



Election: responsibility, not privilege; humility, not superiority

Introduction

I recently responded to a religious observation made by a fellow Twitter contributor who happened to be Jewish. Due to the limitations Twitter places on the number of characters, my response was necessarily brief with no room for explanations as to the why's and wherefores of my comment. My fellow Twitterer, already wary due to the hostility and rudeness often found on Twitter, took my comment to be flippant and came back with a snarky and demeaning comment (though my sense of this may too have been mistaken and the result of Twitter's communication limitations). I was careful in the next post to assure her that I did not mean to be flippant but was very sincerely interested in her thoughts and why she felt as she did.

She then asked, "What denomination are you"?

I answered that I was a, at times struggling, Mormon—I did not add that I know we are supposed to say LDS, but that until I and the institution that is so concerned with its name begin acting more consistent with the character of Jesus, the Son of God, I would continue to refer to myself and the church as "Mormon," hoping that I might thereby avoid any lightning strikes that might come as the result of taking his name in vain. (American "Christians" might want to take note and be a little more careful about how they take the name of God into their mouths).

Anyway, the woman then asked me this question: "Do you believe that Christians have

replaced Jews as God’s chosen people?”

This question took me back a bit. I paused and thought a little extra before answering. I knew what I felt about this question. What I really wanted to say was, “I do not think either of these two groups is chosen any more than any other group of people.” But, this wouldn’t really be accurate. “Both groups were ‘elected,’ just not in the way that most, perhaps including my fellow Twitter poster, meant. Neither faith tradition has been consistently faithful in fulfilling the mission to which God elected/called them.”

But, given the already tenuous nature of our communications and the limitations of Twitter, I answered simply, “I do not.”

Fortunately, she did not take my short reply as more evidence of flippancy. We ended up having several, what were for me, very nice exchanges after the rocky start.

In this homily, I would like to take a few minutes to address the question, “Do you believe that Christians have replaced Jews as God’s chosen people?” In addition, I wish to address the whole question of election, itself.

The whole concept of “chosenness” or “election” is rife with misunderstanding and danger. Nowhere, perhaps, do we see the dangers of this doctrine more clearly than in the Zoramite prayer that its adherents regurgitated in their arrogant 205-word prayer at the Rameumptom.¹ In this short five sentence prayer, they mention being “separated,” “chosen,” and “elected” six times.

Among its several defects, the prayer is a parade example of religious narcissism. The religion itself is all about privilege and superiority. The prayers only purpose is to bolster group claims of privilege and superiority. In their prayer, there is no concern for anyone but themselves, except as others’ supposed inferiority and final destruction provide perverse pleasure and reason for Zoramite self-congratulation and justification.

¹ Alma 31.¹⁵⁻¹⁸

Of course, I do not believe in this kind of “election.”

With this introduction, we will address three points that I could not make in my Twitter back and forth. First, no, Christians did not and were never meant to “replace” Jews as God’s called and elected servants. Rather, Christians were called and elected to supplement the call given to Israel through Abraham. Second, election is not about superiority but humility—and not the domesticated kind of humility, either. Election is not about privilege but responsibility. We will explore what that responsibility entails. Third, Christians—do we include Mormons among them?²—have all too often failed in their responsibilities. I will let Jews speak for themselves as to their modern effectiveness as God’s elect, his chosen emissaries to the world.

More than bringing condemnation upon the “elect” themselves, the failure of the elect to fulfill their calling leaves the world without shepherds and watchmen and thus more acutely subject to the onslaught of Satanic inventions. It is through the world’s yielding to the Satanic onslaught, rather than God’s active “punishment,” that the “elect” most often have and will suffer the consequences of their own failed calling and election.

The views expressed here are mine. As always, they are imperfect, incomplete, and subject to revision as my meager understanding grows by the inch.

² Given the abominable state “Christianity” was said to be in at the dawn of Mormonism, and given that American “Christianity” 2022 style is even more abominable, the question arises: Should Mormons even want to be thought of as “Christians”? While much of Mormon theology is quite distinct from traditional Christian theology, there are many, many similarities. What is unfortunate, however, is that far too many Mormons have adopted the same abominable social positions taken by current American “Christianity,” particularly that of the “Evangelical” wing.

The Biblical idea of a chosen people begins with Abraham.

