

PSALM 61

<THE LAMENT OF ONE SEEKING PROTECTION>

<To the Choirmaster: with stringed instruments.

A Psalm of David.>

- 1 O God, hear my cry,
 heed my prayer!
2 From the end of the earth I call to you,
 when my heart is faint.¹

Lead me to the rock
 that is higher than I;²
3 for you have been my refuge,
 a strong defense against the enemy.
4 O let me reside in your tent forever;
 taking refuge under the protection of your wings.
Selah.

5 O God, you, yourself, have heard my vows,
 you have granted me the heritage³ of those
 who revere⁴ your name.⁵

6 Prolong the life of the king;
 may his years extend through many generations!⁶
7 May he be enthroned in God's presence!
 Appoint your steadfast love and faithfulness
 to protect him.⁷

8 Then I will sing praises to your name,
 as I fulfill my vows daily.

PSALM 62

<A PSALM OF CONFIDENT TRUST>

<To the Choirmaster: according to Jeduthun.

A Psalm of David>

1 My soul quietly waits solely for God,
 for my salvation has its source in him.

1 The Hebrew word *pj[* is used in Lamentations 2:19 and carries the idea of perishing or dying of hunger. The Psalmist's abject condition should prompt God to act.

2 Hebrew uncertain. A possible emendation, along with the LXX would read "set me high on a rock and make me secure."
Literally: "give me rest." By changing one Hebrew letter the line reads: "lift me up, set me on a rock."

3 A possible emendation would read "the desire."

4 Literally "fear" which in Hebrew has the sense of awe or reverence.

5 It is possible that verse 8 originally was located at this point. Verses 6 & 7 are possible additions to the Psalm by a later hand.

6 Literally "all generations."

7 Hebrew uncertain.

2 He alone is my rock (*or, protector*) and my salvation;
my fortress (*or, defender*); I will not be violently shaken (*or, defeated*).⁸

3 How long will all of you assail a person,
battering him as though he were
a leaning wall or a tottering fence?

4 Their only plan is to topple prominent persons from their positions.
They take delight in falsehood.
They bless with their mouths,
while inwardly they are cursing.⁹

Selah.

5 My soul quietly waits solely for God,
for my hope has its source in him.

6 He alone is my rock (*or, protector*) and my salvation,
my fortress (*or, defender*), I will not be defeated.¹⁰

7 I rely on God for my deliverance and my honor;
my mighty rock (*or, powerful protector*). God is my refuge.

8 My people have trust in him at all times
(*or, All the congregation of my people have trust in him*).

Pour out your hearts before him;
God is our refuge!

Selah.

9 Those ordinary people are but a puff of wind.¹¹
Those important people¹² are an illusion (*or, lie*).
In the balances they go up,
together they are lighter than a puff of wind !

10 Put no confidence in extortion,
set no false hopes on robbery;
if riches increase, do not pay attention to it.¹³

11 Once God has spoken;
twice I have heard this:

12 That might belongs to God:
Constant loving kindness belongs to you, O God,
For you do reward each person according to their deeds.

8 Some scholars feel these verses were added later, thus easing the abruptness of the Psalm, should it have begun with verse 3.

9 Their weapons are lying and duplicity.

10 Literally: "shaken violently."

11 The word "wind" is translated "vanity" in Ecclesiastes.

12 Literally: "the sons of Adam."

13 Literally: "set not your heart on them."

PSALM 63

<LONGING FOR GOD>

<A Psalm of David, when he was in the Wilderness of Judah> ¹⁴

1 O God, you are my God. I search ¹⁵ for you,

My soul thirsts for you;

my flesh yearns for you

as if it were in a parched, worn-out and waterless land.

2 So I have appeared before (*or, come to see you*) in the sanctuary,
beholding your power and glory.

3 Because your constant love is better than life itself,
my lips will praise you.

4 As long as I live I will bless you!

I will lift up my hands and invoke your name!

5 My soul is sated as it would be with a sumptuous banquet. ¹⁶

With jubilant lips my mouth sings your praises.

6 When ¹⁷ I think of you while on my bed (*or, couch*),
and meditate on you during the night, ¹⁸

7 remembering that you have always helped me,

I sing for joy in the shadow (*or, protection*) of your wings.

8 My soul clings ¹⁹ to you;

your right hand upholds me.

