, the pastor beckoned me to come up out of the congregation and join him on the stage. I waded through the congregation up there, and he whispered in my ear, “Brother Nate, would you lead us in a prayer?” I was happy to oblige, but the singing was still going full-tilt, so I waited for the singing to stop. Well, they eventually stopped singing, but the band played on at a pretty high volume. Politely, I waited for the music to stop, but I could tell something wasn’t quite right. People were starting to look a little uneasy, but I had no idea what was supposed to happen, so I just kept waiting for the band to quit playing so I could pray. Finally, the preacher said, “Brother Nate, just go on and pray; they’ll quiet down if you’ll just start praying!” Then it dawned on me that the band members had all been patiently waiting for me to get up the gumption to start praying, and that’s why they were still playing! And once I started praying, they actually wanted to show honor to me by providing musical accompaniment behind my prayer!
- 2) Well, churches all have their different traditions, and while that one wasn’t a wrong one, sometimes we inadvertently pick up wrongheaded ideas about what to do in church, and it interferes with true worship. We get caught up in keeping traditions and fulfilling other people’s expectations, we get caught up in comparing ourselves with others and impressing other people (like the Pharisee did in Jesus’ parable of the two men in the temple), we get bogged down in depression over how much we’ve blown it or, on the other hand, we think God doesn’t care about our flings with sin, we praise the preacher or the soloist or the famous author, and we find our enjoyment in the music or the ceremonies or the holy feelings, all the while entertaining a nagging feeling that it’s not quite good enough for God. *What does God want anyway? Has He given us any instructions for church?*
- 3) In Psalm 26, David gives us a clear example as to what a believer should think about in worship. I would like to highlight seven principles that I see in this Psalm:
 - a) We should be thinking about God rather than people in church,
 - b) We should be thinking about forgiveness of our sin,
 - c) We should be thinking about God’s merciful love,
 - d) We should be thinking about separating from ungodliness,
 - e) We should be thinking about praising God,
 - f) We should be enjoying God’s presence with us, and
 - g) We should trust confidently that Jesus gives us right standing with God.

Let’s consider each of these in turn:

A) We should be thinking about God rather than people in church

v1 Judge me, Yahweh, because, as for me, I have walked in my integrity, and it is in Yahweh that I have trusted; I will not give out.

- 1) Notice what David is doing in church here – he’s praying! He is talking to God, referring to God in the second person “you” as well as by name “Yahweh/LORD.” Of course there are also fellow Christians to talk to in church, but they are not the focus of our worship. In our worship services we should be talking to God and praying! When we walk into church, we should be thinking, “I am coming with my church family before God to connect with God.”
- 2) Now, David’s first request is surprising. “Judge me.” But think about it; the alternative to being judged by the Lord is to be judged by humans. David is making a conscious choice to step away

from what other people think of him as he enters worship and to concentrate instead on what God thinks of him.

- 3) Notice also how he defines “blamelessness/integrity.”
 - a) Is it in terms of whether he has a good job and didn’t have an argument with his wife and his children’s hair is brushed when they enter church?
 - b) No, his integrity and blamelessness come from the fact that he is trusting the LORD to take away his sin and make him right by imputing divine integrity and blamelessness to him.
 - c) That is still the foundation of integrity and blamelessness for us as Christians!
- 4) The final verb is a Hebrew imperfect, which can indicate his expectations for the future. David’s confidence that he will not “slide/waver/give out,” however, is not based upon self-confidence, but rather, Psalm 18:35-36 tells us, using the same word, that his confidence is based upon God sustaining him: “You also give me the shield of Your salvation. With Your right hand You sustain me, and Your lowliness makes me great. You lengthened my stride under me, and my ankles will not give out.”
 - a) I translated this word “give out” because I think it is more fitting than “slide” or “waver.”
 - i) For one thing, it has to be something that ankles and hips can do as well as feet, since ankles and hips are the subject of this verb in other places in the Bible,
 - ii) and for another, it would not be true for David to claim that there had never been any occasion when he slipped up and then resumed his walk of faith. We’re not at Psalm 51 yet, but we’ll get there. So I believe David is talking about something that ends the walk, “giving out” and collapsing and going no further.
 - b) James 3:2 admits that we Christians “all stumble in many ways.” That bad word slips out, that anger erupts, that covetous desire rears its head, and we occasionally give in to addictive cravings that falsely promise comfort and joy. But those who are wanting to be right with God in God’s judgment, and who are trusting Jesus to make them right in God’s judgment will not “give out” and give up. They will receive the integrity of God’s righteousness (given to them as a free gift), and then they can be comfortable with nearness to a holy God that cannot tolerate sin.

