

Real origin of the damned number 6 million

Reverse nun, 23rd letter,
marks the MOST important part of Bible OT...

Rabbinic basis

[wiki/Inverted_nun](#)

The **Babylonian Talmud** records in the tractate **Shabbath, folio 116a**, that the markings surrounding Numbers 10:35–36 were thought to denote that this 85 letter **text was not in its proper place**. One opinion goes so far as to say that it would **appear in another location** which discusses the **order of tribal column**, with the position of the Ark already stated there.

The 85-letter text found between the nuns is also **said to be denoted because** it is the model for the least number of letters which constitute a 'text' which **one would be required to save from fire due to its holiness**. It also suggests that the inverted nuns may suggest the **Hebrew word נר ner**, meaning 'a light'^[9]

The tractate Shabbat in the Talmud says regarding the inverted nuns:

It is taught in a baraita: "וייהי בנסוע הארון ויאמר משה" – The Holy One, blessed be He, placed signs above and below this portion, to say that this is not its place. Rabbi [Judah haNasi] said: It was not for this reason, but rather **because it is an important book in and of itself**.

The Talmud continues, stating that as **this section is a separate book**, the portions of Numbers before and after it also count as books and thus the **Torah** contains seven books in total!^{[1][10]}

For R. Shemuel bar Nahmani said in the name of R. Yohanan: "She hath hewn out her seven pillars" (Proverbs 9,1) – these are the seven books of the Pentateuch; according to whom? According to Rabbi [Judah Hanasi]

— **Shabbat 115b–116a**

Bar Kappara is known to have considered our Torah as composed of 7 volumes in the Gemara "The seven pillars with which Wisdom built her house (Prov. 9:1) are the seven Books of Moses". Genesis, Exodus and Leviticus and Deuteronomy as we know them but Numbers was really 3 separate volumes Num 1:1 to Num 10:35 followed by Number 10:35–36 and the third text from there to the end of Numbers. {quote}R. Shimon Ben Gamliel says: **This section will be uprooted from its place and written in its rightful place in the future** (but for now it is in its correct location). Why is it written here? So as **to separate between first and second retribution** [3]. Second retribution is "and **the people grumbled**". First retribution is "and they **traveled from the mountain of G-d** (i.e., they eagerly **run away from G-d's presence**)". Where is its appropriate place? Rav Ashi says: "In the section dealing with the disposition of the Israelites according to their banners and their travelling arrangements" (Numbers 1:52-2:34, Shabbat**116a**).

The **Mishnah**, in tractate **Yadayim**, states:

A book that became erased and there remain in it 85 letters, like the section:and it was when the Ark was carried", renders hands impure

— **Yadaim 3,5**

According to **Midrash**:

These verses were incorporated in to the Torah from **the prophecy of Eldad and Meidad**. Their prophecy so remained and was explained by the Ezekiel: "So says the Lord, G-d. Are you the one of whom I have spoken in the days of yore through prophets of Israel. And some say that there was **a hidden book** (of **prophecy**).

— **Midrash Chaseiros V'Yoseiros**

Talmud - Shabbath

The scholars asked: These eighty-five letters, [must they be] together or [even] scattered? R. Huna said: [They must be] together; R. Hisda said: Even scattered. An objection is raised: If a Scroll of the Law is decayed, if eighty-five letters can be gathered therein, such as the section, **and it came to pass when the ark set forward etc., we must save it**; if not, we may not save it. This refutes R. Huna?²¹ — R. Hisda expounded it on the basis of R. Huna's [ruling as referring] to words.²²

Our Rabbis taught: **And it came to pass when the ark set forward that Moses said**, [etc.]: for this section **the Holy One**, blessed be He, **provided signs above and below**,²³ to teach