9 However, those who seek to destroy my life ²⁰
will go down into the depths of the earth.

10 They will be delivered over to the power of the sword,
they will become carrion for the jackals. ²¹

11 The king, however will rejoice in God;
all who swear by him ²² will exult. ²³

for the mouths of lions will be stopped.

14 The uniqueness of this Psalm is that it is spoken to God, not about God as in so many Psalms. Because of variants in meter some scholars have sought to rearrange the order of the verses. For example: 1, 2, 6-8, 4, 5, 8, 9, 10, 11c.

15 The Hebrew word includes the concept of "longing for God". LXX "I rise early for you."

16 Literally "fat and fatness." Animal fat was not eaten regularly during the time of the Psalmist. Animal fat was used in sacrifices to God. Some translators use "marrow and fat" to translate the Hebrew words.

17 So: Hebrew, with the concept of "as often as."

18 Literally "in the watches of the night."

19 Literally "my soul keeps close to you." The Hebrew word is used to describe marital devotion in Genesis 2:24; loyalty to God in Deuteronomy 10:20 and loyalty in Ruth 1:14.

20 Literally "But those who seek my life for destruction." "for destruction" is a possible explanatory gloss since it does not fit the meter of the Psalm. Grammatically it could be translated: "However, those who seek my life will be destroyed."

21 The Hebrew word is also used for wolves.

22 Is the reference to the king or to God?

23 Some scholars consider these two lines 11 a, b, to be a later addition, feeling it stands "outside the scope of the Psalm."

PSALM 64

<A PRAYER FOR PROTECTION>

<To the Choirmaster: A Psalm of David.>

- 1 Hear my voice, O God, when I complain.²⁴
Guard my life²⁵ from the terror of the enemy.
- 2 Protect me from secret plots of the wicked,
from the scheming²⁶ of the evildoers,
3 sharpening their tongues like swords,
aiming cruel words like arrows
(*or, who aim their arrows like cruel words*),²⁷
- 4 shooting at the blameless from an ambush,
shooting suddenly and unseen.²⁸
- 5 They encourage their evil plots;
they talk of laying snares secretly,²⁹
thinking, "Who can see us?
6 Who can discover our crimes?
We have schemed a cunningly devised plot."
For the inward thoughts and heart of a person is cunning!³⁰
- 7 But God will shoot his arrow at them;
they will suddenly be struck down.
- 8 Their tongues will betray them, bringing them to ruin.³¹
All who see them will shake their heads.
- 9 Then everyone will be in awe!
They will proclaim what God has done,
and ponder his deeds!
- 10 Let the righteous rejoice in the Lord
and have him as their refuge!
Let all the upright in heart exalt!

24 Hebrew conveys the feeling of "troubled thoughts or dread". TANAKA translates "plead."

25 LXX "soul."

26 The Hebrew word has the connotation of "evil schemes."

27 Hebrew: "they tread their arrow, a cruel word".

28 So: Syriac. wary al = unseen. Hebrew: waryy al = without fear.

29 So: Hebrew. With a slight emendation "they dig to lay snares" which was commonly done.

30 The Hebrew in 5c and 6 is unclear since the personal pronouns switch without reason.

31 Hebrew uncertain. "they will bring him to ruin, their tongue being against them."

PSALM 65

<THE GREATNESS OF GOD>

<To the Choirmaster: A Psalm of David. A Song.>

1 You are deserving³² of praise,
O God in Zion!³³

To you our vows will be fulfilled!

2 Because you hear prayer;
all humanity³⁴ will come to you;

3 because of their sins.

When our transgressions overwhelm us³⁵
it is you who forgives³⁶ our transgressions.

4 Happy (*or, blessed*) are those whom you choose and bring near
to live in your courts!

We will be satisfied with the goodness (*or, blessings*) of your house,
your holy temple!

5 By awesome deeds you answer us with victory (*or, deliverance*);
O God of our salvation;
you who are the hope of all the ends of the earth,
and of the farthest seas.³⁷

6 By your strength you have established the mountains,
for you are empowered with might;

7 and you calm the raging seas,
the roaring waves,
the uproar of the people.³⁸

8 Those who dwell at earth's farthest limits
are awed by your signs;
for you make the morning sunrise
and the evening sunset
shout for joy!

