

PSALM 99
<THE HOLY GOD>

- 1 The Lord reigns: let the people tremble!
He sits enthroned upon the cherubim;
let the earth shake! ¹
- 2 The Lord is great in Zion;
and exalted above all the nations.
- 3 Let everyone praise your great and awesome name:
Holy is he!
- 4 Mighty king, ² lover of justice,
you have established equity;
you have executed justice
and righteousness in Jacob.
- 5 Exalt the Lord our God;
bow down (*or, worship*) at his footstool!
Holy is he!
- 6 Moses and Aaron were among his priests,
Samuel also was among those who called on his name.
When they cried to the Lord, he answered them.
- 7 He spoke to them in the pillar of cloud;
they obeyed his decrees
and the statutes he gave them.
- 8 O Lord our God, you answered them;
you were a forgiving God for them,
but you were an avenger ³ of their wrongdoings.
- 9 "Exalt the Lord, our God
and worship at his holy mountain;
for the Lord our God is holy!"

PSALM 100
<THE LORD IS GOD>
<A Psalm of Praise.> ⁴

- 1 Shout joyfully ⁵ to the Lord, all the earth!
Serve ⁶ the Lord with gladness!

1 This Hebrew word is only used here in the OT.

2 Hebrew uncertain. MT: ζ[δλμω "and the king's strength loves justice. Emended: "mighty king." With a change in vowel points could be "a strong one reigns."

3 Some scholars repoint "an avenger" ηθv to read "holding them innocent". They feel the transition is too abrupt between lines b and c.

4 This Psalm is traditionally used for thank offering.

5 The concept of the Hebrew word is that of homage being shouted to a king or a fanfare for a king.

6 This Hebrew word is rather technical, meaning the kind of service one would provide God in the temple.

Come into his presence with songs of exultation!

3 Know that the Lord is God!

It is he that made us, we are his own: ⁷
his people, the flock he pastures.

4 Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him, bless his name!

5 For the Lord is good:
his constant love is everlasting,
and his faithfulness endures to all generations!

PSALM 101

<THE KING'S PROMISE ⁸>

<A Psalm of David.>

1 I will sing of loyalty⁹ and of justice;
I will sing to you, O Lord.

2 I will study¹⁰ how best to follow the way that is blameless.
When will you come to me (*or, When will I attain it?*)¹¹

I will live a life of integrity
within my house;

3 I will not allow the presence
of anything that is evil.

I will hate the work of those who fall away¹²
(*or, those who are apostate*);
such practices will not cling to me
(*or, I will avoid them altogether*).

4 I will avoid perverse thoughts;
I will have nothing to do with evil.¹³

5 Whoever secretly slanders a neighbor ---

7 The alternate reading is "and not we ourselves". This came from LXX and Syriac. It resulted from the fact that the scribes avoided reading the line as written lest it be too presumptuous or too anthropomorphic. The correction that was made in the reading was one letter: αλ "not" ωλ "his."

8 This Psalm represents the King's promise at the time of his coronation.

9 The Hebrew word is usually translated "steadfast love" or "constant love."

10 This Hebrew word has many meanings including: "understand, consider, ponder, study" etc.

11 A possible emendation says: "Truth will abide with me." Another emendation ψξμ τμα "Let truth come to me" would eliminate the apparent irreverence of line 2.

12 Hebrew difficult. Literally: "turn around" σψμσ An emendation: σψμΞ "fall away". Both words would sound virtually alike. TANAKA translates: "I hate crooked dealing."

13 The Hebrew [p] is either as above or is impersonal: "evil or wicked persons."

I will destroy.
Whoever is haughty and proud ---
I will not tolerate.¹⁴
6 I will regard¹⁵ the faithful of the land with approval,
that they may dwell with me (*or, live in my palace*);
so therefore those who live blameless lives
will be in my service.

7 No one who deals deceitfully (*or, is a hypocrite*)
will dwell in my house.
No one who is a liar (*or, who speaks falsehoods*)
will remain in my presence.

