THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE.*

1—150. THE FIVE BOOKS:

A 1—41. THE GENESIS BOOK†: CONCERNING MAN. The counsel of God concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man's "tree of life" (cp. 1. 8 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the Son of Man in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen.

B 42—72. THE EXODUS BOOK‡: CONCERNING ISRAEL AS A NATION. The counsel of God concerning Israel's ruin, Israel's Redeemer, and Israel's redemption (Ex. 15. 13). Cp. Ps. 68. i with Ex. 15. 3, "JAH". It begins with Israel's cry for deliverance, and ends with Israel's king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.

C 73—89. THE LEVITICUS BOOK‡: CONCERNING THE SANCTUARY. The counsel of God concerning the sanctuary in its relation to man, and the sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c., referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.

D 90—106. THE NUMBERS BOOK‡: CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsel of God concerning the earth, showing that there is no hope or rest for the earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), Ps. 90, and closes with a rehearsal of Israel's rebellions in the wilderness (Ps. 106). Note "the New Song" for "all the earth" in Ps. 96. 1, where the theme is contained in one sentence which gives an Acrostic, spelling the word of Jehovah: "Let the heavens rejoice, and let the earth be glad" (see note on 96. 1). The book concludes with a Benediction and Amen, Hallelujah.

E 107—150. THE DEUTEROLOGY BOOK‡: CONCERNING GOD AND HIS WORD. The counsel of God concerning His Word, showing that all blessings for man (Book I), all blessings for Israel (Book II), all blessings for the earth and the nations (Book IV), are bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah's words was the source of man's sorrows. Israel's dispersion, the sanctuary's ruin, and earth's miseries, Blessing is to come from that Word written on the heart (cp. Jer. 31. 33, 34; Heb. 8. 10-12; 10. 16, 17). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 15, 16; 8. 5; 10. 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in v. 29 we read, "He sent His Word and healed those"; and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with "Hallelujah".

* Manuscript and Masoretic authorities, the Talmud (Rabbis, 38a) as well as the ancient versions, divide the Psalms into five books. The Midrash on Ps. 1. 1 says, "Moses gave to the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms."

The Structure of each Psalm being perfect in itself, we may well expect to find the same perfection in the arrangement of the five books respectively as well as of the one hundred and fifty Psalms as a whole.

Many attempts have been made from ancient times to discover the reason for the classification of the Psalms under these five books; but none of them is so satisfactory as to preclude this further attempt.

It is certain that the present order in which we have the Psalms is the same as it was when they were in the hands of our Lord, and were quoted repeatedly by Him, and by the Holy Spirit through the Evangelists and Apostles. Indeed, in Acts 13. 31, the Holy Spirit by Paul expressly mentions "the second Psalm". This puts us upon sure ground.

There must be a reason therefore why "the second Psalm" is not (for example) the seventy-second; and why the nineteenth (which is the most ancient of all the Psalms, being a prayer of Moses) is not the first.

The similar endings to each book are noted above. There are in all seven "Amen", and twenty-four Hallelujahs. All the latter (except the four in Book IV) are in Book V.

† For the relation of the five books of the Pentateuch to each other see Ap. 1.

‡ For the relation of the five books of the Psalms to the Pentateuch, see above, and the Structures prefixed to each book.

|| For the Divine Names and Titles occurring in the Psalms see Ap. 63. V.
1—41 (A', p. 720). THE FIRST OR GENESIS BOOK *. MAN.

(Division.)

A¹ | 1—8. "MAN", AND "THE SON OF MAN" (8. 4).
A³ | 16—41. "THE MAN CHRIST JESUS."

1—8 (A¹, above). "MAN", AND "THE SON OF MAN."

(Introversion and Alternations.)

A¹ B | 1. MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (REFERS TO PARADISE).
E | 2. REBELLIOUS MAN, VAINLY MEDITATING AGAINST THE SON OF GOD, THROUGH WHOM ALONE Universal Dominion can be Restored (w. 12 and Heb. 1. 6).
| C F | 3. PRAYER IN VIEW OF THIS REBELLION (MORNING).
| "Jehovah my Saviour" (w. 3).
| G | 4. PRAYER IN VIEW OF THIS REBELLION (NIGHT).
| "Jehovah my King" (w. 3).
| C F | 5. PRAYER IN VIEW OF THIS REBELLION (MORNING).
| "How long?" (w. 2).
| G | 6. PRAYER IN VIEW OF THIS REBELLION (NIGHT).
| "Jehovah my Saviour" (w. 3).
| "How long?" (w. 2).

B | 7. MAN BLESSED. TRUST IN JEHOVAH HIS DEFENCE.
E | 8. REBELLIOUS SUBDUE. THE SON OF MAN EXALTED WITH DOMINION IN THE EARTH.

9—15 (A², above). "THE MAN OF THE EARTH."

(Introversion.)

A² H | 9 (H¹), 10 (H²). "THE MAN OF THE EARTH," THE ANTICHRIST. HIS DAYS, CHARACTER, AND END. "THE TIMES OF TROUBLE" (9. 9; 10. 1). THE GREAT TRIBULATION. THE TWO Psalms LINKED TOGETHER BY AN ACROSTIC ALPHABET, BROKEN, LIKE THOSE "TIMES."
J | K | 11. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE."
L | 12. THE DEPRAVITY OF MAN.
J | K | 13. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE."
L | 14. THE DEPRAVITY OF MAN.
H | 15. THE PERFECT MAN. HIS CHARACTER AND ETERNAL ABIDING. LEADING UP TO A³.

16—41 (A³, above). "THE MAN CHRIST JESUS."

(Extended Alternations.)

A³ M | 16. TAKING HIS PLACE OF SUFFERING. JEHOVAH APPOINTING HIS LOT.
Q | 17. PRAYER AND APEAL IN VIEW OF Ps. 16 (P).
R | 18. ANSWER TO THE PRAYER OF Ps. 17, AND PROMISE OF DELIVERANCE AND TRIUMPH.
N | S | 19. HIS PEOPLE ACKNOWLEDGING GOD'S GLORY IN CREATION AND REVELATION.
T | 20. THEIR PRAYER AS THEY SEE IN MESSIAH THEIR OWN SALVATION.
U | 21. THEIR EXULTATION IN MESSIAH'S EXALTATION.
O | V | 22. THE GOOD SHEPHERD IN DEATH (John 10. 11). ATONEMENT THE BASIS OF ALL BLESSING.
W | 23. THE GREAT SHEPHERD IN RESURRECTION (Heb. 13. 20). RESURRECTION THE BASIS OF FUTURE BLESSING.
X | 24. THE CHERUB SHEPHERD IN GLORY (1 Pet. 5, 4). ADVENT OF THE BASIS OF ALL FUTURE BLESSING.

M | P | 25. PRAYER WITH REFERENCE TO Ps. 16 (P). THE "PATH" AND THE "WAY." (CP. Ps. 4, 8-10, 12
| with 16, 11).
Q | 26. PRAYER WITH REFERENCE TO Ps. 17 (Q). APPEAL TO INTEGRITY (CP. 17, 1, 3, 4).
R | 27 (R¹), 28 (R²). PRAYERS WITH REFERENCE TO Ps. 18 (R). ANSWER FROM JEHOVAH, AS HIS "ROCK" AND "DELIVERER."
N | S | 29. HIS PEOPLE'S PRAISE FOR GOD'S GLORY IN CREATION. CP. 19 (S).
T | 30 (T¹), 31 (T²), 32 (T³), 33 (T⁴). THEIR PRAISE AS THEY SEE THE ANSWER TO Ps. 20 (Ps. 22) BEING THE FIRST "NEW SONG" IN THE PSALM.
U | 34. THEIR EXULTATION IN MESSIAH'S EXALTATION. AS IN "U", Ps. 21.
O | V | 35 (V¹), 36 (V²). PRAYER AND PRAISE WITH REFERENCE TO ATONEMENT AS BEING THE BASIS OF ALL BLESSING. CP. 22 (V).
W | 37. INSTRUCTION AS TO PRESENT BLESSING, IN VIEW OF Ps. 23 (W).
X | 38 (X¹), 39 (X²), 40 (X³), 41 (X⁴). PRAYER AND PRAISE WITH REFERENCE TO FUTURE BLESSING. CP. 41, 12, THE DIVINE ANSWER TO 24, 5 (X).

* For notes, see p. 722.
NOTES ON THE STRUCTURE, PAGE 721.

* In the first Book of the Psalms the leading thought corresponds with that of the first Book of the Pentateuch. The counsels of God are shown from the beginning to the end in relation to Man.

As Genesis begins with the Divine blessing on Man (1. 28), so Psalm 1 opens with "Blessed is the man". All blessedness for man is shown to consist in subjection to, and occupation with, God's Law. It is the Tree of Life to him; and, meditating on this, he becomes like a well-watered tree in the Paradise of God.

But, in Gen. 3, Man rebelled against that Law: and Ps. 2 describes the consequences of that rebellion; while Ps. 3 takes its title from one who rebelled against God's King. The ruin can be repaired only by "The Man Christ Jesus" (the Seed of the woman, Gen. 3. 15); and in the Psalms of this first Book (the third section) we see Him in His atoning work, which alone sets man again in the blessedness which he had lost.

The first Book consists of forty-one Psalms. The central Psalm is 21, which sets forth the eternal life and blessedness of God's King. All that have titles (37) are David's—the man of God's choice.

Of the Divine Titles, Jehovah occurs 279 times, and Elohim only 48 times, 9 of which are joined with Jehovah. (See Ap. 4.) Note also the references to the events, &c., of Genesis in this first Book. (See Ap. 63. V.)

† Ps. 1 and 2 are linked together by having no Titles; and by Ps. 1 opening, and Ps. 2 closing with "Blessed".

The first or Genesis book is divided into three sections, which (on p. 721) are stated thus:—
1. The First (Pss. 1-8) concerning "MAN".
2. The Second (Pss. 9-15) concerning "THE MAN OF THE EARTH" (the Antichrist).
3. The Third (Pss. 16-41) concerning "THE MAN CHRIST JESUS" (the Messiah).

‡ Pss. 9 and 10 are linked together by having an irregular alphabet running acrostically through the two. The alphabet is broken and irregular, like the "times of trouble", "the great tribulation", of which they speak.

¶ Ps. 16 is the first Michtam Psalm. The others are Pss. 56-60. See Ap. 65. xii.

§ Ps. 32 is the first Mischil Psalm, denoting instruction.
THE "PSALMS.

BOOK I.

1. "BLESSED" is the "man that" "walketh not" in the counsel of the "ungodly,
Nor standeth in the way of "sinners,
Nor sitteth in the seat of "scornful.

2. But his delight is in "the law of "the LORD;
And in His "law doth he "meditate day and night.

3. And he shall "be "like a tree "planted by the "rivers of water,
That bringeth forth his fruit in its season;
His leaf also shall not wither;
And whatsoever he doeth shall "prosper.

4. The "ungodly "are not so:
But are "like the "stiffness which the "wind driveth away.

5. Therefore the "ungodly shall not "stand in the judgment,
Nor "sinners in the "congregation of the "righteous.

6. "For the "LORD "knoweth the way of the "righteous:
But the way of the "ungodly shall "perish.

2. "Why do the "heathen "rage,
And the "people "imagine a vain thing?

The kings of the earth "set themselves,
And the rulers "take counsel together,
Against "the LORD, and against His "Anointed, "saying,

3. "Let us break "their bands asunder,
And cast away their cords from us."

4. He That sitteth in the heavens shall "laugh:
"The LORD" shall have them in derision.


2. (E, p. 721). REBELLIOUS MAN. (Repeated Alternation.)

E | 10. Mankind. Spoken to.
G | 12. The Son. His judgment.

The second Psalm of each book has to do with the enemy. See Ap. 10.

2. 5.  

PSALMS. 3. 7.

5 Then shall He speak unto them in His wrath, 
And vex them in His sore displeasure.

6 Yet have I set My king
Upon My holy hill of Zion.

7 I will declare the decree:
The LORD hath said unto Me, "Thou art my Son;
This day have I begotten Thee.

8 Ask of Me, and I shall give thee the heathen for Thine inheritance, 
And the uttermost parts of the earth for Thy possession.

9 Thou shalt break them with a rod of iron; 
Thou shalt dash them in pieces like a potter's vessel."**

10 Be wise now therefore, O ye kings: 
Be instructed, ye judges of the earth.

11 Serve the LORD with fear, 
And rejoice with trembling.

12 Kiss the Son, lest He be angry, and ye perish from the way, 
When He is kindled but a little.

Blessed are all they that put their trust in Him.

10:3  A Psalm of David, when he fled from Absalom his son.

H 1  LORD, how are they increased that trouble me!
Many are they that rise up against me.

2 Many there be which say of my soul, "There is no help for him in God."

3 But Thou, O LORD, art a shield for me; 
My glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, 
And He heard me out of His holy hill.

5 I laid me down and slept; 
I awakened; for the LORD sustained me,

6 I will not be afraid of ten thousands of people, 
That have set themselves against me round about.

7 Arise, O LORD; save me, O my God: 
For Thou hast smitten all mine enemies 
upon the cheek bone; 
Thou hast broken the teeth of the ungodly.

8 I shall founded. Not the same word as v. 2.
My holy hill. Fig. Antimicritic (Ap. 6). Heb. "mount of my Sanctuary."

Zion. The mountain immediately south of Moriah. See note on 2 Sam. 5. 7. Occurs thirty-eight times in Psalms. "Jerusalem" occurs seventeen times. See Ap. 68.

Thou art my Son. Quoted in Acts 13. 33. Heb. 1. 5; 5. 5. This is the Divine formula for anointing. Cp. Matt. 3. 17, for Prophet; Matt. 17. 5, for Priest; and Heb. 1. 5, 6, for King.


Ask of me. Referring not to this present dispensation of grace, but to coming dispensation of judgment. I shall give, &c. Quoted in Rev. 2. 27; 12. 5; 19. 12.

break them = rule, or govern them. So Sept., Syr., and Vulg. rod = sceptre, from. Put by Fig. Metonymy (of Adjunct), Ap. 6, for unbounding authority.

Be wise. Fig. Apotheosis. Ap. 6.

11 the LORD. Heb. 6th Jehovah. Ap. 4. II (objective)
Kiss = submit to, or be ruled by. Heb. hashat. Occurs thirty-two times (first in Gen. 27. 26. 27.) Always so rendered except 1 Chron. 12. 2. 1 Chron. 17. 7. Ps. 7. 9. (where it is Poel Part.) "armed" Esok. 11. 11 (marg. "kissed"); and Gen. 41. 40. "be ruled" (marg. "be armed", or "kissed"). Son. Aram. boy, a Homonym with two meanings: (1) son (Dan. 5. 28. Ezra 5. 1. 2. 3. 6. 14. Dan. 8. 25. 9. 31. 7. 13. and Prov. 31. 2. 2. 2. (king Lemuel); (2) ground. Dan. 2. 36; 4. 12. 16. 21. 23. 24. 25. 32. See note on Job 30. 4. So here in Ps. 2. 12. kiss the ground, Fig. Metonymy (of Adjunct), Ap. 6, for prostrate yourselves in submission. The usual Heb. for "son is ben, and is translated "son" or "sons" 2,890 times, and "child" or "children" (where it ought always to be "son" or "sons"), 1,549 times: making 4,439 in all. The Aram. ben is also used for "son".

He: i.e. Jehovah, p. 11.

from the way. No Fig. Ellipsis (Ap. 6) here, "from not needed = perish, way [and all]." Ending like Ps. 1. 6. Cp. 146. 9. So 2 Kings 3. 4. wool [and all].

When His wrath is kindled: or, His wrath will soon be kindled (R.V.). a little = quickly. See note on "almost", Prov. 5. 14. Blessed = How happy. Fig. Beatitude. See note on 1. 1. put their trust = flee for refuge to. Heb. rashat. See Ap. 69. II.

3 (Por Structure see below)

Title. A Psalm. See Ap. 66. XVII.

when. The first psalm with an historical title. See Ap. 53. viii and 64. Cp. 2 Sam. chs. 18.18.

how . . . ! Fig. Exclamation (Ap. 6), for emphasis.
increased = multiplied. Many = what multitudes.

2 Many. Fig. Anaphora. Ap. 6.

3 (F, p. 721). PRAYER IN VIEW OF PSALM 2 (MORNING). (Introversion and Repeated Alternation.)

F 1. Numbers of enemies against me.
H 2. No salvation (they say).
D 3. Thou my help. (Experience. 2nd person.)
I 4. Prayer answered. (Experience. 3rd person.)
H 5. Numbers of enemies against me.
D 7. Save me (I say).
C 8. Thou my help. (Experience. 2nd person.)
3.8. PSALMS.

8 Salvation belongeth unto the LORD: Thy blessing is upon Thy People. Selah.

To the chief Musician on Neginoth.

4 A Psalm of David.

1 Hear me when I call, O God of my righteousness:
Thou hast enlarged me when I was in distress;
Have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame?
How long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for Himself:
The LORD will hear when I call unto Him.

4 Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, And put your trust in the LORD.

6 There be many that say, "Who will shew us any good?"
LORD, lift Thou up the light of Thy countenance upon us.
Thou hast put gladness in my heart, More than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep:
For the LORD only maketh me dwell in safety.

To the chief Musician upon Nehiloth.

5 A Psalm of David.

1 Give ear to my words, O LORD; Consider my meditation.
2 Hearken unto the voice of my cry, my King, and my God:
For unto Thee will I cry.
3 My voice shalt Thou hear in the morning, O LORD:
In the morning will I direct my prayer unto Thee, and will look up.

8 Salvation = deliverance, same word as "help", v. 2.
Thy blessing is = Thy blessing hath been, and will be: i.e., whatever may happen to me. In this spirit he sends back the Ark (2 Sam. 15, 25).
Selah. Connecting Ps. 3 with Ps. 4, which has the same subject. See Ap. 66. II.

To the chief Musician. See Ap. 64.
Neginoth = smitings; from magen, to strike, as on strings. See Ap. 65. XV. Here the reference is to the smitings with words in Ps. 3, as in Lam. 3. 43 (cp. Job 30. 9, Lam. 3. 14). Cp. the other Neginoth Psalms: 32; 59; 63, 1, 45; 66, 11, 12; 68. 10–12; 75. 4–6 (cp. 77. 7, 118. 38, 39, and Hab. 3. 18).

4 (G, p. 721). PRAYER IN VIEW OF PSALM 2 (EVENING). (Introduction and Alternation.)

J | G | J
K | g | 2. The sons of men. (David.)
K | g | 3. The sons of men. (David.)
K | g | 3. The sons of men. (Themselves.)

J | 6–6. Prayer to Jehovah.

Title, A Psalm. See Ap. 69. xvii.

1 Hear = Answer.
God of my righteousness = My righteous God.
Genitive of relation or object.
Have mercy = be gracious, or show favour to.
how long = until when. Ellipsis correctly supplied.
leasing = falsehood. Anglo-Saxon = leasing; Mid.
Eng. = leasing.
Selah. Connecting and contrasting his enemies’ acts with his own sure defence. See Ap. 66. II.

set apart. All depended on Jehovah’s favour (Num. 6). Some codices, with Sept. and Vulg., read "hath given distinction to": him that is godly: i.e. a subject of grace.

still = silent.
Selah. Connecting their sin with its being put away. See Ap. 66. II.

sacrifices of righteousness = righteous sacrifices.
Genitive of Character. How could they offer these while in rebellion against the Lord’s Anointed?
that say = good. See note on 144. 12–15.
lift Thou up. No priest with David to give the blessing of Num. 6. 24–26. See 2 Sam. 15. 22–27.
countenance. Fig. Anthropopathia. Ap. 6.
7 gladness. This was true “good”, their corn. See note on Ps. 144. 15.
wine = new wine. Heb. tirsheth. Ap. 27. II.
8 and sleep = sleep at once. This reference is to 1 Sam. 17. 4. See note there.
makest = wilt make. safety = confidence.
upon Nehiloth; better, "nehiloth = concerning inherit-
ances. Referring to Jehovah’s favour as being the true inheritance of godly Israelites, as shown in
ev. 3, 5, 7. Cp. Ps. 144. 12–15. the other Nehiloth Psalm. See Ap. 65. XVI.

5 (F, p. 721). PRAYER IN VIEW OF PSALM 2 (MORNING). (Repeated Alternation.)

F | L | F
N | 6, 6. The lawless and their wickedness.
O | 7. "But": The true worshippers. (Seminith.)
L | 8. Prayer to Jehovah.
N | 10. The wicked and their judgment.
O | 11, 12. "But": The true worshippers. (Seminith.)

Title. A Psalm. See Ap. 66. XVII.

1 Give ear . . . Consider . . . 2 Hearken. Fig. Synonymia. Ap. 6.

meditation. Connecting this Psalm with 1. 2; 2. 1.
2 voice. The voice marks the tone of any cry. First occurrence here. my cry. Connecting this Psalm with 3. 4.

3 direct = set in order (as the wood on the altar). Cp. Gen. 22. 9.
Ex. 40. 4, 23.
look up = look out, or watch for [an answer].
4 For thou art not a God that hath pleasure in wickedness: Neither shall evil dwell with Thee.

5 The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak lewdness: The Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into Thy house in the multitude of Thy mercies: And in Thy fear will I worship toward Thy holy temple.

8 Lead me, O LORD, in Thy rightousness because of mine enemies; Make Thy way straight before my face.

9 For there is no faithfulness in them: Their inward part is very wicked; Their tongues are with their tongue.

10 Destroy Thou them, O God; Let them fall by their own counsels; Cast them out in the multitude of their transgressions; For they have rebelled against Thee.

11 But let all those that put their trust in Thee rejoice: Let them ever shout for joy, because Thou defendest them: Let them also that love Thy name be joyful in Thee.

12 For Thou, O LORD, wilt bless the righteous; With favour wilt Thou compass him as with a shield.

To the chief Musician upon Neginoth upon Sheminith.

A Psalm of David.

1 O LORD, rebuke me not in Thine anger, Neither chasten me in Thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, deal me; for my bones are vexed.

3 My soul is also sore vexed: But Thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for Thy mercies sake.

5 For in death there is no remembrance of Thee:

In the grave who shall give Thee thanks?

6 I am weary with my groaning; All the night make I my bed to swim;

I water my couch with my tears.

7 Mine eye is consumed because of grief; It waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity: For the LORD hath heard the voice of my weeping.

9 The Lord hath heard my supplication; The Lord will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: Let them return and be ashamed suddenly.

6 (G, p. 721). PRAYER IN VIEW OF PSALM 2 (NIGHT), (Introversion.)

P | 1-5. Prayer offered.
Q | 6-7. Exhaustion.
R | 8-9. Tears.

Title. A Psalm. See Ap. 65. XVII.


2 Have mercy = Be gracious, or show favour to.


sore vexed = troubled. Same as John 12. 27. Cp. 42. 5, 6.

how long? = until when? Fig. Expiation; and, before and after these words, the Fig. Apostolocly. Ap. 6.

4 mercies = mercy's. Heb. lovingkindness.

5 no remembrance. See 30. 5; 58. 10-12; 115. 17; 118. 37. Isa. 62. 18, 19. Ecc. 9. 10.


7 consumed = wasted.

enemy's = adversaries.

8 Depart, 2c. Fig. Apostolocly. Ap. 6.

iniquity. Heb. 'aven. Ap. 44. iii.

heard... receive. Fig. Synonymy. Ap. 6.
7 Shigion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

7 (D, p. 721). MAN BLESSED, TRUST IN JEHovah. (Introversion.)

D 8 | 1. Trust in Jehovah for defence.
T | 1. Prayer for deliverance.
V | 2. The evil to be delivered from.
V | 3-4. Demerit.
V | 4-5. Merit.
S | 10-17. Trust in Jehovah for defence.

Title. Shigion = a loud cry in danger or joy, from sh'gag, always rendered "roar." Occurs twenty-one times. Both meanings are seen in this Psalm, and Hab. 3:1 (pl. "set to" = concerning), the only two occurrences. See Ap. 65, XX.

words = matters, or business.
Cush. Who it was it is not known: an evidence of genuineness. theo = a.
Benjamite. Hence probably an adherent or servant of Saul, and therefore long before Shimei and Absalom.

I do I have put my trust = flee for refuge. Heb. נָפָל. See Ap. 69. II.

persecute = pursue me. Refers probably to Saul.

2 he: i.e. Cush.
tear. Heb. תָּאָפָה. Refers to living prey.
while there is none to deliver. Sept., Syr., and Vulg. read "and there be no deliverer to rescue." Better, no sign of a rescuer. Cp. Lam. 5. 8.

3 iniquity. Heb. וַדַּע. Ap. 44. vii, not the same as וָא, in my hands. Hands put by Fig. Metonymy (of Cause), Ap. 6, for what is done by them.


5 enemy = foe. Heb. לָניֶה seep. persecute = take thee to tread. Fig. Anabasis. Ap. 6.

it = me.

Selah. Connecting the treading down of v. 5 with the rising up of Jehovah. See Ap. 66. II.

7 people = peoples.
compass Thee about = gather round Thee: i.e. to hear Thy judgment.

9 wickedness = wicked = lawlessness = lawless. Heb. יָרָשָׁה. Ap. 44. x.
11 righteous = righteous. Plural.
He: i.e. God.
12 sword = bow. Fig. Anthropopatheia. Ap. 6.
13 ordinance = will ordain.
14 Behold. Fig. Asterismus. Ap. 6.

16 travail = conceived... brought forth. Fig. Anabasis. Ap. 6.


To the chief Musician. See Ap. 64.

upon Gittith = relating to the Feast of Tabernacles (for which it was suited), because it "commemorated safe dwelling after deliverance. See Ap. 65.

8 (E, p. 721). [For Structure see next page].

Title. A Psalm. See Ap. 69. xvii.


Thy name: i.e. Jehovah Himself; "name" being put by Fig. Metonymy (of Adjunct), Ap. 6, for His character, person, and attributes. See 20. 1. Cp. 5. 11.

the earth: i.e. the great subject of this Psalm. See note on vv. 4, 4.
Who hast set Thy glory above the heavens.
2 Out of the mouth of babes and sucklings hast Thou ordained strength. Because of Thee enemies, That Thou mightest still the enemy and the avenger.
3 When I consider The heavens, the work of Thy fingers, The moon and the stars, which Thou hast ordained;
4 What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?
5 For Thou hast made him a little lower than the angels, And hast crowned him with glory and honour.
6 Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet:
7 All sheep and oxen, Yes, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, And whatsoever passeth through the paths of the seas.
9 1 LORD our 1 LORD, How excellent is Thy name in all the earth!
0 To the chief Musician 4 upon Muth-labben.

A Psalm of David.

I will praise Thee, O 1 LORD, with my whole heart; I will shew forth all Thy marvellous works.
I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High.

When mine enemies are turned back, They shall fall and perish at Thy presence.


9 (H', above). THE LAWLESS ONE. (GENERAL)

Psalms 9 and 10 are linked together by an irregular Acrostic (see notes on pp. 721, 722, and 68, VII), beginning at 9.1 and ending with 10.18. Seven letters are omitted. The Acrostic is irregular, corresponding with the "times of trouble". The notes will show how one subject pervades them (see H, p. 721). Cp. "the lawless one" (9.5, 10.2, 4, 15, 10); "times of trouble" (9.9 and 10.1); "the oppressed" (Heb. dēk, crushed, 9.9 and 10.18; occurs only here and 74.31); "mortal men" (8.12, 20 and 10.16); "forget" (8.12, 17, 18 and 10.11, 13); "humble" (8.12, 18, and 10.12, 17); "not always" (8.12, and "never", 10.13); "for ever and ever" (9.9 and 10.16); "arise, Jehovah" (9.10 and 10.12).

Title. A Psalm. See Ap. 68, XVII.

1 I will 4 tell me. LORD. Heb. Jehovah. Ap. 4. II.


9. 3-10 (Z, above). EXCISION OF THE WICKED. (Alternations and Interversion.)

B k 4. Deliverance.
| 1 4. 5. Judgment.
| 9. 10. Deliverance.

3 at Thy presence = from before Thee.
4 For Thou hast maintained my right and my cause;
   Thou *satest* in the throne judging *right.
   Thou hast destroyed *the wicked*.
   Thou hast put out their name *forever and ever.

5 (2) Thou hast rebuked *the heathen*, Thou hast destroyed *the wicked*.
   Thou hast put out their name *forever and ever*.

6 (7) *O thou enemy*, *destructions* are come to *a perpetual end*:
   And thou hast destroyed cities;
   Their wealth is perished with them.

7 (1) But *the LORD shall endure* for ever:
   Hethath prepared His throne for judgment;
   And *ye shall judge* *the world in righteousness*,
   He shall minister judgment to the people in uprightness.

8 (4) *The LORD also will be a refuge* for *the oppressed*;
   A refuge in times of trouble.
   And they that know *O Thy name* will put their trust in Thee;
   For Thou, *O LORD*, hast not forsaken them that seek Thee.

9 (1) *Sing praises to the LORD, Which dwelleth in Zion*;
   Declare among the people His doings.

10 (9) *Have mercy upon me, O *LORD*;
   Consider my trouble *which I suffer of them that hate me*,
   Thou that liftest me up from the gates of death:
   *That I may shew forth all Thy *praise*.

11 (8) *In the gates of the daughter of *Zion*: *I will rejoice in Thy salvation*.

12 (5) *He knoweth my name*; *He remembereth* *the cry of the humble*.

13 (7) *Have mercy upon me, O *LORD*;
   Consider my trouble *which I suffer of them that hate me*;
   Thou that liftest me up from the gates of death:
   *That I may shew forth all Thy *praise*.

14 (1) *In the gates of the daughter of *Zion*: *I will rejoice in Thy salvation*.

15 (4) *The *heathen* are sunk down in the pit that they made*;
   In the net which they hid is their own foot taken.

16 (3) *The LORD is known by the judgment which He executeth*;
   The wicked is snared in the work of his own hands.
   *Higgaison*, *Selah*.

17 (8) *The wicked shall be turned into *hell*,
   And all the nations that forget *God*.

18 (2) *For the needy shall not alway be forgotten*:
   The expectation of *the poor* shall *not perish for ever*.

19 (1) Arise, *O *LORD*; let not *man* prevail;
   Let the heathen be judged in Thy sight.

20 *Put them in fear, *O *LORD*;
   That the *nations* may know themselves to be *but* *men*.
   *Selah*.

4 *satest* = hast sat.
   *right* = righteously.
   *heathen* = nations.
   *the wicked* = a lawless one; i.e. the Antichrist. Cp. 10. 3, 13, 14, 15. Heb. רָדָּה. Ap. 44. x.
   *thou enemy* = Same as the lawless one of v. 6. *destructions* are come = complete is the destruction. *a perpetual end* = for evermore. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "swords are abandoned*. *endure* = sit as king.
   *He hath prepared His throne for judgment*.
   *the world = the habitable world. Heb. 타בל. First occurrences in Psalms; never found with the Art.
   *people* = peoples.
   *the oppressed* = the crushed one. *times of trouble* = the great time of trouble: i.e. the tribulation of Mat. 24, Jer. 30, &c. *Thy name* = See note on 5. 11.
   *put their trust = confide. Heb. בַּטָּף. See Ap. 69. I.
   *Zion* = See Ap. 98.

12-20 (Z, p. 728). EXCISION OF THE LAWLESS. (Introduction and Extended Alternations.)

13 (7) *Have mercy upon me, O *LORD*; consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death: that I may shew forth all Thy praise.

14 (1) In the gates of the daughter of Zion: I will rejoice in Thy salvation.

15 (4) The heathen are sunk down in the pit that they made: In the net which they hid is their own foot taken.

16 (3) The LORD is known by the judgment which He executeth: The wicked is snared in the work of his own hands. Higgaison, Selah.

17 (8) The wicked shall be turned into hell, And all the nations that forget God.

18 (2) For the needy shall not always be forgotten: The expectation of the poor shall not perish for ever.

19 (1) Arise, O LORD; let not man prevail: Let the heathen be judged in Thy sight.

20 Put them in fear, O LORD; That the nations may know themselves to be but men. Selah.

10 (H, p. 728). THE MAN OF THE EARTH. (PARTICULAR.) (Introduction and Extended Alternations.)

1 Why? . . . Fig. Erdös. Ap. 6.
2 The wicked = a lawless one. Heb. רָדָּה. Ap. 44. x.

2 The wicked = a lawless one. Heb. רָדָּה. Ap. 44. x.
   Times of trouble = the great time of tribulation. Cp. 9. 9.

   Persecute = hotly pursue.
4 God, Heb. Elohim. Ap. 4, 1 i.e. "no sign of God in all his thoughts."
5 sight=ken. enemies=adversaries.
6 said in his heart. Cp. v. 11.

10. 7-10 (I, p. 730). THE LAWLESS ONE. ACTS.

(J, p. 729)

7 His mouth is full of cursing and deceit and fraud:
Under his tongue is mischief and vanity.

(G I p (p. 730)

8 He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
His eyes are privily set against 
the poor:
He lieth in wait secretly as a lion in his den;
He lieth in wait to catch 

(J, p. 729)

9 He hath said in his heart, "GOD hath forgotten:
He hideth his face; He will never see it."

(F p. 729)

12 (2) Arise, O \LORD; O GOD, lift up Thine hand:
Forget not the humble.
13 Wherefore doth the wicked contemn 
GOD ?
He hath said in his heart, "Thou wilt not require it."
14 Thou hast seen it; for Thou hast 
the beholder of mischief and spite, to require it

(P 729)

15 Break Thou the arm of the wicked and 
the evil man:
Seek out his wickedness till Thou find none.
16 The \LORD is King for ever and ever:
The heathen are perished out of his land,
17 \LORD, Thou hast heard the desire of the 
humble:
Thou wilt prepare their heart, Thou wilt 
Thine ear to hear:
To judge the fatherless and the 
Oppressed,
That the man of the earth may no more oppress.
To the chief Musician.

(A Psalm of David.

\L (p. 730)

1 In the \LORD put I my trust:
How say ye to my soul,
"Flee as a bird to your mountain?"

(M (p. 730)

2 For, lo, the wicked bend their bow,
They make ready their arrow upon the string;

11

That they may privily shoot at the upright in heart.

3 If the foundations be destroyed,
What can the righteous do?

4 \LORD is in His holy temple,
The \LORD's throne is in heaven:
His eyes behold, His eyelids try, the children of men.
11. 5.  

5. The LORD trieth the righteous:  
But the wicked and him that loveth violence. His soul hateth.  

6. Upon the wicked He shall rain snares,  
Fire and brimstone, and an horrible tempest: this shall be the portion of their cup.  

L 7. For the righteous LORD loveth righteousness;  
His countenance doth behold the upright.  
To the chief Musician upon Sheminith.  

12.  

[A Psalm of David.  

1. Help, O LORD; for the godly man ceaseth;  
For the faith fail from among the children of men.  
The speakers. “Cut off.”  

2. They speak vanity every one with a double heart,  
With flattering lips and with a heart that speaketh proud things:  

3. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:  

4. Who have said, “With our tongue will we prevail;  
Our lips are our own; who is lord over us?”  

5. For the oppression of the poor, for the sighing of the needy,  
Now will I arise, saith the LORD;  
“I will set him in safety from him that puffeth at him.”  

6. The words of the LORD are pure words:  
As silver tried in a furnace of earth,  
Purified seven times.  

7. Thou shalt keep them, O LORD;  
Thou shalt preserve them from this generation for ever.  

8. The wicked walk on every side,  
When the vilest men are exalted.  
To the chief Musician.  

13.  

[A Psalm of David.  

1. How long wilt Thou forget me, O LORD?  
For ever?  

2. How long shall Thou hideth Thi face from me?  
How long shall I take counsel in my soul,  
Having sorrow in my heart daily?  

3. Consider and hear me, O LORD my God:  
Lighten mine eyes, lest I sleep the sleep of death;  

4. Lest mine enemy say, “I have prevailed against him;”  
And those that trouble me rejoice when I am moved.  

8. The righteous ones righteous one.  
Fig. Anthropophesia. Ap. 6.  
7. His countenance doth behold the upright = An upright one shall gaze upon His face. One of the  
emendations of the Septuagint. See Ap. 38, and note on  
Ex. 34. 20. To the chief Musician. See Ap. 64.  
upon Sheminith = the Sheminith. See Ap. 85, XIX.  

12 (L, p. 721). THE VANITY OF MAN.  
(Introversion and Alternation.)  

L | [P | 1. Decrease of the godly and faithful,  
Q | | t | 2. Man’s words.  
R | s | 3, t. The speakers. “Cut off.”  
Q | | r | 4. The oppression of the humble.  
P | s | 5. Deliverance from the oppression.  
Q | | r | 6. Jehovah’s words.  
P | | s | 7. The hearers. “Preserved.”  

Title. A Psalm. See Ap. 65, XVII.  
godly man = “gracious [man]”.  

faithful. Fig. Melonymy (of Adjunct), Ap. 6, for  
faithful men.  

2. They speak. Man’s words contrasted with Jehovah’s words. Cp. v. s, and see Structure above.  
1 Chron. 12, 33.  
3. The tongue, &c. Quoted in Jas. 3, 5.  
4. With our tongue will we prevail = Thanks to  
our tongue, we will prevail.  
poor = wretched. Heb. ‘ēni. See note on Prov. 6, 11.  
saith the LORD = let Jehovah say.  
from him that puffeth at him = let him [the  
pressed] despise it [the oppression].  
him = it: i.e. the oppression.  
words = the spoken words, sayings, or utterances.  
silver tried = i.e. pure silver.  
furnace = crucible. Put a full stop after this word.  
of = to, or pertaining to (referring to the “words”).  
The letter lamed (= L) is the sign of the Dative case,  
not the Genitive.  
earth. Heb. ἐρέχ (the earth), not ‘ōdám (the ground):  
i.e., “words for, or pertaining to the earth”, but purified  
seven times: i.e. with spiritual perfection (see Ap. 10).  
Some are used with a higher meaning: some in  
a different sense. Verse s is an alternation.  
Purified. The verb is sing., agreeing with silver.  
Cp. “w,” and “w”.  

K [S1, t | 1. The words of Jehovah are pure words.  
| u | As silver tried in a furnace:  
| t | [Words] pertaining to the earth:  
| u | Purified seven times.  

7. them: i.e. the godly. Pl. ref. to “the faithful” of v. 1.  
them = him: refers to the man of grace (v. 1).  
men: i.e. the sons of Adam, as in v. 1, “P”.  

To the chief Musician. See Ap. 64.  

13 (K, p. 721). PRAYER IN VIEW OF  
PSALMS 9, 10. (Division.)  

K | [S1, t | 1–4. PRAYER.  
| S2, t | 5. Praise.  

1–4 (S1, above). PRAYER.  
S1 | t | 1, 2. For himself.  
| u | 2. Against the enemy.  
| t | 3. For himself.  
| u | 4. Against the enemy.  

Title. A Psalm. See Ap. 65, XVII.  
1 How long...? = Until when? Fig. Erotèsis. Ap. 6.  
forget... face. Fig. Anthropophesia. Ap. 6.  

Lighten mine eyes = Revive me.  

sleep the sleep of death = sleep my last sleep.  
Heb. Fig. Polyptoton. Ap. 6.
13. 5.  PSALMS.  15. 5.  

5 But 3 have 9 trusted in Thy 9 mercy;  
My heart shall rejoice in Thy salvation.  
6 I will sing unto 1 the LORD,  
Because He hath 5 dealt bountifully with me.  
  To the chief Musician.

14  
A Psalm of David.

L x  
(p. 728)  

1 The fool hath said in his heart, "There is no 9 GOD."
They are corrupt, they have done abominable works.
There is none that doeth good.
2 The LORD looked down from heaven upon the children of men,  
To see if there were any that did understand,  
And seek 9 GOD.
3 They are all gone aside, they are all together become filthy:  
There is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge?  
Who eat up My People as they eat bread,  
And call upon not the LORD.
5 There were they in great fear:  
For 9 GOD is in the generation of the righteous.  
Ye have shamed the counsel of the poor,  
Because the LORD is his refuge.
7 Oh that the salvation of Israel were come out of Zion!  
When the LORD bringeth back the captivity of His people,  
Jacob shall rejoice, and Israel shall be glad.

15   
A Psalm of David.

H T  
(p. 728)  

1 LORD, who shall abide in Thy 9 tabernacle?  
Who shall dwell in Thy holy hill?  
2 He that walketh uprightly, and worketh righteousness,  
And speaketh truth in his heart.  
3 He that backbitcheth not with his tongue,  
Nor doeth evil to his neighbour,  
Nor taketh up a reproach against his neighbour.  
4 In whose eyes a vile person is contemned;  
But he honoureth them that fear the LORD.
5 He that putteth not out his money to usury,  
Nor taketh 9 reward against the innocent.  
He that doeth these things shall never be moved.

Title. A Psalm. See Ap. 65. XVII.  1 LORD.  
(Repeated Alternation.)  
L  
1 The lawless. Their words.  
2 Jehovah. His inspection.  
3 The lawless. Their deeds.  
4 Jehovah. His expostulation.  
5 c. e. The lawless. Their feelings.  
6 Jehovah. His interposition.  
1 The fool: i.e., the impious man. Cp. 10. 4; 53. i. no = no sign of a. God*. The primitive text was "Jehovah" (Ap. 4. II), but the Septuagint say that they altered it to El (Ap. 4. IV). So ex. 3 and 5. See Ap. 28. There is, &c. Quoted in Rom. 3. 10-12 with other scriptures. doeth good. The Sept. adds "no not one". This completes the Fig. Epiphanes with v. 3 (Ap. 6). 2 The LORD. Heb. Jehovah. Ap. 4. II. Fig. Epiphanes (Ap. 6). The verse beginning and ending with "Jehovah" (see note on "God", v. 1). Psalm not for public use: but for David's private use. looked . . . To see. Fig. Anthropopatiea. Ap. 6. 3 all the mass. CP. "no, not one", Rom. 3. 10-12. filthy = corrupt. 4 iniquity. Heb. 'aven. Ap. 44. iii. eat up My People. Cp. Jer. 10. 25. Amos 8. 4. Mic. 3. 5. Between ex. 3 and 4 the Sept., Syr., and Vulg. insert four verses; these are retained in P. B. V. Probably an ancient marginal note which found its way into a MS. 5 were they in great fear. Fig. Polyptoton. Ap. 9. Heb. they feared a fear. generation = circle. Heb. dór, company, or class. righteous = righteous man. poor = an oppressed one. Cp. Pss. 9 and 10. 7 Oh . . . ! Fig. Epiphanes. Ap. 6. Zion. See Ap. 68. bringeth back the captivity. Fig. Paronomasia (Ap. 6). See note on Deut. 30. 3. Jacob . . . Israel. On these names, see notes on Gen. 32. 28; 43. 6; 45. 26, 29. 15 (H. p. 721). THE PERFECT MAN.  
(Introversion and Alternation.)  
H  
T  
1 His eternal abiding. Question.  
2 Positive.  
3 Negative.  
4 -5. His eternal abiding. Question.  

The Structure is due to the Fig. Symeongemon (see Zeuæus, Ap. 6), by which all the statements are yoked together on one verb at the end instead of each having its own verb. For scope of Ps. 15 see the Structure of A, p. 721. Note contrasts with Ps. 12. This Psalm forms the text of the Sermon on the Mount (Matt. 5-7). See Ap. 70. The theology pertains to the Kingdom, not to the Church of God. Not true of this present Dispensation. See Ap. 68. IX. 15. 5. PRAISE. (Introversion.)  
S  
(w. 5-6. Past.  
6 Future.  
5 Past.  

(Repeated Alternation.)  
L  
1 The lawless. Their words.  
2 Jehovah. His inspection.  
3 The lawless. Their deeds.  
4 Jehovah. His expostulation.  
5 c. e. The lawless. Their feelings.  
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S  
(w. 5-6. Past.  
6 Future.  
5 Past.  

16. 1. PSALMS.

16

Michtam of David.

1 Preserve me, O GOD: for in Thee do I put my trust.

2 O my soul, thou hast said unto the LORD, "Thou art my LORD": My goodness extendeth not to Thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.

3 Their sorrows shall be multiplied that hasten after another god: Their drink offerings of blood will I not offer, nor take up their names into my lips.

4 The LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot.

5 The lines are fallen unto me in pleasant places: Yea, I have a goodly heritage.

6 I will bless the LORD, who hath given me counsel: My reins also instruct me in the night seasons.

8 I have set the LORD always before me: Because he is at my right hand, shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: My flesh also shall rest in hope.

10 Thou wilt not leave my soul in hell; Neither wilt Thou suffer Thine Holy One to see corruption.

11 Thou wilt show me the path of life: In Thy presence is fulness of joy; At Thy right hand there are pleasures for evermore.

16. 11 (V2, above.) HIS MISSION AND WORK. (Introduction.)

1 Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of my feigned lips.

2 Let my sentence come forth from Thy presence: Let Thine eyes behold the things that are equal.

3 Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find nothing;

I am purposed that my mouth shall not transgress.

see = experience, or know. corruption. Showing that it is the body that is referred to. 11 the path of life. Refers to Ascension. Thy right hand. Cp. v. 8, and see Structure above ("f" and "f").

17 [For Structure see next page].

Title. Prayer. Heb. Tephillah. One of five Psalms so called (17; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16, 1-11, cp. 17, 15. 1 Hear... attend. Give ear. Fig. Anabasis. Ap. 6. right = righteousness. Cp. v. 16, and Structure. LORD. Heb. Jehovah. Ap. 4, 11. ear. Fig. Anthropophathia. Ap. 3. Cp. vv. 2, eyes; 7, hand; 8, wings; 13, face. feigned = guileless. 2 Let my sentence, etc. From thy presence my judgment will come: Thine eyes will discern upright ones. 3 find nothing. None but Christ could say this. See John 14, 24.
4 Concerning the works of Thy men, by the word of Thy lips.
5 Hold up my going in Thy paths, That my footsteps slip not.
6 I have called upon Thee, for Thou wilt hear me, O GOD:
7 Thou savest by Thy right hand which put their trust in Thee.
8 Keep me as the apple of Thy eye, Hide me under the shadow of Thy wings.
9 From the wicked that oppress me, From my deadly enemies, who compass me about.
10 They are inclosed in their own fat; With their mouth they speak proudly.
11 They have now compassed us in our steps; They have set their eyes bowing down to the earth.
12 Like as a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.
13 Arise, O LORD, Disappoint him, cast him down:
Deliver "my soul from the wicked, which is Thy word;
From the men which are Thy hand, O LORD,
With whose belly Thou fillst with Thy hid treasure;
They are full of children, And leave the rest of their substance to their babes.
15 As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.
To the chief Musician.

A Psalm of David. The servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,
1 I will love Thee, O LORD, my strength.
2 The LORD is my rock, and my fortress, and my deliverer;
18. 2.  PSALMS.

3 I will call upon the LORD, Who is worthy to be praised;
so shall I be saved from mine enemies.

4 The sorrows of death compassed me,
And the floods of ungodly men made me afraid.

5 The sorrows of hell compassed me about:
The snares of death prevented me.

6 In my distress I called upon the LORD,
And cried unto my God:
He heard my voice out of His temple,
And my cry came before Him, even into His ears.

7 Then the earth shook and trembled:
The foundations also of the hills moved
And were shaken, because He was wroth.

8 There went up a smoke out of His nostrils,
And fire out of His mouth devoured:
Coals were kindled by it.

9 He bowed the heavens also, and came down:
And darkness was under His feet.

10 And He rode upon a cherub, and did fly:

Yea, He did fly upon the wings of the wind.

11 He made darkness His secret place;
His pavilion round about Him
Were dark waters and thick clouds of the skies.

12 At the brightness that was before Him
His thick clouds passed,
Hailstones and coals of fire.

13 The LORD also thundered in the heavens,
And the Highest gave His voice;
Hailstones and coals of fire.

14 Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and discomfitted them.

15 Then the channels of waters were seen,
And the foundations of the world were discovered
At Thy rebuke, O LORD,
At the blast of Thy breath of Thy nostrils.

16 He sent from above, He took me,
He drew me out of many waters.

18 (R. v. 721). ANSWER TO PRAYER. (Introversion.)

A D 1. Jehovah spoken to. Love.
C 20–24. Equity of Jehovah's dealings.
Me.
Others.
A D 49. Jehovah spoken to. Praise.

strength = rock (in original situation): hence, refuge.
Heb. šēr. See Deut. 32. 12; not same as λ. 17, 22, 39.
trust = flee for refuge. See Ap. 69. II.
backer = shield. Heb. maqên, as in 13, 30 and Ps. 5. 12.
the horn, &c. Quoted in Luke 1. 69.

3–19 (B, above). ENEMIES, DELIVERANCE FROM.
(Division.)

F 7–15. Deliverance effected.
F 16–19. Jehovah the deliverer.

3–6 (F, above). DAVID'S CALL FOR DELIVERANCE. (Introversion.)

F m 3. David's call and confidence.
F 5. Compassed by danger.
F 6. David's call and answer.

3 worthy to be praised. Fig. Antimoniea. Ap. 6. Pass. Part. put for Adj. Heb. the praised One.
So shall I, &c. Quoted in Luku 1. 71.

3–15 (F, above). DELIVERANCE EFFECTED.
(Introversion.)

F o 7. Wonders on earth.
F s 8. Fire from heaven.

7 shook ... trembled ... shaken. Fig. Paronomasia. Ap. 6. Heb. vattîq' ash, vattîr' ash. Eng. = "shaken ... quaked and shaken", or "rocked and reeled". Hills = mountains.

8 out of = into.

10 rode ... fly. Fig. Anthropopathiea. Ap. 6.

16 many waters. Put by Fig. Melonymy (of Adjunct), Ap. 6, for troubles.
17 He delivered me from my strong enemy, 
And from them which hated me: 
For they were too strong for me. 
18 They prevented me in the day of my calamity: 
But the LORD was my stay. 
19 He brought me forth also into a large place; 
He delivered me, because He delighted in me. 
20 The LORD rewarded me according to my righteousness; 
According to the cleanness of my hands hath He recompensed me. 
21 For I have kept the ways of the LORD, 
And have not wickedly departed from my God. 
22 For all His judgments were before me, 
And I did not put away His statutes from me. 
23 I was also upright before Him, 
And I kept myself from mine iniquity. 
24 Therefore hath the LORD recompensed me according to my righteousness, 
According to the cleanness of my hands in His eyesight.

