Psalms Resources

# Psalms in the New Testament

The list of passages comes from the margin of my RSV. If the verbal link is not obvious, this may be because the NT is quoting from the Septuagint.

|  |  |
| --- | --- |
| 1. Help in understanding Jesus: | 2:1-2 (e.g., Matt 3:17; Acts 4:25-26); 8:4-6 (e.g., Heb 2:6-8); 16:8-11 (Acts 2:25-31; 13:35); 22 (Matt 27:35, 39, 43, 46; Heb 2:12); 41:5 (Luke 23:46); 35:19 (John 15:25); 40:6-8 (Heb 10:5-9); 41:9 (John 13:18); 45:6-7 (Heb 1:8-9); 69:9 (John 2:17); 69:21 (Matt 27:34, 48); 78:2 (Matt 13:35); 82:6 (John 10:34); 89:27, 37 (Rev 1:5); 91:11-12 (Matt 4:6!!); 97:7 (Heb 1:6); 102:25-27 (Heb 1:10-12); 104:4 (Heb 1:7); 110 (e.g., Heb 1:3, 13; 5:6, 10); 118:22-26 (e.g., Matt 21:9, 42) |
| 2. Help in understanding the gospel: | 5:9 (Rom 3:13); 10:7 (Rom 3:14); 14:1-3 (Rom 3:10-12); 19:4 (Rom 10:18); 32:1-2 (Rom 4:7-8); 36:1 (Rom 3:18); 51:4 (Rom 3:4); 68:18 (Eph 4:8); 69:22-23 (Rom 11:9-10); 69:25 (Acts 1:20); 94:11 (1 Cor 3:20); 103:8 (James 5:11); 103:17 (Luke 1:50); 105:8-9 (Luke 1:72-73); 109:8 (Acts 1:20); 140:3 (Rom 3:13); 143:2 (Rom 3:20) |
| 3. Help in understanding Israel: | 89:3-4 (Acts 2:30); 89:20 (Acts 13:22) |
| 4. Help in interpreting experience: | 8:2 (Matt 21:16); 78:37 (Acts 8:21)  |
| 5. Help in understanding the future: | 2:8-9 (e.g., Rev 2:26); 6:8 (Matt 7:23; Luke 13:27); 7:9 (Rev 2:23); 9:8 (Acts 17:31); 23:2 (Rev 7:17); 62:12 (Rev 2:23); 69:24, 28 (e.g., Rev 3:5; 16:1); 90:4 (2 Peter 3:8); 115:13 (Rev 11:18); 135:14 (Heb 10:30)  |
| 6. Patterns for mission and ministry: | 18:49 (Rom 15:9); 44:22 (Rom 8:36); 91:13 (Luke 10:19); 116:10 (2 Cor 4:13); 117:1 (Rom 15:11); 118:6 (Heb 13:6)  |
| 7. Patterns for spirituality: | 24:4 (Matt 5:8); 34:8 (1 Peter 2:3); 37:11 (Matt 5:5); 95:7-11 (Heb 3:7-11; 4:3-11); 112:9 (2 Cor 9:9); 141:2 (Rev 5:8; 8:3-4)  |
| 8. Patterns for living: | 4:4 (Eph 4:26); 24:1 (1 Cor 10:26); 34:12-16 (1 Peter 3:10-12); 48:2 (Matt 5:35); 55:22 (1 Peter 5:7)  |

1. Note the use of Psalm 2 in application to Jesus and to Christians
2. Note the use of Psalm 69: application to Jesus, Israel, Judas, future judgment (and no embarrassment!)
3. Note the collections of passages in Matthew 5; Romans 3; Hebrews 1
4. There is usually little connection with the psalm’s own meaning. The Spirit inspires NT writers to see new significance in the Psalm as it answers their questions
5. Ephesians 5:18-20; 6:18-20 the best way into the Psalms’ own meaning? A resource for the church’s praise, thanksgiving, and prayer.

# Do the Psalms Have Links with Particular Worship Festivals?

While the content of the Psalms justifies the general belief that the Psalms were used in the worship of the temple, they give less concrete indications of links with *particular* worship occasions, and there have been a number of theories about links with different festivals.