Talmud - Mas. Shabbath 116a

that **this is not its place**. Rabbi said: It is not on that account,¹ but because it ranks as a **separate Book**. With whom does the following dictum of R. Samuel b. Nahmani in R. Jonathan's name agree: She [Wisdom] hath hewn out her **seven pillars**;² this refers to the seven Books of the Law? With whom? With Rabbi.³ Who is the Tanna that disagrees with Rabbi? It is R. Simeon b. Gamaliel. For it was taught, R. Simeon b. Gamaliel said: This section is **destined to be removed from here and written in its [right] place**.⁴ And why is it written here? In order to provide a break between the **first [account of] punishment and the second [account of] punishment**.⁵ What is the **second [account of] punishment?** — **And the people were as murmurers**, [etc.].⁶ The **first [account of] punishment?** — **And they [moved away from the mount of the Lord]**,⁷ which R. Hama b. R. Hanina expounded [as meaning] that they **turned away from following the Lord**. And where is its **[rightful] place?** — **In [the chapter on] the banners**.⁸

The scholars asked: The blank spaces of a Scroll of the Law, may we rescue them from fire or not? — Come and hear: If a Scroll of the Law is decayed, if eighty-five letters can be gathered therein, such as **the section 'and it came to pass when the ark set forward,' we must save it**; if not, we may not save it. But why so? conclude [that it may be saved] on account of its blank space?⁹ That which is decayed is different.¹⁰ Come and hear: If a Scroll of the Law is effaced, if eighty-five letters can be gathered therein, such as the section, **'and it came to pass when the ark set forward,' we must save it**; if not, we may not save it. But why so: conclude [that we must save it] on account of its blank space?¹¹ — As for the place of the writing, I have no doubt, for when **it was sanctified** it was on account of the writing, [and] when its writing goes its sanctity goes (too). My problem is only in respect of [the blank spaces] **above and below**, between the sections, between the columns, [and] at the beginning and the end of the Scroll. Yet conclude [that it must be saved] on that account?¹² — It may mean [there] that one had **cut off [the blank spaces] and thrown them away**.

Come and hear: The blank spaces above and below, between the **sections, between the columns**, at the beginning and at the end of the Scroll, **defile one's hands**.¹³ — It may be that [when they are] together with the Scroll of the Law they are different.¹⁴ Come and hear: The blank spaces¹⁵ and the **Books of the Minim**¹⁶ may not be saved from a fire, **but they must be burnt in their place**; they and the **Divine Names occurring in them**. Now surely it means the blank portions of a Scroll of the Law? No: the **blank spaces in the Books of Minim**. Seeing that **we may not save the Books of Minim** themselves, need their blank spaces be stated? — This is its meaning: **And the Books of Minim are like blank spaces**.

It was stated in the text: The blank spaces and the **Books of the Minim, we may not save them from a fire**. R. Jose said: On weekdays **one must cut out the Divine Names which they contain, hide them**,¹⁷ and **burn the rest**. R. Tarfon said: May I bury my son if I would not burn them together with their Divine Names if they came to my hand. For even if one pursued me¹⁸ to slay me, or a snake pursued me to bite me, I would enter a heathen Temple [for refuge], but not the houses of these [people], for the latter know [of God] yet deny [Him], whereas the former are ignorant and deny [Him], and of them the Writ saith, and behind the doors and the posts hast thou set up thy memorial.¹⁹ R. Ishmael said: [One can reason] a minori: If in order to make peace between man and wife the Torah decreed, Let my Name, written in sanctity, be blotted out in water,²⁰ these, who stir up jealousy, enmity, and wrath between Israel and their Father in Heaven, how much more so;²¹ and of them **David said, Do not I hate them, O Lord, that hate thee?** And am I not grieved with those that rise up against thee? **I hate them with perfect hatred: I count them mine enemies**.²² And just as **we may not rescue them from a fire**, so may we not rescue them from a collapse [of debris] or from water or from anything that may destroy them.

