

PSALMS
BOOK FIVE
Psalms 107 - 150

PSALM 107¹

<THANK THE LORD FOR HIS CONSTANT LOVE>

[Hallelujah.]²

- 1 O give thanks to the Lord for he is good!
His constant love is everlasting!
- 2 Let the redeemed of the Lord repeat this---
those he has redeemed from trouble
- 3 and gathered from the lands,
from the east and from the west,
from the north and from the south.³
- 4 Some wandered in the trackless desert,⁴
not finding their way to a place of habitation.
- 5 They were hungry and thirsty,
their souls fainted within them (*or, they had given up hope*).
- 6 Then, in their adversity, they cried to the Lord
and he delivered them from their distress:
- 7 he showed them the right way (*or, the direct way to reach...*)
until they reached a place of habitation.
- 8 Let them thank the Lord for his constant love,
for his wonderful deeds to humanity.
- 9 For he satisfies those who are thirsty,
and the hungry he fills with good things.
- 10 Some lived in deep darkness (*or, a hopeless situation*);
prisoners suffering and in chains
- 11 because they had defied the word of God
and spurned the instruction of the Most High.
- 12 He subdued them with hard labor;
they stumbled with no one to help.
- 13 Then, in their trouble, they cried to the Lord,

1 This Psalm consists of a hymn of thanksgiving: 1=32 and a song of praise: 33-43. It is possible that these originally were independent compositions which were brought together at a later date. In the Hebrew text verses 23-28 (*or* 22 - 27) and verse 40 have an inverted "nun" n in the margin. The significance is not understood. Some scholars feel it is a mark for a parenthesis but the verses fit so well in the Psalm that it seems unlikely.

2 Some translators use the last line of Psalm 106 as the first line of Psalm 107. This is done so the word "Amen" is at the conclusion of each of the Books of Psalms. Because of this it appears here in brackets.

3 MT: "sea." A slight emendation provides the word "south" which fits the verse. Some scholars have tried to say "the sea to the south", the Gulf of Aqabah which seems doubtful though King Solomon had a fleet of ships based in a port there.

4 Literally: "in the wilderness, in the waste."

and he delivered them from their distress.
 14 He led them out of their hopeless situation
 and shattered their chains.
 15 Let them thank the Lord for his constant love,
 for his wonderful deeds to humanity!
 16 For he shatters the bronze doors (*or, the prison gate*),
 and breaks apart the iron bars.

 17 Some were fools ⁵ because they pursued sinful ways,
 and endured affliction because of their iniquities.
 18 Food was loathsome to them
 and they were near death.
 19 Then, in their trouble, they cried to the Lord
 and he delivered them from their distress.
 20 He issued his command and healed them
 and saved them from destruction. ⁶
 21 Let them thank the Lord for his constant love,
 for his wonderful deeds to humanity,
 22 and let them offer sacrifices of thanksgiving,
 telling of God's deeds in joyful song!

 23 Some went down to the sea in ships,
 plying their trade on the great waters;
 24 they saw the deeds of the Lord,
 his wondrous acts in the deep.
 25 For he commanded and the stormy wind began to blow,
 which caused the waves ⁷ to surge,
 26 mounting up to heaven and then plunging down to the depths.
 Their courage ⁸ melted away in their evil plight
 (*or, causing them to be sea sick*).
 27 They reeled and staggered like drunkards
 and they were unable to do their work.
 28 Then, in their trouble, they cried to the Lord
 and he delivered them from their distress.
 29 He silenced the raging storm
 and the waves of the sea were hushed.
 30 Then they were glad because it was calm
 and he brought them to their desired harbor.
 31 Let them thank the Lord for his constant love,
 for his wonderful deeds to humanity!
 32 Let them joyously proclaim him in the congregation of the people,

5 So: MT. Some scholars emend $\sigma\psi\lambda\omega\xi$ "sick."

6 Literally: "the pit [of death]."

7 Literally: "it's waves."

8 Literally: "their soul."

and praise him in the assembly of the elders!
 33 He causes rivers to dry up completely;⁹
 springs of water become arid land.
 34 Fruitful land is turned into a salt marsh
 because of the wickedness of its inhabitants.
 35 He turns a desert into pools of water,
 and parched land into springs of water.
 36 There he permits the hungry to dwell.
 They establish a place of habitation.
 37 They sow fields and plant vineyards
 and obtain an abundant harvest.
 38 He blesses¹⁰ them and their numbers increase
 and he does not let their herds of cattle decrease.