25 With the merciful Thou wilt shew Thyself merciful; 
With an upright man wilt Thou shew Thyself upright; 
With the pure Thou wilt shew Thyself pure; 
And with the froward Thou wilt shew Thyself froward.

26 For Thou wilt save the afflicted people; 
But wilt bring down high looks. 
27 For Thou wilt light my candle; 
The LORD my God will enlighten my darkness. 
28 For by Thee I have run through a troop; 
And by my God have I leaped over a wall.

29 As for my God, His ways are perfect; 
The word of the LORD is tried; 
He is a buckler to all those that trust in Him. 
30 For who is he that saveth the LORD? 
Or who is he that saith our God?

31 It is God That girdeth me with strength, 
And maketh my way perfect. 
32 He maketh my feet like hinds’ feet, 
And setteth me upon my high places. 
33 He teacheth my hands to war, 
So that a bow of steel is broken by mine arrows. 
34 Thou hast also given me the shield of Thy salvation: 
And Thy right hand hath holdeth me up, 
And Thy gentleness hath made me great. 
35 Thou hast enlarged my steps under me, 
That my feet did not slip. 
36 I have pursued mine enemies, and overtake 
taken them: 
Neither did I turn again till they were consumed. 
37 I have wounded them that they were not able to rise: 
They are fallen under my feet. 
38 For Thou hast girded me with strength 
unto the battle:

Thou hast subdued me under those that rose up against me. 
40 Thou hast also given me the necks of mine enemies; 
That I might destroy them that hate me. 
41 They cried, but there was none to save them: 
Even unto the LORD, but He answered them not. 
42 Then did I beat them small as the dust before the wind: 
I did cast them out as the dirt in the streets. 
43 Thou hast delivered me from the strivings of the People; 
And Thou hast made me the head of the heathen: 
A People whom I have not known shall serve me. 
44 As soon as they hear of me, they shall obey me: 
The strangers shall submit themselves unto me.
45 The "strangers shall fade away,
And "be afraid out of their close places.

46 The LORD liveth; and blessed be my rock;
And let the "God of my salvation be exalted.

47 It is "GOD That avengeth me,
And subdueth the People under me.

48 He delivereth me from mine enemies:
Yea, Thou liftest me up above those that rise up against me:
Thou hast delivered me from the violent "man.

49 Therefore will I give thanks unto Thee,
O LORD, among the "heathen,
And sing praises unto Thy name.

50 Great deliverance giveth He to His king;
And sheweth mercy to His "ANointed,
To David, and to His seed for evermore.

*To the chief Musician.

19 A Psalm of David.

The heavens declare the glory of "GOD;
And the firmament sheweth His handiwork.

Day unto day uttereth speech,
And night unto night sheweth knowledge.

There is no speech nor language,
Where their voice is not heard.

Their line is gone out through all the earth,
And their words to the end of the world.

In them hath He set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The law of the LORD is perfect,
Converting the soul:
The testimony of the LORD is sure,
Making wise the simple:
The statutes of the LORD are right,
Rejoicing the heart:
The commandment of the LORD is pure,
Enlightening the eyes.

5 Which is "And &c. = bridegroom = bridal canopy. Heb. chappôtá. Pharaoh's first occurrence; elsewhere, in Isa. 44 ("defence"). Joel 2. 28 ("close").

7 law = the written words in the Scripture with the words written in the heavens, and preserved in the names of the signs of the Zodiac and the constellations. See Ap. 12. Note in Rev. 7. 9 the six titles of the Word, its six attributes, and its six effects (see Ap. 10). The LORD. Heb. Jehovah. Ap. 4. 11. The Covenant Gentile in contrast with El (v. 1) the Creator. Occurs seven times in this latter half of this Psalm. perfect = like all His other works. Note the six words in vv. 7-9.

8 Which = precepts. Heb. nikkûmid. Found only in the Psalms, and in the Pl. right = righteous; i.e. equitable and just. enlightening = giving light, as the sun (Gen. 1. 13, 17, 18. Isa. 60. 19).
9 The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey: and the honeycomb.

11 Moreover by them is Thy servant warned:
And in keeping of them is great reward.

12 Who can understand his errors?
Cleanse Thou me from secret faults.
Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me:
then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight.
O Lord, my Rock, and my Redeemer.

20 A Psalm of David.

1 The Lord hear thee in the day of trouble;
The name of the God of Jacob defend thee.
Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And thy burnt sacrifice, Selah.
Grant thee according to thine own heart,
And fulfill all thy counsel.

5 We will rejoice in Thy salvation,
And in the name of our God we will set up our banners:
The Lord fulfill all thy petitions.
6 Now know I that the Lord saveth His Anointed;
He will hear him from His holy heaven
With the saving strength of His right hand.

7 Some trust in chariots, and some in horses:
But will remember the name of the Lord our God.
Their are brought down and fallen:
But I am exalted and stand upright.

9 Save, O Lord;
Let the king hear us when we call.
To the chief Musician.

9 fear = reverence.
clean = cleansing (especially Leviti. Cf. Lev.
Heb. teqer.
judgments = judicial requirements.
true = faithful (in perpetuity).
11 by them = in them.
Heb. bāhām, as in v. 4, going
about the Scriptures, moving and dwelling in the
written Word, as the sun does in the heavens.
(Cp. 1 Tim. 4. 15; 8. 14.)
warned = enlightened; hence, taught or admonished.
keeping = observing; or watching; as observers watch
the heavenly bodies. Cp. 129. 2, &c.
see the great reward = great is the reward.
12 understand = discern.
his. Not in Hebrew text.
errors = wanderings. Like those of the "planets"
(= wanderers).
Cleanse = clear, or acquit. Heb. nāqāh.
secret = hidden things; things that are not discerned.
13 Keep back = restrain or hold back; as the motions
of the heavenly bodies are controlled. First occur-
cence Gen. 20. 6; 22. 12, 16; 39. 9. Cp 1 Sam. 20. 25, &c.
from presumptuous sins. Fig. Hypallage. Ap. 6.
Heb. keep back presumptuous [men] from me.
have dominion over = rule, as the sun and moon
rule the day and night (Gen. 1. 18. Ps. 193. 6, 9).
the great = much.
be acceptable = come with acceptance.
in Thy sight = before Thee.
strength = rock. Heb. sēr. See notes on 15. 1, 2.
redeemer. Heb. yēḏār. See note on Ex. 6. 6.
The Psalm begins with the Creator and ends with the
redeemer. Cp. the heavenly worship, where we have
the same two in the same order (Rev. 4. 11 with 5. 9).
To the chief Musician. See Ap. 64.

20. (T, p. 721). HIS PEOPLE'S PRAYER IN VIEW
OF A², p. 721. (Introspection.)
21

A Psalm of David.

The king shall joy in Thy strength, O Lord; And in Thy salvation how greatly shall He rejoice!

Thou hast given him His heart's desire, And hast not withheld the request of His lips. Selah.

For Thou preventest him with the blessings of good- ness: Thou settest a crown of pure gold on His head.

He asked a life of Thee, and Thou gavest it him.

Even length of days for ever and ever.

His glory is great in Thy salvation: Honour and majesty hast Thou laid upon him.

6 For Thou hast made him most blessed for ever: Thou hast made him exceeding glad with Thy countenance.

7 For the king trusteth in the Lord, And through the mercy of the MOST HIGH he shall not be moved.

8 Thine hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee.

9 Thou shalt make them as a fiery oven in the time of Thine anger: The Lord shall swallow them up in His wrath, And the fire shall devour them.

10 Their fruit shall Thou destroy from the earth, And their seed from among the children of men.

11 For they intended evil against Thee: They imagined a mischievous device, which they are not able to perform.

12 Therefore shalt Thou make them turn their back, When Thou shalt make ready Thine arrows upon Thy strings against the face of them.

13 Be Thou exalted, O Lord, in Thine own strength: So will we sing and praise Thy power.

To the chief Musician, upon Aijeleth Shahar.

A Psalm of David.

My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, And from the words of my roaring?

22 (p. 739 and 740)

Title. A Psalm. See Ap. 65, XVII.


22 (p. 721).

HIS PEOPLE’S JOY IN VIEW OF A': THE CORONATION OF THEIR KING. (Introversions and Alterations)

1 Messiah. Strong in Jehovah’s strength.

2–5. Jehovah’s dealings with the king.

6. His reward.

7. His merit.

8–10. The king’s dealings with his enemies.

11. Their guilt.

12. Their defeat.

Messian. Strong in His own strength.

Title. A Psalm. See Ap. 65, XVII.
22. 2. PSALMS.

20 my ²God, I cry in the daytime, but Thou
hearest not;
And in the night season, and am not silent.

3 ²But Thou ³art holy,
O Thou That ³inhabitest the praises of Israel.

4 Our fathers ³trusted in Thee:
They ³trusted, and Thou didst deliver them.
5 They cried unto Thee, and were delivered:
They ³trusted in Thee, and were not con-

6 But I am a ²worm, and no ²man;
A reproach of men, and despised of the Peo-

7 All they that see me laugh me to scorn;
They shoot out the lip, they shake the
head, saying,

8 ³³But ³he ³trusted on ³the LORD that He would
deliver him:
Let Him deliver him, seeing He delighted in

9 ³³But ³Thou ³art That took me out of the
womb:
Thou didst ³make ³hope when I was
upon my mother’s breasts.

10 I was cast upon Thee from the womb:
Thou ³art my ³God from my mother’s belly.

11 Be not far from me; for trouble is near;
For ³there is none to help me.

12 Many bulls have compassed me:
Strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths,
As a ravening and a roaring lion.

14 I am poured out like water,
And all my bones are out of joint:
My heart is like wax:
It is melted ³in the midst of my bowels.

15 My strength is ³dried up like a potsherd;
And my tongue cleaveth to my jaws;
And Thou hast brought me into the dust of death.

16 For ³²dogs have compassed me:
The assembly of the ³²wicked have inclosed me:
They pierced my hands and my feet.

17 I may ³tell all my bones:
They ³³look and stare upon me.

18 They ³part my garments among them,
And cast lots upon my vesture.

19 ³³But be not ³²far from me, O ³³LORD:
O my strength, haste thee to help me.

20 Deliver my ³soul from the sword;
My darling from the ³power of the ³²dog.

21 Save me from the ³lion’s mouth:
For Thou hast ³heard me ³from the horns of the ³unicorns.

22. 1-6 (St. p. 739). MESSIAH’S PRAYER. DE-
SERTION. (Introversion.)

3 worm. Heb. tôâh, not the ordinary word for
“worm”, but the common current from which the
scarlet dye was obtained. Hence rendered “scorlet” in
Ex. 25. 4; 26. 1, &c. See note on Josh. 2. 18, and Ex. 12. 13.

22. 7-21 (St. p. 739). MESSIAH’S PRAYER. ENEMIES.
(Introversion and Alternations.)

14 ³³But ³Thou.
7 All. Fig. Synecdoche (of Genus). Ap. 8. put for most or
greater part. (Some believed.) shoot out—open.

17 ³³tell—count. The whole description applies
to death by crucifixion only.

20 my ³soul from the sword;
My darling—only one. Heb. yâhâd. See note on Deut. 6. 4. my one own priceless possession;
put by Fig. Metonymy (of Subject). Ap. 6. for “my life”, answering to “my soul” in the preceding line. Cp. pschê
(John 12. 27), power. Heb. hand, or paw. Put by Fig. Metonymy (of Cause). Ap. 6. for the power exercised by it.

21 ³³lion’s. See note on “They pierced” (v. 17). For ³³Yea,
heard me—answered prayers from the horns, &c. This clause may be
joined on to the end of the preceding line. “Thou hast heard me” may be read on to v. 22: “I will de-

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22. 22. PSALMS. 23. 4.

\[ \text{R² X (p. 741)} \]

22 I will declare Thy Name unto my brethren: In the midst of the congregation will I praise Thee. Y 23 Ye that fear the LORD, praise Him; All ye the seed of Jacob, glorify Him; And fear Him, all ye the seed of Israel. Z 24 For He hath not despised nor abhorred the affliction of the afflicted; Neither hath He hid His face from them; But when He cried unto Him, He heard. X 25 My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him. Y 26 The meek shall eat and be satisfied: They shall praise the LORD that seek Him: Your heart shall live for ever. Z 27 All the ends of the world shall remember and turn unto the LORD; And all the kindreds of the nations shall worship before Thee. k² 28 For the kingdom is the LORD'S: And He is the Governor among the nations. j¹ 29 All they that be fat upon earth shall eat and worship: All they that go down to the dust shall bow before Him: And none can keep alive his own soul. 30 A seed shall serve Him; It shall be accounted to the LORD for a generation. 31 They shall come, and declare His righteousness unto a People that shall be born, That He hath done this.

23 W A (p. 741)

A Psalm of David. 1 The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: He leadeth me beside the still waters, He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.


Note here the Parenthesis of the present Dispensation: for which see Ap. 72. See Heb. 2. 12. 22 I will declare. These words are Christ in remembrance of His Name=Thee (emphatic). Put by Fig. Metonymy of Adjunct, Ap. 6, for the Person and all His attributes. See note on Ps. 20. 1, brethren. Cp. John 20. 17, congregation = assembly: in its military aspect. 23 Ye: i.e. the Gentiles of 18. 49; 117. 1. Dnt. 32. 43. Isa. 11. 1, 10. word as in third line. that fear = that stand in awe. Heb. gār. Not the same word. Cp. John 20. 23; 45. 24, 25. fear = reverse. Referring to Israel. Heb. gār. Not the same word as in first line and v. 24. the affliction = the humiliation. the afflicted = the patient One. 26 meek = the patient or wronged ones. 27 the ends, etc. Put by Fig. Metonymy of Subject (Ap. 6, for the people dwelling in the farthest regions. world = earth. Heb. 'āregh. 28 For, etc. Cp. Matt. 6. 12. 29 All they that be fat = All the great ones. shall bow. Cp. Phil. 2. 9, 11, and refs. there. And none can = Even He cannot: ref. to Matt. 27. 42. Cp. Acts 1. 8. soul. Heb. nephesh. Ap. 13. 30 A seed = Sept. and Vulg. read "My seed". Cp. Is. 55. 10. accounted = accounted for a generation unto a generation that shall come (reading the first part of v. 31 with the end of v. 30). 31 shall declare His righteousness = His righteousness shall be declared. that shall be born. Referring to the new birth as declared by Christ to Nicodemus (John 3. 1, 7). Cp. Ezek. 36. 26, 27. [not v. 21. That = For. Corresponding with "for", v. 24 and 25. He hath done this: It is finished. Cp. John 19. 28. Thus concluding the Ps. Cp. the beginning. Heb. 'ish, to accomplish or finish, as in 2 Chron. 4. 11. Not given to the chief Musician; the Psalm being for private study, and not public worship.


23. 5. PSALMS. 25. 1.

5 Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow all the days of my life: And I will dwell in the house of the LORD for ever.

24 A Psalm of David.

1 The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the LORD? or who shall stand in His holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek Him, that seek Thy face, O Jacob, Selah.

7 Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty; the LORD mighty in battle.

9 Lift up your heads, O gates; even lift them up, ye everlasting doors; and the king of glory shall come in.

10 Who is this King of glory? The LORD of hosts; Selah. Selah is the King of glory. Selah.

25 A Psalm of David.

1 Unto Thee, O LORD, do I lift up my soul.

25 (P). 271. [For Structure see next page.]

The second Acrostic Psalm (see Ap. 65. vii.). The omission of (Koph) makes twenty-one letters (7 x 3) instead of twenty-two, and marks off one verse (8. 11) as central, which is the first confession of sin in the Psalms; thus linking on to Repentance and Resurrection (Ps. 18. 22), as in Luke 24. 44-47. The double A (Aephe) in v. 2 connects the looking up of the worshipper with the double R (Resh) of v. 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 26 by the Selah of 24. 10 and 24. 4. See note on Selah (24. 10).

1 LORD. Heb. Jehovah. Ap. 4. II. In the double Aleph (א, with the double Reshך), connecting David's looking up with Jehovah's looking down.

25 (P. p. 721). PRAYER IN VIEW OF P (Ps 16).
(Repeated Alternation.)

I trust—have confided. Heb. batah. See Ap. 69. I.
Not the same word as in v. 20. not. Heb. 'al (= Gr. me), subjective. Cp. "none", v. 3. ashamed —put to shame. Fig. Metonymy (of Cause) as a verb. So v. 20; 31. i; 119. 116. 

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transgress—act treacherously. Heb. bāqad.

5 On. For. Heb. 'al. Some codices, with Sept., Syr., and Vulg., read 'avī, "and for," thus restoring the Yav (י), which otherwise is wanting.

6 Remember. Note the threefold object of this remembrance in vv. 6, 7.

8 teach—direct. The subject of this member (G1).
9 meek—patient, or good, in judgment—be vindicated.

10 such. The redeemed (v. 22) and righteous worshippers are the subject of this Psalm. See note above. covenant. The first occurrence in the Psalms.

11 name's. See note on 20. i.

Pardon. This is the first such plea in the Psalms. See note on "Selah" (24. 10). The central verse of this Psalm. Ap. v. 18.

12 What. . . . Fig. Erotasia (Ap. 6), to emphasise the worshippers.

fearceth—unwortheth.


14 secret—secret counsel. show them—cause them to know.

15 ever toward. Supply Fig. Ellipsis (Ap. 6), "ever [looking] toward". It is solitary suspense which keeps us thus looking.

16 have mercy upon—show kindness to. Heb. ḫōnān. Not the same word as in vv. 6, 7.
desolate—[The] only One. Heb. pāchēd. See note on Deut. 6. 4. Sept.—monogenēs, only begotten.

17 enlarged. &c. or, troubles have enlarged my heart; i.e. made it more sympathetic.

18 Look upon. See note on "lift up", v. 1.
adulation—humiliation.

19 Consider. Same Heb. as "look upon", v. 13. enemies—foes.

20 O keep my soul, and deliver me! Let me not be ashamed; for I put my trust in Thee.

21 Let integrity and uprightness preserve me; For I wait on Thee.

22 Redeem Israel, O God, Out of all his troubles.

26 A Psalm of David.

Q H1 (p. 743)

1 Judge me, O LORD; For I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

H2 (p. 744)

2 Examine me, O LORD, and prove me; Try my reins and my heart.
26. 3. PSALMS.

3 For Thy lovingkindness *a* before mine eyes;
    And I have *walked* in Thy truth.
4 I have not sat with vain persons,
    Neither will I go in with dissemblers.
5 I have hated the *congregation* of evil-doers;
    And will not sit with the *wicked*.
6 I will wash mine hands in innocency;
    So will I compass Thine *altar*, 0 *LORD*;
7 That I may publish with the voice of thanksgiving,
    And *tell* of all Thy wondrous works.
8 *LORD*, I have loved the *habitation* of Thy *house,*
    And the place where Thine honour *dwelleth*.

Hr 9 *Gather not* *my soul* with *sinners,*
    Nor my life with bloody *men*;
10 In whose hands is *mischief,*
    And their right hand is full of bribes.
11 But as for me, I will walk in mine integrity:
    *Redeem* me, and *be* merciful unto me.
12 My foot standeth in an even place:
    In the *congregations* will I bless the 0 *LORD*.

27 *A Psalm* of David.

1 *The LORD* is my *light* and my salvation;
    Whom shall I fear?
1 *The LORD* is the *strength* of my life;
    Of whom shall I be afraid?
2 When the *wicked,* even mine *enemies* and my foes,
    Came upon me to eat up my flesh,
    They stumbled and fell.
3 Though an host should encamp against me,
    My heart shall not fear;
    Though war should rise against me,*
    This will I *be* confident.

K1 4 One thing* have I desired of the LORD that will I seek after;
    That I may *dwell* in the house of the LORD all the days of my life;
    To behold the *beauty* of the 0 *LORD,*
    And to *enquire* in His *temple.*

m 5 For in the *time* of trouble He shall *hide* me in His *pavilion;*
    In the *secret* of His tabernacle shall He *hide* me;
    He shall set me upon a *rock.*
8 And now shall mine head be lifted up above mine enemies round about me:
    Therefore will I *offer* in His *tabernacle* sacrifices of joy;
    I will sing, yea, I will sing praises unto the 0 *LORD.*

7 Hear, 0 *LORD,* when I cry with my voice;
    *Have mercy* also upon me, and answer me.
8 When Thou shalt *seek* me, *Seek ye My face;* 0 my heart said unto Thee,
    *Thy face,* 0 *LORD,* will I seek.*

9 *Hide not* *Thy face* far from me;
    Put not *Thy servant* away in anger:
    Thou hast been my help;
    Leave me not, neither forsake me, 0 *God* of my salvation.

8 When, &c.; or, "To thee, my heart, He hath said, 'Seek thou My face'; Thy face, 0 Jehovah, will I seek." 9 *God.* Heb. Elohim. Ap. 4, 1. of.

26 (Q, p. 721). PRAYER WITH REFERENCE TO PSALM 17. (Repeated Alternation.)

Q Hr 1 | 1. Prayer.
    J1 | 1. Plea. "For*.
    Hr 2. Prayer.

3 walked *walked* habitually.
8 *congregation* *assembly*; in its military aspect.
10 *mischief* *lowness.* [Note on 25. 22.]
11 Redemption = deliver (by power). Heb. pādik. See be merciful = show me favour, or be gracious.
12 *congregations* *assemblies*; or pl. of majesty = the great assembly. Occurs only here, and 68. 26.

27 (R1, p. 721). PRAYER IN VIEW OF PSALM 18. (Division.)

R1 K1 | 1-3. Confidence. The basis of the prayer.
    K2 | 4-14. Prayer. Resulting from the confidence.

Title. A Psalm. See Ap. 65, XVII. of David = by David, or relating to the true David.
1 The LORD. Heb. Jehovah. Ap. 4. II.
7 light. Fig. Metonymy (of Effect), Ap. 6, not Fig. Metaphor; "light" put for Jehovah as the Author of joy.
12 enemies = adversaries. 3 In this = in spite of this. In v. 1 we have the foundation of his confidence; in v. 2, the need of it; and in v. 4, the exercise of it.

4-14 (K2, above). PRAYER RESULTING FROM THE CONFIDENCE. (Extended Alternation.)

K2 L1 | 1 | 4. Seeking.
    K1 | 5. Hiding.
        o | 7. Joy.
        L1 | 8. Seeking.
        n | 9-10. Hiding.
        o | 11-12. Enemies.
        0 | 13-14. Hope.

7 beauty = pleasantness, delightfulness.
8 enquire = contemplate with admiration.
10 temple = palace. Used generally of heaven, but also of the holy place (Gr. naos).
5 time = day.
14 hide. Fig. Metonymy (of Adjunct), Ap. 6; hiding put for protection afforded by it.
15 secret = secret place, where no stranger was admitted.
17 rock. Heb. 'êr. See note on 18, 1, 2.
18 sacrifices of joy = joyful sacrifices. Genitive of
7 Have mercy = Show favour, or Be gracious.
When my father and my mother forsake me,
Then shall the LORD take me up.
Teach me Thy way, O LORD,
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
and such as breathe out cruelty.
I had fainted, unless I had believed to see
the goodness of the LORD
in the land of the living.
Wait on the LORD:
Be of good courage, and He shall strengthen thine heart:
Wait, I say, on the LORD.
A Psalm of David.
Unto thee will I cry, O LORD my rock,
be not silent to me,
Lest, if Thou be silent to me,
I become like them that go down into the pit.
Hear the voice of my supplications, when I cry unto Thee,
When I lift up my hands toward Thy holy oracle.
Draw me not away with the wicked,
And with the workers of iniquity,
Which speak peace to their neighbours,
But mischief is in their hearts.
Give them according to their deeds,
and according to the wickedness of their endeavours:
Give them after the work of their hands;
Render to them their desert.
Because they regard not the works of the LORD,
Nor the operation of His hands,
He shall destroy them, and not build them up.
Blessed be the LORD,
Because He hath heard the voice of my supplications.
The LORD is my strength and my shield;
My heart trusted in Him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise Him.
The LORD is their strength,
And He is the saving strength of His anointed.
Save Thy People, and bless Thine inheritance:
Feed them also, and lift them up for ever.
A Psalm of David.
Give unto the LORD, O ye mighty,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto His name:
Worship the LORD in the beauty of holiness,
times in 01 and fourteen times in 02. See note on 28. 1
His name = Himself. See note on 20. 1.
Psalms 29. 3

The voice of the LORD is upon the waters; the voice of the LORD is full of majesty. Yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the LORD divideth the flames of fire. The LORD shaketh the wilderness of Kadesh. The LORD maketh the floods thereof to flow.

And in His temple every one speaks of His glory. And the Lord will give strength unto His people; the Lord will bless His people with peace.

A Psalm and Song at the dedication of the house of David.

I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me.

Lord my God, I cried unto Thee, and Thou hast healed me.

Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness.

For His anger endureth but a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, "I shall never be moved." Lord, by Thy favour Thou hast made my mountain to stand strong; Thou didst hide Thy face, and I was troubled.

3-11 (O, p. 745). Praise Rendered. (Alternation.)

The voice of the Lord is full of majesty. Yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

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P R (p. 745)
S r (p. 746)
S s
R
Q
P
Q
951 n. c.
30 (T, p. 721). His People's Praise in View of Psalm 20. (Introversion and Extended Alternation.)

T | T 1. Thanksgiving promised.

U t 2. David's cry to Jehovah.

u 3. The relief obtained.

v 4. Songs of praise.

v 5. Joy succeeds weeping.

v 6, 7. Prosperity precedes trouble.

U t 8-10. David's cry to Jehovah.

u 11. The relief obtained.

v 12-. Songs of praise.

T 12. Thanksgiving promised.


soul. Heb. nephesh. Ap. 19, the grave. Heb. Sheol. See Ap. 35. that I should not go down. So in some codices and one early printed edition; but other codices read from among those who were going down, with Sept., Syr., and Vulg. the pit a sepulchre. Heb. bôr. See note on "well" (Gen. 21, 19).

Sing. Sing praises. saints - favoured ones. lit. men endowed with grace.

The natural man cannot do this (1 Cor. 2, 14).

I shall, &c. Op. 62, e. 7 my mountain: i.e. Zion, which David had but recently taken (2 Sam. 5, 7-10), hide Thy face. Probably refers to a sickness which followed. face. Fig. Anthropopatheia. Ap. 6.
30. 8.

Psalms.

8 I cried to Thee, O 1 LORD;
And unto Him I made supplication.
9 1 What profit 2 *is there in my 2 blood, when
I go down to 4 the pit?
Shall the dust praise Thee? 8 shall it declare Thy truth?
10 Hear, O 1 LORD, and have mercy upon me:
2 LORD, be Thou my helper.

11 Thou hast 5 turned for me my mourning into dancing:
Thou hast 5 put off my 4 sackcloth, and 5 girded me with gladness;
12 To the end that 6 my glory may sing praise unto Thee, and not be silent.

O 1 LORD my 2 God, I will give thanks unto Thee for ever.

To the chief Musician.

31

A Psalm of David.

1 In Thee, O 1 LORD, 3 do I put my trust;
let me never be ashamed:
Deliver me in Thy righteousness.
2 Bow down Thine 6 ear to me; 6 deliver me speedily:
Be Thou my strong rock, for an house of defence to save me.
3 For Thou art my 4 rock and my fortress;
Therefore for 9 Thy name’s sake 9 lead me, and 9 guide me.
4 Pull me out of the net that they have laid privily for me:
For Thou art my strength.

5 Into Thine 4 hand I 5 commit my 5 spirit:
Thou hast 2 redeemed me, O 1 LORD 2 GOD of truth.

6 I have hated them that regard 2 lying vanities:
But 5 9 trust in 1 the LORD.

7 I will be glad and rejoice in Thy mercy:
For Thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large place.

8 Have mercy upon me, O 1 LORD, for I am in trouble:
Mine eye is consumed with grief, yea, my soul and my 8 belly.
10 For my life is spent with grief, and my years with sighing:
My strength falleth:
Because of mine sin 2 iniquity, and my bones are consumed.

11 I was a 2 reproach among all mine enemies,
But especially among 4 my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.
12 I am forgotten as a dead man out of mind:
I 5 am like a 5 broken vessel.
13 For I have heard the slander of many:
Fear was on every side:
While they took counsel together against me,
They devised to take away my 8 life.

But 3 5 trusted in Thee, O 1 LORD:
I said, “3 shall art my 8 God.”

8 the LORD*. One of the 184 places where “Jehovah” (in the primitive text) was altered to “Adonai”. See Ap. 32. Some codices, with one early printed edition, read “Jehovah”. Ap. 4. II.
9 What profit? 2 Fig. Erotēsis. Ap. 6.
9 is there. Supply “[will there be]”
10 broken vessel. Cp. Lev. 17. 11.
11 the pit. Heb. Shāchāth = destruction (55. 23; 106. 4), or corruption (16. 19; 49. 9. Jer. 2. 6).
11 shall...? Fig. Erotēsis. Ap. 6.
11 put off. Turn open, or off.
sackcloth. Put by Fig. Melonymy (of Adjunct), Ap. 6, for the sadness of which it was the sign.
girded: denoting the fact. See “turned”, above.
12 my glory. Put by Fig. Melonymy (of Effect), Ap. 6, for “myself”, referring either to the tongue (106. 1), or powers of mind which give the praise.
To the chief Musician. See Ap. 64. Though written for a special occasion, Ps. 30 was handed over to the chief Musician for public use, and in connection with any other dedication.

31 (T7, p. 721). His people’s prayer and praise in view of Psalm 20. (Alternations and Introductions.)

Title. A Psalm. See Ap. 63. XVII.

2 do I put my trust—have I fled for refuge to. See Ap. 88. II.
3 ear. Fig. Anthropopathei. Ap. 6.
4 deliver—rescue.
7 Thy name’s sake. See note on 20. 1. lead Thou wilt gently lead.
8 gently guide. Pull—Thou wilt pull.
10 hand. Fig. Anthropopathei. Ap. 6.
11 will commit—I will commit.
12 iniquity. Some codices, with Aram., Sept., Syr., and Vulg., read “Thou hastest”.
20 lying vanities = idols. See Jer. 8. 19; 10. 8.
21 trust in—have fixed my hope on, or confidence in. Heb. baqê. Ap. 60. 1.
22 mercy = lovingkindness, or grace.
considered—looked upon.
9 Have mercy upon—Show favour or grace to.
belly. Put by Fig. Synecdoche (of Part), Ap. 6, for “body”.
23 am—became.
15 My times are in Thy hand: Deliver me from the hand of mine enemies, and from them that persecute me.

16 Make Thy face to shine upon Thy servant; Save me for Thy mercies sake.

17 Let me not be ashamed, O LORD; for I have called upon Thee; Let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; Which speak grievous things proudly and contemptuously against the righteous.

19 Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that trust in Thee before the sons of men!

20 Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD: For He hath shewed me His marvellous kindness in a strong city.

22 For I said in my haste, "I am cut off from before Thine eyes;"

Nevertheless Thou hearest the voice of my supplications when I cried unto Thee.

23 O love the LORD, all ye His saints; For the LORD preserves the faithful, And plentifully rewardeth the proud doer.

24 Be of good courage, and He shall strengthen your heart, All ye that trust in the LORD.

32 (T3, p. 731). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM 20. (Introversions and Altercations.)

32 A Psalm of David, Maschil. (p. 748)

1 Blessed is he whose transgressions are forgiven, Whose sin is covered.

2 Blessed is he whose sin is forgiven, Whose iniquity is imputeth not.

And in whose spirit there is no guile.

3 When I kept silence, my bones waxed old Through my roaring all the day long.

4 For day and night Thy hand was heavy upon me; My moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, "I will confess my transgressions unto the LORD;"

And Thou forgavest the iniquity of my sin, Selah.

6 For this shall every one that is godly pray unto thee: In a time when Thou mayest be found:

Transgressions. Refers to 2 Sam. 12:13 (941 B.C.)


Selah. Connecting this Divine forgiveness with prayer and worship, which can be accepted only from those who have this experience. See Ap. 66. II. 6 shall = let. godly = man of lovingkindness, who has experienced this Divine grace or favour. in a time, &c. = in a time of finding [his need].
Surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; Thou shalt preserve me from trouble;
Thou shalt compass me about with songs of deliverance.  Selah.

I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with Mine eye.

Be ye not as the horse, or as the mule, which have no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.

Many sorrows shall be to the wicked:
But he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

Rejoice in the Lord, O ye righteous:
For praise is comely for the upright.

Praise the Lord with harp:
Sing unto Him with the psaltery and an instrument of ten strings.

Sing unto Him a new song;
Play skillfully with a loud noise.

For the Word of the Lord is right;
And all His works are done in truth.

He loveth righteousness and judgment:
The earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made:
And all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.

Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of Him.

For He speaketh, and it is done;
He commandeth, and it is established.

The Lord bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.

The counsel of the Lord standeth for ever,
The thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord:
And the People whom He hath chosen for His own inheritance.

The Lord looketh from heaven;
He beholdeth all the sons of men.

From the place of His habitation He looketh
Upon all the inhabitants of the earth.

He fashioneth their hearts alike; He considereth all their works.
17 An horse is a vain thing for safety: Neither shall he deliver any by his great strength.

18 Behold, the *eye of *the LORD is upon them that fear Him.
Upon them that *hope in His *mercy;
To *deliver *their soul from death, And to keep them alive in famine.
Our soul waiteth for *the LORD: *And *is our help and *our shield.
For our heart shall rejoice in Him, Because we have *trusted in *His *holy name.

Let thy *mercy, O *LORD, be upon us, According as we *have hope in Thee.

18 Behold, Fig. Asterismos. Ap. 6. eye. Fig. Anthropophatia. Ap. 6. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.). hope in = wait for. mercy = loving-kindness, or grace.

19 deliver = rescue. their soul = themselves. 1 Heb. nephesh (Ap. 13).

20 Our soul = we ourselves. fl for emphasis. shield. Heb. magen. See note on 6. 12.


(Division.)

U | L1 | 1-10. PRAISE. (N—3.)

1-10 (L1, above). PRAISE. (N—3.)

[Introduction and Alternation.] L1 | M c | 1, 2. The oppressed. "I" and "they".
| d | a. Invitation. "0 magnify", "Ye".
| N | 4. Acknowledgment. "I".
| M | c | 5-7. The oppressed. "I" and "they".
| d | 8-10. Invitation. "(O taste... fear)." "Ye", 1 1 the LORD. Heb. 4th Jehovah. Ap. 4. II (Objective).
4 heard = answered. delivered = rescued.
5 They looked. Some codices, with Sept., Syr., and Vulg., read Imperative, "Look," "I" looked = looked expectantly. To this end Jehovah keeps us in salutary suspense. unto Him = why they were radiant. To look within is to be miserable (see notes on 77). To look around is to be distracted (see notes on 76).
6 troubles = distresses.
7 The angel of the LORD. Occurs in Psalms only here and 85. 5. Here, in mercy; there, in judgment.
8 Acts 12: delivering Peter (vv. 7-11), and smiting Herod (v. 23), encampeth. Heb. hamath. Hence the name "Mahanaim" = two camps in Jacob's vision, afterward to be noted in David's history (2 Sam. 17. 24; 19. 22), fear = reverse.
9 taste, &c. Referred to in 1 Pet. 2. 3. Blessed = How happy. See Ap. 63. VI.
trusteth in = fleeth for refuge to. Heb. nephesh. Ap. 69. II.
saints = separated ones. See note on Ex. 3. 5.

| f1 | 16-20. The evil-doers.
| f2 | 21. The evil-doers.
| e3 | 22. The righteous.

11 children = sons.
12 What = ...? Referred to in 1 Pet. 3. 10-12.
life. Fig. Metonymy (of Adjunct), Ap. 6, put for all that makes life worth living.

13 Keep, &c. Fig. Apostrophe. Ap. 6.

16 face = face.
17 cry = have cried. hearth = hath heard.
deriveth = hath rescued.

Title. A Psalm. Ap. 65. XVII. of David = by, or relating to David. when. Cp. 1 Sam. 21. 10—22. 1 Abimelech. An appellative for the kings of Gath. This Abimelech was named Achiah.

This is an Acrostic Psalm (see Ap. 68. VII). It is divided into two parts, eleven letters to the first and eleven to the second.

18 Behold, Fig. Asterismos. Ap. 6.

19 eye. Fig. Anthropophatia. Ap. 6. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.). hope in = wait for.

mercy = loving-kindness, or grace.

deliver = rescue.

their soul = themselves. 1 Heb. nephesh (Ap. 13).

Our soul = we ourselves. fl for emphasis.


trusted = confided.


(Division.)

U L1 | 1-10. PRAISE. (N—3.)

1-10 (L1, above). PRAISE. (N—3.)

[Introduction and Alternation.] L1 | M c | 1, 2. The oppressed. "I" and "they".
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16 face = face.
17 cry = have cried. hearth = hath heard.
deriveth = hath rescued.
PSALMS.

18 (7) 2 The LORD is nigh unto them that are of a broken heart;
And saith such things as bea of a contrite spirit.

19 (7) Many are the afflictions of the righteous:
But the LORD delivereth them out of them all.

20 (7) He keepeth all his bones:
Not one of them is broken.

21 (7) Evil shall slay the wicked:
And they that hate the righteous shall be desolate.

22 (5) The LORD redeemeth the soul of His servants:
And none of them that trust in Him shall be desolate.

35

A Psalm of David.

1 O Lord my strength, the God of my salvation,
Whereby my soul is escaped from the enemy.

2 O Lord my God, in Thy great mercy deliver me from the enemy that企 against me.

3 Draw me out of the net which they have laid for me, and out of the destruction which they prepared for my soul.

4 Let them be confounded and put to shame that seek after my soul: Let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind:
And let the angel of the Lord chase them.

6 Let Their way be dark and slippery:
And let the angel of the Lord persecute them.

7 For without cause have they hid for me their net in a pit,
Which without cause they have digged for my soul.

8 Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
Into that very destruction let him fall.

9 And my soul shall be joyful in the LORD:
It shall rejoice in His salvation.

10 All my bones shall say, Lo, the Lord, o who is like unto Thee,
Which delivereth the poor from him that is too strong for him,
Yea, the poor and needy from him that spoileth him?'

11 False witnesses did rise up:
They laid to my charge things that I knew not.

12 They rewarded me evil for good,
To the spoiling of my soul.

13 But as for me, when they were sick, my clothing was sackcloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.

14 I behaved myself as though he had been my friend or brother:

21 the wicked = a lawless one. Heb. râšâ'. Ap. 44. x.
22 redemption = delivereth (by power). Heb. gâdôl. See note on Ex. 15. 13; and cp. Ex. 6. 6.
25 (V. p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22.

(Interpretation and Extended Alternation.)

V1 O g l 1-3. Appeal for help.

h 4-8. Imprecation.


Q 12. Their evil for good.

R 14. His good for evil.

g 16. Evildoers. Words.

Q 12. Their evil for good.

h 15-23. Deprecation.

j 27, 28. Praise.

Title. of David = by David, or relating to the true David.

1-3 (g, above). APPEAL FOR HELP.

(Repeated Alternation.)

k1 [k1. Defensive.

k2 2. Offensive.

k3 3. Defensive.


2 That they that strive = my adversaries.

3 Fight = make war.

2 shield, &c. Fig. Anthropopathiea. Ap. 6.

3 stop = close up. Some render "battle axe" or "barricade."

persecute = pursue.


6 the angel of the Lord. See note on 84. 7.

7 without cause. See note on v. 19.

net in a pit = i.e. a pit covered with a net.

8 All my bones = all the members of my body. Interpretation belongs to the speaker. The Application belongs (1) to the O.T. saints (139, 13-16), and (2) to the later members referred to in Eph. 1. 22, 23; 2. 21; 4. 4-8. Note their experiences: 8. 6 (vexed); 22. 14 (out of joint); but "not broken" (54. 20 John 19. 36. Ex. 12. 46); His heart broken (69. 20); so our hearts (34. 16); but not ourselves (John 10. 27-29).

8. They speak = and always of Him. Fig. Proopoporia (Ap. 6), for emphasis. They all and always confess Christ as Lord (1 Cor. 12. 3; 1 Pet. 3. 15), who is like. . . Fig. Erotios (Ap. 6), lor greater emphasis. Cp. their words (71. 19; 78. 25; 89. 6; 1 Sam. 2. 2; Deut. 32. 26, 27).

13 delivereth = rescues. Ap. 2 Tim. 4. 18; 2 Pet. 2. 9; 1 Cor. 15. 54-57; 2 Cor. 1. 10; Hoa. 13. 14; poor = oppressed. Ap. 34. 6, too strong. Law too strong (Gal. 3. 10, 15); sin too strong (Rom. 5. 21); the world too strong (John 16. 33); self too strong (Rom. 7. 24); death too strong (Tim. 1. 10).


13 spoiling = marauding. 11 clothing, &c. Fig. Metonymy (of Adjunct). Ap. 6, put by Symbol, for feelings of sorrow.

with fasting = in the Fast: I.e. on the great Day of Atonement (Lev. 16.)
I bowed down heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered themselves together:

Yea, the objects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

With hypocritical mockers in feasts, they gnashed upon me with their teeth.

O Lord, how long wilt Thou look on? rescue my soul from their destructions, my darling from the lions.

I will give Thee thanks in the great congregation:

I will praise Thee among much People.

Let not them that are mine enemies wrongfully rejoice over me: Neither let them wink with the eye that hate me without a cause.

For they speak not peace:

But they devise deceitful matters against them that are quiet in the land.

Yea, they opened their mouth wide against me,

And said, Aha, aha, our eye hath seen it.

This Thou hast seen, O Lord; keep not silence:

O Lord, be not far from me.

Stir up Thyself, and awake to my judgment, even unto my cause, my God and my Lord.

Judge me, O Lord my God, according to Thy righteousness; and let them not rejoice over me.

Let them not say in their hearts, Ah, so would we have it:

Let them not say, We have swallowed him up.

Let them be ashamed and brought to confusion together that rejoice at mine hurt:

Let them be clothed with shame and dishonour that magnify themselves against me.

Let them shout for joy, and be glad, that favour my righteous cause:

Yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of His servant.

And my tongue shall speak of Thy righteousness

And of Thy praise all the day long.

To the chief Musician.

A Psalm of David, the servant of the Lord.

The transgression of the wicked is within my heart, that there is no fear of God before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit:

He hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Adversity = halting or falling. Cp. 38.17, Jer. 20.10, objects = outcasts.

Supply Ellipsis (Ap. 6), by reading "[them]." tear me. Heb. kar"a (with Ayin = "). Spelt with Aleph (kar"a); it means "cry out." See note on Isa. 11. 4.

Hypocritical mockers in feasts. Fig. Ellipsis (of Repetition) = "hypocrites [at feasts] mocking at the feast." Ap. 6. III. 1.


Congregation = assembly or congregation. Much as mighty.

That hate me. Quoted in John 18. 24. without a cause. Note the same Greek word there (dovean) as in Rom. 3. 21, rendered "freely", but meaning "without a cause." Cp. p. 7, and 69. 4; 109. 3.


Opened their mouth. Implying contempt.

Aha, aha. Fig. Epipseutis (Ap. 6), for emphasis. See 40. 12; 70. 5. Cp. Mark 15. 19, 20.

Hath seen. Implying delight in so doing.

Thou hast seen. Another eye has seen.

Judgment = vindication.


Judge = Vindicate.

We = our soul. Heb. nephesh. Ap. 15: i.e. we have our great desire at last.

Clothed with shame. Cp. 109. 28; 112. 18.

My righteous cause = my justification.

To the chief Musician. See Ap. 84.

Messiah's Prayer and Praise in View of Psalm 22. (Introspection.)

The wicked. Their misdeeds.

The lovingkindness of Jehovah. Declaration.

The lovingkindness of Jehovah. Prayer.

Title, of David = by David.

The servant of the Lord. In the Heb. text these two words are reversed, and the title stands thus: "Relating to Jehovah's servant, by David." This is exactly what it is. His prayer and praise in view of Ps. 22 see Ps. 22, and Isa. 42. 1, 2; in death and resurrection. Ps. 18 is the only other Psalm so entitled.


Within my heart = within me; "my heart" being put by Fig. Synedechē (of the Part), Ap. 6, for the whole person; i.e. assureth or convinceth me that, &c. Not seeing the Fig., or the force of the Heb. mā'ām, many follow the hypothesis of the Sept., Syr., and Vulg., and read "his heart".

There is, &c. Quoted in Rom. 8. 18.


His eyes. Answering to "his heart" in preceding clause.


Iniquity, &c. Ap. 44. iii.

Mischief. Heb. 'āven, as in v. 5, "iniquity," setteth himself = taketh his stand.

Evil. Heb. rā'ā'. Ap. 44. viii.


Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.
6 Thy righteousness is like "the great mountains; Thy judgments are a great deep: O LORD, Thou preservest man and beast.

7 Therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; And Thou shalt make them drink of the river of Thy pleasures.

8 For with Thee is the fountain of life: In Thy light shall we see light.

9 O continue Thy lovingkindness unto them that know Thee; And Thy righteousness unto the upright in heart.

10 Let not the foot of pride come against me, And let not the hand of the wicked remove me.

11 There are the workers of iniquity fallen: They are cast down, and shall not be able to rise.

A Psalm of David.

1 (8) Fret not thyself because of evildoers, Neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, And wither as the green herb.

3 (3) Trust in the LORD, and do good; So shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the LORD; And He shall give thee the desires of thine heart.

5 (5) Commit thy way unto the LORD; And He shall bring it to pass.

6 And He shall bring forth thy righteousness as the noonday, And thy judgment as the moon.

7 (7) Rest in the LORD, and wait patiently for Him: Fret not thyself because of him who prospereth in his way, Because of the man who bringeth wicked devices to pass.

8 (7) Cease from anger, and forsake wrath: Fret not thyself in any wise to do evil.

9 For evildoers shall be cut off; But those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; And shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, And gnasheth upon him with his teeth.

13 (7) The LORD shall laugh at him; For he shall see of the adversary.

14 The LORD shall have mercy on Jacob, And shall redeem them; For He shall glorify Himself, and perform His mercy and judgment; And He shall sing aloud against the sea.

15 The LORD shall also have mercy on His land, For the怜悯 of Jacob shall endure forever.

16 There is a voice of judgment for the cities of Judah, But a voice of mourning and weeping is heard in Beth-lehem.

17 In the vineyard of the LORD there shall be songs of rejoicing, Even in the fields of Zebulun, and Naphtali, In the cities of Galilee shall be an assembling of the people, For the Lord shall come down to Mount Zion, to judge the assembly of Jacob; For He shall come to judge the folk.

18 The law shall go out of Zion, And the word of the LORD from Jerusalem, And He shall judge between the nations, And shall distribute among them, And shall give to the people of Jacob their inheritance, And to the children of Israel their portion.

19 And the law shall be peace in his land, And in his territory blessings, And his borders shall go up from sea to sea, And from the river to the ends of the earth.

Ps. 37 is an Acrostic Psalm (see Ap. 68, VII), having four lines (a quatrains) assigned to each successive letter of the alphabet, except the fourth (4, v, i), the eleventh (3, x, r), the ninth (s, t, e), and the first (a, b, c), which each have three lines (a triplet) assigned to them. These three triplet verses occur in perfect order. The seventh verse is the seventh letter from the beginning; the thirty-fourth verse is the seventh letter from the end; while the middle verse (v, x) marks the end of the first half with the first of the two middle letters (c).

Title of David = by David, and relating to the true David.
The Psalm is Messiah's admonition as to present blessing, arising from the fact that Jehovah is His Shepherd.

1-11 (V, above). ADMONITIONS AND REASONS. (Alternation.)

U1 o 1. Trust. Fret not.
| p 2. Reason. "For".
| p 6-11. Reason. "For".


4 judgment = vindication. Some codices, with six early printed editions and Syr., read pl. "vindications" = pl. of majesty = thy complete vindication.


7 be cut off = i.e. die. Used of Messiah (Dan. 9, 20), whose resurrection was sure. (Ps. 16, &c.)

8 the earth = the land, as in vs. 3, 29, 34.


10 But the meek = patient oppressed ones. Quoted in Matt. 5, 5.

11-26 (V, above). CONTRASTS. LAWSLESS AND RIGHTEOUS. (Alternation.)

V1 q 12-13. The lawless.
| r 14-19. The righteous.
| q 20-22. The lawless.
| r 23-26. The righteous.
13 The LORD shall laugh at him:
For he seeth that his day is coming.
14 (7) The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy,
And to slay such as be upright in conversation.
15 Their sword shall enter into their own heart, And their bows shall be broken.
16 (2) A little that a righteous man hath is better Than the riches of many wicked.
17 For the arms of the wicked shall be broken:
But the LORD upholdeth the righteous.
18 (1) The LORD knoweth the days of the upright: And their inheritance shall be for ever.
19 They shall not be ashamed in the evil time: And in the days of famine they shall be satisfied.
20 (2) But the wicked shall perish, And the enemies of the LORD shall be as the fat of lambs:
They shall consume; into smoke they shall consume away.
21 (7) The wicked borroweth, and payeth not again:
But the righteous giveth, and shall be blessed; And that which he hath shall be blessed.
22 For as he saith, of Him shall inherit the earth; And they that be cursed of Him shall be cut off.
23 (2) The steps of a good man are ordered by the LORD: And He delighteth in his way.
24 Though he fall, he shall not be utterly cast down:
For He upholdeth him with His hand.
25 (1) I have been young, and now am old;
Yet have I not seen the righteous forsaken, Nor his seed begging bread.
26 He is ever merciful, and lendeth; And his seed is blessed.
27 (2) Depart from evil, and do good; And dwell for evermore.
28 For the LORD loveth judgment, And forsaketh not His saints;
(7) They are preserved for ever:
But the seed of the wicked shall be cut off.
29 The righteous shall inherit the land, And dwell therein for ever.
30 (3) The mouth of the righteous speaketh wisdom, And his tongue talketh of judgment.
The law of his God is in his heart; None of his steps shall slide.
32 (2) The wicked watcheth the righteous, And seeketh to slay him.
33 The LORD will not leave him in his hand, Nor condemn him when he is judged.
34 (2) Wait on the LORD, and keep His way, And He shall exalt thee to inherit the land:
35 (7) I have seen the wicked in great power, And spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he was not: Yea, I sought him, but he could not be found.
37 (C) Mark the perfect man, and behold the upright:
For the end of that man is peace.
38 But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.
39 (7) But the salvation of the righteous is of the LORD:
He is their strength in the time of trouble.
40 And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them. Because they trust in Him.