8 Each morning I will destroy
all the wicked in the land;
cutting off all the evildoers
from the city of the Lord.

PSALM 102¹⁶

<A PRAYER IN TIME OF DISTRESS>
<*A prayer of someone who is overwhelmed*¹⁷
and pleading his case before the Lord.>

1 O Lord, hear my prayer,
let my cry reach you!
2 Do not hide your face from me
in the time of my distress!
Be attentive to me;
answer me quickly when I call!
3 For my days vanish like smoke,
my body is burned up as in an oven.¹⁸
4 My heart is stricken and withered like grass;
I forget (*or, am too weary, lost my desire for food*) to eat my bread.
5 Because of my insistent groaning¹⁹
I have become skin and bones.²⁰
6 I am like a bird²¹ of the wilderness

14 LXX "with him I will not eat."

15 Literally: "my eyes will be."

16 This Psalm clearly has three parts: 1- 11, 12 - 22, 23-28. This has caused some scholars to question if several sources were combined to form the Psalm. There is no common agreement among scholars.

17 The Hebrew word literally means "to be oppressed when he grows faint."

18 The Hebrew meaning is uncertain.

19 Some scholars preface the line with the Hebrew word $\psi\tau[\gamma]\psi$ "I am weary ..."

20 Hebrew uncertain. TANAKA "my bones show through my skin."

21 LXX: "pelican." Other translators have used desert owl, vulture, etc. The exact species is not able to be determined through this Hebrew word.

like an owl among the ruins.
 7 I lie awake,
 I am ²² like a solitary sparrow on the roof.
 8 All day long my enemies insult me,
 those who deride me use my name for a curse
 (*or, use my name in cursing*), ²³
 9 for I eat ashes as my bread
 and mingle tears with my drink,
 10 because of your wrath and fury,
 for you lifted me up only to toss me aside.
 11 My days are like an evening (*or, a lengthening*) shadow; ²⁴
 I wither away like grass.

 12 But you, O Lord are enthroned ²⁵ forever;
 your name ²⁶ will be remembered by all generations.
 13 You will rise up and have compassion on Zion;
 for it is time to be merciful toward her:
 the appointed time has come.
 14 For your servants cherish her stones
 and her dust arouses pity.
 15 the nations will be in awe of the name of the Lord,
 and all the kings of the earth will revere your glory.
 16 For the Lord will rebuild Zion,
 when he reveals his glory;
 17 he will respond to the prayers of the destitute; ²⁷
 and will not despise their petitions. ²⁸

 18 Let this be recorded for coming generations,
 so that generations to come may praise the Lord:
 19 for the Lord looked down from his holy heights
 (*or, from his sanctuary on high*),
 from heaven the Lord looked at the earth,
 20 to hear the groans of the prisoners,
 to release those who are condemned to death;
 21 so that the name of the Lord may be proclaimed in Zion,
 and his praise in Jerusalem
 22 when the nations and kingdoms gather together
 to worship the Lord.

22 Hebrew uncertain. In Hebrew poetry the line would read: "I lie awake and am," Some emend the Hebrew to "I wail."

23 An alternative translation acceptable in Hebrew would be: "take an oath against me."

24 Literally: "a stretched out shadow." LXX, Syriac & Jerome translate "my days decline like a shadow."

25 Literally: "dwell."

26 Literally: "your remembrance."

27 Hebrew uncertain.

28 So: LXX. Hebrew: "prayer."

23 He has trained my strength in midcourse;
 he has shortened my days. ²⁹
 24 I say, "O my God, do not take me away
 while I am still young.
 You whose years endure everlastingly." ³⁰

 25 Long ago you established the earth,
 and the heavens are the work of your hands.
 26 They will disappear but you will endure!
 They will all wear out like a garment
 You will discard them like clothing and they will vanish,
 27 but you are the same and your being never ends.
 28 May the children of your servants live securely;
 and their posterity be established before you!

PSALM 103

<PRAISE THE LORD, O MY SOUL.>

<A Psalm of David>

1 Praise the Lord, O my soul;
 may my entire being, praise his holy name!
 2 Praise the Lord, O my soul,
 and not forget all his kindness ³¹ ---
 3 He forgives all my iniquity,
 he heals all my diseases,
 4 he rescues ³² my life from the pit, ³³
 he crowns me with steadfast love and mercy;
 5 he satisfies me with good as long as I live; ³⁴
 so that my youth is renewed like the eagle's.

