

19 O God, if only you would kill the wicked
 and murderers would be far from me---
 20 men who maliciously defy you,¹
 who lift themselves up for evil against you.²
 21 O Lord, I hate those who hate you,
 and I loath those who are your adversaries.³
 22 I hate them with a perfect hatred;
 I consider them to be my enemies.⁴

23 Examine me, O God, and know my heart!
 Probe me and know my thoughts,
 24 and see if there is any wicked⁵ way in me,
 and guide me in the way everlasting.⁶

PSALM 140

<A PRAYER OF VINDICATION.>

<To the Choirmaster: A Psalm of David.>

1 Rescue me, O Lord, from evildoers;
 save me from those who are violent;
 2 who plot evil schemes
 and continually stir up⁷ trouble.⁸
 3 They make their tongues as sharp as those of deadly serpents,
 and under their lips is the poison of cobras (*or, vipers*).⁹
 Selah.

4 Protect me, O Lord, from the clutches of the wicked;
 keep me safe from violent ones
 who have schemed to cause my downfall.¹⁰
 5 Arrogant ones have hidden a trap for me;
 those who act corruptly have spread a net¹¹
 (*or, they have spread a net of cords*).
 Along the wayside they have set snares for me.
 Selah.

1 Literally: "they take up in vain your cities."

2 Hebrew uncertain. So: if emended to read: \$yl[awXl waXm

3 A slight emendation. Literally: "who rise up against you."

4 Literally: "they have become my enemies."

5 Hebrew: "hurtful."

6 The Hebrew word translated "everlasting" is only used here. Other possible meanings might be "well established ways" or "ancient ways."

7 By changing the vowel points the word can mean "gather together."

8 While sometimes translated "war" the Hebrew word more aptly describes "quarrels" not armed conflict.

9 Possibly the word could mean "poisonous spiders." The Hebrew letter X which is pronounced "sh" like the hissing of a snake is used 5 times in this verse, thus bringing realism of the imagery in this verse.

10 Literally: "push my foot" or "trip me."

11 A slight emendation of the vowels.

6 I declare to the Lord, "You are my God;
 be attentive to my cry of supplication, O Lord!
 7 O Lord, my Lord (*or, My Sovereign Lord*), my strong defender,
 you have protected me ¹² in the day of battle;
 8 O Lord, frustrate the desires of the wicked!
 Do not allow their evil conspiracies against me ¹³ to succeed.

9 Those who surround me are arrogant; ¹⁴
 let their threats ¹⁵ be their undoing!
 10 May burning coals rain down upon them!
 Let them be thrown into pits, never to rise again.
 11 Do not permit those who make false accusations
 to become established in the land!
 May evil speedily hunt down (*or, hound*) those who are violent!

12 I know the Lord champions the cause of the afflicted (*or, needy*)
 and deals justly with those who are in want.
 13 Surely the righteous will give thanks to your name;
 the upright will dwell in your presence!

PSALM 141

<I WILL NOT COMPROMISE.>

<A Psalm of David.>

1 I call upon you, O Lord: hasten to me!
 Be attentive to my voice when I call to you!
 2 Let my prayer be acceptable to you, like an incense offering, ¹⁶
 and my prayer ¹⁷ as acceptable as the evening sacrifice. ¹⁸

3 O Lord, place a guard over my mouth;
 and a sentry at the door of my lips.
 4 Do not permit my mind ¹⁹ to turn to anything evil,
 to spend my time with wicked deeds, ²⁰
 in the company of those who work iniquity;
 and do not let me partake of their delicacies. ²¹

12 Literally: "my head" as with a helmet.

13 "against me" is added by LXX.

14 LXX: "lift up their heads" giving the thought of being arrogant. Hebrew: "those who surround me are uplifted in head."