38 A Psalm of David, to bring to remembrance.

1 O Lord, rebuke me not in Thy wrath: Neither chasten me in Thy hot displeasure.

2 For Thine arrows stick fast in me, And Thy hand presseth me sore.

3 There is no soundness in my flesh because of Thine anger; Nor is there any rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: As an heavy burden they are too heavy for me.

5 My wounds stink and are corrupt: Because of my foolishness.

6 I am bowed down and broken; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: And there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire is before Thee: And my groaning is not hid from Thee.

10 My heart panteth, my strength faileth me: As for the light of mine eyes, it is also gone from me.

11 My lovers and my friends stand aloof from my sore: And my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: And they that seek my hurt speak mischievous things, And imagine deceits all the day long.

13 But as a deaf man, heard not; And I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, And in whose mouth are no reproves.

15 For in Thee, O Lord, do I hope: Let us wait upon the Lord; He hath redeemed me.

16 For I said, “Hear me, lest otherwise they should rejoice over me:” When my foot slippeth, they magnify themselves against me.

17 But mine enemies are lively, and they are strong: And they that hate me wrongfully are multiplied.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine adversaries are alive, and they are strong: And they that hate me wrongfully are multiplied.

20 They also that render evil for good Are mine adversaries: because I follow the thing that good is.

21 Forsake me not, O Lord: O my God, be not far from me.

22 Make haste to help me, O Lord my salvation.

39 A Psalm of David.

1 I said, “I will take heed to my ways, That I sin not with my tongue: I will keep my mouth with a bridle, While the wicked is before me.”

40 deliver have made them escape. trust in fled for refuge to. Heb. ḥŠpḥ. Ap. 69. II.

38 (Xv, p. 721), PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24). (Introversion and Alteration.)

1 W | 1. Prayer. “Not rebuke!”

2 u | 2-10. Sin and suffering. “For”.

3 v | 11-16. Treatment from friends.

4 u | 17, 18. Sin and suffering. “For”.

5 s | 19, 20. Treatment from enemies.

6 W | 21, 22. Prayer. “Not forsake.”

Title. A Psalm = Mīmōr. See Ap. 65. XVII.

of David = by David. to bring to remembrance. Used on the Day of Atonement.

This group of four Psalms closes the first book, and is similar in character to the four that end the second book.

Cp. 38 Title with 70 Title.

38. 4, 11, 22, with 69. 1, 2, 8, 13.

40. 2, 3, 6, 13-17, with 69. 14, 30, 31.

41. 1 with 72. 13.

42. 2, 3, 7, 8, with 71. 10, 12, 16.

41. 7, 8, with 71. 10, 11.

41. 13, with 72. 15, 19.


2 arrows...hand. Fig. Anthropopatheia. Ap. 6.

3 sin. Heb. chēttē. Ap. 44. i.

4 iniquities. Heb. ḥēēš. Ap. 44. iii.

5 over mine head. The reference is to the burdens of porters and carriers, which often mount up and press over the head.

7 loathsome = burning.

8 by reason of the disquietness of my heart. Gieseburg suggests latīv instead of lātīw = “beyond the roaring of a lion.”

9 LORD*. Primitive text was Jehovah. One of the 134 emendations of the Sopherim. Ap. 32.

10 strength. Strength to endure = vital strength. Heb. kōh.

11 sore = stroke. Used of a leprous stroke.

kinsmen = neighbours.


lay snares. Some commentators make two lines in this verse; but the Heb. accents make three: the first = the act, the second = the speech, the third = the motive.


15 hear = answer.


17 halt. Cp. 33. 12 and Gen. 32. 31.

18 sin. Heb. chēttē. Ap. 44. i.


To the chief Musician. See Ap. 64.

even to Jeduthun. See Ap. 65. VI.

39 (Xv, p. 721). [For Structure see next page.]

Title. A Psalm = Mīmōr. See Ap. 65. XVII.

of David = by David, and relating to the true David. The Psalm is a continuation of the subject of this last group of four Psalms. Verses 9 and 10 link it on to 85. 15; and v. 11 to 88. 17. See note on Title of 38, above.

1 I said = I formed this resolution (88. 7).

40 take heed = observe, keep, or guard.

sin. Heb. chēttē. Ap. 44. i.

keep = same as “take heed to,” above. Sept. and Vulg. read “I did put,” a bridle = a muzzle.

the wicked = a lawless one. Heb. rāʾāʾ. Ap. 44. x.

22 Make haste to help me, O Lord my salvation.

39 A Psalm of David.

1 I said, “I will take heed to my ways, That I sin not with my tongue.

I will keep my mouth with a bridle, While the wicked is before me.”
39. 2.  PSALMS.

2 I was dumb with silence, I held my peace, 
   even from good; 
   And my sorrow was stirred.
3 My heart was hot within me, 
   While I was musing the fire burned: 
   Then spake I with my tongue,
4 LORD, make me to know mine end, 
   And the measure of my days, what it is; 
   That I may know how frail am.
5 Behold, Thou hast made my days as an handbreadth; 
   And mine age is as nothing before Thee:
6 Surely every man walketh in a vain shew: 
   Surely they are disquieted in vain: 
   He heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? 
   My hope is in Thee.
8 Deliver me from all my transgressions:
   Make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth; 
   Because they didst it.
10 Remove Thy stroke away from me 
   Am consumed by the blow of Thine hand.
11 When Thou with rebukes dost correct man for iniquity, 
   Thou makest his beauty to consume away like a moth: 
   Surely every man is vanity. Selah.
12 Hear my prayer, O LORD, and give ear unto my cry:
   Hold not Thy peace at my tears:
   For am a stranger with Thee, 
   As a sojourner, as all my fathers were.
13 O spare me, that I may recover strength, 
   Before I go hence, and be no more.

To the chief Musician.

40

A Psalm of David.

1 I waited patiently for the LORD; 
   And He inclined unto me, and heard my cry.
2 He brought me up also out of an horrible pit, out of the miry clay, 
   And set my feet upon a rock, and established my goings.
3 And He hath put a new song in my mouth, 
   even praise unto our God: 
   Many shall see it, and fear, 
   And shall trust in the LORD.

39 (X3, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24).
(Extended Alternation and Interspersion.)

X3  y | 1-3. Silent meditation.
   D | w | 7. Departure.
   z | 8-9. Deprecation.
   Y | 9. Silent meditation.
   A | 10. The fading of beauty. "I".
   D | x | 12. Hope in Thee.
   w | 13. Departure.

2 dumb: as if tongue-tied.

good. Perhaps the Ellipsis (Ap. 6) may be supplied "from good" [words]. See P.B.V.
5 frail—short-lived.
6 Behold. Fig. Asterisms. Ap. 6.
7 age—lifetime. Heb. helt. See note on "world" (49. 1).
9 at his best state—though standing fast, or firmly established.
10 altogether vanity—only all vanity. Some codices, with Syr., omit "all".
11 Selah. Connecting the vanity of v. 5 with the expansion and explanation of it in v. 6. See Ap. 66. II.
13 walketh: i.e. walketh to and fro, or habitually. In a vain shew = only in a mere form. Heb. zelem. Occurs thirty-three times. Always rendered image, except here and Dan. 3. 19 ("form").
14 LORD. The primitive text read "Jehovah". This is one of the 734 places where the Sopherim altered Jehovah to "Adonai". See Ap. 92. 14-15: it [is]".
16 the foolish = a foolish one. 10 blow = pressure.
17 hand. Fig. Anthropopathia. Ap. 6.
19 iniquity. Heb. 'azon. Ap. 44. iii.
20 moth. Heb. 'adh. Forming the Fig. Paronomasia (Ap. 6), connecting man (‘ish) with a moth (‘adh). Selah. Connecting human vanity with an abiding reality and a divinely provided resource—prayer, and hope in Jehovah. See Ap. 66. II.
21 recover strength = be comforted. Heb. "brighten up".
22 To the chief Musician. See Ap. 64.

40 (X3, p. 724). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING. (Ps. 24).

X3  y | 1-5. Deliverance by Jehovah.
   F1 | 6-10. Address to Jehovah.
   F3 | 11-17. Prayer to Jehovah.


of David = by David, and relating to the true David.

1-5 (F1, above). DELIVERANCE BY JEHOVAH.

F1 | G | 1-7. Deliverance.
   H | 8. Trust.
   I | 4. Trust.
   J | 5. Deliverance.

1 I waited patiently. Heb. in waiting I waited. Ap. 4. II.
2 inclined = hath inclined. heard = hath heard. brought = hath brought. a new song. See note on 88. 5, 6.
3 see . . . and fear. Fig. Paronomasia. Ap. 6.
4 Heb. betah. Ap. 69. i.
40. 4.

PSALMS.

40. 14.

4. Blessed is that man that maketh the LORD his trust,
And respecteth not the proud, nor such as turn aside to lies.

5. Many, O LORD my God, are Thy wonderful works which Thou hast done,
And Thy thoughts which are to us-ward:
They cannot be reckoned up in order unto Thee:
If I would declare and speak of them,
They are more than can number.

6. Sacrifice and offering Thou didst not desire;
Mine ears hast Thou opened:
Burnt offering and sin offering hast Thou not required.

7. Then said I, "Lo, I come:
In the volume of the book was it written of me,
Yea, Thy law is within my heart.
I have preached righteousness in the great congregation:
Lo, I have not refrained my lips,
O LORD, Thou knowest.

8. I have not hid Thy righteousness within my heart;
I have declared Thy faithfulness and Thy salvation:
I have not concealed Thy lovingkindness and Thy truth from the great congregation.

9. Withhold not Thou Thy tender mercies from me, O LORD:
Let Thy lovingkindness and Thy truth continually preserve me.

10. For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head:
Therefore my heart faileth me.

11. Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.

12. Let them be ashamed and confounded together;
That seek after my soul to destroy it;
Let them be driven backward and put to shame.
That wish me ill.

11-17 (P). PRAYER TO JEHOVAH. (Introversions and Alteration.)

11. Withhold not Thou - Thou wilt not withhold.

iniquities. Put by Fig. Metonymy (of Cause), Ap. 6, for their punishment. Heb. 'avan. Ap. 44. iii. Laid on Him as the substituted sacrifice. am not able = was not able. are more = were more. heart. Put by Fig. Metonymy (of Adjunct), Ap. 9, for courage. fail = failed.
41

1. A Psalm of David.

2. The Lord will deliver him, and will keep him alive; and he shall be blessed upon the earth:

3. The Lord will strengthen him upon his bed of languishing:

4. The Lord will make all his bed in his sickness.

5. Mine enemies speak evil of me, when shall he die, and his name perish?

6. And if he come to see me, he speaketh vanity.

7. All that hate me whisper together against me:

8. An evil disease, say they, cleaveth fast unto him;

9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,

10. But thou, O Lord, be merciful unto me, and raise me up,

11. By this I know that Thou favourest me, because mine enemy doth not triumph over me.

12. And as for me, Thou upholdest me in mine integrity, and settest me before Thy face for ever.

13. Blessed be the Lord God of Israel From everlasting, and to everlasting.

To the chief Musician.

The concluding Doxology to the First Book.


2. keep him alive—revive, so as to live again; hence, to give life to: here, in resurrection. Heb. conjugation, to give life, quicken. Cp. Ps. 119. 25, 27, &c. Deut. 32. 39. Job 38. 4. Eccl. 7. 12, 1 Sam. 2. 6. Hence, to preserve seed (Gen. 19. 32, 34); to repair; in the sense of restoring what was lost (1 Chron. 11. 8. Neh. 4. 2. Hos. 6. 2. 14. 7. Ps. 85. 6. will—soul. Heb. nephesh. Ap. 13. the bed—the couch. 4. be merciful—be gracious, or show favour. my soul—me. Heb. nephesh. Ap. 10. I have sinned. Christ could say this of those whose sins He was bearing, which were laid upon Him. sinned. Heb. chalaph. Ap. 44. I. evil. Heb. ra’a. Ap. 44. viii. he come: i.e. the traitor; then Ahithophel, afterward Judas (see v. 9). speaketh. Note the lying lips, the evil heart, the wicked slander.


9. mine own familiar friend: i.e. the one whom I was in the habit of saluting as my friend.


12. Thy face. See note on Ex. 34. 20.


They were the words of David when he brought up the Ark (1 Chron. 16. 36), also in 1 Kings 1. 47, 48, when they are taken up again in Luke 2. 46—7. God. Amen. Amen—Truth. Fig. Epizeuxis.
42—72 (B', p. 720). THE SECOND, OR EXODUS BOOK*. ISRAEL.

(Division.)

B'  A¹  42—49. CONCERNING ISRAEL'S RUIN.
   A²  50—60. CONCERNING ISRAEL'S REDEEMER.
   A³  61—72. CONCERNING ISRAEL'S REDEMPTION.

42—49 (A¹, above). ISRAEL'S RUIN.

(Introversion and Alternation.)

A¹  B  42 (B¹, 43 (B²)†. THE RUIN AND OPPRESSION REALISED (42, 9; 43, 3). NO HELP FROM MAN. IT OPENS WITH CRYING AND TEARS AS EXODUS DOES. (Cp. Ex. 2, 23; 3, 7-9; 6, 8.)
   C  D  44. THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23-26).
   E  45. THE DELIVERER PRaised. ANSWER TO THE CRY.
   C  D  46. THE HELP OF THE DELIVERER. (Cp. 48, 8.)
   E  47 (E¹), 48 (E²). THE DELIVERER PRaised. (Cp. 48, 8 with 44, 1.)
   B  49. THE RUIN, AND NEED OF REDEMPTION REALISED. NO HELP FROM MAN (v. 7), ONLY FROM GOD (v. 15).

50—60 (A², above). ISRAEL'S REDEEMER.

(Introversion.)

A²  F  50. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3, 4
   G  51. TRANSGRESSION. CONFESSED AND FORGIVEN.
   G  52 (G¹), 53 (G²), 54 (G³), 55 (G⁴). TRANSgressors. UNconfessed AND destroyed.
   F  56 (F¹), 57 (F²), 58 (F³), 59 (F⁴), 60 (F⁵). GOD'S PEOPLe SPEAK TO HIM OF ISRAEL'S REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (MICHTAM. Ap. 65, XII).

61—72 (A³, above). ISRAEL'S REDEMPTION.

(Alternations.)

A³  H  K  61 (K¹), 62 (K²), 63 (K³), 64 (K⁴). ISRAEL waits FOR DELIVERANCE "FROM THE ENDS OF THE EARTH", WHICH IS THE WORK OF GOD ALONE (94, 9).
   L  65. ZION waits FOR HER BLESSING.
   M  66 (M¹), 67 (M²). PRAISE PROMISED. THE TROUBLE REMEMBERED (66, 10-12).
   J  68. THE ANSWER TO 61—67. GOD ARISes. "BLESSED BE GOD" (v. 35).
   H  K  69. THE KING waits FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME, AND SORROW. (THE TRESPASS OFFERING)†.
   L  70. THE KING waits FOR HIS DELIVERANCE. "MAKE HASTE".
   J  72. THE ANSWER. THE KING reigns. "BLESSED BE THE LORD GOD" (v. 18). THIS was ALL HIS DESIRE (2 Sam. 23, 5). THE REDEEMED NATION BLESSED, AND A BLESSING TO ALL NATIONS.

* For notes, see p. 760.
NOTES ON THE STRUCTURE, PAGE 759.

* Exodus is the Greek Ἠγοiator, and is the name given to the book by the Septuagint Translators as descriptive of its chief event—the going out of Israel from Egypt. But the Hebrew title for it is יהודים הַנָּבְעָה (םְרַבְּרָה שְּמִמְּלֹא), "And these are the names." The Book is thus called because it begins with the names of those who came into the place whence they were redeemed and delivered from their ruin and oppression.

It is indeed the book of "the Names"; for not only does the Lord speak so pointedly of knowing Moses "by name" (33. 12, 17), but Moses asks by what Name he is to speak of the God of their fathers to the Israelites (5. 13), and the Lord reveals His Name (3. 14, 15); while in 6. 8; 33. 19; and 34. 5-7, He further proclaims it. So, again, of the "Angel" that was sent before the People (23. 20), Jehovah said, "My Name is in Him" (23. 21). Moses speaks to Pharaoh in the Name of Jehovah (5. 23); and Pharaoh is raised up "that My Name may be declared throughout all the earth" (9. 16). It is in this book that we first have the third Commandment concerning the Name of the Lord (20. 7). Bezalel is said to have been "called" by name (31. 2), whereas a different phrase is used of Aholiab (31. 6) both here and in 35. 30 and 34. It is in Exodus also that we have the particular instructions as to the engraving of the names on the shoulder-stones of the ephod (28. 9-12), and on the breastplate stones (15-21), which were strictly carried out (38. 6, 7 and 8-14). Thus "the names of the sons of Israel" were borne before the Lord with the Redeeming Blood in the Holy of Holies. Moreover, these names appear at the beginning of Exodus, in connection with the Ruin; and at the end in connection with the Redemption "before God in the Sanctuary"; while we have the Name of the Redeemer proclaimed and celebrated throughout, "The Lord is His name" (Ex. 15. 3).

Exodus is therefore the Book of Redemption: and Redemption is individual and by name. It is the book in which the Redemption of the People is first mentioned: "Thou in Thy mercy hast led forth the People which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." (Exod. 15. 13).

The title "Exodus" also occurs in Luke 9. 31 (rendered "decease" in A.V. and R.V.), where it is the subject of which Messiah spake with Moses and Elijah on "the holy mount." This subject was His Redemption work, viz. the "exodus" which He should accomplish at Jerusalem", which was the great Antitype of that accomplished by Moses.

The types of Exodus are also types of Redemption. The Divine title Jah (יה), see Ap. 4. III, the concentrated form of Jehovah, occurs for the first time in the Book of Exodus (15. 3); and it occurs also for the first time in the Psalms in this second or Exodus Book (Ps. 68. 4).

In this second Book of the Psalms we find the subject-matter corresponding with that of Exodus. Like the other books, its teaching is dispensational. In the Genesis Book, Man is the central thought; in this Exodus Book, it is the Nation of Israel around which the counsels and purposes of God are centred. It opens with the "cry" from the depth of the Ruin and Oppression, as Exodus does; and it ends with the King reigning over the redeemed Nation (Ps. 72), brought "again the second time" from the four corners of the earth (Isa. 11. 11); as it was brought the first time from Egypt; and, at length, made a blessing to all the families of the earth.

Of the Divine names and titles: Elohim occurs 292 times (two of them with Jehovah), El 14 times, and Jehovah only 37 times. Note the references to Sinai, Miriam, and other events in Exodus, in this second Book.

† Psalms 42 and 43 are linked together by a recurring question and answer. See the Structure (p. 759).

‡ As Ps. 32 is the Sin Offering and Ps. 40 the Burnt Offering, so Ps. 69 is the Trespass Offering.
BOOK II.

42 1 As the hart panteth after the water brooks.
2 My soul thirsteth for God, for the living God:
3 When shall I come and appear before God?
4 My tears have been my meat day and night.
5 Why art thou cast down, O my soul? And why art thou disquieted in me?
6 O my soul, my soul is cast down within me:
7 Therefore will I remember Thee from the land of Jordan,
8 Yea, my soul is cast down within me:
9 And in the night His song shall be with me,
10 As with a sword in my bones, mine enemies reproach me;
11 Why art thou cast down, O my soul? And why art thou disquieted within me?

For the second Psalm of each book has for its subject the enemy. See Ap. 10.

Hermes. Refers to the two peaks. hill = mountain.
8 Yet. Omit this.
9 His lovingkindness. His song. Fig. Ellipsis (Complex), Ap. 6, by which each is to be repeated in the other = "His lovingkindness and His song" in the daytime; and in the night His song (and His lovingkindness) shall be with me. "living GOD" (Ap. 4. IV.)
10 O my God. In some codices this is joined on to the end of v. 5 = "the great deliverance of me, and [praise"
11 health = salvation.
43. 1. Judge = Eyndicato. 
   ungodly = greeker. Fig. Tepesinosis. Ap. 6. 
   2 my strength = my refuge, or my defending God. 
   dost = didst. cast off = cast off. See 44. 8. 
   the enemy = an enemy. 
   3 light = truth. Probably an allusion to the Urim 
   and Thummim (see notes on Ex. 28, 30), from which the 
   Psalmist was now absent, in flight from Absalom. 
   lead = gently lead, or comfort. 
   bring = i.e. by their guiding counsel. 
   Thy holy hill = i.e. Zion. Therefore refers to times 
   of David. 
   holy. See note on Ex. 8. 5. 
   tabernacles = habitations. Pl. of majesty = thy great 
   5 Why ... ? See notes on 42. 2 for the whole of this 
   verse. health = salvation. See note on 42. 5. 
   To the chief Musician. See Ap. 64.

44 (D, p. 759). THE CRY FOR A DELIVERER. 
(Intortusions.)

D 1-8. GOD OUR HELP 
(Extended Alternotion.)

1 We have heard with our ears, O God, 
our fathers have told us, 
What work Thou didst in their days, in 
the times of old. 
2 How Thou didst drive out the heathen 
with Thy hand, and plantedst them; 
How Thou didst afflict the people, 
and cast them out. 
3 For they got not the land in possession by 
their own sword, 
Neither did their own arm save them: 
4 But Thy right hand, and Thine arm, 
and the light of Thine countenance, 
Because Thou hadst a favour unto them. 
5 Through Thee will we push down our 
enemies; 
Through Thy name will we tread them under 
that rise up against us. 
6 For I will not trust in my bow, 
Neither shall my sword save me. 
7 But Thou hast saved us from our enemies, 
And hast put them to shame that hated us. 
8 In God we boast all the day long, 
And praise Thy name for ever. Selah. 
9 But Thou hast cast off, and put us to 
shame; 
And goest not forth with our armies.

boast = have boasted. Selah. 
Connecting the wondrous past with the distressing 
present, introducing the reason which called forth 
The Psalm itself, and marking the important break 
concluding the structure. See Ap. 66. II.

9-14 (F, above). [For Structure see next page.]

9 But = But now. Heb. 'eph (not kî, as in vv. 3 and 7). Very 
emphatic, marking great contrast, as in 68, 16 
("Yea"). Some codices, with Aram, read "howbeit", 
cast off (as with contempt). Op. 43. 2. Some 
codices, with Syr., read "cast us off".

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10 Thou makest us to turn back from the enemy; And they which hate us spoil for themselves.

11 Thou hast given us like sheep appointed for meat; And hast scattered us among the heathen.

12 Thou sellest Thy people for nought, And dost not increase Thy wealth by their price.

13 Thou makest us a reproach to our neighbours, A scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, A shaking of the head among the people.

15 My confusion is continually before me, And the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; By reason of the enemy and avenger.

17 All this come upon us; yet have we not forgotten Thee, Neither have we dealt falsely in Thy sight.

18 Our heart is not turned back, Neither have our feet slipped from Thy way;

19 Though Thou hast broken us in the place of dragons, And covered us with the shadow of death.

20 If we have forgotten the name of our God, Or stretched out our hands to a strange god;

21 Shall not God search this out? For shall know the secrets of the heart.

22 Yea, for Thy sake are we killed all the day long; We are counted as sheep for the slaughter.

23 Awake, why sleepest Thou, O LORD? Arise, cast us not off for ever.

24 Wherefore hidest Thou Thy face, And forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: Our belly cleaveth unto the earth.

26 Arise for our help, And redeem us for Thy mercies’ sake.

To the chief Musician upon Shoshannim.

5 My heart is inditing a good matter: I speak of the things which I have touched of the king:

6 My tongue is the pen of a ready writer.
2 Thou art fairer than the children of men:
Grace is poured into thy lips:

Therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously
Because of truth and meekness and righteousness;
And thy right hand shall teach thee terribles things.

5 Thine arrows are sharp in the heart of the king’s enemies;
Whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever:
The sceptre of Thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness:
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made thee glad.

9 Kings’ daughters were among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father’s house;
So shall the king greatly desire thy beauty:
For it is thy LORD; and worship thou him.

12 And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall intreat thy favour.

13 The king’s daughter is all glorious within:
Her clothing is of wrought gold.

She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her shall be brought into thee.

15 With gladness and rejoicing shall they be brought:
They shall enter into the king’s palace.

16 Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

2 Th, Heb. pl. of majesty = with great gladness. 15 gladness. 17 people = peoples, or nations. To the chief Musician. See Ap. 64. Having been written for the marriage of Hezekiah, the Psalm was handed over for public use, as the glorious antitype of the marriage of Messiah in a yet future day (Rev. 19, 7–9). This and Ps. 87 are the only two Psalms where the Title is given at the beginning as well as the end. These two Psalms are for a good reason thus discriminated.
46 (D, p. 759). THE HELP OF THE DELIVERER.
(Introductions and Alternations.)

1 God is our refuge and strength, a very present help in trouble.
2 Therefore will we not fear, though the earth be removed, though the mountains be carried into the midst of the sea;
3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.
5 God is in the midst of her; she shall not be moved.
6 He shall help her, and that right early.
7 The Lord of hosts is with us; the God of Jacob is our refuge.
8 Come, behold the works of the Lord, what desolations he hath made in the earth.
9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Q1 - To the chief Musician.

47 (E, p. 760) [For Structure see next page].

1 A Psalm for the sons of Korah.
2 For the Lord most high is terrible; He is a great King over all the earth.

Title: A Psalm. Heb. mizmôr. See Ap. 65, XVII. Referring to the time of Hezekiah. One of three Psalms (46, 48, 49) in praise of Zion, delivered from Sennacherib’s siege. For the sons of Korah. The fourth of nine so ascribed. See note on 43 and 45, Ap. 65, VIII.

2 the Lord, Heb. Jehovah.
4 in the midst, the middle, not the same as v. 2, and that right early. Heb. at the turning of the morning: i.e., when the morning dawns. See 2 Kings 19, 31-35. 2 Samuel 7, 31. Cp. Ex. 14, 27. The heathen were moved = moved. Same word as in v. 5. The Lord of hosts. See note on 1 Sam. 1, 3. His refuge = an imperishable place. Heb. migdol. Not the same as mv. 1, but the same word as in v. 1. Selah. Connecting this assured confidence in God’s promise with its fulfillment in the deliverance of Zion from Sennacherib (Ap. 66, II).
47. (p. 759). PRAISE TO THE DELIVERER.
(Extended Alternations.)

47 V 1. A call to praise.

48 (E¹, p. 759). PRAISE TO THE DELIVERER.
(Repeated Alternation.)

48 Y 1. Praise.

49. The reason.

50 W 3, 4. The nations, and Israel.

51 Selah.

52 X 5. God exalted.

53 V t. 6. A call to praise.

54 u 7, 8. The reason.

55 W 9. The nations, and Israel.


57 3 He shall subdue—may He subdue.

58 nations—tribes of men.

59 4 shall choose—chooseth: referring to Israel’s inheritance. Repeat this verb at the beginning of the next line.

Selah. Connecting the consideration of what God had done for Hezekiah and Zion and the exaltation claimed in 46, 10 with the exaltation given in 47, 5, 9 (Ap. 66, II).

60 5 gone up = exalted, as in v. 9 (same word).

61 6 Sing praises. Fig. Epanadiploësis (Ap. 6), the verse beginning and ending with the same word.

62 praises. Pl. of majesty—great praise. Note the Fig. Repetitio (Ap. 6), for emphasis.

63 to God. Some codices, with Sept. and Vulg., read “to our God”.

64 7 of. Some codices, with two early printed editions, read “ever”, as in v. 8.

65 with understanding. Cp. 49, 3 and I Cor. 14, 15, 16.

66 reigneth hath become king.

67 nations—tribes of men.

68 throne of His holiness—His holy throne. Genitive of Character.

69 Even. Perhaps better to supply Ellipsis (Ap. 6): “unto the People”, or “[to be] a People”. See the Structure, and Op. v. 4.

70 shields. Put by Fig. Metonymy (of Effect), Ap. 6, for princes (in preceding line), or, for defences in general.

71 exalted. Cp. 6, 8. This is the object of the Psalm connected with 46 by the Selah in 46, 13.

48 (E², p. 759). PRAISE TO THE DELIVERER.
(Repeated Alternation.)

49 Y | 1-. Praise.

50 Z | 11-. Zion a joy. In her palaces, God known.

51 A 4-8. The reason. “For”, God’s power shown in her establishment “for ever”.

52 Selah.

53 V 9, 10. Praise.

54 Z 11-13. Zion to rejoice. In her towers, strength surveyed.

55 A 14. The reason. “For”. God’s favour shown in guidance “for evermore”.


for the sons of Korah. See Ap. 63, viii. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44, 46-48).

1 the LORD. Heb. Jehovah. Ap. 4, II.

the city: i.e. Zion, recently delivered from Sennacherib.


the mountain of His holiness, or of His sanctuary. Genitive of Character.

2 situation — elevation. earth: or land. mortal Zion. Immediately south of Moriah. See Ap. 66. the sides of the north: i.e. with Moriah and the Temple immediately on the north side. The city of the great King = Jerusalem as a whole. Note the three points of view: (1) the elevated mount; (2) the south side of Moriah; (3) Jerusalem proper. Cp. Matt. 5, 35.

3 is known — hath made Himself known. Ap. 10. Fig. Aderamés. Ap. 6. i.e. the kingly kings of Sennacherib.


8 As we have heard, thus linking on Ps. 44, 9. Selah. Connecting the demand of Ps. 46, 10, to “be still” and exalt Jehovah, with the “rest” in the thought of His lovingkindness. Connecting also the end of members A and A (v. 14). See Ap. 66, II.

9 thought — been silent (Heb. dāmah), or stood still (46, 10) and rested in thought, midst. Same word as in 45, 3. name. See note on 20, 1.

10 daughters — cities. Put by Fig. Metonymy (of Subject), Ap. 6, for cities (cp. Num. 21, 25. Josh. 17, 11, 16). These cities of Judah had cause for rejoicing, for they were now free from Sennacherib, who had captured them (Isa. 36, 1). See Sennacherib’s cylinder. Ap. 67, xi, p. 98. judgments: on the Assyrian host.
49  A Psalm for the sons of Korah.

1 Hear this, all ye people; Give ear, all ye inhabitants of the world:
2 Both low and high, Rich and poor, together.
3 My mouth shall speak of wisdom; And the meditation of my heart shall be of understanding.
4 I will incline mine ear to a parable; I will open my mouth saying upon the harp.

5 Wherefore should I fear in the days of evil, When the iniquity of my heels shall compass me about?

6 They that trust in their wealth, And boast themselves in the multitude of their riches;
7 None of them can by any means redeem his brother, Nor give to God a ransom for him:
8 For the redemption of their soul is precious, And it ceaseth for ever;
9 That he should still live for ever, And not see corruption.

10 For he shall die, that wise men die, Likewise the fool and the brutish person perish,

11 Their inward thought is, that their houses shall continue for ever, And their dwelling places to all generations; They call their lands their own names.

12 Nevertheless man being in honour abideth not: He is like the beasts that perish.
13 This their way is as their folly: Yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; Death shall feed on them; And the upright shall have dominion over them in the morning; And their beauty shall consume in the grave from their dwelling.

15 But the Lord will redeem my soul from the power of the grave; For He shall receive me. Selah.

16 Be not thou afraid when one is made rich; When the glory of his house is increased; For when he dieth he shall carry nothing away; His glory shall not descend after him.

17 Though while he lived he blessed his soul; And men will praise thee, when thou dost well to thyself.

18 He shall go to the generation of his fathers; They shall never see light.

19 Man that is in honour, and understandeth not, Is like the beasts that perish.

50 A Psalm of Asaph.

1 The mighty God, even the LORD, hath spoken, And called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence; A fire shall devour before Him, And it shall be very tempestuous round about Him.

4 He shall call to the heavens above, And to the earth, that He may judge His people.

5 Gather My saints together unto Me; Those that have made a covenant with Me by sacrifice.

6 And the heavens shall declare his righteousness: For is judge of himself. Selah.

7 Hear, O My People, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices Or thy burnt offerings, to have been continually before Me.

9 I will take no bullock out of thy house, Nor he goats out of thy flocks.

10 For every beast of the forest is Mine, And the cattle upon a thousand hills.

11 I know all the fowls of the mountains; And the wild beasts of the field are Mine.

12 If I were hungry, I would not tell thee: For the world is Mine, and the fulness thereof.

13 Will I eat the flesh of bulls, Or drink the blood of goats?


50—60 (A, p. 758). ISRAEL'S REDEEMER.

50 (F, p. 759). HE BREAKS SILENCE.

(Alternations.)


14 Offer unto God thanksgiving; And pay thy vows unto the Most High.
50. 15.  

And call upon Me in the day of trouble:
I will deliver thee, and thou shalt glorify Me.

16 But unto the wicked doth saith,
“What hast thou to do to declare My statutes,
Or that thou shouldst take My covenant in thy mouth?
17 Seeing that thou art a transgressor, And castest My words behind thee.
18 When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.
19 Thou givest thy mouth to evil,
And thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother;
Thou slanderest thine own mother’s son.
21 These things hast thou done, and I kept silence;
Thou thoughtest that I was together with thee:
But I will reprove thee, and set them in order before thine eyes.
22 Now consider this, ye that forget the Lord,
Lest I tear you in pieces, and there be none to deliver you.

23 Whoso offereth praise glorifieth Me:
And to him that ordereth his conversation aright
Will I shew the salvation of God.

To the chief Musician.

51 (G, p. 759).  THE RESPONSE OF HIS PEOPLE.

A Psalm of David.

1 Have mercy upon me, O God, according to Thy lovingkindness:
According unto the multitude of Thy tender mercies blot out my transgressions.
2 Wash me throughly from mine iniquity, And cleanse me from my sin.

3 For consider my transgressions is ever before me,
And my sin is before me.

4 Against Thee, Thee only, have I sinned, And done this evil in Thy sight:
That Thou mightest be justified when Thou speakest,
And be clear when Thou judgest.

5 Behold, I was shapen in iniquity; And in sin did my mother conceive me.

6 Behold, Thou desirest truth in the inward parts:
And in the hidden part Thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones which Thou hast broken may rejoice.

9 Hide Thy face from my sins, And blot out all mine iniquities.

10 Create in me a clean heart, O God;
And renew a right spirit within me.

51. 10.  

16 wicked. Heb. rasha’. Ap. 44. x.
saith = hath said.
18 consented to = foundest pleasure with. Aram., Sept., Syr., and Vulg. read “racket”.
frameth = weaveth.
20 thine own mother’s son. Fig. Periphrasis (Ap. 6), for emphasis.
deliver = rescue.
23 conversation = way. Some codices, with five early printed editions, Sept., Syr., and Vulg., read “And there will be a way by which I will show to him”, &c.
To the chief Musician. See Ap. 64.

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(A, p. 769).  G J  

1 Have mercy upon me, O God, according to Thy lovingkindness:

2 Wash: as a garment. Heb. kaban. Heb. form is multiply to wash = wash thoroughly.

3 For consider my transgressions is ever before me,
And my sin is before me.

4 Against Thee, Thee only, have I sinned, And done this evil in Thy sight:
That Thou mightest be justified when Thou speakest,
And be clear when Thou judgest.

5 Behold, I was shapen in iniquity; And in sin did my mother conceive me.

6 Behold, Thou desirest truth in the inward parts:
And in the hidden part Thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness;
That the bones which Thou hast broken may rejoice.

9 Hide Thy face from my sins, And blot out all mine iniquities.

10 Create in me a clean heart, O God;
And renew a right spirit within me.
11 Cast me not away from Thy presence; And take not Thy Holy Spirit from me.
12 Restore unto me the joy of Thy salvation; And uphold me with Thy free spirit.

13 Then will I teach transgressors Thy ways; And sinners shall be converted unto Thee.

14 Deliver me from bloodguiltiness, O God, Thou God of my salvation; And my tongue shall sing aloud of Thy righteousness.

15 LORD, open Thou my lips; And my mouth shall shew forth Thy praise.

16 For Thou desirest not sacrifice; else would I give it:
Thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God; Thou wilt not despise.

18 Do good in Thy good pleasure unto Zion:
Build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon Thine altar.

To the chief Musician.

52 Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

52 M (p. 779)

1 Why boastest thou thyself in mischief, O mighty man? The goodness of GOD endureth continually.

2 Thy tongue deviseth mischief; Like a sharp razor, working deceitfully.

3 Thou livest evil more than good; And lying rather than to speak righteousness. Selah.

4 Thou livest all devouring words, O thou deceitful tongue.

5 GOD shall likewise destroy thee for ever, He shall take thee away, and pluck thee out of thy dwelling place, And root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, And shall laugh at him:

7 Lo, this is the man that made not God his strength; But trusted in the abundance of his riches, And strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of GOD; I trust in the mercy of GOD for ever and ever.

9 I will praise Thee for ever, because Thou hast done it:
And I will wait on Thy name; for it is good before Thy saints.

To the chief Musician upon Mahalath.
53 Maschil, A Psalm of David.

1 The fool hath said in his heart, "There is no God."

Corrupt are they, and have done abominable iniquity:

There is none that doeth good.

2 God looked down from heaven upon the children of men. To see if there were any that did understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy: there is none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? Who eat up my People as they eat bread: They have not called upon God.

5 There were they in great fear, where no fear was:

For God hath scattered the bones of him that encampeth against thee:

Thou hast put them to shame, because God hath despised them.

6 Oh that the salvation of Israel were come out of Zion!

When God bringeth back the captivity of His People,

Jacob shall rejoice, and Israel shall be glad.

To the chief Musician on Neginoth.

54 Maschil, A Psalm of David, when the Ziphims came and said to Saul, Dost not David hide himself with us?

1 Save me, O God, by Thy name, and judge me by Thy strength.

2 Hear my prayer, O God; Give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: They have not set God before them. Selah.

4 Behold, God is mine helper: The LORD is with them that uphold my soul.

5 He shall reward evil unto mine enemies: Cut them off in Thy truth.

6 I will freely sacrifice unto Thee: I will praise Thy name, O LORD: for it is good.

7 For He hath delivered me out of all trouble: And mine eye hath seen His desire upon mine enemies.

To the chief Musician on Neginoth.

53 (G, p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (Intemperance and Altercation.)

G

O


P

a | -1. Man. Depravity.

b | 2. God. Inspection.


O | 5, 6. The righteous. God now-here.

Title. Maschil = Instruction (the sixth of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65, XI), as to the fiction of the Tyrant of Ps. 52. This Psalm for public use. See note at end. Hence Elohim (Ap. 4, I), the Creator in relation to His creatures. A partial repetition of Ps. 14, which was not for public use (as Ps. 53 was); therefore Jehovah (David’s God) there, and Elohim (the creature’s Creator) here.


There is none, &c. Quoted in Rom. 3, 1-12.


5 For God hath scattered. This is an addition to Ps. 14, despised them. Here, the wicked are in question. In Ps. 14, 5, the righteous.

6 Oh. Fig. Ekhnitsa. Ap. 6.

salvation = great salvation, pl. of majesty. But some codices, with Sept., and Syr., read “Jehovah”.

Jacob...Israel = i.e. both natural and spiritual seed. See notes on Gen. 32, 28; 43, 6; 45, 22, 28.

To the chief Musician. This Psalm was edited for public use; hence the title Elohim. See notes above. on relating to. Neginoth = smittings: referring to God’s smittings with words and acts. See c, 5, which differs from 14, 5, 6. See Ap. 65, XV.

54 (G, p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (Intemperance and Altercation.)

G

Q

5, 6. Praise.


Title. Maschil = Instruction. These seventh of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65, XI. When, &c. Ap. 1 Sam. 23, 12; 26, 1.


Thy name = Thine own self. See note on Ps. 20, i.

Judge = vindicate.


6 freely sacrifice: Heb. with a freewill offering will I sacrifice. Op. 7 delivered = rescued. seen his desire: or, To the chief Musician. See Ap. 64, on =

To

Selah.

R

Q

c | 1, 2. Prayer.

R | d | 2. Reason.

Q | c | 3, 4. Praise.

d | 7. Reason.

The

and

altar.

instructing

nephesh,

Elohim.

by

the

this

are

of

himself.

Jehovah.

with

on

sacrificing.

Neginoth = smittings: i.e. the great smittings of my enemies by Jehovah. See Ap. 65, XV.
Maschil, A Psalm of David.

1 Give ear to my prayer, O "God; And hide not Thyself from my supplication.

2 Attend unto me, and "hear me: I mourn in my complaint, and "make a noise;

3 Because of the voice of the enemy, Because of the *oppression of the wicked: For they cast "iniquity upon me, And in wrath they hate me.

4 My heart is "sore pained within me: And the terrors of death are fallen upon me,

5 Fearfulness and trembling are come upon me, And horror hath overwhelmed me.

6 And I said, "Oh that I had wings like a dove! For then would I fly away, and be at rest.

7 Lo, then would I wander far off, And "remain in the "wilderness. Selah.

8 I would hasten my escape From the "windy storm and tempest."

9 Destroy, O "LORD, and "divide their tongues:

For I have seen violence and strife upon the walls thereof: *Mischief also and sorrow are in the midst of it.

Wickedness is in the midst thereof:

Deceit and guile depart not from her streets.

11 For it was not an enemy that reproached me; Then I could have borne it: Neither was it he that hated me that did magnify himself against me; Then I would have hid myself from him:

13 But it was Thou, *a man mine equal, *my guide, and mine acquaintance.

14 We took sweet counsel together, And walked unto the house of "God in company.

15 Let death seize upon them, And let them go down "quick into "hell:

For wickedness is in their dwellings, And among them.

16 As for me, I will call upon "God; And the "LORD shall save me.

17 Evening, and morning, and at noon, will I "pray, and "cry aloud: And He shall hear my voice.

18 He hath *delivered my soul in peace from the battle that was against me:

For there were *many with me.

19 "GOD shall "hear, and afflict them, ( *Even He That abideth of old). Selah. *Because they have *no changes, Therefore they fear not "GOD.


9 LORD. One of the 184 alterations of Jehovah to Adonai by the Sopherim. Ap. 32. divide their tongues=cleave (as in Gen. 10. 25; 11. 9) their counsels; "tongues" being put by Fig. Metonymy (of Cause), Ap. 6, for counsels given by Him. This prayer was literally answered (2 Sam. 17. 1-14). tongues. Heb. sing.

10 Mischief. Heb. 'aden. Ap. 44. iii.

11 Wickedness —prudery (pl.). Heb. halak=capacity.

Deceit=Oppression, or violence.

13 a man=necrosis. Heb. 'i'mah. Ap. 14. III. mine equal=as mine equal: i.e. esteemed by David as such; refers to Ahithophel.

Guides or consolers. Cp. 2 Sam. 16. 23 and Acts 1. 17. in company=with the multitude. Heb. reseb. Occurs only here.


cry aloud. Heb. haddah=to make a noise. Onomatopoeic, like bees, or the cooing of a dove in Ezek. 7. 16. See note on sub-section.

18 delivered=plucked (with power). Heb. p'dah. See notes on Ex. 6. 6; 13. 13.


in peace. Note Ellipsis: "(and set it in peace)"


Selah. Connecting the true confidence of David with the false confidence of the ungodly. David's true confidence was based on the fact that His GOD was the mighty ONE enduring for ever. "El" here is emphatic: it is the back of it. Ap. 66. II. Because... no changes=improvement. See note on "alter" (Lev. 27. 10). Heb. halaph. Cp. Gen. 35. 2.
56. 20. PSALMS.

\[55.20\]

Text:

20 He hath put forth his hands against such as be at peace with him:
\[\text{Ps. 141}:20\]

1. The words of his mouth were smoother than butter,
2. But war was in his heart:
3. His words were softer than oil,
4. Yet were they drawn swords.

\[56.13\]

Text:

20 He: i. e. Ahithophel.
21 war was in his heart: Op. 2 Sam. 14. 33 with 15. 5. 6. Referring to v. 19.
22 Cast, & c. = Commit unto. Quoted in 1 Pet. 5. 7. burden = gift, or lot. Here = those very words of c. 21.
23 sustain thee = hold thee up.
24 the righteous = the righteous one (sing).
25 Bloody and deceitful men = men of bloods and deceit.
Genitive of Character. Heb. bloods = great bloodshed.
26 half their days. Referring to Absalom's untimely death.
28 To the chief Musician. See Ap. 64.

66 (P. 773). ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

56. 1. U | 1, 2. Complaint.
56. 2. W | 3. Trust.

Title. Michtam: i. e. Resurgam. See v. 12. One of six Psalms so called. The first is Ps. 16. See Ap. 65. XII. and sub-section, v. 13.

when, &c. See 1 Sam. 21. 10; 27. 4; 29. 2–11.
1 Be merciful: Be gracious, or favourable.
4 would swallow me up = thirst for my blood. Heb. shâ'ôph, used of wild beasts.
5 daily = all the day. See v. 5.
6 enemies = watchers, or observers.
7 O Thou Most High. Heb. matron, lofty, or exalted (not Elyôn).
9 In God. Fig. Cycloides. Ap. 6. Cp. v. 10.
10 flesh. Put by Fig. Symeodech (of Pari), Ap. 6, for man.
11 Every day = all the day. See v. 5.
12 evil. Ap. 44. viii.
14 iniquity. Heb. 'a'môn. Ap. 44. iii.
15 people = peoples. (No Art.)
16 theslest = recordest.
17 wandering = bottle. Fig. Paronomasia. Ap. 6.
19 Thy bottle. Fig. Anthropopathia. Ap. 6.
20 Thy cry unto Thee = In the day of my cry, for = that.
21 for me = mine.
22 In God, &c. Fig. Cycloides. Ap. 6. See v. 4.
25 delivered = plucked.
26 Wilt thou ... ? Fig. Erotasia. Ap. 6.
27 In the light of the living = in resurrection life.
28 Hence the title "Michtam". Op. Psa. 16. and other Michtam Psalms. See also Job 33. 30; and Ps. 118. 14, 15. where it is "land of the living".
29 To the chief Musician. See Ap. 64.
57 (P., p. 759). ISRAEL’S REDEEMER, AND HIS WORK. 
(Alternations and Introductions.)

1. Be merciful unto me, O God, be merciful unto me:
For my soul trusteth in Thee:
Yea, in the shadow of Thy wings will I make my refuge,
Until these calamities be overpast.

2. I will cry unto 1 God MOST HIGH;
Unto GOD That performeth all things for me.

3. He shall send from heaven, and save me
From the reproach of him that would swallow me up.
Selah.

1. God shall send forth His mercy and His truth.

4. My soul is among lions:
And I lie even among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.

5. Be Thou exalted, O 1 God, above the heavens;
Let Thy glory be above all the earth.

6. They have prepared a net for my steps;
My soul is bowed down:
Thy wings are digged a pit before me,
Into the midst whereof they are fallen themselves.

7. My heart is fixed, O 1 God, my heart is fixed:
I will sing and give praise.

8. Awake, my glory; awake, psaltery and harp;
I myself will awake early.

9. I will praise Thee, O 2 LORD, among the people;
I will sing unto Thee among the nations.

10. For Thy mercy is great unto the heavens,
And Thy truth unto the clouds.

11. Be Thou exalted, O 1 God, above the heavens;
Let Thy glory be above all the earth.

1. To the chief Musician, 1 Al-taschith.

58 (P., p. 759). ISRAEL’S REDEEMER, AND HIS WORK.
(Introduction.)

1. Do ye indeed speak righteousness, O congregation?
Do ye judge uprightly, O ye sons of men?

58 (F., p. 759). ISRAEL’S REDEEMER, AND HIS WORK.
(Introduction.)
2 Yea, in heart ye work wickedness;  
Ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb:  
They go astray as soon as they are born,  
speaking lies.

4 Their poison is like the poison of a serpent:  
They are like the deaf adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers,  
Charming never so wisely.

6 Break their teeth, O Lord, in their mouth:  
Break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters which run continually:  
When he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them pass away:  
Like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns,  
He shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance:  
He shall wash his feet in the blood of the wicked.

11 So that a man shall say, "Verily there is a reward for the righteous:  
Verily He is a God That judgeth in the earth."

To the chief Musician, Al-taschith.

59 (F, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

1 Deliver me from mine enemies, O my God:  
Defend me from them that rise up against me.

2 Deliver me from the workers of iniquity,  
And save me from bloody men.

3 For, lo, they lie in wait for my soul:  
The mighty are gathered against me;  
Not for my transgression, nor for my sin,  
O Lord.

4 They run and prepare themselves without my fault:  
Awake to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel,  
Awake to visit all the heathen:  
Be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog,  
And go round about the city.

7 Behold, they belch out with their mouth:  
Swords are in their lips:  
For "who," "say they," "doth hear?"

8 But I will sing of mercy and of praise;  
Thou shalt have all the heathen in desolation.

9 Because of his strength will I wait upon Thee:

For God is my defence.

10 The God of my mercy shall prevent me:  
God shall let me see my desire upon mine enemies.

11 Slay them not, lest my People forget;  
Scatter them by Thy power; and bring them down,  
O Lord our shield.

12 For the sin of their mouth and the words of their lips  
Let them even be taken in their pride:  
And for cursing and lying which they speak.
59. 13. PSALMS.

13 Consume them in wrath, consume them, that they may not be: And let them know that 1 God ruleth in Jacob Unto the ends of the earth. ° Selah.