“And I will make of thee a great nation,
and I will bless thee, and make thy name great;
and thou shalt be a blessing:
And I will bless them that bless thee,
and curse him that curseth thee:
and in thee shall all families of the earth be blessed”³

In Abraham's call we see one of the purposes of “election.” The elected are to “be a blessing.” Through the “elect” “all peoples of the earth [are to] be blessed.” The elect do not trot around the globe to declare how blessed they are, for their “blessing” consists in their call to *be* a blessing and bring blessedness to others, not in *being* blessed instead of or greater than others.

The blessing that the elect are to announce and bring to the world is the good news of God, His character, His interest in humankind, and His plan to advance them. This is done both through preaching the good news in word and through example.

Abraham's descendants, the people of Israel, inherited Abraham's calling.⁴ Moses greatly enhanced the power of the call when he received and disseminated Yahweh's Torah, which acted as a sort of guidebook for the establishment, maintenance, and expansion of the godly society in which God could advance the spiritual and moral capacities of, first, Israel and, then, “all nations of the earth.” Israel's call to “be a blessing” to “all peoples of the earth,” and the hopes of that call are beautifully expressed in Psalm 67.

³³ Genesis 12.²⁻³

⁴ There is little reason to doubt that other individuals and peoples, in different parts of the world, were also called to be a blessing through the preaching of God, His character, His interest in humanity, and His plan for enduring advancement.

’ēlohîm! May you show us grace,^a and bless us!
May you lighten us with your presence^b
so that how you conduct yourself^c might be known^d throughout the earth;
made known^e to all peoples, the victory you can bring.^f
That the nations might acknowledge^g you,^h
all peoples yieldⁱ to you;
that hosts of people might raise a shout of joy
when you govern^j the nations justly,^k
when you supply direction to the peoples of the earth.
That the nations might acknowledge you,^l
every people yield to you.
Earth will then yield its bounty.^m
’ēlohîm, our God, will bless us.
’ēlohîm will bless us
becauseⁿ every corner of the earth reveres^o him.”⁵

You see, Israel was elected and called to proclaim God, His character, His interest in human affairs, and his ability to govern them such as to advance the species in intelligence and goodness, with Torah as the principal instrument of instruction and inspiration. The nature of Israel’s blessing was to see the positive impact that its ministry had on the larger world, and to see the blessedness that God bestowed upon other peoples.

This makes any failures on Israel’s part all the more tragic. The prophets speak often of Israel’s failure, but no where is it better described than in Isaiah.

“Just look at my servant, whom I grasped,
the one I chose, in whom I was pleased.
I placed my spirit upon him
that he should^p generate justice among the nations.

⁵ Author’s translation

He won't call out, or lift
or make his voice heard in public^q.
He doesn't so much as trample a crushed blade of grass,
or an already sputtering wick
to faithfully produce justice.
He was not to grow feint^r or discouraged
until he had established justice on earth;
for the ends of the earth are in anxious expectation of his instruction.
This is what the God, Yahweh, said—
the creator and expander of the heavens,
the one who stretches out the earth and spreads out its life^s,
who grants life^t to all peoples upon it
and breath who live^u on it—
'I, Yahweh, called you, as is right,
and would strengthen you and watch over you
and present you as a promise^v to peoples
and an example^w to nations,
to open eyes that are blind,
to lead captives out of prison
from imprisonment those who abide in darkness.'"⁶

Israel had more than a personal responsibility to “do their duty.” They had a global responsibility. Their failure to evangelize in the world was not simply bad for them, it was bad for the entire planet. It left the entire planet's population vulnerable to Satan's attack through the lies he told and the false, idolatrous goals and priorities he whispered into their unwarned and unprepared ears.

⁶ Isaiah 42.¹⁻⁷, author's translation

Because of Israel's failure to faithfully evangelize—largely, according to the prophet critique, due to its bad example of acceptance and adoption of the Satanic lies and false goals and priorities they found everywhere in the world around them—it became a victim of the world's evils about which it had been too busy to warn. It was, therefore, attacked and taken into exile. Not sent home, but sent away from home, it was, effectively, temporarily and dishonorably released from its calling.

But the ideal lived on. Judah, anyway, returned home. But times were tough. Due to the challenges presented by both nature and geopolitical threats, Judah's efforts upon return were largely devoted to the labor of simple survival. Still, with Roman terror ruling over it, it would not be long before God, in the person of Jesus, reinstated the call. While other Jews certainly called for a renewed focus on world evangelization, we think of Jesus of Nazareth for the purposes of this homily. We see this call for reinstatement repeatedly during Jesus' earthly ministry. Not only did Jesus personally preach in word and deed of God, His character, His commitment to humanity, and His desire to advance them, he called his disciples to follow his example.

