

Revive me <sup>1</sup> lest I sleep the sleep of death,  
4 lest my enemies gloat, "I have overcome him,"  
and my foes rejoice because of my defeat.

5 But, I have trusted in your unfailing love.  
My heart will rejoice in your salvation.  
6 I will sing to the Lord  
for he has dealt kindly toward me. <sup>2</sup>

**PSALM 14** <sup>3</sup>

<DENOUNCING WIDESPREAD CORRUPTION>

<A Psalm of David>

1 The fools say in their hearts "There is no God!"

Such persons are corrupt (*or, depraved*)  
and do detestable (*or, abominable*) acts.  
There is no one who does good. <sup>4</sup>

2 The Lord looks down from heaven on humanity <sup>5</sup>  
to discern if there are any who act wisely,  
and who worship <sup>6</sup> God.

3 All humanity has gone astray. All are equally perverse.  
There is no one who does good, no one at all!

4 Do all these evildoers have no knowledge?  
They devour (*or, exploit*) <sup>7</sup> my people as if they were eating their bread,  
but do not invoke the name of the Lord.

5 They will be seized in great terror (*or panic*) <sup>8</sup>  
since God is with the ones who are righteous.

6 You would confound (*or, frustrate*) the plans of the humble  
but the Lord is their refuge.

7 O that deliverance (*or, salvation*) for Israel would come from Zion.  
When the Lord restores the fortune (*or, well-being*) of his people,  
Jacob will rejoice! Israel will celebrate!

---

1 Literally: "give light to my eyes."

2 LXX adds "and I will sing praises to the name of the Lord, Most High!"

3 This Psalm is virtually identical with Psalm 53 with minor variants.

4 The Hebrew word  $\lambda\beta\nu$  implies aggressive perversity and moral deficiency. The French Common Language Translation says:  
"no one acts as he should."

5 Literally: "children of men."

6 Literally: "seek after."

7 Literally: "eating my people, they eat bread."

8 Literally: "tremble with fear" or "dreading a dread."

**PSALM 15**

<QUALIFICATIONS OF THE GODLY>

<A Psalm of David>

- 1 O Lord, who may stay <sup>9</sup> in your sanctuary<sup>10</sup>?  
Who may reside on your holy hill?
- 2 The ones who walk in integrity,<sup>11</sup> do what is righteous  
and speak truthfully from their heart
- 3 Who do not slander<sup>12</sup> with their tongues  
who do not carry out evil acts against their friends,  
and who do not propagate scandal concerning their neighbors,
- 4 in whose eyes an evildoer<sup>13</sup> is contemptible  
but who show esteem for those who are in awe of the Lord,  
who always speak the truth<sup>14</sup>  
even if it is detrimental to themselves,
- 5 who do not lend simply for the purpose of making gain by usury  
and who will never accept a bribe  
to make a false testimony against the innocent.

Those who does these things will always remain steadfast.

**PSALM 16**

<JOY IN THE PRESENCE OF THE LORD>

<A Miktam<sup>15</sup> of David>

- 1 Keep me safely (*or, protect me*) my God.  
I take refuge with you.
- 2 I said to the Lord, 'You are my Lord!  
If I am far from you I experience nothing that is good  
(*or, you are my benefactor*).
- 3 The holy ones (*or, people belonging to God*)<sup>16</sup> in the land<sup>17</sup>  
are the ones in whom I delight.
- 4 The sorrows<sup>18</sup> of those who follow other gods will increase<sup>19</sup>

---

9 The Hebrew *pv* sojourner has no inherited rights in the community but is a guest enjoying the privileges of the community.

10 Literally: "tent" which is an archaism.

11 The Hebrew word *σψMT* implies whole or whole hearted and sound.

12 The Hebrew word *λγρ* denotes gossip.

13 The Hebrew word *[αvμ* implies the despises.

14 LXX "swears to his neighbor" i.e. makes a promise to his neighbor that he will never break.

15 Meaning uncertain. cf. Introduction.

16 Some translators refer to these as other gods, others refer to the holy ones as priests of a non-Judaic religion.

17 LXX "as for the saints of the land." Emendation: "as for the holy in the land, they are excellent. All my delight is in them." Another possible emendation: "Of no account are the gods when they have chosen and the great ones in whom is their delight"

18 Literally: "pain, hurt or grief."

19 Hebrew uncertain.

I will not pour out their libations of blood<sup>20</sup>  
or speak their names.

5 Lord, you have assigned (*or, allotted*) to me my portion  
and my cup (*or, my destiny*).

You have made my lot secure.

6 The boundary lines<sup>21</sup> of my life have fallen in pleasant places.  
I surely have a delightful inheritance  
(*or, I am content with my inheritance*).

7 I will praise the Lord who counsels me.  
Even at night<sup>22</sup> my conscience<sup>23</sup> instructs me.

8 I always have the Lord's presence in mind  
because he is always available (*or, present*).<sup>24</sup>  
I will never be shaken.

9 Because of this my heart<sup>25</sup> rejoices  
and my tongue gives praise.  
My body<sup>26</sup> also will rest secure.

10 This assurance comes because you will not abandon me to Sheol<sup>27</sup>  
(*or, the grave*),  
nor will your faithful see decay (*or, destruction*).

11 You have revealed the path of life for me.  
You will fill me with joy in your presence<sup>28</sup>  
with eternal pleasure at your right hand.<sup>29</sup>

### **PSALM 17**

#### **<A PRAYER FOR PROTECTION>**

#### **<A Prayer of David<sup>30</sup>>**

1 Do hear my just cause, O Lord! Listen to my cry!

Give ear to my prayer for my lips are free from deceit! Listen to my cry!

2 Let my vindication come forth from your presence.

---

20 In the Old Testament only libations of wine were used. This is possibly a reference to some detestable ritual of non-Judean origin.

21 Generally a synonym for share, allotment.

22 Hebrew plural "nights."

23 Literally: "heart."

24 Literally: "at my right hand."

25 Hebrew uncertain. MT ψδωβκ my glory δβκ my liver (the seat of emotion).

26 Literally: "flesh."

27 LXX "destruction." The abode of the dead.

28 Hebrew: "face."

29 The place of power and honor.

30 Psalms described as a Prayer of David are 17, 86, 90, 102 and 142. Some scholars call Psalms 7, 17, 35 and 139 as the Psalms of Innocence. These Psalms fall into a classification of individual laments.

May your eyes<sup>31</sup> see what is right.

3 You have probed (*or, tested*)<sup>32</sup> my heart: you have examined me by night.

You have tested me and have found no evil<sup>33</sup> in me:  
neither does my mouth transgress.

4 With respect to the acts of men, by the words of your life

I have guarded<sup>34</sup> myself against the ways of the violent.<sup>35</sup>

5 My steps have steadfastly held to your paths.

My footsteps have not faltered.

6 I call on you, O God, because you will answer me.

Incline your ear to me: hear my words!

7 Demonstrate your unfailing love in a marvelous way.

Save those who do not have, but are seeking, refuge from their adversaries.

8 Protect me as the apple<sup>36</sup> of your eye,

hide me in the shadow of your wings,

9 from wicked ones who have despised  
my deadly enemies<sup>37</sup> who surround me.