14 And at evening let them return; and let them make a noise like a dog, And go round about the city.

15 Let them ° wander up and down for meat, And ° grudge if they be not satisfied.

16 But 3 will sing of Thy ° power; Yea, I will sing aloud of Thy ° mercy in the morning:

For Thou hast ° been my ° defence And refuge in the day of my trouble.

17 Unto Thee, O my strength, will I ° sing: For 1 God is my ° defence, and the ° God of my ° mercy.

° To the chief Musician ° upon ° Shushan-eduth.

60 ° Michtam of David, to teach; ° when he strove with °Aram-naharah and with °Aram-zobah, when Joab returned, and smote of Edom in the valley of salt °twelve thousand.

° God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased; O turn Thyself to us again.

2 Thou hast made the earth to tremble; Thou hast ° broken it:

Heal the breaches thereof; for it shaketh.

3 Thou hast ° shewed ° Thed ° things hard:

Thou hast made us to drink the wine of ° astonishment.

4 Thou hast given a banner to them that fear Thee, That it may be displayed because ° of the ° truth. ° Selah.

5 That °Thy loved may be delivered:

Save with °Thy right hand, and ° hear ° me.

6 ° God ° hath spoken ° in His holiness; I will rejoice,

I will divide ° Shechem, and mete out the valley of ° Succoth.

7 ° Gilead ° is mine, and ° Manasseh ° is mine; ° Ephraim ° also ° is the strength ° of mine ° head;

° Judah ° is ° my ° lawgiver;

8 ° Moab ° is ° my ° washpot:

Over ° Edom will ° I ° cast ° out ° my ° shoe; ° Philistia, ° triumph ° thou ° because ° of ° me.

9 Who will bring me ° into ° the ° strong ° city? Who will lead me ° into ° Edom?

10 °Wilt ° not ° 3 thou, ° O ° God, ° Which ° hast cast ° us ° off?

And ° Thou, ° O ° God, ° Which ° didst ° not ° go ° out ° with ° our ° armies?

11 Give ° us ° help ° from ° trouble:

For ° vain ° is ° the ° help ° of ° man.

12 Through ° God ° we ° shall ° do ° valiantly:

For ° se ° it ° is ° That ° shall ° tread ° down ° our ° enemies.

° To the chief Musician ° upon ° Neginah.

61 ° Selah. ° See note on ° v. 5.

15 ° Wander ° = ° prawl ° about.

16 ° Power ° = ° strength, ° as ° in ° v. 9. ° Been ° = ° proved.

17 ° Sing ° = ° sing ° praise.

To ° the ° chief ° Musician. ° See ° Ap. 64.

upon ° = ° relating ° to.

Shushan-eduth. ° It ° is ° testimony ° relating ° to ° the ° second ° Passover ° provided ° for ° in ° Num. 9. 5-14, ° and ° acted ° on ° in ° 2 ° Chron. 30. ° See ° Ap. 66. XXII. ° The ° other ° of ° the ° two ° Psalms ° thus ° used ° is ° Ps. 79.

60 (P), ° p. 775.

ISRAEL'S REDEEMER, AND HIS WORK. (Alternations.)

F° K 1-5. ° Prayer. ° (God, ° the ° object.)

L | ° 0 | ° 6. ° 7. ° Israel.

p | ° 8. ° 9. ° Heathen.

(K | ° 10. ° 11. ° Prayer. ° (God, ° the ° object.)

L | ° 0 | ° 12. ° Israel.


° 2 ° Broken ° = ° made ° fissures. ° Occurs ° only ° here.

° 3 ° Shewed ° = ° suffered ° ... ° see.

° Astonishment ° = ° or ° (Thy) ° faultfulness. ° Heb. ° kōhet.

° Occurs ° only ° here. ° Psalms. ° Cp. ° Prov. 22. 21 = ° certainty, ° or ° exact, ° precise ° truth. ° (No ° Art.)

Selah. ° Connecting ° the ° gift ° with ° the ° great ° and ° important ° object ° of ° it. ° (Ap. 66. II.) ° Hear ° = ° answer ° me. ° Heb. ° text ° reads ° ° “us”; ° but ° some ° codices ° with ° four ° early ° printed ° editions ° Aram., ° Sept., ° Syr., ° and ° Vulg., ° read ° “me”.

6 ° Bath ° spoken. ° Verses ° 6-9 ° refer ° to ° the ° promise ° of ° the ° possession ° of ° the ° whole ° of ° Canaan, ° confirmed ° in ° 2 ° Sam. 7. 16. ° David ° here ° encourages ° himself ° by ° it.

Shechem ° ... ° Succoth. ° West ° and ° east ° of ° Jordan.

7 ° Gilead ° ... ° Manasseh. ° Eastern ° side.

Ephraim ° ... ° Judah. ° Western ° side.


8 ° Moab ° ... ° Edom. ° Spoken ° of ° as ° the ° chattels ° of ° a ° conqueror ° (2 ° Sam. 8. 12-14).

 ° Washapot ° = ° footbath; ° i.e. ° an ° ignominious ° vessel ° cast ° out ° my ° shoe. ° Idom ° for ° taking ° possession. ° Philistia. ° Syr. ° reads ° ° “over ° Philistia.”

9 ° The ° strong ° city. ° Probably ° Sela ° or ° Petra, ° corresponding ° with ° Edom ° (cp. ° 2 ° Kings ° 14. 7). ° David ° claims ° the ° promise ° of ° Num. ° 24. 16.

10 ° O ° God. ° Some ° codices ° omit ° “° God”.


12 ° To ° the ° chief ° Musician. ° See ° Ap. 64.

upon ° = ° relating ° to.

Neginah = ° shoutings. ° Ap. 65. XIV.

61 (For ° Structure ° see ° next ° page).

Title. ° of ° David: ° i.e. ° relating ° to ° David ° and ° to ° the ° true ° David. ° 1 ° God. ° Heb. ° Elohim. ° Ap. 4. I.

2 ° The ° earth °: ° or °, ° the ° land. ° That ° is ° higher ° than ° 1 ° which ° will ° prove ° higher.

61 ° A ° Psalm ° of ° David.

1 ° Hear ° my ° cry, ° O ° God; ° Attend ° unto ° my ° prayer.

2 ° From ° the ° end ° of ° the ° earth ° will ° I ° cry ° unto ° Thee, ° when ° my ° heart ° is ° overwhelmed: ° Lead ° me ° to ° the ° rock ° ° that ° is ° higher ° than ° I.

61 (K, p. 759). Waited for by Israel
(Introduction.)

1 M | 1, 2. Prayer.
N | 3, 4. Confidence.
O | 5. Reason.
N | 6, 7. Confidence.
M | 8. Praise.

3 shelter = refuge.
4 tabernacle. Heb. ‘ohel, tent (Ap. 40, 6), i.e. David’s tent on Mount Zion. The Psalm probably refers to Absalom’s rebellion.
5 trust = flee for refuge. Heb. ḫaq. Ap. 69. II
6 covert = secret place.
wings. Fig. Anthropopathia. Ap. 6
7 mercy = loving-kindness, or grace.
8 To the chief Musician. See Ap. 64.

62 (K, p. 759). Israel’s Redemption Waited For. (Repealed Alternation.)

1 Truly my soul waiteth upon God: From Him cometh my salvation. P | 1, 2. Trust in God.
Q | 3, 4. Enmity of foes.
P | 5–7. Trust in God.
Q | 8–10. Enmity of foes.
P | 11, 12. Trust in God.

Title. A Psalm. Heb. mizzōr. See Ap. 65, XVII. A sequel to Ps. 61.

1 Truly = Only, or surely. Occurs six times in this Psalm; “truly” in v. 1; “only” in vv. 3, 4, 5, 6, “surely” in v. 9. Occurs four times in Ps. 98, another Jeduthun Psalm.

waiteth = waieth in silence; or, is become silent. See 57. 7.


From. Some codices, with Sept., Syr., and Vulg., read “For from”.
2 only = same word as “truly”, v. 1.

salvation. Repeated for emphasis. defence = high tower.
3 imagine mischief. Occurs only here. Probably = assault, or rise against.


4 from his excellency = from his dignity or high rank. Royal rank is implied.

Selah. Connecting the enmity of his foes with his trust in God. See Ap. 66. II.

7 In God is = Upon God [depends] my salvation.

at all times. Sept. and Vulg. read “all ye assembly of the People”,

Selah. Connecting his trust in God with the nothingness of man. See Ap. 66. II.

11 One of the 154 alterations of Jehovah to Adonai by the Sopherim. Ap. 92.

mercy. Thou renderest, &c. Quoted in Matt. 18, 17. Rom. 2, c. 1 Cor. 8, s. 3 Tim. 4, 14.


vanity = a breath. men of high degree = sons of ‘ish. Ap. 14, II.
altogether = together. 10 And. Ed. 1611 omits “And”; added in 1629.

heart. Put by Fig. Metonymy (of Subject). Ap. 6, for the affections connected with it.


power = strength.

12 LORD. One of the 154 alterations of Jehovah to Adonai by the Sopherim. Ap. 92.

mercy. Thou renderest, &c. Quoted in Matt. 18, 17. Rom. 2, c. 1 Cor. 8, s. 3 Tim. 4, 14.

777
63 (K, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (Repeated Alternation.)

K
R1
1 1. Assurance.
2 1. Reason for praise.
R1 2. Assurance.
S1 3. Reason for praise.
R2 4-6. Assurance.
S2 5. Reason for praise.
R3 6-10. Assurance. (Enemies.)
S3 11. Reason for praise.
R4 12. Assurance. (Enemies.)

When, &c. See 1 Sam. 22. 5; 24. 14-16.
longeth = fainteth. Occurs nowhere else.
In. Some codices, with Syr., read "like".
thirsty = weary. 3 lovingkindness = grace.
praise = commend, or extol. Heb. shabab; used only
by David and Solomon.
And. Supply Ellipsis (Ap. 6) by reading "[I will"
meditate"
7 wings. Fig. Anthropopatheia. Ap. 6.
rejoice: or, rest.
followeth. Supply Ellipsis by reading "[cleaveth
to and] followeth". hard = close.
hand. Fig. Anthropopatheia. Ap. 6.
to destroy it. As Aithophel did (2 Sam. 17. 1-3).
the lower parts: i. e. to Sheol.
foxes = jackals.
To the chief Musician. See Ap. 64.

64 (K, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (Division.)

K
T
5. Mankind in general.
10. The righteous in particular.

1-8 (T, above). ENEMIES. (Alternation and Intersion.)

T1 1. The enemies. (Sing.)
T2 2. Enemies. (PL.)
T3 3, 4. Their attempt to wound.
T4 5, 6, &c. Enemies. (PL.)
T5 7, 8. Their wounding.

2 Hida. Put by Fig. Metonymy (of Adjuncts), Ap. 6.
secret counsel = conspiracy (2 Sam. 16. 20-22; 17. 1-4).
secret, the secret; this, open.
insurrection. The former, secret; this, open.

genutha = yir'ad. 5 evil. Heb. ri'ah. Ap. 44. vii.
7 shoot. Fig. Anthropopatheia. Ap. 6.
shall fear. Some codices, with six early printed editions,
read "will see".

10 The righteous = A righteous one.
the LORD. Heb. Jehovah. Ap. 4. II.
trust = make his refuge. Heb. haqal. Ap. 69. II.
To the chief Musician. See Ap. 64.

8 So they shall make their own tongue to
fall upon themselves:
All that see them shall flee away.
9 And all men shall fear,
And shall declare the work of God;
For they shall wisely consider of His

doing.

10 The righteous shall be glad in the LORD,
and shall trust in Him;
And all the upright in heart shall glory.

To the chief Musician.
65 A Psalm and Song of David.

1. Praise Wait for Thee, O God, in Zion: And unto Thee shall the vow be performed.

2. O Thou that hearest prayer, Unto Thee shall all flesh come.

3. Iniquities prevail against me: As for our transgressions, Thou shalt purge them away.

4. Blessed is the man whom Thou choosest, and causest to approach unto Thee, That he may dwell in Thy courts: We shall be satisfied with the goodness of Thy house, Even of Thy holy temple.

5. By terrible things in righteousness wilt Thou answer us, O God of our salvation; Who art the confidence of all the ends of the earth, And of them that are afar off upon the sea.

6. Which by His strength setteth fast the mountains; Being girded with power; Which stilleth the noise of the seas, the noise of their waves, And the tumult of the people.

7. They also that dwell in the uttermost parts are afraid at Thy tokens: Thou makest the outgoings of the morning and evening to rejoice.

8. Thou visitest the earth, and waterest it: Thou greatly enrichest it With the flood of God, which is full of water: Thou preparest corn, when Thou hast so provided for it.

9. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof.

10. Thou crownest the year with Thy goodness: And Thy paths drop fatness.

11. They drop upon the pastures of the wilderness: And the little hills rejoice on every side.

12. The pastures are clothed with flocks; The valleys also are covered over with corn: They shout for joy, they also sing.

13. To the chief Musician. A Song of degrees.

66 A Psalm and Song of David.

1. Make a joyful noise unto God, all ye lands; Sing forth the honour of His name: Make His praise glorious.

2. Make His praise glorious.
3 Say unto 1 God, "How terrible art Thou in Thy works!
Through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

4 All 2 the earth shall worship Thee,
And shall sing unto Thee;
They shall "sing to Thy name." 3 Selah.

5 Come and see the works of 1 God:
1 He is terrible in His doing toward the "children of men.
2 He turned 2 the sea into dry land:
3 They went through 3 the flood on foot:
There did we rejoice in Him.
4 He ruleth by His power for ever;
5 His eyes behold the nations:
6 Let not the rebellious exalt themselves.
7 Selah.

8 0 bless 4 our 1 God, ye 5 people,
And make the voice of His praise to be heard:
9 Which holdeth 0 our soul in life,
And suffereth not our 0 feet to be moved.

10 For Thou, 1 God, hast proved us;
Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net;
Thou laidst 3 affliction upon our loins.
12 Thou hast caused 3 men to ride over 1 our 2 heads;
We went through fire and through water:
But Thou broughtest us out into a 3 wealthy place.

13 I will go into Thy house with burnt offerings:
I will pay Thee my vows,
And my mouth hath spoken, when I was in trouble.
15 I will offer unto Thee burnt sacrifices of fatlings,
With the incense of rams;
I will offer bullocks with goats. 3 Selah.

16 4 Come and hear, all ye that fear 1 God,
And I will declare what He hath done for 6 my soul.
17 I cried unto Him with my mouth,
And He was exalted with my tongue.
18 If I regard 0 iniquity in my heart,
The LORD 3 will not 0 hear me:
19 But verily 1 God hath heard me;
He hath attended to the voice of my prayer.
20 Blessed 6 be 1 God,
Which hath not 6 turned away my prayer,
Nor His 0 mercy from me.
6 To the chief Musician 0 on 0 "Neginoth.

67 1 God be 0 merciful unto us, and bless us;
And cause His face to shine upon us;
Selah.
2 That Thy "way may be known upon earth,
Thy "saving health among all nations.

4 the earth. See note on "ye lands"; 1, sing=sing psalms.
Selah. Marking the Structure by showing that the member D (vv. 6-7) corresponds with the member D (v. 16); and connecting the exhortation of vv. 1-4 with the reason for it in v. 5. See Ap. 66. II.
8 Come and see. Note the correspondence of v. 15, "Come and hear",
children=sons.
the sea: i.e. the Red Sea.
the flood: i.e. the river Jordan.
7 Selah. Repeating the exhortation to praise, and connecting the two halves of the Psalm. (Ap. 66. II.)
8 our God. Some codices, with one early printed edition, Aram., and Syr., omit "our".
people=peoples.
feet. So some codices, with three early printed editions; others read "foot".
11 affliction= a heavy burden: i.e. in Egypt. Heb. ma'ākāh. Occurs only here.
12 hast caused=didst cause.
his heads = us. Fig. Synecdoche (of Part), Ap. 6.
heads. So some codices, with three early printed editions, Sept., and Vulg.; other codices read "head", "wealthy place". Aram., Sept., Syr., and Vulg. read "freedom". Cp. Ps. 18. 15.

66. 13-15 (C, p. 779). ADDRESS. PROMISE OF PSALMIST. (Introversion.)

14 Which. Fig. Ellipsis (Ap. 6) = "which [vows]",
uttered = opened. Fig. Ellipsis (Ap. 6) = "opened [and vowed]."
Selah. Connecting the members D and D. See note on v. 4, and Ap. 66. II.

16-20 (D, p. 779). INVITATION: "COME AND HEAR." (Introversion.)

The LORD*. One of the 134 places where the Sopherim say they altered Jehovah to Adonai. Ap. 92.
hear = answer.
20 turned away = turned away [from Himself]. Fig. Ellipsis. Ap. 6.
mercy = loving-kindness, or grace.
To the chief Musician. See Ap. 64.
on = relating to.
Neginoth = smittings: i.e. the smittings of Israel's enemies by God. See Ap. 65. XV.

67 [For Structure see next page].

merciful = favourable, or gracious.
Selah. Connecting the prayer (c.) with the object of it (v. 2). See Ap. 66. II.
2 way = dealings. See note on 103. 7.
saving health = salvation, or saving help.
### 67. 3. PSALMS.

3 Let **o** the people praise Thee, **O** **1** God; Let all **o** the people praise Thee.

4 O let **o** the nations be glad and sing for joy: For Thou shalt judge **2** the people righteously, **O** Selah.

5 Let **2** the people praise Thee, **O** God; Let all **2** the people praise Thee.

6 **Then** shall the earth yield her increase; **And** **3** God, even our own **3** God, shall bless us.

7 **God shall bless us;** And all the ends of **7** the earth shall fear **Sim**.

**To the chief Musician.**

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### 68 (J, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 61—67. (Division.)

1 Let **God arise,** and let His enemies be scattered: **Let them also that hate Him flee before Him.**

2 As smoke is **driven away,** so drive them **away:** As wax melteth before the fire, So let the wicked perish at the presence of **God.**

3 But let the righteous be glad; **let them rejoice before **God:** Yes, let them exceedingly rejoice.

4 Sing unto **God,** Sing praises to His name: Extol Him That rideth upon the heavens By His name **JAH,** and rejoice before Him.

5 A father of the fatherless, and a judge of the widows, **Is **God** in His **holy** habitation.**

6 **God seteth the solitary in families:** He bringeth out those which are bound with chains:

But **the rebellious dwell in a dry land.**

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4-35 (H, above). THE PSALM ITSELF. (Introversion and Extended Alternation.)

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4 JAH. See Ap. 4. III. Cp. Ex. 15. 2. The Divine Titles enrich this Psalm: Elohim occurs twenty-six times, because the Psalm has to do with the scattering of His enemies. The first occurrence of JAH is in Ex. 15. 2, and in the Psalms this first occurrence is in the second, or Exodus book. 5 holy habitation: i.e. which David had prepared for the Ark on Zion. 6 seteth the solitary in families = bringeth absent ones home. the rebellious = rebellious ones. dwell = have [ever] dwell.
7 O God, when Thou wentest forth before Thy People,
    When Thou didst march through the wilderness; Selah:
3 The earth shook,
The heavens also dropped at the presence of God;
    Even Sinai itself was moved at the presence of God, the God of Israel.
9 Thou, O God, didst send a plentiful rain,
    whereby Thou didst confirm Thine inheritance,
when it was weary.
10 Thy congregation hath dwelt therein:
    Thou, O God, hast prepared Thy goodness
for the poor.
11 The Lord gave the word;
    Great was the company of those that published it.
12 Kings of armies did flee apace;
    And she that tarried at home divided the spoil.
13 Though ye have lien among the pots,
    yet shall ye be as
    As the wings of a dove covered with silver,
    And her feathers with yellow gold.
15 The hill of God is as the hill of Bashan;
    An high hill as the hill of Bashan.
16 Why leap ye, ye high hills?
    This is the hill which God desireth
to dwell in;
    Yea, the Lord will dwell in it for ever.
17 The chariots of God are twenty thousand,
even thousands of angels:
    The Lord is among them, as in Sinai,
in the holy place.
18 Thou hast ascended on high, Thou hast led captivity captive:
    Thou hast received gifts for men;
    Yea, for the rebellious also, that THE LORD God might dwell among them.
19 Blessed be the Lord, Who daily loadeth us with benefits,
    Even the God of our salvation. Selah.

7 when Thou wentest forth: i.e. from Egypt. The whole deliverance of Israel is here rehearsed. See the sub-section. For use at the Passover.

Selah. Connecting the first going up of the Ark in the wilderness with its accompaniments. See Ap. 66. II. "dropped": i.e. dropped [moisture].

10 Thy congregation = Thy living ones, or living host,
    the poor = the humbled or oppressed one.

11 The Lord. One of the 134 places where Jehovah was changed by the Seraphim to Adonai. See Ap. 32; also Ex. 17, 19, 22, 26, 32.

13 pots. Heb. Dual, the two [or between the] brick-kilns: i.e. in Egypt. Not dirty vessels according to the Rabbinical commentators, but dirty places.

14 When the Almighty scattered kings in it,
    It was white as snow in Solomon.

15 The hill of God is as the hill of Bashan;
    An high hill as the hill of Bashan.

16 Why leap ye, ye high hills?
    This is the hill which God desireth
to dwell in;
    Yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand,
even thousands of angels:
    The Lord is among them, as in Sinai,
in the holy place.

18 Thou hast ascended on high, Thou hast
defeated captivity captive:
    Thou hast received gifts for men;
    Yea, for the rebellious also, that THE LORD God might dwell among them.

19 Blessed be the Lord, Who daily loadeth us with benefits,
    Even the God of our salvation. Selah.
20 "He That is our GOD is the GOD of salvation;
And unto GOD the Lord belong the issues from death.

21 But GOD shall wound the head of His enemies,
And the hairy scalp of such an one as goeth on still in His trespasses.

22 The LORD said, "I will bring again from Bashan,
My people. Supply the Ellipsis (Ap. 6) from the context: "I will surely bring [mine enemies] from wherever they may have fled, bring them again for judgment; the object being stated in the next verse. See the Structure, and cp. "O" and "I".


24 They have seen Thy goings, O GOD; Even the goings of my GOD, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after;
Among them were the damsels playing with timbrels.

26 Bless ye GOD in the congregations, Even the LORD, from the fountain of Israel.

27 There is little Benjamin with their ruler,
The princes of Judah and their council,
The princes of Zebulin, and the princes of Naphtali.

28 Thy GOD hath commanded thy strength:
Strengthen, O GOD, that which Thou hast wrought for us.

29 Because of Thy temple at Jerusalem Shall kings bring presents unto Thee.

30 Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter Thou the people that delight in war.

31 Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto GOD.

32 Sing unto GOD, ye kingdoms of the earth;
O sing praises unto the LORD; Selah.

33 To Him That rideth upon the heavens of heavens, which were of old;
Lo, He doth send out His voice, and a mighty voice.

34 Ascribe ye strength unto GOD;
His excellency is over Israel,
And His strength is in the clouds.

35 O GOD, Thou art terrible out of Thy holy places:
The GOD of Israel is 
That giveth strength and power unto His people.
Blessed be GOD.

*To the chief Musician upon Shoshannim.

He That is. These italics may be omitted, or otherwise supplied. "The El [we have] is the El", &c.


22 I will bring. Fig. Epizeuxis (Ap. 6), for emphasis I will surely bring.

My people. Supply the Ellipsis (Ap. 6) from the context: "I will surely bring [mine enemies] from wherever they may have fled, bring them again for judgment; the object being stated in the next verse. See the Structure, and cp. "O" and "I".


24 goings = progression, or procession. Cp. 2 Sam. 6, 14, 15, 21, where the order is given as in vs. 24, here.


26 by the females of 11. See Ap. 65, 11.

27 Benjamin. The least of the tribes, and last on the jasper stone of Aaron's breastplate. Cp. Ex. 28, 20. Jasper is the first stone in the foundations of Rev. 21, 19, and their council = their company.

Zebulin. Four tribes named: two in the extreme south, and two in the extreme north.

28 Thy GOD hath commanded. Some codices, with Aram., Sept., Syr., and Vulg., read "Command, O GOD",

strength = strength (for defence). Heb. 'azaz.

Strengthen, &c. Strengthen, O GOD, the strength which Thou hast wrought for us (Trou Temple). Connecting with this line the first words of v. 22, 22.

29 Because of Thy temple. See note above.

30 the company of spearmen = the wild beasts of the reeds.


31 Ethiopia. Put by Fig. Metonymy (of Subject), Ap. 6, for Ethiopians.

scattered. Cp. 2 Pet. 3, 5, 6; referring to "the world that then was".

His voice. Omit the italics, and then we have the Fig. Epizeuxis (Ap. 6), "His voice a voice of strength".

35 Thou art terrible. Supply Ellipsis (Ap. 6) thus: "[To be feared] is GOD from His Sanctuary. Thy holy places. Sept. and Vulg. read the sing. It is the pl. of majesty.

To the chief Musician. See Ap. 64. Originally written for the going up of the Ark to Zion; it was handed over to the chief Musician for public use.

A poetic name for spring. Hence used at the Passover, the spring festival. See Ap. 65, XXI.
69

A Psalm of David.

1. Save me, O God; For the waters are come in unto my soul. I am come into deep waters, where the floods overflow me.

3. I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my God.

4. They that hate me without a cause are more than the hairs of mine head; They that would destroy me, being mine enemies wrongfully, are mighty:

5. O God, Thou knowest my foolishness; And my sins are not hid from Thee.

6. Let not them that wait on Thee, O God of hosts, be ashamed for my sake; Let not those that seek Thee be confounded for my sake, O God of Israel.

7. Because for Thy sake I have borne reproach; Shame hath covered my face.

8. I am become a stranger unto my brethren, And an alien unto my mother's children.

9. For the zeal of Thine house hath eaten me up; And the reproaches of them that reproached Thee are fallen upon me.

10. When I wept, and chastened me, with fasting, That was to my reproach.

11. I made my sackcloth also my garment; And I became a proverb to them.

12. They that sit in the gate speak against me; And I was the song of the drunkards.

13. But as for me, my prayer is unto Thee, O God, in an acceptable time: O God, in the multitude of Thy mercy hear me, in the truth of Thy salvation.

14. Deliver me out of the mire, and let me not sink, Let me be delivered from them that hate me, and out of the deep waters.

15. Let not the waterflood overflow me, Neither let the deep swallow me up, And let not the pit shut her mouth upon me.

16. Hear me, O God; For Thy lovingkindness is good: Turn unto me according to the multitude of Thy tender mercies.

17. And hide not Thy face from Thy servant; For I am in trouble; Hear me speedily.

18. Draw nigh unto my soul, and redeem it; Deliver me because of mine enemies.

19. Thou hast known my reproach, and my shame, and my dishonour: Mine adversaries are all before Thee.
20 Reproach hath broken my heart; and I am full of heaviness:
And I looked for some to take pity, but there was none;
And for comforters, but I found none.
21 They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them:
And that which should have been for their welfare, let it become a trap.
23 Let their eyes be darkened, that they see not;
And make their loins continually to shake.
24 Pour out Thine indignation upon them,
And let Thy wrathful anger take hold of them.
25 Let their habitation be desolate;
And let none dwell in their tents.
26 For they persecute him whom Thou hast smitten;
And they talk to the grief of those whom Thou hast wounded.
27 Add iniquity unto their iniquity:
And let them go into Thy righteousness.
28 Let them be blotted out of the book of the living,
And not be written with the righteous.
29 But I am poor and sorrowful:
Let Thy salvation, O God, set me up on high.

30 I will praise the name of God with a song,
And will magnify Him with thanksgiving.
31 This also shall please the Lord better than an ox
Or bullock that hath horns and hoofs.
32 The humble shall see this, and be glad:
And your heart shall live that seek God.
33 For the Lord heareth the poor,
And despiseth not His prisoners.

34 Let the heaven and earth praise the Lord,
The seas, and every thing that moveth therein.
35 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.
36 The seed also of His servants shall inherit it:
And they that love His name shall dwell therein.

*To the chief Musician.

70 A Psalm of David, to bring to remembrance.

1 Make haste, O God, to deliver me;
Make haste to help me, O Lord.

Title. of David = relating to David. to bring to remembrance: what is written in Ps. 40.13-17.

70 [For Structure see next page].
70. 2. 

PSALMS.

71. 17.

2 "Let them be ashamed and confounded That seek after my soul: Let them be turned backward, and put to confusion, That desire my hurt. 3 Let them be turned back for a reward of their shame. "That say, "Aha, aha."

4 Let all those that seek Thee rejoice and be glad in Thee: And let such as love Thy salvation say continually, "Let God be magnified."

5 But I am poor and needy: Make haste unto me, O Lord: Thou art my help and my deliverer. O Lord, make no tarrying.

71 In Thee, O Lord, do I put my trust: Let me never be put to confusion. 2 Deliver me in Thy righteousness, and cause me to escape: Incline Thine ear unto me, and save me. 3 Be Thou my strong habitation, whereunto I may continually resort: Thou hast given commandment to save me; For Thou art my rock and my fortress. 4 Deliver me, O Lord, out of the hand of the wicked, Out of the hand of the unrighteous and cruel man.

5 For Thou art my hope, O Lord God: Thou art my trust from my youth. 6 By Thee have I been holden up from the womb: That took me out of my mother's bowels:

v 7 I am as a wonder unto many; But Thou art my strong refuge. 8 Let my mouth be filled with Thy praise And with Thy honour all the day.

w Cast me not off in the time of old age; Forsake me not when my strength faileth. 10 For mine enemies speak against me; And they that lay wait for my soul take counsel together, 11 Saying, "He hath forsaken him; Persecute and take him; for there is none to deliver him."

12 O Lord, be not far from me: O my help, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; Let them be covered with reproach and dishonour that seek my hurt.

y 14 But I will hope continually, And will yet praise Thee more and more. 15 My mouth shall shew forth Thy righteousness And Thy salvation all the day: For I know not the numbers thereof.

16 I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only.

71 (M. p. 759). ISRAEL'S REDEEMER. PRAISE PROMISED. (Alternations and Introversion.)


4 rejoice. Put by Fig. Metonymy (of the Subject), Ap. 6, for "have cause to rejoice," &c.


poor = wretched, or oppressed. Heb. 'adeh. See note on Prov. 6. 11.


1 do put my trust = have I fled for refuge. Heb. nash. Ap. 69. II.

confusion = shame. 2 ear. Fig. Anthropopathia. Ap. 6.

3 strong habitation = rock of habitation. Heb. zor, a fortified place. Some codices, with six early printed editions, Aram., Sept., and Vulg., read "a rock of refuge."

whereunto I may continually resort, &c. Sept. reads "a place of security to save me."


4 Deliver = Cause me to escape. the wicked = lawless one. Heb. rasha. Ap. 44. x.


from the womb. Cp. Jer. 1. 5. Some have supposed that this Psalm was written by Jeremiah. See note on v. 22. But even then it points to Christ.

7 I am = I have become.

art. Supply the Ellipsis (Ap. 6), "have been."


15 the numbers. Cp. 40. 8.

16 strength = strengths. Pl. of majesty = great strength.

17 O God, Thou hast taught me from my youth: And hitherto have I declared Thy wondrous works.
18 Now also, when I am old and gray-headed, O God, forsake me not; Until I have shewed "Thy strength unto this generation, And Thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, Who hast done great things: O God, who is like unto Thee!

20 Thou, Which hast shewed me great and sore troubles, Shalt quicken me again, And shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, And comfort me on every side.

22 I will also praise Thee with the psaltery, Even Thy truth, O my God: Unto Thee will I sing with the harp, O Thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto Thee; And my soul, which Thou hast redeemed.

24 My tongue also shall talk of Thy righteousness all the day long:

For they are confounded, for they are brought unto shame, that seek my hurt.

72 (J, p. 789). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 68-71. (Introversion and Extended Alternation.)

F G | 2-4. Messiah's goodness to the poor.
H I | 5-10. Other attributes.
F G | 12-14. Messiah's goodness to the poor.
H I | 15-17. Other attributes.
J E | 18-20. Praise and doxology to Book II.

Title. for Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his 'Greater Son', the Messiah. Written after Solomon's second investiture, 1 Chron. 23. 22 (921 b.c.). The year before David's death.

1 the king: i.e. David himself.
judgments: = just decisions (of David regarding Solomon).
righteousness: = i.e. all his (Solomon's) judgments, according to 1 Kings 3. 5-9. 1 Chron. 29. 18, and 28. 7. king's son: Solomon; but to be yet fulfilled in Christ.
2 judge, &c. = rule in righteousness.
poor: = oppressed (pl.). See note on 70. 6.
3 peace: = prosperity.
4 judge = vindicate. children = sons.

5-10 (H, above); 11-17 (J, above). OTHER ATTRIBUTES. (Introversion.)

H a | 5. Eternity.
b | 6. 7. Agricultural prosperity. (Moon.)
c | 8. 9. The world. Dominion.
d | 10. Gifts.
H a | 15. Gifts.
J c | 15. His People. Worship.
b a | 16. Agricultural prosperity. (Sun.)
J a | 17. Eternity.

6 like rain. Cpr. 2 Sam. 23. 4.
7 the righteous. Some codices, with Sept., Syr., and Vulg., read 'righteousness'.
8 from sea to sea. From the Mediterranean to the Persian Gulf.
9 the river: i.e. the Euphrates. Same Fig. as above.
10 the dust. Put by Fig. Metonymy (of the Adjunct). Ap. 6, for utter subjugation.
10 Tarshish. On the west. See note on 1 Kings 10. 24.

71. 18. PSALMS. 72. 11.

19 who is like unto Thee. This is the cry of all God's saints. See note on Ex. 15. 11.
20 quicken me again: = make me alive again, bring me up again: i.e. in resurrection.
22 with = with the aid of. sing = sing praise.
Holy One of Israel. Occurs only three times in the Psalms (here, 78. 41; 89. 15). In Isaiah we find it thirty times. In Jeremiah twice (50. 29; 51. 5). See note on 73. 41.

11 Yea, all kings shall fall down before him: I All nations shall serve him.
12 For he shall deliver *the needy when he crieth;
The poor also, and *him that hath no helper.
13 He shall spare the *poor and *needy,
And shall save the *souls of *the needy.
14 He shall *redeem *their soul from deceit
and violence:
And precious shall their blood be in his sight.

15 And *he shall *live,
And to him shall be *given of the *gold of Sheba:
Prayer also shall be made *for him continually;
And *daily shall he be praised.

16 There shall be an *handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.

17 His name shall endure for ever:
His name shall be continued as long as the sun:
*And *men shall be *blessed in him:
All nations shall call him *blessed.

18 *Blessed be *the LORD *God, the *God of Israel,
Who only doeth wondrous things.
19 And *blessed be His glorious *name for ever:
And let the whole earth be *filled with His glory;
Amen, and Amen.

13 the needy—a helpless one. Heb. 'ebyon. See note on Prov. 6. 11.
13 poor=impooverished. Heb. dal. See note on Prov. 6. 11.
redeem. Heb. ga'al. See notes on Ex. 6. 6; 13. 15;
redeem. Ap. 18. 15 he shall live. The accent (r'bia) on "he" marks
it as emphatic, and as to be distinguished from the
plurals of the preceding verses, and rendered "they",
as it is in R.V. See the Structure, and note the mem-
bers "G" and "G", which treat of Messiah's goodness
to the poor. It is in v. 10 ("H d") and in v. 15 ("H d")
that we have them, and their gifts to Him. He, the
Head, delivers and saves them; and they, in v. 15,
bring to Him a liberal hand, a praying heart, and a
praising tongue.
live—live for ever. See note on Lev. 18. 5.
given, &c. Solomon the type (1 Kings. 10. 2, 10;
2 Chron. 9. 1). Fulfilment in Christ the Antitype.
gold. Fig. Synecdoche (of Species), Ap. 6, "gold"
being put for precious gifts. Cp. Isa. 60. 6,
for—to.
daily—all the day.
16 handful—abundance.
corn—fine corn.
17 And men shall be blessed in him: All nations shall call him blessed—Yea, all nations
shall be blessed in him—shall call him happy. "Blessed"
is not the same word as in the preceding line. Heb.
'asher, cognate with 'asher. See Ap. 62. VI.
in him. Thus confirming the promise to Abraham.
See Gen. 12, 3; 18, 18; 22, 18; 26, 4; 26, 14.
18 Blessed, &c. This doxology closes the second book
of the Psalms. Heb. barred, not 'asher.
God. Some codices omit "Elohim" here, with Sept.,
Syr., and Vulg.
19 name—self. See note on 20. 1.
are ended—accomplished. When this Psalm
is realised, all prophecy concerning Israel will be ful-
filled: according to Dan. 9. 24, and see 2 Sam. 23. 1, where
of the title, "son of Jesse".

EPILOGUE.

20 The prayers of David the son of Jesse *are ended.
73—89 (C, p. 720). THE THIRD OR LEVITICUS BOOK *
THE SANCTUARY.

(Division.)

C A1 73—83. THE SANCTUARY IN RELATION TO MAN.
A2 84—89. THE SANCTUARY IN RELATION TO JEHovah.

73—83 † (A1, above). THE SANCTUARY IN RELATION TO MAN.
(Extended Alternation.)

A1 B 73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENTIAL DISTRACTION.
C 74. THE ENEMY IN THE SANCTUARY.
D 75. GOD'S ANOINTED IN THE SANCTUARY.
E 76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

B 77 (E'). 78 (B'). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH SELF, AND CONSEQUENTIAL MISERY. 78 IS INSTRUCTION (MASCHIL †) AS TO 73 AND 77, SHOWING HOW JEHovah FORSOOK "SHiloh" (v. 60), AND CHOSE NOT JOSeph (v. 67); BUT CHOSE ZION (v. 68, 69), AND CHOSE DAVID (v. 70—72).

C 79. THE ENEMY IN THE SANCTUARY.
D 80 (D'), 81 (D'), 82 (D'). GOD IN THE SANCTUARY.
E 83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (A2, above). THE SANCTUARY IN RELATION TO JEHovah.
(Repeated Alternation.)

A2 F1 84 (F1'), 85 (F1'). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
G1 86. PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION.
THE SECRET AND SOURCE OF THE BLESSING.

F2 87. THE BLESSEDNESS OF DWELLERS IN ZION.
G2 88. PRAYER BEFORE GOD. INSTRUCTION (MASCHIL †) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.

F3 89. THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (v. 15); GOD IN THE ASSEMBLY OF HIS SAINTS (v. 7). INSTRUCTION † AS TO GOD'S DEALINGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.

* LEVITICUS is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is KIsa" (Gasyiyv), "AND BE CALLED." It is emphatically the Book of the SANCTUARY. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65. 4), and whom "the Father seeks to worship Him" (John 4. 23, 24). In Lev. 1, 2, we see the exemplification of the words: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (65. 4). The types in Leviticus are types of the Sanctuary: i.e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to Man (as in Genesis), not in relation to the Nation (as in Exodus), but in relation to the Sanctuary, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its ruin, to its establishment in the fullness of blessing.

In the first Division (73—83, A1) Elohim (Ap. 4. 1) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84—89, A2) Jehovah occurs fifty times, and Elohim only twenty-eight times (four of which are with Jehovah). El (Ap. 4. IV) occurs five times.

† All the Psalms in the first Division (A1) are Psalms of Asaph.
‡ Maschil. See Ap. 65. XI.
§ All the Psalms (except 86 and 89) in the second Division (A2) are Psalms of the sons of Korah.
BOOK III.

73. 1. PSALMS.

73

A Psalm of Asaph.

1 Truly God is good to Israel, Even to such as are of a clean heart.

2 But as for me, my feet were almost gone; My steps had well nigh slipped.

3 For I was envious at the foolish, When I saw the prosperity of the wicked.

4 For there are no bands in their death: But their strength is firm.

5 They are not in trouble as other men; Neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain: Violence covereth them as a garment.

7 Their eyes stand out with fatness: They have more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression:

They speak loftily.

9 They set their mouth against the heavens, And their tongue walketh through the earth.

10 Therefore His People return hither: And waters of a full cup are wrung out to them.

11 And they say, "How doth God know? And is there knowledge in the Most High?"

12 Behold, there are the ungodly, Who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart in vain, And washed my hands in innocency.

14 For all the day long have I been plagued, And chastened every morning.

15 If I say, "I will speak thus:" Behold, I should offend against the generation of thy children.

16 When I thought to know this, It was too painful for me;

17 Until I went into the sanctuary of 11 God; Then understood I their end.

like: or with. men. Heb. ëddám, Ap. 14. I. They have, &c.: or The imaginations of their heart overflow. could wish = could picture, or imagine. 8 wickedly. Heb. re'd. Ap. 44. viii. 9 the heavens. tongue walketh. Fig. Processus. Ap. 6. 10 His People = God's people. (Spoken by the wicked.) are = shall be. there . . . is there a . . . Fig. Erotics. Ap. 6. GOD. Heb. El. Ap. 4. IV. Most High. Heb. Elíyon. Ap. 4. VI. 12 Behold. Fig. Asterism. Ap. 6. ungodly = lawless. Heb. nishâ', (No Art.) Ap. 44. x. the world = this age. 13 Verily. See note on Truly, &c. I have cleansed. This is the result of occupation with others. Distraction. Cp. Structure, above. 14 every morning. Put by Fig. Synecdoche (of Part), Ap. 6, for "continually". 15 Behold. Fig. Asterism. Ap. 6. offend = deal treacherously. Heb. ëbdad. children = sons. 16 thought = pondered [it] Cp. the same word in 27. 5. know = reconcile. too painful for me = vexation in mine eyes. 17 the sanctuary. This is the book of the Sanctuary, and nearly every Psalm in it contains some reference to it, or to the congregation who worship in it. Then. Supply "Until" by the Fig. Anaphora. Ap. 6. end = latter end, or hereafter.

73–89 (C, p. 769). THE LEVITICUS BOOK.

73–83 (A, p. 769). THE SANCTUARY IN RELATION TO MAN.

This Third Book has to do with the Sanctuary; as the first Book (1–41) had to do with Man; and the Second Book (42–72) had to do with Israel.

73 (B, p. 769). OUTSIDE THE SANCTUARY. EFFECT. DISTRACTION. (Introversion.)

D | 4–12. The wicked. Their prosperity.
F | 17. Remedy. The Sanctuary.
G | 18–20. The wicked. Their end.

B | 22. Occupation with others. My error.

Title. A Psalm. Heb. mišmôr. See Ap. 65. XVII. of Asaph. The second of Asaph’s twelve Psalms, Ps. 50 being the first. See Ap. 63. XVII.

1 Truly, &c.: Nothing but good is God to Israel. Occurs three times in this Psalm: here, rendered "Truly"; v. 13, "Verily"; v. 18, "Surely". The uniform rendering would be "Only" or, "After all".

God. Heb. Elohim. Ap. 4. i. good. The conclusion is stated before the distraction of mind caused by occupation of heart with others is described.

Israel. This links on Book III with Book II.

2 md. Note the emphasis on this (by repetition of the First Person), which is the key to the Psalm, almost = quickly. See note on Prov. 5. 14.

gone = stumbled.

3 foolish = arrogant, or boasters.

wicked = lawless. Heb. nishâ', Ap. 44. x.

4–12 (d, above). THE WICKED. THEIR PROSPERITY. (Introversion.)

D | F | 4, 5. Their prosperity. (Negative.)
G | a | 6, 7. Their pride and fulness.
| b | 8, 9. Their speech.
| c | 10, 11. Their pride and fulness.
| f | 12. Their prosperity. (Positive.)

4 bands: or pangs. The Massôrah calls attention to this Homonym (harpâ) as occurring not only twice, but in two different senses. The other case is Isa. 58. 2, in = at.

is. Supply Ellipsis by "continues".

5 in trouble as other = in the trouble of. Used first of Joseph (Gen. 41. 51).


6 chain = necklace. stand out = protrude.


12 Behold. Fig. Asterism. Ap. 6. ungodly = lawless. Heb. nishâ', (No Art.) Ap. 44. x. the world = this age. 13 Verily. See note on Truly, &c. I have cleansed. This is the result of occupation with others. Distraction. Cp. Structure, above. 14 every morning. Put by Fig. Synecdoche (of Part), Ap. 6, for "continually". 15 Behold. Fig. Asterism. Ap. 6. offend = deal treacherously. Heb. ëbdad. children = sons. 16 thought = pondered [it] Cp. the same word in 27. 5. know = reconcile. too painful for me = vexation in mine eyes. 17 the sanctuary. This is the book of the Sanctuary, and nearly every Psalm in it contains some reference to it, or to the congregation who worship in it. Then. Supply "Until" by the Fig. Anaphora. Ap. 6. end = latter end, or hereafter.
18 Surely Thou didst set them in slippery places; Thou castest them down into destruction.

19 How are they brought into desolation, as in a moment!
Theirs utterly consumed with terrors.

20 As a dream when one awaketh; So, O LORD, when Thou awakest, Thou shalt despise their image.

21 Thus my heart was grieved, And I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before Thee.

23 Nevertheless I am continually with Thee: Thou hast holden me by my right hand.

24 Thou shalt guide me with Thy counsel, And afterward receive me to glory.

25 Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.

26 My flesh and my heart faileth; But God is the strength of my heart, and my portion for ever.

27 For, lo, they that are far from Thee shall perish;

Thou hast destroyed all them that go a whoring from Thee.

28 But it is good for me to draw near to God; I have put my trust in the Lord God, That I may declare all Thy works.

74 Maschil of Asaph.

1 O God, why hast Thou cast us off for ever?

2. Why doth Thine anger smoke against the sheep of Thy pasture?

3. Remember Thine congregation, which Thou hast purchased of old;
The rod of Thine inheritance, which Thou hast redeemed;

This mount Zion, wherein Thou hast dwelt.

4. Lift up Thy feet unto the perpetual desolations;
Even all that the enemy hath done wickedly in the sanctuary.

5 Thine enemies roar in the midst of Thy congregations;
They set up their ensigns for signs.

6 A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.
74. 7. PSALMS.

7 They have cast fire into Thy sanctuary.
They have defiled by casting down the dwelling place of Thy name to the ground.

8 They said in their hearts,"Let us destroy them together;"
They have burned up all the synagogues of God in the land.

9 We see not our signs:

There is no more any prophet:
Neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach?
Shall the enemy blaspheme Thy name for ever?

11 Why withdrawest Thou Thy hand, even Thy right hand?
Pluck it out of Thy bosom.

12 For God is my King of old,
Working salvation in the midst of the earth.

13 Thou didst divide the sea by Thy strength:
Thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of Leviathan in pieces,
And gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood:
Thou driedst up mighty rivers.

16 The day is Thine, the night also is Thine:
Thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.

18 Remember this, that the enemy hath reproached, O LORD,
And that the foolish people have blasphemed Thy name.

19 Deliver not the soul of Thy turtledove unto the multitude of the wicked:
Forget not the congregation of Thy poor for ever.

20 Have respect unto the covenant:
For the dark places of the earth are full of the habitations of cruelty.

21 Let not the oppressed return ashamed:
Let the poor and needy praise Thee.

22 Arise, O God, plead Thine own cause:
Remember how the foolish man reproacheth Thee daily.

23 Forget not the voice of Thine enemies:
The tumult of those that rise up against Thee increaseth continually.

*To the chief Musician, *Al-taschith.

7 cast fire into, &c. = cast Thy holy place into the fire. sanctuary. Some codices, with three early printed editions, read "holy places" (pl.). dwelling place. Heb. mishkan. Ap. 40 (2).

8 together: or, at once.
synagogues = meeting-places. See note on "congregations", v. 4. This rendering comes from the Sept.


9 signs: i.e. the signs of God’s presence and power, or miraculous signs. Cp. "their" of v. 4 with "our", v. 9.

prophet. Put by Fig. Metonymy (of Cause), Ap. 6, for prophetic utterances.

10 how long...? Fig. Erotesis. Ap. 6. Cp. v. 1. Fig. Ellipsis (Ap. 6), "how long [this shall last]."

11 bosom. Fig. Anthropopathia. Ap. 6. Sept. adds here "Solah". If this was in the primitive text, it marks the division of the Structure; and connects the conclusion of the prayer with the wonderful ground of the plea based upon it; which, with "J" (v. 12) and "J" (v. 15-17) constitute the central members and subjects of the Psalm.

12 salvation = deliverances. Pl. of majesty = great deliverance.
In the midst, &c. Cp. Ex. 8. 22. (Heb. v. 10).

74. 13-17 (J, p. 791). PLEA. FORMER MERCIFUL DELIVERANCES. (Introversion.)

J N c d J N c d
dragons = crocodiles. (No Art.). Symbolical of Egypt.

14 people inhabiting = inhabitants: i.e. the wild beasts.

15 cleave = sunder, open a passage. Heb. bâgê.

16 the fountain. Cp. Ex. 17. 6. Num. 20. 11. Put by Fig. Metonymy (of Effect), Ap. 6, for the rock from which the water flowed.

17 light. Sept., Syr., and Vulg. read "moon".

18-23 (H, above). PRAYER. THE ENEMY IN THE SANCTUARY. (Introversion and Alteration.)

H j H j o
18 Remember the enemies’ reproach.

P g P g h
19 Depression. The oppressed.

P g P g h
h 19. Prayer. "Thy covenant".

h 19. Prayer. "Thy cause".

o 22. Remember the enemies’ reproach.

Thy name = Thee. See note on Ps. 20. 1.

multitude = company, or host; same word as "congregation" in next line.
poor = oppressed. Heb. 'ashîth. See note on Pr. 13. 11.
20 the. Sept., Syr., and Vulg., read "Thy".

21 the. Cp. Gen. 15. 12.; 17. 7. 8.
the earth: or the land.

22 Arise, O God, plead Thine own cause:
Remember how the foolish man reproacheth Thee daily.

23 Forget not the voice of Thine enemies:
The tumult of those that rise up against Thee increaseth continually.

*To the chief Musician, *Al-taschith.
75. 1. **PSALMS.** 76. 5.

75 [D, p. 789]. **GOD'S ANOINTED IN THE SANCTUARY.** (Alternation.)

1 **unto thee, O God, do we give thanks, unto thee do we give thanks: for that Thy name is near.** Thy wondrous works declare.