15 Literally: "the mischief of their lips." Hebrew uncertain in verses 8 & 9.

16 Cf. Jeremiah 41:5; Leviticus 2:1; 6:14-15.

17 Literally: "the lifting up of my hands."

18 The evening sacrifice was a cereal offering. Cf. Exodus 29:39-41; Numbers 28:4-8.

19 Literally: "heart."

20 Literally: "to commit evil deeds through godlessness."

21 I. e. feasting in a pagan temple.

5 Let a good (*or, righteous*) person strike²² me as an act of kindness,
but let the oil of the wicked²³ never anoint my head,
for my constant²⁴ prayer opposes their evil deeds.
6 When their judges condemn them
they will learn that the word of the Lord is true.
7 As a rock which breaks and shatters on the land,
so will their bones be strewn at the mouth of Sheol.²⁵

8 But I look trustingly to you, O Lord, God,
for I seek refuge in you. Do not leave me defenseless.
9 Protect me from the trap they have laid,
and from the snares of evildoers!
10 Let the wicked together fall into their own traps (*or, nets*)
while I escape (*or am unharmed*)!

PSALM 142

<A PRAYER FOR HELP.>

<A Prayer.>

1 I plead loudly to the Lord,
I make loud entreaties (*or, supplications*) to the Lord.
2 I pour out my complaint before him.
I lay my troubles before him.
3 When I am on the verge of giving up,
you know the solution to my problem.

On the path where I walk
enemies have hidden a trap (*or, snare*) for me.

4 I look to the right to see²⁶
and there is none who cares to help²⁷ me.
No one will protect me,
no one cares about me.

5 I cry loudly to you, O Lord!
I say, "You are my protector,
You are all I need in the land of the living.

22 Literally: "wound." This would constitute a slap to remind the person that life is not being lived as it should be for a believer.

23 Literally: "oil of the head will not refuse." "Oil of the head," in secular Hebrew may have meant the finest oil, thus the line would seem to say: "Let me have no social contact with those who are evil."

24 Literally: "for continually and my prayer." the emendation is a re-pointing of the word *ytltpt*

25 The Hebrew of verses 5-7 is unclear. LXX says in verses 6 & 7: "Their judges are thrown down by the sides of the rock and they will hear my words for they are sweet." This difficult Hebrew verse can perhaps be summarized: "When judged, those who commit evil deeds will be destroyed as surely as one might be destroyed by falling from a cliff and ultimately would become as one whose body was not properly buried."

26 So: Dead Sea Scrolls, LXX, Syriac, Vulgate & Targum. Looking to the right would be where the defender or protector would normally be. Hebrew: "watch." the line could be translated: "Look to the right and see."

27 Literally: "takes notice."

6 Be attentive to my cry
for I am desperate.
Save me from my pursuers;
for they are too powerful for me!
7 Free me from prison,
that I may praise (*or, give thanks to*) your name!
The righteous will gather around ²⁸ me
because you deal graciously (*or, bountifully*) with me."

PSALM 143 ²⁹

<A PSALM OF DELIVERANCE.>

<A Psalm of David.>

1 O Lord, hear my prayer!
Be attentive to my pleading;
for you are faithful.
Answer me with your righteousness. ³⁰
2 Do not bring your servant into judgment,
for before you no living being ³¹ is righteous.

3 For the enemy has pursued (*or, hounded*) me;
crushing my life to the ground (*or, defeating me*);
making me sit in darkness ³² (*or, in prison, in a dungeon*)
like those who have been dead for a long time.
4 Therefore I am on the verge of giving up,
and I am filled with despair.

5 I recall the past.
I meditate on all your deeds;
I ponder on all the works of your hands.
6 I pray to you ³³
and thirst for you as arid land would thirst for rain.
Selah.

7 Quickly answer me, O Lord!
I am losing hope!
8 Do not hide yourself from me,
or I will be like those who go down to the Pit. ³⁴

28 Literally: "takes notice."

29 This is the last of the so called Penitential Psalms. 6, 32, 51, 102, 130, 143.

30 This Hebrew word: *xqrc* could also be translated as "deliverance." LXX, Jerome, Vulgate and several Hebrew manuscripts have: "Give ear to my supplication in your faithfulness. Answer me with your righteousness."

31 Hebrew: "creature."

32 Literally: "dark places."

33 Literally: "stretch out my hands to you" which was the pose used in prayer.

34 Cf. Psalm 28:1 Footnote 137.

8 Let me be satisfied³⁵ with your constant love in the morning;
for I put my trust in you (*or, I rely on you!*)!
Instruct me in how I should live
for it is through you that I have hope.