10 They have no sense of compassion.<sup>38</sup>

They speak arrogantly with their mouths.

11 Wherever we go, they have surrounded me,<sup>39</sup>

they set their eyes to cast me to the ground.<sup>40</sup>

12 They are like a lion, eager to tear,

like a young lion who is lurking in ambush.

13 Arise, O Lord! Confront them! Defeat them!

With your sword rescue my soul from the wicked ones,

14<sup>41</sup> from such persons by your hand, O Lord, from persons of the world

whose reward is in this life (*or, whose time in life is fleeting*),

whose stomachs you fill with what you have stored up for them,

so that their children are filled (*or, sated*)

and the surplus remains for their young ones (*or, the next generation*).

15 As for me, I will behold your face with righteousness,

when I awake I will be satisfied with your likeness.

---

31 LXX "my eyes."

32 With the sense of refining.

33 Hebrew uncertain. Emended. MT "you will find nothing. I have purposed."

34 Hebrew uncertain.

35 Literally: "burglar" LXX translates: "because of the words of your lips I have kept to the difficult paths."

36 Literally: "the pupil."

37 With the sense of greed on the part of the enemies.

38 Hebrew uncertain. Literally: "their hearts are closed in their own fat". i.e. their hearts are dull of perception and feeling.

39 Emended. Literally: "They track one down." One Hebrew text says: "they advance on me." Qere: "they surrounded us"  
Ketiv "they advance against me, now they surround me."

40 Implying perdition or 'Sheol.

41 Hebrew uncertain.

**PSALM 18** <sup>42</sup>

<A SONG OF TRIUMPH>

*<To the Choirmaster: A Psalm of David, the servant of the Lord who addressed the words of this song to the Lord on the day when the Lord delivered him from the hand of all his enemies and from the hand of Saul. He said:>*

- 1 I love you <sup>43</sup> my strength (*or, defender*).
- 2 The Lord is my rock, my fortress and my defender,  
my God, my rock with whom I have a safe refuge,  
my shield, the horn of my salvation and my haven (*or, stronghold*).
- 3 I call upon the Lord who deserves praise <sup>44</sup>  
and I am delivered from my enemies.
  
- 4 The cords of death encompassed me,  
the torrents of perdition <sup>45</sup> assailed me;
- 5 the cords of Sheol entangled me,  
the snares of death confronted me.
  
- 6 In my trouble I called on the Lord:  
I cried to my God for help.  
From his temple he heard my voice  
and listened to my cry. <sup>46</sup>
  
- 7 Then the earth shook and quaked;  
the foundations of the mountains also trembled  
and rocked because he was indignant.
- 8 Smoke rose from his nostrils,  
and a devouring fire came from his mouth;  
glowing coals flamed forth from him.
- 9 He inclined the heavens and came down:  
thick darkness was beneath his feet.
- 10 He flew swiftly, riding on a cherub;  
he glided swiftly on the wings of the wind.
- 11 He made his covering around him to be darkness,  
his canopy was dense clouds, dark with water.
- 12 Out of the brilliance of his presence <sup>47</sup>

---

42 Some scholars feel the Psalm originally was two different Psalms. Verses 1 - 30 a thanksgiving hymn and verses 31 - 50 a hymn of victory over an enemy. Other scholars consider verses 1 - 30 as an individual's song and verses 31 - 50 as a royal song. None-the-less, some feel it is a single Psalm with some later additions.

43 If emended: "I will exalt you" δφφρα for δηξρα.

44 Hebrew uncertain. Emendations do not seem to clarify the language.

45 In Hebrew: "Belial."

46 Literally: "My cry entered his ears."

47 LXX "out of the brightness before him proceed hail and fiery coals."

- a hailstorm and coals of fire broke through the clouds.
- 13 That Lord also thundered from the heavens  
and the Most High attended his voice,<sup>48</sup>  
and he shot his arrows and scattered them;  
he flashed forth lightning and routed (*or, confused*) them:
- 15 Then the channels of the ocean were exposed  
and the foundations of the world were laid bare  
at the rebuke of the Lord,  
at the blast of the breath of his nostrils.
- 16 He reached from on high, he took hold of me  
and pulled me out of the depths.<sup>49</sup>
- 17 He rescued me from my fierce enemy  
and from those who hated me;  
for they were too powerful for me  
(*or, He delivered me from my enemies for they were strong*).
- 18 They confronted (*or, attacked*) me in the day of my calamity;  
but the Lord was my support.
- 19 He brought me forth into an open place (*or, he rescued me from danger*)<sup>50</sup>  
he rescued me, because he was pleased with me.
- 20 The Lord rewarded me in accordance with my righteousness;  
according to the cleanness of my hands  
he repays (*or, requites*) me.
- 21 For I have kept the precepts of the Lord  
and have not been disloyal to my God.
- 22 For the judgments (*or, ordinances*) were before me  
and I did not disregard his laws.
- 23 I was blameless before him  
and I kept myself from doing evil.
- 24 Therefore the Lord has recompensed me  
in accordance with my righteousness,  
according to the cleanness of my hands in his sight  
(*or, because he knows I am innocent*).
- 25 With the loyal you show yourself to be loyal:  
with the blameless ones you show yourself to be blameless.
- 26 With the pure (*or, sincere*) you show yourself pure (*or, sincere*):  
and with the crooked you show yourself to be perverse (*or, astute*).
- 27 For you are the one who helps the humble (*or, lowly*) people:  
but those who are haughty<sup>51</sup> you humble.

---

48 LXX "hailstones and coals of fire." One Hebrew manuscript adds "his voice was heard."

49 Literally, "many waters."

50 Hebrew literally: "He caused me to forth into a roomy place."

51 Literally: "high eyes."

28 Yes, you, yourself, are the one who lights my lamp:  
     the Lord, my God, gives light to my darkness.  
 29 By you I can launch an attack against my enemies.<sup>52</sup>  
     and by my God I can scale the wall (*or, rampart*).  
 30 The way of God is perfect!  
     The promise of the Lord is true!  
     He is a shield for all those who seek their refuge in him!

31 For: who is God, except the Lord?  
     And who is a rock of defense, other than our God?  
 32 He is the God who made me strong,<sup>53</sup>  
     and made my way safe.  
 33 He made my feet to be sure-footed<sup>54</sup>  
     and keeps me standing firmly on the heights (*or, victorious in battle*).  
 34 He trains my hands for battle  
     so that my arms can bend a bow of bronze (*or, use the strongest bow*).  
 35 You have given me the shield of your salvation (*or, your protection*);  
     your right hand kept me safe.  
     Your help<sup>55</sup> made me great.  
 36 You made it possible<sup>56</sup> for me to become victorious,  
     and my feet will not slip.  
 37 I have pursued my enemies and have overtaken them;  
     and I did not turn back until they were destroyed (*or, consumed*).  
 38 I overcame<sup>57</sup> them, so that they were not able to rise.  
     They were defeated before me,<sup>58</sup>  
 39 for you provided me with strength for the battle;  
     therefor you made my adversaries sink (*or, be silenced*) under me.  
 40 You made my enemies flee from me<sup>59</sup>  
     and I destroyed those who hated me.  
 41 They cried for help, but there was no one to save them.  
     They cried to the Lord, but he did not answer them.  
 42 I pulverized them like fine dust before the wind.  
     I cast them out<sup>60</sup> like the mud of the streets.