 6 The Lord works vindication ³⁵
 and justice for all who are oppressed.

 7 He revealed his intentions to Moses,
 his acts to the people ³⁶ of Israel.
 8 The Lord is compassionate and loving,

29 So: Hebrew. LXX: "he answered him in the way of his strength, "Do not bring me up in the middle of my days; your years are for generations on end. In the beginning you, Lord laid the foundations of the earth."

30 The text of verses 23 & 24 is difficult and has possibly been corrupted over the years.

31 Literally: "goodness."

32 The Hebrew word *לאֹוּ* conveys the concept of "redeem, rescue, save, set free, deliver."

33 Scholars are not in agreement about the meaning: 1. premature decease; 2. Sheol. Cf. Psalm 6:5 footnote 32 on page 5; Psalm 281, footnote 137 on page 32

34 Hebrew uncertain. MT: *עֲשֵׂה* seems to mean "your ornaments." If the MT is used a possible translation might be "in the prime of life." A suggested emendation: *וְכֵן* "while you still are."

35 Literally: "righteousness."

36 Literally: "children."

slow to become angry and filled with constant love.
9 He will not always accuse,
nor will he nurse ³⁷ his anger forever.
10 He does not punish us according to our sins,
nor repay us according to our iniquities
*(or, He punishes us for our sins and wrongdoings
but never as much as we really deserve).*
11 For as the heaven is high above the earth,
so surprisingly great is his constant love toward those who honor ³⁸ him.
12 As far as the east is from the west,
so far has he removed our offenses from us.
13 As a father is tenderly compassionate toward his children,
so the Lord has compassion ³⁹ for those who honor ⁴⁰ him.
14 For he ⁴¹ knows how we are formed;
he remembers that we are dust.

15 As for mortals, their days are like those of grass;
they flourish like a wild flower;
16 the wind gusts blow over it and it is gone:
it disappears without a trace *(or, its place is no longer remembered).*
17 Yet the constant love of the Lord is forever
toward those who honor ⁴² him, ⁴³
and his righteousness endures for succeeding generations,
18 to those who keep his covenant
and remember to observe his commandments. ⁴⁴

19 The Lord has established his throne in the heavens,
and he is the ruler over the entire creation.

20 Praise the Lord, O you, his angels,
you might ones who obey his commandments;
obedient to his spoken word. ⁴⁵
21 Praise the Lord, all of God's hosts,
you servants who do his will!
22 Praise the Lord, all his works,

37 The Hebrew word carries with it the idea of nursing a grudge against someone.

38 The Hebrew word "fear" gives the thought of awe or honor, reverence, obeying, worship, serving. cf. also verses 13 & 17.

39 The Hebrew word conveys the feeling of showing love, tenderness, pity, kindness and compassion.

40 Cf. footnote 38.

41 The word "he" is emphatic in Hebrew for God alone knows even better than we ourselves.

42 Cf. footnote 38.

43 The words translated "for everhim" do violence to kind of Hebrew poetry used in this Psalm. Some scholars omit those words in the light of keeping the poetic meter in tact.

44 This verse is short with respect to the Hebrew meter and scholars suggest small additions though none are generally accepted.

45 This line is omitted by some scholars since it interrupts the Hebrew meter of the Psalm. There is no manuscript evidence for omitting the line.

in all places of his domain.

Praise the Lord, O my soul!

PSALM 104 ⁴⁶

<THE GLORY OF THE CREATOR>

- ¹ Bless the Lord, O my soul!
 O Lord my God, you are very great!
You are clothed with glory and majesty,
² wrapped in light as if it were a garment.
You stretched out the heavens like a tent,
³ you set the beams of your chambers on the water
and made the clouds your chariot,
 so that you ride on the wings of the wind
⁴ and make the winds your messengers,
 fiery flames your servants.
- ⁵ You established the earth on it's foundations (*or, pillars*)
 so that it will never be shaken.
- ⁶ Like a garment you cover some of the land with a deep ocean;
 the waters rose above the mountains.
- ⁷ They fled at your rebuke
 they took flight at the sound of your thunder:
⁸ while mountains rose, the valleys sank down,
 to the place you appointed for them.
- ⁹ You imposed a boundary that they dare not pass,
 so that they might never again flood the earth.
- ¹⁰ You make springs gush forth in the valleys;
 they flow between the hills (*or, in the gullies*),
¹¹ giving drink to every beast of the field;
 the wild donkeys quench their thirst.
- ¹² The birds of the air have their nests alongside
 and sing among the branches.
- ¹³ You water the mountains from your lofty abode; ⁴⁷
 the earth is filled with the results of your work.
- ¹⁴ You make the grass to grow for the cattle,