9 You visit the earth and water it,
you greatly enrich it;
the rivers of God are filled with water;
you provide people with grain,
for that has been the way you have determined.

10 You abundantly saturate the earth's furrows with water,
breaking up the clods,

32 So: LXX, Syriac & Vulgate. MT. "silence." "Praise is silence, for you, O God in Zion." or as Delitsch suggests: "Silence is praise."

33 In the past scholars questioned the Hebrew word translated "Zion." This problem has more recently been resolved.

34 Literally: "flesh."

35 So: LXX & Vulgate. Hebrew: "me."

36 Literally: "cover up" or "blot out."

37 By changing vowel points the word could read "islands."

38 This line is a possible later gloss.

softening the fields with showers
 and blessing the young crops.
 11 You crown the year with your bounty;
 the tracks of your chariot overflow with richness.³⁹
 12 The pastures of the wilderness overflow;
 the hills are clothed with joy,
 13 the meadows are covered with flocks,
 the valleys are abundant with grain;
 they shout and sing for joy!

PSALM 66

<A SONG OF PRAISE AND THANKSGIVING>

<To the Choirmaster: A Song. A Psalm>

1 Joyfully shout to God, all the earth!
 2 Sing to the glory of his name;
 give⁴⁰ him glorious praise!
 3 Say to God, "How awesome are your deeds!
 Your power is so great that your enemies
 cringe (*or cower*) in your presence.
 4 Everyone on earth worships you
 and sings praises to you;
 singing praises to your name."

Selah

5 Come and see the works of God
 who deserves awe because of his deeds on behalf of humanity.
 6 He changed the sea into dry land
 and our ancestors passed through the river on foot.
 There we rejoiced with him;⁴¹
 he who rules forever by his might;
 7 whose eyes keep watch on the nations ---
 do not let those who rebel against you exalt themselves!

Selah

8 All nations praise our God,
 let the sound of your praise of him be heard;
 9 he who has preserved us among the living (*or, has preserved our lives*),
 and has kept our feet from slipping (*or, and he has kept us steady*).
 10 For you, O God, have put us to the test;
 you have tried us as one might refine silver.

39 BDB picture this phrase: "richly-laden cart dropping its contents in the trail."

40 So: Hebrew wmyX "give". Syriac wryX "sing".

41 Some scholars translate: "where we see this, we will rejoice in him." The textual reference is to Exodus 14:21-22.

11 for you caught us in a net ⁴² (*or, you imprisoned us, captured us*)
you laid heavy loads upon us. ⁴³

12 You allowed enemies to ride over our heads;
(*or, you allowed enemy chariots to ride over our heads*)
we went through fire and flood;
yet you brought us to a safe ⁴⁴ place.

13 I will enter your house (*or, temple*) with burnt offerings.

To you I will pay my vows;

14 the vows of which I had spoken,
and declared when I was in trouble.

15 I will offer you burnt offerings of fatlings,
with the odor of sacrificial rams;

I will sacrifice bulls and goats.

Selah

16 Come and hear all of you who are God fearing
and I will declare to you what God has done for me!

17 I cried aloud to him,
and by my words he was glorified. ⁴⁵

18 If I had cherished iniquity (*or, deceit*) in my heart;
(*or, If my cherished thoughts would have been sinful*)
the Lord would not have listened. ⁴⁶

19 But God certainly has listened;
he has been attentive to the voice of my prayer.

20 Blessed be God,
because he has not rejected my prayer,
nor deprived me of his constantly caring love.

PSALM 67

<*A SONG OF THANKSGIVING FOR THE HARVEST*>

<*To the Choirmaster: with stringed instruments.*>

A Psalm. A Song.>

1 May God be merciful to us and bless us.

May he look upon us with kindness.

Selah

2 May your way, O God, be known ⁴⁷ upon the earth,

42 The Hebrew word can also mean "fortress" or "stronghold" hence a dungeon or prison.

43 Literally, "upon our loins."

44 So: LXX, Vulgate, Jerome. MT: hxwr "spacious" hywr is a generally rejected reading meaning "wealthy", TANAKA translates "you have brought us through to prosperity."

45 A possible emendation is: "and I was raised up from under my foes."

46 Gunkel translates: "I said in my heart: the Lord will not hear."

47 The Hebrew word implies intellectual and experiential knowledge.

your saving power among all nations.