 39 When their numbers dwindle and they are crushed,
 through oppression, trouble and sorrow,
 40 he pours contempt on the oppressors
 and they become lost, roaming in trackless deserts.¹¹
 41 but he rescues the needy from their distress
 and makes their families increase like flocks.

 42 The upright see this and rejoice;
 and all the wicked are silenced.
 43 Whoever is wise will think about these things
 and consider the Lord's constant love!

PSALM 108¹²

<PRAISE AND PETITION>

<A Song. A Psalm of David.>

1 My heart is steadfast, O God!
 My heart¹³ is steadfast!
 I, myself, will sing, I will sing praises!
 Awake my soul!
 2 Awake, O harp and lyre!
 I will awaken the dawn!
 3 O Lord,¹⁴ I will praise you among all the people!
 I will sing praises to you among the nations:
 4 for your constant love is as high as the heavens,
 your faithfulness extends to the clouds.

9 Literally: "into a desert."

10 Literally: "then he blessed them."

11 Some scholars place verse 39 after verse 40.

12 Portions of this Psalm are found in other Psalms. Verses 1-5 in Psalm 57:7-11. Verses 6-13 in Psalm 60:5-12.

13 Not in MT. Supported by 5 Hebrew manuscripts, LXX, Syriac and Psalm 57:7.

14 The Hebrew word translated "Lord" is different in Psalm 57:9.

- 5 Be exalted, O God, above the heavens!
 Let your glory be over all the earth!
- 6 In order that your beloved might be rescued,
 give victory with your right hand and respond to my¹⁵ plea!
- 7 God promised in his sanctuary (*or, by his holiness*),
 "With exultation I will divide up Shechem,
 and distribute the Valley of Succoth.
- 8 Gilead is mine! Manasseh is mine!
 Ephraim is my helmet (*or, chief stronghold*),
 Judah is my scepter.
- 9 Moab is my wash-basin;
 upon Edom I hurl my shoe:¹⁶
 I shout in triumph over Philistia.
- 10 Who will bring me to the fortified city?
 Who will lead me¹⁷ to Edom?
- 11 Have you really rejected us, O God?
 O God, you have not been accompanying our armies.
- 12 O grant us aid against the enemy
 for human help is worthless!
- 13 With God on our side we will triumph;
 it is he who will defeat our enemies!

PSALM 109

<A PRAYER FOR HELP FROM THE LORD>

<To the Choirmaster: A Psalm of David.>

- 1 Be not silent, O God whom I praise!
- 2 For the wicked and liars¹⁸ speak loudly against me,
 speaking against me with lying tongues.
- 3 They surround me with malicious words
 and attack me for no reason.¹⁹
- 4 They respond to my love with accusations,
 even as I pray²⁰ for them (*or, even as I must be judged*).
- 5 They repay me evil for good
 and hatred for my love.
- 6²¹ Appoint a wicked man (*or, a corrupt judge*) against him,

15 "our" in Psalm 60:5.

16 As a symbol of possession.

17 Emended: $\psi\nu\xi\nu\psi$ The emendation is supported by LXX and Syriac. The MT has "who has led me" here and also in Psalm 60:9.

18 "wicked and liars" with different vowel points could read "a mouth of wickedness."