B) We should be thinking about forgiveness of our sin in church

v2 Test me, Yahweh, and try me, purify my conscience and my heart.

- 1) The three imperatives in this verse, translated variously “test/examine, try/prove, purify/refine” are all verbs that have to do with metallurgy. In an economy like David’s where precious metals were the main form of money, any smart businessman would examine/test/try the currency that he is being paid to prove to himself that it is real gold or silver and that it is the right quality. There’s a big difference in value between copper-colored 10-carat gold and lustrous, soft 14-carat gold. And in order to get that gold or silver to the right quality of purity to use as money, it had to be tried/tested/purified. It is just a given that ore for precious metals will come up out of the mines with impurities. It has to be refined, and that’s what David asks God to do in the last half of the verse. This “trial” or “test” is actually a refining process of removing impurities. It is a given that our human minds are tainted with original sin and impure from our sinful deeds and attitudes. So David asks God to remove those sins with His refining fire.
- 2) In church we too should have a goal of identifying impurities in our lives and having them removed. That’s why we regularly make time to confess our sins and ask God for forgiveness.
- 3) Now this would be a terrifying and impossible thing if it weren’t for the next point:

C) We should be thinking about God’s merciful love in church

3 Because Your lovingkindness is in front of my eyes, I will therefore conduct myself in Your truth.

- 1) God's *chesed* gracious lovingkindness is the basis upon which we can expect to be forgiven of our sin and accepted in His presence.
- 2) We can walk in God's truth as long as we keep His merciful kindness ever before our eyes.
 - a) Walking in God's truth is just as impossible as walking on water. We can't do it in our natural human selves. When Peter walked out on the water, he was able to do it as long as he looked at Jesus, but as soon as he placed the wavy water in front of his eyes instead of Jesus, he sank. This is what we must be thinking of and reminding ourselves of therefore, in order to walk the Christian walk is that God forgives our sin and loves us unconditionally.
 - b) Then we can worship in spirit and in truth (The Hebrew word for truth is also sometimes translated faithfulness). We don't have to pretend that our sins are no big deal and we don't have to fudge on how holy God is if God's lovingkindness is before our eyes.
 - c) Notice that truth is not independently verifiable by the human mind. David didn't say, "I walked in truth," he said, "I walked in Your truth." *God defines what is true, not us.*

D) We should be thinking about separating from ungodliness

vs. 4-5 I have not sat with vain men, and don't have dealings with men who have something to hide. I have hated the congregation of evil men, and with wicked men I will not sit.

- 1) As you sit down in church, you are making a choice of who you will associate with. When you chose to sit down with the people of God, it is a way of separating yourself from unbelievers and identifying yourself as one of God's children. *That is important.*
- 2) You have chosen to sit in one of these chairs with the church, not on the couch with the Sunday morning TV-watchers and gamers, not in the grandstand with the sports-worshippers, and not at the workdesk of a boss that profanes the Sabbath.
- 3) This reminds me of Psalm 1: "Blessed is the person who didn't walk in the counsel of the wicked, didn't stand in the path of sinners, and didn't sit in the bench of the scornful; for his delight is in the law of the LORD..." (NAW)
- 4) "Birds of a feather flock together," and it is only natural for people to hang out with others who have similar interests in conversation. Throughout the week you make choices of who you will associate with. Will you refuse to seek the company of those in rebellion against God?
- 5) David mentions the kind of people to dis-associate from using four Hebrew words:
 - a) *Shava*: people who have been "destroyed" from the inside out. They are empty, vain, false, and as a result, deceitful.
 - b) *Na'elamiym*: the clandestine pretenders/dissemblers/hypocrites who always have something to hide.
 - c) *Merey'iyim*: evil men, hoodlums, who are up to no good
 - d) And *resha'iyim*: the wicked who are in active rebellion against God.
 - e) Now, that is not to say that you should never interact with these people. Paul says in 1 Cor. that's impossible. This just means that you don't let your guard down when you are around them, you don't identify yourself with them; you don't let them shape your opinions.
 - f) An illustration of that might be in plumbing an under-sink air vent. Every bathroom has to be attached to a sewer for the wastewater to go into. You can't have a bathroom without a sewer. But you don't want the sewer in your bathroom. You want to keep them separate, otherwise your bathroom will stink to high heaven. You want the effluence to go only one way: from the bathroom to the sewer, never the other way around. So when I installed the plumbing for an extra bathroom for my house a few years ago, I had to install pipes with rubber valves over them so that the air could only go one way. Air from the bathroom could go into the sewer when wastewater displaced it, but the rubber valve was built to clap shut whenever sewer gasses tried to back up the pipe into the bathroom. A couple of weeks ago, one of those rubber valves got messed up, and a terrible odor started emanating from the new bathroom. It