9 O Lord, rescue me from my enemies!
I have fled³⁶ to you for refuge!³⁷
10 Teach me to do your will,
for you are my God!
11 May your gracious spirit lead me
on a safe path.³⁸

11 O Lord, preserve my life, as you have promised!³⁹
In your righteousness, free me from troubles!
12 In your constant love do away with my enemies
and destroy all my adversaries,
for I am your servant.

PSALM 144⁴⁰

<*PRAYER FOR NATIONAL DEFENSE AND SECURITY.*>

<*A Psalm of David.*>⁴¹

[*The king's prayer.*]

1 Blessed be the Lord, my rock,
who trains my hands for battle
and my fingers for warfare;
2 my faithful defense⁴² and my fortress;
my stronghold and my deliverer;
my protector in whom I take refuge,
who subdues the nations under him.⁴³

3 O Lord, what are human beings that you should care about them,
or mere mortals that you should think of them?
4 They are like a breath;
for their days are like a fleeting shadow.

35 MT: "hear." Emended to: $\gamma\eta[\text{b}Xx$ "be satisfied."

36 Hebrew uncertain. So: γtsn "fled," one Hebrew manuscript & LXX. Another possible emendation is γtyks "looked."

37 MT: "to you I have hidden" γtsk

38 Literally: "level land." Some Hebrew manuscripts have "path."

39 Literally: "for the sake of your name."

40 Some scholars feel this Psalm is a composite work. Two segments: 1-11 and 12-15 were deemed to be individual Psalms and united at some later date. Other scholars feel this Psalm is a mosaic in which parts of Psalms were pieced together to make this Psalm, the major source being Psalm 18.

41 LXX adds "against Goliath."

42 MT: "constant love." Many translators insert the word "rock" from Psalm 18:2 and II Samuel 22:2 to appropriately complete the line.

43 MT: "nations" literally "peoples" is a plural word. "under me" is found in the MT. Dead Sea Scrolls, Jerome & Syriac and several Hebrew manuscripts have: "under him."

5 O Lord, part ⁴⁴ the heavens and come down!
Touch the mountains and they will smoke!
6 Cause lightning flashes and scatter them,
shoot your arrows and rout them!
7 Reach down from heaven and rescue me;
deliver me from the mighty,
from the hand of foreigners. ⁴⁵
8 who generally tell lies,
and who lie under oath. ⁴⁶

9 O God, I will sing you a new song;
I will play on a ten stringed harp,
10 for you gave victory to kings ⁴⁷
and rescued David your ⁴⁸ servant.
11 Rescue me from the cruel sword,
and deliver me from the hand of foreigners
who generally tell lies,
and lie under oath. ⁴⁹

[*The people's prayer.*]

12 May our sons, in their youth ⁵⁰
be like saplings that grow to be strong;
our daughters like corner pillars (*or, caryatids*)
sculpted to be suitable for a palace;
13 may our storehouses (*or, barns*) be filled;
providing all sorts of produce;
may our flocks increase by the thousands
and by ten thousands in our fields.
14 May our cattle be heavy with young,
suffering no miscarriages or loss. ⁵¹
May there be no wailing in our streets! ⁵²

15 Happy the nation to whom such blessings fall!
Happy the nation whose God is the Lord!

44 Literally: "Bow the heavens..."

45 Some scholars feel the text originally read: "Stretch out your hand from above; draw me out of many waters; rescue me from the evil sword, and deliver me from the hand of foreigners."

46 Literally: "whose right hand is a right hand of falsehood."

47 So: LXX, Targums and Vulgate.

48 Some manuscripts have the word "his."

49 Cf. Verse 8. Footnote 46.

50 Hebrew uncertain in verses 12-14. ~xyr[nk = "youth" ~xwrwr[k is a possible emendation meaning "in their borders."

51 Some scholars have this verse relate to the power of rulers and translate "may our rulers be strong, with nothing going wrong."