19 MT adds: "in return for my love."

20 Hebrew uncertain. So: Syriac.

21 Some scholars insert "They say" at the beginning of this verse and end the quotation with verse 19. Since there is a change in pronouns in these verses making it a quotation is plausible.

let an accuser²² bring him to trial.²³
 7 May he be tried, and found guilty;
 let his prayer²⁴ be considered as sin!
 8 May his life be short;
 may another seize his goods (*or possessions, hoarded wealth*)²⁵
 9 May his children be fatherless
 and his wife a widow!
 10 May his children wander about and beg;
 may they be driven out of²⁶ their hovels.
 11 May the creditor seize all his property;
 may strangers plunder all that is his.
 12 Let no one show him mercy
 nor pity his fatherless children!
 13 May his posterity be cut off⁷
 may his²⁷ name be blotted out (*or, may his name be extinguished*)
 to the second generation.²⁸
 14 May the Lord remember the iniquities of his fathers
 and may the sin of his mother never be erased.
 15 Let the Lord continually be aware of this
 and may his²⁹ memory be banished from the earth;
 16 because he did not remember to show kindness
 but persecuted the poor and needy
 and the broken hearted to their death.³⁰
 17 He loved cursing; let curses come upon him!
 He disliked blessing; may it be far from him!
 18 He clothed himself with cursing as with a robe.
 Let it soak into (*or, penetrate*) his body like water,
 like oil into his bones!
 19 Let it be like a garment in which he wraps himself,
 like the belt he always wears.³¹

 20 May this be the repayment to my accusers from the Lord,
 of those who speak evil against my life!
 21 But you, O God, my Lord,
 act on my behalf for the sake of your name;
 deliver me because your constant love is good!

22 The Hebrew word is usually translated "Satan."

23 Literally: "stand at his right hand."

24 Some scholars would like to interpret this word as a plea as might be used in a court of law. This interpretation of the Hebrew word is not found in Hebrew thought nor linguistically.

25 With different vowel points $\omega\xi\delta\theta\pi$ would read "his office."

26 So: LXX. Hebrew: "and seek."

27 Several Hebrew manuscripts, LXX & Jerome. MT: "their."

28 Hebrew uncertain. LXX: "in one generation."

29 MT: "their."

30 So: Syriac. MT: "that he might slay."

31 Cf. footnote 21. Psalm 109:6.

22 For I am poor and needy,
 and am hurt to be depths of my heart.³²
 23 I am fading away like an evening shadow,³³
 I am shaken off like a locust.
 24 My knees are weak through fasting;
 my body has become gaunt.³⁴
 25 I am an object of scorn to my accusers,³⁵
 when they see me, they shake their heads.

 26 Help me, O Lord, my God!
 Save me in accordance with your constant love!
 27 Let them know that this is your action,³⁶
 that you, O Lord, have done it!
 28 They might curse, but you will bless!
 Let my assailants be defeated,³⁷ while your servant rejoices.
 29 May my accusers be clothed with dishonor;
 may they wear their shame like a robe.

 30 I will loudly give thanks to the Lord, with my mouth,
 I will praise him in the midst of the throng,
 31 because he stands at the right hand of the needy,
 to save them from his adversaries.³⁸

PSALM 110

<ASSURANCE OF VICTORY FOR GOD'S PRIEST KING>

<A Psalm of David.>

1 The Lord says³⁹ to my Lord:
 "Sit at my right hand,
 while⁴⁰ I make your enemies your footstool."⁴¹

 2 The Lord will stretch out his mighty scepter from Zion.
 Reign over your enemies!
 3 Your people will willingly volunteer⁴²

32 MT adds "and my heart is pierced within me" Some emend $\lambda\lambda\omega\xi$ to "my heart writes within me."

33 Literally: "when it declines."

34 Literally: "my flesh is lean through lack of fat [or oil]."

35 Literally: "to them."

36 Literally: your hand."

37 So: LXX. MT: "They have arisen and have been put to shame."

38 Hebrew uncertain.

39 Literally: "the utterance of the Lord" $\xi\omega\xi\psi \sigma\alpha\nu$ is only used here in the Psalms. Elsewhere in the OT it is often used, declaring that God has spoken. When used elsewhere it is generally at the end of the spoken word.

40 The Hebrew word $\delta\tilde{[}$ is often translated "till" but clearly means "while" in this instance.

41 In Hebrew this is a symbol of complete victory. A king who has vanquished his enemy will place his foot on the neck of the vanquished leader to demonstrate his victory.