⁴⁶ There are similarities to Akhnaton's "Hymn to the Sun" from the 14th century B. C. in verses 20 - 30. This, however, does not imply that the "Hymn to the Sun" was the source of the Psalm. Some scholars have divided the Psalm to correspond with the days of creation in Genesis 1. The division suggested by some scholars is: Day 1: Gen. 1:3-5 light Psalm 104:2a; Day 2: Gen. 1:6-8 firmament Psalm 104:2b-4; Day 3: Gen. 1:9,10 land and water distinct Psalm 104:5-9 (+10-13?) vegetation and trees Psalm 104:14-17 (+18?); Day 4: Gen. 1:14-19 luminaries as timekeepers Psalm 104:19-23; Day 5: Gen. 1:20-23 creatures of the sea and air Psalm 104:25, 26 (sea only); Day 6: Gen. 1:24-28 animals and man Psalm 104:21-24 (anticipated), Genesis 1:29-31 food appointed for all creatures: Psalm 104:27, 28 (+29, 30). Other scholars divide this Psalm into strophes much as is done in this translation.

⁴⁷ In verse 3 the same word is translated "chambers."

and plants for people to cultivate
 (*or, fodder for the animals that serve humanity*)⁴⁸
 to raise food from the earth,
 15 and wine to gladden the human heart,
 oil that makes their faces shine,
 and bread to sustain humanity.
 16 The trees of the Lord are watered abundantly,⁴⁹
 the cedars of Lebanon that he planted,
 17 In these the small birds⁵⁰ build their nests⁵¹
 the stork has her home in the fir⁵² trees.
 18 The high mountains are for the wild goats;
 the rocks are a refuge for the hyrax (*or, marmot, coney, rock badger*).⁵³

 19 You⁵⁴ have created the moon to mark the seasons,
 the sun knows when to set.
 20 You bring about darkness and it is night,
 when all the beasts of the forest prowl;
 21 the young lions roar for their prey,
 seeking their food from God.
 22 When the sun rises they slink away
 and crouch down in their dens.
 23 Then people go out to their work
 and to their labor until evening.

 24 O Lord, how many things you have made
 (*or, what a variety you have created*)!
 You have made them all with wisdom!
 The earth is full of your creation.
 25 There is the ocean, vast and wide,
 which is teeming with creatures beyond number,⁵⁵
 living things both small and large.
 26 There go the ships
 and Leviathan⁵⁶ which you formed to amuse you.

 27 These all depend on you,
 to give them their food when they have need.
 28 When you give them, they gather it up,

48 Literally: "herbage for labor (or service) of man."

49 Literally: "satisfied."

50 While not designated "sparrows" are no doubt referred to.

51 For better Hebrew poetic parallelism some scholars emend the line by adding: $\sigma\epsilon\alpha\rho\beta$ "in the tops of the trees."

52 The Hebrew word used is not clear regarding the sort of tree. Possibilities are cypress, fir, pine, etc.

53 The Hyrax Syriacus, a hare like mammal.

54 Hebrew: "he."

55 Literally: "wherein are moving things innumerable."

56 Emended: $\sigma\psi\nu\psi\nu\tau$ "sea monster." Others emend: $\tau\omega\mu\psi\alpha$ "fearful things, large sea creature." Possibly "crocodile."

when you provide food they are satisfied with good things.
 29 When you hide your face, they are dismayed;
 when you take away⁵⁷ their breath,⁵⁸ they die
 and return to their dust.
 30 When you send for your spirit (*or, breath*), they are created
 and you renew the face of the ground.

 31 May the glory of the Lord endure forever,
 may the Lord rejoice in all his creation!
 32 He looks on the earth and it trembles,
 he touches the mountains and they smoke!

 33 I will sing to the Lord as long as I live,
 all my life I will sing praises to God!
 34 May my meditation be pleasing to him,
 for I rejoice in the Lord.
 35 Let sinners be consumed from the earth,
 and let the wicked be no more!

Bless the Lord, O my soul!

