

Psalm 104 and the Hymn to the Aten

Andrew Cross
The Hebrew University of Jerusalem

Egyptian Fingerprints in the Bible
Dr. Orly Goldwasser

September 30, 2013

I. Introduction

It has long been noted that the Hymn to the Aten shares many similarities with Psalm 104.

These similarities may be summarized as follows:

- 1) Both hymns celebrate wonders of creation, offer praise for the provision of water and food for man and beast, and distinguish between creatures active during daylight and those active at night.
- 2) Both hymns single out lions and relate their activities to those of men (ie. when lions go back to their den, men go out to work).¹
- 3) Both refer to ships in the sea and sea creatures.

The similarities extend not only to theme but also to the order in which various natural phenomena are discussed. (See Excursus 2) However, the similarities between the two texts make the differences all the more telling.

¹ John Day, "Psalm 104 and Akhenaten's Hymn to the Sun."

- 1) The Hymn to the Aten is entirely amoral whereas Psalm 104 has a strong moralistic aspect.²
- 2) The Hymn to the Aten refers to the Pharaoh as “the son whom you [the Aten] love” and for whom the Aten awakes everyone to work. The rays of the Aten “bend” the lands for the Pharaoh - a reference to the Pharaohs hegemony over foreign rulers. In contrast, Psalm 104 contains no reference to the king or human rule.
- 3) The Hymn to the Aten distinguishes the people of foreign lands and the people of Egypt whereas Psalm 104 speaks only of ‘mankind’.
- 4) The Hymn to the Aten connects darkness with the absence of Aten, “the serpents bite”, and the theft of goods. Psalm 104 does not associate darkness with the absence of God or with danger but rather states that God “makes darkness”.
- 5) Most significantly, Psalm 104 speaks of natural phenomena as testifying to the glory and goodness of God whereas the hymn to Aten associates the deity with the sun disk or its light. For example, the Aten “appearest beautifully on the horizon of heaven”, “sets in the western lightland”, “glistens”, and its rays are felt upon the earth. In this respect, the hymn to Aten shares much in common with other solar hymns in the ANE.³

² The lack of a moral element in the hymn to Aten not only contrasts with Hebrew Scriptures but also with Mesopotamian solar hymns in which the solar deity, Shamash, is often praised as a god of justice. See: N. Sarna, "Psalm 19 and the near Eastern Sun-God Literature," *Fourth World COngress of Jewish Studies* (1967).

³ Ibid.

John Day suggests that Psalm 104 be divided into two sections. The first section reflects Canaanite *chaoskampf* – ie. the taming of the sea and power of rain, thunder and lightning, etc. The latter part of the hymn (Ps 104:20-30) reflects influence from the Hymn to the Aten.⁴

Day seeks to bolster his case for the division of Psalm 104 into two sections by suggesting that the first part of the Psalm (vss. 1-19) uses participles whereas the second part of the Psalm (vss. 20-30) primarily makes use of the 2nd person, active ‘you’ form (as does the Hymn to Aten). However, this distinction is by no means clear cut as the 2nd person, active form is employed regularly in vss. 1-20 in addition to the participle form. (See Appendix 2)

By confining his comparison to the second half of the Psalm (20-30), Day overlooks several compelling parallels between the Hymn to Aten and the early verses of Psalm 104.

- 1) You make springs gush forth in the valleys; they flow between the hills; they give drink to every beast of the field; the wild donkeys quench their thirst. (Ps. 104:10,11)

Thou makest a Nile [Hapy] in the underworld, thou bringest forth as thou desirest, to maintain the people (of Egypt). (Hymn to the Aten)

- 2) From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work. (Psalm 104:13)

For thou hast set a Nile in heaven, That it may descend for them and make waves upon the mountains, Like the great green sea, To water their fields in their towns. (Hymn to Aten)

⁴ Day suggests that the hymn was mediated to the Israelites through the Canaanites. He notes that strong diplomatic ties existed during the Amarna period and that the Amarna letters lack of any mention of Amun thereby suggesting that the Canaanites were aware of the religious reforms of Akhenaten.

If Day's contention is correct that the above quoted lines from Psalm 104 reflect 'Canaanite' motifs, and if a correlation may be made between these lines and the Hymn to Aten, then is it possible that the Hymn to Aten was influenced by foreign 'Canaanite' motifs to a much greater degree than previously thought?

The parallels between that Hymn to Aten and Psalm 104 are not likely to be a coincidence. It is widely assumed that if there was outside influence, it was the Hymn to Aten that influenced the Hebrew scribe but the means by which this might have occurred is puzzling. The Hymn to Aten only appears on a wall relief in a tomb where it would have been inaccessible to the public.

Although it is possible the text existed in other forms and may have been transmitted to regions outside of Egypt during the very brief Amarna period, it is nevertheless difficult to conceive of how a hymn from the Amarna period reached the hands of an Israelite scribe living long after Akhenaten's reforms were reversed and his name erased from Egypt's history books.

Moreover, it must be acknowledged that Psalm 104 looks at home in the Israelite corpus of psalms whereas the hymn to Aten marks a radical departure from traditional Egyptian solar hymns. Is it possible that the influence went in the other direction – that an early prototype of Psalm 104 may actually predate the Hymn to Aten? This paper will explore this question and argue that Akhenaten's religious reforms were an aberration that may have been the result of foreign influence and that this foreign influence is reflected in the Hymn to Aten.

II. Methodology and the Origins of Monotheism

In his waning years, Freud famously speculated that Moses was a prominent Egyptian governor in the Nile delta and a disciple of Akhenaten. After the death of Akhenaten and the collapse of

his religious reforms, Moses adopted the Israelites as ‘his people’ and led them out of Egypt.⁵ Freud further suggested that Hebrew monotheism grew out of a strange admixture of the worship of Aten and the worship of an old Canaanite volcano deity named ‘Jahveh’.⁶ After a ‘latency’ period (a term Freud appropriated from psychoanalysis), the worship of Aten eventually transformed the older, pagan beliefs of the Israelites into what we know as Hebrew monotheism.⁷ Thus Aten worship was the revolutionary spark that lit the fire of monotheism with the skillful help of an Egyptian Moses. The Hebrews, on the other hand, were “culturally inferior immigrants” and “savage semites”, who worshipped an “uncanny, blood thirsty demon who walks by night and shuns the light of day.”⁸

Freud’s theory of how monotheism evolved out of Akhenaten’s reforms has been taken up by the eminent and highly qualified Egyptologist, Jan Assmann. Like Freud, Assmann seeks to understand the origins and nature of monotheism with the stated goal of shedding light on anti-Semitism and the holocaust. Assmann approaches this question by exploring what he calls ‘mnemo-history’. According to Assman, mnemo-history does not concern itself with ‘what actually happened’ but asks ‘how was the event remembered’? In this way, Assmann avoids much of the obviously speculative historical sleuthing Freud engaged in. It must be admitted, however, that the distinction that Assmann creates between history and mnemo-history is really a matter of semantics in as much as no insight can be gained from understanding *how* an event was remembered without first establishing *what* actually happened. The sub-discipline that Assmann calls ‘mnemo-history’ is no less than a back door for the application of Freudian theories of mass

⁵ Freud writes, “We venture now to draw the following conclusion: if Moses was an Egyptian and if he transmitted to the Jews his own religion then it was that of Ikhnaton, the Aton religion.” Sigmund Freud and Katherine Jones, *Moses and Monotheism* (London: The Hogarth press and the Institute of psycho-analysis, 1939). 41