42 LXX: "with you will be sovereignty (or, noble things)." This is based on selection of different vowel points from those used by the MT.

when you lead your army
in holy splendor (*or, upon the holy mountain*)
from dawn,⁴³ for like dew, your youth⁴⁴ will come to you.
4 The Lord has solemnly vowed
and will not relent,
"You are a priest forever in the line of succession of Melchizedek."⁴⁵

5 The Lord is at your right hand;
he will crush kings on the day of his wrath.
6 He will carry out judgment among the nations,
filling the valleys⁴⁶ with corpses;
he will crush the chiefs (*or, the head*)⁴⁷
over the wide earth.
7 Along the way he will drink from the stream
and in the light of all this he will be victorious.⁴⁸

PSALM 111⁴⁹

<PRAISE THE LORD FOR ALL HE HAS DONE>

1 Praise the Lord (*or, Hallelujah!*)
α I will give thanks to the Lord with my entire being,⁵⁰
β in the assembled company and congregation of the upright.
γ 2 The works of the Lord are great.
δ they are studied by all who have pleasure in them.⁵¹
η 3 His works⁵² are filled with honor and majesty
ω and his righteousness is everlasting.
ζ 4 He has won renown⁵³ for all his wonderful works.
ξ The Lord is gracious and compassionate.
φ 5 He provides food⁵⁴ for those who revere him;
ψ he never forgets his covenant.
κ 6 He has revealed his powerful works to his people
λ in giving them the territory of other nations.
μ 7 His handiwork is faithful and just;⁵⁵

43 Literally: "from the womb of the morning."

44 Hebrew uncertain. Literally: "you have the dew of your youth." Possibly: "from your birth you have been endowed with regal splendor and have shone with the dew of youth."

45 Cf. Genesis 14:18. Melchizedek means "King of Righteousness."

46 So: with a an emendation. τωψαγ "fill the valley with corpses." Literally: "he fills with corpses."

47 LXX and Jerome have the plural word.

48 Hebrew uncertain.

49 An acrostic Psalm. Each line begins with the successive Hebrew alphabetical letter as noted in the margin.

50 Literally: with my whole heart."

51 Hebrew uncertain. "Studied" literally is "sought out." A possible translation might be "within reach of all who desire him."

52 The Hebrew word has the concept of God's providential acts.

53 Literally: "a memorial."

54 This Hebrew word, עֶרְפָּא was used to maintain the acrostic of the Psalm. It is usually translated "prey."

55 Literally: "The work of his hands is faithfulness and justice."

ν all his commands are dependable.
 σ 8 They are established for all eternity,
 [to be accomplished with faithfulness and uprightness.⁵⁶
 π 9 He sent deliverance⁵⁷ to his people.
 χ He has ratified his covenant forever.
 θ His name is holy and awesome.

ρ 10 The beginning of wisdom⁵⁸ is the reverence of the Lord,
 Ε and all those who practice it⁵⁹ have good judgment.
 τ Praise of him endures forever!

PSALM 112

<THE BLESSINGS OF THE RIGHTEOUS.>

1 Praise the Lord (*or Hallelujah*)!
 α Happy are those who revere the Lord,
 β who are totally delighted with his commandments!
 γ 2 Their descendants will be powerful in the land;
 δ for the upright generation will be blessed.
 η 3 Wealth and riches are in their families
 ω and their righteous deeds will endure forever.
 ζ 4 For the upright, light even shines in the darkness,
 ξ for the Lord⁶⁰ is gracious, compassionate and righteous.
 φ 5 It is well with those who are generous lenders,
 ψ who conduct their affairs honestly.
 κ 6 For the righteous will never fail;⁶¹
 λ they will always be remembered.
 μ 7 They are not afraid of bad news;
 ν their hearts are firm, trusting in the Lord.
 σ 8 Their hearts are resolute, they will not be afraid;
 [confident that they will look with triumph on their foes
 (*or, until he sees his adversaries succumb*).
 π 9 They have distributed lavishly, they have given to the poor.
 χ their righteousness endures forever;
 θ therefore they will be powerful and respected.⁶²
 ρ 10 The wicked see this and are angry;
 Ε they grind their teeth and lose courage;
 τ the desires⁶³ (*or, hopes*) of the wicked are gone.