Praise the Lord! (*or, Hallelujah!*)⁵⁹

PSALM 105⁶⁰

<GOD'S FAITHFULNESS TO ISRAEL>

1 O give thanks to the Lord, call on his name!
 Proclaim his deeds among the nations!
 2 Sing to him! Sing praises to him!
 Tell of his wondrous works!
 3 Glory in his holy name;⁶¹
 let all those who seek the Lord rejoice!
 4 Seek the Lord and his strength,
 continually seek his presence!
 5 Remember the wonderful works he has done,
 his miracles and the judgments he spoke.⁶²
 6 O descendants of his servant, Abraham,
 offspring of Jacob, his chosen one:⁶³
 7 He is the Lord our God;

57 Literally: "gather."

58 Hebrew: $\alpha\chi\omega\mu$ the animating principle of life, a gift from God.

59 LXX has this line as the first part of Psalm 105:1. Thus Psalms 104 - 106 begin and end with the same words.

60 Verses 1-15 appear in I Chronicles 16:8-22.

61 The Hebrew concept is that of being proud of what God has done.

62 Literally: "the judgments of his mouth."

63 MT is plural. One of the Dead Sea Scrolls is singular.

his judgments prevail throughout the earth.
 8 He is always mindful of his covenant,
 of the promise he made to a thousand generations,
 9 the covenant he made with Abraham,
 his sworn promise to Isaac,
 10 which he confirmed to Jacob as a binding agreement,
 to Israel as an everlasting covenant,
 11 saying: "To you I will give the land of Canaan
 as your ⁶⁴ allotted inheritance."

 12 When they were few in number,
 of little consequence and foreigners in residence,
 13 wandering from nation to nation,
 from one kingdom to another nation,
 14 he allowed no one to oppress them;
 he reproved kings on their account,
 15 saying: "Do not touch my anointed ones,
 do not harm my prophets!"

 16 When he summoned a famine in the land,
 and destroyed the crop that sustained them,
 (*or, broke every staff of bread*) ⁶⁵
 17 he had sent a man before them,
 Joseph, who was sold as a slave.
 18 His feet were hurt by the fetters,
 his neck ⁶⁶ was clamped into a collar of iron,
 19 until his prediction came to pass,
 the word of the Lord kept testing him.
 20 The king sent to release him,
 the ruler of the nation freed him.
 21 He made him lord over his house,
 and ruler over all his possessions,
 22 to instruct ⁶⁷ his princes as he saw fit
 and teach the leaders wisdom.

 23 Then Israel came to Egypt;
 Jacob lived as an alien in the land of Ham.
 24 The Lord made his people very prolific,
 and made them more numerous than their foes.
 25 He caused attitudes to change so that they hated his people

64 The pronouns "you" and "your" are plural in the Dead Sea Scrolls.

65 The alternate translation is quite literal. In the 21st century we do not understand exactly the significance of the "staff." A possible translation might be: "He broke their staff that is their bread."

66 Hebrew: "his soul came [into] iron."

67 So: LXX, Syriac and Jerome. Emended to ρσψλ Hebrew: "bind."

and plotted against his servants.

- 26 He sent his servant Moses
and Aaron whom he had chosen.
27 They performed ⁶⁸ his miraculous signs among them
and wonders in the land of Ham.
28 He sent darkness and the land became dark;
they rebelled against his words. ⁶⁹
29 He turned their water into blood,
and killed their fish.
30 Their land teemed with frogs,
even in the royal apartments of the king.
31 He spoke and swarms of flies came,
along with gnats (*or, mosquitoes*) throughout their country.
32 He turned their rain into hail
and lightning flashed through their land.
33 He smote their vines and fig trees
and shattered the trees of the country.
34 He spoke and locusts came,
along with young locusts (*or, grasshoppers*) beyond counting.
35 These devoured ⁷⁰ all the vegetation in the land,
and consumed the crops.
36 He smote all the firstborn of their land,
the first fruits of their manhood.
37 Then he led Israel ⁷¹ out with silver and gold,
and there was none among the tribes who faltered
(*or, and there were none who became ill*).
38 Egypt rejoiced when they departed,
for dread of Israel had fallen upon them.
39 He spread a cloud for a covering,
and fire to light up the night.
40 They ⁷² asked, and he brought quails,
and gave them food from heaven in abundance.
41 He opened the rock and water gushed forth;
it flowed like a stream through the desert.
42 For he was mindful of his holy promise,
to Abraham, his servant.