⁷ Freud compared the delay in the adoption of monotheistic ideas to the incubation period of a bacteria

⁸ Freud and Jones, *Moses and Monotheism*.

psychology to questions of history. This approach has very real implications for how history is done. For example, Assmann argues that within several generations, Akhenaten was forgotten but his monotheistic ideas were *projected* onto a prototypical enemy – the Hyksos. Using the same approach, archaeologist Nadav Na’aman argues that the Biblical account of the slavery of the Israelites in Egypt is really the *suppression* of the memories of Egypt’s oppressive imperialistic policies in the land of Canaan at the time when ‘Israel’ began to emerge as a distinct entity in the highlands of Canaan. But this approach leads into a hall of mirrors where ‘projection’, ‘suppression’, and ‘encryption’ lead to a dizzying array of possibilities that lack real explanatory value.⁹

Like Freud, Assmann finds a connection between Akhenaten and Moses – although he mostly confine his discussion to the realm of ideas instead of history. Central to his argument is a definition of monotheism that makes ‘exclusivity’ its defining characteristic. Thus, the exclusive tendencies of Akhenaten paved the way for the monotheism of the Hebrews. Both the ‘monotheism’ of Akhenaten and that of Moses represent a “radical and complete break with traditional religion.”¹⁰ Egyptologist Donald Redford similarly notes that, “monotheism does not appear through amalgamation and syncretism but rather through the annihilation of other gods.”¹¹ Small wonder, Redford writes, “that the three great monotheisms we are familiar with celebrate themselves in hymns larded with military jargon.”¹² Both Redford and Assmann

⁹ This approach has very real implications for how history is done. For example, Assmann argues that within several generations, Akhenaten was forgotten but his monotheistic ideas were *projected* onto a prototypical enemy – the Hyksos. Using the same approach, archaeologist Nadav Na’aman argues that the Biblical account of the slavery of the Israelites in Egypt is really the *suppression* of the memories of Egypt’s oppressive imperialistic policies in the land of Canaan at the time when ‘Israel’ began to emerge as a distinct entity in the highlands of Canaan. See: Nadav Na’aman, "The Exodus Story: Between Historical Memory and Historiographical Composition," *Journal of Ancient Near Eastern Religions* 11(2011).

¹⁰ Jan Assmann, *Moses the Egyptian: The Memory of Egypt in Western Monotheism* (Cambridge, Mass.: Harvard University Press, 1997).

¹¹ Donald B. Redford, "The Monotheism of Akhenaten," *Aspects of Monotheism* (1996).

¹² *Ibid.* 3

understand monotheism as a reaction to polytheism – or, in Assmann’s words, a ‘counter-religion’. Ironically, this is the same myopic definition of monotheism proffered by Greek and Roman historians. It is not unlike a zoologist calling a whale a ‘counter-fish’ because it is warm blooded and breathes through a blow hole.

Monotheism encompasses a broad range of ideas, some of which are undoubtedly ‘exclusive’ of polytheism, but this does not make ‘exclusivism’ the defining characteristic of monotheism.¹³

Monotheism is something all-together ‘different’. A better definition of monotheism is offered by Yezekeel Kauffman.

The mark of monotheism is not the concept of a god who is creator, eternal, benign, or even all-powerful; these notions are found everywhere in the pagan world. It is, rather, the idea of a god who is the source of all being, not subject to a cosmic order, and not emergent from a pre-existent realm; a god free of the limitations of magic and mythology.¹⁴

According to this definition, the worship of Aten may have had some characteristics of monotheism (ie. possibly the lack of mythology and magic) but is better defined as monolatry because, as we have already noted, the Aten never loses its identification with the sun disk.

But these definitions are only helpful in a general sense. To understand the relationship between the worship of Aten and Hebrew monotheism, we must dig deeper in the solar theology of the New Kingdom Period.

III. Solar Theology of the New Kingdom Period

Akhenaten’s religious reforms, in as much as we understand them, represent a radical departure in the history of Egyptian religion. But they did not occur in a vacuum. Solar cults proliferated

¹³ Exclusivism cuts both ways. ie. Antiochus IV and Hadrian.

¹⁴ Yehezkel Kaufmann, *History of the Religion of Israel, Volume I* (New York: Ktav Pub. House, 1977). 29

during the reigns of Thutmosis III and Hatshepsut. At the core of solar theology was an elaborate myth that described the harrowing journey of the sun through the underworld. As the high priest of the cult, it was the Pharaoh's task to recite the hymns that marked the passage of the sun through the underworld.¹⁵ The Aten was just one aspect, or name, of Re; the form the sun disk assumed at dusk. It was praised in hymns as the primeval creator of all life.

Splendid you rise in heaven's light land,
O living Aten, creator of life!
Your rays embrace the lands,
To the limit of all that you made,
Though one sees you, your strides are unseen.¹⁶

There were 24 hymns all together – one for each hour of the day.¹⁷ These hymns were not for public recitation but were magical incantations that the king alone had knowledge of.

“The king knows this secret speech, which the Easterners say
When they chant the song for Ra at his rising, at his appearance on the horizon,
When they open for him the double door in the gateway of the Eastern horizon
And he sails on the paths of the sky.
He knows their initiations and their forms.”¹⁸

Not only did Pharaoh, the son of Re, have secret knowledge of the sun's journey, the pharaoh also shared in the divine nature of Re. Solar temples dedicated to the pharaoh proliferated in the New Kingdom period. Hornung writes,

While a specific deification of the king was connected with the [sed] festival, every pharaoh was already divine. In the New Kingdom, this divinity was viewed above all as

¹⁵ It is possible other priests assumed this duty for the pharaoh as it would be tiring for a man to recite a hymn every hour of the day and night.

¹⁶ Stephen Quirke, *The Cult of Ra : Sun-Worship in Ancient Egypt* (New York: Thames & Hudson, 2001).

¹⁷ This is, apparently, the source for our 24 hour day.

¹⁸ Quirke, *The Cult of Ra : Sun-Worship in Ancient Egypt*.

solar: the king not only was the "son of Re" but was himself the sun, lighting the world and playing the role of the sun god on earth through his deeds.¹⁹

The pharaoh's wife also attained prominence heretofore unheard of. For example queen Teye, wife of Amenophis III, became Hathor, the companion of the sun god Re. Queen Teye was worshipped in Nubia and amuletic seals bearing her name were widespread throughout Egypt.²⁰

It can therefore be seen that Akhenaten took the solar theology already in existence to its furthest extreme. The Aten became the only god, and the pharaoh, the only connection between the Aten and its worshippers. As high priest, Akhenaten alone had knowledge of the Aten.