2 When I shall receive the congregation, will judge uprightly. **Thy law is upright to the_©horn:**

3 All the inhabitants thereof are dissolved: the bears up the pillars of it. Selah.

4 I said unto the fools, "Deal not foolishly:" And to the wicked, "Lift not up the horn:

5 Lift not up your horn on high: Speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, Nor from the south.

7 But God is the judge: He putteth down one, and setteth up another.

8 In the hand of the LORD there is a cup, and the wine is red; It is full of mixture; and He poureth out of the same:

9 But will declare for ever; I will sing praises to God of Jacob.

10 All the horns of the wicked also will I cut off; But the horns of the righteous shall be exalted.

Q 9 But will declare for ever; I will sing praises to the God of Jacob.

R 10 All the horns of the wicked also will I cut off; But the horns of the righteous shall be exalted.

To the chief Musician upon Neginoth.

76 [E, p. 794]. **A Psalm or Song of Asaph.**

1 In Judah is God known;

2 In Salem also is His tabernacle, And His dwelling place in Zion.

3 There brake He the arrows of the bow, The shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep:

And none of the men of might have found their hands.

The members U, V, U, U, U are in the third person. The members V, V, V, V, V are in the second person. The Structure is determined by the two Selahs; and points to the historic event, the taking of Jebus by David (2 Sam. 5:4-9). 1 Judah. Great emphasis on the locality. Note the three terms, Judah, Jerusalem, Zion, and "there" (n. 3). 2 Salem. The ancient Jebusite name for Jerusalem. Cp. Gen. 14:18, Heb. 7:1, 2, is is come, or is set up. tabernacle; i.e. David's tabernacle on Zion. In 18:11—pavilion, or dwelling. Hebrew swik, not hol, Zion. This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5:4-10; 6:7,1, 2, &c. See Ap. 68. Zion had no place in history till this event. 3 There. Emphatic. Hebrew seghin, with.Deut. 1. 39 (thither). 2 Chron. 8, 11 (in it). brake He hath broken in pieces. battle. Put by Fig. Metonomy (of Adjunct), Ap. 6, for other weapons used in battle. Selah. Connecting the Jebusite defeat with God Who gave it; and passing on from the third person to the second. See Ap. 68. II. Note the emphasis on "Zion." 4 mountains of prey. The great mountain (Zion) which had become a prey: i.e. a prey seized, as in next verse; the mighty men had become a spoil, or been plundered. 5 none found their hands. Idiom for helplessness. Like losing heart or finding heart (2 Sam. 7, 27). men. Hebrew geš. Ap. 14, III.
PSALMS.

8. At Thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.

7 Thou, even Thou, art to be feared:
And who may stand in Thy sight when once Thou art angry?

8 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.

10 Surely the wrath of man shall praise Thee:
The remainder of wrath shalt Thou restrain.

11 Vow, and pay unto the Lord your God:
Let all that be round about Him bring presents unto Him that ought to be feared.

12 He shall cut off the spirit of princes:
He is terrible to the kings of the earth.
To the chief Musician, to Jeduthun.

A Psalm of Asaph.

I cried unto God with my voice,
Even unto God with my voice; and He gave ear unto me.

In the day of my trouble I sought the Lord:
My soul refused to be comforted.

I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.

I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.

7 Will the Lord cast off for ever?
And will He be favourable no more?
Is His mercy clean gone for ever?
Doth His promise fail for evermore?
Hath God forgotten to be gracious?
Hath He in anger shut up His tender mercies?

10 And I said, "O Lord, my heart is faint:
But I will remember the right hand of the Most High.

11 I will remember the works of the Lord:
Surely will I remember Thy wonders of old.

13 Thy way, O God, is in the sanctuary:
Who is so great a God as our God?

13-20 [For Structure see next page.]


wonders. Heb. work. Some codices, with Aram., Sept., Syr., and Vulg., read "wonders": i.e. wonderful ways or works.

work. Some codices, with Aram., Sept., Syr., and Vulg., read "works" (pl.).

794
14 Thou art the GOD That dost wonders;
Thou hast declared Thy strength among the people,
The sons of Jacob and Joseph. Selah.

15 Thou hast with Thine arm redeemed Thy people,
The waters saw Thee, O God;
The waters saw Thee; they were afraid;
The depths also were troubled.

16 The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.

17 The voice of Thy thunder was in the heaven;
The lightnings lightened the world:
The earth trembled and shook.

18 Thy way is in the sea,
And Thy footsteps in the great waters,
And Thy footsteps are not known.

19 Thou ledest Thy People like a flock
By the hand of Moses and Aaron.

20 I will open my mouth with a parable;
I will utter dark sayings of old;
Which we have heard and known,
And our fathers have told us.

21 We will not hide them from their children,
Shewing to the generation to come
the praises of the LORD,
And His strength, and His wonderful works that He hath done.

5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children:

6 That the generation to come might know them,
even the children which should be born;
Who should arise and declare them to their children:

7 That they might set their hope in GOD,
And not forget the works of GOD,
But keep His commandments:

8 And might not be as their fathers,
A stubborn and rebellious generation;
A generation that set not their heart aright,
And whose spirit was not stedfast with GOD.

9 The children of Ephraim, being armed,
and carrying bows,
Turned back in the day of battle.

10 They kept not the covenant of GOD,
And refused to walk in His law;
And forgot His works,
And His wonders that He had shewed them.
12. Marvellous things did He in the sight of their fathers, In the land of Egypt, in the field of Zoan.

13. He divided the sea, and caused them to pass through; And He made the waters to stand as an heap.

14. In the daytime also He led them with a cloud, And all the night with a light of fire.

15. He clave the rocks in the wilderness, And gave them drink as out of the great depths.

16. He brought streams also out of the rock, And caused waters to run down like rivers.

17. And they sinned yet more against Him By provoking the Most High in the wilderness.

18. And they tempted God in their heart By asking meat for their lust.

19. Yes, they spake against God; They said,  God furnish a table in the wilderness?

20. Behold, He smote the rock, that the waters gushed out, And the streams overflowed; Can He give bread also? Can He provide flesh for His people?

21. Therefore the LORD heard this, and was wroth: So a fire was kindled against Jacob, And anger also came up against Israel;

22. Because they believed not in  God, And trusted not in His salvation:

23. Though He had commanded the clouds from above, And opened the doors of heaven,

24. And had rained down manna upon them to eat, And had given them of the corn of heaven.

25. Man did eat angels' food: He sent them meat to the full.

26. He caused an east wind to blow in the heaven: And by His power He brought in the south wind.

27. He rained flesh also upon them as dust, And feathered fowl like as the sand of the sea:

28. And He let it fall in the midst of their camp, Round about their habitations.

29. So they did eat, and were well filled: For He gave them their own desire;

30. They were not estranged from their lust.

31. But while their meat was yet in their mouths, The wrath of God came upon them, And slaved the fittest of them, And smote down the chosen men of Israel.

32. For all this they sinned still, And believed not for His wondrous works.
78. 33.  PSALMS.  78. 54.

33 Therefore their days did He consume in vanity, And their years in trouble.

34 When He slew them, then they sought Him: And they returned and enquired early after God.

35 And they remembered that God was their rock, And the High God their redeemer.

36 Nevertheless they did flatter Him with their mouth;

And they lied unto Him with their tongues.

37 For their heart was not right with Him, Neither were they steadfast in His covenant.

38 But were full of compassion, forgave their iniquity, and destroyed them not:

Yea, many a time turned He His anger away, And did not stir up all His wrath.

39 For He remembered that were but flesh;

A wind that passeth away, and cometh not again.

40 How oft did they provoke Him in the wilderness, And grieve Him in the desert!

41 Yea, they turned back and tempted God, And limited the Holy One of Israel.

42 They remembered not His hand, Nor the day when He delivered them from the enemy.

43 How He had wrought His signs in Egypt, And His wonders in the field of Zoan;

44 And had turned their rivers into blood, And their floods, that they could not drink.

45 He sent divers sorts of flies among them, Which devoured them;

And frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, And their labour unto the locust.

47 He destroyed their vines with hail, And their sycomore trees with frost.

48 He gave up their cattle also to the hail, And their flocks to hot thunderbolts.

49 He cast upon them the fierceness of His anger, Wrath, and indignation, and trouble, By sending evil angels among them.

50 He made a way to His anger; He spared not their soul from death, But gave their life over to the pestilence;

51 And smote all the firstborn in Egypt; The chief of their strength in their tabernacles of Ham:

52 But made His own People to go forth like sheep, And guided them in the wilderness like a flock.

53 And He led them on safely so that they feared not:

34 in vanity...  i.e. the whole generation of men quickly died out. Cp. Num. 14. 29, 33; 26. 44, 65.

38-39 (C, p. 796). INSINCERITY IN SPITE OF MERCIRES. (Introduction and Alternations.)

35 The High God. Heb. 'El 'Elôn = EL Most High. redeemer. Heb. ge'el. See note on Ex. 6. 13; 13. 15.

39 tongues. Heb. = tongues (sing).

44 turned back: i.e. again and again.

46 caterpillar = corn locust. A more specific word than Ex. 10. 1-10. It occurs in Joel 1.4; 2. 22.

47 sent... hail. The seventh plague (Ex. 9. 18).

48 hot thunderbolts: v. lightnings (Ex. 9. 23).


54 His sanctuary: i.e. Zion. See Ap. 68.

But the sea overwhelmed their enemies.

54 And He brought them to the border of His sanctuary,

Even to this mountain, which His right hand had purchased.
78. 55. PSALMS.

55 He cast out the nations before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the Most High God, and kept not His testimonies:

57 But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow,

58 For they provoked Him to anger with their high places,
And moved Him to jealousy with their Graven images.

59 When God heard this, He was wroth,
And greatly abhorred Israel:

60 So that He forsook the tabernacle of Shiloh,
The tent which He placed among men;

61 And delivered His strength into captivity,
And His glory into the enemy's hand.

62 He gave His People over also unto the sword;
And was wroth with His inheritance.

63 They consumed their young men;
And their maidens were not given to marriage.

64 Their priests fell by the sword;
And their widows made no lamentation.

65 Then the Lord awoke as one out of sleep,
And like a mighty man that shouteth by reason of wine.

66 And He smote His enemies in the hinder parts:
He put them to a perpetual reproach.

67 Moreover He refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:

68 But chose the tribe of Judah,
The mount Zion which He loved.

69 And He built His sanctuary like high palaces,
Like the earth which He hath established for ever.

70 He chose David also His servant,
And took him from the sheepfolds:

71 From following the ewes great with young He brought him
To feed Jacob His people, and Israel His inheritance.

72 So he fed them according to the integrity of his heart;
And guided them by the skillfulness of his hands.


O 55 nations.
By line. Sometimes this is put by Fig. Metonymy (of Cause), Ap. 6, for the inheritance itself which was measured out by it. Cp. Ps. 10. 4.
57 turned back. See the Structure (J and J).
graven images. Same word as Deut. 7. 5. Includes all images, whether carved, graven, or molten.
59 When God heard this, He. There is no "When" in the Heb. Render: "God heard this, and He was wroth"
heard. Fig. Anthropopathia. Ap. 6.

Shiloh. Cp. Judg. 18. 1, 23. 1 Sam. 4. 3.
61 strength. One of the names for the Ark of the Covenant (cp. 66. 2; 132. 8). See notes on Ex. 25. 77.
1 Chron. 13. 3.
glory. Another name for the Ark (1 Sam. 4. 22).
63 unto the sword. Cp. 1 Sam. 4. 10.
63 were not given to marriage = were not praised:
1 e. a had no marriage song.
64 priests. Cp. 1 Sam. 4. 11.
65 the LORD. One of the 134 places where the Sopherim changed "Jehovah" to "Adonai". See Ap. 82.
as one out of sleep. Supply Ellipt. 64 (e) "as one [awaketh] out of sleep".
66 the hinder parts = rear, or backward.
67 chose not. Ephraim did not lose inheritance, but lost precedence, which was transferred to Judah.
68 which He loved. The proof of which was the removal of the Ark to Zion.
69 Like the earth. Some codices, with two early printed editions. Sept. Syr., and Vulg, read 2 (Beth = in) instead of (Koph = like) = "in the land".
70 chose David. Cp. 1 Sam. 16. 11, 12. This is the climax of the Psalm.

71 To feed = To shepherd.
To feed Jacob. Cp. 3 Sam. 7. 7, 8.
His people. Some codices, with Sept. and Vulg, read "His servant."
Israel. Note the two names: Jacob, the natural seed; Israel, the spiritual seed. See notes on Gen. 49.
28; 43. 6; 45. 25, 28.
72 skillfulness = discernment, or understanding.

79 (C p. 798). THE ENEMY IN THE SANCTUARY
(cp. Ps. 74). (Intervention and Extended Alteration.)

C N | 1-3. Complaint.
P | r | 5. Question.
s | 6, 7. Prayer against nations.
t | 8, 9. Prayer for selves.
P | y | 10-12. Question.
s | 10. Prayer against nations.
t | 11. Prayer for selves.

N | 13. Praise.

Title. A Psalm. Heb. mismor. See Ap. 65. XVII.
of Asaph. The eighth of the twelve Asaph Psalms. Cp. Ps. 74, the second of the third book. See Ap. 10. The Psalm is said to have "hardly any regular stra phical divisions". But see the Structure above.

hathen = nations.
holy. See note on Ex. 3. 5.
2 Chron. 12. 2-10.
Pillaged, but not destroyed.
on heaps = in ruins. Cp. the prophecy in Mic. 3. 12.
2 saints = men of Thy lovingkindness, or gracious ones, or beloved.
3 Their blood have they shed like water round about Jerusalem; And there was none to bury them.

4 We are become a reproach to our neighbours, A scorn and derision to them that are round about us.

5 How long, O LORD? wilt Thou be angry for ever? Shall Thy jealousy burn like fire?

6 Pour out Thy wrath upon the heathen that have not known Thee, And upon the kingdoms that have not called upon Thy name.

7 For they have devoured Jacob, And laid waste his dwelling place.

8 O remember not against us former iniquities: Let Thy tender mercies speedily prevent us: For we are brought very low.

9 Help us, O God of our salvation, for the glory of Thy name: And deliver us, and purge away our sins, for Thy Name’s sake.

10 Wherefore should the heathen say, “Where is their God?”

11 Let Him be known among the heathen: By the revenging of the blood of Thy servants which is shed.

12 And render unto our neighbours sevenfold into their bosom Their reproach, wherewith they have reproached Thee, O LORD.

13 So shall Thy people and sheep of Thy pasture Give Thee thanks for ever: We will shew forth Thy praise to all generations.

A Psalm of Asaph.

1 Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up Thy strength, And come and save us.

3 Turn us again, O God, And cause Thy face to shine; and we shall be saved.

4 O LORD God of hosts, How long wilt Thou be angry against the prayer of Thy people?

3 shed = poured out. Cp. same word in v. 6.
5 How long ... ? Fig. Erotesis. Ap. 8. Cp. P. r. (v. 5) with P. r. (v. 10).
7 Pour out. Fig. Anthropopathia. Ap. 8. See note on “shed,” v. 3.
9 they have. So some codices, with Aram., Sept., and Vulg. Cp. Jer. 10. 25. But other codices read “be hast” i.e. the enemy.
10 Jacob. Put by Fig. Melonymy (of Subject), Ap. 6, for the riches of his descendants.
11 dwelling place = pasture.
13 purgeth away = cover, or stone for. Heb. kaphar. See note on Ex. 29. 33.
14 sins. Heb. chattath. Ap. 44. i.
15 Thy name’s sake = Thine own sake. See 20. 1.
16 Wherefore ... ? Fig. Erotesis. Ap. 6. Cp. v. 5.
17 By. Supply Ellipsis from the preceding line: “[Let] the avenging ... [be known],” v. 6.
18 Thy power. Heb. Thine arm. Put by Fig. Melonymy (of Effect), Ap. 6, for the power contained in and put forth by it. By Fig. Anthropopathia (Ap. 6), an “arm” attributed to God.
19 preserve = reserve. those that are appointed to die = sons of death.
21 LORD = One of the 134 places where “Jehovah” was changed to “Adonai” by the Sopherim. See Ap. 82.
22 To the chief Musician. See Ap. 64.
23 upon Shoshannim-Eduth. The testimony relating to the Feast of the second Passover. (Yem. 8. 1–14. Op. 2 Chron. 29. 25–28; 80. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65, XXII.

R | 4–6. Representation. The People.
R | 8–12. Representation. The Vine.
Q1 | 13, 14. Prayer. Turn Thou.


1 Shepherd of Israel. It is in the blessing of Joseph (Gen. 48. 15 and 49. 24) that God is spoken of as the Shepherd. And this is why Joseph is here mentioned. Joseph is put by Fig. Synedecoscope (of Part), Ap. 6, for all Israel. The kingdom was not yet divided. The Psalms are not arranged chronologically according to date, but logically according to subject, as required by the Structures of the various books (see p. 720, &c.). The subject of Ps. 80 corresponds with Ps. 79, and does not follow Ps. 79 chronologically.

2 Before. A special various reading called Sivir (Ap. 34) reads “For the sons of” Ephraim and Benjamin and Manasseh. Note the Fig. Polygenyton (Ap. 6), calling our attention to these three. They were descended from Rachel, and marched together in the rear (Num. 2. 18–22). As Judah, Issachar, and Zebulun marched in the van, the Ark (the symbol of God’s presence) led them as a Shepherd (78. 13–15, 22–25. John 10. 4, 5).

3 Turn us again. Fig. Cycloides (Ap. 6) governing the Structure. Cp. v. 7, 15. Not from captivity, but from idolatry to the true worship.


Zebaoth. See note on 1 Sam. 1. 3. Not common in the Psalms, but occurring in 69. 5 and 84. 1.
5 Thou feedest them with the bread of tears;  
    And givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours;  
    And our enemies laugh among themselves.

7 Turn us again, 0 4 God of hosts,  
    And cause Thy face 5 to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt;  
    Thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it,  
    And didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it,  
    And the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea,  
    And her branches unto the river.

12 Why hast Thou then broken down her hedges,  
    So that all they which pass by do pluck her?

13 The boar out of the wood doth waste it,  
    And the wild beast of the field doth devour it.

14 Return, we beseech Thee, 0 4 God of hosts:  
    Look down from heaven, and behold, and visit this vine;  
    And the vineyard which Thy right hand hath planted,  
    And the branch that Thou madest strong for Thyself.

15 It is burned with fire, it is cut down:  
    They perish at the rebuke of Thy computation.

16 Let Thy hand be 6 upon the man of Thy right hand,  
    Upon the son of man whom Thou madest strong for Thyself.

17 So will we not go back from Thee:  
    Quicken us, and we will call upon Thy name.

18 Turn us again, 0 4 Lord God of hosts,  
    Cause Thy face to shine; and we shall be saved.

To the chief Musician 8 upon Gittith.

A Psalm 8 of Asaph.

81 GOD IN THE SANCTUARY.

(Division.)


1-10 (S, above). ISRAEL. GOD'S CALL TO PRAISE AND HEARKEN. (Extended Alternation.)

[S] T 4 1-3. Call to praise. (Positive.)  
   U |  4-6. Deliverance from Egypt. Reason.  
        v |  7. God's answer.  
   T |  8, 9. Call to hear. (Negative.)  
        v |  12. God's promise.

2 Take a psalm = Raise a song.
3 trumpet. Heb. shophar. See note on Num. 10. 2. day. Some codices, with two early printed editions, Aram., and Syr., read "days" (pl.) i.e. festivals.
4 This. Heb. No. for "This".
5 He: i.e. God. out = forth.

Where 8 I heard a language that I understood not.
6 I removed his shoulder from the burden:
His hands were delivered from the "pots.

7 Thou calledest in trouble,
And I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah.

10 am the LORD thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.

11 But My People would not hearken to My voice:
And Israel would none of Me.

12 So I gave them up unto their own hearts' lust:
And they walked in their own counsels.

13 Oh that My People had hearkened unto Me,
And Israel had walked in My ways!

14 I should soon have subdued their enemies,
And turned My hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto Him:
But their time should have endured for ever.

16 He should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

6 I am the God of pots. Depicted in Egyptian paintings as being used in brickmaking. Not the same word as 65:12, though the same things referred to. Cp. 2 Kings 10:7.
Selah. Connecting the merciful deliverance with the reason why Israel should hearken. See Ap. 66. II.
8 strange god=foreign, or foreigner's. Strange god=of the foreigner. Not the same as above. For the former, see 44:20. Is. 43:12; for the latter, Deut. 32:12.
10 the LORD thy God. Heb. Jehovah thy Elohim.

11 would none of Me had no mind for Me.
12 gave them up gave them up let him (Israel) go on.
The greatest judgment God could have given them; or give us. Lust=stubbornness.
13 Oh! Fig. Continues. Ap. 6.
walked. Plural.
14 soon. See note on "almost", Prov. 5. 14.
15 haters of the LORD i.e. Israel's enemies.
the LORD. Heb. Jehovah. Ap. 4. II.
16 should I have satisfied thee. Some codices read "would I satisfy him". Sept., Syr., and Vulg., read "would He satisfy him".

82 D. PSALMS.

82 (D, p. 780), GOD IN THE SANCTUARY.
(Introduction.)

D Y | 1. God, the righteous Judge.
2. Earthly judges indicted.
3. Their wrong judgment. (Negative.)
A | 5. Their wrong judgment. (Positive.)
Z | 6, 7. Earthly judges condemned.
F | 8. God, the righteous Judge.

standeth: i.e. officially, the congregation of the mighty = GOD'S (Heb. El. Ap. 4. IV) assembly (in its civil aspect).
gods. Elohim: used of earthly judges as representing Him. Cp. Ex. 21:6; 22:8, 9, 28 (quoted in Acts 23:6). Hence, Moses is so spoken of (Ex. 7:1). (It is used also of idols as representing even a false god.) See John 10. 34, 35.
2. Chron. 19. 7.
wicked = lawless. Heb. tsahdah'. Ap. 44. X.
Selah. Connecting the indictment with the command to judge righteously. See Ap. 66. II.

4. The poor = oppressed. Heb. 'aphon = a helpless or expectant one. See note on Prov. 6. 11.
5. They = The oppressed.
will = can.
the MOST HIG. Heb. Elohim. Ap. 4. VI.
8. judge = judge Thou.

nations = the nations.
83

1. A Song or Psalm of Asaph.

1. Keep not Thou silence, O God:
   "Hold not Thy peace, and be not still, O God.

2. For, lo, Thine enemies make a tumult:
   And they that hate Thee have lifted up the head.

3. They have taken crafty counsel against Thy People,
   And consulted against Thy hidden ones.

4. They have said, "Come, and let us cut them off from being a nation;
   That the name of Israel may be no more in remembrance."

5. For they have consulted together with one consent:
   They are confederate against Thee;
   The tabernacles of Edom, and the Ishmaelites;
   Of Moab, and the Hagarenes;
   Gebal, and Ammon, and Amalek;
   The Philistines with the inhabitants of Tyre;
   Assur also is joined with them:
   They have holpen the children of Lot.
   Selah.

6. Do unto them as unto the Midianites;
   As to Sisera, as to Jabin, at the brook of Kison:
   Which perished at En-dor:
   They became as dung for the earth.

7. Make their nobles like Oreb, and like Zeeb:
   Yea, all their princes as Zebah, and as Zalmunna.

8. Who said, "Let us take to ourselves
   The houses of God in possession."

9. O my God, make them like a wheel;
   As the stubble before the wind.

10. As the fire burneth a wood,
    And as the flame setteth the mountains on fire;

11. So persecute them with Thy tempest,
    And make them afraid with Thy storm.

12. Fill their faces with shame;
    That they may seek Thy name, O Lord.

13. Let them be confounded and troubled for ever;
    Yea, let them be put to shame, and perish;

14. That men may know that Jehovah, Whose name alone is Jehovah,
    Art the Most High over all the earth.

15. To the chief Musician upon Gittith.

84

1. A Psalm of the sons of Korah.

1. How amiable are Thy tabernacles,
   O Lord of hosts!

84 [For Structures see next page]

Title. A Psalm. See Ps. 65, XVII.

1. How amiable are Thy tabernacles
   O Lord of hosts!

upon Gittith—relating to Gittith, a winepress—referring to the autumn Feast of Tabernacles. One of three winepress Psalms. See Ps. 65, IV. Cp. Ps. 7 and 80.
2. My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God.

3. (Yea, the sparrow hath found an house, And the swallow a nest for herself, where she may lay her young.)

Even Thine altars, O Lord of Hosts, My King, and my God.

4. Blessed are they that dwell in Thy house: They shall be still praising Thee. Selah.

5. Blessed is the man whose strength is in Thee;

In whose heart are the ways of them.

6. Who passing through the valley of Baca make it a well;

The rain also filleth the pools.

7. They go from strength to strength, Every one of them in Zion appeareth before God.


9. Behold, O Lord our shield, And look upon the face of Thine Anointed.

10. For a day in Thy courts is better than a thousand,

I had rather be a doorkeeper in the house of my God Than to dwell in the tents of wickedness.

11. For the Lord God is a sun and a shield: The Lord will grace and glory: No good thing will He withhold from them that walk uprightly.

12. O Lord of hosts, Blessed is the man that trusteth in Thee.

To the chief Musician.

5–7 (G, above). BLESSEDNESS OF APPROACHERS. (Introversion.)

G d 5. Blessed is the man whose strength is in Thee. (Singular.)

e | 5. [They] in whose heart are [Thy] ways. (Plural.)

f | 6. Those passing through the valley of the weeping, make it a place of springs. (The Valley.

f | 6. The early rain filleth its pools.

e | 7. They go from strength to strength. (Plural.)

d | 7. He (the man) of v. 5, d) appeareth before God in Zion. (Singular.)

8 man: i.e. any one; not priest or Levite merely. Heb. add. Ap. 14. I. are the ways of them. Supply Fig. Ellipsis (Ap. 6), in whom heart are [Thy] highways [leading thence]. 6 of Baca—of weeping. All the ancient versions so render it. Cp. Judg. 21. 8.

G d 5–7. Blessed is the man whose strength is in Thee. (Introversion.)

8 man: i.e. any one; not priest or Levite merely. Heb. add. Ap. 14. I. are the ways of them. Supply Fig. Ellipsis (Ap. 6), in whom heart are [Thy] highways [leading thence]. 6 of Baca—of weeping. All the ancient versions so render it. Cp. Judg. 21. 8.

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85  
*A Psalm *for the sons of Korah.

1 *LORD, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob.*

2 Thou hast forgiven the iniquity of Thy People, Thou hast covered all their sin. *Selah.*

3 Thou hast taken away all Thy wrath: Thou hast turned thyself from the fierceness of Thine anger.

4 Turn us, O *God of our salvation,* And cause Thine anger toward us to cease.

5 Wilt Thou be angry with us for ever? Wilt Thou draw out Thine anger to all generations?

6 Wilt Thou not revive us again: That Thy People may rejoice in Thee?

7 Shew us Thy mercy, *O LORD,* And grant us Thy salvation.

8 I will hear what *God* the LORD will speak:
For He will speak peace unto His People, and to His saints:
But let them not turn again to folly.

9 Surely His salvation is nigh them that fear Him;
That His glory may dwell in our land.

10 Mercy and truth are met together;
Righteousness and peace have kissed each other.

11 Truth shall spring out of the earth;
And righteousness shall look down from heaven.

12 Yea, *the LORD shall give that which is good;*
And our land shall yield her increase.

13 Righteousness shall go before Him;
And shall set us in the way of His steps.

86  
*A Prayer *of David.

1 Bow down Thine ear, O *LORD,* hear me: For I am *poor* and needy.

2 Preserve my soul; for I am *holy:* O *God,* save Thy servant that trusteth in Thee.

3 Be merciful unto me, O *LORD,* For I cry unto Thee *daily.*

4 Rejoice the soul of Thy servant:
For unto Thee, O *LORD,* do I lift up my soul.

5 For *Thou, O LORD,* art good, and ready to forgive;
And plenteous in mercy unto all them that call upon Thee.

6 Give ear, O *LORD,* unto my prayer:
And attend to the voice of my supplications.

7 In the day of my trouble I will call upon Thee:
For Thou wilt answer me.

8 Among the *gods there is none like unto Thee,* O *LORD.*

85 (F, p. 789). PRAYER FOR THE LAND OF THE SANCTUARY. (Introversion and Alternation.)

1 *LORD, Heb. mizmor,* Ap. 65, XVII.

2 *Thy land,* Ap. 65, XVII.

3 *Selah.* Note "our" in v. 12.

4 *Turn us,* Ap. 66, II.

5 *Thy land,* Cp. connection with "People" (v. 2), as in Deut. 32, 43. Note "ours" in v. 12.

6 *brought back the captivity* - restored the fortunes, as in 128, 7. Job 42, 10. No reference to the Babylonian captivity, but to the restoration of David's fortunes after Absalom's revolt.

7 *Refers to the natural seed,* and to the earthly and material standpoint. See notes on Gen. 32, 25; 45, 8, 45, 28, 28.


86 (G, p. 789). PRAYER IN THE SANCTUARY. MESSIAH'S HUMILIATION. THE SECRET OF THE BLESSING. (Introversion and Alternation.)

1 *LORD, Heb. Jehovah.* Ap. 4, II.

2 *Poor* - helpless. Heb. 'ebûn. See note on Prov. 6, 11.

3 *Soul,* Ap. 66, I.


5 *Plenteous.* One of the 134 places where the אָּבֶּרֶן say they changed Jehovah to Adonai. See Ap. 82.

6 *Daily* - all the day.

7 *Mercy* - lovingkindness, or grace.


Neither are there any works like unto M Thy works.

9 All nations whom Thou hast made shall come and worship before Thee, O *LORD*;
And *shall glorify* Thy name.
10 For Thou art great, and doest wondrous things;
    Thou art 4 God alone.

11 Teach me Thy way, O 1 LORD; I will walk in Thy truth;
    Unite my heart to fear Thy 2 name.
12 I will praise Thee, O 3 LORD, 4 my 5 God,
    with all my heart;
    And I will glorify Thy 6 name for evermore.

13 For great is Thy 7 mercy toward me;
    And Thou hast delivered 8 my soul from
    the lowest 9 hell.

14 O 2 God, the proud are risen against me,
    And the assemblies of violent 10 men have
    sought after 11 my soul;
    And have not set Thee before them.

15 But 12, 13 O 1 LORD, art 14 a 15 GOD of full
    compassion, and gracious,
    Longsuffering, and plenteous in 16 mercy
    and truth.

16 O turn unto me, and 17 have mercy upon me;
    Give Thy strength unto Thy servant,
    And save the son of Thine handmaid.
17 Shew me a token for good;
    That they which hate me may see it,
    and be ashamed:
    Because Thou, 1 LORD, hast holpen me, and comforted me.

87 A Psalm or 7 Song for the sons of Korah.

1 His foundation 7 is in the 8 holy mountains.
2 The LORD loveth the gates of 9 Zion
    More than all the dwellings of 10 Jacob.

3 Glorious things are spoken of thee,
    O city of 11 God. 12 Selah.

4 I will make mention of 13 Rahab and Babylon
    to them that know me:
    Behold Philistia, and Tyre, with 14 Ethiopia;
    This man was born there,

5 And 15 of Zion it shall be said, "This and that man was born in her;
    And the HIGHEST Himself shall establish her."

6 The 16 LORD shall count, when He 17 writeth up 18 the people,
    That this man was born there. 19 Selah.

7 As well 20 the singers as 21 the players on instruments 22 shall be there:
    All my 23 springs are in thee.

A Song or Psalm for the sons of Korah, 2 to the chief
    Musician 3 upon Mahalath Leannoth.

shall be there. Supply Elliot's (Ap. 6): "[shall say of Zion]", springs=fountains: i.e. fountains of delight. A Song, &c. Repeated from the title. Cp. 45 for a similar repetition. to the chief Musician. See Ap. 64. upon Mahalath Leannoth = relating to the showings and dancings in bringing up the Ark to Zion (2 Sam. 6. 12-15; and 1 Chron. 15. 25-29). As in Judg. 21. 21, 22 (cp. R.V.), and see Ap. 65. X.
88 G P (p. 866)

1 O LORD God of my salvation, I have cried day and night before Thee;
2 Let my prayer come before Thee: Incline Thine ear unto my cry;
3 For my soul is full of troubles: And my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit:
5 I am as a man that hath no strength:
6 Free among the dead, Like the slain that lie in the grave:
Whom Thou rememberest no more:
And they are cut off from Thy hand.
7 Thou hast laid me in the lowest pit, In darkness, in the deeps.

S 7 Thy wrath lieth hard upon me, And Thou hast afflicted me with all Thy waves. *Seiah.

T 8 Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction:
10 LORD, I have called daily upon Thee, I have stretched out my hands unto Thee.
11 Shall Thy lovingkindness be declared in the grave?
12 Shall Thy wonders be known in the dark?
And Thy righteousness in the land of forgetfulness?
13 But unto Thee have I cried, O LORD;
And in the morning shall my prayer prevent Thee.
14 LORD, why castest Thou off my soul? Why hidest Thou Thy face from me?
15 I am afflicted and ready to die from my youth up:
While I suffer Thy terrors I am distracted.
16 Thy fierce wrath goeth over me;
Thy terrors have cut me off.
17 They came round about me daily like water;
They compassed me about together.
18 Lover and friend hast Thou put far from me,
And mine acquaintance into darkness.

89 F U (p. 866)

1 I will sing of the mercies of the LORD for ever:
With my mouth will I make known Thy faithfulness to all generations.

EXTRABIBLICAL CONTENT


89 (p. 806). INSTRUCTION. AS TO BLESSING IN THE SANCTUARY. (Introversion and Alternation.)

89. Title. Maschil = Instruction. The twelfth of thirteen so named (the thirteenth being Ps. 143). See note on Ps. 82, and Ap. 25, XI.

2 For I have said, "Mercy shall be built up for ever: Thy faithfulness shall Thou establish in the very heavens."
3 I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, And build up thy throne to all generations. Selah.
5 And the heavens shall praise Thy wonders, O LORD; Thy faithfulness also in the congregation of the saints.
6 For who in the heaven can be compared unto the LORD? Who among the sons of the mighty can be likened unto the LORD? GOD is greatly to be feared in the assembly of the saints, And to be had in reverence of all them that are about Him.
8 O LORD God of hosts, Who is a strong LORD, like unto Thee? Or to Thy faithfulness round about Thee?
9 Thou rulest the raging of the sea: When the waves thereof arise, Thou stilllest them.
10 Thou hast broken Rahab in pieces, as one that is slain; Thou hast scattered Thine enemies with Thy strong arm.
11 The heavens are Thine, the earth also is Thine: As for the world and the fulness thereof, Thou hast founded them.
12 Thou hast created them: Tabor and Hermon shall rejoice in Thy name, Thou hast a mighty arm: Strong is Thy hand, and great is Thy right hand.
14 Justice and judgment are the habitation of Thy throne: Mercy and truth shall go before Thy face.
15 Blessed are the people that know the joyful sound: They shall walk, O LORD, in the light of Thy countenance.
16 In Thy name shall they rejoice all the day: And in Thy righteousness shall they be exalted.
17 For the joy of their strength: And in Thy favour our horn shall be exalted.
18 For the LORD is our defence; And the Holy One of Israel is our king.
19 Then Thou spakest in vision to Thy Holy One, And saidst, "I have laid help upon one that is mighty; I have exalted one chosen out of the People.
20 I have found David My servant; With My holy oil have I anointed him:
2 I have said, Some codices, with Sept. and Vulg., read "Thou hast said". Op. v. 19 (W. below). The words of Ethan, reminding Jehovah of His covenant with David.
Mercy = Loving-kindness, or grace. Note "Mercy" (v. 2); "covenant" (v. 3); "seed" (v. 4); repeated in W., below (vv. 19-22 and vv. 33-37). Made = solemnised. Covenant. See 2 Sam. 7, where Jehovah, being the only party, the covenant is unconditional, and a "promise" among "the sure mercies of David", &c. But it looks beyond David.
sworn. See 2 Sam. 7. 11, &c.; the word is not used there, but the terms of the oath are given.
Selah. Connecting the recital of Jehovah's covenant with the praise offered for it. See Ap. 66. 11.
5-18 (X, p. 806). PRAISE FOR JEHOWAH'S FAITHFULNESS. (Alternation.)
X: q 1, Jehovah addressed.
r 4, 7. Reason. "For".
q 5-17, Jehovah addressed.
r 18. Reason. "For".
5 saints = holy ones, or angels. See preceding line, &c.
6 who. Fig. Erotaia. Ap. 6. This is the cry of all His saints. See note on Ex. 15. 11.
heaven = sky. Same word as v. 37.
sons of the mighty = sons of Him = the angels.
10 Rahab = Egypt. See note on 87. 4.
arm. Fig. Anthropopathia. Ap. 6.
11 the world. Heb. têôl = the world as inhabited.
12 Tabor and Hermon. West and east of the Holy Land; and, with north and south, completing the four points of the compass.
13 hand. Fig. Anthropopathia. Ap. 6.
14 Justice = Righteousness. habituation = foundation.
15 Blessed = Happy. Fig. Beatitudo. Ap. 6. See Ap. 63. VI.
the joyful sound. Of the trumpet's sounding sound. Lev. 25.
16 Thy name = Thyself. See note on 20. 1.
17 glory = beauty. horn. Many codices, with four early printed editions, read "horns" (pl.); but seven early printed editions read sing.
18 defence = shield. Heb. gâôn, to cover, or protect.
19-37 (W, p. 806). ETHAN REMINDS JEHOWAH OF HIS COVENANT WITH DAVID.
(Extended Alternation.)
28-37. Covenant (v. 3).
38-44. David. "Faithfulness" (v. 2).
39-45. Covenant (v. 3).
46-47. Seed (v. 4).
20 I have found, &c. Quoted in Acts 13. 22.
23 foes = adversaries.

21 With whom My hand shall be established: Mine arm also shall strengthen him.
22 The enemy shall not exact upon him; Nor the son of wickedness afflict him.
23 And I will beat down his foes before his face,
And plague them that hate him.
24 But My faithfulness and My mercy shall be with him:
And in My name shall his horn be exalted.
25 I will set his hand also in the sea, and his right hand in the rivers.
26 ¶ shall cry unto Me, 'They art my father, My GOD, and the rock of my salvation.'
27 Also 3 will make him My firstborn, higher than the kings of the earth.
28 My "mercy will I keep for him for evermore,
And My covenant shall stand fast with him.
29 His seed also will I make to endure for ever,
And his throne as the days of heaven.
30 ¶ If his "children forsake My law,
And walk not in My judgments;
31 If they "break My statutes,
And keep not My commandments;
32 "Then will I visit their "transgression with the rod,
And their "iniquity with stripes.

33 Nevertheless My "lovingkindness will I not utterly take from him,
Nor suffer My "faithfulness to fail.
34 My covenant will I not "break,
Nor "alter the thing that is gone out of My lips.
35 Once have I sworn by My holiness
That I will not lie unto David.

36 His seed shall endure for ever,
And his throne as the sun before Me.
37 It shall be established for ever as the moon,
And as "a faithful witness in "heaven."" Selah.

38 But Thou hast cast off and abhorred,
Thou hast been wroth with "Thine anointed.
39 Thou hast made void the covenant of Thy servant;
Thou hast profaned his crown by "casting it to the ground.
40 Thou hast broken down all his hedges;
Thou hast brought his strongholds to ruin.
41 All that pass by the way spoil him:
He is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
43 Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.
44 Thou hast made his glory to cease,
And cast his throne down to the ground.
45 The days of his youth hast Thou shortened;
Thou hast covered him with shame. Selah.

46 How long, "Lord? wilt Thou hide thyself for ever?
"Shall Thy wrath burn like fire?
47 Remember how short My "time is:
Wherefore hast Thou made all "men in vain?

49 "Lord", where are Thy former "loving-kindnesses,
Which Thou "swearest unto David in Th却 "truth?
50 Remember, O LORD, the reproach of Thy servants;
How I do bear in my bosom the reproach of all the mighty people;
51 Wherewith Thine enemies have reproached, O LORD;
Wherewith they have reproached the footsteps of Thine Anointed.
Blessed be the LORD for evermore.
Amen, and Amen.

NOTES ON THE STRUCTURE OF THE FOURTH BOOK (p. 810).

“Numbers” is the name that man has given to the fourth book of the Pentateuch, on account of the numbering recorded in chapters 1—3 and 26. The name is from the Latin Vulgate (Numeri), which is again a translation of the name given by the Septuagint Translators (Arithmos). The title in the Hebrew Canon is b'midbar, “In the Wilderness” (the fifth word in v. 1, Hebrew). This title covers all the events recorded in this book. “Numbers”; therefore, is the Book of the Wilderness; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, “A prayer of Moses”—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the raw realities of its central thought. God’s counsels and purposes are celebrated with regard to the earth, and the nations of the earth, from the ruin to the glory; as we have seen them set forth in the other books with regard to (1) Man, (2) Israel, and (3) the Sanctuary.

Sin has come into the world, and ruined, not merely man, but the earth itself: “Cursed is the ground for thy sake.” Sin has made the paradise of God a wilderness, and death has filled it with sorrow and sadness. There is no hope for the earth, no hope for the nations of the earth, and no hope for creation, apart from Jehovah. The first and second Psalms (90 and 91) set this forth, and give, as it were, the key-note and epitome of the whole book. Its figures are from this wilderness-world; as mountains, hills, floods, grass, pestilence, trees, &c., which the reader will notice for himself. Happiness for the world will be found only when He, “Whose right it is,” shall come again to reign and “judge the world in righteousness”. In Christ, the coming King, not only Israel, but all the nations of the earth, will be blessed. This is the theme of the book. (See note on Psalm 93, 11.)

It consists, like Book III, of seventeen Psalms, all of which are anonymous (though not all without titles) except 90 (and 91), Moses’s, and 101, 109, which are David’s.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4. II) occurs 126 times, and Elohim (Ap. 4. 1), 31 (10 of which are with Jehovah). El occurs 6 times.

Psalms 90 and 91 are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 B.C.), which are the subject of this Fourth Book.

Psalm 90 is suggested by, and occupied with, the sorrows of the vast multitude (associated with the 605,550 “men of war”) in the wilderness, numbered, and sentenced to death; all from 20 years old and upward (Num. 14. 29).

It is of these that verses 9 and 10 speak.
If a man was 20 when he was numbered (for the war) he died at or before 60

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The average age would be 30, hence verse 10.

Psalm 91, on the other hand, presents the contrast of those under “the shadow of the Almighty”. The deliverance of “the Church in the wilderness”, from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcasses were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of “the Church in the wilderness” during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

- The terror by night.
- The arrow that flieth by day.
- The pestilence in darkness.
- The destruction (contagion) at noonday.
- The lion and adder.

With regard to the latter, in the night journeyings (Num. 9. 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the trustees would be delivered.

They would see with their eyes “the reward of the wicked”—thousands dying around, yet nothing permitted to assail them.

If tents is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B.C.

If 91 be a Psalm of Moses (following Psalm 90), then all the Scriptures quoted in our Lord’s temptation (even that which the evil one tried to quote) were from the writings of Moses!

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1 If 91 be a Psalm of Moses (following Psalm 90), then all the Scriptures quoted in our Lord’s temptation (even that which the evil one tried to quote) were from the writings of Moses!
(Division, with Prologue and Epilogue.)

Prologue | 90. The Rest. Lost, and Needed.

B² A¹ | 91—94. Rest For the Earth Desired. No hope for it till "the wicked cease from troubling".

A² | 95—100. Rest For the Earth Anticipated. Note the central verse of the psalter (96, 11) and the reason (96, 13).

A³ | 101—105. Rest For the Earth Celebrated. Jehovah's throne in the heavens, and his kingdom over all (103, 19).


91—94 (A¹, above). Rest For the Earth Desired.
(Introduction)

A¹ B | 91. Rest, only in Jehovah in a perishing world; and, the secret place of the most high the only place of safety in it.

C | 92. Prayer for that "sabbath-keeping" (Yet to come, Heb. 4, 9) when all "workers of iniquity" shall be cut off (vv. 7, 8), and the righteous shall flourish (v. 12) in Jehovah their "Rock" and "Defence" (v. 15)

B | 93. Rest, only in Jehovah. His throne when established will be the place of safety. (See note on 93, 5)

C | 94. Prayer for rest, to Jehovah, "the judge of the earth", to cut off all "workers of iniquity" (vv. 4, 15, 23), and to give the righteous rest (vv. 13—15) in Jehovah, their "rock" and "defence" (v. 22).

95—100 (A², above). Rest For the Earth Anticipated.
(Introduction and Alternation)

A² D | 95. Worship, in view of rest anticipated. His "people" and "sheep" (v. 7) to "come before his presence with thanksgiving" (v. 2). Reason: "Jehovah is great" (v. 3).

E | 96. A summons to sing the "new song". "For he cometh" (Judgment).

F | 97. The new song. "Jehovah reigneth".

G | 98. A summons to sing the "new song". "For he cometh" (Judgment).

H | 99. The new song. "Jehovah reigneth".

D | 100. Worship, in view of rest anticipated. His "people" and "sheep" (v. 3), to "come before his presence with singing" (v. 2). Reason: "Jehovah is good" (v. 5).

101—105 (A³, above). Rest For the Earth Celebrated.
(Introduction)

A³ H¹ | 101. The coming kingdom. Its principles: "mercy and judgment" (v. 1), the wicked cut off (vv. 5, 8).

J¹ | 102. The king in his humiliation and coming glory as the eternal creator (vv. 12, 24—27). All else perishing (v. 20).

H² | 103. The coming kingdom. Its mercies and judgments (vv. 4, 6, 17, 18).

J² | 104. The king in his coming glory as the eternal creator (v. 31). All else perishing (vv. 27—29).

H³ | 105. The coming kingdom. Based on the covenant (vv. 8—12; 42—45) of "mercy and judgment" (vv. 5—7).

* For notes, see p. 809.
BOOK IV.


For the Structure, see p. 810. The book has to do with the Eternity and the Nations, as the first book (1—41) had to do with Man; the second book (42—72) with Israel; and the third book (73—89) with the Sanctuary.

90 (p. 810). PROLOGUE.

REST, LOST, AND NEEDED. (Division.)

1, 2 (A, above). THE ETERNITY OF JEHOVAH-

EL. (Introduction.)


2 dwelling-place. Heb. 'atmōr. Num. 33, 49, 52: see 'atmōr, 9, 10, above.


6 number our days. See note on "threescore", v. 10, above.

7 wisdom. "Wisdom" = the man of the earth. "Wisdom" is the man of the earth.

8 for Thy fear. Is. 33, 12. For Thy fear. Is. 33, 12.

9 number our days. See note on "threescore", v. 10, above.

10 return, O Lord, how long? And let it repent Thee concerning Thy servants.

but "[sin]". But some codices, with two early printed editions, read "secrets" (pl.). 9 are passed away = have declined, or ended. a tale that is told = a thought, or a sight. 10 our: i.e. Moses, and those of whom he writes, threescore years and ten. This refers to the length of life in the wilderness in the time of Moses, which must have been shortened specially, so that the adults died off within the forty years. The "days" were, and could thus be, actually "numbered", as stated in v. 12; and in this way they could not have been said. See notes on p. 809. strength. Heb. pl., meaning great strength (i.e. for aggression). Heb. rā;hab. See notes on p. 809. and we fly away. Fig. Euphemism, for dying. 9 Who? ... 11 Who? ... 12 number our days. See note on "threescore", v. 10, above. 13 return. Same word as v. 2. Lord. Heb. Jehovah. Ap. 4, IT. how long. Supply Ellipsis: "how long shall we wait for Thy return?"
14 O satisfy us early with Thy mercy; That we may rejoice and be glad all our days.
15 Make us glad according to the days wherein Thou hast afflicted us, And the years wherein we have seen evil.
16 Let Thy work appear unto Thy servants, And Thy glory unto their children.
17 And let the beauty of the LORD our God be upon us: And establish Thou the work of our hands upon us: Yea, the work of our hands establish Thou it.

91. 14. PSALMS.

91 He that dwelleth in the secret place of the MOST HIGH Shall abide under the shadow of THE ALMIGHTY.
2 I will say of the LORD, "He is my refuge and my fortress: My God; in Him will I trust."
3 Surely he shall deliver thee from the snare of the fowler, And from the noisome pestilence.
4 He shall cover thee with His feathers, And under His wings shalt thou trust: His truth shall be thy shield and buckler.
5 Thou shalt not be afraid for the terror by night; Nor for the arrow that flieth by day;
6 Nor for the pestilence that walketh in darkness; Nor for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side, And ten thousand at thy right hand; But it shall not come nigh thee.
8 Only with thine eyes shalt thou behold And see the reward of the wicked.
9 Because thou hast made the LORD, Which is my refuge,
10 Even the MOST HIGH, thy habitation;
11 For He shall give His angels charge over thee, To keep thee in all thy ways.
12 They shall bear thee up in their hands, Lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and the adder; The young lion and the dragon shalt thou trample under feet.

91. 16. Psalms.

13-17 (A', p. 511). THE APPLICATION.
(Repeated Alternation.)
A' | C | Us. Our days. Numeration.
C' | 17. Us. Our works. Establishment.
14 early = in the morning.
mercy = lovingkindness, or grace.
15 according to the days = years: i.e. the forty years in the wilderness.
evil. Heb. 'a'da'. Ap. 44. viii.

91 (B, p. 510). REST PROVIDED IN, AND FOR MESSIAH.
(Alternations.)
B' | 1. Address ye the dweller. "He" (the Spirit speaks).
C' | 2. His response. "My" (Messiah speaks).
B' | 3-4. Address to dweller. "Thee" (the Spirit speaks).
C' | 9. His response. "My" (Messiah speaks).

Without a Title, as are all the Psalms in Book IV, except 90, 101, 103. See notes on p. 509. If by Moses, then the "I" of the members C' (p. 2), and C' (p. 9—), may be Joshua, a type of Messiah. Cp. Deut. 1. 58; 3. 28; 31. 7, 23. If Moses were the author (this Psalm following his), then all the Scriptures quoted in Matt. 4 were from his writings. Note the refs. to Deut. 9. 1-14. It is not David's, for we have no more right to insert the name of "David" where it is not written, than to take it out where it is.