“Simon, son of Jonas,” Jesus said as part of his parting words, “lovest thou me more than these?”

“He saith unto him, ‘Yea, Lord; thou knowest that I love thee.’

He saith unto him, ‘Feed my lambs.’

He saith to him again the second time, ‘Simon, son of Jonas, lovest thou me?’

He saith unto him, ‘Yea, Lord; thou knowest that I love thee.’

He saith unto him, ‘Feed my sheep.’

He saith unto him the third time, ‘Simon, son of Jonas, lovest thou me?’

Peter was grieved because he said unto him the third time, ‘Lovest thou me?’ And he said unto him, ‘Lord, thou knowest all things; thou knowest that I love thee.’

Jesus saith unto him, ‘Feed my sheep.’”⁷

Though there is some doubt about the text, the call that Mark reports Jesus as having issued immediately before his departure is consistent with Israel’s ancient call and with Jesus’ reinstatement of that call.

“Go ye into all the world, and preach the gospel to every creature.”⁸

We should here note what Christians have too often and conveniently forgotten. The man who extended this call, Jesus, was a Jew. Through and through. It should also be noted that the individuals to whom Jesus extended this call were also Jews. This was a reinstatement of Jewish evangelization conceived by a Jew for his Jewish followers.

There is, as I understand the Gospels, little to suggest that Jesus was intent on establishing a new religion/church to stand in place of or in opposition to Judaism or its calling and election. He was calling those Jews who believed in his divine calling as Messiah to pick up their age-old calling to “be a blessing” and bring blessedness to a planet covered with benighted kingdoms and subjects in need of God’s message. Jesus’ disciples, then, were to supplement and reinforce Jewish called and elected ministers, not replace them.

But, much to the Biblical author’s credit, we learn that these newly called Jewish evangelists struggled to comprehend the expansiveness of the call to which Jesus had committed them. Just as Jonah had struggled with the idea of preaching to Assyrians in Nineveh, these newly called evangelists rarely attempted to play their message anywhere off the Jewish stage on which they were most comfortable. An early Mormon leader once addressed the reluctance of Jesus’ disciples to play off the Jewish stage and take the message to non-Jews.

“The angels, a choir of them, were bold enough to sing- ‘We bring you glad tidings of great joy, which shall be *to all people!*’”

⁷ John 21.¹⁵

⁸ Mark 16.¹⁵

What a big saying for Jewish shepherds! Why, they must have enlarged their hearts, and wondered at this very strange news. Why Peter had hardly got his heart sufficiently enlarged to believe these glad tidings many years after they were proclaimed, although he had preached so much.

It swelled by degrees, and contracted again I suppose, and at last he had to have a vision, and a sheet let down from heaven, and things shown him, and explained to him over and over again, to get him to realize the truth of the glad tidings sung by angels at the birth of the Saviour. [sic]

It was showing so much; it was too broad a platform, such a boundless ocean of mercy! It was making such a provision for the human family that Peter could not comprehend it.”⁹

It would be one, Saul of Tarsus, who, through a personal encounter with Jesus himself, most clearly perceived and acted upon the age-old revelation that God’s intention was to bless “all nations of the earth.” He seems to have realized that “broadening the platform” to include the preaching of the good news to non-Jews would do more than fulfill Abraham’s ancient call by bringing blessings to more people and peoples. It had the added benefit of increasing the number of evangelists. By supplementing the number of evangelists, there would be more people called and elected to “be a blessing” to even more people and thus more blessed people. This was genius. And controversial. Nevertheless, in the end, he won the day. And God was able to supplement his Jewish servants with gentile servants in the great work of “being a blessing to all peoples of the earth.”¹⁰

Paul is clear-headed about the responsibility of these new recruits. They were called, in his language, to proclaim, “the good pleasure of his [God’s] will, to the praise of the glory of his grace.” Further, they were called, “according to the purpose of him [God] who worketh all things after the counsel of his own will: that we should be to the praise of his glory.”¹¹ This fits perfectly with God’s hopes in calling and electing Jews, and with the responsibilities that

⁹ Parley P. Pratt, *Journal of Discourses*, Vol. 9, p. 210-11

¹⁰ Unfortunately, as is near universal, traditional Jews and Jesus’ newly called Jewish evangelists went to battle with each other until they became separate and distinct religious traditions.