"there is no other that knows thee (the Disc) apart from thy son . . . thou hast made him cognizant of thy condition and thy strength"

"thou hast concurred with him regarding what is on his mind"

"it is he (the Disc) indeed that put it in thy heart regarding any place he likes..."²¹

Nefertiti assumed royal titles and status that exceeded those even of Akhenaten's mother, Queen Teye. One gets the distinct impression that this new religion was a manifestly royal creation in which the royal family took center stage. The Aten itself may have been none other than Akhenaten's father, Amenhotep III, who assumed the title 'Shining Sun Disk of All Lands' in his own lifetime. To illustrate this fact, Amenhotep III made it a practice to sail in a boat on a giant man-made lake next to his *sed* palace in Thebes in emulation of the sun god. Quirke notes that former pharaohs had depicted themselves riding in the sun bark beside the sun god in the sky, but Amenhotep III went much further by taking 'the position of the one who is in the sun disk'.²² Amenhotep III celebrated three *sed* festivals – the last two being separated by only three or four years. Rather unusually, Akhenaten continued this 'triennial' cycle of the *sed* festival, further

¹⁹ Erik Hornung, *Akhenaten and the Religion of Light* (Ithaca: Cornell University Press, 1999).27

²⁰ Ibid. 27

²¹ Donald B. Redford, "Akhenaten: New Theories and Old Facts," *BASOR* 369(2013).29

²² Quirke, *The Cult of Ra : Sun-Worship in Ancient Egypt*.

suggesting that Akhenaten's religion may be related to the worship of his father as the deified sun disk. Redford writes, "The mainspring of Akhenaten's thought was a fixation with his father in the form of the universal dazzling Disc, who for him replaced all the abdicating powers of earth and heaven."²³

IV. A Radical Departure

It is clear that Akhenaten's reforms are related to the solar theology that developed in the New Kingdom period. However, it must be admitted that Akhenaten's reforms represent a major departure from traditional Egyptian religion. An early reference to this radical departure is found in an inscription on the 10th pylon at Karnak which states that the gods, made of "precious stones, gold...", have ceased to exist whereas the sun disk remains as the god, "who himself gave birth to himself..."²⁴ This inscription offers important evidence for the iconoclastic tendencies of Aten worship and the repudiation of the myth and ritual associated with the traditional worship of Ra. Before Akhenaten, the solar theology of the New Kingdom period had never sought to exclude other gods nor was there any hint of iconoclasm. Akhenaten's father, Amenhotep III, commissioned 730 statues of Sekhmet alone and built a great number of shrines to sacred animals throughout Egypt.

Orly Goldwasser argues that it is in oversimplification to state that the sun disk was the cult object of the new god. According to Goldwasser, "the conceptualization of the god of Amarna has no one stable referent in the world."²⁵ As a classifier, the 'aten' symbol (a disk with the rays of the sun extended with an outstretched hand) is used with the nouns "rays" and "brilliance" and with the verbs "shine", "rise", "illuminate" and "appear in glory". Goldwasser notes that all of

²³ Redford, "Akhenaten: New Theories and Old Facts."

²⁴ "A Royal Speech from the Blocks of the 10th Pylon," *Bulletin of the Egyptological Seminar* 3(1981). 90

²⁵ Orly Goldwasser, "The Aten Is the 'Energy of Light': New Evidence from the Script."

these share in common the attribute of being produced by light. It is therefore perhaps best to understand the Aten as 'light' – the sun's energy.²⁶ This manifestation of the sun replaced all other conceptions. Hornung writes, "Each divinity typically had a multiplicity of names, forms of manifestations, and constellations to be taken into account... Now there was only one fixed name and one fixed image of the Aten; all variation was excluded, and even his epithets were reduced to a few stereotypes."²⁷ Not only were the multiplicity of names done away with, so were the intricate myths associated with the solar journey of the sun across the sky and through the underworld. Quirke writes, "According to the teaching of Akhenaten, there was no cosmic knowledge. The solar journey is reduced to the phenomena witnessed in the sky by the human eye. The night journey of the sun disappears completely, and so does its boat."²⁸

Akhenaten's radical departure from traditional Egyptian religion is also reflected in the artwork of the period – particularly in the way that the pharaoh and his retinue are depicted. In Amarna, Akhenaten began to be depicted as an androgynous figure with weak shoulders and rounded hips. This may have been an intentional attempt to portray the pharaoh as a fertility figure similar to depictions of the god Hapi who was depicted in Egyptian art as a male with female features.²⁹ On the other hand, Akhenaten may have actually had a disease, such as Marfan's syndrome.³⁰ Many other peculiarities in the artwork of the Amarna period might be noted. What is clear is that, Akhenaten was not your typical pharaoh. As soon as he died his religious reforms were thoroughly repudiated.

²⁶ Ibid. 162

²⁷ Hornung, *Akhenaten and the Religion of Light*. 53

²⁸ Quirke, *The Cult of Ra : Sun-Worship in Ancient Egypt*. in loc.

²⁹ Robert A. Armour, *Gods and Myths of Ancient Egypt*, 2nd ed. (Cairo, Egypt ; New York: American University in Cairo Press, 2001).

³⁰ Redford, "The Monotheism of Akhenaten."

V. Akhenaten and the Hyksos

It has been suggested that Akhenaten's religious reforms may have been influenced by outside influences, particularly by the Hyksos who ruled Egypt several hundred years previous to Akhenaten. According to a text dating to the 18th dynasty, Apophis, the Asiatic king who ruled towards the end of the Hyksos era (circa 1565-1540) "adopted for himself Seth as lord, and he refused to serve any god that was in the entire land except Seth. And he built a temple of fine workmanship for eternity..."³¹ J. Assmann takes this attribution of monotheism to the Hyksos as a case of mistaken identity in which the trauma created by the religious reforms of Akhenaten resulted in a dislocated memory so that the religious reforms of Akhenaten were attributed to the Hyksos.^{32 33} Goldwasser, on the other hand, suggests that Akhenaten may have grabbed onto an idea that already existed among the Hyksos of the "worship of a single god."³⁴

This latter position finds some, admittedly slender, support from late Greek traditions that loosely associates monotheism, aniconism, and a 'Moses' figure with lepers and the Hyksos. (see Appendix 3) For example, Manetho relates (via Josephus) that after the Hyksos were expelled from Egypt, they travelled to the land 'now called Judea' and built Jerusalem – thus seemingly conflating the Hyksos with the Israelites. In a parallel and obviously polemical account that is likewise attributed to Manetho, the Hyksos are invited back to Egypt by a group

³¹ See. Orly Goldwasser, "King Apophis of Avaris and the Emergence of Monotheism."

³² The religious innovations of the Hyksos, especially the elevation of Seth-Baal does not seem to have been met with the same opposition as the religious reforms of Akhenaten. For example, Apophis is recorded in the list of pharaohs in the Turin Papyrus whereas Akhenaten's name was blotted from the register. Moreover, even after the Hyksos were expelled from Egypt, 19th dynasty pharaohs willingly adopted the title 'the Sethian' and Ramses II gave special devotion to this god who became closely identified with the Hyksos Baal.

³³ Assmann writes, "To use a term of psychoanalysis, they became "encrypted," that is, inaccessible to conscious reflection and processing. The formation of a "crypt" in collective memory may be caused by strong traumatic experiences. Some even maintain that "encryption" is a much more faithful form of preserving traumatic memories than conscious remembering. But the Amarna case shows that suppression or encryption renders an original experience vulnerable to many kinds of distortion and transformation rather than preserving it in a pure state." Assmann, *Moses the Egyptian: The Memory of Egypt in Western Monotheism*.