- 43 So he led his people out with joy,

68 Emendation: σΞ So LXX, Syriac and Jerome.

69 Hebrew uncertain. So emended with LXX, Syriac and Jerome. Hebrew: "they did not rebel." Another possible emendation: μτ ωρτ emended to ωρφΞ "and they did not keep."

70 The Hebrew word λβαγω "devoured" is used twice in this verse which is very unusual in Hebrew poetry. Some emend the word in 35b to λκψω "and consumed."

71 Literally: "them."

72 Hebrew: "he" LXX, Syriac and Jerome: "they."

his chosen ones were led out with singing.
 44 He gave the lands to the nations
 and they took possession of the wealth of the people,
 45 that they might keep his statutes
 and observe his laws.

Praise the Lord (*or, Hallelujah*).

PSALM 106⁷³

<A CONFESSION OF SIN>

1 Praise the Lord! (*or, Hallelujah!*)
 O give thanks to the Lord, for he is good;
 for his constant love is everlasting.
 2 Who can tell of all the mighty works of the Lord,
 or fully proclaim all his praise?
 3 Happy are those who maintain justice;⁷⁴
 who always do what is right!⁷⁵

 4 Remember me,⁷⁶ O Lord, when you show favor toward your people;
 help me when you deliver them;⁷⁷
 5 that I may enjoy the prosperity of your chosen ones,
 that I may rejoice in the gladness of your nation,
 that I may join in glory in your heritage.
 6 Both we and our ancestors have sinned;
 we have committed iniquity, we have been evil.
 7 Our ancestors, while in Egypt
 disregarded your wonderful ways;
 they forgot your abundantly constant love,⁷⁸
 and rebelled against the Almighty⁷⁹ at the Red Sea (*or, Sea of Reeds*).⁸⁰
 8 Yet he saved them as he had promised⁸¹
 that he might declare his mighty power.
 9 He gave a command and the Red Sea (*or, Reed Sea*)⁸² became dry.
 He led them through the depths as if it were a desert.
 10 Thus he saved them from the hand of the foe!
 and delivered them from the clutches of the enemy.

73 Some scholars feel this Psalm consists of two independent Psalms. Verses 1-5 and 6-47. Other scholars feel verses 1-5 are a suitable introduction to the remaining verses. There is no manuscript evidence to support the two Psalm theory.

74 Literally: "guard justice."

75 Literally "who do righteousness." So MT. Some Hebrew manuscripts along with LXX, Syriac & Jerome read ψε["who do."

76 So: MT. 2 Hebrew manuscripts & LXX have "us."

77 Literally: "with your salvation."

78 A small emendation which corresponds with LXX, Jerome and Syriac. MT. has "your mercies."

79 MT: σψ λ["against the sea." The commonly accepted emendation: !ωψλ["almighty".

80 MT: Sea of Reeds. ≡ωσ μψ LXX has ερυθρα θαλασσα "Red Sea". Cf. also verses 9 & 22.

81 Literally: "for the sake of his name."

82 See Foot Note 80.

- 11 Waters covered their adversaries;
not one of them survived.
- 12 Then they believed his promises
and they sang his praise.
- 13 But they quickly forgot what he had done.
they did not await his counsel,
- 14 for in the wilderness they had an intense craving
and put God to the test in the desert.
- 15 He granted what they asked,
but also sent terrible disease ⁸³ among them. ⁸⁴
- 16 When there was envy in the camp about Moses
as well as Aaron, the holy servant of the Lord. ⁸⁵
- 17 The earth opened up and swallowed up Dathan
and engulfed the followers (*or, family, faction*) of Abiram. ⁸⁶
- 18 Fire blazed on their followers
and the flame consumed the wicked. ⁸⁷
- 19 They made a calf ⁸⁸ in Horeb ⁸⁹
and worshipped an idol of cast metal.
- 20 They exchanged the glory of God ⁹⁰
for a statue of an ox that feeds on grass.
- 21 They forgot God, who had saved them,
who had performed great works in Egypt:
- 22 wondrous deeds in the land of Ham,
and awesome events at the Red Sea (*or, Sea of Reeds*). ⁹¹
- 23 Therefor he said he would exterminate them
and had not Moses, his chosen one,
confronted him in the breach,
to avert his destructive wrath, it would have taken place. ⁹²
- 24 Then they rejected the pleasant land,
because they did not believe his promise.
- 25 They grumbled in their tents
and disobeyed the voice of the Lord.