R. Joseph b. Hanin asked R. Abbahu: As for the **Books of Be Abedan**,²³ may we **save them from a fire** or not? — Yes and No, and he was uncertain about the matter.²⁴ Rab would **not enter a Be Abedan, and certainly not a Be Nizrefe**;²⁵ Samuel would not enter a Be Nizrefe, yet he would enter a Be Abedan. Raba was asked: Why did you not attend at the Be Abedan? A certain **palm-tree** stands in the way, replied he, and it is difficult for me [to pass it].²⁶ Then **we will remove it?** — Its spot will present difficulties to me.²⁷ **Mar b. Joseph said: I am one of them**²⁸ and do not fear them. On one occasion he went there, [and] they wanted to harm him.²⁹

R. Simeon b. Pazzi said in the name of R. **Joshua** b. Levi in Bar Kappara's name: He who observes [the practice of] three meals on the Sabbath is saved from **three evils: the travails of the Messiah**,¹² **the retribution of Gehinnom**¹³ and the **Wars of Gog and Magog**.¹⁴ 'The travails of the **Messiah**': **'day' is written here**;¹⁵ whilst there it is written, Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes.¹⁶ The retribution of **Gehinnom**: **'day' is written here**; whilst there it is written, That day is a **day of wrath**.¹⁷ 'The **Wars of Gog and Magog**': **'day' is written here**; whilst there it is written, in that day **when Gog shall come**.¹⁸

← the most valuable part of Torah...

(23) I.e., at the beginning and at the end. — In the Scrolls the section is preceded and followed by a reversed nun, which distinguishes and divorces it from the adjoining passages.



(16) Sectarious. The term denotes various kinds of Jewish sectarians, such as the Sadducees, Samaritans, **Judeo-Christians** etc., according to the date of the passage in which the term is used. The **reference** here is probably **to the last-named**. V. J.E., art. Min; Bacher in REJ. XXXVIII, 38. Rashi translates: Hebrew Bibles written by men in the service of idolatry.

Word: בִּי	Word: נִצְרַף	Word: אֲבֵדָן
Pronounc: bee	Pronounc: tsaw-raf	Pronounc: ab-dawn
Strong: H894	Strong: H6884	Strong: H12
Orig: perhaps from 1158 (in the sense of asking); properly, a request; used only adverbially (always with "my Lord")	Orig: a primitive root, to fuse (metal), i.e. refine (literally or figuratively) ... purge away, try	Orig: from 6; a perishing; --destruction. הֵ
Oh that; with leave, or if it please	1) to smelt, refine, test	1) destruction
1) if it please, pray excuse me, excuse me please	1b) (Niphal) to be refined נִצְרַף	
1a) used to introduce an entreaty or request		

(23) **The meeting place of early Christians where religious controversies were held** (Jast.). Rashi: the books written for the purpose of these controversies; v. also Weiss, Dor, III, p. 166 and n. 13. [The meaning of Be Abedan is still obscure in spite of the many and varied explanations suggested; e.g., (a) House of the Ebionites; (b) Abedan (Pers.) 'forum'; (c) Beth Mebedhan (Pers.) 'House of the chief Magi'; v. Krauss's Synagogale Altertumer, p. 31].

(24) V. supra 113a.

(25) **בִּי נִצְרַפִּי**; a meeting place of the **Nazarenes, Jewish Christians**, where local matters were discussed and religious debates were held. (Levy). [Ginzberg, MGWJ LXXVIII, p. 23 regards it as the name of a Persian house of worship meaning the Asylum of Helplessness].

(29) Uncensored text adds: R. Meir called it (the **Gospel**) **'Awen Gilyon, the falsehood of blank Paper**; R. Johanan called it **'Awon Gilyon, the sin of etc.** On the whole passage v. Herford, op. cit., pp. 161-171.

(12) **The advent of the Messiah was pictured as being preceded by years of great distress**

(13) Purgatory.

(14) Also a time of intense suffering.

(15) V. supra 117b bottom.