3 Let the people praise you, O God;
let all the people praise you!

4 Let the nations rejoice and sing (*or, exult*) for joy,
for you judge (*or, rule over*) the people with equity
and guide all nations on earth.

Selah

5 Let the people praise you, O God;
let all the people praise you!

6 The earth has yielded a bountiful harvest;
God, our God, has blessed us!

7 God has blessed us;
let all the ends of the earth be in awe (*or revere*) him!

PSALM 68 ⁴⁸

<PRAISE AND THANKSGIVING>

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

1 May God rise up! May his enemies be scattered!
May those foes who hate him flee before him!

2 Drive them away just as smoke is dispersed;
as wax melts near fire.
May the wicked perish before God!

3 But: may the righteous rejoice!
May they exalt in God's presence!
May they be jubilant and rejoice!

4 Sing to God, sing praises to his name!
Sing praises to him who rides upon the clouds
(*or, cast up a highway for him who rides through the desert.*)⁴⁹
The Lord is his name! Exalt in his presence.⁵⁰

5 God is the father of orphans and defender of widows;
for he dwells in his holy place.

6 God provides homes in which the desolate can dwell;
he leads the prisoners out with jubilation;⁵¹
but the rebellious dwell in a desolate (*or, parched*) land.

7 O God, when you led your people;

48 Some scholars feel this is an anthology of songs dealing with specific rituals in the life of the Hebrew people.

49 So: emended by using twbek "clouds". MT has twbr[k "desert" or "steppes."

50 Hebrew uncertain.

51 So: emended. Literally "to prosperity (or freedom)."

19 Blessed is the Lord who supports us daily;
for he is God who is our salvation.

Selah

20 Our God is a God of salvation;
and God, the Lord, provides escape from death
(*or, God, the Lord expels death*).

21 But God will crush the heads of his enemies,
those shaggy haired ones ⁶¹ who strut about in their guilty ways.

22 The Lord said, "I will retrieve them from Bashan,
I will retrieve them from the depths of the sea,

23 that you may bathe ⁶² your feet (*or, wade*) in blood,
so that the tongues of your dogs may lap up their share of the enemies."

24 Your solemn triumphal processions are seen (*or, have been seen*), O God,
the processions of my God, my king, into his sanctuary ---

25 the singers lead, the musicians (*or, minstrels*) are last,
and in the midst the maidens are playing tambourines (*or, timbrels*).

26 "Bless the Lord God in the great congregation,
O you who are of Israel's fountain."

27 In the lead is Benjamin, the smallest of them,
then the princes of Judah in a body,
the princes of Zebulun, the princes of Naphtali. ⁶³

28 O God, summon your might!
Show your strength, O God,
just as you have previously displayed it for us!

29 Because of your temple at Jerusalem
kings bring you tribute.

30 Rebuke the wild animals that dwell in the marshes, ⁶⁴
the herd of bulls with the calves of the people
(*or with emendation: the herd of bulls, the lords of the people*)
trample down those who lust after silver, ⁶⁵
scatter the people who delight in war!

31 May tribute ⁶⁶ be brought from Egypt;
may Ethiopia (*or, Nubia*) ⁶⁷ hasten to stretch out its hands to God.

32 Sing to God, O kingdoms of the earth;

61 Literally: "the hairy crown of those who walk in his guilty ways". Possible emendation "skull of Seir". NEB "flowing locks."

62 So: LXX, Syriac: #rt "bathe" Hebrew: #xmt "shatter."

63 Benjamin and Judah were in the south. Zebulun and Naphtali were in the north.

64 Possibly a reference to crocodiles. Some scholars feel this is a reference to Egypt.

65 The Hebrew in verse 30 is obscure.

66 Literally "bronze."

67 Hebrew: "Cush."

sing praises to the Lord,

Selah

- 33 to him who rides in the sky, the ancient heavens,
 who's voice thunders (*or, resounds*); his mighty voice.
- 34 Ascribe power to God,
 whose majesty is over Israel,
 and whose power is in the skies.
- 35 God is awesome in his sanctuary⁶⁸
 the God of Israel gives power and strength to his people.

Blessed be God!