¹¹ Ephesians 1.^{5-6, 11-12}

were incumbent upon them. As we read in Psalms.

That the nations might acknowledge you,
all peoples yield to you;
that hosts of people might raise a shout of joy
when you govern the nations justly,
when you supply direction to the peoples of the earth.
That the nations might acknowledge you,
every people yield to you.
Earth will then yield its bounty.
'ēlohîm, our God, will bless us.
'ēlohîm will bless us
because^x every corner of the earth reveres^y him.”

We have said that being elected and called is not to be privileged. And yet, we might reasonably rejoice in the “privilege” of being part of such a grand plan. We might reasonably rejoice in the “privilege” of declaring the wonders of the King Emmanuel, not for our personal benefit, but for the benefit of those who hear and respond to the good news. For the benefit of “all peoples of the earth.”

And what of today?

The story of Jewish and Christian election as evangelists that has continued for two thousand years has been anything but perfect. It is one full of stops and starts; failures and successes. But, as far as I can tell, the call has not been revoked. There are, to be sure, Mormons who believe that theirs is the only legitimate chapter of elected evangelists. I'll let you do with that what you will. For me, I prefer to see us as another chapter added to the many. The world is a big place. There are lots of people to reach. Paul and I disagree about a lot, but I am with him on this: the more evangelist, the better.

Having said that, we must be saddened at the extent to which Christianity, (Again, I'll let Jews speak for themselves), always imperfect in its call, is today massively failing those in was called and elected to serve. The malpractice of American "Christianity" is particularly discouraging. Like Israel of Isaiah's day, its power to evangelize has been sapped by adoption of goals and priorities that stand in stark opposition to those set by God Himself. Unfortunately, these twisted priorities have led too many individual Christians to accept and support as leaders individuals who have more in common with Lucifer than Jesus.

What hope can there be for the evangelization of the world, when "Christians"—and, unfortunately, we must include far too many Mormons—who were called to "be a blessing," accept, endorse, support, and promote individuals as morally bankrupt as tRUMP and as murderously tyrannical as Vladimir Putin? Individuals who serve only themselves and come far short of being a blessing? How can any group who defends and supports such wickedness, as so many American "Christians" do, speak about God, His attributes, His interests in humanity, and His plan to advance them in a manner that is authoritative, effective, and saving?

They cannot. We must say of them what Isaiah said about the elected nation in his day.

"Oh, you deaf, listen.

Oh, you blind, look and understand.

Who is as blind as my servant?

Or, who is as deaf as my messenger whom I have meant to sent out?

Who is as comfortably blind, even as blind as Yahweh's servant?

You see much, but pay no attention.

Ears wide upon, you refuse to obey."¹²

Indeed, we feel a little like several Book of Mormon writers who, at various times, lamented the tragic reality that Nephite wickedness surpassed Lamanite wickedness.¹³ In this 21st

¹² Isaiah 42.¹⁸⁻²⁰, author's translation.

¹³ See, for example, Helaman 13.¹

century AD, American “Christians” seem to accept and even endorse evil more than those outside the fold. “Outsiders” whom they so hypocritically condemn. “Outsiders” who are not under the same responsibility as “the elect.” “Outsiders” who lack the understanding that “Christians” claim to have. “Outsiders,” who lack understanding in no small part due to the “Christian” failure to live and teach God’s truth.

Modern “Christianity’s” abandonment of its call and election will, of course, eventually bring great trouble upon it just as it did to ancient Israel. But, more tragically, it will leave billions without a shepherd and thus more susceptible to the lies and machinations of Lucifer. As we watch the barbarity taking place in Ukraine today, and witness the willful blindness, muted criticism, and, worse, shameless promotion of the Russian tyrant and his atrocities (but one example of many), the world falls deeper into chaos. This chaos is not of God’s making but of man’s making. This chaos comes in part because the “Christian” watchmen remain blind and deaf and mute. This chaos will rebound upon the blind, deaf, and mute servants in ways that will make the hearts of many to fail.

Conclusion

Well, as you can see, this is a bit more than can be shared on Twitter.