was awful, so I sniffed around and eventually traced the smell to that air valve under the sink. I re-seated that rubber valve, and the smell went away.

- g) Our mind is like that sewer valve. Our mind opens up to the ideas and influences of some people and closes interest off to the ideas and influences of others. David sets the example for us in this Psalm of a mind-valve that is calibrated right to shut out the false, empty, and harmful ideas and influences of evil and wicked people, but this does not shut off the possibility of being an influence for righteousness and goodness in the other direction to such people.

E) We should be thinking about praising God

vs. 6-7 I will wash my hands in innocence, and I will make the circuit of your altar, Yahweh, in order to proclaim aloud thanksgiving and to recount all Your wonders.

- 1) Verse 6 comes back to the second point, the topic of forgiveness of sin in v.2. To “compass” or “make the circuit of” the altar, “going all the way around” it is a reference to the animal sacrifices which we recently studied in the book of Leviticus. People entered the tabernacle and slaughtered their animal on one side of the altar, then the blood was put all around the altar on all sides, and then the blood could be carried past the other side of the altar to the holy place before the special presence of God. Also, on the other side of that altar were the tables where the meat from the peace-offerings could be eaten before the special presence of God, so, the course of offering a sacrifice involved literally going “around” the altar.
- 2) Likewise, while handwashing was something the priests did to prepare for their ministry of offering sacrifices, there was one procedure in the law for government leaders to wash their hands, and it also had to do with God’s forgiveness of sin. When a crime had been committed and nobody could figure out who did it, God made a provision in Deuteronomy 21:6 for the government leaders to sacrifice a cow and wash their hands and ask God to atone for the sin that had been committed in their district but which they were unable to prosecute¹. Deuteronomy 21:8 says that if they pray for the LORD to forgive them, then, “Atonement shall be provided on their behalf because of the blood.” *Death is the penalty God decreed for sin, and when that blood was offered to God, God decreed that crime forgiven.*
- 3) Of course, nowadays we don’t offer animal sacrifices any more, because Jesus offered Himself as a sacrifice for our sins when He died on the cross, and His offering was so perfect and complete that no more bloody sacrifices ever need to be made. We look back in faith and trust that Jesus’ ultimate sacrifice was a wondrous work of God to make a way for us to be made right with Him. The sacrifices that we offer now are verbal, as it says in the New Testament book of Hebrews 13:15 “Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.” (NKJV)
- 4) And that’s exactly what David is talking about here: Praising God out loud because of His provision of forgiveness of sin, as well as for all the ways God has brought deliverance and provision to us.
 - a) Often that is the testimony of the hymns we sing. Sing out when it comes to that! “No condemnation now I dread. Jesus and all in Him is mine. Alive in Him, my living head and clothed in righteousness divine!”
 - b) You might could even write us a new song.
 - c) In the fellowship time afterwards, you can certainly tell somebody about something wonderful God did for you. This is how we worship God!

F) We should enjoy God’s presence

¹ Deuteronomy 21:6-8 NKJV And all the elders of that city nearest to the slain *man* shall wash their hands over the heifer whose neck was broken in the valley. Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen *it*. Provide atonement, O LORD, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.' And atonement shall be provided on their behalf for the blood.

v.8 Yahweh, I have loved the location of your house and the place of residence of Your glory.

