

Originally it simply indicated an enclosed space (or courtyard), and this is its meaning in every one of its 146 occurrences in the KJV, and in most of its occurrences in the NIV. Eventually the word came to be generally applied to the headquarters of a king, and the king's associates came to be called "courtiers." In modern times the function of trying criminals and judging disputes, which had formerly been exercised by kings or their representatives, came generally to be assigned to a group of judges or jurors and the legal phrase "the court sits" came into general use. There is no evidence of such a usage in ancient Israel.

The Aramaic word *dina* and its Hebrew cognate *din* are always translated "judgment," "plea," "cause," or "strife" by the KJV, and also by the NIV in most of their occurrences outside of this chapter. Here the NIV renders *dina* by "court" in verses 10 and 26, but by its usual meaning of "judgment" in verse 22.

Beth-din, "house of judgment," occurs in post-Biblical Hebrew, but no instance where *din* alone is used to mean "court."

The KJV frequently uses the word "court," but always with its primary meaning of an enclosed place. Its specific use for a judicial tribunal is a modern development. The NIV uses the word "court" many times, but nowhere outside of this chapter as a rendering of *dina* or *din*.

In the NIV the eleventh line of the passage reads: "The court was seated." In the KJV it reads: "the judgment was set." A good argument can be made for preferring the KJV reading, since the translation of *dina* as "court" is highly questionable and the rendering of *y^etib* as "was set" presents no difficulty. As mentioned above, *y^etib* is the Biblical Aramaic cognate of the Hebrew *yashab* which is often used to mean "remain" or "continue." Here (and in v. 26) the phrase might point to the certainty that God's predetermined will shall be accomplished. Thus "the judgment was set" is a possible rendering in line 11 of verses 9-10 and also in verse 26.

Whatever is decided about verses 9 and 10 would determine the decision about verse 26. The NIV translates verse