1 the MOST HIGH. Heb. Elohim. Ap. 4. VI.
2 the ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
3 I will say. Messiah speaks. See C', above.
4 the LORD. Heb. Jehovah. Ap. 4. II.
6 feathers = wings. Note the Fig. Anthropopathia (Ap. 6) throughout the Psalm.
7 and wings. Note that "wings" is in a feminine gender, to be understood in a metaphorical sense.
9 Because thou = God. Heb. reads "For thou, O Lord, art my refuge." The change of person marks the structure, and is not due to "textual corruption". Which is. Omit these italics.
Even, &c. Heb. reads "The Most High whom hast made" thy habitation", supplying the Ellipsis from the preceding line.
10 evil. Heb. 'a'da'. Ap. 44. viii.
11 dwelling = tent. Some codices, with one early printed edition and Aram., read "tents" (pl.). See notes on p. 509.
13 thou hast made thy habitation", supplying the Ellipsis from the preceding line.
14 With long life = length of days.

16 With long life will I satisfy him, And shew him My salvation.
92. (C. p. 810). PRAYER AND PRAISE FOR SABBATH REST. (Intersession and Alternations.)

C D j 1-3. The praise of Jehovah.
K 4. What He is to me.

I 5. His attributes. Greatness.
E m 6. A wicked individual. (Sing.)
N 7, 8. The wicked. (Plural.)
F o 9. Thine enemies.
P 10. Workers of iniquity.
G 11. Favour to me. (Future.)
G 12. Favour to me. (Past.)
E m 12. A righteous individual. (Sing.)
N 13, 14. The righteous. (Plural.)

D j 15. The praise of Jehovah.
K 15. What He is to me.


The sabbath day. Looking forward to the Day and Rest of Messiah's reign. May it not also have reference to the wilderness time, the cause being recorded in Num. 15. 35-41?

the LORD. Heb. Jehovah. Ap. 4. II.

name. See note on 29. 1.


2 every = in the.


4 work = act. Heb. pe'el. Some codices, with two early printed editions and Syr., read "acts" (pl.).

works = labours. Heb. 'asaq.

5 very deep. Cp. 36. 8; 40. 5; 189. 17. Rom. 11. 33.


7 wicked = lawless. Heb. nāšāh. Ap. 44. x.


8 art most high = enthroned on high. Not as e. 1.

10 the horn of Supply. Elpis (Ap. 6). by "those of"; unicorn = buffalo, or wild ox.

11 see, &c. = look on. Omit my desire.
hear = hear of [the destruction of] the wicked.

wicked. Heb. 'adā'ā'. Ap. 44. vii.

12 The righteous = A righteous one (sing.).

palm. In barren soil, watered deep at the roots. An Endogen. cedar. In mountain snows and storms, the roots embedded in the rocks. An Exogen.


14 fruit. The righteous for fruit, the wicked for fuel.

93. (B. p. 810). THE REST DESIRED. (Intersession.)

B H 1, 2. Attributes of Jehovah.
J 3. The floods. High.
H 5. Attributes of Jehovah.

1 The LORD. Heb. Jehovah. Ap. 4. II.

The LORD reigneth. Three Psalms commence thus (93, 97, 99): they each end with the thought of "holiness" (the last has the word "holy" three times), indicating that, when He reigns, "all will be holy" (Isa. 25. 6. 28. Zech. 14. 20. 21). This explains the cry of the Zio (Rev. 4. 8), because His judgments will prepare the way for His reign.

clothed . . . girded. Fig. Anthropophathos. (Ap. 6).

The world. Heb. tēbel - the habitable world. Cp. 1 Sam. 2. 4.

stabilized. Aram., Sept., Syr., and Vulg. render "firmly fixed."

2 The floods. Note the Fig. Anaphora (Ap. 6), for emphasis. Generally applied to rivers.

4 noise of many waters. Cp. Rev. 1. 15; 14. 2; 19. 6, waves = breakers.
5 Thy testimonies are very sure: 
Holiness becometh Thine house, 
O LORD, for ever.

94 (C, p. 810). PRAYER FOR REST FOR THE EARTH. (Repealed Alternation.)

94 1 LORD, to Whom vengeance belongeth; 
O GOD, to Whom vengeance belongeth, 
show Thyself.
Lift up Thyself, Thou judge of the earth: 
render a reward to the proud.
LORD, how long shall the wicked 
How long shall the wicked triumph?
And all the workers of iniquity boast themselves?
They break in pieces Thy People, O LORD, 
And afflict Thine heritage.
They slay the widow and the stranger, 
And murder the fatherless.
Yet they say, "The LORD shall not see,
Neither shall the God of Jacob regard it."

Understand, ye brutish among the People: 
And ye fools, when will ye be wise?
He that planted the ear, shall He not hear?
He that formed the eye, shall He not see?
He that chastiseth the heathen, shall not 
He correct? 
He that teacheth man knowledge, shall 
not He know?

Blessed is the man whom Thou chastenest, 
O LORD, 
And teachest him out of Thy law;
That Thou mayest give him rest from the 
years of adversity, 
Until the pit be digged for the wicked.
For the LORD will not cast off His People; 
Neither will He forsake His inheritance.
But judgment shall return unto righteousness:
And all the upright in heart shall follow it.
Who will rise up for me against the evildoers? 
Or who will stand up for me against the workers of iniquity?

Unless the LORD had been my help, 
My soul had almost dwelt in silence.
When I said, "My foot slippeth;": 
Thy mercy, O LORD, held me up.
In the multitude of my thoughts within me 
Thy comforts delight my soul.
Shall the throne of iniquity have 
Which frameth mischief by a law? 
They gather themselves together against the souls of the righteous, 
And condemn the innocent blood.

But the LORD is my defence; 
And my God is the rock of my refuge.
And He shall bring upon them their own iniquity, 
And shall cut them off in their own wickedness; 
Yea, the LORD our God shall cut them off.

Holiness. Cp. 97. 12; 99. 9; and see note on v. 1, above.
1 LORD. Heb. Jehovah. 
3 How long. Note the Fig. Anaphora. (Ap. 6) in this verse; shew Thyself shine forth.
13 the wicked. Cp. 44. v. 
16 / the righteous. Cp. 95. 1-11. 
18 / the earth is His. 
19 / the sea is His.
20 / He made the world.
21 / He formed the earth.
22 / Reason. "For". 
23 / Reason. "For".

O come, let us sing unto the LORD: 
Let us make a joyful noise to the rock of our salvation.
2 Let us come before His presence with thanksgiving, And make a joyful noise unto Him with psalms.

3 For the LORD is a great GOD, And a great King above all gods.

4 In His hand are the deep places of the earth: The strength of the hills is His also.

5 The sea is His,

6 And His hands formed the dry land.

7 For ye will hear His voice, And that of a mighty storm from the heart of the earth.

8 Harden not your heart, as in the provocation, And as in the day of temptation in the wilderness,

9 When your fathers tempted Me, Proved Me, and saw My work.

10 Forty years long was I grieved with this generation, And said, "It is a People that do err in their heart, And have not known My ways:"

11 Unto whom I sware in My wrath That they should not enter into My rest.

96 Sing unto the LORD a new song: Sing unto the LORD, all the earth.

2 Sing unto the LORD, bless His name; Shew forth His salvation from day to day.

3 Declare His glory among the heathen, His wonders among all people.

4 For the LORD is great, and greatly to be praised: 
The LORD is to be feared above all gods.

5 For all the gods of the nations are idols:

6 Honour and majesty are before Him: Strength and beauty are in His sanctuary.

7 Give unto the LORD, O ye kindreds of the people,

8 Give unto the LORD the glory due unto His name:

9 Of worship, the LORD in the beauty of holiness:

10 Say among the heathen that the LORD reigneth:

11 Let the heavens rejoice, and let the earth be glad:

12 Let the sea roar, and the fulness thereof.

13 Let the field be joyful, and all that is therein:

14 Then shall all the trees of the wood rejoyce.

15 Let the heavens rejoice, and let the earth be glad:

16 Let the sea roar, and the fulness thereof.

17 Let the field be joyful, and all that is therein:

18 Then shall all the trees of the wood rejoin.
97. The Lord reigneth;
Let the earth rejoice;
Let the multitude of islands be glad thereof.
Righteousness
And judgment
Are the habitation of His throne.
A fire goeth before Him,
And burneth up His enemies round about.
His lightnings enlighten the world:
The earth saw, and trembled.
The hills melted like wax at His presence.
At the presence of the Lord of the whole earth.
The heavens declare His righteousness,
And all the people see His glory.
Confounded be all they that serve things graven,
That boast themselves of idols:
Worship Him, all ye gods.
Zion heard, and was glad;
And the daughters of Judah rejoiced
Because of Thy judgments, O Lord.
For Thou, art HIGH above all the earth:
Thou art exalted far above all gods.
Ye that love the Lord, hate evil:
He preserveth the souls of His saints;
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the Lord, ye righteous;
And give thanks at the remembrance of His holiness.

98. A Psalm.

1 Sing unto the Lord a new song;
For He hath done marvellous things:
His right hand, and His holy arm, hath gotten Him the victory.
The Lord hath made known His salvation:
His righteousness hath He openly shewed in the sight of the heathen.
He hath remembered His mercy and His truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth:
Make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp;
With the harp, and the voice of a psalm.
6 With trumpets and sound of cornet
Make a joyful noise before the Lord, the King.
7 Let the sea roar, and the fulness thereof; 
8 The world, and they that dwell therein.
9 Let the floods clap their hands; 
10 Let the hills be joyful together
11 Before the LORD;
12 For He cometh to judge the earth; 
13 With righteousness shall He judge the world, 
14 And the people with equity.

99 (G. p. 810). THE NEW SONG. 
(Alternations)
1 Y x 1-4. Of Jehovah. 
2 Y Z 5. Exalt ye, &c.
3 Y x 6, 7. Of Jehovah. 
4 Y z 8. To Jehovah. 
5 Z 5. Exalt ye, &c.

1 The LORD. Heb. Jehovah. Ap. 4. II. 
2 reigneth—hath taken a kingdom. See note on 93.1. 
3 people=peoples. 
cherubims. See Ap. 41. The Psalm was therefore written while the Ark was in existence. 
4 the earth. The subject of Book IV. See notes on p. 809.
5 Zion. See Ap. 68. 
6 people=the peoples. A.V., 1011, omitted “the”. 
7 holy. See notes on 83.1, 2 and Ex. 3. 5.
10 people. Cp. Ex. 3 and 9, and see note on 93.1, 5.
11 Moses. He was the grandson of Levi, and exercised priestly functions before Aaron (Ex. 24: 6—8); even consecrating him (Ex. 29). He and Aaron are both included “among His priests”.
12 Samuel. Cp. 1 Sam. 7. 9, 10; 12. 18. 
13 They called. Omit “They”, which obscures the sense, by leaving Moses and Aaron without a predicate. 
14 7 unto them: i.e. to Moses and Aaron. 
15 them...their...the...people. 

100 (D. p. 810). WORSHIP, IN VIEW OF REST 
ANTICIPATED. (Alteration and Introversion.)
1 a 1, 2. Exhortation to worship. 
2 a 3. Entrance into His presence. 
3 b 4. Exhortation to worship. 
4 b 5. What Jehovah is. (Three declarations.) 
5 A 6. What Jehovah is. (Three declarations.) 
6 A b 7. What Jehovah is. (Three declarations.) 
7 A b 8. What Jehovah is. (Three declarations.) 
8 A b 9. What Jehovah is. (Three declarations.) 

1 the LORD. Heb. Jehovah. Ap. 4. II. 
2 ye lands. Heb. the land; Israel in the land.
3 the LORD=Jehovah’s self. Heb. Jehovah with ‘eth. 
4 presence. See note on 85. 2.
5 God. Heb. Elohim. Ap. 4. I. The Heb. accent places the chief pause on “God”; the minor pauses on “know” and “made”; i.e. the knowledge of Jehovah as our God reveals to His People that He made them such, and that they are His “sheep” and His care.
6 and we ourselves. Some codices, with six early printed editions, read Po (“not”); but other codices, with one early printed edition, Aram., read Δ (for Him or His), “and His we are”, as in A.V. marg. The difference arises from spelling Heb. יִשְׂרָאֵל with an Aleph (ש=’o) or with a פע (f=’). The Massorah notes several such passages where the same variation occurs (Ex. 21. 4. Lev. 11. 21; 19. 9, 1 Sam. 2. 21; 2 Sam. 16. 18; 19. 7. Isa. 9. 2; 49. 5; 65. 9. Job 8. 21; 13. 13. Ps. 100. 3. Prov. 19. 7; 26. 2. 
7 People...sheep. Note the correspondence between Ps. 100 and 95 (p. 810).

1 I will sing of mercy and judgment:
Unto Thee, O 1 LORD, will I sing:
2 I will behave myself wisely in a perfect way.
O when wilt Thou come unto me?
I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes:
I hate the work of them that turn aside; it shall not cleave to me.
4 A froward heart shall depart from me:
I will not know a wicked person.
5 Whoso privily slanders his neighbour,
him will I cut off: sin that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house:
He that telleth lies shall not tarry in my sight.
8 I will early destroy all wicked of the land;
That I may cut off all wicked doers from the city of the LORD.

102. A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

1 Hear my prayer, O LORD.
And let my cry come unto Thee.
2 Hide not Thy face from me in the day when I am in trouble:
Incline Thine ear unto me:
In the day when I call answer me speedily.

3 For my days are consumed like smoke,
And my bones are burned as an hearth.
4 My heart is smitten, and withered like grass;
So that I forget to eat my bread,
5 By reason of the voice of my groaning
My bones cleave to my skin.
6 I am like a pelican of the wilderness:
I am like an owl of the desert.
7 I watch, and am as a sparrow alone upon the house top.
8 Mine enemies reproach me all the day:
And they that are mad against me are sworn against me.
9 For I have eaten ashes like bread,
And mingled my drink with weeping,
10 Because of Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.
11 My days are like a shadow that declineth;
And I am withered like grass.

101-105 (A, p. 810). REST FOR THE EARTH CELEBRATED.

101 (Xt, p. 810). THE COMING KING AND HIS RULE. (Alternation.)

Title. A Psalm. Heb. mísmer. Ap. 65. XVII. of David. Relating to the true David, and His coming rule to give “rest” to the earth. The king’s vow to rule in righteousness, Op. 2 Sam. 23. 3-6. mercy = loving-kindness, or grace. mercy and judgment. Note these two as the alternate subjects of the Structure above.

2 perfect = blameless.
when, &c.; i.e. as king shall Thou come.
3 wicked thing = thing of Belial.
hate = have always hated.
the work: i.e. the doings, or business.
4 froward = perverse (from what is right).
wicked. Heb. rd'a'. Ap. 44. viii.
5 cut off = destroy. See v. 8.
proud heart = broad of heart: i.e. large and blatant.
6 the land: i.e. Palestine, as in 100. 1.
7 early = morning by morning: i.e. the judgments of a day dealt with within the day.
8 the city of the LORD: i.e. Zion. See Ap. 68.

102 (Jt, p. 810). THE KING, IN HIS HUMILATION. (Extended Alternation and Introspection.)

1 E | c | 1, 2. Prayer.
4 G | 13-22. Favour to His People.
6 c | 24-. Prayer.
8 G | 28. Favour to His People.

Title. A Prayer, &c. This refers to Messiah’s humiliation.
before. See note on “presence” (95. 2).
face. See note on “presence” (95. 2).
like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read “in smoke”.
an hearth = charred wood.
bread. Put by Fig. Synecdoche (of Part), Ap. 6, for food in general.
skin = flesh.
a pelican... owl: both unclean birds.
a lone. Some codices, with one early printed edition, read “flitting to and fro”.
are sworn against me = are sworn [together]
against me; as in Acts 23, 12-21.
Because of = from the face of. See note on 95. 2.
10 But 27th. Emphasising the great consolation.
shall endure. Sittest, or wilt sit [enthroned].
remembrance. Some codices read “Thy throne”.

12 But Thou, O 1 LORD, shalt endure for ever;
And Thy remembrance unto all generations.
102. 13.

PSALMS.

102. 13-22 (G, p. 818). FAVOUR TO HIS PEOPLE. (Introversion and Alternations.)

G: H | e | 13, 14. Favour to Zion.
| f | 15. Favour to the nations.
| J | g | 16. Jehovah's glory in Zion.
| h | 17. Jehovah's grace to the needy.
| K | 18-20. For a future People.
| g | 19. Jehovah's glory in Zion.
| h | 20. Jehovah's grace to the needy.
| H | e | 5. Favour to Zion.
| f | 22. Favour to the peoples.

13 mercy = compassion, Zion. See Ap. 68. the set time. First, the end of the seventy years (Dan. 9. 2. Neh. 2. 17-20; 3. 1-32); and second, the still future set time in God's covenants. All this is prophecy. No need to think it was written after Jerusalem's desolation. David was a prophet (Acts 2. 30, 31. Cp. Isa. 40. 2.; 61. 2.

14 stones. Put by Fig. Synechopee (of Part), Ap. 6, for the restored buildings.


16 appear in His glory. This shows that all is prophetic. Cp. Isa. 60. 1-3.

18 the generation to come = a generation to come. Showing that all here is future. the 19 created: i.e. the new Israel (Ps. 22. 21. Isa. 45. 17, 18-21; 66. 8). This is the new nation referred to in Matt. 21. 43.


the height of His sanctuary = His holy height. 19 those ... appointed to death = the sons of death.

Genitive of Relation. The Heb. word for "death" occurs only here and 73. 11. It is fem., as though the mother. Cp. Rom. 8. 24, and see Ap. 17 (5)


23 He weakened. A return to the subject corresponding with "and" (vs. 3-11), above, in the way: i.e. of His humiliation.


25 Of old, &c. Quoted in Heb. 1. 10-12, which shows this Psalm is all prophetic of Messiah.

27 the same: or He. Cp. Isa. 41. 4.; 43. 10.

28 children = sons.

shall continue = shall dwell [in the Land].

103.

A Psalm 6 of David.

1 Bless the LORD, O my soul; and all that is within me, bless His holy name.

2 Bless the LORD, O my soul, and forget not all His benefits:

3 Who forgiveth all thine iniquities; Who healeth all thy diseases;

4 Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; So that thy youth is renewed like the eagle's.
6 The LORD executeth righteousness and judgment for all that are oppressed. His 
acts unto the children of Israel.

9 He will not always chide; Neither will He keep His anger for ever.

P 10 For as the heaven is high above the earth, So 
great is His 
mercy toward them that 
11 As far as the east is from the west, So far hath He removed our transgressions from us.

13 Like as a father pitieth his 
children, So the LORD pitieth them that 
14 For He knoweth our frame; He remembereth that we are 
15 As for 
man, his days are as grass: As a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; And the place thereof shall know it no more.

N 17 But the 
mercy of the LORD is from everlasting to everlasting upon them that 
And His righteousness unto 
children's 

18 To such as keep His covenant, And to those that remember His commandments to do them.

19 The LORD hath prepared His throne in the heavens; And His kingdom ruleth over all.

L 20 Bless the LORD, 
ye His angels, That excel in strength, that do His 
commandments, Hearkening unto the voice of His word.

21 Bless ye the LORD, all ye His hosts; Ye 
ministers of His, that do His pleasure.

22 Bless the LORD, all works In all places of His dominion; Bless the LORD, O my soul.

M 104 Bless the LORD, O my soul. O my 
God, Thou art very great:

Thou art clothed with honour and majesty.

Who coverest Thyself with light as with a garment:

Who stretcheth 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 the wings of the wind:

4 Who maketh His angels spirits:

His ministers a flaming fire:

5 Who laid the foundations of the earth. That it should not be removed for ever.

7 ways: i.e. the reasons of His acts (exoteric) to Moses.
8 the acts (exoteric) visible to the People. children = sons.
9 merciful = compassionate, or pitiful. Cp. v. 13.
10 Slow to anger = long-suffering. 
11 great = mighty, or hath prevailed.
13 frame = formation.
14 He remembereth. Is. 55. 3.
18 prepared = established.
19 Some codices, with Sept. and Vulg., read "all ye".

That excel = That are mighty, commandments = commandment (sing.).

22 dominion = sovereignty.

104 (J², p. 810). THE KING IN HIS COMING

POWER AND GLORY.

Introversion and Repeated Alternation.)

J² Q J. L. R. S. II.

1 Bless. Fig. Apostrophe. Ap. 6.

the LORD, Heb. Jehovah, with 'eth = Jehovah Himself, Ap. 4, II.


very great. The conception of Deity is grand; and the cosmogony is neither Hebrew nor Babylonian, but Divine.

clothed, Fig. Anthropopathia. Ap. 6. So throughout the Psalms.

2 curtain. Of the fifty-three occurrences of this word, only one (here) in the Psalms. No less than forty-seven of them have to do with the Tabernacle; forty-three of them being in Ex. 26-25.

3 the clouds = the thick clouds. chariot. Fig. Anthropopathia. Ap. 6.


4 Who, &c. Quoted in Heb. 1, 7.


5 foundations. Cp Job 38, 4-6. Prov. 8. 27.

earth, Heb. 'erets. As in vs. 9, 13, 14, 24, not the same word as in v. 26.

6 The waters stood. Cp. 2 Pet. 3. 5, 6 with Gen. 1. 2.

be removed = move, for ever - for ever and aye.

be removed - move, for ever - for ever and aye.

be removed = move, for ever - for ever and aye.

6 Thou coveredst it with the deep as with a garment:

The waters stood above the mountains.
7 At Thy rebuke they fled;  
   At the voice of Thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys
   Unto the place which Thou hast 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 the springs into the valleys,
   Which run among the hills.
11 They give drink to every beast of the field;
   "The wild asses quench their thirst.
12 By them shall the fowls of the heaven
   Have their habitation,
   Which sing among the branches.
13 He watereth the hills from His chambers:
   The south is satisfied with the fruit of Thy works.
14 He causeth the grass to grow for the cattle,
   And herb for the service of man:
   The 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 which strengtheneth man’s heart.
16 The trees of the Lord are full of sap;
   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 hills are a refuge for the wild goats;
   And the rocks for the conies.
19 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 do creep forth:
21 The young lions roar after their prey,
   And seek their meat from the earth:
22 The sun ariseth, they gather themselves together,
   And lay them down in their dens:
23 Man goeth forth unto his work,
   And to his labour until the evening.

24 O Lord, how manifold are Thy works!
   In wisdom hast Thou made them all:
   The earth is full of Thy riches.
25 So is this great and wide sea,
   Wherein are things creeping innumerable,
   Both small and great beasts.
26 There go the ships:
   There is that leviathan, whom Thou hast made to play therein.
27 These wait all upon Thee;
   That Thou mayest give them their meat in due season.
28 Thou givest them they gather:
   Thou openest Thine hand, they are filled with good.
29 Thou hidest Thy face, they are troubled:
   Thou takest away their breath, they die, And return to their dust.

8 hast founded — didst prepare.
11 The wild asses are provided with water. Cp. v. 15.
   food. Heb. bread. Put by Fig. Synecdoche (of Part).
   Ap. 6, for all food. Note the three, "grass", "herb", "food".
15 wine is provided for man. Cp. v. 17. Heb. yashef.
   Ap. 27. I.
18 conies. Heb. shaphan. Not rabbits, which can burrow; but about their size, having smooth feet; therefore dwelling among the rocks, and not in the ground.
19 knoweth. Fig. Prosopopaea. Ap. 8.
24 how manifold. Fig. Apostrophe. Ap. 6.
26 ships. or nautius, the "small" of v. 25.
   leviathan = sea monster, or the "great" of a. 25.
   made = formed.
28 hand. Fig. Anthropopathia. Ap. 6.
29 troubled = dismayed.
31 earth = ground. Heb. ‘adamah.
35 the wicked = lawless ones. Heb. rasha'. Ap. 44. x.
   more be there no sign of them. Cp. 108. 16.
   Jud. Habuk-jah. This is the first "Hallelujah" in the O.T. The Talmud and the Midrash call attention to the fact that it is connected with the overthrow of the wicked. We may note that it is the same with the first Hallelujah in the N.T. (Rev. 19. 1, 2).

105 [For Structure see next page.]

For circumstances see note on 1 Chron. 16. 7.
   name. See note on 20. 1.
   people = peoples.
3 holy. See note on Ex. 5. 5.
4 face. Fig. Anthropopathia. Ap. 6.
   evermore = at all times, or continually.

30 Thou sendest forth Thy spirit, they are created:
   And Thou renewest the face of the earth.
31 The glory of the Lord shall endure for ever:
   The Lord shall rejoice in His works.
32 He looketh on the earth, and it trembleth:
   He toucheth the hills, and they smoke.
33 I will sing unto the Lord as long as I live:
   I will sing praise to my God while I have my being.
34 My meditation of Him shall be sweet:
   3 will be glad in the Lord.
35 Let the sinners be consumed out of the earth,
   And let the wicked be no more.
   Bless thou the Lord, O my soul.
   Praise ye THE Lord.

105 O give thanks unto the Lord; call upon His name:
   Make known His deeds among the people.
   Sing unto Him, sing psalms unto Him:
   Talk ye of all His wondrous works.
   Glory ye in His holy name:
   Let the heart of them rejoice that seek the Lord.
   Seek the Lord, and His strength:
   Seek His face evermore.
5 Remember His marvellous works that He hath done; His wonders, and the judgments of His mouth;
6 O ye seed of Abraham His servant, Ye children of Jacob His chosen.
7 Ye are the LORD our God; His judgments are in all the earth.

8 He hath remembered His covenant for ever, The word which He commanded to a thousand generations.
9 (Which covenant He made with Abraham, And confirmed unto Isaac;
10 And confirmed unto Jacob for a law,
And to Israel for an everlasting covenant:

11 Saying, "Unto thee will I give the land of Canaan, The lot of your inheritance:"
12 When they were but a few men in number, Yea, very few, and strangers in it.

13 When they went from one nation to another, From one kingdom to another people;
14 He suffered no man to do them wrong: Yea, He reproved kings for their sakes;
15 Saying, "Touch not Mine anointed, And do My prophets no harm."
16 Moreover He called for a famine upon the land; He brake the whole staff of bread.

17 He sent a man before them, Even Joseph, who was sold for a servant:
18 Whose feet they hurt with fetters; He was laid in iron:
19 Until the time that His word came; The word of the LORD tried him.
20 The king sent and loosed him; Even the ruler of the people, and let him go free.
21 He made him lord of his house, And ruler of all his substance:
22 To bind his princes at his pleasure; And teach his senators wisdom.

105 (H) ps. 810. THE COMING KINGDOM. AS BASED ON THE PAST. (Introduction and Alternations.)

105 (H) | U | 1-7. Exhortation to praise (2nd person pl.).

14, 15. Favours.
16. Affliction.

14, 15. Favours.
22. Affliction.
m 26-41. Mission of deliverance. Moses and Aaron.


5 that = which, wonders: i.e. the miracles in Egypt.
judgments = just decisions (given at Sinai).
children = sons.

8-12 (V, above). COVENANT IN PROMISE.

42-45 (V, above). COVENANT IN PERFORMANCE. (Extended Alternation.)

17-22 (m, above). THE MISSION OF JOSEPH.

26-41 (m, above). THE MISSION OF MOSES AND AARON. (Extended Alternation.)

This could not be said of the Patriarchs.

15 prophets: i.e. those who were men of God, and His spokesmen. Abraham so called (Gen. 20. 7). See Ap. 49.

21 iron. Put by Fig. Metonomy (Cause), Ap. 6, for manacles made from it.
22 his word: i.e. Joseph's word: i.e. his interpretation of the dreams. came: came to pass. Cp. Judg. 7. 13, 21. 1 Sam. 9.
23 word = utterance, in As. Ps. 119. 18 = what is said; here, the promise made in the Divine promise (Gen. 37. 5-11).
24 The people = peoples. 22 at his pleasure = according to his will. Heb. nephech. Ap. 18.
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23 Israel also came into Egypt; And Jacob sojourned in the land of Ham.
24 And He increased His People greatly; And made them stronger than their enemies.
25 He turned their heart to hate His People, To deal subtilly with His servants.
26 He sent Moses His servant; And Aaron whom He had chosen.
27 They shewed His signs among them, And wonders in the land of Ham.
28 He sent darkness, and made it dark; And they rebelled not against His word.
29 He turned their waters into blood, And slew their fish.
30 Their land brought forth frogs in abundance, In the chambers of their kings.
31 He spake, and there came divers sorts of flies, And lice in all their coasts.
32 He gave them hail for rain, And flaming fire in their land.
33 He smote their vines also and their fig trees; And brake the trees of their coasts.
34 He spake, and the locusts came, And caterpillers, and that without number, And did eat up all the herbs in their land, And devoured the fruit of their ground.
35 He smote also all the firstborn in their land, The chief of all their strength.
37 He brought them forth also with silver and gold: And there was not one feeble person among their tribes.
38 Egypt was glad when they departed: For the fear of them fell upon them.
39 He spread a cloud for a covering; And fire to give light in the night.
40 The People asked, and He brought quails, And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out; They ran in the dry places like a river.
42 For He remembered His holy promise, And Abraham His servant.
43 And He brought forth His People with joy, And His chosen with gladness:
44 And gave them the lands of the heathen; And they inherited the labour of the people;
45 That they might observe His statutes, And keep His laws.

Praise ye THE LORD.

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23 Israel also came = So Israel came. Cp. v. 13 and Gen. 46.1.
24 enemies = adversaries.
27 They. Sept., Syr., Vulg. read "He". Cp. 78.43. His signs = The words of His signs.
28 land of Ham: i.e. Egypt. Cp. 78.51; 106.22.
29 darkness. This was the ninth plague (Ex. 10.21). All are not mentioned, not being needed. This is put first for the purpose implied in the next line.
30 brought forth = swarmed with.
31 And = (And there came).
32 coast = borders, or boundaries.
33 coast = boundary trees.
34 chief = firstlings.
35 strength. Put by Fig. Metonymy (of Effect), Ap. 6, for those produced by their strength or mainly vigour.
37 their = his: i.e. Israel's (or Jehovah's).
38 Egypt. Put by Fig. Metonymy (of Adjunct), Ap. 6, for Egyptians; the People (masc.), not "land" (fem.).
42 promise. Same word as in v. 8, "word".
43 And His chosen. Pl. = Even His chosen [People].
44 gave. Cp. v. 11, "will I give", and see Structure. the heathen = nations.

106 (X, p. 810). EPILOGUE. REST. HOW LOST, AND VALUED.

Introversion and Alternation.

B | 1-2. Exhortation to praise.
D | 4. b. Sin.

\[ v^1 \]

NEVERTHELESS.

\[ E^1 \]

\[ v^4 \] 13-16. Sin.
\[ w^1 \] 17, 18. Punishment.
\[ v^4 \] 19-22. Sin.
\[ w^2 \] 23-25. Punishment.
\[ F^1 \] 26. DELIVERANCE. Moses.
\[ E^2 \]

\[ w^3 \] 29, 30. Punishment.
\[ v^4 \] 28-30. Sin.
\[ w^4 \] 29. Punishment.
\[ F^2 \] 30-32. DELIVERANCE. Phinehas.
\[ E^3 \]

\[ v^3 \] 32-34. Sin.
\[ w^5 \] 33-38. Punishment.
\[ w^6 \] 40-42. Punishment.
\[ F^3 \] 43-45. DELIVERANCE. "He".

\[ D \]

\[ t^1 \] 46-48. Sin.
\[ u^2 \] 44-46. NEVERTHELESS.

C | 47. Prayer.
B | 48. Exhortation to praise.
A | 49. Hallelujah.

mercy = lovingkindness, or grace.
2 Who can utter the mighty acts of the LORD? Who can shew forth all His praise?
3 Blessed are they that keep judgment.

4 Remember me, O LORD, with the favour that Thou bestrest unto Thy People;
Visit me with Thy salvation;
That I may see the good of Thine 0 chosen,
That I may rejoice in the gladness of Thy nation,
That I may glory with Thine 0 inheritance.

6 We have sinned with our fathers,
We have committed iniquity, s we have done wickedly.

7 Our fathers understood not Thy wonders in Egypt;
They remembered not the multitude of Thy mercies;
But provoked Him at the sea, even at the Red sea.

8 Nevertheless He saved them for His name's sake,
That He might make His mighty power to be known.

9 He rebuked the Red sea also, and it was dried up:
So He led them through the depths, as through the wilderness.

10 And He saved them from the hand of them that hated them,
And redeemed them from the hand of the enemy.

11 And the waters covered their 0 enemies:
There was not one of them left.

12 Then believed they His words;
They sang His praise.

13 They 0 soon forgot His works;
They waited not for His counsel:
But lusted exceedingly in the wilderness,
And tempted 0 GOD in the desert.

14 And He gave them their request;
But sent leanness into their 0 soul.

15 They envied Moses also in the camp,
And Aaron the 0 saint of the LORD.

17 The earth opened and swallowed up 0 Dathan,
And 0 covered the company of 0 Abiram.

18 And a fire was kindled in their company;
The flame burned up the 0 wicked.

19 They made a calf in 0 Horeb,
And worshipped the molten image.

20 Thus they changed their 0 glory
Into the similitude of an ox that eateth grass.

21 They forgot 0 GOD their saviour,
Which had done great things in Egypt;
22 Wondrous works in the 0 land of Ham,
And terrible things by the Red sea.

23 Therefore He said that He would destroy them,
Had not 0 Moses 0 His chosen stood before Him in the breach,
To turn away His wrath, lest He should destroy them.

3 Blessed—Oh how happy! Fig. Beatitudo. Ap. 65. VI.
but that doest. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "they that do it".

4 me. Some codices, with Sept., Syr., and Vulg., read "us".

6 sinned. Heb. châshè. Ap. 44. i. Note the three names of Jehovah's People.


7 Egypt. It took forty hours to take Israel out of Egypt, but forty years to take Egypt out of Israel.


10 redeemed, as a kinsman. Heb. gâ'al. See notes on Ex. 6, 24; 13, 14.

11 enemies = adversaries.

13 soon forgot. Characteristic of human nature.


17 Dathan ... Abiram. Korah not mentioned; not because of being an "older tradition" (as alleged), but because the "sons of Korah" were spared. See Ps. 42, Title, and cp. Num. 18. 1-3 and 26. 11.

19 Horeb. So called here; not because the word of a later writer, but because "Horeb" was the higher name ("the mount of God", Ex. 3, 1. Kings 19, 8), in order to show the holiness of the sin.

20 their glory. The primitive text was "My glory", but this was changed by the Septuagint to "their" out of a mistaken reverence. See Ap. 33.

21 glory. Put by Fig. Metonymy (of Adjunct), Ap. 6, for God Himself, Who was and should have been Hz Whom they glorified in.


24 His chosen. Not theirs.


26 Therefore He lifted up His hand against them, To overthrow them in the wilderness:

29 provoked =grieved, or irritated. Heb. kâ'az. Not the same word as in ver. 7, 33, 43.

28 They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.

29 Thus they provoked Him to anger with their inventions:
And the plague brake in upon them.

E v1 18 And a fire was kindled in their company;
The flame burned up the wicked.

E v2 19 They made a calf in Horeb,
And worshipped the molten image.

E v3 20 Thus they changed their glory
Into the similitude of an ox that eateth grass.

W v1 17 The earth opened and swallowed up Dathan,
And covered the company of Abiram.

W v2 18 And a fire was kindled in their company;
The flame burned up the wicked.

W v3 23 Therefore He said that He would destroy them,
Had not Moses His chosen stood before Him in the breach,
To turn away His wrath, lest He should destroy them.
30 Then stood up "Phinehas, and executed judgment:
   And so the plague was stayed.
31 And that was "counted unto him for righteousness
   Unto all generations for evermore.

32 They "angered Him also at the waters of "strife,
   So that it "went ill with Moses for their sakes:
33 Because they "provoked "his "spirit,
   So that he "spake unadvisedly with his lips.

34 They "did not destroy the "nations,
   Concerning whom "the LORD "commanded them:
35 But were mingled among the "heathen,
   And learned their works.
36 And they served their idols:
   "Which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto "devils,
38 And shed innocent blood, even the blood of their sons and of their daughters,
   Whom they sacrificed unto the idols of Canaan:
   And the land was "polluted with blood.
39 Thus were they defiled with their own works,
   And went a whoring with their own inventions.

40 Therefore was the wrath of "the LORD kindled against His People,
   Inso much that He abhorred His own inheritance.
41 And He gave them into the hand of the "heathen;
   And they that hated them ruled over them.
42 Their enemies also oppressed them,
   And they were brought into subjection under their hand.

43 "Many times did He "deliver them;
   But they "provoked Him with their counsel,
44 "Nevertheless He regarded their affliction,
   When He heard their cry:
45 And He "remembered for them His covenant,
107—150 (A², p. 720). THE FIFTH, OR DEUTERONOMY BOOK.

GOD’S WORD THE ONLY GOOD.

"He sent His Word, and healed them,
And delivered them from all their destructions."†

(107. 20; 147. 15, 18.)

(Alternations and Introversions.)

A² | 107. DELIVERANCE BY THE HEALING WORD.

B¹ C E 108 (E⁴), 109 (E⁶), 110 (F⁴). THE TRUE DAVID’S HUMILIATION, DELIVERANCE, AND EXALTATION (106. 6).

F 111 (F⁴), 112 (F⁴), 113 (F⁴). PRAISE. THREE Hallelujah Psalms, the first two beginning, and the third, both beginning and ending, with “Hallelujah.” (Ps. 111 being Praise for Jehovah’s Works; 112, for His Ways; and 113, for Himself.)

D G¹ 114 (G⁴), 115 (G⁴). DELIVERANCE FROM EGYPT, AND EGYPT’S IDOLS.

H¹ 116 (H⁴), 117 (H⁴), 118 (H⁴). PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH “HALLELUJAH”, AND THE THIRD BEGINNING AND ENDING WITH “O GIVE THANKS”.

A¹ | 119. QUICKENING AND SUSTAINING BY THE REVEALING WORD.

B¹ D G² 120 (G⁴)—134 (G⁴). DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL’S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS. (See Ap. 67.)

H² 135 (H⁴), 136 (H⁴). PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.

G³ 137. DELIVERANCE OF CAPTIVES. SENNACHERIB’S CAPTIVES (See notes)

H³ | 138. PRAISE.

G⁴ 139. DELIVERANCE FROM AN EVIL HEART. (Compare Ezek 36, 26; Jer. 31, 33.)

H⁴ | 140 (H⁴)—144 (H⁴). PRAYER AND PRAISE.

C E | 145. THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).

F 146 (F⁴)—150 (F⁴). PRAISE. FIVE Hallelujah Psalms, each beginning and ending with “Hallelujah”.

* For notes, see p. 827.
NOTES ON THE STRUCTURE, PAGE 826.

* Deuteronomy is man's name for this book. It comes from the Greek Septuagint, and means "the second Law." It was given because Deuteronomy was a repetition of the Law, with variations, to suit the needs of the new generation in the Land. The title in the Hebrew Canon is דְּעֵרָנָה הָדָדְרֶשׁ, "Deven haddetharam," "These are the Words". It is the book which contains the words of God; and consists almost wholly of the testimonies, statutes, judgments, &c., of Jehovah. It was from this book that the Saviour made His three quotations, when He met the tempter with the threefold "It is written." It follows the Book of the Wilderness; and gives the reason for all the trials of the pilgrimage: "The Lord thy God fed thee these forty years... that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:2,3). The natural life, the giving of which is recorded in Genesis, is nothing worth if man be not begotten by the Word, and if the new nature thus given be not nourished by the Word. For only thus can man be truly said to "live".

Hence, in this Deuteronomy-Book of the Psalms we have the same leading subject. Its teaching, like that of the other books, is Dispensational; and it is grouped around the Word. All blessing for Man (Book I), all blessing for Israel (Book II), all blessing for Israel (Book III), all blessing for the Earth and its Nations (Book IV), is bound up in the Word and Law of God. The breaking of that Law had been the source of Man's sorrow, Israel's dispersion, the Temple's ruin, and the Earth's misery. It will yet be seen that all blessing for Man, the gathering of Israel, the building of Zion, and restoration for the earth, is bound up with the Word of God, and with His Law written by His Spirit on the fleshly tables of the heart (Jer. 31:31-34, Ezek. 36:24-25).

What a wonderful thing for one to be brought to say "O how I love Thy Law!" (Psalm 119:87), when the breaking of that Law had brought in all the suffering! But it will be noted that this is said only after (in Psalm 118) the Resurrection of the Righteous Magnifier of that Law has been celebrated.

This is the theme of the Deuteronomy-Book of the Psalms. It consists of forty-four Psalms, in which the title Jehovah occurs 293 times; and Jah, 13; while Elohim occurs only 41 times (4 of which are with Jehovah); El, 10 times; Eloa, twice.

While the structure of the other books consists of two or three sections, this book is, like the Law of God itself, a perfect whole. It is the only book which has an even number of Psalms. Its first Psalm (107), as is the case with the first Psalms of the other books, is at once its key-note and epitome.

† Heb. Shāhāth = graves, or pits (from Shāhāth = to destroy), occurs only here and in Lam. 4:20. The two passages, taken together, tell us that it is not merely the written Word which delivers from deep afflictions, but that the Living and Divine Word, Who was "taken in their pits", is the alone Deliverer of His People from their graves.

‡ It will be noted that Ps. 119 is characteristic of the Deuteronomy Book of the Psalms; while Ps. 84 is characteristic of the Leviticus Book, and Ps. 80 of the Numbers Book. We cannot imagine these as being appropriate to any other Books.

§ The Quickenings and Sustaining Word. This is characteristic of Ps. 119. Cf. vv. 25, 37, 49, 50, 88, 93, 107, 149, 154, 155, 159 (eleven occurrences). Moreover, the verb ḥāyâh (—to breathe, to live, to continue to live) is used sixteen times in this Psalm, always in the sense of keeping alive, or continuing in life. See Kār. (Future), vv. 27, 77, 119a, 144, 175. Pān. (Præt.), vv. 59, 83. Pān. (Imperative), vv. 25, 37, 49, 88, 107, 149, 154, 155, 159.

In this connection, how suitable to Hezekiah. See Ap. 67, and note the Distress, which is the subject of the first Psalm of each of the five groups of "the songs of the Degrees"; and Hezekiah's earnest prayer. Ap. 67 (iv and xiv).

The Songs of the Degrees are 15 in number (120—134, G², above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of "the Degrees") by which the shadow of the sun went backward on the sundial of Ahaz, 7 Kings 20. 8-11). Five are by others (4 by David and 1 by Solomon). Solomon's Psalm occupies the centre (127); and, of the 7 on either side, 3 in each 7 are by David; and 10 (5 in each 7) by Hezekiah.

In each 7 the name of Jehovah occurs 24 times, and Jah once in the third Psalm of each 7. In the central Psalm Jehovah occurs 3 times.

The fifteen Psalms are arranged in five groups of 3 each. In each group, the subject of the first is Distress; the second is Trust in Jehovah; while the third speaks of Blessing and Peace in Zion.

They are here in fulfilment of Hezekiah's promise recorded in Isa. 38:20. (For further information see Ap. 73, and Dr. J. W. Thirle's Old Testament Problems. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146—150, F, p. 826) are an echo and reminiscence of the whole of the five books of the Psalter:

F J | 146. GENESIS. Compare v. 4 with Gen. 3:7; v. 5 with Gen. 28; v. 6 with Gen. 1.
K | 147. EXODUS. Compare v. 4 ("names") with Ex. 1:1; vv. 2, 20 with the building up of the nation (Ex. 1:1-29); and vv. 16, 18 with Ex. 20.
L | 148. LEVITICUS. Compare v. 14 ("a People near unto Him") with Lev. 10:3.
K | 149. NUMBERS. Compare vv. 3-9 with Num. 14:21; 34:17-24. The nations ruled and blessed by the Saints.
J | 150. DEUTERONOMY. Compare v. 2 with Deut. 3:24.
BOOK V.

107—150 (ח, p. 720). THE DEUTERONOMY BOOK.

GOD'S WORD: THE ONLY GOOD.

107 (א, p. 826). THE DELIVERING AND HEALING, OR LIVING WORD. (Introduction.)

B | 4-32. Distress and Deliverance.
C | 33-41. Judgment and Blessing.


The first Psalm of Book V. This book contains fifteen by David, one by Solomon (127), and the rest anonymous (probably by Hezekiah, see Ap. 57), certainly not later than his day. See notes on passages supposed to prove a later date.

1 the LORD. Heb. Jehovah. Ap. 4. II. mercy = loving-kindness, or grace; as in v. 43.
2 redeemed. Heb. ga'ol, to redeem by purchase. See notes on Ex. 6. 6, and cp. Ex. 13. 13. hand. Put by Fig. Metonymy (of Cause), Ap. 6, for the power exercised by it.
3 gathered. This is the subject of this last book. Gathered by His Word; and according to His Word. See the Structure, p. 826, and note, p. 827.
4-32 (B, above). DISTRESS AND DELIVERANCE. (Repeated and Extended Alteration.)

B | C | a | 1 | 4, 5. Trouble. Wanderers. (Wilderness.)
   b | 1-5. Cry. c | 6, 7. Deliverance.
B | C | a | 3 | 13-14. Deliverance.
   c | 17, 18. Trouble. Fools.
   d | 19, 20. Deliverance.
   e | 21, 22. Praise, and Injunction.
   g | 28-30. Deliverance.
   h | 31, 32. Praise, and Injunction.

4 a solitary way = a trackless waste.
city to dwell in = city of habitation, as in v. 7.
trouble = strait.
7 He led them forth. When this is the case, the way is always "right."
the right way. Because it is His way; not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favor. It is the way of Trial (Deut. 8. 2-4); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends "right."
8 goodness = loving-kindness, or grace; same word as "mercy" in v. 1.
children = sons.
9 filleth the hungry soul. Quoted in Luke 1. 53.
10 affliction = oppression.
11 rebelled. This marks the subject of C.
words = sayings, utterances.


12 none to help = no sign of a helper.

17 Fools = the Perverse, depending on their own wisdom, which is foolishness with God. 1 Cor. 1. 26-28.
Cp. Prov. 1. 7; 12. 13; 14. 9; 15. 5; 27. 22.
Heb. 'ārak. Ap. 44. iv. Not the same word as in v. 42.

(cont.)
19 Then they cry unto 1 the LORD in their trouble, 
20 And he sent His Word, and healed them, 
21 Oh that men would praise 1 the LORD for His goodness, 
22 And let them sacrifice the sacrifices of thanksgiving, 
23 They that go down to the sea in ships, 
24 They see the works of 1 the LORD, 
25 For He commandeth, and raiseth the storm 2 wind, 
26 They mount up to the heaven, they go down again to the depths; 
27 They reel to and fro, and stagger like a drunken 1 man, 
28 Then they cry unto 1 the LORD in their trouble, 
29 And He bringeth them out of their distresses, 
30 He maketh the storm a calm, 
31 Oh that men would praise 1 the LORD for His goodness, 
32 Let them exalt Him also in the congregation of the people, 
33 He turneth rivers into a wilderness, 
34 A fruitful land into barrenness, 
35 He turneth the wilderness into a standing water, 
36 And there He maketh the hungry to dwell, 
37 And sow the fields, and plant vineyards, 
38 He blesseth them also, so that they are multiplied greatly; 
39 Again, they are numbered and brought low 
Through oppression, affliction, and sorrow.

30 He sent His Word = He senteth. This is the key-note to the whole book. All blessing is bound up in this. Note the prophetic reference to Christ, the Living Word (John 1.1, 2, 14), and contrast with the written Word (Ps. 119). See the Structure, p. 826. 
31 sent-senteth. 
32 healed = healeth. 
33 delivereth = delivereth. 
34 destructions = graves. Heb. shālāth. Occurs only here and Lam. 4. 20. The Divine Deliverer was "taken in their pits", and He alone can deliver from the grave. 
35 They that go down, &c. In the Heb. text, vv. 23–28 are marked by "inverted Nāqām" (i.e. the letter Nāqām, inverted ל). There are nine altogether (see Ginsburg’s Masorah, Letter 2, § 15, Vol. II, p. 295). There are two in Num. 10. 30, 36 (see note there), and seven in this Psalm. Verses 23–28 each have one; also v. 49. These inverted letters are used as our "brackets" are, to indicate that, in the opinion of the Sopherim, the verses so marked should be transposed. But this is only an opinion, arrived at from not seeing the Structure of the Psalm, which, when examined, leaves nothing "inexplicable", as the transition from v. 28 to v. 29 is said to be. 
36 works. Some codices, with two early printed editions, read "work" (sing.). 
39 are at their wit's end. Heb. all their wisdom swallowed itself. 
39 bringeth = guideth: or, will gently guide. 
40 congregation = assembly, or convocation, assembly = session, or seated company.


B | e | 33, 34. Judgment. 
   | f | 35–38. Lovingkindness. 
   | c | 39, 40. Judgment. 
   | f | 41. Lovingkindness. 
35 And. Note the Fig. P baptism (Ap. 6). in vv. 35– 
36–39, emphasising each item which goes to make up the fulness of blessing. 
37 suffereth not, &c. Fig. Tēseis (Ap. 6) = will abundantly multiply. 
38 Again, &c. So far from the transition from vv. 34 to 5 being "inexplicable", or, so being an "interpolation", the perfection of the repetition of the subject ("judgment") is shown by the Structure above. 
40 in the wilderness, where there is no way = a pathless waste. 
41 the poor = a needy one. Heb. ‘ēdān. See note on Prov. 6. 11. 
43 these. The edition of A.V., 1611, reads "these", lovingkindness = lovingkindnesses (pl.). Same word as "mercy", in v. 1. A, thus corresponding with A, in Heb, though not in A.V. 