(16) Mal. III, 2. (E.V. IV, 5). This is understood to refer to the advent of the Messiah.

(17) Zeph. I, 15.

(18) Ezek. XXXVIII, 18. Since 'day' is mentioned three times in connection with the Sabbath meals (supra 117b), their observance will save one from the bitter experiences of these three 'days'.

יְהוָה דִּרְךָ שְׁלֹשֹׁת יָמִים	
וְאָלוֹהֵי יִתְחַו גַּם עַל יְדֵי	י
לְפָנֶיךָ דִּרְךָ שְׁלֹשֹׁת יָמִים	י
לְתוֹר לְחַס מְנוּחָה וְעֵצָה	י
יְהוָה עֲלֵיחֶם וּמִסְבֵּנֶם עִם	י
מִזְמַחֲחֹה	י
וְיִחַבְנֶם עַל הָאָרֶץ	י
וַיֹּאמֶר מֹשֶׁה קוֹמְהוּ יְהוָה	י
וְפָעוּ אֵיבֹרְכֶם וּמִשְׁנֵאֵן	י
מִפְּנֵיךָ וּבְנֹחָה יֹאמֶר שׁוּבוּ	י
יְהוָה רַבְבוֹת אֱלֹהֵי שְׂרָאֵל	י
וַיְהִי חֵץ עִסְמָהָאָנָם	י
רַע בְּאוֹנֵי יְהוָה וַיִּשְׁמַע	י
יְהוָה וַיַּחֲד אֶפְרוֹתָיִם עֲרִבִים	י
אִשׁ יְהוָה וְהָאֵל כִּלְבָּקֵי חַן	י
חֲמִימִים וַיִּנְקַח עִם אֵל	י
מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל	י
יְהוָה וַתִּשְׁקַע הָאֵשׁ וַיִּקְרָא	י
שֵׁם חֲמִקוֹס חַוִּי אֲתַבְעֵהָ	י
כִּבְעֵרָה בִּם אִשׁ יְהוָה	י
וַיֹּאסְפֶסֶף אֶשְׁרֵי בְּקִרְבוֹ	י
חֲתָאוּ תֵאוֹה וַיִּשְׁטוּ וַיִּכְבוּ	י
גַּם כְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ	י
וַאֲכַלְנוּ בֶשֶׂר וְכִרְנוּ אֶת	י
חֲתָוָה אֶשְׁרֵי אֲכַל בְּמַעֲרִים	י
חָנֵס אֶת הַקָּשָׁאִים וְאֶת	י
הָאֲבִיחִים וְאֶת חֲחִי צִוְיָאֵת	י

לְתוֹר לְחַס מְנוּחָה וְעֵצָה יְהוָה עֲלֵיחֶם יוֹמִים בְּנִסְעֶם
 מִן הַמִּדְבָּר וַיֹּאמֶר מֹשֶׁה קוֹמְהוּ יְהוָה וַיִּפְּעוּ אֵיבֹרְכֵי וַיִּנְסוּ
 מִפְּנֵיךָ וּבְנֹחָה יֹאמֶר שׁוּבוּ יְהוָה רַבְבוֹת
 אֱלֹהֵי יִשְׂרָאֵל וַיְהִי חֵץ עִסְמָהָאָנָם רַע בְּאוֹנֵי יְהוָה
 וַיִּשְׁמַע יְהוָה וַיַּחֲד אֶפְרוֹתָיִם עֲרִבִים

Inverted nuns in the Book of Numbers

Nu 10:28 אֵלֶּה מַסְעֵי בְנֵי-יִשְׂרָאֵל לְצַבְאֹתָם וַיִּסְעוּ ס

(-----)
Tato odcházení (~vytažení) synů Israele (~království Božího) k jejich zástupům a vytáhli (~odešli, ~odstranili).