We know the shape of Israel’s worship year (with which we can compare the church’s year) from Exodus 12; Leviticus 23; Deuteronomy 16 and 31; see also Esther 9; John 10:22

 **Passover/Unleavened Bread (Mar/Apr)**

 **Purim (Feb) Pentecost (May/June)**

 **Hanukkah (Dec)**

 **New Year (Sep/Oct)**

 **Day of Atonement Ninth of Ab (August)**

 **Sukkot (Tabernacles)**

Many major writers on the Psalms assume that many psalms would link with one of the key worship festivals (like hymns linking with Christmas/Easter). They usually assume this would be Sukkot (Tabernacles or Booths), *the* feast—that is, the most important one (cf. 1 Sam 1). But they then disagree on the significance of this festival.

1. Sigmund Mowinckel saw it as a celebration of Yahweh’s being king. Psalm 96 makes a good starting point for appreciating this understanding.
2. Artur Weiser reckoned that Mowinckel was too influenced by the nature of Babylonian worship, which he read into the OT. Weiser suggested that Sukkot was rather a celebration of the Sinai covenant. Psalm 95 then makes a good starting point (as it combines worship with a challenge to obedience). Deuteronomy 31 does require a reading of the Torah at this festival.
3. Hans-Joachim Kraus suggested that actually David and Jerusalem are more central to the Psalms, and saw Sukkot as a celebration of Yahweh’s commitment to David and Zion. Psalm 132 then makes a good starting-point, and 2 Samuel 7 gives you the story that would lie behind the festival.

But why assume that psalms were especially used at this one festival? Would there not be psalms sung at Passover (cf. the later use of Pss 113-114 before the meal; 115-118 after the meal; see Mk 14.26), at Pentecost, on the Day of Atonement, and on the Sabbath? And why assume that a Psalm that refers to a theme must link with that theme’s festival? Among our hymns: “O come all ye faithful” does connect with Christmas, but “When I survey the wondrous cross” doesn’t especially connect with Holy Week and Easter.

# The Egyptian Hymn to the Sun (Hymn to Aten)

Amenophis (to use his Greek name) or Amenhotep (the Egyptian version) or Akhenaten (the Egyptian name he later took) was Pharaoh in the 1300s, just before Moses’ time. He sought to make Egyptian religion one that worshiped only the Sun God, Aten, or that viewed Aten as superior to other gods, so that Aten had a status a bit like Yahweh’s status in Israel. This hymn is sufficiently like Psalm 104 to make it possible that the author of Psalm 104 knew the hymn, but (as with other parallels with Middle Eastern works), the differences are then as striking as the similarities—almost as if the Israelite composer is saying, “Now I’ll give you the real truth.” This version is based on A. Erman, *The Literature of the Ancient Egyptians* (London, 1927), pp. 288-91; also James B. Pritchard (ed.), *ANET*,\* pp. 369-71.

Beautiful is your appearing in the horizon of heaven,

Living sun, the beginning of life.

You rise on the eastern horizon

And fill every land with your beauty.

You are beautiful and great,

Glistening and high above every land.

Your rays encompass the lands, so far as all you created.

You are Re,[[1]](#footnote-1)

and you reach to the end of them,

And subdue them for your dear son.[[2]](#footnote-2)

You are far away, yet your rays are on earth.

You are in their faces, but no one knows your going.

When you go down on the western horizon,

The earth is in darkness, as though dead.

They sleep in a room, their heads wrapped up,[[3]](#footnote-3)

And no eye sees the other.

Though all their things were taken,

While they were under their heads,[[4]](#footnote-4)

Yet they would not know it.

Every lion comes forth from its den, and all reptiles that bite.

Darkness is a shroud, the earth is silent,

For he who made it rests on his horizon.[[5]](#footnote-5)

When it is dawn and you rise on the horizon

And shine as the sun by day,

You dispel the darkness and shed your beams.

The Two Lands[[6]](#footnote-6) keep festival,

Awake, and standing on their feet, for you have raised them up.

They wash their bodies, they take their garments,

And their hands praise your rising.

The whole land, it does its work.[[7]](#footnote-7)

All animals are content with their pasture,

The trees and plants are verdant.

The birds fly out of their nests

And their wings praise your being.

All wild animals dance on their feet, all that fly and flutter.

They live when you arise for them.[[8]](#footnote-8)

The ships voyage down and up stream likewise,

And every way is open, because you rise.

The fish in the river leap up before your face.

Your rays are in the sea.[[9]](#footnote-9)

Creator of seed in women, maker of fluid into men,

You who maintain the son in his mother’s womb

And soothe him so that he does not weep,

You nurse in the womb.

You give breath in order to keep alive all that you have made.

When he comes out from the womb onto the earth

On the day when he is born,

You open his mouth wide and supply his needs.