40 He poureth contempt upon princes, 
41 Yet setteth He 1 the poor on high 1 from affliction, 
42 The righteous shall see it, and rejoice: And all 1 iniquity shall stop her mouth. 
43 Whoso is wise, and will observe these things, 

A | (p. 8a8) 
40 He poureth contempt upon princes, 
41 Yet setteth He 1 the poor on high 1 from affliction, 
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43 Whoso is wise, and will observe these things, 

A | (p. 8a8)
108

A Song or a Psalm of David.

1 O God, my heart is fixed;
I will sing and give praise, even with my glory.
2 Awake, psalterie and harp;
I myself will awake early.
3 I will praise Thee, O Lord, among the people:
And I will sing praises unto Thee among the nations.
4 For Thy mercy is great above the heavens;
And Thy truth reacheth unto the clouds.
5 Be Thou exalted, O God, above the heavens:
And Thy glory above all the earth.
6 That Thy beloved may be delivered:
Save with Thy right hand, and answer me.
7 I will divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine; 
Manasseh is mine;
Ephraim also is the strength of mine head;
Judah is my lawgiver;
9 Moab is my washpot;
Over Edom will I cast out my shoe;
Over Philistia will I triumph.
10 Who will bring me into the strong city?
Who will lead me into Edom?
11 Will not Thou, O God, who hast cast us off?
And wilt not Thou, O God, go forth with our hosts?
12 Give us help from trouble:
For vain is the help of man.
13 Through God we shall do valiantly:
For it is that shall tread down our enemies.

To the chief Musician.

109

A Psalm of David.

1 Hold not Thy peace, O God of my praise;
2 For the mouth of the wicked and the mouth of the deceitful are opened against me:
3 They have spoken against me with a lying tongue.
4 They compassed me about also with words of hatred;
And fought against me without a cause.
5 They have prepared my steps for naught:
And my soul for evil;
And my life for my love.
6 "{Set Thou a wicked man over him:
And let Satan stand at his right hand."
7 When he shall be judged, let him be condemned:
And let his prayer become sin.
8 Let his days be few;
And let another take his office.


1 God spoken to. Prayer.
2 7, 8. Israel.
3 God spoken of.
4 9, 10. Enemies.
6 13. Israel.
7 God spoken of.


of David. Ps. 108—110 relate to the true David, and His humiliation, deliverance, and triumph. The first of fifteen Davidic Psalms in this fifth book. This subject appears in each book as the root and source of all blessing. Instead of a new Psalm being written for this subject, a composite Psalm is formed by a combination of parts of Ps. 57. 7—11 and 60. 5—12. See the notes there.

3 for the heart or tongue which gives the glory. Cp. 7. 8.
5 awake early = awake the dawn.
7 people = peoples.
8 mercy = lovingkindness, or grace.
9 clouds = skies.
10 spoketh = spake.
11 6. loved ones (pl).
12 spoken in = sworn by.
13 Manasseh. Some codices, with one early printed edition, read "And Manasseh".
14 60. 4.
15 3. 11. Some codices, with Sept., Syr., and Vulg., read "Zets" (emphatic) in the text.
16 Job. 1. 14. I.
17 To the chief Musician. Ap. 64.

109 (E, p. 828). The True David's Humiliation and Deliverance. (Extended Alternation.)

F | 1—5. Prayer for himself.
I | 21—27. Prayer for himself.
K | 30, 31. Deliverance from those who condemn his soul.


of David. See note on Ps. 108 (Title).

3 the wicked = a lawless one. Heb. ra'ad. Ap. 44. x.
They have spoken against me. See vv. 6—12 for what they spoke. Cp. 38. 11, 12; 71. 10, 11.
5 Sam. 16. 5—13 for the type.
7 I give myself unto prayer = I [am all] prayer. Cp.
8 120. 7. "I [am all] peace," As here in vv. 1—6 (F) and vv. 21—27 (P).
9 rewarded me = set or put against me. Syr. reads returned me. Not the same word as in v. 20, though the same thing is referred to.
11 for my love. Note here the Ellipsis of the verb "saying" emphasizing what is said rather than the saying of it. This verb has often to be thus supplied. See Gen. 26. 7.
12 1 Kings 20. 34, Ps. 2. 2.; 144. 12. Prov. 1. 21. Isa. 6. 9.
15 See note on Ps. 144. 12.
17 And let Satan = And then Satan will.
18 Satan = an adversary. 7 sin. Heb. chata'. Ap. 44. i.
19 let another, &c. Quoted, but not fulfilled in Acts 1. 20.
office = overseership.
9 Let his *children be fatherless, And his wife a widow.  
10 Let *his children be continually vagabonds, and beg: Let them *seek their bread also out of their desolate places.  
11 Let the extortioner *catch all that he hath; And let the strangers spoil his labour.  
12 Let there be none to extend *mercy unto him: Neither let there be any to favour his fatherless *children.  
13 Let his posterity be cut off; *And in the generation following let *their name be blotted out.  
14 Let the *iniquity of his fathers be remembered with *the LORD; And let not the *sin of his mother be blotted out.  
15 *Let them be before *the LORD continually, That He may cut off the memory of them from the earth."  

16 Because that he remembered not to shew *mercy,  
But persecuted *the poor and needy *man, That he might even slay *the broken in heart.  
17 As he loved cursing, so let it come unto him: As he delighted not in blessing, so let it be far from him.  
18 As he clothed himself with cursing like as with his garment, So let it come into his bowels like water, And like oil into his bones.  
19 Let it be unto him as the garment which covereth him, And for a girdle wherewith he is girded continually.  
20 *Let this be the reward of mine adversaries from *the LORD, And of them that *speak *evil against my *soul.  
21 But do *thou for me, O *GOD *the Lord, for Thy *name’s sake: Because Thy *mercy is good, deliver Thou me.  
22 For *I am *poor and needy, And my *heart is wounded within me.  
23 I am gone like the shadow when it declineth:  
I am tossed up and down as the locust.  
24 My knees are weak through fasting: And my flesh faileth of fatness.  
25 I became also a reproach unto them: *When they looked upon me they shook their heads.  
26 Help me, O *GOD my *God: O save me according to Thy *mercy:  
27 That they may know that *this is Thy hand; That *thou, *GOD, hast done it.

9 children = sons.  
10 vagabonds = wanderers. seek their bread also out. Sept. and Vulg. read "driven out".  
11 catch = lay a snare for. Cp. 1 Sam. 28. 9.  
12 mercy = kindness, or grace.  
13 their name. Some codices, with Sept. and Vulg., read "His name".  
15 Let them be, &c. This verse is the end of the parenthesis, which begins with v. 6.  
18 the poor = an oppressed one (v. 22).  
20 Let this be = This is. Verse 1 is a return to the subject of vv. 1-5, and by the same speaker of vv. 1-5, reward = work. Not the same word as in v. 5, from the LORD = from Jehovah. It was He Who permitted it. Cp. v. 27. "This is Thy hand; Thou, Lord, hast done it." See 22. 15; 38. 2, 2; 59. 9, 10. Op. 2 Sam. 16. 11. "the Lord hath hidden him." speak evil. See vv. 6-11 for the evil spoken. soul. Heb. nephesh. Ap. 13.

109. 21-27 (F, p. 830). PRAYER FOR HIMSELF. (Introversion.)  
| 22. My heart wounded. n | 22. Comparison to a shadow.  
| 22. Comparison to a locust. m | 24. My body weakened.  
See 40. 17; 69. 29; 70. 5; 86. 1. heart. Cp. v. 16.  
27 this is Thy hand. See note on "from the Lord", v. 20. Put by Fig. Metonymy (of Cause), Ap. 6, for what is done by the hand.  
Thou, Lord, hast done it. See note on v. 20. The same is said of Messiah's exaltation. See 118. 22.  
28 Let them curse. As in vv. 6-11. let Thy servant rejoice = Thy servant shall rejoice.  
29 Let mine, &c. Contrast this with the malignity of vv. 6-11 and characterised in vv. 16-19.  
31 He shall stand, &c. Contrast this with v. 6, poor = needy. Not the same word as in v. 14, condemn his soul. Cp. the Structure, v. 20 (H), with v. 31 (H).  

28 *Let them curse, but bless *thou: When they arise, let them be ashamed; but *let Thy servant rejoice.  
29 *Let mine adversaries be clothed with shame, And let them cover themselves with their own confusion, as with a mantle.  
30 I will greatly praise *the LORD with my mouth; Yea, I will praise Him among the multitude.  
31 For *He shall stand at the right hand of the *poor, To save *him from those that *condemn his *soul.
110. PSALMS.

110  A Psalm of David.

"The Lord saith unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool."

The Lord shall send the rod of Thy strength out of Zion:

Rule Thou in the midst of Thine enemies.

Thou hast hasted Thy youth.

My Lord is Adonai; I is the Messiah.


Then shall He drink "of the brook in the way: Therefore shall He lift up "the head."

Praise ye THE LORD.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honorable and glorious: and His righteousness endureth for ever.

begotten thee: [a son]", Cp. 2. 7. There should be no stop after the word "morning." Youth = a son.

Praise for Jehovah's Works. (Introversion and Alternation.)

The first of three Hallelujah Psalms; the first two being a pair of Acrostic Psalms, linked together by a corresponding arrangement.


assembly = conclave, or secret assembly. 2 works. The great subject of this Psalm, as His ways are of the next. Cp. Rev. 15. 3. 3 glorious = majestic.
4 (7) He hath made His wonderful works to be remembered:
(7) 2 The LORD is gracious and full of compassion.
5 (2) He hath given meat unto them that fear Him:
(1) He will ever be mindful of His covenant.
6 (2) He hath shewed His People the power of His works,
(5) That He may give them the "heritage of the heathen."
7 (2) The "works of His hands are" verity and judgment;
(1) All His commandments are sure.
8 (3) They stand fast for ever and ever,
(3) And are done in truth and uprightness.
9 (5) He sent redemption unto His people:
(2) He hath commanded His covenant forever:
(7) Holy and "reverend" is His name.
10 (7) The "Fear of the LORD" is the "beginning of wisdom:
(2) A good understanding have all they that do His commandments:
(7) His praise endureth for ever.

112 Praise ye the LORD.
(6) "Blessed is the man that" feareth the LORD,
(2) That delighteth greatly in His commandments.
2 (3) His seed shall be mighty upon earth:
(7) The generation of the upright shall be blessed.
3 (7) Wealth and riches shall be in his house;
(1) And his righteousness endureth for ever:
(7) He is gracious, and full of compassion, and righteous.
5 (3) A good man sheweth favour, and lendeth:
(1) He will guide his affairs with discretion.
6 (2) Surely he shall not be moved for ever:
(7) The righteous shall be exalted in everlasting remembrance.
7 (2) He shall not be afraid of evil terrors:
(3) His heart is fixed, trusting in the LORD:
8 (5) His heart is established, he shall not be afraid.
(3) Until he see his desire upon his enemies.
9 (2) He hath dispersed, he hath given to the "poor;"
(2) His righteousness endureth for ever;
(7) His horn shall be exalted with honour.
10 (7) The wicked shall see it, and be grieved;
(2) He shall gnash with his teeth, and melt away:
(7) The "desire of" the wicked shall perish.

113 Praise ye the LORD.
Praise, O ye servants of the LORD,
Praise the "name of" the LORD.
2 "Blessed be the 1 name of" the LORD
From this time forth and for evermore.
3 From the rising of the sun unto the going down of the same, The LORD's name is to be praised.

4 The LORD is high above all nations, And His glory above the heavens.
5 Who is like unto the LORD our God, Who dwelleth on high?
6 Who humbleth Himself to behold The things that are in heaven, and in the earth!
7 He raiseth up the poor out of the dust, And lifteth up the needy out of the dunghill;
8 That He may set him with princes, Even with the princes of His people.
9 He maketh the barren woman to keep house, And to be a joyful mother of children.

10 Praise ye THE LORD.

114 When Israel went out of Egypt, The house of Jacob from a people of strange language;
2 Judah was His sanctuary, And Israel His dominion.
3 The sea saw it, and fled:
JOordan was driven back.
4 The mountains skipped like rams, And the little hills like lambs.
5 What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams; And ye little hills, like lambs?
7 Tremble, thou earth, at the presence of the LORD, At the presence of the of Jacob;
8 Which turned the rock into a standing water,
The flint into a fountain of waters.

115 Not unto us, O LORD, not unto us, But unto Thy name give glory, For Thy mercy, And for Thy truth's sake.
2 Wherefore should the heathen say, "Where is now their God?"
3 But our God is in the heavens: He hath done whatsoever He pleased.
4 Their idols are silver and gold, The work of men's hands.
5 They have mouths, but they speak not:
Eyes have they, but they see not:
They have ears, but they hear not:
Noses have they, but they smell not:
They have hands, but they handle not:
Feet have they, but they walk not:
Neither speak they through their throat.
They that make them are like unto them; So is every one that trusteth in them.
O Israel, trust thou in the LORD: He is their help and their shield.

5 Who is like unto... This is ever the outburst of the saints' praise. See note on Ex. 15. 11.
7 heaven = the heavens.
8 the poor = an impoverished one.
the needy = a needy one. Cp. 1 Sam. 2. 8.
8 with princes... with the princes. Fig. Anadiplosis (Ap. 6), for emphasis.
9 children = sons.

114 (Gp, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT. (Introduction and Alternation.)

1 What was = became. See note on Gen. 1. 2.
4 What...? Fig. Erotopesis Ap. 6.
7 turned = changed. standing = pool.

115 (Gp, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY. (Introduction and Alternations.)

1 Not. Heb. Po (not 'of'). Suppose Ellipsis thus: "Not to us Loan, not to us [belongeth glory] but to Thy name give the glory." LORD. Heb. Jehovah. Ap. 4. II.
2 heathen = nations.

4-8 (v, above). HEATHEN THEOLOGY. (Introduction.)

1 silver and gold. Put by Fig. Melonymy (of Cause), Ap. 6. for what is made from them. Cp. 135. 15-19.
2 works. Some codices, with Sept. and Vulg., read pl., "works".
3 mouth = a mouth (sing.).
4 nose = a nose (sing.).
5 speak = make a sound.
6 So is. Some codices, with Sept., Syr., and Vulg., read "And [so is]"
8 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 52. 28; 45. 6; 46. 27, 28.
9 is their help, &c. Fig. Epistrophs (Ap. 6), in vv. 9, 11.

shields. See note on Ps. 84. 6.
116  I love  the LORD, because He hath heard  
My voice and my supplications.

2 Because He hath inclined His ear unto me, Therefore will I call upon Him as long as I live.

3 The sorrows of death compassed me, And the pains of hell  gat upon me: I found trouble and sorrow.

4 Then called I upon the name of  the LORD; O LORD, I beseech Thee, deliver  my soul.

5 Gracious is  the LORD, and righteous; Yea, our  God is  merciful.

6 The LORD preserveth the  simple:

7 I was brought low, and He helped me.

8 For Thou hast delivered  my soul from death, Mine eyes from tears, And my feet from falling.

9 I will walk before  the LORD In the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted;

11 Said in my  haste, "All men are  liars."

12 What shall I render unto  the LORD For all His benefits toward me?

13 I will take the cup of salvation, And call upon the name of  the LORD.

14 I will pay my vows unto  the LORD Now in the presence of all His people,

15 Precious in the sight of  the LORD Is the death of His  saints.

16 O  LORD, truly  am Thy servant;  am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds.

17 I will offer to Thee the sacrifice of thanksgiving, And will call upon the name of  the LORD.

18 I will pay my vows unto  the LORD Now in the presence of all His people, In the courts of  the LORD's house, In the midst of thee, O Jerusalem.

Praise ye  the LORD.
117 (H, p. 836). PSALMS. 

117

O praise the LORD, all ye nations: Praise Him, all ye people.

2 For His merciful kindness is great toward us:
And the truth of the LORD endureth for ever.

* praise ye the LORD.

118 (H, p. 836).

G 118 Give thanks unto the LORD; for He is good:
Because His mercy endureth for ever.

2 Let Israel now say, That His mercy endureth for ever.

3 Let the house of Aaron now say, That His mercy endureth for ever.

4 Let them now that fear the LORD say, That His mercy endureth for ever.

5 I called upon the LORD in distress:
The LORD answered me, and set me in a large place.

6 The LORD is on my side; I will not fear:
What can man do unto me?

7 The LORD taketh my part with them that help me:
Therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD Than to put confidence in man.

9 It is better to trust in the LORD Than to put confidence in princes.

10 All nations compassed me about:
But in the name of the LORD will I destroy them.

11 They compassed me about; yea, they compassed me about:
But in the name of the LORD will I destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns:
For in the name of the LORD will I destroy them.

13 Thou hast sore at me that I might fall:
But the LORD helped me.

14 THE LORD is my strength and song,
And is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous:

The right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted:
The right hand of the LORD doeth valiantly.

17 I shall not die, but live,
And declare the works of the LORD.

18 THE LORD hath chastened me sore:
But He hath not given me over unto death.

118 (H, p. 836). PRAYER. (Intrusions and Alternations.)

K 118 Give thanks.

K1 L1 1. Acknowledgment. My deliverer.
M1 e g f t s, Help. f s, Trust.
M2 g h k, Tent of the righteous.
M3 i k j, Prayer.

J 13. "Give thanks".

and set me in a large place.

The Massoretic text reads it as one word, baniyehdah, with deliverance. The A.V. and R.V. translate the word to the beginning of the clause, and are then compelled to make out the sense by supplying "and set me." They do not ever notice the Massoretic reading. The printed text reads:

"I called upon Jah in distress,
He answered me with the deliverance of Yah." The Massoretic text reads:

"I called upon Yah in distress,
He answered me with deliverance."

The Positive is put for the Comparative, and is so rendered.

8 It is better . . . Than. Fig. Caronot (Ap. 6), repeated in v. 9.

Fig. Hetero, (Ap. 6), the Positive is for the Comparative, and is so rendered.

12 All. Put by Fig. Sippecholle (Genus), Ap. 6, for a large number, or many.

But, &c. Fig. Epithet (Ap. 6), repeated in v. 11.
11 They compassed . . . they compassed. Fig. Epithet (Ap. 6), for emphasis.
12 They compassed . Fig. Anaphora (Ap. 6), repeated from v. 11.
the name. See note on 20. 1.

13 Thou. Does

Put by Fig. Metonymy of Adjunct, Ap. 6, for the theme
for Him who saves = my Saviour.

The right hand. Fig. Anthropopathia. Ap. 6.

17 works. Some codexes, with one early printed edition, read "work" (sing).

18 chastened me sore. The Fig. Polyptoton (Ap. 6), thus well rendered. Heb. = "chastening He chastened me."
119. 19. **PSALMS.**

10 Open to me the gates of righteousness: I will go into them, and I will praise the Lord. 20 This gate of the Lord, Into which the righteous shall enter. 21 I will praise thee: for thou hast heard me, And art become my salvation. 22 The stone which the builders refused is become the head stone of the corner. 23 This is the Lord’s doing; It is marvellous in our eyes. 24 This is the day which the Lord hath made; We will rejoice and be glad in it. 25 Save now, I beseech thee, O LORD: O Lord, I beseech thee, send now prosperity. 26 Blessed be he that cometh in the name of the Lord: We have blessed you out of the house of the Lord. 27 God is the Lord, which hath shewed us light: Bind the sacrifice with cords, even unto the horns of the altar. 28 Thou art my God, and I will praise thee: Thou art my God, I will exalt thee. 29 O give thanks unto the Lord; for he is good: For his mercy endureth for ever.

119. **N ALEPH.**

1 (N) Blessed are the undefiled in the way. Who walk in the law of the Lord. 2 (N) Blessed are they that keep his testimonies, And that seek him with the whole heart. 3 (N) They also do no iniquity, They walk in his ways. 4 (N) Thou hast commanded us To keep thy statutes diligently. 5 (N) That my ways were directed To keep thy statutes. 6 (N) Then shall I not be ashamed, When I have respect unto all thy commandments. 7 (N) I will praise thee with uprightness of heart, When I shall have learned thy righteous judgments. 8 (N) I will keep thy statutes: O forsake me not utterly.


81 N | 1. The way.
P 3. They, upright. (General.)
N 5. My ways.
P 7. I, upright. (Individual.)
Q 8. Promise.
Probably by Hezekiah. See Ap. 67, Ps. 123, 3, and notes below.

An Acrostic Psalm (Ap. 63, VII), in which each verse in each of the twenty-two sections commences with the twenty-two successive letters of the Hebrew alphabet: i.e. the first eight begin with Aleph ( = A), the second eight with Beth ( = B), &c.: making 176 verses in all (i.e. 8 x 22).

For the ten words (corresponding with the Ten Commandments) which are characteristic of this Psalm, see Ap. 73.

1 Blessed = How happy (see Ap. 63, VI). Here pl. = O the great happiness, way. The first of the ten words. See Ap. 73. The thirteen occurrences of this word in this Psalm are all noted below, as are those of the other nine words.

2 Blessed. This Psalm begins with a double Beatitude. See Ap. 63, VI. The first of the ten words. See Ap. 73. keep = guard; testimony. The second in order of the ten words.

4 precepts. The third in order of the ten words. See Ap. 73. 5 statutes. The ninth in order of the ten words.

6 ashamed = put to shame; not shame of conscience. commandments.
7 praise = give thanks, as in 92 1, &c. righteous = righteousness; i.e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73.
8 not utterly = not in any wise.


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5. statutes. The ninth in order of the ten words.

6. ashamed = put to shame; not shame of conscience. commandments.
7. praise = give thanks, as in 92 1, &c. righteous = righteousness; i.e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73.
8. not utterly = not in any wise.
9 (2) Wherewithal shall a young man cleanse his way?
   *By taking heed thereto according to Thy word.*

10 (3) With my whole heart have I sought Thee:
   O let me not wander from Thy commandments.

11 (2) Thy word have I hid in mine heart,
   That I might not sin against Thee.

12 (3) Blessed art Thou, O LORD:
   Teach me Thy statutes.

13 (2) With my lips have I declared
   All the judgments of Thy mouth.

14 (3) I have rejoiced in the way of Thy testimonies,
   As much as in all riches.

15 (2) I will meditate in Thy precepts,
   And have respect unto Thy ways.

16 (2) I will delight myself in Thy statutes:
   I will not forget Thy word.

3 GIMEL.

17 (2) Deal bountifully with Thy servant,
   That I may live, and keep Thy word.

18 (3) Open Thou mine eyes, that I may behold
   Wondrous things out of Thy law.

19 (2) I am a stranger in the earth:
   Hide not Thy commandments from me.

20 (3) My soul breaketh for the longing
   That it hath unto Thy judgments at all times.

21 (2) Thou hast rebuked the proud that are cursed,
   Which do err from Thy commandments.

22 (3) Remove from me reproach and contempt;
   For I have kept Thy testimonies.

23 (2) Princes also did sit and speak against me:
   But Thy servant did meditate in Thy statutes.

24 (3) Thy testimonies are my delight:
   And my counsellors.

4 DALETH.

25 (7) My soul cleaveth unto the dust:
   *Quicken Thou me according to Thy word.*

26 (5) I have declared my ways, and Thou hearest me:
   Teach me Thy statutes.

27 (7) Make me to understand the way of Thy precepts:
   So shall I talk of Thy wondrous works.

28 (7) My soul melteth for heaviness:
   Strengthen Thou me according unto Thy word.

29 (7) Remove from me the way of lying:
   And grant me Thy law graciously.

9-16 (3 beth). CLEANSING OF THE WAY.
   (Introversion and Repeated Alternation.)

R 9 | 10. The way to be cleansed. (Future.)
   S 11 | 10-. What I have done. My heart.
   m 12 | 10-. Prayer. (Negative.)
   13 | 11. What I have done. My heart.
   m 13 | 12. Prayer. (Positive.)
   R 15 | 16. The way to be cleansed. (Future.)

9 a young man. The writer not necessarily a youth.
   way—path. Not the same word as in v. 1.
   By taking—So as to take. Put interrogation at end of the second line instead of the first.
   word—the articulate subject-matter of what is said. The tenth in order of the ten words of this Psalm.
   See note on 18, 36. Ap. 73. Not the same word as in v. 11.
   Some codices, with Arm., Sept., Syr., and Vulg., read "words" (pl.).

11 word = the mode, or purport of what is said. The fifth in order of the ten words of this Psalm. See Ap. 73.
   Some codices, with one early printed edition, Arm., Sept., Syr., and Vulg., read "words" (pl.).
   hid = trespassed up.

13 lips . . . declared. Fig. Paronomasia. Ap. 6:
   binyâh sippurit.

16 word. Same word as in v. 9 (not v. 11): but some codices, with two early printed editions, Arm., Sept., Syr., and Vulg., read "words" (pl.).

17-24 (3 gimel). PRAYER FOR STRENGTHENING.
   (Alternation.)


T 19 | 22. Prayer and Reasons.

18 Open = Unveil.

20 breaketh = hath broken owing to. Occurring again only in Lam. 3.16.

21 err = go far astray (through wino or passion). Same word as "wander" (v. 10), and "err" (v. 118). Heb. shâgah Ap. 44. xii.

22 reproach and contempt. Cp. 128. 3, 4, confirming Hosea's suggested authorship.

24 also = nevertheless. See 129. 4.

25-32 (7 dalah). PRAYER. PRESERVATION.
   (Alternations and Introversion.)

V n 25 | 26-. Depression.
   o | 25-. "Quicken me".
   W p 26-. Profession. (Past.)
   q | 26-. Prayer. "Teach me".
   g | 27-. Prayer. (Future.)
   p | 27-. Profession. "I will talk".

25:1 V n | 26-. Depression.
   o | 25-. "Strengthen me".

25 dust. Put by Fig. Metonymy (of Adjunct), Ap. 6.

26 Quicken . . . give me life, or keep me alive. The first of nine prayers for quickening (Imperative), vv. 37, 46, 48, 87, 107, 124, 126, 129. Twice as a statement of fact, vv. 50, 52.

27 talk = meditate.


word. As in v. 9; but some codices read "words" (pl).

27 talk = meditate.


word. As in v. 9. Some codices read pl.; but other codices, with Sept. and Vulg., read "by (or in) thy words" (pl.).
30 (7) I have chosen the way of truth: Thy judgments have I laid before me.
31 (7) I have stuck unto Thy testimonies: O Lord, put me not to shame.
32 (7) I will run in the way of Thy commandments, When Thou shalt enlarge my heart.

7 HE.

33 (7) Teach me, O Lord, the way of Thy statutes; And I shall keep unto the end.
34 (7) Give me understanding, and I shall keep Thy law; Yea, I shall observe it with my whole heart.
35 (7) Make me to go in the path of Thy commandments; For therein do I delight.
36 (7) Incline my heart unto Thy testimonies, And not to covetousness.
37 (7) Turn away mine eyes from beholding vanity; And quicken Thou me in Thy way.
38 (7) Establish Thy word unto Thy servant, Who is devoted to Thy fear, For Thy judgments are good.
39 (7) Turn away my reproach which I fear: For Thy judgments are good.
40 (7) Behold, I have longed after Thy precepts: Quickened me in Thy righteousness.

1 VAU.

41 (1) Let Thy mercies come also unto me, O Lord, Even Thy salvation, according to Thy word.
42 (1) So shall I have wherewith to answer him that reproacheth me: For I trust in Thy word.
43 (1) And take not the word of truth utterly out of my mouth: For I have hoped in Thy judgments.
44 (1) So shall I keep Thy law continually For ever and ever.
45 (1) And I will walk at liberty: For I seek Thy precepts, And will not be ashamed.
46 (1) And I will delight myself in Thy commandments, Which I have loved.
48 (1) My hands also will I lift up unto Thy commandments, which I have loved; And I will meditate in Thy statutes.

1 ZAIN.

49 (1) Remember the word unto Thy servant, Upon which Thou hast caused me to hope.
50 (1) This is my comfort in my affliction: For Thy word hath quickened me.
54 (i) Thy statutes have been my songs In the house of my pilgrimage.

55 (i) I have remembered Thy name, O Lord, in the night, And have kept Thy law.

56 (i) This I had, Because I kept Thy precepts.

57 (n) Thou art my portion, O Lord: I have said that I would keep Thy words.

58 (n) I intreated Thy favour with my whole heart: Be merciful unto me according to Thy word.

59 (n) I thought on my ways, And turned my feet unto Thy testimonies.

60 (n) I made haste, and delayed not To keep Thy commandments.

61 (n) The bands of the wicked have robbed me: But I have not forgotten Thy law.

62 (n) At midnight will rise to give thanks unto Thee Because of Thy righteous judgments.

63 (n) I am a companion of all them that fear Thee, And of them that keep Thy precepts.

64 (n) The earth, O Lord, is full of Thy mercy: Teach me Thy statutes.

65 (c) Thou hast dealt well with Thy servant, O Lord, according unto Thy word.

66 (c) Teach me good judgment and knowledge: For I have believed Thy commandments.

67 (c) Before I was afflicted I went astray: But now have I kept Thy word.

68 (c) Thou art good, and doest good; Teach me Thy statutes.

69 (c) The proud have forged a lie against me: But I will keep Thy precepts with my whole heart.

70 (c) Their heart is as fat as grease; But I delight in Thy Law.

71 (c) It is good for me that I have been afflicted; That I might learn Thy statutes.

72 (c) The law of Thy mouth is better unto me Than thousands of gold and silver.

73 (c) Thy hand have made me and fashioned me: Give me understanding, that I may learn Thy commandments.

74 (c) They that fear Thee will be glad when they see me; Because I have hoped in Thy word.

75 (c) I know, O Lord, that Thy judgments are right, And that Thou in faithfulness hast afflicted me.

76 (c) Let, I pray Thee, Thy merciful kindness be for my comfort, According to Thy word unto Thy servant.
119. 77. Let Thy tender mercies come unto me, that I may live:
  © For Thy law is my delight.
78 Let the proud be ashamed; for they dealt perversely with me without a cause:
  But I will meditate in Thy precepts.
79 Let those that fear Thee turn unto me, And they that have known Thy testimonies.
80 Let my heart be sound in Thy statutes:
  That I be not ashamed.

2 CAPH.

N1 81 20 My soul fainteth for Thy salvation:
  But I hope in Thy word.
82 Mine eyes fail for Thy word,
  Saying, "When wilt Thou comfort me?"
83 For I am become like a bottle in the smoke;
  Yet do I not forget Thy statutes.
84 How many are the days of Thy servant?

P

N1 Q1 85 The proud have digged pits for me,
  Which are not after Thy law.
86 All Thy commandments are faithful:
  They persecute me wrongly;
  Help Thou me.
87 They had almost consumed me upon earth;
  But I forsook not Thy precepts.
88 Quicken me after Thy lovingkindness;
  So shall I keep the testimony of Thy mouth.

S v

(p. 841)

w v 89 Thy word is settled in heaven:
  Thou hast established the earth, and it abideth.
91 They continue this day according to Thine ordinances:
  For all are Thy servants.
92 Unless Thy law had been my delights, I should have perished in mine affliction.
93 I will never forget Thy precepts;
  For with them Thou hast quickened me.
94 I am Thine, save me;
  For I have sought Thy precepts.
95 The wicked have waited for me to destroy me:
  But I will consider Thy testimonies.
96 I have seen an end of all perfection:
  But Thy commandment is exceeding broad.
97 (c) O how love I Thy law! It is my meditation all the day.

98 (c) Thou through Thy commandments hast made me wiser than mine enemies:
   For they are ever with me.

99 (c) I have more understanding than all my teachers:
   For Thy testimonies are my meditation.

100 (c) I understand more than the ancients,
   Because I keep Thy precepts.

101 (c) I have refrained my feet from every evil way,
   That I might keep Thy word.

102 (c) I have not departed from Thy judgments:
   For Thou hast taught me.

103 (c) How sweet are Thy words unto my taste!
   Yea, sweeter than honey to my mouth.

104 (c) Through Thy precepts I get understanding:
   Therefore I hate every false way.

A

105 (c) Thy word is a lamp unto my feet,
   And a light unto my path.

106 (c) I have sworn, and I will perform it.
   That I will keep Thy righteous judgments.

B

107 (c) I am afflicted very much:
   Yet do I not forget Thy law.

108 (c) Accept, I beseech Thee, the freewill offerings of my mouth.
   O Lord, and teach me Thy judgments.

109 (c) My soul is continually in my hand:
   Yet I have not erred from Thy precepts.

A

110 (c) Thy testimonies have I taken as an heritage for ever:
   For they are the rejoicing of my heart.

112 (c) I have inclined mine heart to perform Thy statutes alway,
   Even unto the end.

C

113 (c) I hate vain thoughts:
   But Thy law do I love.

114 (c) Thou art my hiding place and my shield:
   I hope in Thy word.

115 (c) Depart from me, ye evildoers:
   For I will keep the commandments of my God.

116 (c) Uphold me according unto Thy word,
   That I may live:
   And let me not be ashamed of my hope.

117 (c) Hold Thou me up, and I shall be safe:
   And I will have respect unto Thy statutes continually.

118 (c) Thou hast trodden down all them that err from Thy statutes:
   For their deceit is falsehood.
| 119 (c) Thou puttest away all the wicked of the earth like dross. Therefore I love Thy testimonies. |
| 120 (c) My flesh trembleth for fear of Thee; And I am afraid of Thy judgments. |

**PSALMS.**

| 119 (a) Thou puttest away. Sept. and Vulg. read "I have accounted". |
| 120 (a) My flesh trembleth: or, My flesh creepes (as we say). Cp. Job 4, 15: i.e. at the judgment executed on the wicked. |

**E A I N.**

| 121 (y) I have done judgment and justice: Leave not me to mine oppressors. |
| 122 (y) Be surety for Thy servant for good: Let not the proud oppress me. |
| 123 (y) Mine eyes fail for Thy salvation, And for the word of Thy righteousness. |

**H**

| 124 (y) Deal with Thy servant according unto Thy mercy, And teach me Thy statutes; give me understanding, That I may know Thy testimonies. |
| 125 (y) I am Thy servant; give me understanding, That I may know Thy testimonies. |

**F**

| 126 (y) It is time for Thee, Lord, to work: For they have made void Thy law. |

**G**

| 127 (y) Therefore I love Thy commandments Above gold; yea, above fine gold. |

**H**

| 128 (y) Therefore I esteem all Thy precepts concerning all things to be right; And I hate every false way. |

**J**

| 129 (y) Thy testimonies are wonderful: Therefore doth my soul keep them. |
| 130 (y) The entrance of Thy words giveth light; It giveth understanding unto the simple. |

**K**

| 131 (y) I opened my mouth, and panteth: For I longed for Thy commandments. |
| 132 (g) Look Thou upon me, and be merciful unto me, As Thou usest to do unto those that love Thy name. |

**L**

| 133 (g) Order my steps in Thy word: And let not any iniquity have dominion over me. |
| 134 (g) Deliver me from the oppression of man: So will I keep Thy precepts. |
| 135 (g) Make Thy face to shine upon Thy servant; And teach me Thy statutes. |
| 136 (g) Rivers of waters run down mine eyes, Because they keep not Thy law. |

**Y T R A D D I.**

| 137 (y) Righteous art Thou, O Lord, And upright are Thy judgments. |

| 138 (y) Thy testimonies that Thou hast commanded are righteous And very faithful. |

| 139 (y) My zeal hath consumed me, Because mine enemies have forgotten Thy words. |

**M**

| 140 (y) Thy word is very pure: Therefore Thy servant loveth it. |

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| 121-128 (7 A I N). JEHOVAH’S SERVANT’S CONFIDENCE. (Extended Alternation.) |
| 121 justice = righteousness. Same word as in v. 7. |
| 122 proud = arrogant. This is the only verse in this Psalm which has not one of the "ten words", unless we may include the Living Word Himself, Who is the "surety" for His people. See note on Prov. 11, 15, and cp. Heb. 7, 22. See Ap. 73. |
| 123 mercy = lovingkindness, or grace. |

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| 129-136 (2 P E). GUIDANCE BY THE WORD. (Introversion.) |
| 129 wonderful: Or, as the word. Therefore doth my soul keep them. |

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| 137-144 (2 T R A D D I). JEHOVAH’S WORD AND THE PSALMIST. (Repeated Alternation.) |
| 137 Righteous, &c. See v. 7. See also Rev. 16, 5, 7. |
| 138 righteous and very faithful = righteousness and faithfulness. |

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| 142 is the truth = is truth (no Art.). Cp. John 17, 17. |
119. 143. **PSALMS.**

143 (ט) Trouble and anguish have "taken hold on me:
Yet Thy commandments are my delights.

144 (ט) The righteousness of Thy testimonies is everlasting:
Give me understanding, and I shall live.

145 (ט) I cried of my whole heart; hear me, O LORD:
I will keep Thy statutes.

146 (ט) I cried unto Thee; save me,
And I shall keep Thy testimonies.

147 (ט) I prevented the "dawning of the morning," and cried:
I hoped in Thy word.

148 (ט) Mine eyes prevent the night "watches,
That I might meditate in Thy lovingkindness:
O LORD, quicken me according to Thy judgment.

149 (ט) They draw nigh that follow "after mischief:
They are far from Thy law.

150 (ט) Their art near, O LORD;
And all Thy commandments are truth.

151 (ט) Concerning Thy testimonies, I have known of old
That Thou hast founded them for ever.

152 (ט) Consider mine affliction, and "deliver me:
For I do not forget Thy law.

153 (ט) Salvation is far from the "wicked:
For they seek not Thy statutes.

154 (ט) "Quicken me according to Thy word.
O LORD:
"Quicken me according to Thy judgments.

155 (ט) Many are my persecutors and mine enemies;
Yet do I not decline from Thy testimonies.

156 (ט) I beheld the "transgressors, and was grieved;
Because they kept not Thy word.

157 (ט) Consider how I love Thy precepts:
"Quicken me, O LORD, according to Thy lovingkindness.

158 (ט) Thy word is true from the beginning:
And every one of Thy righteous judgments endureth for ever.

159 (ט) The righteous hate them that abhor Thy word,
As one that findeth great spoil.

160 (ט) I hate and abhor "lying:
But Thy law do I love.

161 (ט) Seven times a day do I praise Thee
Because of Thy righteousness.

162 (ט) "I rejoice at Thy word,
As one that findeth great spoil.
119. 167. PSALMS.

167 (24) My soul hath kept Thy testimonies; | 168 (25) I have kept Thy precepts and Thy testimonies; For all Thy ways are before Thee.

Let my cry come near before Thee, O LORD: Give me understanding according to Thy word. Let my supplication come before Thee: Deliver me according to Thy word.

My lips shall utter praise, When Thou hast taught me Thy statutes. My tongue shall speak of Thy word: For all Thy commandments are righteous.

Let Thine hand help me; For I have chosen Thy precepts. I have longed for Thy salvation, O LORD; And Thy law is my delight.

Let my soul live, and it shall praise Thee; And let Thy judgments help me.

I have gone astray like a lost sheep; seek Thy servant; For I do not forget Thy commandments.

120 A Song of degrees. 1 In my distress I cried unto the LORD, And He heard me.

2 Deliver my soul, O LORD, from lying lips, And from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, Thou false tongue? 4 Sharp arrows of the mighty, With coals of juniper.

5 Woe is me, that I sojourn in Mesch, That I dwell in the tents of Kedar!

6 My soul hath long dwelt With him that hateth peace.

7 O am for peace: But when I speak, they are for war.

121 A Song of degrees. I will lift up mine eyes unto the hills, From whence cometh my help.


170 Deliver me, Heb. nashá, to pluck out of the hands of an enemy; recover. Not the same word as in vs. 134, 153, 164.

171 utter = pour forth or bubble over with. Cp. Prov. 15. 2; 18. 4.

172 speak of. Heb. respond with. Put by Fig. Synecdoche (of Species), Ap. 6, for all kinds of speaking or singing; hence = praise.

173 hand. Fig. Anthropopathia (Ap. 6); "hand" put by Fig. Metonymy (of Cause), Ap. 6, for power exercised by it.

175 it shall praise Thee. Refers to Is. 38. 20. help me. Refers to Is. 37. 33-36.


120 (G1), p. 826. GROUP I. PSALM (FIRST).

G1 A 1. Hezekiah and Jehovah.

B 2. His prayer to Jehovah.

A 3. His apostrophe to Rab-shakeh.

B 4-7. Hezekiah and Jehovah.

Title. A Song. Heb. shir. See Ap. 65, XXIII: viz., one of the Songs promised by Hezekiah in Is. 38. 20. degrees = the degrees, or steps. Heb. hammaalah (with Art.); i.e. the "degrees" mentioned six times in 2 Kings 20. 8-11, and five times in Is. 88. 9 (Heb.). No other "degrees" known to Scripture which are connected with the shadow of the sun.

For the origin, authorship, examination, and Structure, see Ap. 67, and note § on p. 827.

1 distress. The first Psalm of each of the five groups speaks of distress; the second of prayer; the third of blessing and peace in Zion. The distress, here, refers to Sennacherib's siege of Jerusalem (2 Kings 19. 3. Is. 37. 3) cried. See 2 Kings 19. 3, 4, 14-19. 3 Chron. 32. 20. Is. 37. 15-20: 88. 4. 5. See Ap. 67. 1v.


tongue. Fig. Epitaphia (Ap. 6), with "tongue," v. 3. done = heaped upon: i.e. added to. Cp. 1 Sam. 8. 17; 20. 13, &c.

4 mighty = Mighty (One).

5 Mesch...Kedar. Used typically of cruel and merciless peoples; as we use the terms Vandals, Goths, Philistines.

6 him. Some codices, with Sept., Syr., and Vulg., read "them." 7 I = I [even I]; or, I [am all] peace (emphatic). speak = speak [of peace]. See note on 109. 4.

8 they are for war. The reference is to 2 Kings 18. 18. 2 Chron. 32. 2. Is. 66. 5.

121 (G2), p. 826. GROUP II. PSALM (SECOND). TRUST. (Division).

Title. A Song. Heb. shir. See Ap. 65, XXIII. of degrees — for, or relating to the degrees. Only here thus. Heb. hammaalah. See note on Title of 120.

1, 2 (G2, above). JEHOVAH'S HELP PROCLAIMED. (Introversion.)

C1 a I. Contemplation of Creation.

b I. Whence can help come? Question.


b 2. Contemplation of the Creator.

hills = mountains. Add a full stop. From whence, &c.? Punctuate this line as a question. Cp. Jer. 3. 23.
121. 2. PSALMS.

2 *My help cometh* 1 from the LORD, Which made heaven and earth.
3 He will *not suffer thy foot to be moved:* He That *keepeth* will not slumber.
4 Behold, He That *keepeth* Israel Shall *neither slumber nor sleep.*
5 The LORD is thy *keeper:* The LORD is thy shade upon thy right hand.
6 The sun shall not smite thee by day, Nor the moon by night.
7 The LORD *shall preserve thee from all evil:* He *shall preserve thy soul.*
8 The LORD *shall preserve thee* going out and thy coming in From this time forth, and even for evermore.

122 A Song of degrees of David.

1 I was glad when they said unto me, "Let us go into the house of the LORD." 2 Our feet *shall stand* Within thy gates, O Jerusalem.
3 Jerusalem is builded As a city that is compact together:
4 Whither the tribes go up, the tribes of the LORD, Unto the testimony of Israel, To give thanks unto the name of the LORD.
5 For there are set thrones of judgment, The thrones of the house of David.
6 Pray for the peace of Jerusalem:
7 Peace be within thy walls, And prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, "Peace be within thee."
9 Because of the house of the LORD our God I will seek thy good.

123 A Song of degrees.

1 Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.
2 I lift up mine eyes to the hills, From whence comes my help.
3 My help cometh from the LORD, Which made heaven and earth.
4 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.
5 Behold, He That keepeth Israel Shall neither slumber nor sleep.
6 The LORD is thy keeper: The LORD is thy shade upon thy right hand.
7 The sun shall not smite thee by day, Nor the moon by night.
8 The LORD shall preserve thee from all evil: He shall preserve thy soul.
9 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.

123 (G3, p. 828). GROUP II. PSALM (FIRST). DISTRESS. (Introversion.)

1 Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.
2 I lift up mine eyes to the hills, From whence comes my help.
3 My help cometh from the LORD, Which made heaven and earth.
4 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.
5 Behold, He That keepeth Israel Shall neither slumber nor sleep.
6 The LORD is thy keeper: The LORD is thy shade upon thy right hand.
7 The sun shall not smite thee by day, Nor the moon by night.
8 The LORD shall preserve thee from all evil: He shall preserve thy soul.
9 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.

10 A Psalm of degrees.

1 Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.
2 Thou has ascended up into the highest heaven, The earth which thou didst form: The *sea* and all that is in it Thou has established.
3 Thou hast mounted up on high from the foundations of the earth, Even as a man ascends to a mountain.
4 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.
5 Behold, He That keepeth Israel Shall neither slumber nor sleep.
6 The LORD is thy keeper: The LORD is thy shade upon thy right hand.
7 The sun shall not smite thee by day, Nor the moon by night.
8 The LORD shall preserve thee from all evil: He shall preserve thy soul.
9 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.

124 (G3, p. 829). GROUP III. PSALM (SECOND). DELIVERANCE, BLESSING, AND PEACE IN ZION. (Introversion.)

1 Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.
2 I lift up mine eyes to the hills, From whence comes my help.
3 My help cometh from the LORD, Which made heaven and earth.
4 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.
5 Behold, He That keepeth Israel Shall neither slumber nor sleep.
6 The LORD is thy keeper: The LORD is thy shade upon thy right hand.
7 The sun shall not smite thee by day, Nor the moon by night.
8 The LORD shall preserve thee from all evil: He shall preserve thy soul.
9 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.

10 A Psalm of degrees.

1 Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.
2 Thou has ascended up into the highest heaven, The earth which thou didst form: The sea and all that is in it Thou has established.
3 Thou hast mounted up on high from the foundations of the earth, Even as a man ascends to a mountain.
4 He will not suffer thy foot to be moved: He That keepeth thee will not slumber.
5 Behold, He That keepeth Israel Shall neither slumber nor sleep.
6 The LORD is thy keeper: The LORD is thy shade upon thy right hand.
7 The sun shall not smite thee by day, Nor the moon by night.
8 The LORD shall preserve thee from all evil: He shall preserve thy soul.
9 The LORD shall preserve thee going out and thy coming in From this time forth, and even for evermore.
123. 2.  PSALMS.  125. 5

2  "Behold, as the eyes of servants look unto the hand of their masters, And as the eyes of a maiden unto the hand of her mistress; So our eyes wait upon the LORD our God, Until that He have mercy upon us.

3  Have mercy upon us, O LORD, have mercy upon us: For we are exceedingly filled with contempt:

4  Our soul is exceedingly filled With the scorn of those that are at ease, And with the contempt of the proud.

124 (Gf, p. 826). GROUP II. PSALM (SECOND). TRUST. (Introversion and Alternation.)


they. The pl., referring to Sennacherib's hosts; likened to a stream and waters in vv. 4, 5. See note on Ps. 46. 3--5. quick = alive. 4 stream = torrent, or flood. Heb. nakhal. See Ap. 67. our soul = us. Heb. nephekh. Ap. 15. Note the Fig. Epistrophe (Ap. 6) in the repetition at end of a, s. 7 as a bird. The reference is to the words of Sennacherib on his cylinder, where he mentions Hezekiah by name, whom he had got "as a bird in a cage". See Ap. 67. xii. 8 name. See note on 20. 1. Who made heaven and earth. See Ap. 67. v, and note on 121. 2 and 184. 3.

125 (Gf, p. 826). GROUP II. PSALM (THIRD). BLESSING AND PEACE IN ZION. (Introversion.)


Title. Same as Ps. 120. See Ap. 67. 1 trust = confide. Heb. bâ'ah. Ap. 69. I. the LORD. Heb. Jehovah. Ap. 4. II. Shall be as mount Zion. Some codices, with one early printed edition and Syr., read "are in Mount Zion". Ap. 68. for ever. Note the Fig. Epistrophe (Ap. 6), the words being repeated at the end of the next line. 3 For = Surely. rod, or cudgel. the wicked = the wicked (or lawless) one. Heb. rîshâh. Ap. 44. x. Here the reference is to Sennacherib (Isa. 30. 31), but it looks forward to 2 Thess. 2. 3, 4. rest upon = continue ever. lot = heritage (as allotted). righteous. Pl.: i.e. Hezekiah and the godly in Israel. iniquity. Heb. 'ēveq. Ap. 44. vii.

N 5 iniquity. Heb. 'āven. Ap. 44. iii.
126
A Song of degrees.

1 When the Lord turned again the captivity of Zion,
   We were like them that dream.
2 Then was our mouth filled with laughter,
   And our tongue with singing:
Then said they among the heathen,
"The Lord hath done great things for them."
3 The Lord hath done great things for us; Whereof we are glad.
4 Turn again our captivity, O Lord,
   As the streams in the south.
5 They that sow in tears shall reap in joy.
6 He that goeth forth and weepeth, bearing precious seed,
   Shall doubtless come again with rejoicing, bringing his sheaves with him.

127
A Song of degrees for Solomon.

1 Except the Lord build the house,
   They labour in vain that build it:
Except the Lord keep the city,
   The watchman wakeheth but in vain.
2 It is vain for you to rise up early, to sit up late,
   To eat the bread of sorrows:
   For he giveth His beloved sleep.
3 Lo, children are an heritage of the Lord:
   And the fruit of the womb is His reward.
4 As arrows are in the hand of a mighty man;
   So are children of the youth.
5 Happy is the man that hath his quiver full of them:
   They shall not be ashamed,
   But they shall speak with the enemies in the gate.

128
A Song of degrees.

1 Blessed is everyone that feareth the Lord;
   That walketh in His ways.

of Jehovah. Some codices, with Sept., Syr., and Vulg., read pl. sleep = in sleep: i.e. while they sleep:
   i.e. without their labour. So He gave to Solomon (1 Kings 3. 5-10); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10-16); Samuel (1 Sam. 3. 3, 4). &c.
3 Lo. Fig. Aeterismo. Ap. 6. children = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he
   not be ashamed. Fig. Tepetoisote (Ap. 6). quite the opposite. speak = meet, whether for negotiation
   or fighting.

128 (p. 629). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (Alternations.)

