

Psalm	BHS	NASB		Simmons	Simmons footnote	Category	Comments
14.7	<p>מִי יִתֵּן מִצִּיּוֹן  יִשׁוּעַת יִשְׂרָאֵל  בְּשׁוּב יְהוָה שְׁבוֹת  עַמּוֹ יִגַּל יַעֲקֹב  יִשְׂמַח יִשְׂרָאֵל:</p>	<p>Oh , that the salvation of Israel would come out of Zion! When the LORD restores His captive people, <b>Jacob</b> will rejoice, Israel will be glad.</p>	P	<p>How I wish their time of rescue were already here and that God would appear, arising from the midst of his Zion-people to save and restore his very own. Then what gladness and joy will break forth when the Lord rescues Israel!</p>		'JACOB' REMOVED	<p>'Zion-people' instead of Zion.  'God' instead of 'salvation'.</p>
20.1	<p>יַעֲנֵךְ יְהוָה בְּיוֹם  צָרָה יִשְׁבְּכֶךָ שֵׁם  אֱלֹהֵי יַעֲקֹב:</p>	<p>May the LORD answer you in the day of trouble! May the name of <b>the God of Jacob</b> set you <i>securely</i> on high!</p>	B	<p>In your day of danger may the Lord answer and deliver you! May the name of <b>the God of Grace</b> [b] set you safely on high!</p>	<p>b. 20:1 The name used for God here is "The God of Jacob." Jacob was one transformed by God's grace, changed from a schemer who took from others, into Israel, God's prince.</p>	'JACOB' REPLACED by 'GRACE'	
22.23	<p>יִרְאֵי יְהוָה  הִלְלוּהוּ כָּל-זֶרַע  יַעֲקֹב כַּבְּדוּהוּ  וְגִוְרוּ מִמֶּנּוּ  כָּל-זֶרַע יִשְׂרָאֵל:</p>	<p>You who fear the LORD, praise Him; <b>All you descendants of Jacob</b>, glorify Him, And stand in awe of Him, all you descendants of Israel.</p>	M	<p>Lovers of Yahweh, praise him! Let <b>all the true seed of Jacob</b> glorify him with your praises. Stand in awe of him all you <b>princely people</b>, the offspring of Israel!</p>		JACOB NEGATED (through false dichotomy between TRUE and FALSE)	<p>Adds 'princely people'.</p>

24.6	<p>זֶה דֹּר דֹּרֵיךָ  מִבְּקִשֵׁי פָנֶיךָ  יַעֲקֹב סֵלָה:</p>	<p>This is the generation of those who seek Him, Who seek Your face—even <b>Jacob</b>.  <i>Selah</i>.</p>	P ?	<p>They will stand before God, for they seek <b>the pleasure of God's face</b>, [a] <b>the God of Jacob</b>.  Pause in his presence</p>	a 24:6 The Hebrew is plural (“ <b>faces</b> ”).	<p>CHOOSES LXX. ‘GOD OF JACOB’ REPLACES ‘JACOB’</p>	<p>αὕτη ἡ γενεὰ ζητούντων αὐτόν, ζητούντων τὸ πρόσωπον τοῦ θεοῦ Ἰακωβ. διάγαλμα.</p>
44.4	<p>אַתָּה הוּא מַלְכִי  אֱלֹהִים צִוְּהָ  יְשׁוּעוֹת יַעֲקֹב:</p>	<p>You are my King, O God; Command victories for <b>Jacob</b>.</p>	P	<p>You are my God, my King! It’s now time to decree <b>majesties</b> for <b>Israel!</b> [b]</p>	b. 44:4 Or “Jacob.”	<p>‘JACOB’ REPLACED by ‘ISRAEL’</p>	<p>יְשׁוּעוֹת can’t mean ‘majesties’: it means ‘deliverances’ or ‘complete deliverance’ (Kir kpatrick II 238)</p>
46.7	<p>יְהוָה צְבָאוֹת עִמָּנוּ  מִשְׁגֵּב לָנוּ אֱלֹהֵי  יַעֲקֹב סֵלָה</p>	<p>The LORD of hosts is with us; <b>The God of Jacob</b> is our stronghold.  <i>Selah</i>.</p>	B	<p><b>Here he comes!</b> [c]  The Commander!  The mighty Lord of Angel-Armies is on our side!  <b>The God of Jacob</b> fights for us!  Pause in his presence</p>	c. 46:7 Implied in the context.		
46.11	<p>יְהוָה צְבָאוֹת עִמָּנוּ  מִשְׁגֵּב לָנוּ אֱלֹהֵי  יַעֲקֹב סֵלָה:</p>	<p>The LORD of hosts is with us; <b>The God of Jacob</b> is our stronghold.  <i>Selah</i>.</p>	B	<p>Here he stands!  The Commander!  The Mighty Lord of Angel-Armies is on our side!  <b>The God of Jacob</b> fights for us!  Pause in his presence</p>	c. 46:7 Implied in the context.		