43 You rescued me from rebellious people  
     and have made me to be a ruler over the nations:  
     people I did not know have become my subjects.

---

52 Hebrew: "I rush the barriers."

53 The Hebrew word denotes a sense of perfection.

54 Literally: "like those of the deer."

55 Hebrew uncertain. Possibly "gentleness, condescension or humility."

56 Literally: "given me room."

57 The literal concept is "thrust through with a lance or spear."

58 Literally: "they fell under my feet."

59 Literally: "turn their backs to me."

60 MT: "trample on them."

44 As soon as they heard of me they were obedient to me.  
 45 Foreigners lost their courage  
 and came trembling from their fortifications. <sup>61</sup>

46 The Lord lives! Blessed be my defender! <sup>62</sup>  
 Exalted be the God of my salvation,  
 47 The God who gave me vengeance (*or, who vindicated me*)  
 and subdued people under me;  
 48 who delivered me from my enemies;  
 yes, you exalted me above my adversaries  
 you delivered me from those who are violent!

49 For all this, O Lord, I will praise you among the nations,  
 and sing praises to your name!  
 50 He gives great triumphs to his king  
 and shows steadfast love to his anointed:  
 to David and his descendants forever.

**PSALM 19** <sup>63</sup>

<GOD'S GLORY IN CREATION AND IN THE LAW>

<To the Choirmaster: A Psalm of David.>

1 The heavens are clearly proclaiming God's glory,  
 and the expanse of the sky is declaring what God has done. <sup>64</sup>  
 2 Day after day speech pours forth  
 and night after night knowledge is declared.  
 3 There is no speech nor are there any words,  
 no sound is heard,  
 4 and yet their message <sup>65</sup> spreads through all <sup>66</sup> the earth  
 and their influence reaches around the world.

In the heavens <sup>67</sup> God has prepared a pavilion for the sun  
 5 which is like a bridegroom who is going out of his wedding chamber,  
 and like a champion who is rejoicing to run a race.  
 6 It travels from the far reaches of heaven,  
 from it's starting point in the east  
 and continues its circuit to the other end in the west.

---

61 Hebrew uncertain.

62 Literally: "my rock."

63 This Psalm originally was possibly two independent Psalms. Verses 1 - 6 are presumably the older. These two portions of the Psalm not only have differing subject matter but also have different meter. It becomes, however, a wonderful marriage of two separate Psalms.

64 Literally: "the work of his hands."

65 For μωθ "line" read μλωθ, "their sound" with LXX, Jerome and Syriac.

66 LXX reads "in the end" Hebrew reads "to the end."

67 Some Hebrew manuscripts say "in the sea."

There is nothing that is hidden from it's heat.

7 The revealed will of the Lord is perfect, reviving life,  
The attestation of the Lord about himself is trustworthy,  
causing those who are open minded to become wise.

8 The instructions of the Lord are righteous  
causing our hearts to rejoice.

The commands of the Lord are pure,  
providing light for the eyes.

9 The reverence<sup>68</sup> of the Lord is pure, sacred,  
and enduring forever.

The judgments of the Lord are true  
and are totally just and righteous.

10 These are to be desired more than wealth,  
even more than a large amount of refined gold,

These are sweeter even than honey  
and the drippings from the honeycomb.

11 Furthermore, it is by these that your servant takes warning (*or, pays heed*).  
The obedient following of these results in a great reward.

12 Who is it who is able to detect one's own sins?

Absolve me from my unintentional (*or, unperceived*) sins.

13 Hold me back from my willful sins,  
from letting them rule over me.

If that is the case I will be blameless  
and innocent of great transgression.

14 Let my spoken words and innermost thoughts  
be pleasing to you, O Lord,

for you are the source of my stability and my redeemer!

### ***PSALM 20***<sup>69</sup>

*<A PRAYER FOR VICTORY>*

*<To the Choirmaster: A Psalm of David>*

1 May the Lord answer you in times of trouble!

May the God of Jacob protect you!<sup>70</sup>

2 May he send you help from the Sanctuary (*or, Holy Place*),  
and give you support from Zion!

3 May he remember all your offerings

---

68 So in Hebrew:  $\tau\alpha\rho\psi$  "awe". Some emend to  $\tau\alpha\rho\alpha$  "word."

69 This Psalm is described as a "Royal Psalm" by some scholars. Other "Royal Psalms" are 2, 18, 21, 45, 72, 101, 110, 132 and 144.

70 Literally: "set you up on high."

and favorably <sup>71</sup> regard your burnt offerings.  
Selah.

4 May he grant you your hearts desire, <sup>72</sup>  
and fulfill all your plans (*or, cause all your plans to succeed!*)  
5 May we shout for joy over your victory  
and celebrate your triumph <sup>73</sup> in the name of our God.  
May the Lord fulfill all your petitions (*or, requests*).

6 Now I know that the Lord provides help to his anointed;  
he will answer him from his holy heaven  
with mighty victories by his right hand  
(*or, Because the Lord is powerful  
he enables the king to defeat his enemies,  
or: So the king will be able to win his battles  
because the Lord is strong and helps him find satisfaction*).

7 Some call upon <sup>74</sup> chariots, and some on horses  
but we invoke the name of the Lord, our God.

8 These will totter and fall;  
but we will rally and will be courageous.

9 Grant victory to the king, Oh Lord,  
answer (*or, save us*), when we call <sup>75</sup>  
(*or, may he answer when we call*).

### **PSALM 21**

<THANKSGIVING FOR VICTORY>

<To the Chormaster: A Psalm of David.>

1 O Lord, the king rejoices in your strength;  
and he exalts greatly in your help!  
2 You have granted him his heart's desire,  
and have not denied his spoken requests.  
Selah.  
3 For you meet him with rich blessings;  
you placed a crown of fine gold upon his head.  
4 He asked life of you: You granted him  
length of days for ever and ever.  
His glory is great because of your help.

---

71 Hebrew uncertain.

72 Literally: "according to your heart."

73 "celebrate your triumph" is one word in Hebrew, literally: "set up your banner". Emendations that are suggested include:  
"may we boast" or "may we rejoice."

74 LXX "we are strong" "boast" is inserted though in Hebrew the word does not appear.

75 LXX "Give us victory, O Lord, Let the king answer when we call."

You bestow splendor and majesty upon him.  
 6 Yes, you granted him eternal blessings;  
 you make him glad with the joy of your presence,  
 7 for the king trusts in the Lord,  
 and through the steadfast love of the Most High  
 he will not be shaken (*or, he will be secure*).

8 Your hand will capture all your enemies;  
 your right hand will capture those who hate you.  
 9 You will make them to be like a blazing oven when your appear.  
 The Lord will devour them in his wrath;  
 and fire will consume them.  
 10 You will destroy their offspring from the earth  
 and their descendants will not survive.  
 11 If they plot evil against you;  
 if they devise mischief, they will not succeed.  
 12 For you will cause them to retreat;  
 you will aim your bow strings at their faces.