³⁴ Goldwasser, "King Apophis of Avaris and the Emergence of Monotheism." 132

of lepers living in Avaris. The lepers are led by a Heliopolitan priest named Osarsiph who prescribed whatever the Egyptians abhorred. It is interesting that in both accounts the Hyksos are founders of Jerusalem and allies of ‘lepers’ who occupy Avaris, a city identified with the Hyksos.³⁵ The lepers are not identified as Hyksos but are associated with them. While one cannot rely too heavily on these late Greek traditions, they may preserve knowledge of a Semitic population in Egypt that were considered impure and impious and were led by an Egyptian priest who repudiated the gods. This largely agrees with the 18th dynasty text that also mentions a Semitic population that “refused to serve any god in the land except Seth as LORD”. Assmann notes that “in Greco-Egyptian texts, the god Iao (the Greek rendering of the Hebrew Tetragrammaton) is equated with Seth”.³⁶ The 18th dynasty text also refer to sickness or disease among the Asiatics – a theme that appears repeatedly in Greek and Roman accounts of the expulsion of foreigners or of the unclean. Is it possible that the 18th dynasty text recalls the existence of Asiatics in Egypt that already harbored monotheistic ideas?

VI. Psalm 104

As we have already noted, Psalm 104 and the Hymn to Aten contain striking parallels. However, the parallels between Psalm 104 and Genesis 1 are equally strong. (See Appendix 1) Upon close inspection, it is clear that Psalm 104 is a vivid and lively retelling of the creation account recorded in Genesis 1. As such, Psalm 104 looks very much at home in the Hebrew psalter whereas the Hymn to Aten, along with the religion of Akhenaten, is an aberration. The Hymn to the Aten genuinely delights in nature. It lacks the rigid, repetitive, style of solar hymns composed before and after the time of Akhenaten that were used as incantations in the temple

³⁵ In almost every account preserved by Greek or Roman writers (Hecataeus of Abdera, Manetho, Lysimachus, Strabo, Trogus), a plague ravages Egypt or Egypt is overrun by leprous foreigners who must be expelled. See: Erich S. Gruen, "The Use and Abuse of the Exodus Story," *Jewish History* 12, no. 1 (1998).

³⁶ Assmann, *Moses the Egyptian: The Memory of Egypt in Western Monotheism*.

liturgy. Is it possible that Akhenaten was influenced by a corpus of literature that was introduced into Egypt by the Asiatics? There is no way to prove this, but it seems more likely than the scenario suggested by Day in which a hymn originating with a heretical and long forgotten pharaoh was preserved for safekeeping by the Canaanites and finally transmitted to an Israelite scribe living five or six hundred years later.³⁷

³⁷ Day, "Psalm 104 and Akhenaten's Hymn to the Sun."

Appendix 1

A Comparison of Psalm 104 and Genesis 1			
<p>In the beginning God created the heavens and the earth. ² And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. ³ And God said, Let there be light: and there was light. ⁴ And God saw the light, that it was good: and God divided the light from the darkness. ⁵ And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. (Gen 1:1 ASV)</p>	<p>בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ² וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: ³ וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר: ⁴ וַיִּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ⁵ וַיִּקְרָא אֱלֹהִים לְאֹר יּוֹם וְלַחֹשֶׁךְ קִרְא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד: (Gen 1:1-5 WTT)</p>	<p>Bless Jehovah, O my soul. O Jehovah my God, thou art very great; Thou art clothed with honor and majesty: ² Who coverest thyself with light as with a garment; (Psa 104:1-2a ASV)</p>	<p>בְּרַכִּי נַפְשִׁי אֶת-יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד יְהוָה וְהַדָּר לְבִשְׁתָּ: ² עֹטֵה-אֹר כַּשֵּׁלֶמָה (Psa 104:1-2a WTT)</p>
<p>And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, and divided the waters</p>	<p>וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם: ⁷ וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיַּבְדֵּל בֵּין</p>	<p>Who stretchest out the heavens like a curtain; ³ Who layeth the beams of his chambers in the waters; Who maketh the clouds his chariot; Who walketh upon</p>	<p>נוֹטֵה שָׁמַיִם כִּפְרִיעָה: ³ הַמְקַרֵּה בַמַּיִם עַל-יֹתֵיו הַשָּׁם-עֵבָיִם רְכוּבוֹ הַמְהַלֵּךְ עַל-כַּנְפֵי-רוּחַ:</p>

<p>which were under the firmament from the waters which were above the firmament: and it was so. ⁸ And God called the firmament Heaven. And there was evening and there was morning, a second day. (Gen 1:1 ASV)</p>	<p>הַמַּיִם אֲשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרְקִיעַ וַיְהִי-כֵן: ⁸ וַיִּקְרָא אֱלֹהִים לָרְקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי: (Gen 1:6-8 WTT)</p>	<p>the wings of the wind; ⁴ Who maketh winds his messengers; Flames of fire his ministers; (Psa 104:2b-4 ASV)</p>	<p>⁴ עָשָׂה מְלֶאכֶיז רֹחוֹת מְשִׁרְתָיו אֵשׁ לְהֵט: (Psa 104:2b-4 WTT)</p>
<p>And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ¹¹ And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. ¹² And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. ¹³ And there was evening and there was morning, a third day. (Gen 1:1 ASV)</p>	<p>וַיֹּאמֶר אֱלֹהִים יְקוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וּתְרָאָה הַיַּבֵּשָׁה וַיְהִי-כֵן: ¹⁰ וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב: ¹¹ וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְרִי לְמִינֵו אֲשֶׁר זֶרְעוּ-בֹו עַל-הָאָרֶץ וַיְהִי-כֵן: ¹² וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ זֶרַע לְמִינֵהוּ וַעֵץ עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעוּ-בֹו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: ¹³ וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר</p>	<p>⁵ Who laid the foundations of the earth, That it should not be moved for ever. ⁶ Thou coveredst it with the deep as with a vesture; The waters stood above the mountains. ⁷ At thy rebuke they fled; At the voice of thy thunder they hasted away ⁸ (The mountains rose, the valleys sank down) Unto the place which thou hadst founded for them. ⁹ Thou hast set a bound that they may not pass over; That they turn not again to cover the earth. ¹⁰ He sendeth forth springs into the valleys; They run among the mountains; ¹¹ They give drink to every beast of the field; The wild asses quench their thirst. ¹² By them the birds of the heavens have</p>	<p>יִסְד־אָרֶץ עַל-מְכוּנֶיהָ בַּל-תִּמּוֹט עוֹלָם וָעֶד: תְּהוֹם כִּלְבוּשׁ כִּפְסִיתוֹ עַל-הָרִים יַעֲמְדוּ-מַיִם: ⁷ מִן-גַּעֲרַתְךָ יִנוֹסוּ מִן-קוֹל רַעַמְךָ יִחַפְּזוּ: ⁸ יַעֲלוּ הָרִים יִרְדּוּ בְקַעֲוֹת אֶל-מְקוֹם זֶה יִסְדָּתָ לָהֶם: ⁹ גָּבּוּל-שִׁמְתָּ בַּל-יַעֲבְרוּן בַּל-יִשׁוּבוּן לְכַסּוֹת הָאָרֶץ: הַמַּשְׁלַח מֵעֵינִים בְּנַחֲלִים בֵּין הָרִים יִהְלֹכוּ: ¹¹ יִשְׁקוּ כָל-חַיְתוֹ שִׁדֵי יִשְׁבְּרוּ פְּרָאִים צִמְאִם: ¹² עַלֵּיהֶם עוֹף-הַשָּׁמַיִם יִשְׁבּוּן מִבֵּין עֲפָאִים יִתְנוּ-קוֹל: ¹³ מִשְׁקֵה הָרִים</p>