52 Some scholars read the Hebrew words for "cry of distress" or "wailing" as "may there be no break and no breach" in the walls of the city. The question is: does verse 14 refer to the welfare of the people as individual residents or to the power and defense of the city of Jerusalem and it's territory.

PSALM 145 ⁵³

<A HYMN OF PRAISE.>

<A Song of Praise. Of David.>

- a 1 I will extol you, my God and king,
and praise your name eternally.
- b 2 Each day I will extol you
and praise your name eternally.
- g 3 Great is the Lord who is to be highly praised,
and his greatness is beyond understanding.
- d 4 One generation will praise (*or, commend*) your work to another
and will declare your mighty acts.
- h 5 Let them meditate on the glorious splendor of your majesty.
I will tell of your wondrous works. ⁵⁴
- w 6 People will proclaim your awesome deeds
and I will declare your greatness.
- z 7 They will celebrate the fame of your abundant goodness
and I will sing joyfully of your righteousness.
- x 8 The Lord is gracious and compassionate,
slow to anger and abounding in constant love.
- j 9 The Lord is good to all,
and his compassion is upon his entire creation.
- y 10 All of your creation thankfully praises you, O Lord,
and all your faithful ones praise you!
- k 11 They will speak of the majesty of your kingdom,
and talk about your power.
- l 12 To make your ⁵⁵ mighty deeds known to all of humanity;
the glorious splendor of your regal power.
- m 13 Your kingdom is an everlasting kingdom,
and your dominion endures through all generations.
- [n The Lord is faithful in all his works
and gracious in all his deeds.] ⁵⁶
- s 14 The Lord supports all who tremble, ⁵⁷
and lifts all those who are discouraged. ⁵⁸

53 An acrostic Psalm. No doubt by accident in the transcription of the Hebrew text the letter "nun" n between verses 13 and 14 was omitted at some time. The defect is supplied by LXX, Syriac, Jerome and in the margin of one Hebrew manuscript. It is supplied here in brackets.

54 Dead Sea Scrolls: "They will tell of your glorious splendor, of your majesty and your wonders I will meditate."

55 So: LXX & Syriac. MT: "his."

56 So: One Hebrew manuscript in the margin, LXX, Syriac, Jerome and Dead Sea Scrolls. The latter uses a Hebrew word for "Lord" that is different from the word used elsewhere in this Psalm.

57 Literally: "all who are falling."

58 Literally: "bowed down."

[15 The eyes of all look to you,⁵⁹
and you give them their food at the proper time.⁶⁰

p 16 You open your hand
and completely satisfy the desire of every living thing.

c 17 The Lord is righteous in all his ways,
and merciful in all his actions.

q 18 The Lord is near to all who call upon him;
to all who sincerely call upon him.

r 19 He fulfills the desires of all who revere him;
he also hears their cry and saves them.

X 20 The Lord watches over all who love him,
but he will destroy all the wicked.

t 21 I⁶¹ will declare the praise of the Lord,
and let all created beings praise his holy name eternally.

PSALM 146⁶²

<A HYMN TO GOD, OUR HELPER.>

1 Praise the Lord (*or, Hallelujah*)!
Praise the Lord, O my soul!

2 I will praise the Lord as long as I live;
I will sing praises to my God as long as I exist.

3 Do not place your trust in human leaders;⁶³
in mortals who are unable to save (*or, help*).

4 When death comes, they return to dust;
on that day their plans perish.

5 Happy is the person whose help is in the God of Jacob,
whose hope is in the Lord God;

6 the maker of heaven and earth,
the sea and all that is in them;
who is constantly faithful;

7 who carries out justice for those who are wronged;
who gives food to the hungry.

The Lord sets prisoners free;

8 the Lord restores sight to the blind.
The Lord lifts up those who are bowed down;
the Lord loves the righteous.

59 Literally: "the eyes of all hope on you."

60 Literally: "in due time."

61 Literally: "my mouth."

62 This is the first of five Hallelujah Psalms at the end of the Psalter.

63 Literally: "princes."

9 The Lord protects strangers,
and sustains (*or, defends the rights of*) the widow and fatherless;
but thwarts the path of the wicked.