Nu 10:29 וַיֹּאמֶר מֹשֶׁה לְקַח בָּן-רַעְיוֹאֵל הַמְדַּנְי חֲתָן מִשָּׂעִים אֲנֹחְנֵנוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתָּן לָךְ אֲנִינוּ וְהַטְּבִנוּ לָךְ כִּי-יְהִי דָבָר-טוֹב עַל-יִשְׂרָאֵל

A řekl Zachránce (=Móšeh, 4872 "drawing out,rescuing") k Skryvajícímu (~k Opatrujícímu, ~k Chovajícímu?, =Chobáb, 2246 "cherished", [part.act.] od 2245 "to hide (as in the bosom),i.e.to cherish;to love fervently,cherish" -- (tento __skrytý__ milovaný se tu objevil zničehonic, vyskytuje se celkem vzácně a vždy ve významných místech...)) Syn přítele Boha (=Reúel, 7467 "friend of God", 7466 "friend" od 7453 "friend,companion,fellow" nebo 7451 "bad,evil,...") ten Svárlivec (=Midiáni, 4084 [patr.] od 4080,4079 "strife,contention"), spřízněný (~přízený, ~tchán švagr tchyně švagrová, 2859 "a relative by marriage;son-in-law,daughter's husband,bridegroom,husband,father-in-law,mother-in-law,...") Zachráncův (~Vytahujícího, =Móšeh, 4872 ...): vytahující (~odcházející, --[pl.]) my k tomu místu, které řekl Jehova: jej dám vám, tobě (~-[m.]) s námi, a uděláme dobro (~způsobí nás zlepšit/dobro, ~udělá nám dobro?, 2895 [hiph.] "to do well,do good,act right,act rightly" + "to us") tobě, neboť Jehova vyslovil dobro nad královstvím Božím (~nad Israelem). (< Skryt před svárlivci proti přátelům Boha ! a udělá nám dobro, Jehova řekl, dobro nad Israelem... >)

Nu 10:30 וַיֹּאמֶר אֵלָיו לֹא אֵלֶּךָ כִּי אִם-אֶל-אֶרֶצִי וְאֶל-מוֹלְדֹתַי אֵלֶּךָ

A řekl k němu: Ne půjdu, kromě (~dokud ne) k mé zemi a k mému příbuzenstvu (~k mému rodišti) půjdu.

I will go to my land

Nu 10:31 וַיֹּאמֶר אֶל-גָּא תַעֲזֹב אֲנִינוּ כִּי עַל-כֵּן יִדְעַת חַגְתָּנוּ בַּמִּדְבָּר וְהִיִּית לָנוּ לְעֵינַיִם

A řekl: at' ne, prosím, opustíš nás, neboť protože (~na tak) znal jsi naše tábory (~naše milosti !) v pustině (~v řeči,~v odvedení) a budeš pro nás za (~pro,-k) oči.

Nu 10:32 וְהָיָה כִּי-תֵלֶךְ עִמָּנוּ וְהָיָה הַטּוֹב הַהוּא אֲשֶׁר יִיטִיב יְהוָה עִמָּנוּ וְהַטְּבִנוּ לָךְ

A bude, že (~nebot') půjdeš s námi a bude ten dobrý onen (~on,-právě on,-ten on), který udělá dobro (~zlepší !, ~potěší,~způsobí dobro, 3190 [hiph.] "to make glad,rejoice,to do good to,deal well with") Jehova s námi (~náš lid !), a uděláme dobro (~potěšíme,~způsobí nás zlepšit/dobro?, 3190 [hiph.]) tobě.