13 Be exalted, O Lord, in your strength!  
 We will sing and praise your might!

**PSALM 22** <sup>76</sup>

<A PLEA FOR DELIVERANCE FROM SUFFERING>

<To the Choirmaster: According to *aggaleth-shakar*  
 (*according to the hind of dawn.*)>

<A Psalm of David.>

1 My God, my God, why have you forsaken (*or, abandoned*) me?  
 Why are you so far from helping (*or, delivering*) me;  
 from my anguished wail for help. <sup>77</sup>

2 O my God, I cry by day, but you do not answer  
 and by night, but find no relief.

3 Yet you are the enthroned holy one  
 who receives the praises of Israel. <sup>78</sup>

4 Our ancestors trusted in you:  
 they trusted and you rescued them.

5 They cried to you and were saved;  
 they trusted in you and were not disappointed (*or, put to shame*).

---

76 Some scholars designate this as a Messianic Psalm. Possible Messianic Psalms are 2, 8, 16, 22, 41, 45, 69, 72, 78, 89, 110, 118 and 132 though not all scholars accept each of these as being Messianic.

77 Heb. "groaning"  $\psi\tau[\phi\psi\mu$  "cry for help"  $\psi\tau[\omega\mu$ .

78 LXX "you sit enthroned in the temple, the site of Israel's praise."

6 But I am a worm <sup>79</sup> and not human;  
 scorned by others and despised by the people.  
 7 All who see me mock (*or, jeer at*) me,  
 they sneer <sup>80</sup> at me, they shake their heads.  
 8 "He relied on the Lord: Let him deliver him,  
 let him rescue the one who delights in him."  
  
 9 Yet, you are the one who caused me to be born safely.  
 You kept me safe at my mother's breast.  
 10 I was committed to you from birth  
 and since birth you have been my God.  
 11 Do not be distant from me,  
 for trouble is near  
 and there is no one to help.  
  
 12 Many bulls surround me,  
 strong bulls of Bashan <sup>81</sup> encircle me.  
 13 They open their mouths wide toward me,  
 like a tearing and roaring lion. <sup>82</sup>  
  
 14 I am poured out like water (*or, my life ebbs*);  
 all my bones are out of joint (*or, wracked*);  
 my heart is like wax,  
 it is melted within me. <sup>83</sup>  
 15 My mouth <sup>84</sup> is dried up like a pottery shard  
 and my tongue sticks to my palate. <sup>85</sup>  
 You leave me (*or, I am laid*) in the dust of death.  
 16 Yes, a pack of dogs surround me;  
 and a gang of villains encircle me;  
 they have pierced <sup>86</sup> my hands and feet --  
 17 I can count all my bones --  
 they stare and gloat over me;  
 18 they divide my clothing among them,  
 they gamble for my clothing,  
 19 but you, O Lord, do not be far away!  
 O Lord, my help, hasten to my aid!

---

79 Possibly "maggot."

80 Literally: "shoot out their lips."

81 Bashan is a territory on the east side of the Jordan, which had good pasture land.

82 A possible emendation is: "a lion, ravening and roaring opens its mouth against me."

83 Heb. "bowls" these being considered as the seat of emotions.

84 Literally: "strength."

85 LXX "jaws" ψκξ Emended: ψκξ "palate."

86 Hebrew uncertain. Some scholars emend to: "my hands and feet are shriveled" others: "they tear at my hands and feet." LXX, Syriac & Jerome add: "like a lion." Another emendation: "they tie my hands and feet" but this is a doubtful emendation. NEB "hacked off my hands and feet."

- 20 Deliver (*or, save*) my soul from the sword  
my life <sup>87</sup> from the power of the dog! <sup>88</sup>
- 21 Save me from the mouth of the lion.  
Rescue <sup>89</sup> my afflicted (*or, desolate*) soul <sup>90</sup>  
from the horns of the wild oxen! <sup>91</sup>
- 22 I will proclaim your name to the people.  
I will praise you in the midst of the congregation.
- 23 You who are in awe of the Lord, praise him!  
All you descendants of Jacob, glorify him  
and honor him, all you descendants of Israel!
- 24 For he has not despised or disdained  
the affliction of those who are suffering,  
and he has not hidden his face from him, <sup>92</sup>  
but has heard, when he cried to him.
- 25 In the great congregation you are the source of my praise! <sup>93</sup>  
I will pay my vows before those who are in awe of him.
- 26 Let the afflicted (*or, poor*) eat and be satisfied,  
Let those who seek him praise the Lord.  
"May your hearts live forever!"
- 27 Let all the ends of the earth remember and turn to the Lord,  
and let all the families of the nations  
worship before him. <sup>94</sup>
- 28 For dominion belongs to the Lord,  
and he rules over the nations.
- 29 <sup>95</sup> Yes, all the proud of the earth (*or, Let all use their vigor to*)  
bow down to him;  
before him all who go down to the dust will bow,  
and he who cannot keep himself alive!
- 30 Posterity will serve him;  
The coming generations will be told of the Lord,  
31 and proclaim his deliverance to people yet unborn.  
that he has done it!

---

87 Literally: "my only one."

88 NEB "from the ax."

89 Heb. "answer."

90 So: LXX Heb. "you have answered me".

91 The Syrian wild ox, now extinct, was noted for its fierceness and strength.

92 So literally. Some would translate it "from me."

93 Possible emdation  $\epsilon\tau\alpha\mu$  for  $\epsilon\tau\mu\alpha$  "your faithfulness is my praise."

94 Hebrew: "you." LXX, Syriac & Jerome "me."

95 Hebrew uncertain. Several emendations are possible.

**PSALM 23**  
**<THE DIVINE SHEPHERD>**  
*<A Psalm of David>*

- 1 The Lord is my shepherd,  
    I will lack nothing
- 2 He causes me to lie down in green (*or, verdant*) pastures,  
    He leads me to quiet (*or, restful*) waters <sup>96</sup>
- 3 He revives my soul (*or, my life*).  
    He guides me on the right paths (*or, paths of righteousness*),  
    for the sake of his name (*or, as is suitable, <appropriate> to his name*).
- 4 Even though I walk through the dark valley <sup>97</sup>  
    I will not be fearful of harm,  
    for you accompany me.  
Your rod and staff -- these comfort (*or, rescue*) me.
- 5 You prepare a table <sup>98</sup> before me  
    in full view of my enemies.  
You anoint my head with oil.  
    My cup is overflowing. <sup>99</sup>
- 6 Goodness and kindness (*or, steadfastness*) will certainly <sup>100</sup> follow me  
    all the days of my life,  
    and I will be a guest <sup>101</sup> in the house of the Lord forever. <sup>102</sup>

**PSALM 24**  
**<HYMN TO THE KING OF GLORY>**  
*<A Psalm of David <sup>103</sup>>*

- 1 The earth is the Lord's and all that is therein,  
    the world and those who dwell within it;
- 2 for he has founded it upon the seas,  
    and established it upon the rivers. <sup>104</sup>
- 3 Who may ascend the hill of the Lord? <sup>105</sup>  
    And who may stand in his holy place?
- 4 Those who have clean hands and pure hearts, <sup>106</sup>  
    who do not speak what is false

---

96 Literally: "waters of rest"

97 Different vowel points can alter the word. MT "shadow of death." LXX "darkness of death."

98 A few scholars emend the word to read "spear" which then reads "You stand up a spear before me in full view of my enemies."