47.4	<p>יִבְחַר-לָנוּ  אֶת-נַחֲלָתָנוּ אֶת  גְּאוֹן יַעֲקֹב  אֲשֶׁר-אַהֲב סִלָּה:</p>	<p>He chooses our inheritance for us, The glory of <b>Jacob</b> whom He loves. Selah.</p>	P	<p>He's marked out our inheritance ahead of time, <b>putting us in the front of the line, honoring</b> those he loves.[b] Pause in his presence</p>	<p>b. Or “the pride of Jacob.” The Septuagint says: “the beauty of Jacob.”</p>	<p>‘JACOB’ REPLACED by ‘US’</p>	
53.6	<p>מִי יִתֵּן מִצִּיּוֹן  יִשְׁעוֹת יִשְׂרָאֵל  בְּשׁוּב אֱלֹהִים  שְׁבוֹת עַמּוֹ יִגַּל  יַעֲקֹב יִשְׂמַח  יִשְׂרָאֵל:</p>	<p>Oh , that the salvation of Israel would come out of Zion! When God restores His captive people, Let <b>Jacob</b> rejoice, let Israel be glad.</p>	P	<p>Oh, I wish our time of rescue were already here. Oh, that <b>God</b> would come forth now—[b] <b>arising</b> from the midst of his <b>Zion-people</b> to save and restore his very own. What gladness and joy will break forth when the Lord has rescued Israel!</p>	<p>b. This is considered to be an ecphronesis, a rhetorical literary device that amplifies the emotion of the text. It is equivalent to an emotional outburst! Clearly, this is a passionate psalm.</p>	<p>‘JACOB’ REMOVED</p>	<p>‘Zion-people’ added.  Similar to 14.7.</p>
59.13	<p>כִּלְהַ בְּחַמָּה כִּלְהַ  וְאֵינָמוּ וַיִּדְעוּ  כִּי-אֱלֹהִים מִשָּׁל  בְּיַעֲקֹב לְאַפְסֵי  הָאָרֶץ סִלָּה:</p>	<p>Destroy them in wrath, destroy them that they may be no more; That men may know that God rules <b>in Jacob</b> To the ends of the earth. Selah.</p>	P	<p>May your wrath be kindled to destroy them; finish them off! Make an end of them <b>and their deeds</b> until they are no more! Let them all know and learn that God is the Ruler <b>over his people</b>, [b] the <b>God-King over</b> all the earth! Pause in his presence</p>	<p>b. 59:13 The Hebrew is literally “God of Jacob.”</p>	<p>‘JACOB’ REPLACED by ‘HIS PEOPLE’</p>	<p>FOOTNOTE IS WRONG  ‘over’ is wrong.  ‘King’ is invented.</p>

75.9	וְאֲנִי אֲגִיד לְעַלְמִם אֲזַמְרָה לְאֱלֹהֵי יַעֲקֹב:	But as for me, I will declare <i>it</i> forever; I will sing praises to the God of Jacob.	B	But I will proclaim the victory of the God of Jacob. My melodies of praise will make him known. [a]	a. 75:9 Implied in the text.		
76.6	מִנְעַרְתְּךָ אֱלֹהֵי יַעֲקֹב נִרְדָּם וְרֹכְבֵי וְסוּסֵי:	At Your rebuke, O God of Jacob, Both rider and horse were cast into a dead sleep.	B	When Jacob's God roared his rebuke, soldiers and their steeds all fell to the ground, stunned and lying still.			
77.15	נִאֲלַתְּ בְזִרוּעַ עַמֶּךָ בְּנֵי־יַעֲקֹב וַיּוֹסֶרְךָ סֵלָה:	You have by Your power redeemed Your people, The sons of Jacob and Joseph. Selah.	M	By your glory-bursts you've rescued us over and over. Just ask the sons of Jacob or the sons of Joseph and they will tell you! And all of us, your beloved ones, know that it's true! Pause in his presence		'JACOB' DISPLACED by 'US'	'We' are the beloved ones.  'Redeemed' replaced by 'rescued'.  'Power' REPLACED by 'glory-bursts'!
78.5	וַיִּקַּם עֲדוּתוֹ בְּיַעֲקֹב וַתּוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:	For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children,	P	The story of Israel is a lesson in God's ways. He gave Moses his laws then commanded us to keep them, and to make them known to all our children.		'JACOB' REPLACED BY 'ISRAEL'	