While God is, as he himself declares, “able to do mine own work,”¹⁴ He nevertheless mercifully calls, elects, and enlists weak and frail humans to assist him in his work of advancing the human species. Those so called and elected are called into the spirit of humility rather than the spirit of superiority. Many have been examples of humility in election.

We think of Abraham’s grandson, Jacob, who confessed before God, “I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto they servant.”¹⁵

¹⁴ 2 Nephi 2.²⁰⁻²¹

¹⁵ Genesis 32.¹⁰

We think of Moses, who confessed before God, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt”¹⁶—a rescue that was paradigmatic of God’s work and intention for the entire world.

We think of Isaiah who, at the time of his call and election, exclaimed, “Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.”¹⁷

We think of Peter, who “fell down at Jesus’ knees, saying, ‘Depart from me; for I am a sinful man, O Lord.’”¹⁸

We think of Saul of Tarsus, who, declaring himself “a wretched man,”¹⁹ faithfully confessed himself to be “chief” among sinners.²⁰

We think of Nephi, who, in the spirit of the Hebrew Psalmists, exclaimed, “O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.”²¹

We think of the boy, Joseph, who, caught up in innumerable “temptations,” “errors,” “weaknesses,” “foibles,” “sins,” and “imperfections,” “often felt condemned,” “guilty,” and “offensive in the sight of God.”²²

And, yes, we even think of Jesus, who balked at being addressed as “good,” responding, “Why callest thou me good? None is good, save one, that is, God.”²³

¹⁶ Exodus 3.¹¹

¹⁷ Isaiah 6.⁵

¹⁸ Luke 5.⁸

¹⁹ Romans 7.²⁴

²⁰ 1 Timothy 1.¹⁵

²¹ 2 Nephi 4.¹⁷

²² JSH 1.²⁸⁻²⁹

²³ Luke 18.¹⁹

Even though “no man living [is] justified”²⁴ in the sight of God, and even though God can clearly see that

“They are all gone aside,
they are all together become filthy:
there is none that doeth good,
no, not one”²⁵

nevertheless God calls and elects individuals, nations, and groups in the spirit of humility to assist in his work of human development. Clearly, the call and election is not about privilege or superiority. Rather, it is very much about responsibility.

In calling and electing Abraham, God clearly identified that responsibility. Abraham was called and elected to “be a blessing... to all peoples of the earth.” Being called and elected was and is not about self-aggrandizement, but about the aggrandizement of others.

Abraham’s calling and election were passed on to his descendants. Moses gave it greater vitality and effect through his reception of Torah. Because of its distraction with the things of this world—lies, all—Israel, by its own prophets’ pronouncements and condemnations, often failed in its call and election. The nation went into exile—into the wilderness by Hosea’s lights²⁶—where God hoped to reeducate and reform His people so that they might once more serve as effective emissaries of His greatness and glory and His plan for human advancement.

Upon Judah’s return from exile and after difficult initial years of resettlement in their promised land, Jesus of Nazareth, like Moses before him, saw the need for renewed emphasis on Israel’s call and election as God’s ambassador to the world. He encouraged, nay,

²⁴ Psalm 143.²

²⁵ Psalm 14.³

²⁶ See Hosea 2.^{14 ff}

commanded his Jewish audiences to pick up the baton and run the race Israel had been called to run. This effort by no means sought to replace that of his Israelite/Jewish forebears, but to contribute to, supplement, and reenergize it. The encouragement for renewal came from the mouth of a Jew and entered the ears of Jews.

Though Jesus' disciples' initial efforts were flailing, they picked up pace with Paul's insight. The world was in a bad way. More laborers were needed. God wished Jews to invite and welcome Gentiles into Zion's tent; called and elected as God's emissaries to supplement the number of ambassadors. These, too, were not meant to replace but supplement and reinforce.

No matter who one blames, it is unfortunate that those who became disciples of Jesus and those who remained "disciples of Moses," as some called themselves, could no longer see the congruity of their ways. Christianity split off from Judaism. Nevertheless, both retained their call and election to "be a blessing... to all peoples of the earth."

Christianity's two-thousand-year record of discipleship and ambassadorship has been spotty, at best. We will, again, leave it to Jews to categorize their efforts as God's ambassadors to the world over the past two thousand years.