PSALM 69

<A PLEA FOR HELP AND PROTECTION>

*<To the Choirmaster: Set to Shoshannim
(or, According to lilies) A Psalm of David>*

- 1 Save me, O God!
 For the waters have risen to my neck.
- 2 I am sinking into a deep swamp,
 where there is no solid ground.⁶⁹
I am out in deep water
 and the waves wash over me.
- 3 I am weary with my crying (*or, calling for help*);
 my throat is parched.
My eyes fail
 while waiting for my God.
- 4 Outnumbering the hairs of my head
 are those who hate me for no reason.
There are many who would silence⁷⁰ (*or, destroy*) me,
 enemies who attacked me with lies.
"Must I restore (*or, repay*)
 what I have not stolen?"
- 5 O God, you know my blunders (*or, folly*);
 the wrongs I have done are not hidden from you!
- 6 Do not let those who hope in you;
 be brought to shame on my account,
 O Lord, God of Hosts;
Do not let those who seek you
 be brought to dishonor on my account,

68 Hebrew: "from your sanctuary."

69 The Hebrew word is used only here. It is related to the word "to stand."

70 So: literally.

O God of Israel.

7 It is for your sake that I have been reviled (*or, insulted, endured scorn*),
and shame has covered my face.

8 I have become an outcast (*or, a stranger*) to my brothers,
an alien to my mother's children.

9 My ardor for your temple⁷¹ has consumed me,
and the insults of those who insult you have fallen on me.

10 When I humbled my soul with fasting⁷²
it became my reproach (*or, I was treated with scorn,*
they insulted me for doing so).

11 When I used sackcloth as my clothing
I became a laughing stock to them.

12 I am the source of gossip for those who sit at the gate,
and the drunkards make up songs about me.

13 But as for me, my prayer is to you, O Lord,
at an acceptable time, O God;
in the abundance of your steadfast love
answer me with your deliverance.

14 Rescue me with your faithful help,
from sinking in the mire!

Let me be delivered from my enemies
and from the deep water!

15 Do not let the flood waters overwhelm me
or the deep water drown me,
or the pit close its mouth over me!

16 Answer me, O Lord,
for your steadfast love is good;
according to your abundant mercy,
turn to me!

17 Do not hide your face from your servant;
for I am in distress ---
make haste to answer me!

18 Draw near to me, redeem me,
rescue me from my enemies!

19 You know the insults I have borne,
my shame and my disgrace;
you know all my foes.

71 Literally: "house."

72 So: LXX and Syriac. Hebrew: "I wept with fasting my soul" or "I made my soul mourn with fasting."

20 Insults have broken my heart,
 so that I am in despair.⁷³
 I looked for sympathy, but there was none;
 and for comforters but I found none.
 21 They gave me poison for food,⁷⁴
 and they gave me vinegar (*or, sour wine*)⁷⁵ to quench my thirst.
 22 May their table become a snare for them!
 May their sacrificial⁷⁶ feasts be a trap!
 23 May their eyes become dim, so they cannot see;
 and may their loins tremble continually
 (*or, may they always have weak backs*).⁷⁷
 24 Pour out your wrath upon them,
 and let your blazing anger overtake them.
 25 May their encampments become desolate.
 May no one live in their tents.
 26 For they persecute him whom you have smitten,
 and him⁷⁸ whom you have wounded;
 they have afflicted even more.⁷⁹
 27 Heap guilt upon them;
 may they receive no acquittal from you!
 28 May they be erased from the book of the living!
 Do not let them be enrolled among the righteous!

 29 But even though I am afflicted and in pain;
 let your salvation, O God protect me!⁸⁰

 30 I will praise the name of God with a song;
 I will exalt him with thanksgiving!
 31 This will please the Lord more than oxen
 or bulls with horns and hooves.

 32 May you who are oppressed see it and rejoice;
 you who seek God, take heart!
 33 For the Lord is attentive to the needy,
 and does not despise his own who are in prison.⁸¹

73 Hebrew uncertain.

74 The Hebrew word *cwrw* literally means "bread medicine" or bread that is given to purge one of some cause of suffering.

75 LXX speaks of "gall" and "vinegar." Cf. Matthew 27:34, 48 which follows the LXX wording at that point.

76 Hebrew uncertain. Hebrew: "for security." "sacrificial" follows the Targum. Possibly: "abundant feasts."

77 JB: "strike their loins with chronic palsy."

78 So: 1 manuscript and the Targum. Syriac & Hebrew: plural "them."

79 So: LXX. Hebrew: "recount the pain of."

80 Literally: "set me on high."

81 Prison can be interpreted as being "in exile."

34 Let heaven and earth praise him,
the seas and everything that moves therein.
35 For God will save Zion
and rebuild the cities of Judah.
His servants ⁸² will live there and inherit it;
the descendants of his servants will inherit it
and those who love his name will live in it.