78.21	<p>לָכֵן שָׁמַע יְהוָה וַתַּעֲבֹר וְאֵשׁ נִשְׁקָה בִּיעֲקֹב וְגַם־אֶרֶץ עָלָה בְּיִשְׂרָאֵל:</p>	<p>Therefore the LORD heard and was full of wrath; And a fire was kindled <b>against Jacob</b> And anger also mounted <b>against Israel</b>,</p>	P	<p>Then God heard all their <b>complaining</b> and was furious! His anger flared up <b>against his people</b>.</p>		<p>‘JACOB’ and ‘ISRAEL’ REPLACED by ‘HIS PEOPLE’.</p>	<p>Not complaining so much as doubting or provoking I think..  no fire kindled  ‘flared up’ sounds erratic  no mounted up</p>
78:71 -2	<p>מֵאַחַר עֲלוֹת הָבִיאוּ לְרֵעוֹת בִּיעֲקֹב עֲמוֹ וּבְיִשְׂרָאֵל נַחֲלָתוֹ: וְרָעַם כְּתָם לְבָבוֹ וּבְתִבּוֹנוֹת כִּפְּיוֹ יִנְחָם:</p>	<p>From the care of the ewes with suckling lambs He brought him To shepherd <b>Jacob</b> His people, And Israel His inheritance. (72) So he shepherded them according to the integrity of his heart, And guided them with his skillful hands.</p>	P	<p>God prepared David and took this <b>gentle</b> shepherd-<b>king</b> and <b>presented him before the people</b> as the one who would love and care for them with integrity, a pure heart, and the <b>anointing</b> to lead Israel, his <b>holy</b> inheritance.</p>		<p>‘JACOB’ REMOVED.  ‘ISRAEL’ RETAINED.</p>	<p>Misses the simple analogy – complicates and confuses it.</p>
79.7	<p>כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נֹדֶדוֹ הִשְׁמוּ:</p>	<p>For they have devoured <b>Jacob</b> And laid waste his habitation.</p>	P	<p>See how they’ve <b>attacked us</b>, <b>consuming</b> the land, leaving it desolate.</p>		<p>‘JACOB’ REPLACED by ‘US’.</p>	<p>the land’ rather than ‘our land’.</p>

81.1	<p>הֲרַנִּינוּ לֵאלֹהִים עוֹזְנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב:</p>	<p>Sing for joy to God our strength; Shout joyfully to the God of Jacob.</p>	B	<p>Lord, just singing about you makes me strong! So I'll keep shouting for joy to <b>Jacob's God, my Champion!</b></p>		<p>ADDS A FIRST PERSON SUBJECT</p>	
81.3-4	<p>תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֹסֶה לְיוֹם חַגְנוֹ: [5] כִּי חֵק [5] לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:</p>	<p>Blow the trumpet at the new moon, At the full moon, on our feast day. [4] For it is a statute for <b>Israel</b>, An ordinance <b>of the God of Jacob</b>.</p>	B	<p>Go ahead! Blow the jubilee trumpet to begin the feast! <b>Blow it before every joyous celebration and festival.</b> [a] For God has given <b>us</b> these <b>seasons of joy</b>, days that he decreed for <b>us</b> to <b>celebrate and rejoice</b>.</p>	<p>a. 81:3 Or “on the day of the new moon and the day of the full moon.”</p>	<p>‘GOD OF JACOB’ REPLACED by ‘GOD’; ‘ISRAEL’ REPLACED by ‘US’.</p>	<p>Shofar.  Original does not say to blow it before every festival etc!!  He omits the personal ‘our’ festival. (תַּגִּינוּ)  Invents ‘joy’, ‘joyous’ and ‘rejoice’.</p>
84.8	<p>יְהוָה אֱלֹהִים צְבָאוֹת שְׁמַעַה תְּפִלָּתִי הָאֲזִינָה אֱלֹהֵי יַעֲקֹב סְלָה:</p>	<p>O LORD God of hosts, hear my prayer; Give ear, <b>O God of Jacob!</b> <i>Selah</i>.</p>	B	<p>Hear my cry, O God of Heaven's Armies! <b>God of Jacob</b>, listen to my <b>loving</b> prayer. Pause in his presence</p>			