56 MT: "upright." LXX, Jerome and Syriac repoint the word so it translates as is found above.

57 The Hebrew word ξρπ is translated "deliver" or "ransom", thus a cognate of "redemption" or "deliverance."

58 τψεαρ can mean "chief." This would then read: "the highest", or "supreme wisdom."

59 So: LXX, Jerome & Syriac. MT: "them."

60 So: LXX. Omitted by MT.

61 Literally: "be moved."

62 Literally: "their horn is exalted in honor". Horn is a symbol of dignity.

63 So: MT. Some scholars emend one consonant to have τωθτ which means hope.

PSALM 113 ⁶⁴

<THE EXALTED AND HUMBLE LORD>

1 Praise the Lord (*or, Hallelujah!*)!

Praise, O servants of the Lord!

Praise the name of the Lord!

2 Blessed be the name of the Lord

now and forever! ⁶⁵

3 From the east to the west ⁶⁶

the name of the Lord deserves to be praised!

4 The Lord is exalted over all the nations,

his glory transcends the heavens!

5 Who is like the Lord our God, ⁶⁷

who is enthroned on high,

6 who stoops down to behold

the heavens and earth?

7 He raises the poor from the dust,

and lifts the needy from their misery, ⁶⁸

8 to make them sit ⁶⁹ with princes,

with princes of his people

(or, He honors them, making them

to be companions of those who are esteemed).

9 He gives the barren wife a home,

causing her to be the joyous mother of children.

Praise the Lord (*or, Hallelujah!*)! ⁷⁰

PSALM 114 ⁷¹

<THE WONDERS OF THE LORD.>

[*Praise the Lord (Hallelujah!)*] ⁷²

1 When Israel went out from Egypt,

the house of Jacob, from people having an unintelligible language,

2 Judah became his sanctuary,

Israel his dominion.

64 Psalms 113 - 118 are known as Hallel Psalms or Egyptian Hallel Psalms. Cf. 114:1. These were often used in Judaism's great annual festivals. Hallel = Praise.

65 Literally: "from this time forth and forevermore."

66 Literally: "from the rising sun to its setting."

67 Some scholars rearrange the stichs of verses 5 & 6 as follows: 5a, 6b, 5b, 6a.

68 Literally: "from the refuse heap."

69 This emendation ωβψΞωξλ is supported by LXX, Jerome & Syriac.

70 The LXX & Jerome place this line at the beginning of Psalm 114.

71 In the Vulgate and LXX this Psalm and Psalm 115 were one single Psalm though originally they were no doubt two separate Psalms.

72 See foot note 70 above.

3 The sea saw them and fled,
 Jordan ran backward.⁷³
 4 The mountains skipped like rams,
 the hills like lambs.

5 What alarmed you, O sea, that you fled?
 O Jordan that you ran backward?
 6 You mountains that you skipped like rams?
 O hills, like lambs?

7 Be in awe, O earth (*or, Earth, you will tremble*),⁷⁴
 at the presence of the Lord,⁷⁵
 at the presence of the God of Jacob,
 8 who turned the rock into a pool of water,
 the flinty rock into a spring of water.⁷⁶

PSALM 115⁷⁷

<THE LORD DESERVES PRAISE.>

1 Not to us, O Lord, not to us,
 but give glory to your name,
 for the sake of your constant love and faithfulness!

2 Why should the nations say,
 "Where is their God,"
 3 when our God is in the heavens!
 He accomplishes whatever he desires!

4 But: their idols are silver and gold,
 the workmanship of human skill.

5 They have mouths, -- but cannot speak;
 eyes, -- but can not see.

6 They have ears, -- but cannot hear;
 noses, -- but cannot smell.

7 They have hands, -- but cannot touch;
 feet, -- but cannot walk;

73 Cf. Exodus 14:21; Joshua 3:16.

74 The Hebrew word translated "be awed" is the word usually used for "tremble" but can also be used as "dance" or "fright" along with being descriptive of "awe."

75 The Hebrew word for Lord: *!øðø* is an uninflected form without an article. It is used only here. Thus a literal translation would be "at the presence of Lord."