10 The Lord will reign forever,
your God, O Zion, for all generations.
Praise the Lord (*or, Hallelujah!*)

PSALM 147 ⁶⁴

<PRAISE TO ALMIGHTY GOD.>

1 Praise the Lord (*or, Hallelujah!*)!
It is good to sing praises to our God;
for God is gracious and a song of praise is a pleasant thing. ⁶⁵

2 The Lord rebuilds Jerusalem;
he gathers the exiles of Israel.

3 He heals their broken hearts
and binds up their wounds.

4 He designates the number of the stars
and has named each one.

5 Great is our Lord and filled with ⁶⁶ power;
his wisdom is beyond comprehension.

6 The Lord provides courage for the humble (*or, needy*);
he hurls ⁶⁷ the wicked into the dust.

7 Sing ⁶⁸ to the Lord with thanksgiving;
make music to our God upon the lyre!

8 He covers the heavens with clouds,
he prepares rain for the earth,
he makes grass grow upon the hills.

9 He provides food to the animals,
as well as the young ravens ⁶⁹ when they cry. ⁷⁰

10 His pleasure is not in the strength of horses
nor is his delight in the exploits ⁷¹ of a speedy runner
<or, a brave soldier>;

11 but the Lord takes pleasure in those who revere him;

64 This Psalm is thought to have been used for major festivals: the Feast of the Tabernacles and the New Year Festival. The LXX treats this Psalm as two Psalms. Verses 1-11. Verses 12-20. Cf. Psalms 9 & 10; Pg. 8, footnote 55. The combining of Psalms 9 & 10 caused the LXX numbering of the Psalms to be at variance with the traditional Protestant numbering. At this point the numbering of the LXX corresponds with the traditional numbering of the Psalms.

65 Hebrew uncertain. Literally: "gracious and pleasant a song of praise."

66 Literally: "abundant."

67 Possibly: "grinds" or "and humbles the wicked."

68 The Hebrew word *tm[* = "antiphonal singing."

69 Literally: "sons of ravens."

70 LXX adds "to God" while the Hebrew implies "for food."

71 Literally: "legs" or "thighs of a runner." Scholars are not agreed on the point of reference.

in those who trust in his constant love.

12 Praise the Lord, O Jerusalem!

Praise your God, O Zion!

13 For he strengthens the security of your gates;

he blesses your children (*or, citizens*) within you.;

14 by providing peace in your realm;

and satisfying you with the finest wheat.

15 He issues his order to the earth;

his word is always swiftly accomplished.

16 He spreads snow like wool (*or, a blanket*);

he scatters hoarfrost like ashes.⁷²

17 He tosses hail down like crumbs.⁷³

Who can endure his icy cold?

18 He issues his order --- it thaws;

he causes wind to blow --- waters flow.

19 He declares his message to Jacob,

his statutes and ordinances to Israel.

20 He has not dealt in this manner with any other nation.

they do not know his ordinances.

Praise the Lord (*or, Hallelujah*)!

PSALM 148

<A CALL FOR THE UNIVERSE TO PRAISE GOD.>

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

Praise the Lord from heaven.

May God be praised from the heights!

2 Praise God, all his angels,

let all God's hosts praise him!

3 Praise the Lord, sun and moon,

praise him, all brightly shining stars!

4 Praise him, highest heaven,⁷⁴

praise him, you waters that are above the earth.⁷⁵

5 Let them praise the name of the Lord,

for he has commanded and all things were created.

6 He established them for eternity.

As the result of his immutable command

their places were determined.

72 There is a play on words here. Hoarfrost = *rwpk* ashes = *rpak*

73 Possibly reminiscent of manna.

74 Literally: "heaven of heavens" or perhaps "heaven itself."

75 Cf. Genesis 1:6-7.

7 Praise the Lord, you who dwell on earth,
praise him, you sea creatures and the depths of the sea.
8 Praise him, fire and hail, snow and smoke (*or, cloud, frost*);⁷⁶
stormy winds that obey God's command.

9 Praise him you mountains and hills,
fruit trees and forests,
10 animals, both wild and domesticated
as well as reptiles and birds!