PSALM 70 ⁸³

<A PRAYER FOR HELP>

<To the Choirmaster: A Psalm of David.

For *Lehazkir* (memorial offerings)> ⁸⁴

1 Save me, O God!
Come quickly, O Lord, to help me! ⁸⁵
2 May those who seek to kill me
be totally frustrated and confounded!
May those who desire to ruin me
be driven back and disgraced.
3 May those who say, "Aha, Aha!"
be dismayed by their defeat ⁸⁶
(*or, turned back because of their shame*).

4 May all who come seeking you
receive joy and gladness because of you.
May those who love your salvation
always say, "God is exalted" (*or, "Great is the Lord"*).

5 But as for me, I am poor and needy!
O God, come to me quickly!

You are my help and rescuer (*or, deliverer*);
O Lord, come without delay!

PSALM 71

<THE LAMENT OF AN OLD MAN>

1 O Lord, ⁸⁷ I have made you to be my refuge;
never let me be disgraced!

82 Literally: "his seed."

83 The text of this Psalm is the same as that of Psalm 40:13-17 with minor variants.

84 Meaning uncertain. The Hebrew root word means "to remember." It possibly signifies a lament.

85 Literally: "God, to deliver me, Lord, to my help hurry."

86 Literally: "turned back by their shame."

87 LXX: "Lord, God."

2 Through your righteousness, deliver and rescue me;
 be attentive to me and save me!

3 Be a rock⁸⁸ of refuge (*or, a sheltering rock*) to save me.
 Be my strong fortress⁸⁹ to save me,
 for you are my rock and my fortress.

4 O my God, rescue me from the hands of the wicked,
 from the grasp of those who are unjust and cruel.

5 O Lord, you are my hope,
 my source of confidence since I was young, O Lord.

6 I have relied on you since birth;
 you are the one who protected⁹⁰ me from my mother's womb,
 I constantly praise you!

7 I have been as an enigma (*or, puzzle*)⁹¹ to many;
 but you are my strong refuge (*or, defender*).

8 Daily my mouth is filled with your praise,
 and with glorifying you.

9 Do not reject me in my old age;
 do not forsake me when I become feeble!

10 My enemies lie in wait⁹² threatening me.
 Those who conspire to take my life plot together

11 and say, "God has forsaken him!
 Pursue and seize him,
 for there is no one to deliver (*or, rescue*) him."

12 Do not be far away from me, O God!
 O my God, hasten to aid me!

13 Let those who denounce me be put to shame and consumed;⁹³
 may those who seek to harm me
 be covered with shame and disgrace.⁹⁴

14 But I will continually hope,⁹⁵
 and will always praise you more and more!

15 I will speak about all your righteous acts;
 about your deeds of salvation all day long

88 MT: "a rock, a place". A few manuscripts have "a rock of refuge."

89 So: LXX. MT: "a rock of habitation to come continually for you have commanded to save me."

90 Hebrew uncertain. Literally: yzwg "my cutter off." Emended: ytwg "protected." JB: "in the womb of my mother, you were my support."

91 Hebrew unclear.

92 Emended: wlra lie in wait. MT: wr,a "speak."

93 "and consumed" a possible later addition since it does not fit the meter.

94 "and disgrace" a possible later addition since it does not fit the meter.

95 So: MT lxga "I will hope" Possible emendation: lyga "I will rejoice."

for these are beyond my understanding.⁹⁶
16 I will come, declaring the mighty deeds of the Lord God;
I will proclaim your righteousness, yours alone!

17 O God, you have taught me since my youth,
and I will continually proclaim your wondrous deeds.

18 O God, do not forsake me;
now, in my old age when my hair is gray.

Permit me to proclaim your might
to all the future generations;⁹⁷

19 for your power and your righteousness, O God,
reach the high heavens.

You have done great things,
O God, who is able to be compared with you?