Nu 10:33 וַיִּסְעוּ מִהָרַךְ יְהוָה דְּרָךְ שְׁלִישֵׁת יָמִים וְאַרְוֹן בְּרִית-יְהוָה נָסַע לְפָנֶיהָ דְּרָךְ שְׁלֹשָׁת יָמִים לְתוֹר לָהֶם מִגִּזְיוֹהָ

A vytáhli od hory Jehova cestou tří časů (~dni, ~moří, 3117 "a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term), (often used adverb); day,time,year,lifetime[pl.]...") od ? = "to be hot" a Soubor (~truhla, ~archa,~rakev, 0727 "a box;chest,ark,coffin" od 0717 "to pluck,gather") smlouvy Jehova vytahující před nimi cestou tří časů (~dni, ~moří) vyhledat (~prohledat, [inf.] 8446 "to meander about;to seek,search out,spy out,explore") jim (~pro ně) místo odpočinku (~vyhledat jim spočinutí, 4496 "resting place,rest,quietness").

Nu 10:34 וַעֲנֹן יְהוָה עֲלֵיהֶם יוֹמָם בְּנִסְעֵם מִן-הַמִּדְבָּר: ׀ ׀ ׀

A oblak (~oblačné přikrytí) Jehova nad nimi denně v jejich vycházení (~ve vytahovat/odstraňovat je) od (~z) toho tábora (~spočinutí). (-----)

Nu 10:35 וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וְנִפְצוּ אֲבִירַי וְנִסְסוּ מִשְׁנֵאֵירַי מִפְּנֵיךְ

A bylo (~bud!) ve vycházení (~"ve vycházet/odcházet/vytahovat") toho Souboru (~toho Světla, ~té archy/truhly/rakve) a řekl Zachránce (~Vytahující, =Móšeh, 4872 ...): Necht' (~At') vstane 6965 "to rise,arise,stand,rise up,stand up") Jehova a rozptýlíli (~rozprášili, 6327 "to dash in pieces;to scatter,be dispersed,be scattered" [past-wav.3rd.pl.]) tví nepřátelé (~tví nenávidějící, 0341 "hating,enemy", od "to hate,to be hostile to,to be an enemy to") a utekli (~uprchli, 5127 "to flit,vanish away;to flee,escape" [past-wav.3rd.pl.]) tví nenávidějící (~tví/tebe způsobující nenávisť, ~od tebe/tvých nenávidějících, 8130 [piel.part.] "hater", od 8130 "to hate,be hateful") od tvé tváře.

Nu 10:36 וַיִּבְגְּחֵה יֹאמֶר שׁוֹבָה יְהוָה רַבּוֹת אֶלְפֵי יִשְׂרָאֵל: ׀ ׀ ׀

A v jejím spočinutí (~A ve vedení, ~A ve věst 5148 [inf.]) řekne (~[fut!]: Necht' (~At') vrátí Jehova dvacet tisíc (~desetitisíce, ~množství !, ~myriády) tisíců (~učení 0505_0502) království Božího (~Israele). (-----)
(< Dvacet milionů je odkaz na utrpení Rusů ve skutečném Holocaustu... Viz Ps107 ! >)

20 millions (or "tens of millions")

Numbers 11

Nu 11:1 וַיְהִי הָעָם כְּמִתְאָנְנִים רַע בְּאֵזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ וַיְהִי וַתֹּאכַל בְּקֶצֶה הַמִּדְבָּרָה

A bylo, ten lid jako stěžující se (~posilující se ! 0202) zlo v uších Jehova a slyšel Jehova a vzplál jeho hněv a spálil (~zapálil se "kindled", ~zkonzumoval) v nich oheň Jehova a pohltil v konci toho spočinutí (~tábora).

burnt

Nu 11:2 וַיִּצְעַק הָעָם אֶל-מֹשֶׁה וַיְתַפְּלֵל מֹשֶׁה אֶל-יְהוָה וַתִּשְׁקַע הָאֵשׁ

A křičel ten lid k Zachránci (~k Vytahujícímu, =el Móšeh) a modlil se (~přimlouval se) Zachránce (~Vytahující, =Móšeh) k Jehova a ustal (~přetekl, ~potopil se) ten oheň.