	<p>יום שלישי: (Gen 1:9-13 WTT)</p>	<p>their habitation; They sing among the branches. ¹³ He watereth the mountains from his chambers: The earth is filled with the fruit of thy works. ¹⁴ He causeth the grass to grow for the cattle, And herb for the service of man; That he may bring forth food out of the earth, ¹⁵ And wine that maketh glad the heart of man, And oil to make his face to shine, And bread that strengtheneth man's heart. ¹⁶ The trees of Jehovah are filled with moisture, The cedars of Lebanon, which he hath planted; ¹⁷ Where the birds make their nests: As for the stork, the fir-trees are her house. ¹⁸ The high mountains are for the wild goats; The rocks are a refuge for the conies. (Psa 104:10-18 ASV)</p>	<p>מעליותיו מפרי מעשיך תשבוע הארץ: ¹⁴ מצמיח חציר לבהמה ועשב לעבדת האדם להוציא לחם מזהארץ: ¹⁵ ויין ישמח לבבאנוש להצהיל פנים משמן ולחם לבבאנוש יסעד: ¹⁶ ישבעו עצי יהוה ארזי לבנון אשר נטע: ¹⁷ אשרשם צפרים יקננו חסידה ברושים ביתה: ¹⁸ הרים הגבהים ליעלים סלעים מחסה לשפנים: (Psa 104:10-18 WTT)</p>
--	--	---	--

<p>And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: ¹⁵ and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. ¹⁶ And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he made</i> the stars also. ¹⁷ And God set them in the firmament of heaven to give light upon the earth, ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day. (Gen 1:1 ASV)</p>	<p>וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהִיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: ¹⁵ וְהִיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵר עַל-הָאָרֶץ וַיְהִי-כֵן: ¹⁶ וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: ¹⁷ וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵר עַל-הָאָרֶץ: ¹⁸ וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: ¹⁹ וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי:</p> <p>(Gen 1:14-19 WTT)</p>	<p>He appointed the moon for seasons: The sun knoweth his going down. ²⁰ Thou makest darkness, and it is night, Wherein all the beasts of the forest creep forth. ²¹ The young lions roar after their prey, And seek their food from God. ²² The sun ariseth, they get them away, And lay them down in their dens. ²³ Man goeth forth unto his work And to his labor until the evening. (Psa 104:19-23 ASV)</p>	<p>עָשָׂה יְרַח לְמוֹעֲדִים שֶׁשֶׁמֶשׁ יָדַע מְבוֹאוֹ: ²⁰ תַּשְׁתַּחֲשֹׁךְ וַיְהִי לַיְלָה בּוֹ-תִרְמָשׁ כָּל-חַיֵּיתוֹ-יִעָר: ²¹ הַכַּפִּירִים שֹׁאֲגִים לְטָרֵף וּלְבַקֵּשׁ מֵאֵל אֲכָלִים: ²² תִּזְרַח הַשֶּׁמֶשׁ וַיֵּאָסְפוּ וְאֶל-מְעוֹנֹתָם יִרְבְּצוּן: ²³ יֵצֵא אָדָם לַפְּעֹלוֹ וְלַעֲבֹדָתוֹ עַד-יִעָרֵב:</p> <p>(Psa 104:19-23 WTT)</p>
<p>And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in</p>	<p>וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שְׂרָץ נֹפֵשׁ חַיָּה וְעוֹף יַעֲרֹף עַל-הָאָרֶץ</p>	<p>O Jehovah, how manifold are thy works! In wisdom hast thou made them all: The earth is full of</p>	<p>מְהִרְבּוֹ מַעֲשֵׂיֶיךָ יְהוָה כָּלֵם בְּחָכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קַנְיָדָ:</p>

<p>the open firmament of heaven. ²¹ And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. ²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. ²³ And there was evening and there was morning, a fifth day. (Gen 1:1 ASV)</p>	<p>עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: ²¹ וַיִּבְרָא אֱלֹהִים אֶת־הַתַּיִּימָנוֹת הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כַּנְּף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: ²² וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה בְּאֶרֶץ: ²³ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי (Gen 1:20-23 WTT)</p>	<p>thy riches. ²⁵ Yonder is the sea, great and wide, Wherein are things creeping innumerable, Both small and great beasts. ²⁶ There go the ships; There is leviathan, whom thou hast formed to play therein. ²⁷ These wait all for thee, That thou mayest give them their food in due season.</p>	<p>²⁵ זֶה הַיָּם גָּדוֹל וְרָחֵב יָדִים שָׂס־רַמְשׁ וְאֵין מִסְפָּר חַיֹּת קְטָנוֹת עַם־גְּדֹלוֹת: ²⁶ שָׁם אֲנִיּוֹת יִהְלְכוּ לְוִיתָן זֶה־יִצְרֶף לְשַׁחֲקֵבּוּ: (Psa 104:24-26 WTT)</p>
<p>And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. ²⁵ And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. ²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over</p>	<p>וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׁ וְחַי־תֹּצֵא־אָרֶץ לְמִינָהּ וַיְהִי־כֵן: ²⁵ וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: ²⁶ וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ</p>	<p>²⁸ Thou givest unto them, they gather; Thou openest thy hand, they are satisfied with good. ²⁹ Thou hidest thy face, they are troubled; Thou takest away their breath, they die, And return to their dust. ³⁰ Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground. ³¹ Let the glory of Jehovah endure for ever; Let Jehovah rejoice in his works: ³² Who looketh on</p>	<p>כָּלֶם אֲלִיד יִשְׁבְּרוּ לְתַת אֲכָלִים בְּעַתּוֹ: ²⁸ תַּתְּנוּ לָהֶם יִלְקְטוּן תַּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב: ²⁹ תִּסְתִּיר פְּנֶיךָ יִבְהִלּוּן תִּסַּף רוּחַם יִגָּעוּן וְאֶל־עַפְרָם יִשׁוּבוּן: ³⁰ תִּשְׁלַח רוּחְךָ יִבְרָאוּן וְתַחֲדָשׁ פְּנֵי אֲדָמָה: ³¹ יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׂמַח יְהוָה בְּמַעֲשָׂיו: ³² מִי־יִבְרֹךְ</p>

<p>the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷ And God created man in his own image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. ²⁹ And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: ³⁰ and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, <i>I have given</i> every green herb for food: and it was so. ³¹ And God saw</p>	<p>כְּדִמוֹתָנוּ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְבְהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: ²⁷ וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: ²⁸ וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ: ²⁹ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָּל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרִיעַן זֶרַע זֶרַע לָכֶם יְהִי לְאֹכְלָהּ: ³⁰ וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בוֹ</p>	<p>the earth, and it trembleth; He toucheth the mountains, and they smoke. ³³ I will sing unto Jehovah as long as I live: I will sing praise to my God while I have any being. ³⁴ Let thy meditation be sweet unto him: I will rejoice in Jehovah. (Psa 104:28-34 ASV)</p>	<p>³² הַמְבִיט לָאָרֶץ וּתְרַעַד יַגַּע בְּהָרִים וַיִּעֲשֶׂנוּ: ³³ אֲשִׁירָה לַיהוָה בְּחַיֵּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדַי: ³⁴ יַעֲרֹב עָלָיו שִׁיחֵי אֲנֹכִי אֲשַׁמַּח בַּיהוָה: ³⁵ יִתְמֹו חֲטָאִים מִז־הָאָרֶץ וּרְשָׁעִים עוֹד אֵינִם בְּרַכִּי נַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ: (Psa 104:27-35 WTT)</p>
--	---	---	--