85.1	רָצִיתָ יְהוָה אֲרֻצָּךְ שִׁבְתָּ שְׁבוֹת יַעֲקֹב:	O LORD, You showed favor to Your land; You restored the captivity of <b>Jacob</b> .	P	Lord, your <b>love</b> has poured out so many <b>amazing</b> blessings on our land! You've restored <b>Israel's</b> destiny from captivity.		'JACOB' REPLACED by 'ISRAEL'	
87.2	אֲהַב יְהוָה שַׁעֲרֵי צִיּוֹן מִכָּל מִשְׁכָּנֹת יַעֲקֹב:	The LORD loves the gates of Zion More than all the other dwelling places of <b>Jacob</b> .		How God loves Zion, his favorite place on earth. [c]	c. 87:2 Or "The Lord loves Zion's gates more than all the dwelling places of Jacob."	'JACOB' REMOVED	
94.7	וַיֹּאמְרוּ לֹא יִרְאֶה-יְהוָה וְלֹא-יִבִין אֱלֹהֵי יַעֲקֹב:	They have said, "The LORD does not see, Nor does <b>the God of Jacob</b> pay heed."	B	They say to themselves, "The Lord God doesn't see this. Their God, <b>the God of Jacob</b> , he doesn't even care!"			
99.4	וְעַז מֶלֶךְ מִשְׁפָּט אֲהַב אֶתְּךָ כּוֹנֵנֶת מִיִּשְׁרָיִם מִשְׁפָּט וְצִדְקָה בְּיַעֲקֹב אֶתְּךָ עֹשֵׂת:	The strength of the King loves justice; You have established equity; You have executed justice and righteousness in <b>Jacob</b> .	P	A lover of justice is our mighty King; he is right in all his ways. He insists on being fair to all, promoting true justice and equity throughout <b>Israel</b> .		'JACOB' REPLACED by 'ISRAEL'	
105.6	זֶרַע אַבְרָהָם עַבְדֹו בְּנֵי יַעֲקֹב בְּחִירָיו:	O seed of Abraham, His servant, <b>O sons of Jacob</b> , His chosen ones!	M	For <b>you</b> are <b>his servants</b> , the <b>true</b> seed of Abraham, and <b>you</b> are the chosen ones, <b>Jacob's sons</b> .		PHYSICAL ISRAEL NEGATED by IDEA OF 'TRUE SEED'.	LXX: σπέρμα Αβρααμ δούλοι αὐτοῦ, υἱοὶ Ἰακωβ ἐκλεκτοὶ αὐτοῦ.

<p>105.8-11</p>	<p>זָכַר לְעוֹלָם בְּרִיתוֹ דְּבַר צְוָה לְאַלְפֵי דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וַיִּשְׁבּוּעַתּוֹ לְיִשְׁחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ אֶתֶן אֶת־אֶרֶץ־כְּנָעַן חֶבְלֵי נַחֲלַתְכֶם:</p>	<p>He has remembered His covenant forever, The word which He commanded to a thousand generations, (9) The covenant which He made with Abraham, And His oath to Isaac. (10) Then He confirmed it to <b>Jacob</b> for a statute, <b>To Israel</b> as an everlasting covenant, (11) Saying, “To you I will give the land of Canaan As the portion of your inheritance,”</p>	<p>M</p>	<p>For though a thousand generations may pass away, he is still true to his word. He has kept every promise [b] he made to Abraham and to Isaac. 10) His promises have become an everlasting covenant to <b>Jacob</b>, confirmed to <b>Israel</b>’s <b>tribes</b>. 11) He said to them, “I will give you all the land of Canaan as your inheritance.”</p>	<p>b. 105:8–9 Or “promise of the covenant [pact].”</p>	<p>IDENTITY OF JACOB WITH ISRAEL IS LOST!</p>	<p>LOSES REPETITION OF PROMISE TO ISRAEL AFTER HE HAD RECEIVED HIS NEW NAME GENESIS 28.13, 35.12</p>
<p>105.23</p>	<p>וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב בְּאֶרֶץ־חָם:</p>	<p><b>Israel</b> also came into Egypt; Thus <b>Jacob</b> sojourned in the land of Ham.</p>	<p>M</p>	<p>Then <b>Jacob</b>, with all of Joseph’s family, came from Canaan to Egypt, and settled in Goshen. [a]</p>	<p>a. 105:23 Or “lived as a foreigner in the land of Ham [Egypt].” Ham was a son of Noah.</p>	<p>‘ISRAEL’ REMOVED. Perhaps to weaken identification of Israel with the man Jacob?</p>	