Taberah = Burning

Nu 11:3 וַיִּקְרָא שֵׁם-הַמָּקוֹם הַהוּא תַבְעֵרָה כִּי-בָעֲרָה בָּם אֵשׁ וַיְהִי

A nazval (~zavolal, ~četi) jméno (~toho) místa tamtoho Spálení (~Vzplanutí, =Taberáh), neboť spálil (~vzplál 1197, ~nebot' v nahosti 6168, ~nebot' ve vyhlí) v nich oheň Jehova. (Holocaust = Burning)

Nu 11:4 וְהֵאֱסַפְטָה אֲשֶׁר בְּקִרְבּוֹ הַתְּאוֹו תֵּאָוֹו וַיָּשׁוּבוּ וַיִּבְכּוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאֲכַלְנוּ בָּשָׂר

A to shromážděné (~to sebrání sebraného, ~to odstranění rozprostření/prahu 0622 5592), které v jeho blízkosti (~v jeho nitru, ~uprostřed něj), toužili se (~dychtěli se) touhou (~dychtěním) a vrátili se (~bydleli, ~budou bydlet) a plakali též synové Israele (~království Božího) a řekli: kdo nakrmí nás (~orig: pohlí nás, ~vocals: způsobí nás jíst) v upřímnosti (~masem 1320, ~dobrou zvěstí 1319, ~v princí/vládcí 8269, ~v upřímnosti/přímosti? 3474 8289) ?

they returned

Psalms 107 KJV

- Ps 107:1 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.
- Ps 107:2 Let the redeemed of the LORD say *so* , whom he hath redeemed from the hand of the enemy;
- Ps 107:3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
{south: Heb. sea}
- Ps 107:4 They wandered in the wilderness in a solitary way; they found no city to dwell in.
- Ps 107:5 Hungry and thirsty, their soul fainted in them.
- Ps 107:6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
- Ps 107:7 And he led them forth by the right way, that they might go to a city of habitation.
- Ps 107:8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
- Ps 107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- Ps 107:10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;
- Ps 107:11 Because they rebelled against the words of God, and contemned the counsel of the most High
- Ps 107:12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.
- Ps 107:13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.
- Ps 107:14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.
- Ps 107:15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
- Ps 107:16 For he hath broken the gates of brass, and cut the bars of iron in sunder.
- Ps 107:17 Fools because of their transgression, and because of their iniquities, are afflicted.
- Ps 107:18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
- Ps 107:19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.
- | Ps 107:20 He sent his word, and healed them, and delivered *them* from their destructions.
- | Ps 107:21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
- | Ps 107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
{rejoicing: Heb. singing}
- | Ps 107:23 They that go down to the sea in ships, that do business in great waters;
- | Ps 107:24 These see the works of the LORD, and his wonders in the deep.
- | Ps 107:25 For he commandeth, and raiseth the stormy wind, which lifeth up the waves thereof.
{raiseth: Heb. maketh to stand}
- Ps 107:26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
- Ps 107:27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.
{are...: Heb. all their wisdom is swallowed up}
- Ps 107:28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
- Ps 107:29 He maketh the storm a calm, so that the waves thereof are still.
- Ps 107:30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
- Ps 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
- Ps 107:32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
- Ps 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;
- Ps 107:34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
{barrenness: Heb. saltiness}
- Ps 107:35 He turneth the wilderness into a standing water, and dry ground into watersprings.
- Ps 107:36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
- Ps 107:37 And sow the fields, and plant vineyards, which may yield fruits of increase.
- Ps 107:38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
- | Ps 107:39 Again, they are minished and brought low through oppression, affliction, and sorrow.
- Ps 107:40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.
{wilderness: or, void place}
- Ps 107:41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.
{from: or, after}
- Ps 107:42 The righteous shall see *it* , and rejoice: and all iniquity shall stop her mouth.
- Ps 107:43 Whoso *is* wise, and will observe these *things* , even they shall understand the lovingkindness of the LORD.