<p>everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. (Gen 1:1 ASV)</p>	<p>נִפְּשׁ חִיָּה אֶת־כָּל־יִרְק עָשׂוּב לְאֹכְלָהּ וַיְהִי־בֹן: וַיֵּרָא אֱלֹהִים³¹ אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲנִיחַ־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:</p> <p>(Gen 1:24-31 WTT)</p>		
<p>And the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made. (Gen 2:1-3 ASV)</p>		<p>³⁵ Let sinners be consumed out of the earth. And let the wicked be no more. Bless Jehovah, O my soul. Praise ye Jehovah.</p>	

A Comparison of Psalm 148 and Genesis 1			
		Praise the LORD! Praise the LORD from the heavens; praise him in the heights! ² Praise him, all his angels; praise him, all his hosts!	
In the beginning God created the heavens and the earth. ² And the earth was waste and void; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters.			
³ And God said, Let there be light : and there was light. ⁴ And God saw the light, that it was good: and God divided the light from the darkness. ⁵ And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. (Gen 1:1 ASV)	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ² וְהָאָרֶץ הִיְתָה תְהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: ³ וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר: ⁴ וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ⁵ וַיִּקְרָא אֱלֹהִים לְאֹר	³ Praise him, sun and moon, praise him, all you shining stars!	

	<p>יוֹם וְלַחֲשָׁד קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: (Gen 1:1-5 WTT)</p>		
<p>And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ⁷ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ⁸ And God called the firmament Heaven. And there was evening and there was morning, a second day. (Gen 1:1 ASV)</p>	<p>וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם: ⁷ וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהִי־כֵן: ⁸ וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: (Gen 1:6-8 WTT)</p>	<p>⁴ Praise him, you highest heavens, and you waters above the heavens! ⁵ Let them praise the name of the LORD! For he commanded and they were created. ⁶ And he established them forever and ever; he gave a decree, and it shall not pass away.</p>	
<p>And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. ¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. ¹¹ And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed</p>	<p>וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן: ¹⁰ וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: ¹¹ וַיֹּאמֶר אֱלֹהִים תְּדַשְׁא הָאָרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ זָרַע עֵץ</p>	<p>⁷ Praise the LORD from the earth, you great sea creatures and all deeps, ⁸ fire and hail, snow and mist, stormy wind fulfilling his word! ⁹ Mountains and all hills, fruit trees and all cedars!</p>	

<p>thereof, upon the earth: and it was so. ¹² And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. ¹³ And there was evening and there was morning, a third day. (Gen 1:1 ASV)</p>	<p>פְּרִי עֲשֵׂה פְּרִי לְמִינֹו אֲשֶׁר זָרְעוּ-בֹו עַל-הָאָרֶץ וַיְהִי-כֵן: ¹² וַתּוֹצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֲשֵׂה-פְּרִי אֲשֶׁר זָרְעוּ-בֹו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: ¹³ וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי: (Gen 1:9-13 WTT)</p>		
--	---	--	--

<p>And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: ¹⁵ and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. ¹⁶ And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he made</i> the stars also. ¹⁷ And God set them in the firmament of heaven to give light upon the earth, ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day. (Gen 1:1 ASV)</p>	<p>וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: ¹⁵ וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ וַיְהִי-כֵן: ¹⁶ וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת-הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: ¹⁷ וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ: ¹⁸ וּלְמֹשֶׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאֵוֶר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי-טוֹב: ¹⁹ וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: (Gen 1:14-19 WTT)</p>		
<p>And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in</p>	<p>וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֹפֵשׁ חַיָּה וְעוֹף יַעֲוֹף עַל-הָאָרֶץ</p>		

<p>the open firmament of heaven. ²¹ And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. ²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. ²³ And there was evening and there was morning, a fifth day. (Gen 1:1 ASV)</p>	<p>עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: ²¹ וַיִּבְרָא אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כְּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: ²² וַיְבָרֵךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בְּיַמִּים וְהָעוֹף יִרְבֶּה בָּאָרֶץ: ²³ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי</p> <p>(Gen 1:20-23 WTT)</p>		
<p>And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. ²⁵ And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. ²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over</p>	<p>וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיֵּי־תוֹאֲרֵץ לְמִינָהּ וַיְהִי־כֵן: ²⁵ וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: ²⁶ וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ</p>	<p>¹⁰ Beasts and all livestock, creeping things and flying birds! ¹¹ Kings of the earth and all peoples, princes and all rulers of the earth! ¹² Young men and maidens together, old men and children! ¹³ Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. ¹⁴ He has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the LORD!</p> <p>(Ps. 148:1-149:1 ESV)</p>	

<p>the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷ And God created man in his own image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. ²⁹ And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: ³⁰ and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, <i>I have given</i> every green herb for food: and it was so. ³¹ And God saw</p>	<p>כְּדַמוֹתָנוּ וַיַּרְדּוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ: ²⁷ וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: ²⁸ וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וַיְרַדּוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ: ²⁹ וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: ³⁰ וּלְכָל־חַיַּיָּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל רֹמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ</p>		
--	---	--	--

<p>everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. (Gen 1:1 ASV)</p>	<p>נִפְּשׁ חִיָּה אֶת־כָּל־יִרְק עָשׂוּב לְאֹכְלָהּ וַיְהִי־בֹן: וַיֵּרָא אֱלֹהִים³¹ אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: (Gen 1:24-31 WTT)</p>		
<p>And the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made. (Gen 2:1-3 ASV)</p>		<p>³⁵ Let sinners be consumed out of the earth. And let the wicked be no more. Bless Jehovah, O my soul. Praise ye Jehovah.</p>	

Appendix 2

A Comparison of the Hymn to Aten and Psalm 104		
		<p>^{1a.} "Praise of Re Har-akhti, Rejoicing on the Horizon, in His Name as Shu Who Is in the Aten-disc, living forever and ever; the living great Aten who is in jubilee, lord of all that the Aten encircles, lord of heaven, lord of earth, lord of the House of Aten in Akhet-Aten; (and praise of) the King of Upper and Lower Egypt, who lives on truth, the Lord of the Two Lands: Nefer-kheperu-Re Wa-en-Re; the Son of Re, who lives on truth, the Lord of Diadems: Akh-en-Aten, long in his lifetime; (and praise of) the Chief Wife of the King, his beloved, the Lady of the Two Lands: Nefer-neferu-Aten Nefert-iti, living, healthy, and youthful forever and ever.</p>
<p>Bless the LORD, O my soul! O LORD my God, you are very great! You are clothed with splendor and majesty,</p>	<p>בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהַדָּר לְבָשֶׁת:</p>	<p>^{1.b} "Thou appearest beautifully on the horizon of heaven, Thou living Aten, the beginning of life! When thou <u>art risen</u> on the eastern horizon, Thou hast filled every land with thy beauty. Thou art gracious, great, glistening, and high over every land; Thy rays encompass the lands to the limit of all that thou hast made: <u>As thou art Re</u>, thou reachest to the end of them;</p>