11 Praise him, you rulers of the earth and all nations,⁷⁷
princes and other rulers who serve in judgment;
young men and girls, old men and young alike!

13 Let all these praise the name of the Lord,
for his name is greater than all other names,
therefore being sublime.
His splendor covers (*or, his glory is over*) heaven and earth.

14 He has made his people strong!
Let his created people praise God;
People of faith who are dear to him!

Praise the Lord (*or, Hallelujah*)!

PSALM 149

<A TRIUMPHAL SONG.>

1 Praise the Lord (*or, Hallelujah*)!
Sing a new song to the Lord;
Sing his praise in the assembly of the faithful!
2 Be glad, Israel, because of your creator!
Children of Zion, rejoice in the king!
3 Let them praise his name with dancing,
singing praise to him accompanied by the tambourine
(*or, drum*) and the lyre!

4 For the Lord delights in his people,
he adorns the humble with victory.
5 Let the faithful exult in glory;
let them sing for joy on their couches.⁷⁸
6 Let the high praises of God be in their throats

76 LXX "ice." Cf. Genesis 19:28; Psalm 119:83. The Hebrew word can mean smoke or cloud.

77 Literally: "peoples."

78 Some emend the line to read "in his temple" or "according to their families." The Hebrew is unclear. Perhaps the meaning is that the people are able to lie down and feel safe and at peace.

and two-edged swords in their hands.

7 To impose retribution on the nations;
and punishment on the peoples;
8 to bind their kings with shackles,
binding their nobles with iron chains;
9 to execute upon them the sentence decreed against them!
This is the glory (*or, privilege*) for all his faithful ones.

Praise the Lord (*or, Hallelujah*)!

PSALM 150

<*HALLELUJAH.*>

1 Praise the Lord (*or, Hallelujah*)!
Praise God ⁷⁹ in his sanctuary!
Praise him in his mighty heaven (*or, the vault of heaven*)! ⁸⁰
2 Praise him for his mighty deeds!
Praise him for (*or, as befits*) his supreme greatness!

3 Praise him with trumpet ⁸¹ blasts;
praise him with lyre ⁸² and harp.
4 Praise him with timbrel ⁸³ and dance;
praise him with lute ⁸⁴ and pipe!
5 Praise him with resounding cymbals;
praise him with loud-clashing cymbals! ⁸⁵

6 Let everything that breathes praise the Lord! ⁸⁶
Praise the Lord (*or, Hallelujah*)!

<*END OF BOOK FIVE OF THE PSALMS.*>

79 Syriac & Jerome have "Praise the Lord."

80 Literally: "Praise him in the firmament of his strength."

81 This would normally be a ram's horn though a metal trumpet was used in the temple.

82 The Hebrew word for lyre is a word for "a wine-skin bottle" which presumably was also the shape of the lyre.

83 A small portable hand drum.

84 Literally: "strings." Pipe would no doubt be a reed flute.

85 The former were heavy and noisy and were struck vertically. The latter were clear and lighter, being struck horizontally.

86 Literally: "Let all breath praise the Lord."

[PSALM 151]

[*This Psalm is found in Greek Bibles and accepted in the Greek Canon.*]

<A SUMMARY OF DAVID'S LIFE.>

<*This Psalm is ascribed to David as his own composition
(though it is outside the number),*⁸⁷

after he had fought in single combat with Goliath.>

1 I was with my brothers,
and the youngest of my father's house;
I was a shepherd.

2 I made a harp with my hands
and my fingers fashioned a lyre.

3 Who will tell my Lord?
The Lord, himself, hears.⁸⁸

4 It was he who sent his messenger,⁸⁹
taking me from my father's sheep,
anointing me with his anointing oil.

5 My brothers were tall and handsome,
but they did not find favor with the Lord.

6 I went out to face the Philistine⁹⁰
and he cursed me by his gods.

7 But I drew his own sword
and beheaded him, taking away the disgrace
from the people of Israel.

87 Other manuscripts add "of the one hundred fifty (psalms)."

88 Some manuscripts add "everything" others "me" or "who will hear me?"

89 Some manuscripts add "an angel."

90 Some manuscripts say "foreigner."