99 Literally: "my cup is saturation."

100 The Hebrew word can mean "only" ∴ perhaps "nothing but goodness and kindness."

101 With different vowel points "return." LXX & MT "dwell."

102 Literally: "length of days."

103 LXX adds "for the first day of the week."

104 Scholars formerly thought the Hebrew word meant ocean streams, floods, or water bursts.

105 No doubt the Psalmist referred to the temple location in Jerusalem.

106 I.e. action and thought.

and do not swear deceitfully (*or, commit perjury*).  
 5 They will receive blessings from the Lord,  
 and vindication <sup>107</sup> from the God of their salvation.  
 6 Such is the generation (*or, the community*) of those who seek him,  
 who seek the face of the God of Jacob.

Selah.

7 Lift up your heads <sup>108</sup> O gates!  
 And be lifted up, O ancient doors,  
 that the king of glory (*or, the glorious king*) may come in!  
 8 Who is the king of glory (*or, the glorious king*)?  
 The Lord, strong and mighty,  
 the Lord valiant in battle!  
 9 Lift up your heads, O gates! <sup>109</sup>  
 Be lifted up <sup>110</sup> O ancient doors!  
 Let the king of glory (*or, the glorious king*) come in!  
 10 Who is this king of glory (*or, this glorious king*)?  
 The lord of hosts,  
 he is the king of glory (*or, the glorious king*)!  
 Selah.

### PSALM 25

<A PRAYER FOR DIVINE HELP>

<by David>

α 1 To you, O Lord, I lift up my soul! <sup>111</sup>  
 β 2 O my God, I trust you!  
 Do not let me be shamefully defeated.  
 Do not let my enemies gloat over me.  
 γ 3 Do not let those who have confidence in you be defeated. <sup>112</sup>  
 Let those be ashamed to are unjustifiably treacherous.  
 δ 4 Cause me to know your ways, O Lord.  
 Teach me your paths.  
 η 5 Guide me in your truth and teach me,  
 for you are the God of my salvation.  
 ω I wait for you all day long,  
 7c because you are good to me, O Lord.  
 ζ 6 Remember your tender kindness, O Lord, and your faithful love

107 Literally: "due reward" or "righteousness."

108 The Hebrew word implies "rejoice."

109 Cf. note 108, above..

110 So: LXX, Syriac & Jerome. Heb. "lift up."

111 The Hebrew word gives the feeling of this action in the sense of "a prayer."

112 The verse begins with "yes" in Hebrew to maintain the acrostic pattern but the word does not add to the sense of the sentence.

- for these have been your manner in the past.
- ξ 7 Do not remember the sins of my youth or any of my many wrong doings.  
According to your constant love, remember me for you are good.
- φ 8 The Lord is good and righteous;  
therefore he instructs sinners <sup>113</sup> in the way they should live.
- ψ 9 He leads the humble in what is right,  
and teaches the humble his way.
- κ 10 All the actions of the Lord are faithful and loving  
toward those who keep his covenant and obey his will.
- λ 11 For your name's sake, O Lord,  
pardon my guilt, for it is great!
- μ 12 Whoever obeys the Lord  
will be instructed in the way of life that should be followed.
- ν 13 He, himself, will always be prosperous  
and his descendants will inherit the land.
- σ 14 The secret counsel of the Lord is with those who are reverent,  
and he reveals his covenant to them.
- [ 15 I always look to the Lord for aid,  
for he will rescue me. <sup>114</sup>
- π 16 Turn to me, O Lord, and be gracious to me (*or, have mercy on me*),  
for I am lonely and afflicted.
- χ 17 Relieve <sup>115</sup> the many cares of my heart  
and rescue me from my distress.
- θ 18 Consider my affliction and my suffering  
and forgive all my sins.
- ρ 19 Consider how many foes I have  
and the violent hatred they have toward me.
- φ 20 O guard my life and rescue me!  
Let me not be put to shame, for I take refuge in you!
- τ 21 May integrity <sup>116</sup> and honesty preserve me,  
because I place my trust in you.
- 22 Save your people Israel, O God,  
from all their troubles! <sup>117</sup>

---

113 The Hebrew word does not refer to hardened criminals but to those who err along the way.

114 Literally: "he will free my feet out of the net (or snare)."

115 MT "enlarge" ∴ "the troubles of my heart are enlarged."

116 Literally: "perfection."

117 This verse which is not included in the acrostic was no doubt a later addition to the Psalm.

**PSALM 26**  
<A PLEA FOR JUSTIFICATION>  
<by David>

- 1 Provide me with justice,<sup>118</sup> O God (*or, Vindicate me, O Lord*),  
for I have conducted myself with integrity (*or, without blame*)  
and I have unflinchingly trusted in the Lord.
- 2 Test me, O Lord, and try me.  
Examine my senses and thoughts<sup>119</sup> (*or, my heart and mind*),
- 3 for your constant love is before my eyes  
and I live my life in faithfulness toward you  
(*or, I am aware of your faithful love  
and will continue in faithfulness.*)
- 4 I do not consort with faithless persons,  
nor do I mingle with hypocrites.
- 5 I detest the company of evildoers<sup>120</sup>  
and I will not consort with the wicked.
- 6 I wash my hands in innocence<sup>121</sup>  
and join in the procession around your altar, O Lord,<sup>122</sup>
- 7 loudly singing the hymns of thanksgiving  
and proclaiming (*or, recounting*) your wondrous works.
- 8 O Lord, I love your dwelling place<sup>123</sup>  
and the place in which your glory resides.
- 9 Do not sweep me away with sinners,  
nor classify me with murderers,
- 10 in whose hands are evil schemes  
and whose right hands are filled with bribes.
- 11 But: as for me, I walk in innocence (*or, without reproach*);  
redeem me and be gracious to me!
- 12 My foot stands on level ground;<sup>124</sup>  
I will bless the Lord in the great assembly!

---

118 Heb: "to judge" ∴ "declare me innocent." Note that three different Hebrew words are used in verses 1 & 2 to request God's examination of the Psalmist's life.

119 Literally: "kidneys and heart" which were considered to be the seat of emotions.

120 This is not a social preference but a spiritual alignment.

121 Literally: "empty or bare."

122 I. e. participate actively in worship.

123 LXX reads the consonants in reverse and ∴ uses the word "beauty," "the beauty of your house" as in the NEB.

124 Briggs interprets this to be the temple floor.

**PSALM 27**  
<A PSALM OF PRAISE>  
<By David>

1 The Lord is my light and my salvation:  
whom should I fear?  
The Lord is the safe refuge of my life:  
whom should I dread?