		(Thou) subduest them (for) thy beloved son. Though thou art far away, <u>thy rays</u> are on earth; Though thou art in their faces, no one knows thy going.
² covering yourself with light as with a garment, stretching out the heavens like a tent.	עֲטָה-אֹזֶר כְּשִׁלְמָה נוֹטָה ² שָׁמַיִם בִּירֵיעָה:	
³ He lays the beams of his chambers on the waters; he makes the clouds his chariot; he rides on the wings of the wind;	הַמְקָרָה בְּמַיִם עֲלֵיוֹתָיו ³ הַשָּׁמַיִם-עֲבָיִם רְכֹּבוּ הָמַהֲלֵךְ עַל-כַּנְפֵי-רוּחַ:	^{11.} Thou makest a Nile in the underworld, Thou bringest forth as thou desirest To maintain the people (of Egypt) According as thou madest them for thyself, The lord of all of them, wearing (himself) with them, The lord of every land, rising for them, The Aten of the day, great of majesty.
⁴ he makes his messengers winds, his ministers a flaming fire.	עֲשָׂה ⁴ מְלָאכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לְהֵט:	
⁵ He set the earth on its foundations, so that it should never be moved.	יִסַּד-אֶרֶץ עַל-מְכוּנֶיהָ ⁵ בְּלֹתָמוֹט עוֹלָם וָעֶד:	All distant foreign countries, thou makest their life (also), For thou hast set a Nile in heaven, That it may descend for them and make waves upon the mountains, Like the great green sea, To water their fields in their towns.
⁶ You covered it with the deep as with a garment; the waters stood above the mountains.	תָּהוּם כִּלְבוּשׁ כִּסְיָתוֹ ⁶ עַל-הָרִים יַעֲמְדוּ-מַיִם:	How effective they are, thy plans, O lord of eternity! The Nile in heaven, it is for the foreign peoples And for the beasts of every desert that go upon (their) feet; (While the true) Nile comes from the underworld for Egypt.
⁷ At your rebuke they fled; at the sound of your thunder they took to flight.	מִזֶּגְעֶרְתְּךָ יָנוּסוּן מִזְקוֹל רְעִמְךָ יִחַפְזוּן:	
⁸ The mountains rose, the valleys sank down to the place that you appointed for them.	יַעֲלוּ הָרִים יִרְדּוּ בְקַעֲוֹת ⁸ אֶל-מְקוֹם זֶה יִסַּדְתָּ לָהֶם:	
⁹ You set a boundary that they may not pass, so that they might not again cover the earth.	גָּבּוּל-שָׁמַתָּ בְּלִי-יַעֲבְרוּן ⁹ בְּלִי-אֲשׁוּבוּן לְכַסּוֹת הָאָרֶץ:	
¹⁰ You make springs gush forth in	הַמְשַׁלַּח מְעִינִים בְּנַחְלָיִם בֵּין ¹⁰	

the valleys; they flow between the hills;	הַרִים יִהְלְכוּן:	
¹¹ they give drink to every beast of the field; the wild donkeys quench their thirst.	¹¹ יִשְׁקוּ כָּל־חִיתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צָמְאִים:	
¹² Beside them the birds of the heavens dwell; they sing among the branches.	¹² עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׂכּוּן מִבֵּין טְפָאִים יִתְנוּ־קוֹל:	
¹³ From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work.	¹³ מִשְׁקָה הַרִים מֵעֲלִיּוֹתָיו מִפְּרֵי מְעֻשֵׂיךָ תִשָּׁבַע הָאָרֶץ:	
¹⁴ You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth	¹⁴ מִצְמִיחַ חֲצִירוֹ לְבַהֲמָה וְעֵשֶׂב לְעִבְדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ:	⁴ All beasts are content with their pasturage;
¹⁵ and wine to gladden the heart of man, oil to make his face shine and bread to strengthen man's heart.	¹⁵ וַיִּיזֶן יִשְׂמַח לְבַב־אָנוּשׁ לְהַצְהִיל פָּנִים מִשֶּׁמֶן וְלֶחֶם לְבַב־אָנוּשׁ יִסְעֵד:	
¹⁶ The trees of the LORD are watered abundantly, the cedars of Lebanon that he planted.	¹⁶ יִשְׁבְּעוּ עֲצֵי יְהוָה אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע:	⁵ Trees and plants are flourishing.
¹⁷ In them the birds build their nests; the stork has her home in the fir trees.	¹⁷ אֲשֶׁר־שָׂם צִפְרִים יִקְנְנוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָה:	⁶ The birds which fly from their nests, Their wings are (stretched out) in praise to thy ka. ⁷ All beasts spring upon (their) feet. Whatever flies and alights, They live when thou hast risen (for) them.
¹⁸ The high mountains are for the wild goats; the rocks are a refuge for the rock badgers.	¹⁸ הַרִים הַגְּבוּהִים לִיעֲלִים סֻלְעִים מַחְסֵה לְשֹׁפְנִים:	
¹⁹ He made the moon to mark the seasons; the sun knows its time for setting.	¹⁹ עֲשָׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ:	^{2a.} When thou settest in the western horizon,

<p>20 You make darkness, and it is night, when all the beasts of the forest creep about.</p>	<p>תַּשְׁתִּי-חֹשֶׁךְ וַיְהִי לַיְלָה²⁰ בְּוִתְרֵמָשׁ כָּל-חַיֵּיתוֹ-יַעַר:</p>	<p>2.b The land is in darkness, in the manner of death. They sleep in a room, with heads wrapped up, Nor sees one eye the other. All their goods which are under their heads might be stolen, (But) they would not perceive (it).</p>
<p>21 The young lions roar for their prey, seeking their food from God.</p>	<p>וְהַכְּפִירִים שֹׁאֲגִים לְטָרֵף²¹ וּלְבַקֵּשׁ מֵאֵל אֲכָלִים:</p>	<p>2c. Every lion is come forth from his den; All creeping things, they sting. Darkness is a shroud, and the earth is in stillness, For he who made them rests in his horizon.</p>
<p>22 When the sun rises, they steal away and lie down in their dens.</p>	<p>וְאֵל-מְעוֹנֹתָם יִרְבְּצוּן²² וְתִזְרַח הַשֶּׁמֶשׁ יֵאֶסְפוּן:</p>	<p>3a. At daybreak, when thou arisest on the horizon, When thou shinest as the Aten by day, Thou drivest away the darkness and givest thy rays.</p>
<p>23 Man goes out to his work and to his labor until the evening.</p>	<p>וַיֵּצֵא אָדָם לַפְעֻלוֹ וּלְעִבְדוֹ²³ עַד־עֶרֶב:</p>	<p>3b. The Two Lands are in festivity every day, Awake and standing upon (their) feet, For thou hast raised them up. Washing their bodies, taking (their) clothing, Their arms are (raised) in praise at thy appearance. All the world, they do their work.</p>
<p>24 O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.</p>	<p>מִהֲרַבּוֹ מַעֲשֵׂיךָ יְהוָה בְּלִם²⁴ בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיֵיךָ:</p>	<p>11. How manifold it is, what thou hast made! They are hidden from the face (of man). O sole god, like whom there is no other! Thou didst create the world according to thy desire, Whilst thou wert alone: All men, cattle, and wild beasts, Whatever is on earth, going upon (its) feet, And what is on high, flying with its wings.</p>
<p>25 Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great.</p>	<p>זֶה הַיָּם גָּדוֹל וְרַחֵב יָדָיִם²⁵ שֵׁם-רָמֶשׂ וְאֵין מִסְפָּר חַיֹּת קְטָנוֹת עַם-גְּדֹלוֹת:</p>	<p>8. The ships are sailing north and south as well, For every way is open <u>at thy appearance.</u></p> <p>9. The fish in the river dart before thy face; <u>Thy rays are in the midst of the great green sea.</u></p>
<p>26 There go the ships, and Leviathan, which you formed to play in it.</p>	<p>זֶה יֵצְרָתָ לְשִׁחְקֵבּוֹ²⁶ שֵׁם אֲנִיּוֹת יְהִלְכוּן לְוִיָּתָן:</p>	
<p>27 These all look to you, to give them their food in due season.</p>	<p>בְּלִם אֱלִיךָ יִשְׁבְּרוּן לָתֵת²⁷ אֲכָלִים בְּעֵתוֹ:</p>	<p>10. Creator of seed in women, Thou who makest fluid into man, Who maintainest the son in the womb of his mother, Who soothest him with that which stills his weeping, Thou nurse (even) in the womb, Who givest breath to sustain</p>
<p>28 When you give it to them, they gather it up; when you open your</p>	<p>תִּתֵּן לָהֶם יִלְקְטוּן תַּפְתִּיחַ יָדְךָ²⁸</p>	