The chick in the egg chirps in the shell,

For you give it breath in it to sustain its life.

You give it strength within the egg to break it.

It comes out from the egg to speak at its completed time.

It walks on its feet when it comes out.

How much is there that you have made,

And that is hidden from me,

You sole God, to whom none is likened!

You have fashioned the earth according to your desire,

You alone,[[10]](#footnote-10)

With human beings, cattle, and all wild animals,

All that is upon the earth and goes about on feet,

And all that soars above and flies with its wings.

The lands of Syria and Nubia, and the land of Egypt—

You put everyone in their place and supply their needs.

All have their provision,

And their lifetime is reckoned.[[11]](#footnote-11)

Their tongues are diverse in speech, and their form likewise.

Their skins are distinguished, as you distinguish the peoples.

You make the Nile in the underworld[[12]](#footnote-12)

And bring it wherever you wish in order to sustain the people,

Even as you have made them. You are lord of them all,

Who wearied yourself on their behalf,

The lord of every land, who rises for them,

The sun of the day, greatly reverenced.[[13]](#footnote-13)

All far-off peoples, you make that on which they live.

You have put a Nile in the sky[[14]](#footnote-14)

That it may come down for them,

And may make waves on the hills like a sea,[[15]](#footnote-15)

To moisten their fields in their towns.

How excellently made are all your designs, O lord of eternity!

The Nile in heaven, you appoint it for foreign peoples

And for all the animals in the wilderness that walk on feet,

And the Nile,[[16]](#footnote-16) it comes out from the underworld for Egypt.

Your rays suckle every field, and when you rise,

They live and thrive for you.

You make the seasons to sustain all that you created,

The winter to cool them and the heat that they may taste you.

You have made the sky far off in order to rise there,

In order to behold all that you have made.

You are alone, but you arise in your form as living sun,

Appearing, shining, withdrawing, returning.

You make millions of forms of yourself alone.

Cities, townships, fields, road, and river—

All eyes behold you over against them,

As the sun of the day above the earth.

You are in my heart,

And there is none other that knows you save your son,

Neferkheprure-Sole-one-of-Re,[[17]](#footnote-17)

Whom you make to comprehend your designs and your might.

The earth came into being at the beckoning of your hand,

For you created them.

When you rise, they live, when you set, they die.

You yourself are lifetime, and human beings live in you.

The eyes look on your beauty until you set.

All work is laid aside when you set in the west.

When you rise, everything is made to flourish for the king…

Since you founded the earth.

You raised them up for your son,

The king of Upper and Lower Egypt, who lives on truth….

# Using Psalms in Prayer for Healing

This service was drawn up by the Rev. Peta Sherlock for a service in her church in Melbourne, for a woman who had a long story to tell if she had to explain why she needed prayer - she had an awful marriage and experience of depression. Peta wanted to protect her privacy, and using Psalms of Protest helped her to do. The service took place in Holy Week.

***Minister*:** .............., do you desire prayer for healing? ***Answer***: I do.

***Minister*:** The Psalms, as the prayer and hymnbook of the people of God, encourage us to speak the truth before God, to present our complaint, whether it involve our own sinfulness, ill health, the presence of enemies, or the absence of God. The Psalms of Protest, especially Psalms 22 and 69, were used by the writers of the Gospels to interpret what happened to Jesus at his crucifixion in his moment of great need, and remind us that Jesus is with us in our suffering.

Many Protests end with a moment of surprise, gift, or miracle, when an answer seems to have been given to the person in need. We pray today that you may experience the power of God’s presence to heal and bless you. I ask you now to name your protest in the words of the psalms.

The Lament

*(The person chooses some of the following verses or another suitable verse from the psalms)*

*How long, O LORD? Will you forget me forever? How long will you hide your face from me?*

*How long must I bear pain in my soul, and have sorrow in my heart all day long?* (Psalm 13:1-2)

*My God, my God, why have you forsaken me?*

*Why are you so far from helping me, from the words of my groaning?*

*O my God, I cry by day, but you do not answer; and by night, but find no rest*. (Psalm 22:1-2)

*Be gracious to me, LORD, for I am in distress; my eye wastes away from grief, my soul and body also.*

*For my life is spent with sorrow, and my years with sighing;*

*My strength fails because of my misery, and my bones waste away.* (Psalm 31:9-10)

*I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me.*

*I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God.*

(Psalm 69:2-3)

*O God, you know my folly; the wrongs I have done are not hidden from you.* (Psalm 69:5)