2 When evildoers assail me  
to devour my flesh (*or, speaking slanderously against me*)<sup>125</sup>  
Those who are my adversaries and foes  
are the ones who will stumble and fall.

3 Though an army besieges me,  
my heart will not be fearful.  
Though war is waged against me,  
despite that, I will be confident.

4 I have asked the Lord for one thing,  
and I will only seek it;  
that I might live in the house of the Lord  
all the days of my life,  
to gaze upon the goodness<sup>126</sup> of the Lord,  
and to inquire<sup>127</sup> in his temple

5 He will hide me in his shelter  
in times of trouble'  
He will conceal me safely within his tent.  
He will set me high upon a rock (*or, a safe place*),<sup>128</sup>  
6 even now my head will be held high  
above all my enemies who are round about me;  
and I will offer sacrifices in his tent (*or, tabernacle*)  
with shouts of joy.

I will sing and make music (*or praise*)<sup>129</sup> to the Lord.

+ + + + +<sup>130</sup>

7 Hear, O Lord, when I cry aloud,  
be gracious to me and answer me!<sup>131</sup>  
(*Hear, O Lord, my voice, as I cry to you;*  
*Be gracious to me and answer me,*  
*O my God, for my heart is better.*

---

125 A possible emendation.

126 Literally: "beauty." The Hebrew word implies favor, goodness, kindness, grace along with the sense of being friendly.

127 Hebrew uncertain.

128 Literally: "a high rock."

129 Literally: "melody."

130 Many scholars feel this Psalm originally to have been two separate compositions: verses 1 - 6 and 7 - 14.

131 Some scholars emend the text to read as it is found in italics.

*I seek your face, O Lord, do not hide it from me!*)

8 You have said,<sup>132</sup> "Come seek my presence (*or, come, worship me*)."  
 My heart says to you,  
 "I seek your presence<sup>133</sup> O Lord."<sup>134</sup>

9 Do not hide your face from me!

Do not turn your servant away<sup>135</sup> in anger,  
 you who have always been my help.  
 Do not cast me off, do not desert me,  
 O God of my salvation!

10 Even though my father and my mother have forsaken me,  
 the Lord will receive (*or, accept*) me.

11 Instruct me in your way, O Lord  
 and lead me on a level path  
 because of my enemies who are watching me.

12 Do not surrender me to the will of my adversaries;  
 for false witnesses have risen against me,  
 and they breathe out violence.

13<sup>136</sup> I am assured (*or, I believe*) that I will see the goodness of the Lord  
 in the land of the living!

14 Wait for the Lord!  
 Be Strong and let your heart take courage!  
 Yes! Wait for the Lord!

**PSALM 28**  
 <A PRAYER FOR HELP.>  
 <By David.>

1 O Lord, I call to you;  
 My rock, do not disregard me,  
 for if you remain silent,  
 I will become like those who go down to the pit.<sup>137</sup>

2 Hear the voice of my supplication  
 when I cry to you for help,  
 when I lift up my hands,<sup>138</sup>

---

132 MT "to you my heart said."

133 Literally: "face."

134 A possible translation of the MT is "My heart tells me that you have commanded 'Seek (plural) my face; and so, O Lord, I seek your face."

135 Literally: "do not turn me, your servant away."

136 Five Hebrew MT texts have the word "Unless" at the beginning of this verse.

137 Literally:  $\rho\omega\beta$  means cistern.  $\tau\zeta\theta$  is also translated "pit" but can mean trap. The word is a synonym of "Sheol."

138 People in the Psalmist's day lifted up their hands when they prayed.

toward your most holy sanctuary.<sup>139</sup>

- 3 Do not condemn (*or, include me*) with the wicked,  
with those who do evil,  
who speak in a civil manner (*or, talk peace*),  
while malice (*or, treachery*) is in their thoughts.
- 4 Repay them according to their actions  
and according to their evil deeds:  
Repay them according to the work of their hands:  
give them what they deserve!
- 5 Because they do not consider the works of the Lord,  
or the work of his hands,  
he will tear them down and never build them up again.
- 6 Blessed is the Lord,  
for he has heard the sound of my pleading!
- 7 The Lord is my strength and my shield!  
My heart trusts him!  
Therefore I am strengthened and my heart rejoices,  
and I give thanks to him with my song!<sup>140</sup>
- 8 The Lord is the strength of his people,<sup>141</sup>  
he is the saving refuge of his anointed.
- 9 O save your people and bless your heritage;  
be their shepherd and carry them forever.

### ***PSALM 29***

#### ***<HYMN TO THE LORD OF THE STORM>***

*<A Psalm of David>*<sup>142</sup>

- 1 Ascribe to the Lord, O divine beings,<sup>143</sup>  
ascribe to the Lord glory and strength.
- 2 Ascribe to the Lord, the glory of his name;  
worship the Lord with majestic holiness.<sup>144</sup>
- 3 The voice of the Lord is over the waters;  
the God of glory thunders,  
the Lord thunders over the mighty waters.
- 4 The voice of the Lord is powerful,

---

139 Hebrew uncertain. The Hebrew word for "innermost sanctuary" or "Holy of Holies". Some translators have misread the Hebrew word and translated it as "oracle."

140 LXX and Syriac emend the text to read: "I have been helped and my flesh is revived and from my heart I give him thanks."

141 So: some manuscripts. Other manuscripts say: "their strength."

142 The LXX assigns this Psalm to be used on the last day of the Feast of Tabernacles. Talmudic tradition assigns it to Pentecost.

143 Hebrew "sons of God"  $\mu\psi\lambda\alpha\ \psi\nu\beta$ .

144 With the thought of the Lord's presence or in holy vestments.

The voice of the Lord is full of majesty.

- 5 The voice of the Lord shatters the cedars,  
the Lord shatters the cedars of Lebanon.  
6 He makes Lebanon skip like a calf,  
and Sirion<sup>145</sup> like a young wild ox.  
7 The voice of the Lord kindles flashes of lightning<sup>146</sup>  
8 The voice of the Lord convulses the wilderness (*or, desert*),  
the Lord convulses the wilderness of Kadesh.<sup>147</sup>  
9 The voice of the Lord causes the oaks to twirl (*or whirl*),<sup>148</sup>  
and strips the forest bare:<sup>149</sup>  
and in his temple all cry, "Glory!"
- 10 The Lord sits<sup>150</sup> enthroned above the flood;  
the Lord sits enthroned as a king forever!  
11 May the Lord give strength to his people!  
May the Lord bless his people with peace!<sup>151</sup>

### **PSALM 30**

*<GRATITUDE FOR RECOVERY FROM SERIOUS ILLNESS>*

*<A Psalm. A Song at the Dedication of the Temple.<sup>152</sup> By David.>*

- 1 I will extol you, O Lord, for you have lifted me up,<sup>153</sup>  
and have not let my enemies gloat over me.  
2 O Lord my God, I cried to you for help,  
and you have healed me.  
3 O Lord, you have brought my soul up from Sheol,  
and have restored me to life from among those  
who have gone down to the pit.<sup>154</sup>  
(*or, saved me that I should not go down to the pit.*)
- 4 Sing praises to the Lord, O you who are godly (*or, faithful believers*)  
and give thanks to his holy name.<sup>155</sup>

---

145 A Phoenician name for Mount Hermon in Lebanon, a mountain that rises to 9,150 feet.

146 Literally: "hews out." LXX "divides" possibly "forked lightning."

147 Usually considered to be 50 miles south of Beersheba. Others feel it refers to Kadesh on the Orantes in Syria though that seems to be doubtful.

