

[1] a **prayer** of Moses

[2] the **man** of God

[1] my **Lord**

[2-3] a refuge You **have been** to us in **generation** and **generation**

[4] in before mountains **were born**

[5-6] and **were made to writhe**, **earth** and **world**

[7-8] and from **everlasting** unto **everlasting**, You **are** God

[9] You **turn back** man unto dust

**[10]** and **say**

[3] **return**, **sons** of Adam

[1-2]\* because a **thousand of years** in Your **eyes (two)**

[3] (**are**) as a **day**, formerly [yesterday]

[4] when it **passed over**

[5] and a watch in **night**

[6] You **sweep** them **away**

[7] a dream, they **are**

[8] in morning, like grass, they **change**

[9-10] in **morning**, it **flourishes** and **has changed**

[1-2] to **evening** it **withers** and **dries up**

[4] because we **have finished** in Your anger

[5] and in Your wrath, we **have been dismayed**

[3] You have set our iniquities in **front** of You

[6] our, (it) **being hidden**

[4] to **light** of Your face

[7] because all our days **turn** in Your wrath

[8] we **finish** our years like a moan

[9-10]\* days of our years (**are**), in them, **sevens** [seventy] **years**

[1-2] and, if in strengths, **eights** [eighty] **years**

[3-4] and their pride (**is**) **trouble** and **iniquity**

[5] because, (he) **has passed away** quickly

[6] and we **fly**

[5] who **is knowing**, **might** of Your anger

[6] and, as fear of You, Your **wrath**?

[7] **to number** our **days**

[7] thus, **make known**

[8] and we **will bring** a **heart** of wisdom

[8] **return**, YHWH!

[9] unto **when**?

**[10]** and **relent** over Your **servants**

## Notes

Psalm 90 has three Hebrew words occurring six times: “year,” “to,” and “day.” There are no words occurring seven or ten times. With the emphasis on the restless vanity of human endeavor, the sixfold significance of these words may be a literary device. Taken together, these key words may form a literary title: “Years to Days,” or more likely, “Days to Years,” which is an exact quote from Numbers 14:34 where the phrase is doubly stated in Hebrew.

There is a notable absence of the word *rest* in this psalm. “For in six days the LORD made heaven and earth... and rested on the seventh day” (Ex. 20:11). (See also the theme of rest in connection with Moses in Hebrews ch. 3.) Instead of finding rest, Moses bemoans the vanity and brevity of earthly life. He yearns for a sense of value in it all, despite the restlessness and evil.

“a **thousand of years** in Your eyes” | The measure “thousand of years” would be a single literary element. However, the presence of “in Your eyes” brings the literary count up to two. The Hebrew dual word “eyes (two)” is used. God’s two eyes are in view. A twofold nature of the “thousand” may be implied: the thousand as seen through each of God’s eyes. In parallel, the corresponding value of human time is also presented with a twofold nature: “as a day... and a watch in night.” As God with two eyes saw the thousand years, so His people experienced yesterday and last night. In this equivalence, the thousand years corresponds with a complete day. God’s two eyes correspond with a complete day being day + night.

The number *thousand* may be a composite value that reflects three tenfold literary identities in alignment:  $(10) \times (10) \times (10) = 1000$ . Moses uses three names for God among the four tenfold divine literary sets: God, *Elohim* (3x); (my) Lord, *Adoni* (2x); and LORD, *YHWH* (1x). Taken together, these may form the thousandfold stature of years, as seen through the divine eyes.  $(Elohim) \times (Adoni) \times (YHWH) = 1,000\text{fold}$ . This number appears to be heavenly and composite. It is not added to the count of literary elements.

Both “thousand of years” and “a day” are counted as single literary elements. A literary equivalence may be implied: day = literary element = year. If this is so, a title *Years to Days* becomes true via literary elements connecting the 1000fold divine perspective to the human perspective.

“**sevens** [seventy] **years**... **eights** [eighty] **years**” | These are counted as two literary elements each, in keeping with patterns observed in Genesis and Daniel. The full values of 70 and 80 are carried as special numbers in the overall literary count (see below).

70

80

- [1] fill us in morning (with) Your lovingkindness  
 [9] and we will sing out  
 [10] and rejoice in all our days
- [2] make us rejoice as days of,  
 [3] You afflicted us  
 [4] (as) years of,  
 [1] we have seen evil
- [5] let be shown to Your servants Your work  
 [6] and Your majesty upon their sons
- [7-8] and let be, favor of my Lord, our God, upon us  
 [2-3] and work of our hands (two)
- [9] establish upon us  
 [4-5]\* and work of our hands (two)  
 [10] establish it
- 

## Notes

“and work of our hands (two), establish it” | Psalm 90 has an overarching tone of sadness. Resurrection is not clearly featured here. The psalm appears to end with a fivefold literary half-set for God’s people, indicating death. In this half-set, Moses appeals twice that something of value would arise from the inescapable death of God’s people. His use of the Hebrew dual word for hands, indicating two hands, appears to provide a literary parallel. The two instances of “hands (two)” total four hands, a twentyfold literary value which corresponds with the two complete literary sets for God’s people. Moses is asking that these two tenfold literary sets, overshadowed as they are by the summary “we have seen evil,” will nonetheless be redeemed in some way. It may be that the twentyfold literary value, the digits one to twenty that may be counted on four hands, points to the younger generation aged 0 – 19 who were rising to enter God’s rest. This younger generation, more than anything else, constituted the “work of our hands” on Moses’ last watch.

Moses, perhaps more than any other, was personally acquainted with death in the generations of God’s covenant people. His life mission was to shepherd an entire generation to its death in the wilderness – a 40-year assignment. Perhaps this is the other literary parallel in this psalm: the 40 literary elements for God, corresponding with 40 years in the wilderness. If so, the psalm may confirm the correlation: literary elements can equal years.

The conversion “Years to Days” or “Days to Years” may also be reflected in the temptation of Jesus in the wilderness for forty days – a day for each year of Israel’s wilderness wanderings.

Literary Count – Psalm 90

- (40) YHWH
- (20x + 5x) YHWH’s People
- (65x) subtotal
- (70x) “sevens [seventy]” from “sevens [seventy] years”
- (80x) “eights [eighty]” from “eights [eighty] years”
- (215x) Total

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, and the PebbleCounting hypothesis: © Steve, 2024.

This is a translation and a study of Psalm 90. This work presents the possible presence of a literary numbering system in Psalm 90 (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Psalm 90, as it is in other books of Scripture.

This study and its accompanying video are freely available at [pebblecounting.com](http://pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.