- 1) A few years ago, our town was competing to be chosen as the location for NBAF. Our town is so far off the Interstate that it is difficult to attract residents, so it was a big deal to get a large facility to choose us as their location. While some have worried about the health risks, others have been excited about the surge in population and business that NBAF will bring.
- 2) In verse 8, David talks about God choosing to live with him. That is a much bigger deal than any company relocation!
- 3) The Hebrew word for “habitation” which I translated “location” has a root meaning of “live with” like in a marriage, and I chose the word “location” because of the connotation that God chose to locate his presence with David and Israel.
- 4) These are relationship words: “love,” “habitation,” “house,” “dwelling,” “residence,” and David revels in this relationship.
 - a) We know from Biblical history how ecstatic he was when he was able to bring the ark into Jerusalem, and how he dedicated his life to preparing Solomon to build the temple there.
 - b) But more than the brick and mortar, David delighted that God lived close to him, in relationship with him, in covenant with him and his people.
- 5) Of course, now, Solomon’s temple is long gone and God has chosen to locate His special presence within the bodies of Christians.
 - a) Can you let your emotions engage with the fact that God has chosen to love you and abide with you?
 - b) When you come to worship God, let Him know that you love it that He has chosen to live together with you and locate his glory inside of you!
 - c) And let Him know that you long for the even sweeter fellowship of His heavenly abode!

G) We should trust confidently that Jesus gives us right standing with God.

vs.9-12. Don’t gather my soul with sinners or my life with men of bloodshed, 10 in whose hands is organized crime and their right hand is full of a bribe, 11 but as for me, I will walk in my integrity. Redeem me and be gracious to me! 12 My foot has been standing on the level; in the congregations I will bless Yahweh.

- 1) Verses 9-10 return to the fourth point in v.4 about separating from ungodliness.
 - a) Why would David worry that God would associate him with bounty hunters? Remember that David was a military man. He had killed a lot of people – mostly pagan soldiers in open warfare, but there was also that time he arranged for the death of his loyal soldier Uriah in order to cover up his adultery with Uriah’s wife. *David did have reason to be afraid that God might categorize him with wicked men.*
 - b) Now maybe you haven’t been involved in killing anyone, but if we are all honest about it, we all have reason to worry that God might categorize us with the wicked due to our anger or due to our violations of the nine other commandments; we all should be concerned that God could sweep us away too when he judges the wicked.
- 2) But along with David, we can disassociate ourselves from those in rebellion against God, and with David we have grounds to demand that God not take us away with the sinners. On what grounds? In chiasmic fashion he goes back to the phrase he opened with in v.1 “as for me I walk in my integrity.” God had given righteousness and perfection to you in the person of Jesus Christ, and you can be confident that everyone who calls upon His name will be saved, therefore you can say with David, “Redeem me and have mercy on me,” and you can trust with absolute certainty that He will extend His grace to you and redeem you.
- 3) David exudes confidence by the last verse, exclaiming that he has been on solid ground all long with God, and so He will confidently bless God in the gatherings of God’s people from day to

day, Sabbath to Sabbath, in whatever town he happens to be in. *What an example to us of confidence in worship.*

- 4) That is also what the New Testament apostles exhort us to do:
 - a) **Eph. 3:11-12** ...in Christ Jesus our Lord... we have boldness and access with confidence through faith in Him.
 - b) **Philippians 1:6** NKJV being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;
 - c) **Hebrews 4:14-16** NKJV Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.
 - d) **Hebrews 10:19-23** NKJV Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.
 - e) **1 John 2:28** NKJV And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

Conclusion

So there it is, seven things to be thinking during worship:

- 1) Thinking about God rather than about people.
- 2) Grieve over your sin rather than thinking about how good you are.
- 3) Think about God's merciful love to forgive your sin rather than feeling condemned.
- 4) Think about separating from ungodliness rather than compromising your associations.
- 5) Think about praising God,
- 6) Enjoy God's presence and favor with you, and
- 7) Trust confidently that Jesus gives you right standing with God.