148 LXX "makes hinds to calf." The Hebrew consonants are the same and the vowel points could cause the word to mean "oaks" or "hinds."

149 An emendation to suit the variant in the previous line would read. "and brings the ewes to early birth."

150 It is grammatically possible to say "The Lord sat enthroned at the flood" referring to the deluge of Genesis. It is more likely that it should be translated "the Lord sits like a chief on his stool, commanding the seas."

151 The Hebrew word implies prospects of "well being, happiness and success, not simply cessation of hostilities.

152 Literally: "house" or "palace."

153 Literally: "drawn me up" like a bucket from a well.

154 Sheol is often described as "the abode of the dead."

155 Literally: "memorial."

5 For his anger lasts but for a moment,  
and his favor continues for a lifetime  
*(or, when he is pleased there is life).*  
Weeping may linger through the night,  
but joy comes with the morning.

6 As for me, I said in my prosperity,  
"I will never be moved *(or, shaken).*"

7 By your favor, O Lord,  
you have established me as a fortified mountain.  
When you hid your face,  
I was terrified!

8 I cried to you, O Lord;  
and I pleaded to the Lord for mercy.

9 "What gain <sup>156</sup> is there in my death *(or, destruction)?*  
If I go down to the pit,  
can the dust praise you or can it tell of your faithfulness?"

10 Hear me, O Lord, and be gracious toward me!  
O Lord, be my helper!"

11 For you have turned my wailing into dancing,  
You have stripped off my sackcloth and clothed me with joy,

12 So that my total being <sup>157</sup> might praise you unceasingly,  
O Lord my God, I will give thanks to you forever.

### ***PSALM 31***

*<THREE PLEAS FOR DELIVERANCE <sup>158</sup> >*

*< To the chief Musician: A Psalm of David >*

1 O Lord, I seek refuge in you!  
Never let me be put to shame *(or, disappointed);*  
deliver me through your righteousness.

2 Incline your ear to me,  
rescue me speedily!  
Be my rock of refuge,  
a strong fortress to save me. <sup>159</sup>

3 Yes, you are my rock and my fortress,  
for your name's sake, lead and guide me,

---

156 Heb. "profit" is a commercial word. The verse could be translated "You will gain nothing and lose a worshiper."

157 Heb. "glory." LXX "my glory."

158 Three pleas: 1. Impending trouble 1 - 8, 2. Bodily sickness 9-12. 3. Whispering enemies 13 - 18. Thanksgiving 14-24.

159 In verses 1 & 2 three different Hebrew words for "save" are used. That there is a subtle difference is not determined.

4 take me out of the trap <sup>160</sup> that is secretly set for me,  
for you are my refuge.

5 Into your hand I commit my spirit; <sup>161</sup>  
You have redeemed me, O Lord, faithful God.

6 You detest <sup>162</sup> those who rely on worthless idols:  
but I trust in the Lord.

7 I will rejoice and be glad because of your steadfast love,  
for you have seen my affliction,  
you are aware of my adversities,

8 and you have not delivered me into the hand of my enemy  
*(or, let my enemies capture me);*  
you have set me feet in a broad place  
*(or, you have provided assuring help).*

9 Be gracious to me, O Lord, for I am in distress;  
my eye is worn out from grief,  
my soul <sup>163</sup> and my body also.

10 My life is exhausted by sorrow  
and my years with sighing;  
my strength fails because of my misery <sup>164</sup> *(or, guilt)*  
and my bones waste away.

11 I am the object of scorn from my adversaries <sup>165</sup>  
a horror <sup>166</sup> to my neighbors,  
an object of dread to my acquaintances;  
those who see me in the street flee from me.

12 I have been forgotten like one who is dead -- out of mind.  
I have become forgotten, like a broken dish that is discarded.

13 Yes, I hear the whispering of many ---  
terror on every side; ---  
as they scheme together against me,  
plotting to take my life.

14 But: I trust in you, O Lord,  
I say, "You are my God."

15 My destiny is in your hand;  
rescue me from the hands of my enemies and persecutors!

---

160 Literally: "net."

161 The quote in Luke 23:46 is from the LXX.

162 So: one Hebrew manuscript, LXX, Syriac & Jerome. MT: "I detest."

163 Hebrew uncertain. Emended reading. Hebrew: "my throat and innermost parts."

164 Hebrew: "inequity."

165 Some Hebrew manuscripts add "I am scorned by all my enemies." No doubt a late addition since it does not fit the poetic nature of the Psalm.

166 As emended: αῤῥμ. Hebrew: ραῤῥμ "exceedingly."

- 16 Let your face shine (*or, smile*) on your servant;  
save me in your steadfast love!
- 17 Do not let me be put to shame, O Lord,  
for I call upon you;  
let the wicked be put to shame,  
let them be silenced in Sheol.
- 18 Let the lying lips be silent,  
for they speak insolently (*or, with contempt*) against the righteous  
with arrogance and contempt.<sup>167</sup>
- 19 O how abundant is your goodness,  
reserved for those who are in awe of you,  
and you have done this for those who take refuge in you  
(*or, who honor you*).  
in the sight of everyone!
- 20 In the protection of your presence<sup>168</sup>  
from the plots of men;  
you hold them safe under your shelter,  
from the accusing tongues (*or, insults*).
- 21 Blessed is the Lord,  
for he has wondrously shown his steadfast love for me,  
when I was as beset as is a besieged city.<sup>169</sup>
- 22 I had said in my alarm (*or, anguish*),  
"I am driven far<sup>170</sup> from your sight."  
Yet you heard my supplications  
when I cried to you for help.
- 23 Therefore: Love the Lord, all you his saints!  
The Lord preserves the faithful,  
but abundantly repays those who act arrogantly.
- 24 Be strong and let your heart take courage,  
all you who wait for the Lord!

**PSALM 32**  
<THE JOY OF FORGIVENESS>

---

167 Possibly an addition since it does not fit the meter of the Psalm.

168 Hebrew uncertain. Emended  $\delta\psi\pi\nu\kappa$  "presence" MT:  $\delta\psi\nu\pi$  "wings".

169 A possible emendation would read: "when I was in dire straits."

170 Alternate reading: "cast off."

<By David. A Maskil>

- 1 O the happiness of those whose transgressions <sup>171</sup> are forgiven,  
whose sin <sup>172</sup> is covered.
- 2 O the happiness of those to whom the Lord imputes no iniquity <sup>173</sup>  
and in whose spirit there is no deceit. <sup>174</sup>
- 3 When I did not (*or, refused to*) confess my sin my body  
(*or, bones*) wasted away,  
through my anguished groaning <sup>175</sup> all day long,  
4 for day and night your hand lay heavily upon me.  
My strength was dried up <sup>176</sup> as if by summer heat.  
Selah.
- 5 Then I admitted my sin to you,  
and I did not hide my guilt;  
I said, "I will confess my transgressions to the Lord"  
and you forgave the guilt of my sin.  
Selah.
- 6 Therefore let everyone who is faithful pray to you  
in time of distress. <sup>177</sup>  
When the flood of mighty waters comes  
they will not reach you.
- 7 You are a sheltering place for me.  
You preserve me from distress!  
You surround me with shouts of deliverance! <sup>178</sup>  
Selah.
- 8 "I will instruct you and teach you (*or, I will give you wise teaching*  
*Emended: I will counsel you*),  
the way you should go:  
I will counsel you with my eye upon you.
- 9 Do not be like a horse or mule, without understanding,  
the movements of which (*or whose temper*) must be curbed  
with a bit and bridle,  
or else it would not come near you."