76 Cf. Exodus 17:1-7; Numbers 20:1-13. The ending of this Psalm seems to be abrupt. A few scholars feel the true end of the Psalm has been lost, in part because there is no "Praise the Lord" as a conclusion as is found in other Hallel Psalms.

77 In the LXX, Jerome, Syriac and several Hebrew manuscripts this Psalm is combined with Psalm 114. There is no sound basis for this union. It is possible that this Psalm is the one referred to in Matthew 26:30; Mark 14:26, assuming that the Passover traditions in Jesus time were the same as several centuries later. Cf. Mishnah: Pesakim 10:6-7. There is also the further assumption that the New Testament passages refer to Passover, which some scholars do not accept. Internal evidence assures us that this Psalm was sung antiphonally. This is most evident in verses 9-13.

and they cannot make a sound in their throats.
8 Those who make them are like them;
and those who trust in them will become like them.⁷⁸

9 O Israel, trust in the Lord!
He is their help and their protection (*or, shield*).
10 Trust in the Lord, O house of Aaron!
He is their help and their protection (*or, shield*).
11 You who revere the Lord, trust⁷⁹ in the Lord!
He is their help and their protection (*or, shield*).

12 The Lord has remembered us; he will bless us;
he will bless the house of Israel;
he will bless the house of Aaron;
13 he will bless those who revere the Lord,
both small and great.

14 May the Lord grant you increased numbers,
both you and your descendants.⁸⁰
15 May you be blessed by the Lord,
the maker of heaven and earth!

16 The highest heavens belong to the Lord,
but the earth he has given to humanity.
17 The dead cannot praise the Lord,
nor can any that go down into silence.
18 But we will bless the Lord,
from this time on and forevermore.

Praise the Lord (*or, Hallelujah*)!⁸¹

PSALM 116⁸²

<A PSALM OF PERSONAL THANKSGIVING>

[*Praise the Lord (Hallelujah)*]⁸³

1 I love the Lord, because he has heard⁸⁴
my voice and (*or, the sound of*) my cry for mercy.
2 Because he has been attentive to me,⁸⁵

78 i.e. powerless.

79 An imperative in MT, LXX, Syriac and Jerome.

80 Literally: "your children."

81 LXX & Jerome place this line at the beginning of Psalm 116.

82 LXX and Jerome divide this Psalm into two. 1-9; 10-19 though some Hebrew manuscripts apparently break after verse 11.

The Psalm, however seems to be a unity though the use of tenses is rather casual in Hebrew.

83 Cf. foot note 81 above.

84 MT: "I love that the Lord hears."

85 Literally: "He inclined his ear to me."

therefore I will call on him throughout me life.

3 The cords of death were tightening around me;
the torments of the grave ⁸⁶ overtook me;
I suffered anguish and anxiety.

4 Then I invoked the name of the Lord:
"O Lord, I beg of you, save my life!"

5 The Lord is gracious and righteous;
our God is merciful (*or, compassionate*).

6 The Lord protects the helpless.
When I was desperate, he saved me.

7 Return to your rest, O soul,
for the Lord has been good to you!

8 For you have saved my soul from death,
my eyes from tears,
my feet from stumbling;

9 As I walk in the land of the living,
I am mindful of the presence of the Lord. ⁸⁷

10 I kept on believing and even when I said:
"I am suffering greatly," ⁸⁸

11 I said in my desperation, ⁸⁹
"Everyone is a liar".

12 How can I repay the Lord
for all his bounty toward me?

13 I will raise the cup of salvation,
and invoke the name of the Lord.

14 I will pay my vows to the Lord
in the presence of all his people.

15 The death of his faithful ones is highly valued (*or, costly*)
in the sight of the Lord.

16 O Lord, I am your servant;
I am your servant, the son of your servant girl. ⁹⁰
you have loosed my bonds (*or, you have set me free*).

17 I will offer a sacrifice of thanksgiving to you,
and invoke the name of the Lord.

18 I will pay my vows to the Lord,
in the presence of all his people,

86 Literally: "Sheol."

87 Some scholars move this verse to follow verse 17. Evidence supporting this is weak.

88 The Hebrew is difficult. Many emendations have been suggested.

89 The Hebrew word is a form of "to be in a hurry."

90 Hebrew uncertain.

19 in the courts of the temple (*or, house*) of the Lord,
in your midst, O Jerusalem.