There was, in colonial era upper-state New York, a young man, who, after much reflection and prayer, approached God in humble prayer to understand better his personal "state and standing before God"²⁷ and to understand how he fit into the economy of God. He was personally redeemed and, eventually, called and elected as Abraham before him, to be an ambassador of God, to "be a blessing to all peoples of the earth." Soon, like Moses, he provided new impetus through additional divine revelation. Like Jesus, he sought to revitalize the effort to evangelize the world. This effort, itself, is worthy of being its own homily on election.

But, for now, we must lament the sorry present state of Christian and Mormon evangelization. Like ancient Israel, they have all too often become trapped in and distracted

²⁷ See Joseph Smith's 1832 account of his "First Vision."

by the delusions of this world.

Too many of their members have heeded the siren's call of the idolatrous gods: wealth, power, and prestige.

Too many of their members have followed the twisted examples of those who propagandize for and dedicate their lives to the pursuit of such hollow, vain, and ungodly pursuits.

Too many of their members have elected and supported those who itch their ears, telling them that their uninhibited, unholy, and idolatrous pursuits are righteous, thus calling evil good and good evil.

Christianity's calling and election are thus threatened. Distracted by their own lusts, they do not engage in the work of God as they are called to do. They seek blessings for themselves but care little to "be a blessing" to others. Deceived by their lusts and those who encourage and justify them, they become blind servants. Even when they make an attempt to fulfill their role as the called and elected emissaries of God, their efforts are weakened by their poor example. With such blind and deaf and mute emissaries, the world's condition, already precarious, grows even more precarious by the day.

How long can it be before the evils against which God's elected are called to warn, turn upon and devour those slothful servants?

Will it be, can it be that God will institute another era of renewed and faithful service in the cause of Abraham, Moses, Jesus, and Joseph; in the only cause in which God's elect can righteously engage: the call and election to "be a blessing... to all peoples of the earth"?

We can wait and hope it will come. We can hope that, in coming, it is not too late. We can hope that we will not find ourselves among the "very elect" who have been deceived.

Even so, come, Lord Jesus!

^a The verb is in the imperfect, which I take, here, subjunctive in mood.

^b Literally, “face.” The suffix is third person, “his face.” But I have translated second person, “your face.” LXX has “show yourself to us.”

^c Literally, “your way.”

^d The verb is in the Qal, not the Piel. But the Qal infinitive has the feel of a causative mood.

^e The verb from the previous line applies to this line as well.

^f Literally, “your victory,” *yēšû ‘ātekā*.

^g Hebrew, *yādâ II*. Often translated “praise,” the verb “primarily refers to an acknowledgement” (*NIDOTTE*), or confession. “Acknowledgement” certainly can take the form of “praise,” and often this is how this word wants translated. However, the Psalmist wants the nations to do more than “praise.” The Psalmist prays that all nations, seeing the graceful and saving way that God conducts himself in Israel, might accept His rule and come to live under his helpful influence.

^h We might have translated, “Then the nations might acknowledge you.” The Psalmist sees his nation as an ambassador, an evangelist, to bring the good news of God’s rule to the world. This is consistent with the nations foundational call that came through Abraham. “Thou shalt be a blessing... and in thee shall all families of the earth be blessed” (Genesis 12.²⁻³). Paul will later renew this mission call. The grace that God bestows upon the church is “to the praise of the glory of his grace... that we should be to the praise of his glory, who first trusted in Christ” (Ephesians 1.^{6, 12}). God does not bless Israel so she can live it up and live happily ever after. Rather, he blesses her in hopes that peoples around her will see what benefits come from living under his governance.

ⁱ This is the same Hebrew, *yādâ II*, that we saw in the first line of the verse. There is, it seems to me, in all “confession” a sort of “yielding” or “submission.”

^j Hebrew, *šāpaṭ*, traditionally, “judge.”

^k Hebrew, *mîšôr*.

^l The Psalmist repeats, word for word, his hope from verse 4.

^m Hebrew, *yebûl*. Literally, “produce.” But the sense one gets here is that the “produce” is sufficient, and more than sufficient for a happy, healthy, and peaceful life, for this is the kind of life God grants.

ⁿ Hebrew, *wē*.

^o Hebrew, *yārē’ I*.

^p I understand this imperfect verb to be modal.

^q Literally, “outside, in the street.”

^r Again, the imperfect verb is read in a modal sense.

^s Literally, “offspring, seed.”

^t Literally, “breath.”

^u Literally, “walk.”

^v Traditionally, “covenant.”

^w Literally, “light.”

^x Hebrew, *wē*.

^y Hebrew, *yārē' I.*