114:1-2	<p>בְּצֵאת יִשְׂרָאֵל  מִמִּצְרַיִם בַּיִת  יַעֲקֹב מֵעַם לְעֹז:  [2] הִיְתָה יְהוּדָה  לְקֹדֶשׁוֹ יִשְׂרָאֵל  מִמְשָׁלוֹתָיו:</p>	<p>When <b>Israel</b> went forth from Egypt, The <b>house of Jacob</b> from a people of strange language, [2] <b>Judah</b> became His sanctuary, <b>Israel</b>, His dominion.</p>		<p>Many years ago the <b>Jewish people</b> escaped Egypt's tyranny, So that <b>Israel, God's people of praise</b>, [a] would become his holy sanctuary, his kingdom on the earth.</p>	<p>a. 114:2 Or Judah, which means praise.</p>	<p>'JUDAH' REPLACED by 'ISRAEL'!!  'HOUSE OF JACOB' REPLACED by 'THE JEWISH PEOPLE'</p>	
114.7	<p>מִלְפָּנֵי אֲדֹנָי חֹלִי  אֲרִיץ מִלְפָּנֵי אֱלֹהֵי  יַעֲקֹב:</p>	<p>Tremble, O earth, before the Lord, Before <b>the God of Jacob</b>,</p>	B	<p>Tremble, O earth, for you are in the presence of the Lord, <b>the God of Jacob</b>.</p>			
132.2	<p>אֲשֶׁר נִשְׁבַּע לַיהוָה  נָדַר לְאַבְיֵר  יַעֲקֹב:</p>	<p>How he swore to the LORD And vowed <b>to the Mighty One of Jacob</b>,</p>	M	<p>And how he promised you, <b>Jacob's mighty God</b>, saying,</p>			<p>Title is from Genesis 49.24</p>
132.5	<p>עַד-אֶמְצָא מָקוֹם  לַיהוָה מִשְׁכָּנֹת  לְאַבְיֵר יַעֲקֹב:</p>	<p>Until I find a place for the LORD, A dwelling place <b>for the Mighty One of Jacob</b>."</p>	M	<p>Until I find a place for you to dwell, <b>O mighty God of Jacob</b>.  I devote myself to finding a resting place for you!" [a]</p>	<p>a. 132:5 Historically, this refers to David wanting to bring the ark of glory back to Jerusalem.</p>		

135.4	כִּי־יַעֲקֹב בָּחַר לּוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ:	For the LORD has chosen <b>Jacob</b> for Himself, <b>Israel</b> for His own possession.	P	For Yahweh has chosen <b>Israel</b> for his own purpose, and <b>we</b> 're his special treasure.		'JACOB' REPLACED by 'ISRAEL' and 'ISRAEL' by 'WE'!!	
146.5	אֲשֶׁר־יִשְׂאֵל יַעֲקֹב בְּעֶזְרוֹ שְׁבָרוּ עַל־יְהוָה אֱלֹהָיו:	How blessed is he whose help is <b>the God of Jacob</b> , Whose hope is in the LORD his God,	B	But those who hope in the Lord will be happy and pleased! Our help comes from <b>the God of Jacob</b> !			
147.19	מִיַּד דְּבָרוּ לְיַעֲקֹב חֻקֵּי וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:	He declares His words <b>to Jacob</b> , His statutes and His ordinances <b>to Israel</b> .	P	In the same way, he speaks to <b>his people</b> and <b>to Israel</b> , bringing them his <b>life-giving</b> words.		'JACOB' REPLACED by 'HIS PEOPLE'	STATUTES AND ORDINANCES REMOVED!!

The fourth column indicates whether 'Jacob' refers to the man 'Jacob' (M), the people of Jacob (P), or both at once (B). In some cases this is no doubt debatable. This is a working document only. Andrew