1 Blessed is everyone that feareth the Lord. (Third Person.)
   Second Person.
2 Blessedness of those who revere Jehovah. (Third Person.)
   Thy house and thy wife.
3 Thy sons. Peace.
4 Thy city and thy life.
   Second Person.
5 Thy sons. Peace.

Title. A Song of degrees. Same as 120. See Ap. 67. 1 Blessed is = o the happiness of. See the Beatusites. Ap. 63. VI.
2 For thou shalt eat the "labour of thy hands:
Happy shalt thou be, and it shall be well with thee.
3 Thy "wife shall be as a "fruitful vine by the sides of thine house:
  Thy "children like olive plants round about thy table.
4 Behold, that thus shall the "man be "blessed:
  That "heareth the "LORD.
5 The "LORD shall bless thee out of Zion:
  And thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, "thou shalt see thy "children's "children,
  And "peace upon Israel.

129 "A Song of degrees.
1 Many a time have they afflicted me from my youth.
  May Israel now say:
2 "Many a time have they afflicted me from my youth:
  Yet they have not prevailed against me.
3 The plowers plowed upon my back:
  They made long their furrows.
4 The "LORD is "righteous:
  He hath cut asunder the "cords of the wicked.
5 Let them all be confounded and turned back
  That hate "Zion.
6 Let them be as the grass upon the housetops,
  Which withereth afore it "groweth up:
7 Wherewith the mower filleth not his hand;
  Nor he that bindeth sheaves his bosom.
8 Neither do they which go by say,
  "The blessing of 'the LORD be upon you:
  We bless you in the "name of 'the LORD.'"

130 "A Song of degrees.
1 Out of the "depths have I cried unto thee,
  O "LORD.
2 "LORD", hear my voice:
  Let Thine "ears be attentive
  To the voice of my supplications.
3 If Thou, "LORD, shouldest mark iniquities,
  O "LORD! who shall stand?
4 But "there is 'forgiveness with Thee,
  That Thou mayest be feared.
5 I wait for 'the LORD, my "soul doth wait,
  And in "His word do I hope.
6 My "soul waiteth for the "LORD:
  More than they that "watch for the morning:
  I say, "more than they that watch for the morning.
7 Let Israel hope in 'the LORD:
  For with the "LORD there is "mercy,
  And with Him is "plenteous "redemption.

2 labour. Put by Fig. Metonymy (of Cause), Ap. 6, for that which is produced by labour.
thine hands: i.e. thine own hands, in contrast with the opposite (Lev. 26. 16. Deut. 28. 39-39, 46). See also Amos 5. 11. Mic. 6. 16.
3 wife . . fruitul. The reference is, as in Ps. 127, to the fact that Hezekiah was childless at this time and longed for an heir. See Ap. 67. xiv.
children = sons.
4 Behold. Fig. Asterismos. Ap. 6.
blessed. Not the same word as in v. 1. That is happy (Beatitudo); this is blessed (Benedictio).
5 And thou shalt see: or, That thou mayest see.
6 And thou shalt see. Hezekiah did see.
peace. Because this Psalm concludes a group.

129 (Gr., p. 829). GROUP IV. PSALM (FIRST). DISTRESS. (Alternation.)

129 (p. 849).

129 (Gr., p. 829). GROUP IV. PSALM (SECOND). TRUST. (Alternation.)

130 (Gr., p. 829). GROUP IV. PSALM (THIRD).
131 1. PSALMS.

131 A Song of degrees of David.

1 LORD, my heart is not haughty, nor mine eyes lofty:
Nor do I exercise myself in great matters,
Or in things too high for me.

2 Surely I have behaved and quieted myself,
As a child that is weaned of his mother:
My soul is even as a weaned child.

3 Let Israel hope in the LORD From henceforth and for ever.

132 G 1 A Song of degrees.

G 1 LORD, remember David, And all his afflictions:
How he sware unto the LORD, And vowed unto the mighty God of Jacob;
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids,
Until I find out a place for the LORD,
An habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah:
We found it in the fields of the wood.
We will go into His tabernacles:
He will worship at His footstool.

8 Arise, O LORD, into Thy rest; Thou, and the ark of Thy strength.

9 Let Thy priests be clothed with righteousness;
And let Thy saints shout for joy.

10 For Thy servant David’s sake
Turn not away the face of Thine anointed.

11 The LORD hath sworn in truth unto David;
He will not turn from it;
Of the fruit of Thy body will I set upon Thy throne.

12 If Thy children will keep My covenant

131 (G 1, p. 826). GROUP IV. PSALM (THIRD)
DELIVERANCE, BLESSING, AND PEACE.
(Introversion.)

2. I have comforted myself in Thee.

Title. A Song of degrees. Same as 120. Ap. 67.

132 (G 1, p. 826). GROUP V. PSALM (FIRST)
DISTRESS. BLESSING FOR THE HOUSE OF JEHOVAH.
(Extended Alternation.)

The Theme. David’s Distress.

F 2 David sware unto Jehovah.
J 9. Prayer for the Ark’s rest.

J 14. Answer to Prayer (v. 5).
K 16. Answer to Prayer for Priests (v. 9).
L 16. Answer to Prayer for Saints (v. 9).
M 17. Answer to Prayer for Messiah (v. 10).

Title. A Song of degrees. Same as 120. Ap. 67.

remember David = remember for David; i.e. remember to fulfill the promises made to him.

David. Hezekiah remembers David, and puts Jehovah in remembrance of him.

all his afflictions = all his being afflicted; all his anxious cares as to his work. The Temple was Hezekiah’s care, as it had been David’s. Not “post-exilic”.

We see these anxieties from the beginning of his reign (2 Sam. 7. 1 Chron. 13. 3; 21. 18–22. 1). The subjects of these last three Psalms are merged in blessing.

2 the mighty [God] of Jacob. The mighty One to Whom Jacob vowed his vow. Title occurs outside the Pentateuch, only here, and Gen. 49. 24; Isa. 1. 24 (Israel); 45. 23; 60. 15. Note the Fig. Epistrophe (Ap. 6) for emphasis in v. 5.

bed = couch.

6 Heard. i.e. while he was at Ephratah. David’s father was an Ephrathite (of Bethlehem-Ephratah. Op. Gen. 35. 19. David had “heard” of it as being in Shiloh: it: i.e. the Ark. in the fields of the wood = at Jaar’s fields: i.e. Kirjath-jearim (1 Chron. 13. 5).
7 tabernacles = the plural of Majesty. His great habitation.

8 Arise. Fig. Ellipsis (Ap. 6) = and will say “Arise, O Lord,” etc. This is what Solomon did say in a Chron. 28. 1: see Ps. 68. 1 (and note there), according to Num. 10. 35. Verses 5–10 record what David said. the ark of Thy strength. Occurs only here and 2 Chron. 6. 11. See notes on Ex. 25. 22 and 1 Chron. 13. 3.
9 saints = favoured ones.

10 Shout for joy. That is exactly what they did. See the sub-scription of Ps. 87 and note there on “Mashalath-Leannahm”.
11 Thine anointed = i.e. David. Not “Zerubbabel”, no such oath made to him.
12 children = sons.
And "My testimony that I shall teach them,
Their "children shall also sit upon thy throne for evermore.""

13 For ^1 the LORD hath chosen ^a Zion;
He hath desired it for ^a His habitation,
14 This is My rest for ever;
Here will I dwell; for I have desired it.
15 I will abundantly bless ^a her provision;
I will satisfy her "poor with bread.
16 I will also clothe her priests with salvation;
And her ^a saints shall shout aloud for joy.
17 There will I make ^a the horn of David ^a to bud:
I have ordained a ^a lamp for Mine ^a anointed.
18 His enemies will I clothe with shame:
But upon himself shall ^a his crown flourish.

133 ^o A Song of degrees of David.

1 *Behold, how good and how pleasant it is
For brethren to dwell together in *unity!
2 It is like the precious *ointment upon the head,
That ran down upon the beard,
Even Aaron's beard;
That went down to the skirts of his garments;

3 *As the dew of Hermon,
*And as the dew that *descended upon the mountains of Zion:
For ^a there ^a the LORD commanded the blessing,
*Even life for evermore.

134 ^o A Song of degrees.

1 *Behold, bless ye *the LORD, all ye *servants of *the LORD,
Which by night *stand in *the house of *the LORD,
2 Lift up your hands in the sanctuary,
And bless *the LORD.
3 *The LORD That made *heaven and earth
*Bless thee *out of Zion.

13 Zion. See Ap. 68. His habitation = His dwelling. Fig. Anthropopathia (Ap. 6).
15 her = i.e. Zion's. poor = needy ones.
17 the horn of David = a horn for David.
to bud = i.e. to bring forth: viz. a son and heir. See Ap. 67, xiv.
lamp. According to Gen. 15. 17; and note there,
18 his crown = i.e. his royal crown.

133 (Gr. p. 896). GROUP V. PSALM (SECOND), TRUST. BLESSING IN THE HOUSE OF JEHovah,
(Intronversion and Alternation.)

O m | 2. Comparison to the anointing oil.
| n | 2. Descent of the oil.
O m | 3. Comparison to Hermon's dew.
| n | 3. Descent of the dew.
N | 3. The blessing enjoyed. Life.

Title. A Song of degrees. Same as 120. The three subjects of the three Psalms of this last group are merged in blessing.

of David = by David. Hezekiah found this Psalm exactly suited for his purpose. David wrote it on the experience of a similar blessing of "unity," when "all Israel" were united "as the heart of one man" (2 Sam. 19. 15). It was the same with Hezekiah. Read 2 Chron. 5. 3. 6. 11, 17, and note the "one heart" (v. 12). See Ap. 67, xv.
1. Behold. The word of the Holy Spirit; as "yea" is of the Father; and "verily" of the Son. Note the Fig. Asterism. Ap. 6.

how good. This was manifested in 1 Chron. 25, 26, unity = one. The reference is to the "one man" of 2 Sam. 19. 14 (David), and the "one heart" of 2 Chron. 30. 17 (Hezekiah). Heb. yed (not 'ed). See note on Deut. 6. 4. Cp. Josiphus (Ant. Iv. 13. 2).
2 ointment = oil (Ex. 30. 22-25).
3 ran down = descended. Ex. 29. 7. Lev. 8. 12; 21. 10.
4 the skirts, &c. = to the opening of his robes (see Ex. 28. 32). Heb. = month (or opening).
3 As = [It is] like, as in v. 2.

And as the dew. Omit these italics. Cp. v. 2.

Zion. The dew (or copious summer night mist) was one. The same dew descended on Zion in the south as on Hermon in the north. Zion's dew represents the tribe of Judah. Hermon's dew represents Asher, Ephraim, Manasseh, Zebulon, Issachar (2 Chron. 30. 11, 18, 24, 26). The idea is not in the motion of this dew, from Hermon to Zion, but in its uniting both in its copious descent there. Cp. Deut. 12. 11, 14, 18, 21. Ps. 128. 5; 134. 2. Ps. 133 is blessing in Zion; Ps. 123 is blessing on Zion; Ps. 134 is Blessing from Zion.

the LORD. Heb. Jehovah. Ap. 4. II.

134 (Gr. p. 896). GROUP V. PSALM (THIRD), BLESSING FROM THE HOUSE OF JEHovah.

( Intraversion.)

Q | 1. The Servants. Their Watch.
| 2. The Servants. Their Service.

Title. A Song of degrees. Same as 120. See Ap. 67.

1. Behold. See note on 133. 1. the LORD.


servants. Limited and defined in next clause, as in 185. 2.
stand. The night-watchmen. The reference is to 2 Chron. 29. 11; 30. 16; 31. 2. There were no seats in the Tabernacle or Temple. Cp. Heb. 10. 11. Hezekiah's interest in the Temple. See Ap. 67, xiii.

Bless thee. The reference may be to 2 Chron. 30. 27; 31. 10. This is the last of the fifteen Songs of Zevos Degrees, which are referred to in Isa. 98. 20. See Ap. 67.

out of Zion. See note on "there," 183. 3.
135

Praise ye the name of the LORD; Praise Him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, In the courts of the house of our God,

3 Praise THE LORD; for the LORD is good;

Sing praises unto His name; for it is pleasant.

4 For THE LORD hath chosen Jacob unto Himself, And Israel for His peculiar treasure.

5 For He knoweth the LORD is great, And that our LORD is above all gods.

6 Whatsoever the LORD pleased, that did He In heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth;

He maketh lightnings for the rain;

He bringeth the wind out of His treasuries.

8 Who smote the firstborn of Egypt, Both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt.

Upon Pharaoh, and upon all his servants.

10 Who smote great nations, And slew mighty kings;

11 Sion king of the Amorites, And Og king of Bashan,

And all the kingdoms of Canaan;

12 And gave their land for an heritage, An heritage unto Israel His People,

13 Thy name, O LORD, endureth for ever;

And Thy memorial, O LORD, throughout all generations.

14 For the LORD will judge His People, And He will repent Himself concerning His servants.

15 The idols of the heathen are silver and gold,

The work of men’s hands.

16 They have mouths, but they speak not;

Eyes have they, but they see not;

17 They have ears, but they hear not;

Neither is there any breath in their mouths.

18 They that make them are like unto them:

So is every one that trusteth in them.

19 Bless the LORD, O house of Israel:

Bless the LORD, O house of Aaron:

20 Bless the LORD, O house of %Levi:

Ye that fear the LORD, bless ye the LORD.

21 Blessed be the LORD out of Zion, Which dwelleth at Jerusalem.

Praise ye the LORD.
136. O give thanks unto the LORD; for He is good:
For His merciful kindness endures for ever.
O give thanks unto the God of gods:
For His merciful kindness endures for ever.
O give thanks to the LORD of lords:
For His merciful kindness endures for ever.
To Him Who alone doeth great wonders:
For His merciful kindness endures for ever.
To Him That by wisdom made the heavens:
For His merciful kindness endures for ever.
To Him That stretched out the earth above the waters:
For His merciful kindness endures for ever.
To Him That made great lights:
For His merciful kindness endures for ever.
The sun to rule by day:
For His merciful kindness endures for ever.
The moon and stars to rule by night:
For His merciful kindness endures for ever.
To Him That smote Egypt in their first-born:
For His merciful kindness endures for ever.
And brought out Israel from among them:
For His merciful kindness endures for ever.
With a strong hand, and with a stretched out arm:
For His merciful kindness endures for ever.
To Him Which divided the Red sea into parts:
For His merciful kindness endures for ever.
And made Israel to pass through the midst of it:
For His merciful kindness endures for ever.
But overthrew Pharaoh and his host in the Red sea:
For His merciful kindness endures for ever.
To Him Which led His People through the wilderness:
For His merciful kindness endures for ever.
To Him Which smote great kings:
For His merciful kindness endures for ever.
And slew famous kings:
For His mercy and for His faithful love:
For His merciful kindness endures for ever.
Sion king of the Amorites:
For His merciful kindness endures for ever.
And Og the king of Bashan:
For His merciful kindness endures for ever.
And gave their land for an heritage:
For His merciful kindness endures for ever.
Even an heritage unto Israel His servant:
For His merciful kindness endures for ever.
Who remembered us in our low estate:
For His mercy and for His faithful love:
And hath redeemed us from our enemies:
For His merciful kindness endures for ever.
Who giveth food to all flesh:
For His mercy and for His faithful love:
O give thanks unto the GOD of heaven:
For His merciful kindness endures for ever.

Psalms 135 and 136 are a pair; and have a corresponding structure when viewed together. This does not interfere with their own independent structures. In Ps. 135, verses 10–22 are not an "addition" or "interpolation" from 135. 10, in order to make twenty-two verses (the number of letters in the Hebrew alphabet), without these verses (vv. 19–22) the Structure below would fail.

PSALMS 135 AND 136 COMPARED.
(Extended Alternation.)

135 | E | 1–5. Exhortation to praise.
F | 6, 7. Creative wonders.
G | 8, 9. Deliverance from Egypt.
H | 10, 11. Deliverance on Journey.
K | 14. Goodness to His People.
L | 15–18. False gods.
N | 25. Praise.

the LORD. Heb. Jehovah. Ap. 4. II.
mercy = loving-kindness, or grace.
O give thanks. Note the Figs. Comotes and Anaphora (Ap. 6) in ev. 1, 2, 3.
gods. Heb. Elohim. See note on 135. 5 and Ex. 22. 9.
3 LORD of lords. Heb. Adonim of the adonim.
4 VIII. Cp. Deut. 10. 17.
6 above. I.e. in Gen. 1. 1, and 2 Pet. 3. 5. By the overthrow of Gen. 1. 2 the earth became a ruin, being "overflowed" (2 Pet. 3. 5), and covered with "the deep" (Gen. 1. 2).
7 great lights. Gen. 1. 14, "lightholders".
8 to rule = to have dominion. Gen. 1. 16–18.
11 hand ... arm. Figs. Anthropopathy (Ap. 6).
12 overthrew = shook off.
13 Sion, &c. These two verses (vv. 19, 20) not an "interpolation". See note above.
14 their: i.e. Sion's and Og's. Not a verse "clearly dropped out", which contained the noun for this pronoun. The kings named show whose land is referred to. An "interpolation" from which a verse has "dropped out" is a new idea in the field of imaginative criticism; and, if true, would be quite unworthy of a commentator's "time and trouble.
15 redeemed = rescued. Heb. parah = to break.
Thus to rescue, by breaking the bonds. Rendered "redeemed" only here (and Dan. 4. 21; in the Vulgate versions: A.V. "break off"). enemies = adversaries.
food. Heb. = bread. Put by Fig. Synecdoche (of Species) for all kinds of food. Ap. 6.
137

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive
sang of us, saying, “Sing us one of the songs of Zion.”

If I forget thee, O Jerusalem, let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of my mouth.
If I prefer not Jerusalem above my chief joy.
Remember, O Lord, the children of Edom.
In the day of Jerusalem; who said, “Rase it, rase it, even to the foundation thereof.”
O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee as thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones against the stones.

138

A Psalm of David.

I will praise thee with my whole heart; before the gods will I sing praise unto thee.
I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth.
For thou hast magnified thy word above all thy name.
In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.
All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

is not to be interpreted of the present Dispensation of Grace.

138 (H), p. 828. PRAISE. (Repeated Alternation.)

Praise. (Second Person.)
Of Jehovah. (Third Person.)
To Jehovah. (Second Person.)
To Jehovah. (Second Person.)

Title. of David = by David. Placed here by Hezekiah, to correspond with H, H, and H. See p. 828.

1 praise thee. Some codices, with Aram., Sept., Syr., and Vulg., add “O Jehovah.”
heart. Sept. adds “for thou hast heard the words of my mouth,” probably from v. 4. gods. Heb. ‘elohim.
ap pointing. See note on Ex. 22. 22.
holy. See note on Ex. 3. 5.
temple = house or palace. Heb. hayykal.
names. See note on 20. 1.
magnified: i.e., by fulfilling it beyond all expectation. word = sayings.
name. See note on 20. 1.
embody. my soul = myself (emphatic). Heb. nepaysh.
they hear = they have heard.

137 (G, p. 828). ISRAEL DELIVERANCE FROM BABYLON. (Repeated Alternation.)

G1 N1 1-2. Babylon. Weeping.
O1 1-2. Zion. Remembrance.

1 Babylon. The Psalm is anonymous and probably by Hezekiah. No need to refer to it post-exile times. The Psalm looks back to past experience in Babylon, and a contrast with previous joys in Zion; not, as during the seventy years, or an experience of a then present exile in Babylon. The writer is in Jerusalem after an absence not of long duration; and is full of joy. The post-exile captives were full of sorrow on their return (Ezra 3. 12; Hag. 2. 8). The writer had obeyed Isaiah’s call (Isa. 48. 16, 49. 21).

3 they that carried us away: i.e., the captives of Judah, as those of Israel had been by Shalmaneser and Tiglath. The latter took away 27,280 from Samaria. See note on 1 Chron. 5. 4. and Ap. 67. 11. The Lord’s. Heb. Jehovah’s. Ap. 4. II, strange = foreigner’s.

If I forget...do not remember. The writer’s then present personal declaration.
Let my right hand forget. Supply “me” for the Ellipsis. Some codices, with Sept. and Vulg., read “let my right hand be forgotten”.

7 children = sons.
Edom. Gen. 27. 29, 40 was not fulfilled until the reign of Joram (2 Kings 8. 20-23, 2 Chron. 21. 5-9; cp. 1 Kings 22, 17). From that time they were implacable enemies.

day. Put by Fig. Metonymy (of Adjunct) for what happened at the time (Ap. 6). Cp. Job 18. 22. 1 Cor. 13. Yes. Who said. The reference is to what they said, not to what they said; to the encouragement given to Sennacherib, not to the help given to Nebuchadnezzar. That is what Obediah, a later Tophet exiles to Isaiah (Hezekiah’s contemporary) refers to the earlier words. See Isa. 36. 6. Here Edom does not go beyond words. Raise it, raise it. Fig. Epizeuxis (Ap. 6) for emphasis. This was said, not done, at that time.

9 to be destroyed. Hezekiah must have been familiar with Isaiah’s prophesies, who employs the very words of vv. 8, 9 (Isa. 13. 6, 16-18; 21. 9; 47. 14, 15. Cp. Nahum 3. 10.)

Happy. See Ap. 63. VI. for the Beatitudes of the Psalms.

rewardeth. See notes above, which show that the “post-exilic” assumption involves insuperable difficulties. If this Psalm is sundered from the contemporary prophesies of Isaiah (especially 13. 1-14; and 27), and is from a Babylon under Assyrian rule, the little ones. The reference is to Isa. 13. 16-18, which belongs to a Dispensation of Law and Judgment, and
5 Yea, they shall sing in the ways of the Lord:
For great is the glory of the Lord.
6 Though the Lord be high, yet hath He respect unto the lowly:
But the proud He knoweth afar off.
7 Though I walk in the midst of trouble,
Thou wilt revive me:
Thou shalt stretch forth Thine hand and hand shall save me.
And Thy right hand shall save me.

The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth for ever:
Forsake not the works of Thine own hands.

To the chief Musician.

A Psalm of David.

1 O Lord, Thou hast searched me, and known me.
2 Thou knowest my downsitting and mine uprising.
3 Thou compassest my path and my lying down,
And art acquainted with all my ways.
4 For there is not a word in my tongue,
But, lo, O Lord, Thou knowest it altogether.
5 Thou hast beset me behind and before,
And laid Thine hand upon me.
6 Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Art there:
If I make my bed in hell, Art there.
If I take the wings of the morning, And dwell in the uttermost parts of the sea;
Even there shall Thy hand lead me, And Thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from Thee;
But the night shineth as the day:
The darkness and the light are both alike to Thee.

For Thou hast possessed my reins:
Thou hast covered me in my mother's womb.
I will praise Thee; for I am fearful and wonderfully made:
Marvelous are Thy works:
And that my soul knoweth right well.
My substance was not hid from Thee,
When I was made in secret, And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect:
And in Thy book all my members were written,
Which in continuance were fashioned, When as yet there was none of them.

In or, or.
Respect regard.
Revive make alive, or sustain in life.
See note 11 on p. 897.
Hand. Some codices, with two early printed editions and Sept., read "hands" (pl.):
Fig. Anthropopatheia (Ap. 6).
Against. Some codices, with two early printed editions, read "Yea, because of"
Mercy loving-kindness, or grace.
Works. Some codices, with Syr., read "work" (sing.).
To the chief Musician. See Ap. 64.

Psalms 139

Deliverance from Self.
(Alternation)

R | 1. Divine searching.
T1 | 1. Divine searching.
S1 | 1. Divine searching.


David. The words alleged to be Chaldaism in vv. 2, 4, 5, 26, are found in the earlier books such as Lev. 1 and 2 Sam. There is no internal evidence of non-Davidic authorship.


Search = search out as for treasures or secrets.
Known = seen, so as to understand.
Downsitting = uprising.
Fig. Synecdocho (of Species), Ap. 6, put for every movement.
Thought = inward thought. Occurs only here and in v. 17.
Compasseth = scrutinizeth.
Lying down = bed.
Art acquainted with = well knowest, or hast inspected.
Altogether = on every side, or, the whole of it.
Behind and before. Fig. Synecdocho (of Species), Ap. 6, put for every direction.
Behold. Fig. Asterismos. Ap. 6.
Wings of the morning. See note on sub-estation of Ps. 21.
Right hand. Fig. Anthropopatheia. Ap. 6.
Hideth not from = cannot be too dark for.
Covered = woven me together.
Job 10, 8, 11.
Fearfully and wonderfully. Heb. = fears and wonders.
Put by Fig. Metonymy (of Cause), Ap. 6, for the feelings produced by the works.
Substance = frame. Heb. = bone, as in Gen. 2.
Curiously = skilfully. Heb. = embroidered.
One word in Heb.
Substance = unperfect. Not the same word as in v. 25. One word in Hebrew.
Not unperfect. Not imperfect.
Which in continuance = the days which were ordered, or in which they should be fashioned.
How precious. Fig. Exposition. Ap. 6.
See note on 1 Sam. 3.
Thoughts = desires. See v. 5.
Sum. Heb. pl. of majesty, denoting the fullness or vastness of them.
More in number = sand. Fig. Parameia. Ap. 6.
19 Surely O Thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
For they speak against Thee wickedly, And Thine enemies take Thy name in vain.
Do not I hate them, O 1 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.

Search me, O 1 GOD, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting.

To the chief Musician.

A Psalm 9 of David.

Deliver me, O 2 LORD, from the evil man:
Preserve me from the violent man;
Continually are they gathered together for war.
They have sharpened their tongues like a serpent;
Adders' poison is under their lips. Selah.
Keep me, O 1 LORD, from the bands of the wicked;
Preserve me from the violent man;
Who have purpose to overthrow my going.
They would have hid a snare for me, and cords;
They have spread a net by the wayside;
They have set gins for me. Selah.
I said unto the 1 LORD, "Thou art my 1 GOD:" Hear the voice of my supplications, O 1 LORD.
GOD the Lord, the strength of my salvation, Thou hast covered my head in the day of battle.
Grant not, O 1 LORD, the desires of the wicked:
Further not his wicked device; lest they exalt themselves. Selah.
As for the head of those that compass about me, Let the mischief of their own lips cover them.
Let burning coals fall upon them:
Let them be cast into the fire; Into deep pits, that they rise not up again.
Let not an evil speaker be established in the land:
Evil shall hunt the violent man to overthrow him.

19 Surely, &c. These six verses (19-24) are not an "interpolation". They are required to complete the Structure. See above.
Thou wilt slay, &c. This is Omnifotent work. Cp. Job 40. 9-14.
the wicked = a lawless one. Heb. נפש. Ap. 44. x.
bloody = bloodthirsty.
wickedly = rebelliously (pre-meditated).
I am not I grieved with = do I not loathe.
thoughts = distractions or cares. Not the same word as in yu. 2, 17.
wicked = painful or grievous.
way. Put by Fig. Metonomy (of Cause), Ap. 6, for the chief produced by it.
way everlasting. Put by Fig. Metonomy (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.
To the chief Musician. See Ap. 64.

(Repeated Alteration.)

W 2. The evil man. Purposes. (Selah.)
W 4. 6. The evil man. Purposes. (Selah.)
W 8. The evil man. Desires. (Selah.)

EPILOGUE (12, 13). Trust and Praise.

with the evil man. Heb. רעה'. Ap. 44. viii.
Who. What. mischiefs. Not the same word as in yu. 9, but the same word as "evil" in yu. 1.
3 tongues. Sing. See note on v. 1. Quoted in Rom. 3. 13.
Selah. Connecting the evil with the prayer to be delivered; thus marking the Structure (Ap. 66, II). A wicked = lawless. Heb. רעה'. Ap. 44. x.
by the wayside. See Job 18. 19.
and VIII (2), of. Genitive of character = my saving strength.
covered = screened or protected. Not the same word as in yu. 9.
wicked. Heb. רעה'. Sing. Ap. 44. x.
with the same word as in yu. 9.
Wicked device = devices or plots. Occurs only here.
9 those that compass about = one word in Hebrew. mischief = labour, toil. Heb. 'āmid. Ap. 44. v.
cover = overwhelm. Not the same word as in yu. 7.
10 burning coals. Put by Fig. Metonomy (of Adjunct), Ap. 6, for cruel words and hard speeches which wound the heart as fire wounds the body. Cp. Prov. 18. 27; 26. 22, that they, &c. = let them not, &c.
11 evil speaker. Heb. a man of tongue; not "a man of lips" (= talkative. Job 11. 2), but with an evil motive = a slanderer. Cp. u. 3.
Evil shall hunt = Evil shall hunt. The afflicting = the afflicted.
the poor = helpless ones.
name. See note on 20. 1.
dwell in Thy presence. Cp. 11. 7; 16. 11.

12 I know that 1 the LORD will maintain the cause of the afflicted,
And the right of 1 the poor.
13 Surely the righteous shall give thanks unto Thy name:
The upright shall dwell in Thy presence.
141 0 A Psalm of David.

1 LORD, I cry unto Thee: make haste unto me; Give ear unto my voice, when I cry unto Thee.
2 Let my prayer be set forth before Thee as incense; And the lifting up of my hands as the evening sacrifice.
3 Set a watch, O LORD, before my mouth; Keep the door of my lips.
4 Incline not my heart to any evil thing, To practise wicked works With men that work iniquity: And let me not eat of their dainties.
5 Let the righteous smite me; it shall be a kindness: And let him reprove me; it shall be an excellent oil, Which shall not break my head:
For yet my prayer also shall be in their calamities.
6 When their judges are overthrown in stony places, They shall hear my words; for they are sweet.
7 Our bones are scattered at the grave’s mouth, As when one cutteth and cleaveth wood upon the earth.
8 But mine eyes are unto Thee, O God the 1 Lord: In Thee is my trust; leave not my soul destitute.
9 Keep me from the snares which they have laid for me, And the gins of the workers of iniquity.
10 Let the wicked fall into their own nets, Whilst that 3 withal escape.

142 0 Maschil 3 of David; A Prayer 0 when he was in the 3 cave.

1 I cried unto the Lord with my voice; With my voice unto the Lord did I make my supplication.
2 I poured out my complaint before Him; I shewed before Him my trouble.
3 When my spirit was overwhelmed within me, then 3 thou knewest my path.

Title. Maschil = Instruction. See Ap. 65. XI. 143 of David = by David. when . . . cave. Adullam (1 Sam. 22. 1) or En-gedi (1 Sam. 24. 3). The last of eight Psalms referring to this subject. 1 the Lord. Heb. Jehovah. Ap. 4. II. 3 spirit. Heb. rûchâ. Ap. 3. 5 was overwhelmed = fainted. Heb. = was darkened. Cp. 77. 3; 107. 3; 143. 4. Elsewhere only Jonah 2. 8, and Lam. 2. 13; then = then (I remembered) thou knewest, &c.
In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but there was no man that would know me: Refuge failed me; no man cared for my soul.

5 I cried unto Thee, O LORD: I said, "Thou art my refuge, And my portion in "the land of the living."

6 Attend unto my cry; for I am brought very low:

Deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise Thy name: The righteous shall compass me about; For Thou shalt deal bountifully with me.

143 "A Psalm of David.

1 Hear my prayer, O LORD, give ear to my supplications: In Thy faithfulness answer me, and in Thy righteousness.

2 And enter not into judgment with Thy servant: For in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; He hath smitten my life down to the ground;

He hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; My heart within me is desolate.

5 I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands.

6 I stretch forth my hands unto Thee; My soul thirsteth after Thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: My spirit faileth: Hide not Thy face from me, Lest I be like unto them that go down into the pit.

8 Cause me to hear Thy lovingkindness in the morning; For in Thee do I trust: Cause me to know the way wherein I should walk;

For I lift up my soul unto Thee.

9 Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me.

10 Teach me to do Thy will; for Thou art my God:

Thy Spirit is good; lead me into the land of uprightness.

11 Quicken me, O LORD, for Thy name's sake:

Behold, Supply Ellipsis: "behold [on my left hand], but"; &c. know = regard, or recognize.

the land of the living. See note on Ezek. 26. 20.

persecutors = pursuers.

143 (Hé, p. 392). PRAYER.
(Introduction and Alteration.)


Title. A Psalm of David. Same as 140.


2 enter not. As in Job 9. 32; 22. 4.


3 persecuted = pursued.


4 my spirit = me. Heb. ruach. Ap. 9. Fig. Synec.
doché (of Part), Ap. 6, put for the whole person, for emphasis.

overwhelmed. Same word as 77. 3; 107. 5; 142. 3.

5 remember. Cp. 77. 5, 10, 11.
muse = talk with myself.

the work of Thy hands. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "works" (pl.).

6 as. Some codices, with seven early printed editions, read "in".

Selah. Connecting and returning to prayer (7-11) as the consequence of the reflection (4, 5). This is the last Selah (of seventy-one) in the Psalms. For three others, see Hab. 3. 3, 5, 13. See Ap. 66. II.


8 lovingkindness; or grace.


9 Deliver me = pluck me [out of the hands of] flee. A.V., 1611, reads "fly". Since 1629 the reading is "flee".


10 will = good pleasure.


lead, &c. = It will lead.

land. Some codices, with one early printed edition, read "way"; others, with Syr., read "path". Cp. 27. 11.

11 Quicken me = Give, or preserve me in life. See note on p. 827.

name's. See note on Ps. 20. 1.

12 mercy = lovingkindness, or grace.


For Thy righteousness' sake bring my soul out of trouble.

And of Thy mercy cut off mine enemies, And destroy all them that afflict my soul:

For am Thy servant.
144

A Psalm of David.

1 Blessed be the LORD my strength,
   Who teacheth my hands to war,
   And my fingers to fight:

2 My 1goodness, and my fortress;
   My high tower, and my deliverer;
   My shield, and He in Whom I trust;
   Who subdueth my People under me.

3 LORD, what is a man, that Thou taketh knowledge of him!
   Or the son of man, that Thou maketh account of him!

4 Man is like to vanity:
   His days are as a shadow that passeth away.

5 Bow Thy heavens, O LORD, and come down:
   Touch the mountains, and they shall smoke.

6 Cast forth Thine lightnings, and scatter them:
   Shoot out Thine arrows, and destroy them.

7 Send Thine hand from above;
   Rid me, and deliver me out of great waters,
   From the hand of a strangled child.

8 Whose mouth speaketh vanity,
   And their right hand is a right hand of falsehood.

9 I will sing a new song unto Thee, O LORD:
   Upon a psaltery and an instrument of ten strings
   Will I sing praises unto Thee.

10 It is He that giveth salvation unto kings:
   Who delivereth David His servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children,
   Whose mouth speaketh vanity,
   And their right hand is a right hand of falsehood.

12 That our sons may be as plants grown up in their youth;
   Our daughters may be as corner stones, polished after the similitude of a palace.

13 That our garners may be full, affording all manner of store:
   That our sheep may bring forth thousands and tens thousands in our streets;

14 That our oxen may be strong to labour;
   That there be no breaking in, nor going out;
   That there be no complaining in our streets.

15 Happy is that people, that is in such a case:

16 Yea, happy is that People, whose God is the LORD.

144 (H), p. 936.

144. 15.

PRAYER AND THANKSGIVING.

(Repeated Alternation.)

1 | 1-7. David's words. Praise and Prayer.

1 | 8. Words of foreigners. Vain and false.


1 | 16. David's words. Right and true.

Title. Of David. —by David. The Sept. adds "concerning Goliath." This may be because Ps. 8, which relates to David and Goliath (see its sub-section), has the same words in v. 4 as in 144. 5. In any case Ps. 144 is peculiarly appropriate to David's victory (1 Sam. 17). Not a "compilation" of "fragments" of some lost Psalms, but a perfect whole with a perfect design, as shown by the Structure above.

1 Blessed. Fig. Benedictio (Ap. 6). Not Bountiful as in v. 15.

the LORD. Heb. Jehovah. Ap. 4. II.
   strength = rock, or fortress. Cp. Deut. 32. 4; 1 Sam. 2; 2 Sam. 22. 47. Ps. 18. 2, 31, 46; 19. 14; 20. 5; 22. 5, to war ... to fight. Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title.

2 goodness = loving-kindness. The Syr. reads "refuge".
   Deliverer = liberator. Heb. paliath. Not the same word as in vv. 10, 11. See notes below.
   trust = flee for refuge. Heb. nasi. 1 Ap. 69. II.
   my People: A special reading called Sevir (see Ap. 54), and some other codices, with Aram. and Syr., read "fleeing peoples". Cp. 18. 17.

under me. In some codices there is a marginal note: "under Him"; and this is read the text, in some codices.


   This word is read in some codices, with one early printed edition.


5 Send = Put forth.
   hand. Heb. text reads "hands" (pl.); but some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "hand" (sing.), which A.V. and R.V. followed.

6 That our sons may be as plants grown up in their youth;
   Our daughters may be as corner stones, polished after the similitude of a palace.

13 That our garners may be full, affording all manner of store:
   That our sheep may bring forth thousands and tens thousands in our streets;

14 That our oxen may be strong to labour;
   That there be no breaking in, nor going out;
   That there be no complaining in our streets.

15 Happy is that people, that is in such a case:

16 Yea, happy is that People, whose God is the LORD.

house. 14 strong to labour = well laden.
   no captivity. 15 Happy. See Ap. 63. VI. in such a case: 1.e. holding the false view that happiness consists in outward prosperity. Cp. 4. 6, 7, and 143. 3 and 5.
   Yea. Supply the Ellipsis (Ap. 6), not as in V. and R.V., but [Yea, rather], or [Nay]. The last member (L) being David's own words; denying the vain and false words of the aliens (vv. 8 and 12-15), and declaring the truth as to that in which real
145 (E, p. 823). DAVID’S [PSALM] OF PRAISE. (Repeated Introversion.)

E N1 v 1, 2. Praise promised. For Jehovah. (David.)
N2 v 4-7. Praise promised. For His work. (David and others.)
O1 v 8, 9. Praise offered.
O2 v 10-12. Praise promised. For His kingdom.
N1 v 13-20. Praise offered.
N2 v 21. Praise promised. David and all others.
Title. David’s [Psalm] of praise. No other Psalm so entitled. An acrostic Psalm. See Ap. 68. VII.

1, 2 (N1, above). DAVID ALONE. (Alteration.)
N1 u v 1. Thee.
N1 w 2. Thee.


4, 7 (N2, above). DAVID AND OTHERS. PRAISE. (Alteration.)
N2 w 1-4. They shall.
N2 x 1-5. I will.
N2 z 6-8. They shall.
N2 w 1-3. I will.
N2 x 4-7. They shall.

5 glorious, &c. Heb. = the majesty of the glory of Thine honour.

wondrous works = instances or examples of Thy wonders. Heb. = words of Thy wonders.
6 And men = And they. See Structure (N2, above).
7 abundantly utter = pour forth.
8 glorious, &c. Cp. Ez. 34. 6, 7.
9 of great mercy = great in loving-kindness, or grace.
10 to all. Sept. reads “to them that wait on Him”.
tender mercies = compassions.

10-12 (N3, above). THE WORKS PRAISE. (Introversion.)
N3 z 11. Might. 
N3 z 12. Might.
N3 y 12. Glory.

10 saints = favoured or beloved ones. Cp. 16. 10.
11 power. Sing. of the Heb. word “mighty acts” (a. 2).

13-20 (O1, above). PRAISE OFFERED. (Alteration.)
O1 a 13. Thou.
O1 b 14. He.
O1 a 15. Thou.
O1 b 16. He.
O1 b 17-20. He.

13 an everlasting kingdom = a kingdom for all ages. Looking backward (eternal, 77. 6) as well as forward (everlasting, 77. 7). These words, “Thy kingdom (of Christ) is an everlasting kingdom”, were (up to 1900) to be seen on the wall of one of the largest Mosques in Damascus. Formerly it was a Temple of Rimmon. It was turned into the (Christian) Church of St. John the Baptist by Arcadius, later it was made into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1893, and subsequently rebuilt. (Enc. Brit. vol. 7, p. 795, Camb. (11th edition.)
generations. Following this verse (13) the Primitive Text read: 

“Faithful is Jehovah in all His words
And holy in all His works”.
the verse beginning with the missing letter 8 (Nun) — נדמך (faithful). It is found in some codices, with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (O1, above) thus confirms the Ancient Versions.
14 fall = are ready to fall.
15 eyes of all wait. Fig. Prosopopoeia. Ap. 6.
16 Thou. This is emphatic in Sept., Syr., and Vulg.
145. 17. PSALMS.

17 (b)  The LORD is righteous in all His ways, and holy in all His works.
And  in all them that call upon Him.
To all that call upon Him in truth.
19 (c)  He will fulfill the desire of them that fear Him:
He also will hear their cry, and will save them.
20 (c)  The LORD preserveth all them that love Him;
But all the wicked will He destroy.

21 (d)  My mouth shall speak the praise of the LORD;
And let all flesh bless His holy name for ever and ever.

F J P 146  Praise ye THE LORD.
Q e 6 Praise ye THE LORD, O my soul.
Q c 3 While I live will I praise the LORD:
I will sing praises unto my God while I have any being.

Q e 4 His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Q c 5 Happy is he that hath the 6 of the LORD of Jacob for his help;
Whose  hope is in the LORD his God:
6 Which made heaven, and earth,
The sea, and all that therein is:
Which keepeth truth for ever:
7 Which executeth judgment for the oppresed:
Which giveth  food to the hungry.
The LORD loseth not the prisoners;
8 The LORD openeth the eyes of the blind:
The LORD raiseth them that are bowed down:
The LORD loveth the righteous:
The LORD preserveth the strangers;
He  the fatherless and widow:
But the way of the wicked He turneth upside down.
10 The LORD shall reign for ever,
Even thy God, O Zion, unto all generations.

P 1 Praise ye THE LORD.

F R 147  Praise ye THE LORD:
For it is good to sing praises unto our God;
For it is pleasant; and praise is comely.

17 holy = gracious.
18 nigh = i.e. nigh to help. Cp. 34. 18; 119. 131.

unto all. Note the Fig. Anadiplosis (Ap. 6) in the repetition, "to all that call" (for emphasis).
19 their cry = i.e. for help in distress.
21 let all flesh = all flesh shall, as in v. 10; thus completing and perfecting the Structure above.
all flesh. Fig. Symmecdoche (of the Part), Ap. 6, for all men.

holy. See note on Ex. 5. 5.
ever and ever. Many codices, with one early printed edition, here add:—

“And we will bless Jah:
From henceforth even for ever,

146 (J, p. 887.) FIRST Hallelujah Psalm.
(GENESIS.) (Introversion and Extended Alternation.)
Q e 6 Wrong trust.
Q e 3 Powerless.
Q e 4 Mortal.
Q c 2 Right trust.
Q e 6 Powerful.
Q e 10 Eternal.

The first of the five Hallelujah Psalms, concluding the whole book; each beginning and ending with this word.
The first has Genesis for its subject; the second, Exodus; the third, Leviticus; the fourth, Numbers, and the fifth, Deuteronomy. See the Structure, p. 887, and notes below.

1 Praise ye THE LORD = Hallelujah. Ap. 4. III.
Praise. Fig. Apostrophe. Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
no help = no salvation, or saving help. Cp. 38. 16; 60. 11.
5 His breath, &c. This verse occurs in the Apocalypse (Rev. 21. 22), but why is it assumed that this verse is taken from the Book of Maccabees, instead of this verse in Maccabees being taken from this Psalm?
returneth. See Gen. 2. 7; 3. 19, and cp. Ecc. 12. 7.
Psa. 104. 29.
earth = ground, or dust. Heb. dādāmāh. Not teres = the Earth.
thoughts = purposes, or plans.
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 60. VI.
of Jacob: i.e. the God who met Jacob (Gen. 28. 12) when he had nothing (Gen. 32. 10), and deserved nothing (but wrath, Gen. 27), and promised him everything. This title answers to the N.T. title "the God of all grace" (1 Pet. 5. 10). Happy indeed are all they who have this God for their God.
hope = expectation.
7 food. Heb. bread. Put by Fig. Symmecdoche (of Species), Ap. 6, for food in general.
the. No Art. in Heb. strangers = aliens.

For Structure see next page.

147 For Structure see next page.

1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap. 4. III. Not inserted by mistake in verse 1 instead of in the title, but required here by the Structure. See the Structure. For. Not "come into the first line from the second by ditography", but an essential part of the second line, which is repeated by the Fig. Anadiplosis (Ap. 6) in the third line.
The first verse thus does contain two lines (beside the "Hallelujah") like all the other verses.


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2 *The Lord* doth build up Jerusalem:
He gathereth together the outcasts of Israel.
3 He healeth the broken in heart,
And bindeth up their wounds.
4 He telleth the number of the stars;
He calleth them all by their names.
5 Great is our Lord, and of great power:
His understanding is infinite.

6 *The Lord* lifteth up the meek:
He casteth the wicked down to the ground.

7 Sing unto *the Lord* with thanksgiving;
Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young raven which cry.

10 He delighteth not in the strength of the horse;
*He taketh not* pleasure in the legs of a man.
11 *The Lord* taketh pleasure in them that fear Him,
In those that hope in His mercy.

12 *Praise* *the Lord*, O Jerusalem;
Praise thy God, O Zion.
13 For He hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders,
And filleth thee with the finest of the wheat.

15 He sendeth forth His commandment upon earth:
His word runneth very swiftly.
16 He giveth snow like wool:
He scattereth the hoarfrost like ashes.
17 He casteth forth his ice like morsels:
Who can stand before His cold?
18 He sendeth out His word, and melteth them:
He causeth His wind to blow, and the waters flow.

19 He sheweth His word unto Jacob,
His statutes and His judgments unto Israel.
20 He hath not dealt so with any nation:
And as for His judgments, they have not known them.

1 Praise ye THE LORD.

148 *Praise* ye THE LORD.

2 Praise ye Him, all His angels:
Praise ye Him, all His hosts.
3 Praise ye Him, sun and moon:
Praise Him, all ye stars of light.

148 (L, p. 827). THE THIRD HALLELUJAH
PSALM. (LEVITICUS).

doth build up Jerusalem—as is Jerusalem's builder (participle). No reference to post-exilic building. Cp. 122. 3.
outcasts—the driven away.
8 mountains. The Sept. adds “and herb for the service of men”. From thence it found its way into the Prayer Book Version. Cp. 104. 14. Here, the addition is out of place, as “man” is not introduced till v. 10.
10 He taketh not...man. Heb. 10h. Ap. 4. II.
11 hope...mercy—wait for His loving-kindness.
12 Praise...Israel. Not the same word as in v. 1. Used only by David and Solomon.
Zion. See Ap. 68. Zion then still standing.
14 children—sons.
15...borders—thy borders peace.
18 word. Heb. devar—subject-matter of the articulate utterance (v. 16). See Ap. 73. x.
19 word. Some codices, with Sept., Syr., and Vulg., read “word”. Others read plural.
Jacob...Israel. See notes on Gen. 32. 28; cp. 46. 7; 46. 25, 26.
30 they have not known them. Sept. and Vulg. read “He maketh not known to them”.

147 (K, p. 827). THE SECOND HALLELUJAH
PSALM. (EXODUS).

5 Praise...Israel. Cp. 10. 11. Contrast. What Jehovah delights in.
### PSALMS.

<table>
<thead>
<tr>
<th>148. 4.</th>
<th>150. 1.</th>
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<tbody>
<tr>
<td>4 Praise Him, ye heavens of heavens, And ye waters that be above the heavens.</td>
<td>6 which shall not pass: or, which [they] shall not pass. 7 the earth. Note the change and see Structure above. dragons=sea monsters. 8 wind. Heb. ruach. Ap. 9. 11 people=peoples. 13 name. See note on 20. 1. earth and heaven: i.e. combining the two subjects of</td>
</tr>
<tr>
<td>5 Let them praise the name of the LORD: For he commanded, and they were created.</td>
<td>dragons=sea monsters. 8 wind. Heb. ruach. Ap. 9. 11 people=peoples. 13 name. See note on 20. 1. earth and heaven: i.e. combining the two subjects of</td>
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<tr>
<td>6 He hath also established them for ever and ever: He hath made a decree which shall not pass.</td>
<td>10. earth and heaven: i.e. combining the two subjects of</td>
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<th>149</th>
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<tbody>
<tr>
<td>149. Praise ye THE LORD. Sing unto the LORD a new song, And His praise in the congregation of saints.</td>
<td>150. Praise ye THE LORD. Praise GOD in His sanctuary: Praise Him in the firmament of His power.</td>
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<tr>
<th>149</th>
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<tbody>
<tr>
<td>2 Let Israel rejoice in Him That made him: Let the children of Zion be joyful in their King.</td>
<td>2 Let Israel rejoice in Him That made him: Let the children of Zion be joyful in their King.</td>
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<tbody>
<tr>
<td>3 Let them praise His name In the dance: Let them sing praises unto Him With the timbrel and harp.</td>
<td>3 Let them praise His name In the dance: Let them sing praises unto Him With the timbrel and harp.</td>
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<tbody>
<tr>
<td>4 For the LORD taketh pleasure in His People: He will be merciful with salvation.</td>
<td>4 For the LORD taketh pleasure in His People: He will be merciful with salvation.</td>
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<tr>
<th>149</th>
<th>150</th>
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<tbody>
<tr>
<td>5 Let the saints be joyful in glory: Let them sing aloud upon their beds. 6 Let the high praises of GOD be in their mouth, And a twoedged sword in their hand; To execute vengeance upon the heathen, And punishments upon the people; To bind their kings with chains, And their nobles with fetters of iron; To execute upon them the judgment written: This honour have all His saints. 1 Praise ye the LORD.</td>
<td>5 Let the saints be joyful in glory: Let them sing aloud upon their beds. 6 Let the high praises of GOD be in their mouth, And a twoedged sword in their hand; To execute vengeance upon the heathen, And punishments upon the people; To bind their kings with chains, And their nobles with fetters of iron; To execute upon them the judgment written: This honour have all His saints. 1 Praise ye the LORD.</td>
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THE PROVERBS 1.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

INTRODUCTION. 1. 1-6.


B C 10. 1—19. 18. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").

D 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").

B C 25. 1—26. 24. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D 27. 1—29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").


1 For Introduction and Analysis explanatory of the above Structure, see Appendix 74.