Praise the Lord (*or, Hallelujah*)! ⁹¹

PSALM 117 ⁹²

<SUMMONS TO PRAISE THE LORD.>

[*Praise the Lord (or, Hallelujah)*!] ⁹³

1 Praise the Lord, all you nations!

Praise him, all you peoples!

2 For his constant love toward us is great
and the Lord's faithfulness is everlasting!

Praise the Lord (*or, Hallelujah*)! ⁹⁴

PSALM 118

<A HYMN OF THANKSGIVING.>

[*Praise the Lord (or, Hallelujah)*!] ⁹⁵

1 O give thanks to the Lord for he is good;
his constant love endures forever!

2 Let Israel say,

"His constant love endures forever."

3 Let the house of Aaron (*or, the descendants of Aaron*) say,

"His constant love endures forever."

4 Let those who revere the Lord say,

"His constant love endures forever."

5 In my distress I called on the Lord;

the Lord answered me and set me free (*or, brought me relief*). ⁹⁶

6 With the Lord on my side I do not fear.

What can mortals do to me?

7 The Lord is on my side to help me; ⁹⁷

I will look down in triumph ⁹⁸ over (*or, gloat over*) those who hate me.

8 It is better to take refuge in the Lord
than to put confidence in mortals.

9 It is better to take refuge in the Lord

91 LXX and Jerome place this line at the beginning of Psalm 117.

92 Some scholars feel this brief Psalm is possibly a fragment of a longer Psalm designed for temple use.

93 See footnote 91 above.

94 LXX and Jerome place this line at the beginning of Psalm 118.

95 See footnote 94. This Psalm marks the last of the Hallel Psalms.

96 Literally: "The Lord answered me in a broad place." Emended: "brought me relief" or "set me free."

97 Literally: "among my helpers" or "as my helper."

98 Hebrew unclear. Possibly literally: "when I face" or "he sees his desire on."

than to put confidence in human leaders.⁹⁹

- 10 All nations¹⁰⁰ surrounded me;
in the name of the Lord I destroyed them (*or, will drive them back*).¹⁰¹
- 11 They beset me; they surrounded me on every side;
in the name of the Lord I destroyed them (*or, will drive them back*).
- 12 They surrounded me like bees;
they flared up¹⁰² like a fire of brambles.¹⁰³
In the name of the Lord I destroyed them (*or, I will drive them back*).
- 13 I was so fiercely attacked¹⁰⁴
but the Lord helped me.
- 14 The Lord is my strength and my might (*possibly: song*),
he has become my salvation.
- 15 Hear the glad songs of victory
in the dwellings¹⁰⁵ of the righteous.
"The right hand¹⁰⁶ of the Lord is triumphant
(*or, the right hand of the Lord does valiantly*),
- 16 the right hand of the Lord is exalted,
the right hand of the Lord is triumphant
(*or, the right hand of the Lord does valiantly*)."
- 17 I will not die, but will live,
and proclaim the works of the Lord.
- 18 The Lord has punished me severely,
but he has not abandoned me to death.
- 19 Open to me the gates of righteousness (*or, victory*),
that I may enter through them
and give thanks to the Lord.
- 20 This is the gate of the Lord;
only the righteous (*or, victors*) will enter through it.
- 21 I thank you that you have answered me
and have become my deliverer (*or, savior*).
- 22 The stone which the builders deemed worthless (*or, rejected*)

99 The Hebrew word does not necessarily imply royalty but those who are powerful and influential.

100 The Hebrew word $\sigma\psi\omega\gamma$ often designates gentiles.

101 The meaning of the Hebrew word $\mu\lambda\psi\mu\alpha$ in verses 10, 11 & 12 is uncertain. When used elsewhere in the OT it means "circumcision" or "to cut off". Various emendations have been suggested, none of which is clearly the emendation of choice.