83 Briggs and others emend to !ωζμ "sustenance."

84 Literally "into their soul."

85 Cf. Numbers 16:1-3

86 Cf. Numbers 16:3.

87 Cf. Numbers 16:35, 46.

88 The Hebrew word describes a fully grown male bovine. Cf. Exodus 32:4.

89 Another name for Sinai.

90 Literally: "their glory." Rabbinic tradition claims it was either "his glory" or "my glory" but suffered in copying.

91 Ham is an alternate word for Egypt. Cf. note 80 on pg. 144.

92 Cf. Exodus 32:10, 11, 32.

26 So he raised his hand [*as a warning*] and swore to them
that he would make them perish in the wilderness,
27 and would scatter⁹³ their descendants among the nations,
and they would die⁹⁴ in foreign lands.

28 Then they united themselves with Baal of Peor,
and ate sacrifices offered to the dead;⁹⁵
29 they provoked the Lord⁹⁶ to anger by their deeds
and a plague broke out among them.
30 Then Phinehas⁹⁷ stood up and intervened
(*or, executed judgment, made atonement*)
and the plague ceased.
31 Therefore this has been remembered as a righteous action
through all generations eternally.

32 They provoked the Lord⁹⁸ at the waters of Meribah⁹⁹
and Moses suffered on their account;
33 because they embittered¹⁰⁰ (*or, provoked*) his spirit,
and he spoke rash words.¹⁰¹

34 They did not exterminate the nations,
as the Lord had commanded,¹⁰²
35 but they intermarried with the nations
and adopted their customs.
36 They worshipped idols
which became their downfall.
37 They sacrificed their sons
and daughters to the demons.¹⁰³
38 They killed those who were innocent,
shedding the blood of their sons and daughters,
and sacrificed them to the idols of Canaan,
and the land was desecrated with blood.
39 Thus they became defiled by their acts
and debauched in their deeds.

93 So: Syriac. #ψπζλω Hebrew: "cause to fall."

94 Literally: "cause to fall" which implies destruction or death. The same word is used in lines a and b, first translated with the Syriac as "scatter" and later as "die."

95 A probable translation might be "to lifeless idols." Cf. Numbers 25:3-9.

96 "the Lord" is not in the MT. "him" is found in some Hebrew Manuscripts, LXX, Jerome and Syriac.

97 The grandson of Aaron. Cf. Numbers 25:7-13.

98 Not in the MT.

99 Cf. Numbers 20:1-13.

100 So in two Hebrew manuscripts, LXX, Syriac and Jerome.

101 Literally: "he spoke rashly with his lips." Cf. Numbers 20:5-13.

102 Cf. Exodus 34:11-16; Deuteronomy 7:1-6; 20:16-18.

103 Cf. II Kings 16:3.

40 When the anger of the Lord became great against his people,
 he loathed them.¹⁰⁴
 41 He abandoned them to the power of the nations,
 so that their foes ruled over them.
 42 Their enemies oppressed them,
 and they became subject to the power of their foes.
 43 He often delivered them,
 but they were deliberately rebellious,¹⁰⁵
 and thus sank deeper into sin.¹⁰⁶
 44 Nevertheless he took notice of their distress
 when he heard their cry.
 45 For their sake he remembered his covenant,
 because of his constant love.
 46 He caused those who held them captive
 to have pity on them.

 47 Save us, O Lord our God,
 and bring us back from among the nations,
 so that we might praise your holy name
 and glory in praising you!

 48 Praise be to the Lord, the God of Israel!
 Praise him eternally!
 And let the people say, "Amen!"
 Praise the Lord! (*or, Hallelujah!*)

<END OF BOOK FOUR OF THE PSALMS>

104 Cf. Deuteronomy 32:17.

105 Some emend to read "against him."

106 It is possible, in the light of Hebrew poetry, that this line did not appear in the Hebrew original. It is not found in the translations.