<p>hand, they are filled with good things.</p>	<p>ישבעון טוב:</p>	<p>all that he has made! When he descends from the womb to breathe on the day when he is born, Thou openest his mouth completely, Thou suppliest his necessities.</p>
<p>²⁹ When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust.</p>	<p>²⁹ תִּסְתִּיר פְּנֵיךָ יִבְהִלּוּן תִּסָּר רִוּחַם יִגָּעוּן וְאֶל־עַפְרָם יִשׁוּבוּן:</p>	<p>When the chick in the egg speaks within the shell, Thou givest him breath within it to maintain him. When thou hast made him his fulfillment within the egg, to break it, He comes forth from the egg to speak at his completed (time); He walks upon his legs when he comes forth from it.</p>
<p>³⁰ When you send forth your Spirit, they are created, and you renew the face of the ground.</p>	<p>³⁰ תִּשְׁלַח רוּחְךָ יִבְרָאוּן וְתַחֲדָשׁ פְּנֵי אֲדָמָה:</p>	<p>When thou hast made him his fulfillment within the egg, to break it, He comes forth from the egg to speak at his completed (time); He walks upon his legs when he comes forth from it.</p>
<p>³¹ May the glory of the LORD endure forever; may the LORD rejoice in his works,</p>	<p>³¹ יִהְיֶה כְבוֹד יְהוָה לְעוֹלָם יִשְׂמַח יְהוָה בְּמַעֲשָׂיו:</p>	<p>The countries of Syria and Nubia, the land of Egypt, Thou settest every man in his place, Thou suppliest their necessities:</p>
<p>³² who looks on the earth and it trembles, who touches the mountains and they smoke!</p>	<p>³² הַמַּבִּיט לָאָרֶץ וְתִרְעַד יָגַע בְּהָרִים וַיִּעֲשָׂנוּ: (Psa 104:32 WTT)</p>	<p>Everyone has his food, and his time of life is reckoned. Their tongues are separate in speech, And their natures as well; Their skins are distinguished, As thou distinguishest the foreign peoples.</p>
<p>³³ I will sing to the LORD as long as I live; I will sing praise to my God while I have being.</p>	<p>³³ אֲשִׁירָה לַיהוָה בְּחַיֵּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדַי:</p>	
<p>³⁴ May my meditation be pleasing to him, for I rejoice in the LORD.</p>	<p>³⁴ יִיעֲרַב עָלָיו שִׁיחֵי אָנֹכִי אֲשַׂמַּח בַּיהוָה:</p>	
<p>³⁵ Let sinners be consumed from the earth, and let the wicked be no more! Bless the LORD, O my soul! Praise the LORD!</p>	<p>³⁵ יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם בְּרַכִּי גַפְשִׁי אֶת־יְהוָה הַלְלוּ־יָהּ:</p>	
		<p><u>Thy rays</u> suckle every meadow. When thou risest, they live, they grow for thee. Thou makest the seasons in order to rear all that thou hast made, The winter to cool them, And the heat that they may taste thee. <u>Thou hast made the distant sky in</u></p>

		<p><u>order to rise therein,</u> In order to see all that thou dost make. Whilst thou wert alone, <u>Rising in thy form as the living</u> <u>Aten,</u> <u>Appearing, shining, withdrawing or</u> <u>approaching,</u> <u>Thou madest millions of forms of</u> <u>thyself alone.</u> Cities, towns, fields, road, and river -- Every eye beholds thee over against them, For thou art the Aten of the day over the earth....</p> <p>Thou art in my heart, And there is no other that knows thee Save thy son Nefer-kheperu-Re Wa- en-Re, For thou hast made him well-versed in thy plans and in thy strength.</p> <p>The world came into being by thy hand, According as thou hast made them. When <u>thou hast risen</u> they live, <u>When thou settest</u> they die. Thou art lifetime thy own self, For one lives (only) through thee. Eyes are (fixed) on beauty until thou settest. All work is laid aside <u>when thou</u> <u>settest</u> in the west. (But) <u>when (thou) risest</u> (again), [Everything is] made to flourish for the king.... Since thou didst found the earth And raise them up for thy son, Who came forth from thy body: the King of Upper and Lower Egypt, ... Ak-en-Aten, ... and the Chief Wife of the King ... Nefertiti, living and youthful forever and ever. "</p>
--	--	--

VII. Bibliography

- Armour, Robert A. *Gods and Myths of Ancient Egypt*. 2nd ed. Cairo, Egypt ; New York: American University in Cairo Press, 2001.
- Assmann, Jan. *Moses the Egyptian : The Memory of Egypt in Western Monotheism*. Cambridge, Mass.: Harvard University Press, 1997.
- Day, John. "Psalm 104 and Akhenaten's Hymn to the Sun." (
- Freud, Sigmund, and Katherine Jones. *Moses and Monotheism*. London: The Hogarth press and the Institute of psycho-analysis, 1939.
- Goldwasser, Orly. "The Aten Is the "Energy of Light": New Evidence from the Script." (
- . "King Apophis of Avaris and the Emergence of Monotheism." (
- Gruen, Erich S. "The Use and Abuse of the Exodus Story." *Jewish History* 12, no. 1 (1998): 93-122.
- Hornung, Erik. *Akhenaten and the Religion of Light*. Ithaca: Cornell University Press, 1999.
- Kaufmann, Yehezkel. *History of the Religion of Israel, Volume I*. New York: Ktav Pub. House, 1977.
- Na'aman, Nadav. "The Exodus Story: Between Historical Memory and Historiographical Composition." *Journal of Ancient Near Eastern Religions* 11 (2011): 39-69.
- Quirke, Stephen. *The Cult of Ra : Sun-Worship in Ancient Egypt*. New York: Thames & Hudson, 2001.
- Redford, Donald B. "Akhenaten: New Theories and Old Facts." *BASOR* 369 (2013): 9-34.
- . "The Monotheism of Akhenaten." *Aspects of Monotheism* (1996): 11-26.
- . "A Royal Speech from the Blocks of the 10th Pylon." *Bulletin of the Egyptological Seminar* 3 (1981): 87-102.
- Sarna, N. "Psalm 19 and the near Eastern Sun-God Literature." *Fourth World COngress of Jewish Studies* (1967): 171-75.