---

171 The Hebrew word [פּוֹ] implies willful disobedience to divine commands.

172 The Hebrew word חָטָא is to "miss the mark."

173 The Hebrew word חַטָּאת is guilt that is unexpiated.

174 The Hebrew word טָפַס means "self deception."

175 The Hebrew word is the same as would be used for a lion who is roaring.

176 Hebrew uncertain. Literally: "my heart was changed to my ruin." Emended it could read "my life sap was changed" or "my strength was sapped."

177 Hebrew uncertain. Literally: "at a time of finding only" ∴ possibly "at the time you might be found."

178 Literally: "shouts of deliverance;" With different vowel points: "my deliverance."

- 10 Many are the torments of the wicked:  
but steadfast love surrounds those who trust in the Lord!  
11 Be glad in the Lord and rejoice, O righteous ones,  
and shout for joy, all you who are upright in heart!

**PSALM 33**

<THE WORD AND WORK OF GOD>

- 1 Rejoice in the Lord, O you righteous ones!  
Praise is fitting for the upright.  
2 Praise the Lord with the lyre,  
make music to him with the harp of ten strings!  
3 Sing him a new song!  
Play skillfully (*or, sweetly*) on the strings, along with loud and joyful  
shouts,  
4 for the word of the Lord is right and true <sup>179</sup>  
and all his deeds are done in faithfulness.  
5 He loves righteousness and justice!  
The earth is full of the Lord's faithful love.  
6 By the word of the Lord the heavens were made,  
and all their host by the breath of his mouth.  
7 He gathered the ocean waters as if they were in a bottle <sup>180</sup> (*or, wine skin*);  
he puts the depths into storehouses (*or, reservoirs*).  
8 Let all the earth reverence the Lord,  
let all the inhabitants of the world be in awe of him!  
9 For: he spoke, and it came to be;  
he commanded and it stood <sup>181</sup> firm.  
10 The Lord thwarts the counsel of the nations;  
he foils the plans of the people.  
11 The counsel (*or, the purpose*) of the Lord endures forever,  
the thoughts of his heart are for all generations.  
12 Happy is the nation whose God is the Lord;  
the people whom he has chosen as his heritage!  
13 The Lord looks down from heaven,  
he sees all of humanity.  
14 From where he is enthroned he watches  
all the inhabitants of the earth, --  
15 he who molds the hearts of each one  
and observes all their deeds (*or, and sees everything they do*).

---

179 JB "is integrity itself."

180 MT: "heap." With different vowel points the word is "bottle."

181 So: MT. LXX: "was created."

- 16 A king is not saved by his great army;  
 a warrior is not rescued by his great strength.  
 17 The war horse (*or, the cavalry*) is a false hope for victory,  
 and by its great might it cannot provide escape.
- 18 Be attentive! The eye of the Lord is certainly on those who revere him,  
 on those whose hope is in his faithful love,  
 19 that he might preserve their souls from death,  
 and sustain them during times of famine.
- 20 Our soul waits for the Lord;  
 he is our help and our shield,  
 21 for in him our hearts rejoice,  
 because we trust in his holy name.  
 22 O Lord, may your faithful love be over us,  
 in accordance with the way we place our hope in you!

**PSALM 34**

<IN PRAISE OF GOD'S GOODNESS>

<A Psalm of David, when he feigned madness before  
 Abimelech, so that David was forced out; at which time  
 he departed.><sup>182</sup>

- α 1 I will bless the Lord at all times;  
 his praises will continually be in my mouth  
 (*or, I will continually speak his praise*).
- β 2 My soul will glory in the Lord;  
 let the humble hear and rejoice.
- γ 3 O glorify the Lord with me,  
 and let us extol his name together.
- δ 4 I sought the Lord and he answered me;  
 he delivered me from all my fears.
- η 5 Look to him and be radiant with joy.  
 ω Never let yourself<sup>183</sup> be ashamed.
- ζ 6 This poor man cried, and the Lord heard him,  
 and saved him despite all his trouble.
- ξ 7 The angel of the Lord encamps around those  
 who are in awe of him and he delivers them.
- φ 8 O taste (*or, find out for yourself*) and discover that the Lord is good!

182 Cf. I Samuel 21:10 - 22:1.

183 Literally: "your faces." LXX "your". Syriac, Jerome & MT "their."

Happy are those who take refuge in him!

Ψ 9 O reverence the Lord, all you his saints,<sup>184</sup>  
for those who are in awe of him do not lack anything.

Κ 10 The young lions<sup>185</sup> lack food and are starving,  
but those who seek the Lord lack no good thing.

λ 11 Come, O my children, listen to me.  
I will teach you to reverence the Lord.

μ 12 What person is there who is eager for life  
and covets long life and enjoyment of good things?

ν 13 Guard your tongue from evil  
and your lips from telling lies.

σ 14 Shun evil and do good'  
seek peace and pursue it.

[[ π<sup>186</sup> 16 The face of the Lord is set against evildoers,  
to erase their memory from the earth.]]

[ 15 The Lord watches the righteous  
and his ears listen to their cry.

π 16 The face of the Lord is set against evildoers,  
to erase their memory from the earth.

χ 17 When the righteous cry out for help, the Lord hears them  
and rescues them from all their troubles.

θ 18 The Lord is close to the brokenhearted  
and rescues those who are crushed in spirit.

ρ 19 The afflictions of the righteous are many'  
but the Lord rescues them all.

φ 20 He protects all his bones'  
not a one of them is broken.

τ 21 Evil will bring death to the wicked;  
and those who are foes of the righteous  
will be condemned.

22 The Lord redeems the life of his servants.  
None of those who take refuge in him will be condemned.

184 Literally: "holy ones" σφδθ is a different word from the common translation for "saints" σφδψσξ is the usual word for "saints."

185 Possibly σψρψκκ was written for σψρπκ √"unfaithful ones or apostates". The LXX must have read σψρψκκ which it translated πλουσιοι "the rich."

186 The relationship between verses 15 and 17 seems to be interrupted by verse 16. However to carry out the acrostic design of the Psalm the psalmist needed to insert verse 16 at that juncture though verses 15 and 16 should have been reversed to make a smooth movement within the Psalm. I have inserted verse 16 in [[ ]] where it seems logical and then again included it in its traditional position.