102 Emended to read: $\omega\rho[\beta]$ which is supported by the LXX. Hebrew: "were extinguished."

103 Literally: "like a thorn bush on fire."

104 Emended to read: $\psi\tau\psi\zeta\delta\mu$ or $\psi\tau\psi\zeta\delta$ "to be hard pressed" which is supported by LXX, Jerome and Syriac, in this case translated: "fiercely attacked." Hebrew: "you pushed me hard."

105 Literally: "tents."

106 A symbol of power.

has become the most important (*or, the chief cornerstone, capstone*).

23 This is the Lord's doing;
it is marvelous in our eyes.

24 This is the day the Lord has made (*or, the Lord has acted*);
let us rejoice and be glad in it (*or, in him*).

25 Grant salvation, O Lord, we pray!¹⁰⁷
O Lord, we beseech you, give us success (*or, prosperity*)!

26 Blessed be he who comes in the name of the Lord;
(*or, Blessed in the name of the Lord is the one who comes*)
We bless you¹⁰⁸ from the temple (*or, house*) of the Lord.

27 The Lord is God,
and he has given us light (*or, he has been good to us*).

Arrange the festal procession with branches,
up to (*or, adorn*)¹⁰⁹ the horns of the altar!

28 You are God, and I will give thanks to you;
you are my God, I will extol you.¹¹⁰

[21] [*I thank you that you have answered me
and have become my deliverer (or, savior).*]

29 O give thanks to the Lord for he is good;
for his constant love endures forever!

PSALM 119¹¹¹

<THE GLORIES OF GOD'S WORD.>

Α Aleph

1 Happy are those whose lives are blameless;
who follow the teaching of the Lord!

2 Happy are those who keep his testimonies (*or, decrees*);
who wholeheartedly seek him;

3 who also do no wrong,
but walk in his ways!

4 You, yourself, have commanded that your precepts
are all to be kept faithfully.

5 O may my ways be steadfast
and in keeping with your statutes!

6 Then I will not become ashamed,
when I study (*or, examine*)¹¹² all your commandments.

107 Literally: "I" or "we". The LXX has ὁσάννα causing some translators to use the word "Hosanna."

108 A plural word in Hebrew.

109 A possible emdation of "up to" δ[to ωδ[= adorn.

110 The LXX inserts verse 21 as noted in brackets.

111 This Psalm is an acrostic Psalm with each of the 22 strophes of 8 verses commencing with the appropriate letter of the alphabet. In addition each verse of the Psalm mentions God's love, way, statutes, commandments, testimony, precepts, word, promise, ordinance or judgment. This limits the freedom of the Psalmist greatly but makes for interest in the reading of the Psalm and how the Psalmist set about following the constrictions he placed upon himself for the writing.

112 Literally: "when I look into."

7 I will praise you ¹¹³ with a sincere heart,
as I learn your righteous ordinances.

8 I will keep your statutes;
O do not utterly forsake me!

β Beth

9 How can a young man keep his life pure?
By behaving in accordance with your word.

10 I seek you with my entire being;
do not let me stray from your commandments!

11 I have treasured your word in my heart,
so that I might not sin against you.

12 Praise be to you, O Lord;
teach me your statutes.

13 I will declare (*or, enumerate*) ¹¹⁴ aloud
all the ordinances you have declared.

14 I delight in following your decrees
more than having delight in wealth.

15 I will meditate on your precepts,
when I study (*or, examine*) ¹¹⁵ your ways.

16 I will delight in your statutes;
I will not neglect your word!

γ Gimel

17 Deal kindly with me, your servant,
that I may live and obey your word.

18 Open my eyes so that I might perceive
the marvelous things in your law.

19 I live as an alien on the earth;
do not hide your commandments from me!

20 My soul yearns at all times,
longing for your ordinances.

21 You reprimand the haughty, the accursed ones;
who stray from your commandments;

22 remove their reproach and scorn from me.
for I have kept your testimonies.

23 Even though princes (*or, rulers*) sit and slander me,
your servant will meditate on your statutes.

24 Your testimonies give me pleasure
they are my counselors (*or, my intimate companions*).

113 The Hebrew word #דוא is often translated "give thanks to."

114 The Hebrew word may mean "to tell" or "to enumerate."

115 See footnote 112 above.