Greek OT (Ps. 25)	Brenton	KJV	NASB	NIV	NAW	MT
1 Τοῦ Δαυιδ. Κρῖνόν με, κύριε, ὅτι ἐγὼ ἐν ἀκακία μου ἐπορεύθην καὶ ἐπὶ τῷ κυρίῳ ἐπίστευον οὐ μὴ ἀσθενήσω.	1 A Psalm of David. Judge me, O Lord; for I have walked in my innocence: and hoping in the Lord I shall not be moved .	1 <i>A Psalm</i> of David. Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; <i>therefore</i> I shall not slide .	1 <i>A Psalm</i> of David. Vindicate me, O LORD, for I have walked in my integrity, And I have trusted in the LORD without wavering .	1 Of David. Vindicate me, O LORD, for I have led a X X blameless life; X I have trusted in the LORD without wavering .	1 <i>By David</i> . Judge me, Yahweh, because, as for me, I have walked in my integrity, and it is in Yahweh that I have trusted; I will not give out .	א לְדוֹד שָׁפְטֵנִי יְהוָה כִּי אֲנִי בְתַמִּי הֵלַכְתִּי וּבִיהוָה בָּטַחְתִּי לֹא אֲמַעֲד ^A .
2 δοκίμασόν με, κύριε, καὶ πείρασόν με, πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου.	2 Prove me, O Lord, and try me; purify [as with fire] my reins and my heart.	2 Examine me, O LORD, and prove me; try my reins and my heart.	2 Examine me, O LORD, and try me; Test my mind and my heart.	2 Test me, O LORD, and try me, examine my heart and my mind;	2 Test me, Yahweh, and try me, purify my conscience and my heart.	ב בְּחַנְנֵי יְהוָה וְנִסְנִי צְרֹפֶה ^B כְּלִי־תִי וְלִבִּי.
3 ὅτι τὸ ἔλεός σου κατέναντι τῶν ὀφθαλμῶν μου ἔστιν, καὶ εὐηρέστησα ἐν τῇ ἀληθείᾳ σου.	3 For thy mercy is before mine eyes: and I am well pleased with thy truth.	3 For thy lovingkindness <i>is</i> before mine eyes: and I have walked in thy truth.	3 For Your lovingkindness is before my eyes, And I have walked in Your truth ² .	3 for your love is ever before me, and I walk continually in your truth.	3 Because Your lovingkindness is in front of my eyes, I have therefore conducted myself in Your truth.	ג כִּי חֶסֶדְךָ לִנְגַד עֵינַי וְהִתְהַלַּכְתִּי בְאֱמֻנָה.
4 οὐκ ἐκάθισα μετὰ συνεδρίου ματαιότητος καὶ μετὰ παρανομούντων οὐ μὴ [εἰς]έλθω·	4 I have not sat with the council of vanity, and will in nowise enter [in] with transgressors .	4 I have not sat with vain persons, neither will I go in with dissemblers .	4 I do not sit with deceitful men, Nor will I go with pretenders .	4 I do not sit with deceitful ³ men, nor do I consort with hypocrites ;	4 I have not sat with vain men, and don't have dealings with men who have something to hide .	ד לֹא יִשְׁבְּתִי עִם מְתֵי שָׂוְא וְעִם נַעֲלָמִים לֹא אָבוֹא.
5 ἐμίσησα ἐκκλησίαν πονηρευομένων καὶ μετὰ ἀσεβῶν οὐ [μὴ] καθίσω.	5 I have hated the assembly of wicked doers; and will not sit with ungodly men.	5 I have hated the congregation of evil doers; and will not sit with the wicked.	5 I hate the assembly of evildoers, And I will not sit with the wicked.	5 I abhor the assembly of evildoers and [refuse to] sit with the wicked.	5 I have hated the congregation of evil men, and with wicked men I will not sit.	ה שָׂנֵאתִי קְהָל מְרַעִים וְעִם רְשָׁעִים לֹא אֵשֵׁב.
6 νίψομαι ἐν ἄθροις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου, κύριε,	6 I will wash my hands in innocency, and compass thine altar, O Lord:	6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:	6 I shall wash my hands in innocency, And I will go about Your altar, O LORD,	6 I wash my hands in innocency, and go about your altar, O LORD,	6 I will wash my hands in innocency, and I will make the circuit of your altar, Yahweh,	ו אָרַחֲצִי בְנִקְיוֹן ^C כַּפָּי וְאֶסְבְּבֶה אֶת מִזְבְּחֶךָ ^D יְהוָה.
7 τοῦ X ἀκούσαι φωνὴν αἰνέσεως καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου.	7 to X hear the voice of praise, and to declare all thy wonderful works.	7 That [I may] publish with [the] voice of thanksgiving, and X tell of all thy wondrous works.	7 That [I may] proclaim with [the] voice of thanksgiving And X declare all Your wonders.	7 X proclaiming aloud [your] praise and X telling of all your wonderful deeds.	7 in order to proclaim aloud thanksgiving and to recount all Your wonders.	ז לְשַׁמַּע בְּקוֹל תוֹדָה וּלְסַפֵּר כָּל נִפְלְאוֹתֶיךָ.
8 κύριε, ἠγάπησα εὐπρέπεια οἴκου σου καὶ τόπον σκηνώματος δόξης σου.	8 O Lord, I have loved the beauty of thy house, and the place of the tabernacle of thy glory.	8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.	8 O LORD, I love the habitation of Your house And the place where Your glory dwells.	8 I love the house where you live , O LORD, the place where your glory dwells.	8 Yahweh, I have loved the location of your house and the place of residence of Your glory.	ח יְהוָה אֲהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