20 You have caused me to experience
many difficult troubles and misfortunes,
but you will restore me again;
you will bring me up again from the grave.⁹⁸

21 You will increase my honor⁹⁹
and comfort me again.

22 I will also praise you with the harp
because of your faithfulness, O my God!
I will sing praises to you with the lyre;
O holy one of Israel.

23 My lips will shout for joy,
when I sing your praises;
with my entire being:¹⁰⁰ which you have redeemed.

24 All day long I will speak of your righteous help,
for those who sought to harm me
have been put to shame and disgrace.

PSALM 72¹⁰¹

<A PRAYER ON BEHALF OF A KING>

*<A Psalm of Solomon>*¹⁰²

1 Endow the king with your justice¹⁰³

96 Hebrew uncertain. Numerous emendations are suggested by scholars, none of which are generally accepted by other scholars.

97 So: LXX & Syriac. Hebrew: "to a generation, to all that come."

98 Literally: "depths of the earth."

99 So: LXX & Jerome. Hebrew: "Do you increase your greatness?"

100 Often translated "soul."

101 This Psalm falls into a classification of "royal Psalms."

102 LXX "for Solomon."

103 So: LXX. MT: "your judgments" LXX & Syriac it is a singular form, in the MT the word is plural.

- and with your righteousness to the royal son!
 2 May he govern your people with righteousness
 and the oppressed¹⁰⁴ with justice!
- 3 Let the people of the entire land¹⁰⁵ be granted well-being (*or, peace*)
 and be rewarded with righteousness!
- 4 May the king defend the cause of the poor;
 provide deliverance to the forlorn,
 and crush the oppressors.
- 5 May your people be in awe of you as long as the sun endures.¹⁰⁶
 and as long as the moon lasts: throughout all generations!
- 6 May the king be like the rain the falls on the newly mown fields;
 like showers that water the earth!¹⁰⁷
- 7 May righteousness flourish during his lifetime
 and may peace abound till the moon is no more!
- 8 May he rule from sea to sea,
 and from the Euphrates river to the ends of the earth.¹⁰⁸
- 9 May his foes¹⁰⁹ prostrate themselves before him,
 and his enemies be defeated.¹¹⁰
- 10 May the king of Tarshish (*or, Spain*) and the islands pay him tribute;
 may the kings of Sheba and Seba bring tribute.¹¹¹
- 11 May all kings do homage before him
 and all nations serve him!
- 12 For he saves (*or, rescues*) the forlorn when they call,
 the afflicted (*or, poor*) and those who are neglected;¹¹²
- 13 for he has concern for the weak and the needy,
 and saves the lives of those who are destitute.
- 14 He rescues (*or, redeems*) them from oppression and violence
 and considers their lives (*or, blood*) to be precious.
- 15 "Long live the king!"
 My he be given the gold of Sheba!
 May prayers continually be offered for him,
 and blessings always be invoked on his behalf.

104 Literally: "poor."

105 In Hebrew "mountains and hills" is used to denote the entire land.

106 LXX: "May he live as long as the sun endures."

107 Hebrew uncertain.

108 Cf. Zechariah 9:10 where this verse is cited.

109 Hebrew: "those who dwell in the wilderness." Hebrew: syyc Emendation: wyrc "foes."

110 Literally: "lick the dust."

111 Both these lands were probably in the Arabian peninsula.

112 Literally: "have no helper."

16 May there be an abundance of grain in the land;
 may it wave on the tops of the mountains.
May the yield be as abundant as it is in Lebanon;
 and may people flourish in the cities,
 even as the grass flourishes in the field! ¹¹³

17 My the King's name never be forgotten
 and his fame endure ¹¹⁴ as long as the sun!
May all people be blessed as he is blessed
 (*or, All nations will be blessed through him*). ¹¹⁵
 May all nations call him blessed!

18 Praise the Lord, the God of Israel,
 who alone performs these deeds!
19 Praise his glorious name forever;
 may his glory fill the whole earth!
 Amen and Amen!

20 The end of the prayers of David, the son of Jesse. ¹¹⁶

<END OF BOOK TWO OF THE PSALMS>

113 Hebrew uncertain. Some possible emendations are suggested, none of which are generally accepted.

114 The Hebrew word is used only here and its meaning is uncertain.

115 Hebrew unclear.

116 LXX uses "songs". Hebrew words for "songs" and "prayers" differ in one letter. This line is omitted in some Hebrew and Syriac manuscripts.