*O Lord, all my longing is known to you; my sighing is not hidden from you.* (Psalm 38:9)

***Statement of Trust (****The people of the congregation choose one or more of the following verses)*

*It was you, O LORD, who took me from the womb; you kept me safe on my mother’s breast.*

*On you I was cast from my birth, and since my mother bore me you have been my God.* (Psalm 22:9-10)

*Even though I walk through the darkest valley, I fear no evil;*

*for you are with me; your rod and your staff—they comfort me.* (Psalm 23:4)

*You are indeed my rock and my fortress; for your name’s sake lead me and guide me,*

*take me out of the net that is hidden for me, for you are my refuge.* (Psalm 31:3-4)

*Why are you cast down, O my soul, and why are you disquieted within me?*

*Hope in God; for I shall again praise him, my help and my God.* (Psalm 42:5)

***Call for Help (****The person chooses from the following verses)*

*O LORD, do not be far away! O my help, come quickly to my aid!*

*In you, O LORD, I seek refuge; do not let me ever be put to shame.* (Psalm 31:1)

*Let your face shine upon your servant; save me in your steadfast love.*

*Do not let me be put to shame, O LORD, for I call on you.* (Psalm 31:16)

*In your righteousness deliver me. Incline your ear to me; rescue me speedily.*

*Be a rock of refuge for me, a strong fortress to save me.* (Psalm 31:1-2)

*Create in me a clean heart, O God, and put a new and right spirit within me.*

*Do not cast me away from your presence, and do not take your holy spirit from me.*

*Restore to me the joy of your salvation, and sustain in me a willing spirit.* (Psalm 51:10-12)

*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 faithful help, rescue me from sinking in the mire.* (Psalm 69:13)

***Prayer for Healing and Declaration of Hope***

*(The minister chooses one or more of the following verses)*

*I trusted in your steadfast love; my heart shall rejoice in your salvation.*

*I will sing to the LORD, because he has dealt bountifully with me.* (Psalm 13:5-6)

*I will exult and rejoice in your steadfast love, because you have seen my affliction;*

*you have taken heed of my adversities, and have not delivered me into the hand of the enemy;*

*you have set my feet in a broad place.* (Psalm 31:7-8)

*I am continually with you; you hold my right hand.*

*You guide me with your counsel, and afterward you will receive me with honor.*

*Whom have I in heaven but you? And there is nothing on earth that I desire other than you.*

*My flesh and my heart may fail, but God is the strength of my heart and my portion forever.* (Psalm 73:23)

*Into your hand I commit my spirit; you have redeemed me, O LORD, faithful God.* (Psalm 31:5)

***Blessing***

# The Way Psalms Were Used at the World Trade Center Site

**Jewish Women Comforting Dead Souls**

 *From Associated Press, November 2001*

In a tent beside the city morgue where human remains are delivered from the World Trade Center disaster site, a soft voice sings prayers to comfort the dead. At every hour of the day and night, the Book of Psalms is read. Normally, the Orthodox Jewish ritual known as *shemira* lasts for 24 hours and is performed by one Jew, usually a man. But the scope of the September 11 terrorist attacks is far from normal. In what Jewish scholars say is the longest known *shemira*, the ancient ritual is entering its ninth week with no sign of ending anytime soon. And as the prayers continue week after week, the *shomer* - or watcher - is more often a woman than a man.

 A dozen women from Stern College for Women, part of Yeshiva University, have volunteered for the sad task, singing psalms during the hard-to-fill shifts from Friday afternoon to nightfall Saturday. Devout Jews cannot ride in cars, taxis or subways on the Sabbath, so the young women whose dormitories are only blocks from the morgue keep the *shemira* going. “Singing psalms is the best feeling on the planet. I sing out loud - I can't help it,” said Judith Kaplan, 20, a soprano who prays from midnight to 5 a.m. on Saturdays. Jessica Russak, 20, began recruiting classmates when a friend told her that the synagogue whose members have been taking turns sitting *shemira* was having trouble finding people close enough to the morgue to come on the Sabbath. Yeshiva President, Norman Lamm, told her that under the dire circumstances, the normal gender rules that allow women to sit *shemira* only for other women, could be waived. “It’s perfectly permissible and highly commendable for them to do it,” Lamm said. “This is the highest form of love because there’s no possibility of reciprocity.”