² ESV “faithfulness”

³ ESV “of falsehood”

9 μὴ συναπολέσης μετὰ ἀσεβῶν τὴν ψυχὴν μου καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζώην μου,	9 Destroy not my soul together with the ungodly, nor my life with bloody men:	9 Gather not my soul with sinners, nor my life with bloody men:	9 Do not take my soul away <i>along</i> with sinners, Nor my life with men of bloodshed,	9 Do not take ⁴ away my soul along with sinners, my life with bloodthirsty men,	9 Don't gather my soul with sinners or my life with men of bloodshed,	ט אל תִּאַכֶּרֶ עִם חַטָּאִים נַפְשִׁי וְעַם אַנְשֵׁי דָמִים חַיִּי.
10 ὃν ἐν χερσὶν ἀνομίαι, ἢ δεξιὰ αὐτῶν ἐπλήσθη δόρων.	10 in whose hands are iniquities, and their right hand is filled with bribes.	10 In whose hands <i>is mischief</i> , and their right hand is full of bribes.	10 In whose hands is a wicked scheme , And whose right hand is full of bribes.	10 in whose hands are wicked schemes ⁵ , whose right hands are full of bribes.	10 in whose hands is organized crime and their right hand is full of a bribe,	י אֲשֶׁר בְּיַדֵּיהֶם זִמָּה וַיִּמְנָם מִלְּאָה שְׂחָד.
11 ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθημ· λύτρωσαί με καὶ ἐλέησόν με.	11 But I have-walked in my innocence: redeem me, and have mercy upon me.	11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.	11 But as for me, I shall walk in my integrity; Redeem me, and be gracious to me.	11 But I lead a X X blameless life; redeem me and be merciful to me.	11 but as for me, I will walk in my integrity. Redeem me and be gracious to me!	יֵא וְאֲנִי בְּתַמִּי אֵלֶיךָ קְדָנִי וְחַנּוּנִי. ^E
12 ὁ γὰρ ποὺς μου ἔστι ἐν εὐθύτητι· ἐν ἐκκλησίαις εὐλογήσω [σε], κύριε.	12 My foot stands in an even [place]: in the congregations will I bless [thee], O Lord.	12 My foot standeth in an even [place]: in the congregations will I bless the LORD.	12 My foot stands on a level [place]; In the congregations I shall bless the LORD.	12 My feet stand on level [ground]; in the great assembly I will praise the LORD.	12 My foot has been standing on the level ; in the congregations I will bless Yahweh.	יב רַגְלִי עָמְדָה בְּמִישׁוֹר בְּמִקְהָלִים ^F אַבְרָהָהּ יְהוָה.

^A A relatively-rare verb found in only a half dozen other verses – all in the poetic books of the Bible, and always applied to the mechanics of walking. Ankles are the subject in 2 Samuel 22:37=Psalm 18:36; feet are the subject in Job 12:5 & Prov. 25:19; pace is the subject in Psalm 37:31, and hips are the subject in Psalm 69:23.

^B Cairo Geniza and MT Qere note remove the *vav* in the center of the word to make *רַפָּה* but this is merely a matter of variant spelling and makes no difference in the meaning. Either way it's a masculine singular imperative with a paragogic *he*.

^C Only 4 other occurrences of this word in the O.T.: Genesis 20:5; Psalm 73:13; Hosea 8:5; Amos 4:6.

^D This reminds me of the 12 times in Leviticus where the blood is sprinkled “around” the “altar” (Leviticus 1:5,11; 3:2,8,13; 7:2; 8:15,19,24; 9:12,18; 16:18.).

^E Dead Sea Scroll 4Q98a the only known DSS contains verses from this Psalm. It starts at v.7. Its only variant from the MT is here in v.11 where it renders the word *והחיני* (what might be taken for “cause me to live,” which would not be essentially different, but isn't supported by the LXX, so I am skeptical of it.

^F Ezek. 38:7 is the only other place in the O.T. where *gohel* is plural.

⁴ ESV “sweep”

⁵ ESV “evil devices”