Initially, Russak said, state troopers were unsure why young women in their Sabbath best were showing up at strange hours on Friday and Saturday with prayer books in hand. But soon the women earned a place for themselves amid the tired officers standing guard and the Red Cross chaplains with whom they share the yellow and white tent. A Buddhist also was among the clerics in the tent, but he left after 49 days, when that religion says the souls of the dead depart from earth, Russak said. The women have become so much a part of the scene outside the morgue that a concerned trooper called Russak’s dorm room when she was just 5 minutes late one night. “I just laughed and laughed when I heard his voice. It was so touching,” she said.

One shomer said an officer had requested that she sing a favorite psalm. Another told of a Red Cross chaplain who, inspired by the psalms, took a copy of the New Testament off the shelf and began reading alongside the shomer. Armin Osgood, a member of the burial society at Ohab Zedek synagogue who has helped organize volunteers, said the shomers are comforted by the practice. “I have people who are so spiritually moved by the experience that ask to do it again and again,” he said, adding that hundreds have volunteered. “One man called and asked ‘I'm Conservative, is that OK?’ I told him that to me, a Jew is a Jew. The experience is a very binding one.”

Ohab Zedek Rabbi Allen Schwartz said he was stunned by the community’s ongoing commitment to the *shemira*. “For this to be done for weeks on end is just a tremendous thing. I’m amazed at the selflessness. I’m dwarfed by all this,” he said. He and Lamm said the psalms would continue to be sung indefinitely. “The souls of these victims are just sitting here. They haven’t gone anywhere. They can’t have gone anywhere. It’s amazing. Their souls are just stuck in the physical world, and that’s not what souls are,” Russak said.

# Hymn Versions of Psalm 72

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| --- | --- |
| *1 Jesus shall reign where’er the sundoes his successive journeys run;his kingdom stretch from shore to shore,till moons shall wax and wane no more.**2 For him shall endless prayer be made,and praises throng to crown his head;his name like sweet perfume shall risewith every morning sacrifice.**3 People and realms of every tonguedwell on his love with sweetest song;and infant voices shall proclaimtheir early blessings on his name.* | *4 Blessings abound where’er he reigns:the prisoner leaps to lose his chains:the weary find eternal rest:and all the sons of want are blest.**5 Where he displays his healing power,death and the curse are known no more;in him the tribes of Adam boastmore blessings than their father lost.**6 Let every creature rise and bringpeculiar honors to our King,angels descend with songs again,and earth repeat the long amen.* Isaac Watts 1674-1748 |

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| --- | --- | --- |
| *1 Hail to the Lord’s anointed,great David’s greater Son;hail, in the time appointed,his reign on earth begun!He comes to break oppression,to let the captive free,to take away transgression,and rule in equity.**2 He comes with succour speedyto those who suffer wrong,to help the poor and needy,and bid the weak be strong,to give them songs for sighingtheir darkness turn to light,whose souls condemned and dyingwere precious in his sight.* | *3 He shall come down, like showersupon the fruitful earth,and love, joy, hope, like flowers,spring in his path to birth;before him on the mountainsshall peace the herald go,and righteousness in fountainsfrom hill to valley flow.**4 Kings shall fall down before him,and gold and incense bring;all nations shall adore him,his praise all people sing;to him shall prayer unceasingand daily vows ascend;his kingdom still increasing,a kingdom without end.* | *5 O’er every foe victorious,he on his throne shall rest,from age to age more glorious,all-blessing and all-blest.The tide of time shall neverhis covenant remove;his name shall stand for ever,that name to us is Love.*James Montgomery 1771-1854 |

Both hymns set the psalm in a Christian setting, but Watts rather removes the psalm’s this-worldly, political implications. It ceases to imply that God is involved in the world.

# How to Pray for Your Nation

In his book *Where Your Treasure Is: Psalms that Summon You from Self to Community*, Eugene Peterson studies “psalms that shaped the politics of Israel and can shape the politics of America”:

2 the unselfing of America

87 unself-made

 110 unself-centered

93 unself-government

46 unself-help

62 unself-assertion

77 unself-pity

14 unself-righteous

82 unself-serving

114 unself-sufficient

45 unself-love

He comments, “writing about prayer is not prayer; neither is reading about it. Prayer is, well - prayer.” He then suggests a way of going about it.

* Gather a few friends and commit yourselves to meet together for the “unselfing of America [or your own nation, if it is different].”
* When you meet, pray the Psalm; discuss its application to your nation; pray it again; spend time in silence letting it soak in; and pray it a third time.
* Look for God to draw you into action.

Some quotes from the book:

Prayer is political action. That we have not collapsed into anarchy is due more to prayer than to the police.

 The single most widespread misunderstanding of prayer is that it is private.

The best school for prayer continues to be the Psalms. It also turns out to be an immersion in politics.

Prayer was [the Psalmists’] characteristic society-shaping and soul-nurturing act.

Two psalms are carefully set as an introduction [to the Psalter]. Psalm 1 is a laser concentration on the person; Psalm 2 is a wide-angle lens on politics. We love Psalm 1 and ignore Psalm 2.

We often imagine that the psalms are private compositions. All of them are corporate; all were prayed by and in the community. We are made citizens of a kingdom, that is, a society. [God] teaches us the language of the kingdom by providing us with the psalms, which turn out to be as concerned with rough-and-tumble politics as they are with quiet waters of piety.

Peterson presupposes that when we read the Psalms, we sometimes need to go in for some theological translation where you need to: e.g.,

* When the psalms refer to the temple, we might think of the presence of God as once again among people, not in a building—but we might also think of our church building
* When the psalms refer to the king, we might think of responsibility for the people of God now once again belonging to everyone.
* When the psalms refer to Jerusalem, we might think of our own city (but also the actual Jerusalem).
* When the psalms refer to Jacob-Israel, we might think of the church (but also the Jewish people, and the State of Israel
* When the psalms refer to priests, we might think of pastors

# How the Babylonians Prayed for Forgiveness

**Marduk 18: A Hand-Raising Prayer**

19 Marduk, Great Lord, Compassionate God,

20 Who takes the hand of the fallen,

21 [Who frees] the fettered, Who enlivens the dead.

22 [Because] of my misdeed, known or unknown,

23 [I have been neglectful], have trespassed, slighted, and sinned;

24 [As against] my father, my begetter, against your great divinity,

25 [I have been neglectful], have trespassed, slighted, and sinned.

26 [I have brought] myself before your great divinity;

27 may [the waters of tran]quility meet you.

28 May your angry heart be quieted.

29 May your sweet benevolence, your great

30 forgiveness, your venerable

31 pardon exist for me, so that

32 The glory of your great divinity let me glo[rify!]

Subscription: A “hand-raising prayer” to Marduk. With either a ritual arrangement or with a censer.

**Marduk 28: A Pardon-Pleading Prayer**

1 Marduk, Compassionate One, Who enlivens the dead,

2 [Who frees] the fettered, Who takes the hands of the fallen,

3 [Who receives] petitions and prayers are you!

4 [Against whom] I have trespassed, slighted, sinned.

5 [With a] “pardon-pleading prayer” I enter to undo my iniquity;

6 [after] your great divinity I walk.

7 My sins, my misdeeds, my offenses

8 which against my lord, I, in this manner, I do.

9 Like an onion may it be peeled here,

10 like a date may it be torn here,

11 like a palm-cord may it be relaxed here.

12 May your sweet forgiveness, your great benevolence,

13 your venerable pardon,

14 for your servant, for me, exist for me, so that

15 I may live and may be healthy, so that

16 I may praise your divinity!

Subscription: A “pardon-pleading prayer” to Marduk.

(Prayers included by courtesy of Professor Joel Hunt.)

1. An old name for the sun god. [↑](#footnote-ref-1)
2. The king. [↑](#footnote-ref-2)
3. Against cold. [↑](#footnote-ref-3)
4. To protect them from thieves. [↑](#footnote-ref-4)
5. Cf. Ps. 104:20-21. [↑](#footnote-ref-5)
6. Upper and Lower Egypt. [↑](#footnote-ref-6)
7. Cf. Ps. 104:22-23. [↑](#footnote-ref-7)
8. Cf. Ps. 104:11-14. [↑](#footnote-ref-8)
9. Cf. Ps. 104:25-26. [↑](#footnote-ref-9)
10. Cf. Ps. 104:24. [↑](#footnote-ref-10)
11. Cf. Ps. 104:27. [↑](#footnote-ref-11)
12. I.e., its source is there. [↑](#footnote-ref-12)
13. These three lines refer to the evening sun, the morning sun, and the midday sun. [↑](#footnote-ref-13)
14. I.e., rain is a substitute for the Nile. [↑](#footnote-ref-14)
15. Cf. Ps. 104:6, 10. [↑](#footnote-ref-15)
16. I.e., the real Nile. [↑](#footnote-ref-16)
17. Amenophis himself. [↑](#footnote-ref-17)